ORIGINAL DOUAY RHEIMS BIBLE MERGED 1609, 1582

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Dedicated to all that understand English
Dedicated to Our Lady of La Salette
Dedicated to the Blessed Virgin Mary, Patroness of England

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THE
HOLY BIBLE

FAITHFULLY TRANSLATED
INTO ENGLISH OUT OF
the authentical Latin, diligently conferred
with the Hebrew, Greek, & other Editions
in diverse languages.

With ARGUMENTS of the Books and Chapters, ANNOTATIONS, TABLES, & other helps, for better understanding of the text: for discovery of CORRUPTIONS in some late translations: and for clearing CONTROVERSIES in Religion.

By the English College of Doway.

Haurietis aquas in gaudio de fontibus Salvatoris. Isaiae. 12.
You shall draw waters in joy out of the Saviour's fountains.

Printed at Douay by LAURENCE KELLAM, at the sign of the holy Lamb.
M. DC. IX.

Printed by JOHN Cousturier.
PERMISSU SUPERIORUM.
M. DC. XXXV.

APPROBATIO.

NOS infrascripti, in alma Duacensi universitate Sacrae Theologiae Doctores & Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diversi eius nationis eruditissimi Theologi, non solum fidelem, sed propter diversa quae ei sunt adiuncta, valde utilem fidei Catholicae propagandae ac tuendae, & bonis moribus promovendis, sunt testati: quorum testimonia ipsorum syngraphis munita vidimus; cuius item Translationis, & Annotationum auctores nobis de fidei integritate, & eruditionis praestantia probe sunt noti: his rebus adducti & nixi, fructuose evulgari posse censuimus. Duaci. 8. Novembris. 1609.

GUILIELMUS ESTIUS Sacrae Theologiae Doctor, & in Academia Duacensi professor.

BARTHOLOMAEUS PETRUS Sacrae Theologiae Doctor, & in Universitate Duacensi professor.

GEORGIUS COLVENERIUS Sacrae Theologiae Doctor, & eiusdem in Academia Duacena Professor.

TO THE RIGHT WELL-BELOVED ENGLISH READER GRACE AND GLORY IN JESUS CHRIST EVERLASTING.

[1] The cause of delay in setting forth this English Bible.

[2] *Anno. 1568.*

AT LAST through God's goodness (most dearly beloved) we send you here the greater part of the Old Testament, as long since you received the New, faithfully translated into English. The residue is in hand to be finished: and your desire thereof shall not now (God prospering our intention) be long frustrated. [1] As for the impediments, which hitherto have hindered this work, they all proceeded (as many do know) of one general cause, our poor estate in banishment. Wherein expecting better means, greater difficulties rather ensued. Nevertheless you will hereby the more perceive our fervent good will, ever to serve you, in that we have brought forth this Tome, in the hardest times, of above forty years, since this College was most happily begun. [2] Wherefore we nothing doubt, but you our dearest, for whom we have dedicated our lives, will both pardon the long delay, which we could not prevent, and accept now this fruit of our labours, with like good affection, as we acknowledge them due, and offer the same unto you.

[1] Why and how it is allowed to have holy Scriptures in vulgar tongues.

[2] Scriptures being hard are not to be read of all.

[3] Many take harm by reading holy Scriptures.

[4] *lib. de Prescrip.*

[5] *lib. 2. ad Gratian. c. 1.*

[6] *Tract. 18. in Ioan.*

[7] *Epist. 103. c. 6.*

[8] Reading of Scriptures moderated.

[9] Scriptures translated into diverse tongues.

[10] *Bibl. Sanct. lib. 4.*

[11] *Lib. 1. Hist. c. 47. Linwod lib. 1.*

[12] A calumnious suggestion of Lutherans.

If any demand, [1] why is it now allowed to have the holy Scriptures in vulgar tongues, which generally is not permitted, but in the three sacred only: for further declaration of this and other like points we remit you to the Preface before the New Testament. Only here, as by an Epitome, we shall repeat the sum of all that is there more largely discussed. To this first question therefore we answer, that both just reason, & the highest authority of the Church, judge it not absolutely necessary, nor always convenient, that holy Scriptures should be in vulgar tongues. For being as they are, [2] hard to be understood, even by the learned, reason doth dictate to reasonable men, that they were not written nor ordained to be read indifferently of all men. Experience also teaches, that through ignorance, joined often with pride & presumption, [3] many reading Scriptures have erred grossly by misunderstanding God's word. Which though most pure in itself, *yet the sense being adulterated is as perilous* (saith Tertul.) [4] *as the style corrupted*. Saint Ambrose observeth, [5] that *where the text is true, the Arians' interpretation hath errors*. S. Augustin also teacheth, [6] that *heresies & perverse doctrines, entangling souls, & throwing them down headlong into the depth, do not otherwise spring up but when good (or true) Scriptures are not well (& truly) understood, & when that which in them is not well understood, is also rashly and boldly avouched*. For the same cause S. Hierome utterly disallowed, [7] that all sorts of men and women, old and young, presumed to read & talk of the Scriptures: whereas *no artisan, no tradesman dare presume to teach any faculty, which he hath not first learned*. [8] Seeing therefore that dangers and hurts happen in many, the careful chief Pastors in God's Church have always moderated the reading of holy Scriptures, according to persons, times, & other circumstances; prohibiting some, and permitting some, to have & read them in their mother tongue. [9] So. S. Chrysostom translated the Psalms & some other parts of holy Scriptures for the Armenians, when he was there in banishment. The Slavonians & Goths say they have the Bible in their languages. [10] It was translated into Italian by an Archbishop of Genua. Into French in the time of King Charles the fifth, especially because the Waldensian heretics had corruptly translated it, to maintain their errors. We had some parts in

English translated by Venerable Bede, as Malmesbury witnesseth. [11] And Thomas Arundel, Archbishop of Canterbury, in a Councel holden at Oxford, strictly ordained, that no heretical translation set forth by Wicliff & his complices, nor any other vulgar Edition should be suffered, till it were approved by the Ordinary of the Diocese alleging S. Hierom's judgement of the difficulty & danger in translating holy Scriptures out of one tongue into another. And therefore it must needs be much more dangerous, when ignorant people read also corrupted translations. [12] Now since Luther and his followers have pretended, that the Catholic Roman faith & doctrine should be contrary to God's written word, & that the Scriptures were not suffered in vulgar languages lest the people should see the truth, & withal these new Masters corruptly turning the Scriptures into diverse tongues, as might best serve their own opinions; against this false suggestion and practice, Catholic Pastors have, for one especial remedy, set forth true & sincere Translations in most languages of the Latin Church: But so, that people must read them with licence of their spiritual Superior, as in former times they were in like sort limited. Such also of the Laity, yea and of the meaner learned Clergy, as were permitted to read holy Scriptures, did not presume to interpret hard places, nor high Mysteries, much less to dispute and contend, but leaving the discussion thereof to the more learned, [13] searched rather & noted the godly and imitable examples of good life, & so learned more humility, obedience, hatred of sin, fear of God, zeal of Religion, & other virtues. And thus holy Scriptures may be rightly used in any tongue, [14] *to teach, to argue, to correct, to instruct in justice, that the man of God may be perfect, &* (as S. Paul addeth) *instructed to every good work*, when men labour rather to be *doers of God's* will & *word, than readers* or *hearers only, deceiving themselves* [15].

[13] What part of Scriptures be most convenient for vulgar readers.

[14] *2. Tim. 3.*

[15] *Iac. 1.*

But here another question may be proposed: [1] Why we translate the Latin text, rather than the Hebrew, or Greek, which Protestants prefer, as the fountain tongues, wherein holy Scriptures were first written? To this we answer, that if indeed those first pure Editions were now extant, or if such as be extant were more pure than the Latin, we would also prefer such fountains before the rivers, in whatsoever they should be found to disagree. But the ancient best learned Fathers & Doctors of the Church, do much complain, and testify to us, [2] [3] that both the Hebrew and Greek Editions are foully corrupted by Jews, and Heretics, since the Latin was truly translated out of them, whiles they were more pure; and that the same Latin hath been far better conserved from corruptions. So that the old Vulgate Latin Edition hath been preferred and used for most authentical above a thousand and three hundred years. For by this very term S. Hierome calleth that Version *the vulgate or common* [4], which he conferred with the Hebrew of the old Testament, and with the Greek of the New; which he also purged from faults committed by writers, rather amending than translating it. Though in regard of this amending, S. Gregory calleth it *the new version of S. Hierome*: who nevertheless in another place calleth the self-same, *the old Latin Edition*, [5] [6] judging it most worthy to be followed. S. Augustin calleth it the *Italian* [7]. S. Isidorus witnesseth that *S. Hierom's version* was received and *approved by all Christian Churches*. [8] Sophronius also a most learned man, seeing S. Hierom's Edition so much esteemed, not only of the Latins, but also of the Grecians, turned the Psalter and Prophets out of the same Latin into Greek. Of latter times what shall we need to recite other most learned men, S. Bede, S. Anselm, S. Bernard, S. Thomas, S. Bonaventure, & the rest? Who all uniformly allege this only text as authentical. In so much that all other Latin Editions, which [9] S. Hierom saith were in his time almost innumerable, are as it were fallen out of all Divines' hands, [10] and grown out of credit and use. If moreover we consider [11] S. Hierom's learning, piety, diligence, and sincerity, together with the commodities he had of best copies in all languages then extant, and of other learned men with whom he conferred; and if we so compare the same with the best means that hath been since, surely no man of indifferent judgement will match any other Edition with S. Hierom's: but easily acknowledge

[1] Why we translate the old Latin text.

[2] More pure than the Hebrew or Greek now extant.

[3] *Tert. li. 5. cont. Marcion S. Amb. li. 3. de Spirit. San. c. 11. S. Ierom. li. 1. con. Iovinian.*

[4] *in 49. Isaiae.*

[5] Received by all Churches

[6] *li. 20. c. 24. mor. Epist. dedicat. ad Leandr.*

[7] *l. 2. Doc. Christ. c. 14. lib. 6. Etymol. c. 5. & li. 1. de Divin. offic. c. 12.*

[8] Turned into Greek.

[9] *Prefat. in Iosue.*

[10] All others grown out of use.

[11] S. Hierom

excelled all other Doctors in translating & expounding holy Scriptures.

[12] His Edition free from partiality.

[13] *Luc. 12. v. 20. Prefat. Novi. Testam. Anno. 1556. Luc. 1. v. 1.*

[14] Preferred before all other Editions by Beza.

with the whole Church God's particular providence in this great Doctor, as well for expounding, as most especially for the true text and Edition of Holy Scriptures. Neither do we fly unto this old Latin text for more advantage: For, besides that it is free from partiality,[12] as being most ancient of all Latin copies, and long before the particular Controversies of these days began, the Hebrew also and the Greek when they are truly translated, yea and Erasmus his Latin, in sundry places prove more plainly the Catholic Roman doctrine,[13] than this which we rely upon.[14] So that Beza and his followers take also exception against the Greek, when Catholics allege it against them. Yea the same Beza preferreth the old Latin Version before all others, and freely testifieth, that the old Interpreter translated religiously.[15] What then do our countrymen, that refuse this Latin, but deprive themselves of the best, and yet all this while, have set forth none, that is allowed by all Protestants for good or sufficient?

[15] None yet in England allowed for sufficient.

[1] What is done in this Edition.

[2] *Preface before the new Testament.*

[3] Diverse readings resolved upon, & none left in the margent.

[4] They touched not present controversies.

How well this is done the learned may judge, when by mature conference they shall have made trial thereof. And if any thing be mistaken, we will (as still we promise)[1][2] gladly correct it. Those that translated it about thirty years since, were well known to the world, to have been excellent in the tongues, sincere men, and great Divines.[3] Only one thing we have done touching the text, whereof we are especially to give notice: That whereas heretofore in the best Latin Editions there remained many places differing in words, some also in sense, as in long process of time the writers erred in their copies, now lately by the care and diligence of the Church, those diverse reading were maturely and judiciously examined and conferred with sundry the best written and printed books, and so resolved upon, that all which before were left in the margent, are either restored into the text, or else omitted; so that now none such remain in the margent. For which cause we have again conferred this English translation, and conformed it to the most perfect Latin Edition.[4] Where yet by the way we must give the vulgar reader to understand, that very few or none of the former varieties touched Controversies of this time. So that this recognition is no way suspicious of partiality, but is merely done for the more secure conservation of the true text, and more ease and satisfaction of such, as otherwise should have remained more doubtful.

[1] Why some words are not translated into vulgar English.

[2] Some Hebrew words not translated into Latin nor Greek.

[3] More authority in sacred tongues.

[4] *Ii. 2. Doct. Christ. cap. 11.*

[5] Some words cannot be turned into English.

[6] Protestants leave some words untranslated.

[7] Corruptions in Protestants'

[1] Now for the strictness observed in translating some words, or rather the not translating of some, which is in more danger to be disliked, we doubt not but the discreet learned reader, deeply weighing and considering the importance of sacred words, and how easily the translator may miss the sense of the Holy Ghost, will hold that which is here done for reasonable and necessary.[2] We have also the example of the Latin and Greek, where some words are not translated, but left in Hebrew, as they were first spoken and written; which seeing they could not, or were not convenient to be translated into Latin or Greek, how much less could they, or was it reason to turn them into English?[3][4] S. Augustin also yieldeth a reason, exemplifying in the words *Amen* and *Alleluia, for the more sacred authority thereof.* which doubtless is the cause why some *names of solemn Feasts, Sacrifices*, and other holy things are *reserved in sacred tongues*, Hebrew, Greek, or Latin.[5] Again for necessity, English not having a name, or sufficient term, we either keep the word as we find it, or only turn it to our English termination, because it would otherwise require many words in English, to signify one word of another tongue. In which cases, we commonly put the explication in the margent.[6] Briefly, our Apology is easy against English Protestants; because they also reserve some words in the original tongues, not translated into English, as *Sabboath, Ephod, Pentecost, Proselyte*, and some others. The sense whereof is indeed as soon learned, as if they were turned so near as is possible into English. And why then may we not say

Prepuce, Phase or *Pasch, Azymes, Breads of Proposition, Holocaust*, and the like? Rather than as Protestants translate them, *Fore-skin, Passover, The feast of sweet breads, Shew breads, Burnt offerings* &c. By which terms, whether they be truly translated into English or no, we will pass over. Sure it is an English man is still to seek what they mean, as if they remained in Hebrew or Greek. It more importeth, that nothing be wittingly and falsely translated for advantage of doctrine in matter of faith. Wherein as we dare boldly avouch the sincerity of this Translation, and that nothing is here either untruly or obscurely done of purpose, in favour of Catholic Roman Religion, so we cannot but complain, and challenge English Protestants, for corrupting the text, [7] contrary to the Hebrew and Greek, which they profess to translate, for the more shew and maintaining of their peculiar opinions against Catholics: As is proved in the *Discovery of manifold corruptions*. For example we shall put the reader in memory of one or two. Gen. 4. v. 7. whereas (God speaking to Cain) the Hebrew words in Grammatical construction may be translated either thus: *Unto thee also pertaineth the lust THEREOF, & thou shalt have dominion over IT*: or thus; *Also unto thee HIS desire shall be subject, and thou shalt rule over HIM*: though the coherence of the text requireth the former, and in the Bibles printed 1552. and 1577. Protestants did so translate it: yet in the year 1579. and 1603. they translate it the other way, [8] rather saying, that Abel was subject to Cain, and that Cain by God's ordinance had dominion over his brother Abel, than that concupiscence or lust of sin is subject to man's will, or that man hath power of free will to resist (by God's grace) tentation of sin. But as we hear, in a new Edition (which we have not yet seen) they translate it almost as in the first. In like sort Gen. 14. v. 18. [9] the Hebrew particle VAV, which S. Hierom & all Antiquity translate ENIM (FOR) Protestants will by no means admit it, because (besides other arguments) we prove thereby Melchisedech's Sacrifice. And yet themselves translate the same, as S. Hierom doth, *Gen. 20. v. 3.* saying: For *she is a man's wife.* &c. [10] Again *Gen. 31. v. 19.* the English Bibles 1552. and 1577. translate *Theraphim*, IMAGES. Which the Edition of 1603. correcting, translateth IDOLS. And the marginal Annotation well proveth, that it ought to be so translated.

Translations of holy Scriptures, of purpose against Catholic doctrine.

[8] Against free will.

[9] Against Melchisedech's sacrifice.

[10] And against holy Images.

[1] With this then we will conclude most dear (we speak to you all, that understand our tongue, whether you be of contrary opinions in faith, or of mundane fear participate with another Congregation, or profess with us the same Catholic Religion) to you all we present this work: daily beseeching God Almighty, the Divine Wisdom, Eternal Goodness, to create, illuminate, and replenish your spirits, with his Grace, that you may attain eternal Glory, every one in his measure, in those many Mansions, prepared and promised by our Saviour in his Father's house. Not only to those which first received and followed his Divine doctrine, but to all that should afterwards believe in him, and keep the same precepts. For there is one God, one also Mediator of God and men, Man Christ Jesus, who gave himself a Redemption for all. Whereby appeareth his will, that all should be saved. Why then are not all saved? [2] The Apostle addeth: that they must first come to the knowledge of the truth. Because without faith it is impossible to please God. [3] This ground-work therefore of our creation in Christ by true faith, S. Paul laboured most seriously by word and writing to establish in the hearts of all men. In this he confirmed the Romans by his Epistle, commending their faith, as already received and renowned in the whole world. He preached the same faith to many Nations. Amongst others to the learned Athenians. Where it seemed to some, as absurd, as strange; in so much that they scornfully called him *a word-sower*, and Preacher of new gods. [4] But S. Augustin alloweth the term for good, which was reproachfully spoken of the ignorant. [5] And so distinguishing between *Reapers* and *Sowers* in God's Church, [6] he teacheth, that whereas the other Apostles reaped in the Jews, that which their Patriarchs and Prophets had sown; S. Paul sowed the seed of Christian Religion in the Gentiles. And so in respect of the Israelites, to whom they were first sent, calleth the other

[1] This Edition dedicated to all that understand English.

[2] Christ redeemed all, but all are not saved.

[3] True faith first necessary.

[4] *Act. 17. v. 18.*

[5] Ser. 42. de Sanct.

[6] The twelve Apostles were first Reapers, before they were Sowers. S. Paul at first a Sower, or Seminary Apostle.

[7] Pastoral cures and Apostolical missions.

[8] New doctrine is falsely called the Gospel.

[9] *S. Aug. de utilit. cred. 1. c. Mat. 15.*

[10] The seduced, & externally conformable are punished with the authors of iniquity.

[11] *Psalm. 124.*

[12] *2. Cor. 6.*

[13] Grace in the new testament more aboundant than in the old.

[14] *Luc. 10.*

[15] *Tit. 1.*

[16] Both wicked works, and omission of good works are damnable.

[17] *Mat. 25.*

[18] *1. Cor. 13.*

[19] *1. Pet. 1.*

[20] Innumerable saved by Christ.

[21] *Apoc. 7.*

[22] They are more happy that suffer persecution for the truth.

[23] * *Worthy, or comparable in dignity.*

[24] *2. Cor. 4.*

[25] English Catholics most happy in this Age.

[26] *1. Pet. 1.*

[27] The due praise of Martyrs, and other glorious Saints exceedeth mortal tongues.

[28] Patience necessary to the end of man's life.

[29] Persecution profitable.

[30] Confession of faith before men

Apostles *Messores, Reapers*, and S. Paul, being specially sent to the Gentiles, *Seminatorem, a Sower, or Seminary Apostle*: which two sorts of God's workmen are still in the Church, with distinct offices of Pastoral cures, [7] and Apostolical missions; the one for conversion of such, as either have not received Christian Religion, or are relapsed. As at this time in our country, for the diverse sorts of pretended religions, these diverse spiritual works are necessary to teach and feed all Britain people. Because some in error of opinions preach another Gospel, whereas in verity there is no other Gospel. [8] [9] They preach indeed new doctrines, which cannot save. Others follow them, believing falsehood. But *when the blind lead the blind* (not the one only but) *both fall into the ditch*. Others conform themselves in external shew, fearing them that can punish and kill the body. [10] [11] But *our Lord will bring such as decline into* (unjust) *obligations, with them that work iniquity*. The Relics and small flock of Catholics in our country, have great sadness and sorrow of heart, not so much for our own affliction, for that is comfortable, but for you our brethren and kinsmen in flesh and blood. Wishing with our own temporal damage whatsoever, your salvation. [12] Now is the acceptable time, now are the days of salvation, the time of Grace by Christ, [13] whose days many Kings and Prophets desired to see: they saw them *(in spirit)* [14] and rejoiced. But we are made partakers of Christ, and his Mysteries; so that ourselves neglect not his heavenly riches: if we receive and keep the beginning of his substance, firm unto the end; that is, the true Catholic faith; building thereon good works by the grace; without which we cannot think a good thought, by which we can do all things necessary to salvation. But if we hold not fast this ground, all the building faileth. [15] Or if confessing to know God in words, we deny him in deeds, committing works of darkness, or omitting works of mercy, [16] [17] when we may do them to our distressed neighbours; briefly, [18] if we have not charity, the form and perfection of all virtues, all is lost, and nothing worth. But if we build upon firm ground, gold, silver, and precious stones, such building shall abide, and make our vocation sure by good works, as S. Peter speaketh. [19] These (saith S. Paul) are the heirs of God, coheirs of Christ. Neither is the number of Christ's blessed children counted, [20] [21] as of the Jews, an hundred forty four thousand, of every tribe of Israel twelve thousand signed; but a most great multitude of Catholic Christians, which no man can number, of all nations, and tribes, and peoples, and tongues, standing before the throne of the lamb, clothed in white robes, and palms *(of triumph)* in their hands: having overcome tentations in the virtuous race of good life. Much more those which also endure perfection for the [22] truth's sake shall receive most copious great rewards in heaven. For albeit the passions of this time *(in themselves)* are not [23] condign to the glory to come, that shall be revealed in us: yet our tribulation, which presently is momentary and light, worketh *(through grace)* above measure exceedingly an eternal weight of glory. [24] What shall we therefore meditate of the special prerogative of English Catholics at this time? [25] For to you it is given for Christ, not only that you believe in him, but also that you suffer for him. A little now, [26] if you must be made pensive in diverse tentations, that the probation of your faith, much more precious than gold, which is proved by the fire, may be found unto praise, and glory, and honour, in the revelation of Jesus Christ. Many of you have sustained the spoil of your goods with joy, knowing that you have a better and a permanent substance. Others have been deprived of your children, fathers, mothers, brothers, sisters, and nearest friends, in ready resolution also, some with sentence of death, to lose your own lives. Others have had trial of reproaches, mockeries, and stripes. Others of bands, prisons, and banishments. The innumerable renowned late English Martyrs, and Confessors, whose happy souls for confessing true faith before men, [27] are now most glorious in heaven, we pass here with silence; because their due praise, requiring longer discourse, yea rather Angels than English tongues, far surpasseth the reach of our conceits. And so we leave it to your devout meditation. They now secure for themselves, & solicitous for us their dearest clients, incessantly

(we are well assured) intercede before Christ's Divine Majesty for our happy consummation, with the conversion of our whole country. To you therefore (dearest friends mortal) we direct this speech: admonishing ourselves and you in the Apostle's words, that for so much as we have not yet resisted tentations to (last) blood (and death) it-self, [28] patience is still necessary for us, that doing the will of God, we may receive the promise: So we repine not in tribulation, but ever love them that hate us, pitying their case, and rejoicing in our own. [29] For neither can we see during this life, how much good they do us; nor know how many of them shall be (as we heartily desire they all may be) saved: our Lord and Saviour having payed the same price by his death for them and for us. Love all therefore, pray for all. Do not lose your confidence, which hath a great remuneration. For yet a little, and a very little while, he that is to come, will come, and he will not slack. Now the just liveth by faith, believing with heart to justice, [30] [31] and confessing with mouth to salvation. [32] But he that withdraweth himself shall not please Christ's soul. Attend to your salvation, dearest countrymen. You that are far off, draw near, put on Christ. And you that are within Christ's fold, keep your standing, persevere in him to the end. His grace dwell and remain in you, that glorious crowns may be given you. AMEN.

necessary to salvation.

[31] *Rom. 10.*

[32] *Heb. 10.*

From the English College in Doway, the Octaves of ALL SAINTS. 1609.

The God of patience and comfort give you to be of one mind, one towards another in JESUS Christ; that of one mind, with one mouth you may glorify God.

THE SUM AND PARTITION OF THE HOLY BIBLE.

With a brief note on the Canonical and Apocryphal Books.

By the uniform consent of all learned Divines, the holy Bible, or written Word of God, [1] [2] containeth expressed or implied all things that man is to believe, to observe, and to avoid, for obtaining of eternal salvation. That is, all matters of faith and manners, by which we may know and serve God, and so be spiritually joined with him in this life, and in eternity. For both the old and new Testament propose and testify unto us one and the same God, the same Christ, the same Church, and other Mysteries of our belief, not differing in substance, but in manners of uttering; the Old more obscurely in figures and prophecies fortelling those things, which the New declareth (in great part) as done and performed. Whereupon saith S. Augustine: *In the Old Testament the New lieth hidden; and in the New the Old lieth open.* And touching their names, wherein appeareth difference, *the one* (saith the same Doctor) *is called the old Testament, either because it proposeth promises of temporal things* (wherewith our old corruptness is allured) *or in respect of the New, by which it is fulfilled, and in some part abolished. The other is called the New, because by it man is renewed, and hath promise of eternal life,* which shall never wax old nor decay. Likewise S. Gregory the Great [3] testifieth this conformity and correspondence between the Old and New Testament, affirming that the same is signified by the Prophet Ezechiel's vision of a wheel, which had four faces, or appearance of four wheels, the shape whereof *was, as it were, a wheel in the midst of a wheel. What is this*, saith he, *Nisi quod in Testamenti veteris litera Testamentum novum latuit per Allegoriam? but that in the letter of the old Testament, the New lay hidden by an Allegory?*

[1] How the holy Scriptures contain all knowledge necessary to salvation.
The old and the new Testament shew the same God, Christ, Church and other Mysteries of Religion.
The old more obscurely, & with less helps.
The new more expressly and yieldeth more grace.

[2] *S. Hierom Epist. ad Paulin. de omnib. S. Scrip. libris. S. Aug. prefat. in specul. li. 2. de doct. Christ. ca. 9. li. 1. de Gen. contra Manich. ca. 4. li. de catechis. rudib. c. 3. & 4. l. 2. qq. super Exod. q. 73. li. 15. cont. Faust. Manich. cap. 2. li. 18. civit. ca. 54. de vera relig. c. 27. li. 4. cont. Faust. c. 2.*

[3] *S. Gregr. ho. 6 in Ezech. 1.*

[1] In both Testaments, are four sorts of Books.
[2] Legal.
[3] Historical.
[4] Sapiential.
[5] Prophetical.

And as the same is the sum and subject of both Testaments so both are divided (for the more principal parts thereof) into four sorts of Books: [1] *Legal, Historical, Sapiential, & Prophetical.* [2] The Legal books of the old Testament are the five Books of Moyses. *Genesis, Exodus, Leviticus, Numeri*, and *Deuteronomy*; whereto answer in the new Testament the four *Gospels* of *Saint Matthew, S. Mark, S. Luke*, and *S. John.* [3] Historical books of the old Testament are the Books of *Iosue, Judges, Ruth*, four books of *Kings*, two of *Paralipomenon, Esdras*, with *Nehemias, Tobias, Judith, Hester, Job*, and two of the *Machabees*; unto which in the new Testament answer *the Acts of the Apostles.* [4] *Sapiential* of the old Testament are the *Proverbs, Ecclesiastes, Canticles, Book of wisdom*, and *Ecclesiasticus*; and of like sort are in the new Testament the Epistles of S. Paul and of other Apostles. [5] *Prophetical* books are *David's Psalter* (which is also *Sapiential*, yea likewise *Legal* and *Historical*) the Books of *Isaias, Jeremias*, with *Baruch, Ezechiel, Daniel*, the twelve less Prophets, *Osea, Ioel, Amos, Abdias, Ionas, Michaeas, Nahum, Abacuc, Sophonias, Aggaeus, Zacharias, Malachias*. And in the new Testament, *the Apocalypse* of S. John the Apostle.

[1] All these books recited are Canonical, and of infallible truth.
[2] *Conc. Carth. An. D. 419. Conc. Laodic. cap. 59. Florent. Instruct. Armen. decret. 7. Trident. Sess. 4. S. Atha. in Synop. S. Aug. li. 2. doct. Christ. c. 8. Isidor. li. 6. Etymol. c. 1. & alibi. Nicep. l. 4. cap. 15. Euseb. l. 5. c. 8.*
[3] Apocryphal of two sorts.
1. Not declared canonical.
2. Rejected as erroneous.
[4] The Holy Ghost declareth by the Church which Books are Divine Scriptures.
[5] *Mat. 28. Ioan 14. 16. Act. 2. 20. 1. Tim. 3.*

[1][2] All these Books are undoubtedly Canonical, as the Authors cited in the inner margent testify. And consequently all, and all the parts thereof, are of infallible truth. For otherwise, as S. Augustin teacheth, if any part were false or doubtful, all were uncertain. *Once admitting falsehood* (saith he Epist. 8. ad Hieron.) *in such sovereign authority, no parcel of these books should remain, which any way should seem hard to manners, or incredible to believe, but it might by this most pernicious rule be turned to an officious fiction of the author*. That is: If any error could be committed by the authors of Scriptures, either through ignorance, oblivion, or any other human frailty, whatsoever were produced, exception might be taken, and question made, whether the author had erred or no. True it is, that *some of these books* (as we shall particularly discuss in their places) were sometimes doubted of by some Catholics, and called *Apocryphal*, [3] in that sense as the word properly signifieth *hidden*, or *not apparent*. So *S. Hierom* (in his prologue before the Latin Bible) *calleth diverse books Apocryphal*, being not so evident, whether they were Divine Scripture, because they were not in the Jews' Cannon, nor at first in the Church's Canon, but were never rejected as false or erroneous. In which sense *the Prayers of Manasses*, the *third* book of *Esdras, and* third of *Machabees are yet called Apocryphal*. As for the fourth of Esdras, and fourth of Machabees there is more doubt. But diverse others, as the *book ascribed to Enoch*, the *Gospels* of *S. Andrew, S. Thomas, S. Bartholomew*, and the like recited by S. Gelasius (Decreto de libris Ecclesiasticis dist. 15. Can. Sancta Romana) S. Innocentius the first (Epist. 3.) S. Hierom, Ep. ad Laetam, S. Augustin. l. 15. cap. 23. de civit. Dei. Origen homi. 2. in Cantica, are in a worse sense called Apocryphal, and are rejected as containing manifest errors, or feigned by Heretics Neither can a Christian Catholic be otherwise assured, which Books are Divine and Canonical Scriptures, but by declaration of the Catholic Church, [4] which without interruption succeedeth the Apostles, to whom *our Saviour promised,* [5] *and sent the Holy-Ghost, to teach all truth*. For if any thing more than others, assuredly one chief and most necessary point is, to know and declare which Books are God's holy word, being of most singular importance.

THE SUM OF THE OLD TESTAMENT,

as it is distinguished from the new.

Notwithstanding the subject, and general argument of both Testaments is one and the same in substance, as is already said, [1] yet they differ in time, in manner of uttering of Mysteries, in variety of precepts and promises, also in means to observe the things exacted, & to attain to the end proposed. In regard whereof S. Hierom saith: [2] *Lex Moysi & omne vetus instrumentum elementa mundi intelliguntur, quibus quasi elementis & Religionis exordiis Deum discimus. The law of Moyses and all the old Testament are understood the elements of the world, by which, as by first rudiments and beginnings, we learn to know God.* For that in it we have first the law of nature, and afterwards a law written, with premises of temporal rewards; as long life, land flowing with milk and honey, and the like; but *it brought nothing to perfection*, as S. Paul saith, [3] *when gifts and hosts were offered, which could not according to conscience make the observer perfect.* For the helps of that time were but *infirma & egena elementa:* [4] *weak & poor elements.* Likewise in general, touching the punishments that sometimes happened to the people of the old Testament, when they transgressed, the same Apostle affirmeth, that *all the same chanced to them in figure,* [5] [6] *and are written for our correption, upon whom the ends of the world are come.* So that the old Testament or *Law, was but our pedagogue in Christ* [7]. Yet it setteth forth to us the whole course of God's Church, for the space of four thousand years, that is, from the beginning of the world until Christ our Redeemer, [8] which Divines divide into six Ages [9], wherein was variety and change of her state, [10] three under the Law of nature, and three others under the written Law. The seventh and last Age being this time of grace (wherein we now are) from Christ, to the day of general Judgement: as the world was made in six days, and in the seventh God is said to have rested, and therefore sanctified it, in other sort than the former six. The eighth will be after the Resurrection, during for all eternity.

[1] The old and new Testament differ in time.
In manner of uttering.
Variety of Precepts.
Promises.
Means.

[2] *Tomo. 3. quest. 10. Algasiae.*

[3] *Hebr. 7. 9. 10.*

[4] *Gal. 4.*

[5] The old Testament containeth figure of the new.

[6] *1. Cor. 10.*

[7] *Gal. 3.*

[8] A continual visible Church from the beginning of the world to Christ.

[9] Divided into six ages.

[10] The same Mystical body, but different in state.

[1] Which six Ages of the ancient Church and old Testament, are thus distributed. [2] The first from the Creation to Noe's flood, contained the space of 1656. years. [3] The second from the flood to the going of Abraham out of his country, 368. or counting Cainan (Gen. 11. iuxta 72. and Luc. 3.) 398. years. [4] The third from Abraham his going forth of his country, to the parting of the children of Israel out of Aegypt. Which some count to have continued 720. years, others (whom we follow) but 430. And thus far in the law of nature before the written law. [5] The fourth age dured, 480. years. from the delivery of the children of Israel forth of Aegypt, to the foundation of the Temple in Hierusalem. [6] The fifth Age was from the foundation of the Temple, to the captivity and transmigration of the Jews into Babylon, about 430. years. [7] And the sixth Age dured about 640. years, from the Captivity of Babylon to Christ. [8] In all which times God was acknowledged and rightly served, by a continual visible Church, with true religion; the same and no other, which now that Church holdeth, that is called and known by the name of Catholic. As we intend, by God's assistance, to shew by brief Annotations, concerning diverse particular points now in Controversy, as the holy Text giveth occasion. And especially by way of recapitulation after every one of the six Ages, when we come to those passages in the History, where the same are ended.

[1] *Gen. 1. Gen. 8. Gen. 12. Genebrard. Chronolog. S. Aug. l. 15. c. 8. civit. Gal. 3. Exod. 16. 3. Reg. 6. 3. Reg. 7. 1. Esdra. 1.*

[2] The first age continued 1656. years.

[3] The second 368. or 398.

[4] The third about. 430.

[5] The fourth 480.

[6] The fifth 430.

[7] The sixth, near 640.

[8] All the time from the creation to Christ about 4000. years.

OF MOYSES THE AUTHOR OF THE five first books.

[1] MOYSES. signifieth, taken from the water.

[2] *Exod. 6. Num. 26. 1. Par. 6. Ioseph. li. 2. Antiq. cap. 9. S. Aug. ser. 88. de temp. S. Greg. oratio. in laudem Basilij magni. S. Aug. li. 18. civit. c. 39.*

[3] The excellency of Moyses.

[4] *Deut. 34. Eccli. 45. Glos. ord.*

[5] His sepulchre not known to any man.

[1][2] *Moyses* (so called because he was taken from the water, as the name signifieth) was born in Aegypt, the son of *Amram*, the son of *Caath*, the son of *Levi* the Patriarch, and so of *Jacob, Isaac*, and *Abraham*. His marvelous delivery from drowning, his education, excellent form, singular wisdom, heroical virtues, rare dexterity in all affairs, and whole life most admirable, are gathered out of holy Scriptures, by S. Gregory Bishop of Nyssen, into a brief Sum, most worthy to be read, but too large for this place. [3] He was born about the year of the world two thousand four hundred, long before all profane writers, yea before many of the Paynim's false gods, as S. Augustin declareth in diverse places of his most excellent book entitled *of the City of God*. He lived in this world 120. years: Of which 40. were in Pharao's Court as the adopted son of Pharao's daughter: forty in banishment from Aegypt in Madian: and forty more he governed the people of Israel. His singular praises are also briefly touched in the last chapter of Deuteronomy, added by Iosue, and in the book of Ecclesiasticus. [4] He died in the desert, and was buried in the vale of Moab, [5] so secretly that no mortal man knew his sepulchre, lest the Jews, who were very prone to Idolatry, should have adored his body with divine honour, for the greatness and multitude of his miracles, and for the singular estimation they had of him for the same.

THE ARGUMENT OF THE BOOK OF GENESIS.

[1] Genesis written by Moyses.

[2] Always authentical.

[3] So known by Tradition, confirmed by Christ, alleged also by the Apostles.

[4] *Mat. 19. Heb. 11. Iacob. 2. 1. Pet. 2. 2. Pet. 2.*

[5] Religion revealed to special persons and so observed by traditions.

[6] *S. Aug. ques. vet & novi Testam. cap. 3.*

[7] Why Scripture was written.

[8] What Moyses specially sheweth in this book.

[9] Man most

This first Book of holy Scripture, called *Genesis*, which signifieth *birth* or *beginning*, was written by Moyses, [1] when he was designed by God to instruct and rule the children of Israel: As also the other four books following. [2] The Author and authority of all which five books were ever acknowledged by the faithful, both of the old and new Testament: and so accounted and esteemed by tradition, till Christ and his Apostles: [3][4] who also confirmed them by their testimonies and allegations of the same, as of holy Scriptures. From the creation until Moyses writ (which was above two thousand and four hundred years) the Church exercised Religion by [5] revelations made to certain Patriarchs, and by Traditions from man to man, without any Scriptures or law written. But the peculiar people of God being more visibly separated from other nations, and many errors abounding in the world, [6] God would for correction and confutation thereof have his will made further known to his children, and so remain amongst them in written record, by his faithful servant and Prophet Moyses. [7] Who therefore declareth the Author and beginning of all things, that is, How all creatures were made by God, and of him have their being, and by him only are conserved. [8] He teacheth expressly that there is one only God, against those that imagined and brought into the phantasies of men many gods. That the whole or universal substance of heaven and earth, with their ornaments and accidents, were made in time; against those that thought the first foundation thereof had ever been. That God doth govern the same; against those that say, all is ruled by destiny or by the stars, and not by the continual providence of God. That God is a rewarder of the good, and a punisher of evil, which sinners seem either not to know, or grossly to forget. And that God created all for man's use and benefit, which should make us grateful. [9] Wherefore holy Moyses more particularly describeth the beginning of man; what he was at first; how he fell; how all mankind is come of one man: deducing the Genealogy of Adam, especially to Noe. [10] Then how men being more and more defiled upon the earth, with wicked, especially

carnal sins, were by God's just wrath drowned with an universal flood.

particularly described.

[10] The right line from Adam to Noe.

Again, how a few reserved persons multiplied the world anew. But this offspring also falling into many sins, especially Idolatry and spiritual fornication, as those of the first age did to carnal offences, God still conserved some faithful and true servants. [1] Of which Moyses specially pursueth the line of Noe by Sem his first begotten son. [2] Then describeth the particular vocations, lives, manners, notable sayings, and noble facts, with sincere religion of Abraham, Isaac, Jacob, Joseph, and other holy Patriarchs: who lived before the written law. Likewise upon what occasion, and in what manner Jacob, otherwise called Israel, with all his progeny, descended from the Land of Canaan into Aegypt, and were there entertained. So this book containeth the history of two thousand three hundred and odd years. And it may be divided into eight parts. [3] [4] The first containeth the Creation of Heaven and Earth, & other Creatures, and lastly of Man. chap. 1. & 2. [5] The second part is of the transgression & fall of man, & his casting out of Paradise, of multiplication of men, and of sin, though still some were just, of the general flood, that drowned all except eight persons, & few other living creatures of the earth, from the third chap. to the 8. [6] The third part is of the new increase and multiplication of the same, from the 8. chap. to the 11. [7] The fourth, of the confusion of tongues and the division of nations, in the 11. chap. [8] The fifth relateth Abraham's going forth of his country, God's promise, that in his seed all Nations should be blessed, & the commandment of Circumcision, from the 12. chap. to the 21. [9] The sixth part recounteth the progeny, and other blessings, especially the great virtues of Abraham, Isaac, and Jacob, from the 21. chap. to the 37. [10] The seventh part reporteth the selling of Joseph into Aegypt, and his advancement there, from the 37. chap. to the 46. [11] The eighth and last part is of Jacob, and his progenies going into Aegypt, their entertainment there, and of Jacob's and finally of Joseph's death in the five last chapters.

[1] *Gen. 10.*

[2] The principal Patriarchs from Noe to the 12 sons of Israel.

[3] This book divided into eight parts.

[4] 1.

[5] 2.

[6] 3.

[7] 4.

[8] 5.

[9] 6.

[10] 7.

[11] 8.

THE SIGNIFICATION OF THE MARKS HERE USED, FOR DIRECTION OF THE READER.

The numbers in the arguments of chapters, point to the verse, where the matter mentioned beginneth.
The numbers in the text, shew the number of verses in the same chapter.
The mark " signifieth that there followeth an Annotation after the chapter, upon the word, or words, whereto it is adjoined. The number also of the same verse is prefixed to the Annotation.
The letters thus enclosed (a) shew that there is an Annotation in the margent, upon that place. And when many occur, the first answereth to the first mark, the second to the second, and so forth. In like manner the citations of places in the inner margent, are applied to the authors alleged.
This form of a star (*) in the text or annotations, pointeth to the explication of some word or words in the margent.
Sometimes we put the Concordance of other Scriptures in the inner margent of the text.
We have also noted in the margent, when the books of holy Scripture (or parts thereof) are read in the Church's Service, for their sakes, that desire to read the same in order of the Ecclesiastical Office.

THE BOOK OF GENESIS, IN HEBREW BERESITH.

CHAPTER I.

God created heaven and earth, and all things therein; distinguishing and beautifying the same. Last of all, the sixth day he createth man; to whom he subjecteth all corporal things of this inferior world. [1]

[1] The first part.
Of the creation of all things. The Church readeth this book in her Office from Septuagesima till Passion Sunday. Also this first chapter & beginning of the second on Easter Eve before Mass.

In [1] the beginning God created heaven and earth.

[1] *Act. 14, 15. 17, 24.*

2 [1] And the earth was void and vacant, and darkness was upon the face of the depth: and the Spirit of God moved over the waters.

[1] *Psal. 32, 6. 135, 5. Eccl. 10, 1.*

3 And God said: Be light made. And light was made. 4 And God saw the light that it was good: and he divided the light from the darkness. [1]

[1] *Heb. 11, 3.*

5 And he called the light, Day, and the darkness, Night: and there was evening & morning, that made one day. 6 [1] God also said: Be (a) a firmament made amidst the waters: and let it divide between waters and waters.

[1] *Job. 38. Jer. 10, 13.* (a) The firmament is all the space from the earth to the highest stars: the lowest part divideth between the waters on the earth and the waters in the air. S. Aug. l. 11. de Gen. ad lit c. 4.

7 And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so done. 8 And God called the firmament, (b) Heaven: and there was evening & morning^ that made the second day.

(b) Likewise heaven is all the space above the earth; in whose lowest part are birds and waters, in the higher part stars: the highest is the Empyreal heaven. Esa. 66.

9 God also said: let the waters that are under heaven be gathered together into one place: and let the dry land appear. And it was so done. 10 And God called the dry land, Earth, and the gathering of waters together, he called Seas. And God saw that it was good. 11 And said: Let the earth shoot forth green herbs, and such as may seed, & fruit-trees yielding fruit after his kind, such as may have seed in itself upon the earth. And it was so done. 12 And the earth brought forth green herb, such as seedeth according to his kind, and tree that beareth fruit, having seed each one according to his kind. And God saw that it was good. 13 And there was evening and morning^ that made the third day. 14 Again God said: Be there lights made in the firmament of heaven, to divide the day and the night, and let them be (c) for signs & seasons, and days and years;

(c) The lights made the first day are disposed the fourth day in their proper courses for more distinction of times. S. Dionys. ca. 4. de divin. nom. S. Tho. p. 1. q. 67. a. 4. & q. 70. a. 2.

15 to shine in the firmament of heaven, and to give light upon the earth. And it was so done. 16 And God made two (d) great lights; a greater light to govern the day, and a lesser light to govern the night; and stars.

(d) The Sun & Moon: for though the moon be the least visible star except Mercury, yet it giveth more light on the earth by reason it is nearer, & so Moyses speaketh according to the vulgar capacity and use of things. S. Aug. l. 2. de Gen. ad lit. cap. 16.

17 And he set them in the firmament of heaven, to

shine upon the earth, 18 and to govern the day & the night, and to divide the light and the darkness. And God saw that it was good. 19 And there was evening and morning^ that made the fourth day. 20 God also said: Let the waters bring forth creeping creature having life, and flying fowl, over the earth under the firmament of heaven. 21 And God created huge whales, and all living and moving creature, that the waters brought forth according to each sort, and all fowl according to their kind. And God saw that it was good. 22 And he blessed them saying: Increase and multiply, and replenish the waters of the sea: and let the birds be multiplied upon the earth. 23 And there was evening and morning^ that made the fifth day. 24 God said moreover: Let the earth bring forth living creature in his kind, cattle, and such as creep, and beasts of the earth according to their kinds: and it was so done. 25 And God made the beasts of the earth according to their kinds, and cattle, and all that creepeth on the earth in his kind. And God saw that it was good, 26 [1]and he said Let us make Man to our image & likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and all creeping creature that moveth upon the earth.

[1] *Col. 3, 10.*

27 And God created man to his own image: to the image of God he created him, male and female he created them. 28 And God blessed them, and saith: [1] Increase and multiply, and replenish the earth, and subdue it, and rule over the fishes and the sea, and fowls of the air & all living creatures that move upon the earth.

[1] *Mat. 19, 4.*

29 And God said: Behold I have given you all manner of herb that seedeth upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: 30 and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. 31 And God saw all things that he had made, and (e) they were very good. And there was evening and morning^ that made the sixth day.

(e) Every creature in nature is good, but all considered together make the whole world perfect, most apt to man's use and God's glory. S. Aug. li. 1. de Gen. cont. Manich. ca. 21.

ANNOTATIONS.
CHAP. I.

1. *In the beginning.]* [1]Holy Moyses telleth what was done in the beginning of the world, and so forward even till his own time, writing above two thousand and four hundred years after the beginning. All which being incomprehesible by human wit or discourse, he knew partly by revelations from God, for he had the gift of Prophecy in most excellent sort; partly by traditions from his elders, who learned of their fathers. For until that time the Church had only traditions of such things as were revealed to special men, whereby we see the great authority of traditions, before there were scriptures. And since Scriptures were written they are also necessary, for three special reasons. [2] First, for that we are only assured by tradition of the Church, that those books are indeed holy Scriptures, which are so accounted, and not by the Scripture it-self, for that were to prove the same by the same, until we be assured of some part, that proveth some other parts. And this made S. Augustin to say plainly, [3] that he could not believe the Gospel, except the Church told him which is the Gospel. [4]Secondly, holy Scriptures being once known to be the word of God, & so of most eminent authority [5] of all writings in the world, as S. Augustin, S. Hierome, & all other Fathers agree, yet for the true understanding of the same, both the Scripture it-self, and the ancient Fathers remit us to the Church, namely to those in the Church that are

[1] The Church had only traditions and no Scripture above 2400. years.

[2] Traditions necessary for three causes. 1.

[3] *Cont. Epist. fund. c. 5.*

[4] 2.

[5] Scripture of most eminent authority.

[6] 3.

[7] *(a) Luc. 10, 16. Act. 15, 28. 2. Thess. 2.*

appointed by God's ordinance, in the high place that he hath chosen. Which were the High Priests in the old Testament, as appeareth Deut. 17. Mat. 23 Joan. 11. And in the new Testament, S. Peter & his Successors, for whom Christ prayed that his faith should not fail: & therefore commanded him to confirm his brethren, Luc. 22. [6] Thirdly, for things not expressed in particular in holy Scripture, the Scripture [7] & Fathers do likewise remit us to traditions, and to the judgement & testimony of the Church. Christ saying to his Apostles: He that heareth you heareth me. The Apostles doubted not to say: It seemed good to the Holy Ghost and to us. And S. Paul willed the Thessalonians to hold the traditions, which they had learned, whether it were by word, or by his Epistle.

[1] Scriptures hard.

[2] *(b) Ori. super. Gen. c. 1. Aug. l. 2. de Gen. cont. Manich. ca. 2. lib. 1. c. 18. & li. 8. c. 2. Bas. ho. 9. in Genes. Chriso. epist. 44. Amb. & Beda in examen. Jerom. Ep. ad Eust.*

[3] Why Scriptures are hard.

[4] *Gen. 1. v. 3. & 14. Exo. 20. 5. & 18. v. 20. Joan. 8, 25. Rom 8.*

[5] Three spiritual senses besides the Literal. Allegorical. Moral. Anagogical.

1. *In the beginning God made heaven and earth.]* [1] All writers [2] ancient & later find such difficulties in these first chapters, that some, otherwise very learned, have thought it not possible to understand the same according to the proper and usual signification of the words, as the letter may seem to sound, but expound all allegorically, as that by the waters above the firmament should be understood the blessed Angels, by the waters under the firmament wicked spirits, and the like. So did Origen and diverse that follow him therein. Yea S. Augustin in his books upon Genesis against the Manichees, written shortly after his conversion, when he could not find as he desired a good and probable sense agreeable to the words in their proper signification, expounded them mystically, but afterwards in his other books de Genesi ad literam, he gratefully acknowledgeth that God had given him further sight therein, and that now he supposed he could interpret all according to the proper signification of the words: yet so that he durst not nor would not addict himself to one sense, but that he was ready to embrace another, lest by sticking to his own judgement he might fail. So likewise S. Basil, S. Chrysostom, S. Ambrose, S. Hierome, S. Bede, and other greatest Doctors found and confessed great difficulties in these first chapters, which they with much study endeavoured to explicate. And therefore it is a wonder to see our Protestants and Puritans hold this Paradox, that Scripture are easy to be understood. Whereas both by testimony of those that have indeed studied & laboured in them, and by a little due consideration the contrary is most evident. [3] [4] For whosoever will look into the holy Scriptures, shall find that sometimes in shew one place seemeth contrary to another; sometimes the letter & phrase are obscure & ambiguous; sometimes the sentences unperfect. Again many speeches are prophetical, many parabolical, metaphorical, and uttered under other tropes & figures, and that in the literal sense. [5] Moreover there are three spiritual senses besides the literal, very frequent in holy Scripture. Allegorical, pertaining to Christ and the Church; Moral, pertaining to manners; and Anagogical, pertaining to the next life. As this word, Jerusalem, literally signifieth the head city of Jewry: Morally the soul of man: Allegorically the Church militant: and Anagogically the Church triumphant. And sometimes this (and the like of others) metaphorically in the literal sense signifieth the Church militant, & not the city of Jewry, as in the 12 chapter of the Hebrews: and sometimes the Church triumphant, as in the 21. of the Apocalypse.

[1] A figure of Baptism.

[2] *Hier. Epist. 83. ad Ocea. Tert. de Baptis.*

[3] Christians called fishes.

2. *The spirit of God.]* In the Hebrew it is signified, that the Spirit of God was on the waters to make them fertile, for that fishes & birds were to be procreated thereof; the word is merabepheth, incubabat, sat upon, to produce fruit (saith S. Hierom. from the waters, as a hen by her heat produceth life in the eggs. [1] And the same S. Hierom, [2] & before him Tertullian teach, that this was a figure of Baptism, which consisteth of water & the Holy Ghost. For as water in the beginning of the world received a certain vital virtue of the Holy Ghost to procreate new men. Whereupon Tertullian calleth Christians fishes, [3] because they are gotten from the waters, & thence have their first spiritual life. Let it not therefore seem strange (saith he) that in Baptism waters give life.

16. *Two great lights, & stars.]* [1] Here occureth another example of the hardness of holy Scripture. For if the two great lights (to wit the Sun & the Moon) & also the stars, were made the fourth day, and not before, as it may seem by the words in this place, then what was that light, & in what subject was it, that was made the first day? S. Basil, S. Gregory Nazianzen, Theodoret, & some others writing upon this place, do think that the light which was made the first day remained (though an accident) without his subject till the fourth day. And albeit most other Doctors rather think that the substance of the Sun & Moon, & of other planets & stars were created the first day, & the fourth day set in that order & course which now they keep, with more distinction for signs and seasons, and days and years; yet it is clear that the foresaid ancient Doctors judged it possible, [2] that accidents may remain without their subject: which a Sacramentry will be loath to grant, lest it might be proved possible, as both these & all other Catholic Doctors believed & taught, that the accidents of bread and wine remain in the blessed Sacrament of the Eucharist without their subjects, which Protestants deny.

[1] Light being an accident remained without a subject, by the judgement of some learned Fathers.

[2] The accidents of bread and wine can remain by God's power without their subjects.

26. *Let us make man to our Image.]* For better consideration of God's bounty towards us, & stirring ourselves to gratitude towards him, [1] we may here note ten prerogatives bestowed on us by our Lord & Maker in our creation, above all other earthly creatures. [2] First, whereas God by an imperial word of commandment made other creatures, *Fiat lux, fiat firmamentum*: Be there light, Be there a firmament, intending to make man, he proceedeth familiarly, by way, as it were, of consultation, & as to his own use & service to make man, saying: *Let us make man to our image and likeness*; that is to say, a reasonable creature with understanding and free will, which beasts have not. [3] Secondly, in this work God first insinuateth the high Mystery of the B. Trinity, or plurality of Persons in one God (because man is to believe the same) signifying the plurality of Persons by the words *Let us make*, & *to our*: and the unity in substance, by the words *image and likeness*, the first in the plural number, the latter in the singular. [4] Thirdly, other creatures were produced by the waters & earth, *Let the waters bring forth* (fish & fowl) *Let the earth bring forth* (grass, & cattle, & other beasts) but God brought forth man, not by the earth, though of the earth, nor by water, nor by heaven, nor by Angels, but by himself, giving him a reasonable soul, not sensual only as to beasts, & the same not produced of any creature, but created immediately of nothing. [5] Fourthly, God gave man Paradise, a most pleasant place, to dwell in. [6] Fifthly, God gave man dominion & imperial authority over all living creatures under heaven. [7] Sixthly, man was created in that innocency of life, and integrity of all virtues, that his mind was wholly subject to God, his sense to reason, his body to his spirit, & all other living creatures obedient to him: even the terrible Lions, the cruel Tigers, the huge Elephants, and the wildest birds. [8] Seventhly, God brought them all to man, as to do him homage, and to take their names of him. Which by his excellent knowledge he gave them conformable to their natures. [9] Eighthly, God gave man in some sort an immortal body, that if he had kept God's commandment, he had lived long and pleasantly in this world, & so should have been translated to eternal life without dying. [10] Ninthly, God did not only adorn man with all natural knowledge and supernatural virtues, but also with the gift of prophecy. Whereby he knew that Eve was a bone of his bones, and flesh of his flesh, though being asleep he knew not when she was made. [11] Tenthly, (which was the chief benefit of all) God conversed familiarly with man, and that in shape of man, which was a token of his marvelous great love to man, and a singular incitement of him to love God. Read more, if you please, of the dignity of man, and the benefits of God towards him in his creation, in S. Bernard upon the 99. Psalm, and upon the 61. chapter of Esaie.

[1] Ten prerogatives of man in his creation.

[2] 1. Made like to God.

[3] 2. The Mystery of the B. Trinity insinuated in his creation.

[4] 3. Produced by God himself.

[5] 4. placed in Paradise.

[6] 5. Lord of all earthly creatures.

[7] 6. innocency.

[8] 7. excellent knowledge.

[9] 8. power to live ever.

[10] 9. gift of prophecy.

[11] 10. God conversed familiarly with man.

28. *Increase and multiply.]* [1] Whether this be a commandment or no, at least it is a blessing, for

[1] God's blessing

always effectual.

so the words before convince, *God blessed them and said: Increase and multiply*. He said the same also to brute creatures, which are not capable of a precept, but by this were made fertile. Whereby we see that God's blessing always worketh some real effect: as of fertility in this and other places, of multiplication of the loaves & fishes, Joan 6. [2] And some real effect Christ's blessing must needs work also in the Blessed Sacrament. Mat. 26. Which can be no other but changing bread and wine into his body & blood, seeing himself expressly saith: *This is my body, this is my blood*.

[2] Especially in the holy Eucharist.

◦Not all men & women commanded to marry.

And though God's blessing in this place be also a precept, yet it is not to all men for ever,◦ but for the propagation of mankind, which being long since aboundantly propagated, the obligation of the precept ceaseth the cause ceasing. So S. Cyprian, S. Hierome, S. Augustin, and other Fathers expound this place. And confirm the same by the text, for immediately God signifying to what end he spoke, saith: *and replenish the earth*. Which being replenished, God's will is therein fulfilled.

CHAPTER II.

The work of six days being finished, God rested the seventh day, & blessed it. 8. Then placing man in Paradise (planted with beautiful & sweet trees, & watered with four rivers) 16. commandeth him not to eat of the tree of knowledge of good & evil. 18. And formed a woman of a rib of Adam.

The [1] heavens therefore & the earth were fully finished, and all the furniture of them.

[1] *Exod. 20, 11. Deut. 5, 14. Heb. 4, 4.*

2 And the seventh day God ended his work which he had made; and rested [1] the seventh day, from all work that he had done.

[1] God createth not new kinds of creatures, yet still worketh. Io. 5, 17. conserving & governing all things, and createth souls, grace, & glory of the same kind. S. Aug. l. 4. de Gen. ad lit. c. 12.

3 And he blessed the seventh day & sanctified it: because in it he had ceased from all his work which God created to make. 4 These are the generations of heaven & earth, when they were created in the day, when our Lord God made the heaven, and the earth, 5 and every plant of the field, before it shot up in the earth, and every herb of the ground before it sprang. For our Lord God had not rained upon the earth; and man was not^ to till the earth: 6 But a spring rose out of the earth, watering all the overmost part of the earth. 7 Our Lord God therefore formed man of the slime of the earth: and (a) breathed into his face the breath of life, & man became a living soul. [1]

(a) Man's soul is immediately created by God, not produced of other substance, as the souls of beasts and plants are. [1] *1. Cor. 15, 45.*

8 And our Lord God had (b) planted Paradise of pleasure from the beginning: wherein he placed man whom he had formed.

(b) Whether this Paradise be now extant is uncertain, though it be certain that Enoch & Elias are yet living in earth.
S. Aug. l. 2. cont. Pelagi. c. 23. See Pererius. l. 3. q. 5. & l. 7. q. ultima.

9 And our Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the middle of Paradise: and the tree of knowledge of good and evil. 10 And a river issued out of the place of pleasure to water Paradise, which from thence is divided into four heads. 11 The name of one is Phison: that is it which compasseth all the land of Hevilath, where gold groweth. 12 And the gold of that land is very good: there is found bdellium, and the stone onyx. 13 And the name of the second river is Gehon: that is it which compasseth all the land of Ethiopia. 14 And the name of the third river is Tigris: that same passeth along by the Assyrians. And the fourth river, the same is Euphrates. 15 Our Lord God therefore took man, & put him in the Paradise of pleasure, to work, & keep it. 16 And he commanded him saying: Of every tree of Paradise eat thou: 17 But

of the tree of knowledge of good & evil eat thou not. For in what day soever thou shalt eat of it, thou shalt die the death. 18 Our Lord God also said: It is not good for man to be alone: let us make him a help like unto himself. 19 Our Lord God therefore having formed of clay all beasts of the earth, and fowls of the air; brought them to Adam, that he might see what to call them: for all that Adam called any living creature, the same is his name. 20 And Adam called all beasts by their names, and all fowls of the air, and all cattle of the field: but unto Adam there was not found an helper like himself. 21 Our Lord God therefore cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, & filled up flesh for it. 22 And our Lord God (c)[1]built the rib which he took of Adam into a woman, & brought her to Adam.

(c) As we say brick is made of earth, and a house is built of brick: so Adam was made of earth, & Eve built of a rib of Adam. And that of one rib, as if God should build a house of one brick, or as indeed he fed 5000. men with five loaves. *Chris. ho. 15. S. Aug. Tract. 24. in Joan. S. Tho. p. 1. q. 92. a. 3.*
[1] *Mat. 19, 5. Mat. 10, 7. 1. Cor. 6, 16. Eph 5, 31.*

23 And Adam said: This now is bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. 24 Wherefore man shall leave his father & mother, & shall cleave to his wife, & they shall be (d)two in one flesh.

(d) Not three, nor four, nor more, for then two were changed to another number. *S. Jer. l. 1. cont. Iovi.*

25 And they were both naked, to wit Adam and his wife; and were not ashamed.

ANNOTATIONS.
CHAP. II.

2. *The seventh day]* [1]All creatures being made in their kinds in six days, complete & perfect, God not needing (as men often do in their works) to perfect, polish, or amend the same, *rested the seventh day*: & therefore the natural perfection of God's works is attributed to the seventh day, and the supernatural perfecting of men in eternal life, after the Resurrection, is attributed to the eighth day, as S. Augustin and other fathers teach.[2] And for this cause *God blessed and sanctified the seventh day*: and after we have in the Decalogue or ten commandments, that this day all should rest and abstain from works, yea and keep it festival, occupying themselves in spiritual exercises, service, and special worship of God, as the Jews did even till Christ's and his Apostles' time[3], praying & hearing the word of God read & expounded in the Sabboath day. Whereby we see that distinction of days pertaineth to Religion, the people of God thus observing the Sabboth in memory of the Creation, and diverse other feasts in memory of other benefits.[4] And we now keep the Sunday holy in memory of Christ's Resurrection, & other feasts in grateful remembrance of other Mysteries of Christ's Nativity, the coming of the Holy Ghost, & the like. Yea also feasts of his Blessed Mother, & other Saints, for the benefits received from Christ by them, & for more honour to Christ in them. So this Catholic observation of feasts is neither Judaical (which also in the Law was good, but now is abrogated) nor heathenish, for we honour not Iupiter, nor Iuno, nor any false god or goddess, but our Lord God Creator & Redeemer, & for his sake his best servants.[5] Whereof see the Annotations in the English new Testament. 4. chap. to the Galathians. Whereto we here only add these words of S. Basil,[6] which may serve for a general answer to the most common objection: *Honor servorum redundat in communem Dominum: The honour of the creatures redounceth to the common Lord or Master.* So, saith he, the honour of Saints is the honour of Christ their Lord and ours.

[1] Observation of holy days by God's instruction.
[2] *in Psal 4. & 11.*
[3] *Act. 13, 14. Levit. 23.*
[4] Observation of festival days is religious, not Judaical, nor heathenish.
[5] Honour of Saints is to the greater honour of Christ.
[6] *Homi. in 40 Martyres.*

17. *Of the tree of knowledge.]* [1]Besides the law of nature, by which Man was bound to direct all his actions according to the rule of reason; & besides the supernatural divine law, by which he was

[1] Why a particular positive law, besides the general laws of

God & nature, was given to man.

bound to believe & trust in God, & to love him above all things, having received the gifts of faith, hope, and charity; God gave him another particular law, that *he should not eat of the tree of knowledge of good and evil*. And that for two special reasons, which S. Augustin [2] noteth upon this place. [3] First, that God might declare himself to be Lord of man. Which was absolutely necessary for man, & nothing at all profitable to God, who needeth not our service, but we without his dominion should utterly fall to nothing. *Nec enim ipso non creante, &c. For he not creating us neither could we have been, nor he not conserving us could we remain, nor he not governing us, could we live rightly. Wherefore he only is our true Lord, whom not for his, but for our own profit & salvation we serve.* [4] The other reason was, that God might give man matter wherein to exercise the virtue of obedience, and to shew himself a subject of God. Which could not be so properly & effectually declared by keeping other laws, nor the enormity of disobedience appear so evidently, as by fulfulling of God's will commanding him, or by doing his own will, moved to the contrary, in a thing of it-self indifferent, & only made unlawful, because it was forbid. [5] But let us hear S. Augustin's own words. *Nec potuit melius aut diligentius commendari quantum malum sit sola inobedientia, &c. Neither could it* (saith this great Doctor) *be better, nor more exactly signified how bad a thing sole disobedience is, than where a man became guilty of iniquity because he touched that thing contrary to prohibition which if he, not forbidden, had touched, he had not sinned at all. For he that saith, for example sake, Touch not this herb,* [6] *supposing it is poisonful, and doth forewarn one of death, if he touch it, death assuredly falleth on the contemner of the precept: yea though no man had prohibited, & he had touched, for he should die because the same thing bereaveth him of health and life, whether it had been forbidden him or no. Also when one forbiddeth that thing to be touched,* [7] *which would not indeed prejudice him that toucheth, but him that forbiddeth, as if one take another's money, being forbid by him, whose the money is, it is a sin in him that is forbidden, because it is an injury to him that forbiddeth. But when that thing is touched which neither should hurt him that toucheth, nor any other, if it were not forbid, wherefore is it prohibited, but that the proper goodness of obedience, and the evil of disobedience might appear?* Thus S. Augustin sheweth, that disobedience is a sin because it is against a precept, though otherwise the thing that is done were not evil. And among other good notes, [8] teacheth that true obedience inquireth not wherefore a thing is commanded, but leaving that to the Superior, promptly doth what is appointed.

[2] *lib. 8. de Gen. ad lit. c. 11. Psal. 15.*

[3] First reason.

[4] 2. reason.

[5] The sin of disobedience.

[6] Joined with damage to him that disobeyeth.

[7] Joined with damage of him that forbiddeth.

[8] True obedience is blind and prompt.

17. *Of the tree eat thou not.]* This example of our first parent's transgression sheweth, [1][2] how frivolous an answer it is to say, that breaking of commanded fasts, or eating meats forbidden cannot hurt us, the meat being good & wholesome: for so the fruit of the tree was good, and should have hurt no man, if it had not been forbidden. Even so all meats of their own nature are good, yet the precept of fasting (foretold by our Saviour in general, & determined by his Church in particular) & so of any other like law, though it be in things otherwise indifferent, [3] proceeding from lawful Superiors, bindeth the subjects in conscience. And the transgression is properly disobedience, what other sin soever may also be mixed therewith.

[1] Not meat, but the disobedience hurteth him that transgresseth the precept of abstinence.

[2] *Mat. 9, Luc. 10. S. Epiph. in compen. fidei Cat. S. Aug. ep. 80.*

[3] Laws in things indifferent bind in conscience.

17. *Thou shalt die the death.]* Against the new doctrine, [1] denying that after sin is remitted, [2] any temporal punishment remaineth for the same, this place declareth that death (whereof God forewarned Adam, if he should eat of the fruit forbidden) remained due, and was at last inflicted upon him for his sin, which was presently remitted upon his repentance.

[1] *Calvin l. 3. inst. c. 4. parag. 31. & 32.*

[2] Temporal punishment due after sin is remitted.

Again, for so much as we are all subject to death, [1][2] it proveth that we were all guilty of this

[1] Death due to all

sin, by which death came upon all men, as S. Paul teacheth. Else God should punish us without our fault, which is unpossible that his goodness should do Especially it appeareth in infants,[3][4] who dying before they come to use of reason, can never commit other sin: for though they were circumcised, or had sacrifice offered, or other remedy used for them before Christ, or baptised since Christ, [5] yet they suffer (as S. Augustin noteth) both death and many other penalties, of sickness, cold, heat, hunger, and the like, which can neither be to them matter of merit (as to others it may be) nor profit them for avoiding of other sins, seeing they die in their infancy. Yea moreover, [6] if they died without circumcision, or other remedy of those former times, their souls perished from their people; & now without Baptism can never enter into the Kingdom of heaven, which could not stand with God's justice, if they were not guilty of sin.

for Original sin.

[2] *Rom. 5.*

[3] Yea to infants who have no other sin.

[4] *Li. 13. de civit. c. 6. l. 2. de pec. mer. & remis. c. 34.*

[5] Also other penalties inflicted upon infants.

[6] *Gen. 17. Ioan. 3. S. Greg. l. 4. Moral. c. 2.*

CHAPTER III.

By the craft of the Devil speaking in a serpent, our first parents transgressed God's commandment. 7. Who being ashamed would hide themselves: 9. but are reproved by God. 14. And besides other particular punishments (yet with promise of a Redeemer) are cast out of Paradise. [1]

[1] The second part. Of the fall of man, & propagation of man & of sin.

But (a) the serpent also was more subtile than all the beasts of the earth, which our Lord God had made. Which said to the woman: Why hath God commanded you, that you should not eat of every tree of Paradise?

(a) Serpents most crafty to escape harm when they hurt men: so is the devil.

2 To whom the woman answered: Of the fruit of the trees that are in Paradise we do eat: 3 but of the fruit of the tree which is in the midst of Paradise, God hath commanded us that we should not eat: and that we should not touch it, lest perhaps we die. 4 [1] And the serpent said to the woman: No, you shall not die the death.

[1] *2. Cor. 11, 3.*

5 For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil. 6 The woman therefore saw that the tree was good to eat, and fair to the eyes, and delectable to behold: and she took of the fruit thereof, & did eat, & gave to her husband, who did eat. [1]

[1] *Eccl. 25. 1. Tim. 2, 14.*

7 And the eyes of them both were opened: and when they (b) perceived themselves to be naked, they sowed together leaves of a fig tree, and made themselves aprons.

(b) After sin they were ashamed, not before. *S. Chrisos.*

8 And hearing the voice of our Lord God walking in Paradise at the afternoon air, Adam hid himself, and so did his wife from the face of our Lord God, amidst the trees of Paradise. 9 And our Lord God called Adam, and said to him: Where art thou? 10 Who said: I heard thy voice in Paradise: and I feared, because I was naked, and I hid me. 11 To whom he said: And who hath told thee that thou wast naked, but that thou hast eaten of the tree, whereof I commanded thee that thou shouldst not eat? 12 And Adam said: The woman which thou gavest me to be my fellow-companion, gave me of the tree, & I did eat. 13 And our Lord God said to the woman: Why hast thou done this? Who answered: The serpent deceived me, and I did eat.

14 And our Lord God said to the serpent: Because thou hast done this thing, (c) accursed art thou among all cattle, and beasts of the earth: upon thy breast shalt thou go, & (d) earth shalt thou eat all the days of thy life.

(c) All this curse pertaineth to the devil that spake in the serpent. *S. Aug. l. 2. de Gen. ad lit. c. 36. S. Beda in hunc locum.* (d) Earthly or worldly and carnal men S. Greg. in

Psal. 101.

15 I will put enmity between thee & the woman, & thy seed and the seed of her: she shall bruise thy head in pieces, and thou shalt lie in wait (e) of her heel.

(e) Though good men resist tentations at the first assaults, and so bruise the serpent's head, yet he endeavoureth still to deceive especially in the end of man's life, signified by the heel. S. Gre. in cap. 1. Iob.

16 To the woman also he said: I will multiply thy travails and thy child-bearings: in travail shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.[1]

[1] *1. Cor. 14.*

17 And to Adam he said: Because thou hast heard the voice of thy wife, and hast eaten of the tree wherefore I commanded thee that thou shouldst not eat, cursed is the earth in thy work: with (f) much toiling shalt thou eat thereof all the days of thy life.

(f) All men travail one way or other: & such as suffer weeds to overgrow (in their souls) shall after this life either sustain the fire of Purgatory, or eternal pain. *S. Aug. l. 2. c. 20. Gen. con. Man.*

18 Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth. 19 In the sweat of thy face shalt thou eat bread, till thou return to earth, of which thou wast taken: because dust thou art, and into dust thou shalt return. 20 And Adam called the name of his wife, Eve: for because (g) she was mother of all the living.

(g) She was mother rather of all the dying: but in figure of our B. Lady who is mother of Christ, life itself, she is called mother of the living. S. Epiph. her. 78.

21 Our Lord God also made for Adam and his wife garments of skins, and clothed them: 22 And said: Lo Adam is become as it were one of us, knowing good & evil: now therefore lest perhaps he reach forth his hand, and take also of the tree of life, and eat, and live for ever. 23 And our Lord God sent him out of the Paradise of pleasure, to work the earth of which he was taken. 24 And he cast out Adam, and placed before the Paradise of pleasure Cherubins, and a flaming and a turning sword, for to keep the way of the tree of life.

ANNOTATIONS.
CHAP. III.

[1] Sin entered among men by the envy & craft of the devil, man consenting to his suggestions.

[2] *Sap. 2. 24. Ioan. 8, 44. S. Aug. lib. 14. de civit. c. 11. Rupert. li. de Trinit. & operibus suis c. 4.*

[3] Eve first sinned in thought, then in words, last in deeds.

[4] Bad sequels of sin.

[5] *Lib. de vera Religione c. 14. Lib. 1. Retract. c. 13.*

1. *Why hath God?]* [1][2] Here we may see how sin came first among men. For the devil envying man's happy state tempted Eve the weaker person, beginning with a question, thereby to allure her into conference, and by such a question as might bring her into suspicion of God's affection towards man, saying: *Why hath God commanded you, that you should not eat of every tree of Paradise?* insinuating by these words, and withal internally suggesting, that God dealt hardly with them, abridging their liberty without cause. [3] And when he had got so much of her, that she was displeased with the precept, which she shewed by adding of her own (to make it seem more grievous) that they were forbidden *to touch the tree*, & again by reporting the punishment as doubtful, saying, Lest perhaps we die; then the tempter avouched boldly, and falsely, that they should not die, and charged God to be envious of the benefit they should get by eating of that tree, saying *their eyes should be opened, and they should be as Gods, knowing good and evil*. Upon which persuasion, and liking also she had to the fruit, she did take and eat, and persuaded Adam also to eat. [4][5] And forthwith they saw that they would not have seen, knew evil which they had better not to have known, were ashamed, and endeavoured to cover and hide themselves. Even thus the devil dealeth with men ever since, assualting the weaker persons, and weaker part, as the flesh and sensuality, and by them setteth upon the stronger and superior part, to get consent of freewill, without which there is no sin; according to that famous saying of Augustin: [6] *Peccatum adeo est voluntarium, ut nullo modo dic peccatum, si non voluntarium. Sin is so voluntary, that in*

nowise it can be sin, if it be not voluntary. Wherefore it was no sin in Eve to be tempted by the serpent, which she could not avoid, nor in Adam to be tempted by Eve, but they sinned when they consented to the evil suggestions. [7] [8] And now in the regenerate, though concupiscence remain, which is the effect of sin past, & occasion of sin in those that yield again to tentations, yet it is not sin, but punishment of sin, and matter of exercise in the just, and if we resist, of merit: and therefore S. Paul exhorteth us, [9] *to walk in the spirit, and the lusts of the flesh we shall not accomplish.* And in another place sheweth, [10] *that he which fighteth lawfully shall be crowned.*

[6] No sin can be without freewill.

[7] Concupiscence no sin, but the effect, and occasion of sin. Also occasion of merit.

[8] *S. Aug. lib. 1. de nupt. & con. c. 23.*

[9] *Gal. 5.*

[10] *2. Tim. 2.*

15. *She shall bruise.]* [1] Protestants will not admit this reading, *ipsa conteret*, she shall bruise, lest our Blessed Lady should be said any way to bruise the serpent's head. And Kemnisius amongst others saith, that all ancient Fathers read, *ipsum*, not, *ipsa*. But he is convinced of lying by Claudius Marius Victor, *lib. 1. in Gen.* Alcimus Avitus *lib. 3. cam. c. 6.* S. Chrysostom *hom. 17. in Genes.* S. Ambrose *lib. de fuga saeculi cap. 7.* S. Augustin *l. 2. de Genesi contra Manichaeos, cap. 18. & lib. 11. de Genesi ad literam chap. 26.* S. Gregory *lib. 1. Moralium cap. 38.* And after them S. Bede, Eucherius, Rabanus, Rupertus, Strabus, and Lyra upon this place, S. Bernard *ser. 2. super Missus est*, and many others, who read *ipsa*, as the Latin text now hath. [2]

[1] The Latin text defended against Kemnisius and other Protestants.

[2] See Card. Bellarmin. li. 2. c. 12. de verbo Dei.

[1] But whether we read, *She shall bruise,* or, *her seed*, that is her son Christ, *shall bruise* the serpent's head, we attribute no more, nor no less to Christ, nor to our Lady by the one reading, than by the other: for by the text, *I will put enmities between thee and the woman, between thy seed, and her seed*, it is clear, that this enmity and battle pertained to the woman & her seed on the one party, and to this devil, that spake by the serpent, & all the wicked, on the other party, & that the victory should happen to mankind. [2] Which being captive by Adam's sin, occasioned by a woman, should be redeemed, both sexes, though in far different sort, concurring thereto. And so it is most true, that Christ by his own proper power, and his Blessed Mother by her most immediate cooperating to his Incarnation (& consequently to other Mysteries) did bruise the serpent's head, break & vanquish his power. [3] (a) As many ancient Fathers do excellently discourse: namely S. Bernard, writing upon these words in the Apocalyps. c. 12. *A great sign appeared in heaven, a woman clothed with the sun:* Albeit (saith he) by one man and one woman, we were greatly damaged, yet (God be thanked) by one man & one woman all losses are repaired, and that not without great increase of graces. For the benefit doth far exceed the loss. Our merciful father giving us for a terrestrial Adam Christ our Redeemer, & for old Eve God's own Mother. Moreover as the same S. Bernard sheweth, this Blessed Virgin in singular sort bruised the serpent's head, [4] [5] in that she quite vanquished all manner suggestions of the wicked serpent, never yielding to, nor taking delight in any evil moved by him.

[1] Both readings yield the same sense.

[2] As Adam was the cause, and Eve an occasion of man's captivity: so Christ is the true cause and his mother an occasion of our restoration.

[3] *(a) S. Ireneus li. 3. c. 33. & lib. 5. circa med. S. Epiph. Haer. 78. S. Ierom. ep. 22. ad Eustoch. S. Aug. (or S. Fulgent.) ser. 18 de Sanctis. de fide & Symb. de Agone Christiano.*

[4] Our B. Lady resisted all evil suggestions.

[5] *(b) Ser. 2. super Missus est.*

19. *Dust thou art.]* By these words Adam was admonished to humble himself, considering the matter whereof his body was made, & into which he should be resolved again [1] [2] (c) whereupon it came to be a ceremony amongst penitents, to cast ashes on their heads, as appeareth in holy Scriptures. For which cause the Church now also useth this ceremony the first day of Lent, putting ashes on her children's heads: willing them to remember, that dust they are, & to dust they shall return, to move us by this meditation to more serious penance.

[1] The ceremony of ashes, on Ashwednesday

[2] *(c) Job 42. Esai. 58. Jere. 6. Ionae. 3. Mat. 11.*

[1] God's providence concurreth with man's free will

[2] *de grat. & l. arb. c. 6. de correpт. & grat. ad art. falso impos.*

22. *Lest perhaps]* [1] Notwithstanding God's eternal decree in disposing all things, and his omnipotency which nothing can resist, yet he produceth good, and either avoideth or disposeth of evil which he suffereth, by ordinary means, as appeareth Act. 27, v. 31. and that because man hath freewill, with which God concurreth, & destroyeth not nor forceth, as S. Augustin teacheth. [2]

[1] Paradise defended by Angels and by fire & sword.

[2] God destroyeth not nature.

22. *Placed Cherubins.]* Man being cast out of Paradise, the same is defended with double guard: with Angels, that are watchful, wise, & potent; and with fire & sword, most terrible armour to man. [1] Whereby again we see that God useth ordinary means in his providence, as the ministry of Angels & human terror, & would neither destroy the tree, [2] nor deprive it of the virtue to prolong life, nor bereave man of freewill, by which he might desire to return: but conserving nature in all creatures, preventeth inconveniences otherwise.

[1] Good Angels hinder devils of their desires.

[1] [2] These Angels also hinder the devil, that he cannot enter Paradise, lest he should take of the fruit of the tree, and give it to men to prolong their lives, and thereby draw them to his service.

[2] *S. Aug. lib. 11. de Gen. ad lit. c. 40.*

CHAPTER IV.

Wicked Cain killeth holy Abel: 9. whose blood cryeth for revenge. 11. Cain a cursed vagabond, 17. hath much issue. 25. Adam also hath Seth, and Seth Enos.

And Adam knew Eve his wife, who conceived and brought forth Cain, saying: I have gotten a man through God. 2 And again she brought forth his brother Abel. And Abel was a shepherd, & Cain a husbandman. 3 And it befell after many days that Cain [1] offered of the fruits of the earth gifts to our Lord.

[1] *Heb. 11.*

4 Abel also (a) offered of the first-begotten of his flock, and of their fat: and our Lord had respect of Abel, & to his gifts.

(a) A figure of the Lamb that was slain from the beginning of the world. *Apoc. 13. v. 8.*

5 But to Cain, and to his gifts he had not respect: And Cain was exceeding angry, and his countenance abated. 6 And our Lord said to him: Why art thou angry? and why is thy countenance fallen? 7 If thou do well, shall thou not receive again: but if thou doest ill, shall not thy sin forthwith be present at the door? But the lust thereof shall be under thee, and thou shalt have dominion over it. 8 And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him. [1]

[1] *Sap. 10.*

9 And our Lord said to Cain: Where is Abel thy brother? Who answered: I know not, am I my brother's keeper? [1]

[1] *1. Io. 3.*

10 And he said to him: what hast thou done? (b) The voice of thy brother's blood cryeth to me out of the earth.

(b) Willful murder is one of the sins that cry to God for revenge.

11 Now therefore cursed shalt thou be upon the earth, which hath opened her mouth, & received the blood of thy brother at thy hand. 12 When thou shalt till it, it shall not yield to thee her fruit: a rogue and vagabond shalt thou be upon the earth. 13 And Cain said to our Lord: Mine iniquity is greater than that I may deserve pardon. 14 Lo thou dost cast me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a vagabond and fugitive on the earth: every one therefore that findeth me shall kill me. 15 And our

Lord said to him: No, it shall not so be: but whosoever shall kill Cain, shall be punished seven-fold. And our Lord put a mark on Cain, that whosoever found him should not kill him. 16 And Cain went forth from the face of our Lord, and dwelt as a fugitive on the earth at the east side of Eden. 17 And Cain knew his wife, who conceived and brought forth Enoch: And (c) he built a city, and called the name thereof by the name of his son, Enoch.

(c) By the increase of Abraham's seed (by the line only of Isaac and Jacob, besides themselves of Ismael and Esau) in little more than 400. years to above six hundred thousand men able to bear arms *(Num. 1.)* it appeareth that Cain's progeny in as many years might suffice to people a city, yea a whole country. S. Aug. l. civit. c. 8.

18 Moreover Enoch begat Irad, and Irad begat Maviael, and Maviael begat Mathusael, and Mathusael begat Lamech. 19 Who took (d) two wives, the name of the one was Ada, and the name of the other Sella.

(d) This Lamech of Cain's issue, is the first that is noted in Scripture to have taken two wives.

20 And Ada brought forth Iabel, who was the father of them that dwell in tents, and of herdsmen. 21 And his brother's name was Jubal: he was the father of them that sing on harp & organs. 22 Sella also brought forth Tubalcain, who was a hammerer and worker in all work of brass and iron. And the sister of Tubalcain was Noema. 23 And Lamech said to his wives Ada and Sella: Hear my voice ye wives of Lamech, harken to my talk: for I have slain a man to the wounding of myself, and a stripling to mine own dry blow bruising. 24 Seven-fold vengeance shall be taken of Cain: but of Lamech seventy times seven-fold. 25 Adam also knew his wife again: and she brought forth a son, & called his name Seth, saying: God hath given me other seed for Abel, whom Cain slew. 26 But to Seth also was born a son, whom he called Enos, this man began to invocate the name of our Lord.

ANNOTATIONS.
CHAP. IV.

1. *Offered gifts.]* Either God himself taught Adam, and he his children, or else they knew by instinct of nature, that Sacrifice must be offered to God, to acknowledge thereby his supreme dominion over man, and man's due subjection to his divine Majesty. And that not only in internal affection, which (as S. Augustin, [1] and all Catholic Doctors teach) is principally required, but also in external things, [2] because we consist of body, and not only of soul, and have, by God's goodness, the use of corporal things. As here we see example in the law of nature: and the same was ordained by written precept in the law of Moyses: [3] the Prophets also foretold, that external Sacrifice should be offered in the law of grace and new Testament, to wit, the same which Christ instituted, and left in his Church, to continue to the end of the world. Moreover this homage of offering Sacrifice is so peculiar to God only, [4] that albeit many other exterior rites and services are used both to God & men, as to be bare-head, to bow, to kneel, & the like before them, *either of great humility* (saith S. Augustin) [5] *or of pestiferous flattery,* to such as are *homines colendi, venerandi, si autem eis multum additur, & adorandi: men to be worshipped, reverenced, and if much be given them, adored;* (for this term of *adoring* is also applied to men in holy Scriptures, Gen. 23. v. 7. 17. v. 29) yet Sacrifice is due to God only, and to no creature how excellent so ever. In so much (saith the same doctor) that as all nations found it necessary to offer Sacrifice, so none durst sacrifice to any, *nisi ei quem Deum aut scivit, aut putavit, aut finxit;* but to him whom they either knew, or thought, or feigned to be God.

[1] *Lib. 10. de civit. c. 5.*

[2] External Sacrifice due to God in every Law.

[3] *Levit. 1. Dan. 12. Mal. 1. Luc. 22.*

[4] Sacrifice due to God only and to no creature.

[5] *Lib. 10. civit. cap. 4. Aristot. li. 2. Metaphis. Ethic. 9. Polit. 7. c. 8.*

4. *Had respect to Abel.]* [1] Both Cain and Abel did well in offering external Sacrifice, but they differed much in sincerity and manner of choosing or dividing their oblations, touching God's part

[1] Abel's Sacrifice declared acceptable, & not Cain's, by some

external sign.

[2] *To. 3. q. 4. Quaest. Hebraic. Lib. 15. civit. c. 7. Mala. 1. Hebr. 11. Levit. 9. Iudic. 6. 2. Par. 7. 3. Reg. 18. 2. Mac. 1.*

and their own, as S. Justinus Martyr, S. Hierom, S. Augustin and others teach.[2] For Abel offered of the best things, of *the first-begotten of his flock, and of their fat.* And therefore God respected & approved it. But to Cain and to his gifts he had not respect, because he wanted sincere devotion. Which difference of God's acceptance appeared doubtless, as S. Hierom and S. Augustin supposed, by some external sign, otherwise Cain had not understood it. Most like it was by fire sent from God, which inflamed and consumed Abel's Sacrifice, & not Cain's. As we read of diverse other Sacrifices in holy Scriptures.

[1] Reward and punishment according to our works.

[2] *Mat. 16. Rom. 2.*

7. *Shalt not thou receive.]* [1] Reward of good works and punishment of evil are clearly proved by this place, God saying to Cain: *If thou doest well, shalt thou not receive again?* What else but well for well doing, as Abel received consolation of his Sacrifice well offered? *But if thou doest ill, shall not thy sin be present forthwith at the door*, afflicting thy conscience, and not suffering thy mind to be in quiet, for remorse of thy wicked fact, and fear of just judgement? For hence it came that Cain's countenance fell, and his stomach boiled with anger: punishment so beginning even in this life, & much more in the next world our Saviour will *render* (as himself saith)[2] to every man according to his works: which the Apostle expresseth more distinctly, *eternal life, or wrath & indignation.*

[1] Freewill in man also after his fall.

[2] Heretical translation.

[3] *Bible 1579.*

[4] *lib. 15. c. 7. civit.*

[5] *Quaest Hebraic. in Gen.*

[6] The Hebrew also & Greek text prove freewill in Cain.

[7] Freewill testified by antiquity, universality, and consent of learned & reasonable persons.

[8] *S. Aug. l. de vera Rel. c. 14.*

[9] Luther abhorred the name of freewill.

[10] *li. de servo arbitrio.*

[11] Calvin also misliketh the word freewill.

[12] *lib. 2. c. 2. par. 8.*

[13] *l. 2. adv. Iovinian.*

[14] Where is necessity there is neither reward nor punishment due.

7. *under thee.]* This Text so plainly sheweth freewill in man, [1] also after his fall, that the English Protestants to avoid so clear a truth, for these words, *the lust thereof* (to wit of sin) *shall be under thee, and thou shalt have dominion over it,* corruptly translate in some of their Bibles thus:[2][3] Unto thee *his* desire shall be subject, and thou shalt rule over *him.* As if God had said, that Abel should be under Cain. As the phantastical Manichees perverted the sense, whose absurdity S. Augustin controlleth,[4] maintaining the true construction of the words, *Tu dominaberis illius; nunquid fratris? absit. Cuius igitur, nisi peccati? Thou shalt rule over; what, over thy brother? Not so. Over what then, but sin?* In other English Editions, namely in the last, which we suppose they will stand to, it is better, but yet obscure, thus, *Unto thee shall be the desire thereof, and thou shalt have rule of it.* Let us therefore examine the sense, and if S. Hierome,[5] the great scripture Doctor did rightly understand it, God did speak to this effect to Cain: *Because thou hast freewill, I warn thee, that sin have not dominion over thee, but thou over sin.* [6] The Hebrew hath thus: *ad te appetitus eius, & tu dominaberis in eum,* or, *ei. Unto thee the appetite thereof, and thou shalt rule over it.* Thargum Hierosolimitanum concludeth God's speech to Cain thus: *Into thy hand I have given power of thy concupiscence, and have thou dominion thereof: whether thou wilt to good or to evil.* The Greek hath thus: *To thee is the conversion thereof, and thou shalt bear rule over it*: to wit, appetite, lust, concupiscence is under thy will. Finally, [7][8] all antiquity, universality, and uniform consent of Christian Doctors, and other learned Philosophers, and reasonable men hold it for certain and an evident truth, that man, yea a sinner, hath freewill. Yet Luther, the father of Protestants, [9] so abhorred this truth, that he could not abide the very word, nor vouchsafe (when he writ against it) to title his beastly book, *Contra liberum arbitrium, Against freewill* but, *De servo arbitrio, Of servile arbitrament.* And denieth that man is in any wise free to choose, to resolve, or determine, but in all things servile, tied, constrained, and compelled to what soever he doth, saith, or thinketh. Further, that man in all his actions is like to a hackney, that is, forced to go whither the rider will have him. And knowing the whole world against him, shameth not to confess, that he setteth them all at naught in respect of himself, concluding thus: *I have not* (saith he) *conferred with any in this book, but I have affirmed, and I do affirm. Neither will I that any man judge hereof, but I counsel all to obey, or yield to my opinion.*[10] [11] Calvin also for his part conspireth in this heresy with Luther, but more faintly, rather wisheth than imagineth that men be so mad as to fly from the name of freewill. *I* (Saith Calvin)[12] *neither myself would use this word, and would wish others, if they ask me counsel, to abstain from it.* But we will be bold to oppose S.

Hierome's reason against Luther, Calvin, all Manichees, and others that deny freewill. *God made us* (saith he)[13] *with freewill, neither are we drawn by necessity to virtues nor to vices; otherwise where is necessity, there is neither damnation nor crown.*[14]

16. *Cain went forth.]* It is a mark of Heretics to make breach, [1] and go forth of the Church. And commonly it cometh of envy. *Some run into heresies and schisms* (saith S. Cyprian)[2] *when they envy Bishops, whilst one either complaineth that himself was not rather ordained, or disdaineth to suffer another above him. Hereupon he kicketh, hereupon he rebelleth. Envy moved Cain to kill his brother, because his own works were wicked* and rejected: *and his brother's just,*[3] and esteemed. So going forth became obstinate, obdurate, and desperate in his sin, and being reprobate of God, began a wicked City, opposite to the City of God. Wherefore Moyses, as S. Augustin noteth,[4] intending to describe and shew the perpetual continuance of God's City, the true Church, from Adam, which he doth by the line of Seth to Noe, & so forward to his own time, would not omit to tell also the progeny of Cain, even to the flood, wherein all his offspring was finally drowned & destroyed, that the true City of God might appear more distinct, more conspicuous, and more renowned. And that indeed the same only (and not any broken and interrupted companies or conventicles) might be known to be the true Church of God.

[1] Going forth of the Church a mark of Heretics.

[2] *1. Ioan. 2. Tract. de Zelo & livore.*

[3] *1. Ioan. 3.*

[4] *lib. de Pastore. c. 8. & c. 20.*

23. *I have slain.]* [1] So hard and obscure is this place, that S. Hierom required by S. Damasus Pope to expound it,[2] dareth not affirm any one sense for certain, but proposing diverse which the text may seem to bear, wisheth the Pope who was also very learned) to examine all more at large: putting him in mind that Origen writ his twelfth and thirteenth books upon this only place. [3] The most probable exposition seemeth to be gathered out of the Hebrew's Tradition, that this Lamech of the issue of Cain (for there was another Lamech of Seth's progeny) much addicted to hunting, & his eyes decaying, used in that exercise the direction of a young man his nephew, the son of Tubalcain. Who seeing something move in the bushes, supposing it to be a wild beast, willed his grand-father to shoot at the same: which he did, & struck the mark with a deadly wound, & approaching to take the prey, found it to be old Cain. Whereupon sore amazed, afflicted, & moved with great passion, did so beat the young man for his ill direction, that he also died of the dry blows. After both which mishaps, & his passion at last calmed, Lamech lamenteth, as the text saith, that he had killed a man & stripling, to wit, the one with a wound, the other with dry blows, for which he feared sevenfold punishment more than Cain suffered for killing Abel. Nevertheless S. Hierom & other [4] Fathers think it probable, that Lamech killing the one of ignorance, the other in passion, was not so severely punished as he feared. [5] And so they understand the rest of this passage, that sevenfold vengeance was taken of Cain, by prolongation of his miserable life till his seventh generation, when one of his own issue slew him, & another of the same linage with him. And Lamech was punished seventy sevenfold when his seventy seven children (for so many he had, as Josephus writeth) & all their offspring perished in the flood. [6] Mystically by seventy seven may be signified, that the sin of mankind should be punished & expiated in Christ our Redeemer, who was born in the seventy seventh generation from Adam.

[1] Scripture hard.

[2] *Tom 3. ad 1. quest. Damasi.*

[3] A probable sense according to the Hebrews' Tradition.

[4] *S. Chris. ho. 20. in Gen.*

[5] *Lib. 1. Antiq. ca. 2. Origen in Gen. Luc. 3.*

[6] Mystical sense.

26. *Began to invocate.]* [1] Seth was a most holy man, and so brought up his children, that they were called the sons of God, Gen. 6. Adam also and Eve were penitent, & became great Confessors, and are now Saints. And so it cannot be doubted but amongst other spiritual exercises they prayed & invocated God. And therefore that which is here said: He (to wit Enos) *began* or (as the Hebrew hath) then was begun, *to invocate the name of our Lord,* cannot be understood of private, [2] but of some public prayer of many meeting together, & observing some rites and set form in peculiar place dedicated to divine Service, the Church being now grown to a competent multitude; and that

[1] *Suidas vocabulo Seth. Joseph. l. 1. Anti. S. Aug. epist. 99. ad Evod.*

[2] Public prayer besides Sacrifice in the Church of God.

besides Sacrifice, which was also before, as appeareth both by Cain and Abel.

CHAPTER V.

The progeny of Adam, & number of their years (with the death of the rest, & translation of Enoch) in the line of Seth, to Noe and his three sons.

This [1] is the book of the generation of Adam. In the day, when God created man, to the likeness of God made he him.

[1] *Sap. 2, 24. Eccl. 17, 1.*

2 Male and female created he them; and blessed them: and called their name Adam, in the day when they were created. 3 And Adam lived an hundred and thirty years; & begat to his own image and likeness, and called his name Seth. 4 And the days of Adam, after he begat Seth, came to eight hundred years: and he begat sons and daughters. 5 And all the time that Adam lived, came to nine hundred & thirty years, and he died. 6 Set also lived an hundred five years, and begat Enos. 7 And Seth lived after he begat Enos, eight hundred and seven years, and begat sons and daughters. 8 And all the days of Seth came to nine hundred & twelve years, and he died. 9 And Enos lived ninety years, and begat Cainan. 10 After whose birth he lived eight hundred and fifteen years, and begat sons and daughters. 11 And all the days of Enos came to nine hundred and five years, and he died. 12 Cainan also lived seventy years, & begat Malaleel. 13 And Cainan lived after he begat Malaleel, eight hundred & forty years, and begat sons and daughters. 14 And all the days of Cainan came to nine hundred and ten years, and he died. 15 And Malaleel lived sixty five years and begat Jared. 16 And Malaleel lived after he begat Jared, eight hundred & thirty years, and begat sons and daughters. 17 And all the days of Malaleel came to eight hundred ninety five years, and he died. 18 And Jared lived an hundred sixty two years, and begat Enoch. 19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters. 20 And all the days of Jared came to nine hundred sixty two years, and he died. 21 Moreover Enoch lived sixty five years, and begat Mathusala. 22 And Enoch (a) walked with God: and lived after he begat Mathusala, three hundred years, and begat sons and daughters.

(a) This Hebrew phrase *walked with God*, signifieth that he lived well & pleased God.

23 And all the days of Enoch came to three hundred sixty five years. 24 And he walked with God, and was seen no more: because God (b) took him.

(b) The seventy two Interpreters say, God translated him, and so doth S. Paul. *Heb. 11.*

25 Mathusala also lived an hundred eighty seven years, and begat Lamech. 26 And Mathusala lived, after he begat Lamech, seven hundred eighty two years, and begat sons and daughters. 27 And all the days of Mathusala came to (c) nine hundred sixty nine years, and he died.

(c) This is the longest life of all here recited. But if we consider that Adam was as strong of body the first day he was created, as these others were at the age of 60. years (before which, none are said to have begot children & so subtract 60. years from Mathusala, then Adam lived in man's state longer than he by 21. years.

28 And Lamech lived an hundred eighty two years, & begat a son: 29 and he called his name Noe, saying: This son shall comfort us from the works & labours of our hands on the earth, which our Lord cursed. 30 And Lamech lived, after he begat Noe, five hundred ninety five years, and begat sons and daughters. 31 And all the days of Lamech came to seven hundred seventy seven years, and he died. And (d) Noe when he was five hundred years old, begat Sem, Cham, and Japhet.

(d) The second prophecy before Mass on Easter Eve.

ANNOTATIONS.
CHAP. V.

4. *Begat sons and daughters.]* Moyses in this genealogy reciteth not always the first-begotten, nor the whole progeny by their names for then he should have repeated Cain and Abel, and have named many others, but those only by whom the Church of God continued,[1][2] signifying the rest in general, whose succession was cut off by the flood.

[1] The continual succession of God's Church, & interruption of other communities.

[2] *S. Aug. l. 15. civ. c. 20.*

5. *And he died]* By this God's word is verified saying, that Adam should die, if he should eat of the forbidden tree. And the devil is proved a liar, saying, they should not die. [1] It is also most true that Adam died that day in which he did eat. For he began that very day to decline to death; and so doth all mankind ever since as truly said the woman of Thecua to King David:[2] *we do all die, and as waters that return not, we fall down on the earth. And what else* (saith S. Gregory) *is this daily decaying of our corruption, but a lingering death?* And none of all these that lived longest reaching to a thousand years (which with God is as one day) man died in that day in which he transgressed.

[1] How man died the day that he sinned.

[2] *2. Reg. 14. ho. 37. in Evang. Psa. 89. S. Ireneus li. 5. adver. Heret. Cicero li. de Senec. & q. 1. Tuscul.*

Morally ancient Fathers here note, that albeit the life of the Patriarchs seemeth long to us, ◦yet if we compare the same to eternity it is nothing. Neither by the judgement of Philosophers may any thing be counted long, that hath an end: as Tullie bringing Cato wisely disputing, sheweth the longest life to be but a short moment. Whereby again we may see what loss we sustain by sin: seeing if sin had not been, we should all have been translated from earth to heaven, and never have died.

◦ All time is short in respect of eternity.

24. *Was seen no more.]* [1][2] That Enoch and Elias are yet alive is a constant known truth in the hearts and mouths of the faithful, saith S. Augustin in his first book, *de peccat. merit. & remiss. c. 3.* and confirmeth the same in diverse other place. And it is testified by very many both Greek and Latin Doctors: S. Ireneus li. 5. S. Justinus Martyr, q. 85 ad Orthodoxos, S. Hyppolytus li. de Antichristo, S. Damascen. li. 4. de Orthodoxa fide, S. Hierom. epist. 61. ad Pamach. c. 11. S. Ambrose in Psalm. 45. D. Chrysostom. ho. 21. in Gen. ho. 58. in Mat. ho. 4. in Epist. 2. ad. Thess. ho. 22. in ep. ad Heb. S. Greg. li. 14. Moral c. 21, ho. 12, in Ezech. S. Prosp. li. ult. de promis. S. Bede in c. 9. Marc. Theophilact and Oecumenius in cap. 17. Mat. and others innumerable. Touching Elias it is manifest in Scriptures,[3][4] that he shall come, and preach, & be slain with another witness of Christ, before the terrible day of Jugdement. [5][6] Of Enoch Moyses here maketh the matter more than probable, saying of every one of the rest, *he died*, only of Enoch saith not so, but that *he appeared or was seen no more.* For which the seventy two Interpreters say, *And he was not found, for God translated him.* Which cannot signify death, but transporting or removing to another place. Whereto agreeth the Author of Ecclesiasticus, saying:[7] *Enoch pleased God, and was translated.* But most clearly S. Paul saith:[8] *Enoch was translated, that he should not see death, and he was not found, for God translated him.* With what plainer words can any man declare, that a special person were not dead, than to say: *He was translated,* or conveyed away, *that he should not see death?* [9] Neither is it a reasonable citation to interpret this of spiritual death. For so Adam being eternally saved (as S. Ireneus li. 3. c. 34 Epiphan. con. heresim 46. S. Augustin epist. 99. ad Evodium, and others teach, and the whole Church believeth) was preserved from that death, and so undoubtedly were Seth and Enos, being most holy; and the rest here recounted, as is most probable. Nevertheless for further confutation of the contrary opinion of Protestants, the reader may also observe the judgement of S. Chrysostom,[10][11] who affirmeth that *Though it be not a matter*

[1] Enoch & Elias yet living in body.

[2] *l. 20. civit. c. 20. li. 2. de gratia Christi c. 23. tract. 4. in Joan.*

[3] Manifest Scripture that Elias yet liveth, and shall be slain & another with him.

[4] *Mala. 4. Apo. 11.*

[5] Likewise that Enoch did not see death.

[6] *Καὶ οὐχ ἑυρίσκετο ὅτι μετατέθηκεν ἀυτὸν ὁ Θεὸς.*

[7] *Eccl. 44.*

[8] *Heb. 11.*

[9] These Scriptures speak of temporal not of spiritual death.

[10] The fathers prove by the

scriptures that Enoch is not dead.

[11] *ho. 21. in Gen. lib. 1. de pec. mer. c. 2. & 3. l. 9 de Gen. ad lit. c. 6. S. Tho. in c. 11. ad Hebreos.*

of faith, whether Enoch be now in Paradise from whence Adam and Eve were expelled, or in some other pleasant place: Dicunt tamen sacrae Scripturae quod Deus transtulit tum, & quod viventem transtulit eum, quod mortem ipse non sit expertus. The holy Scriptures say that God translated him, & that he translated him alive, that he felt not (or hath not experienced) death. And S. Augustin as expressly saith, *Non mortuus, sed vivus translatus est. He* (to wit Enoch) *is translated, not dead but alive.* Yea he teacheth how his life is sustained thus many thousand years upon earth. And sheweth moreover that both Enoch and Elias shall die. *For seeing Enoch and Elias* (saith he) *are dead in Adam, and carrying the offspring of death in their flesh, to pay that debt, are to return to this life* (of common conversation) *and to pay this debt which so long is deferred.*

[1] Causes why Enoch & Elias are reserved alive.

[2] *S. Chris. ho. 21. in Gen. & in 2. Thes. 2. Theodo. q. 45. in Gen. Aretas in 11. Apoc. S. Greg. lib. 14. Moral c. ult. & ho. 12. in Ezech. Eccl. 44. Mala. 4. Eccl. 48.*

[3] 1

[4] 2

[5] 3

[6] See D. Sand. lib. 8. c. 31. de Monarch. Eccl. And F. Pererius in c. 12. Danielis.

[1][2] Diverse reasons are also alleged, why God would reserve these two alive. [3] First, to shew by example, that as their mortal bodies are long conserved from corrupting or decaying, in like sort Adam & Eve and all others not sinning, should have been conserved, and according to God's promise never have died, but after some good time translated to heaven, and endued with immortality. [4] Secondly, to give us an argument of immortality, which is promised after the general Resurrection. For seeing God doth preserve some mortal so long from all infirmity, we may assuredly believe that he will give immortal and eternal life of body and soul to his Saints, after they have payed the debt of death, and are risen again. [5] Thirdly, these two (one of the law of nature, the other of the law of Moyses) are preserved alive, to come amongst men again towards the end of the world, to teach, testify, and defend the true faith and doctrine of Christ against Antichrist, when he shall most violently oppugn and persecute the Church. [6] Of Enoch it is said in the book of Ecclesiasticus, that he was translated, *ut det gentibus poenitentiam, that he give repentance to the nations,* by his preaching, and reducing the deceived from Antichrist. And of Elias Malachie prophesieth, that he *shall come before the great and terrible day of our Lord, and shall turn the heart of the fathers* (that is the people of the Jews) *to the sons* (the Christians) *and of the sons* (the deceived Christians) *to the fathers,* the ancient true Catholics.

CHAPTER VI.

Man's sins cause of the deluge. 4. Giants were then upon the earth. 8. Noe being just was commanded to build the Ark, 18. wherein he with seven persons more, and the seed of other living things were saved.

And after that men began to be multiplied upon the earth, and had procreation of daughters, 2 the (a) sons of God seeing the daughters of men that they were fair, took to themselves wives out of all which they had chosen.

(a) The professors of true religion were called the sons of God; the followers of errors the sons of men.

3 And God said: My spirit shall not remain in man for ever, because he is flesh: and his days shall be an hundred and twenty years. 4 And Giants were upon the earth in those days. For after the sons of God did company with the daughters of men, & they brought forth children, these be the mighty of the old world, famous men. 5 And God seeing the malice of men was much on the earth, & that all the cogitation of their heart was bent to evil at all times, 6 it (b) repented him that he had made man on the earth. And touched inwardly with sorrow of heart,

(b) God who is immutable, & subject to no passion, yet by the enormity of sins seemeth provoked to wrath, and to repent that he had made man. *S. Amb. li. de Noe & arca. c. 4.*

7 I will, saith he, clean take away man, whom I have created, from the face of the earth, from man even to beasts, from that which creepeth even unto the fowls of the air. For it repenteth me that I have made them.

8 But Noe found grace before our Lord. 9 These are the generations of Noe: Noe was a just and perfect man in (c)[1]his generations, he did walk with God.

(c) In all generations God reserved some just. Much more in the law of Grace.[1]*Eccl. 44. 17.*

10 And he begat three sons, Sem, Cham, and Japheth. 11 And the earth was corrupted before God, & was replenished with iniquity. 12 And when God had perceived that the earth was corrupted (for all flesh had corrupted his way upon the earth) 13 He said to Noe: The end of all flesh is come before me, the earth is replenished with iniquity from the face of them, and I will destroy them with the earth. 14 Make thee an ark of timber plank: cabinets shalt thou make in the ark, and shalt pitch it within and without with bitume. 15 And thus shalt thou make it. The length of the Ark shall be three hundred cubits: fifty cubits the breadth, and thirty cubits the height of it. 16 Thou shalt make a window in the ark, & in a cubit finish the top of it: & the door of the ark thou shalt set at the side below, middle chambers & third lofts shalt thou make in it. 17 Behold I will bring the waters of a great flood upon the earth, that I may destroy all flesh wherein there is breath of life under heaven. All things that are in the earth shall be consumed. 18 And I will establish my covenant with thee: and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. 19 And of all living creatures of all flesh, thou shalt bring pairs into the ark, that they may live with thee: of the male sex and the female. 20 Of fowls according to their kind, and beasts in their kind, and of all that creepeth on the earth, according to their kind: pairs of all sorts shall enter in with thee, that they may live. 21 Thou shalt take therefore with thee of all meats, that may be eaten, and thou shalt lay them up with thee: & they shall be meat for thee and them. 22 Noe therefore (d)[1]did all things which God commanded him.

(d) A right example of a just man.[1]*Heb. 11.*

ANNOTATIONS.
CHAP. VI.

2. *Sons of God.]* [1]The progeny of Seth, professing true faith & Religion, were called the sons of God; and those of Cain's issue and congregation, following erroneous and wicked opinions, were called the sons of men. Which were then the distinctive terms of true and false Religion, as afterwards were the terms of Jews and Gentiles: after Christ, Christians and Pagans: and lastly true and false Christians are distinguished, by the names of Catholics and Heretics, as S. Augustin teacheth in his questions upon Genesis,[2] & other places. Which is confirmed by the like judgement of S. Cyril Alexandrinus li. 9. advers. Iulianum, S. Ambrose li. de Noe & arca. c. 4. S. Pacianus epist. ad Symphorianum, Theodoret, & many others upon this place.

[1]Sons of God & sons of men was then such a distinction, as now Catholics & Heretics.

[2]*Li. 15. c. 23. civit. De vera relig. c. 7. con. ep. fund. c. 4. Trac. 32. in Ioan.*

3. *An hundred and twenty years.]* [1][2]Man's life was not here shortened to an hundred and twenty years, as some have misunderstood this place. For after this diverse lived much longer, as appeareth in the genealogy of Sem to Abram in the 11. chapter of Genesis. And Abraham lived 175. years (c. 25.) Isaac 180. (c. 35.) Jacob 147. (c. 47) and Joiadas born 1500. years after, lived 130. years (2. Par. 24.) But 120. years were granted before the flood for that generation to repent in, as the Chaldee Edition expresseth more plainly: *Terminus dabitur ei centum, viginti annorum, si forte convertatur.* The term of an hundred and twenty years, shall be given them, if perhaps they may convert. And so S. Chrysostom, S. Hierom, and S. Augustin expound this Scripture[3]. Yet whether God cut off 20. of these years, and brought the flood after a 100 (for Noe had his sons when he was 500. years old, & the flood came in the 500. year of his age) or that this warning was given twenty years before any of his sons were born, is not so easily decided by the holy Doctors,

[1]This warning & expectation of repentance sheweth free-will in man.

[2]*Philo. Iosephus. Lactant. Rupert. Tostatus.*

[3]*ho. 27. in Gen. Tradit. Heb. lib. 15. c. 24. civit.*

[4]Scriptures not easy.

how easy soever Protestants say all Scriptures are [4]. Though under correction of better judgement, it seemeth more probable, that Moyses by anticipation joineth the birth of Noe's sons (when he was 500. years old) to the rest of the genealogy of the first Patriarchs, in the former chapter, and then telleth of this admonition, given 20. years before their birth. And so God expected the people's repentance the whole time of 120. years prescribed.

[1] Erroneous opinions concerning these giants.
[2] The Principal doctors prove that they were men, and begotten of men.
[3] First reason.
[4] 2
[5] 3
[6] 4
[7] 5
[8] Giants most monstrous in body and in mind.

4. *Giants were upon the earth.]* [1] Some have thought that these giants were not men, nor begotten by men, but that either devils, which fell at first from heaven, or other Angels allured with concupiscence begat them of the daughters of Cain. Philo Iudeus in his book de Gigantibus writeth, that those who in Moyses here called *Angels,* the Philosophers called *Genios. Qui sunt animalia aerea, which are living creatures with airy bodies:* Josephus (li. 1. Antiq.) saith that Angels begat these giants. Tertullian also (li. de habitu muliebri) holdeth the same error, and diverse more otherwise good Authors. But. S. Cyril of Alexandria (li. 9. adver, Iulian) S. Chrysostom (homil. 22. in Gen.) S. Ambrose (de Noe & arca. c. 4.) S. Augustin (li. 15. c. 23. de civit.) S. Hierome (Tradit. Hebraic.) and other most principal Doctors teach it to be untrue, [2] yea unpossible, that these giants should have been begotten by any other creatures than by men. [3] For that Angels & devils are mere spirits without all natural bodies. And if they had airy bodies (as they have not) yet they could not have such generation. [4] For the power or force to engender belongeth to the vegetative soul, whose proper operations are to turn nutriment into the substance of the subject wherein it is, & to engender new issue or offspring from the same, as Aristotle sheweth (li. 2. de anima, textu. 24.) And in what bodies soever there is begetative soul, it must needs be, that the same was engendered, and must sometimes decay and die, and so devils should be mortal. [5] Moreover, if they could have generation together with mankind, then such issue should be a distinct species both from man and devil, as a male differeth both from horse and ass. [6] Again, if spirits have abused women in assumpted bodies, and shape of men, yet they did not take them to wives, as the Scripture saith they did who begat these giants. [7] Finally, the holy Scripture here expressly calleth the giants men: *These be the* mighty ones, famous *men*; the modesty of Scripture terming them famous, whom our common phrase would call infamous, being more monstrous in wickedness of mind, [8] than in hugeness of body. For they were most insolent, lascivious, covetous, cruel, and in all kind of vices most impious.

[1] Luther's argument that all men's works are sins.
[2] Heretics like to Sisyphus.
[3] The sins before the flood very grievous in four respects.
[4] 1
[5] 2
[6] 3
[7] 4
[8] *2. Pet. 2.*
[9] Luther's argument answered.
[10] *Ezech. 1. Luc. 1.*

5. *All the cogitation bent to evil.]* [1] Luther (in his 21. article condemned by Leo the tenth) would prove by these words, and the like following, *All flesh had corrupted his way upon earth,* that all works of men are sins. For (saith he) seeing the hearts of all men are bent always to evil, and all human actions proceed from the heart, it must needs be that the heart as the fountain being corrupt, the streams also issuing from the same must be corrupted. Again, all flesh having corrupted his way upon earth, there is not any just man (saith he) nor any man without sin: and with Protestants all sins are mortal. [2] But Heretics' arguments are like to that the Poets feign of Sisyphus labouring to carry a great stone to the top of an high hill, which when he hath brought almost to the height, it still falleth from him, & tumbleth again to the bottom. Even so their arguments that make greatest shew of proving their opinions, are nothing but vain travailing, when they come to be tried by the true sense of holy Scripture. In this place Moyses describeth the enormity of sin that reigned in the world before the flood, for which God sent that destruction. For it was heinous indeed, and that especially in four respects. [3] [4] First, the malice of wickedness was general, which is signified by those words, *all flesh hath corrupted his way upon earth.* [5] Secondly, it was great malice, signified by the words *much, and, all the cogitations of their heart is bent to evil.* For they committed all manner of wickedness, in haughtiness of pride, in all lasciviousness of the flesh, in all cruelty of robbing, sacking, and murdering, in all impiety against

God & man. [6] Thirdly, it was of long continuance, and daily iterated. For Cain once fallen into damnable sin never repented, and all his progeny was exceeding wicked, and after that Adam and Seth were dead, and Enoch translated, many of the faithful fell to the wicked sort, and became worse and worse *omni tempore,* all ways, or *every day.* [7] Fourthly, they were obstinate and obdurate, not repenting when *Noe* built the ark, and *preached justice* (as S. Peter testified) [8] & therefore *God saved him and his family, bringing in the deluge upon the world of the impious.* All which maketh nothing at all for Luther. [9] For although the malice of man and corruption of flesh was then very general, great, of long continuance, and obstinate, yet was it not so universal, but that God himself excepted Noe, saying to him: *I have found thee just in my sight in this generation,* whereby it is clear that these general terms, *all cogitation* and *all flesh*, have exceptions. As likewise other as general propositions in this same chapter, concerning the punishment threatened, comprehend not absolutely all and every one, but almost all, very few excepted. I *will clean take away,* or destroy *man whom I have created, from the face of the earth. The end of all flesh is come before me.* Again, *that I may destroy all flesh wherein is breath of life under heaven.* These are very general speeches, that all should be destroyed, and yet eight persons of mankind that had the same natural flesh, and amongst other living creatures that had breath, diverse pairs were saved alive. So that this place (nor any other in holy Scripture) will not prove that Protestants' paradox, that all men's actions are mortal sins, or that no man in this life is or can be just: but many scriptures tell us plainly that some men were just, [10] as Noe, Job, Daniel, Zacharias, Elizabeth, Simeon, and others. Of Noe see more in the next annotation.

& 2. Apoc. 22.

9. *Noe was a just and perfect man.]* [1] Here Noe is not only called just, but also perfect. The Hebrew word *tamim* of the verb *tamam* (which signifieth to finish or accomplish) sheweth that Noe was a perfect or complete man doing all that he was commanded, and performing the offices of all virtues that pertained to him, and that not in a vulgar and mean sort, but in a high degree, & heroical manner, as sundry ancient Fathers have gathered upon this place. We shall cite some few of their sayings for example. S. Hierom (Tradit. Hebraic. in Gen.) distinguishing between consummate justice (of the next life) & justice of this generation (or transitory life) saith: *Noe the just man was perfect in his generations: Noe did walk with God: that is, did follow his steps.* S. August. (li. 15. civit. c. 26.) saith the like, that *Noe was called just in his generation, to wit, not as the citizens of God's city are to be perfected in that immortality, in which they shall be equal to Angels, but as they may be perfect in this pilgrimage.* And in his book de perfectione contra Caelestium, he describeth him to be [2] *a perfect man, that runneth without blame towards perfection, void of damnable sins, and is not negligent to cleanse venial sins by alms, prayers,* and other good works. S. Ambrose also testifieth, (li. de Noe & arca c. 4.) that albeit the world was very wicked, yet some were just, saying: *By the grace (or favour) which Noe found, it shewed that other men's offence doth not obscure the just man, who is praised, not by the nobility of his birth, but by the merit of his justice & perfection.* S. Chrisost. most largely (ho. 23. in Gen.) setteth forth the justice and perfection of Noe. Where after he hath shewed that Noe deserved indeed the name of a man, because he by flying vices and following virtues conserved the image of man, when others like beasts were led away and ruled by their wicked lusts, proceedeth thus in his commendation: *Behold* (saith he) *another kind of praise: Noe is called, just, which denomination comprehendeth all virtue. For this name, just, we use to pronounce of them, that exercise all manner of virtue. And that you may learn how he arrived to the very top which was then also required of our nature, the Scripture saith, he was just, being perfect in his generation. He performed what things soever it behoveth one to do that embraceth virtue, for such an one is perfect. He intermitted nothing, he halted in nothing, he did not well in this thing and sinned in that thing, but was perfect in every virtue, which was requisite for him to have. Moreover to make also this just man more conspicuous to us in regard of the time, and by*

[1] Noe just and perfect.

[2] Who is perfect in this life.

[3] *Divino calculo.*

comparing him with others, the Scripture saith, he was perfect in his generation: in that time, in that perverse generation, which declined unto evil, which would not so much as pretend any resemblance of virtue. In that generation therefore, in those times, that just man not only pretended, but arrived to that height of virtue, that he became perfect, and in all things absolute. And that which I said before, to do well amongst the enemies of virtue, amongst them that forbid virtue, doth always testify a greater poise of virtue, so by this occasion the just man got greater praises. Neither doth divine scripture here make an end of praising him, but further sheweth the excellency of his virtue, and that he was approved by God's own censure, [3] *for besides saying, he was perfect in his generation, it addeth, that Noe pleased God. So great was the renown of his virtue, that he deserved to be praised of God. For Noe pleased God, saith the Scripture, that you may know that he was approved of God: He pleased that eye, that cannot be deceived, by his good works.* Thus far S. Chrysostom, and much more to the same effect. S. Gregory the Great in his fifth book of Morals, and 36. chapter upon the third chapter of Job, recounting certain principal Patriarchs, among the rest saith: *Noe for that he pleased God's examination was saved alive in the unclean world.* And after a large catalogue of other just men in confirmation of this doctrine, that some were just in the law of nature, concludeth thus: *Neither is it to be believed* (saith he) *that only so many were just before the law was received as Moyses contracteth in his most brief description.*

15. *Three hundred cubits.]* [1] Apelles an old heretic, scholar of Marcian, but after leaving him, and amongst other new coined heresies, rejecting the Law of the Prophets, would by this place impugn Moyses, saying it was unpossible that in so small room as was the ark by this description, the designed pairs of all kinds of beasts, fowl, and serpents, should be contained, with the eight persons, and all their provision of meat for a whole year. Whereupon he concludeth that this narration (which he calleth a fable) hath no probability nor possibility to be true. [2] To whom and all such calumniators it may be answered, that Moyses even in an heretic's own conceit, if malice obscured not his sense, must needs be thought wise enough, if he had been disposed to feign fables, to frame them probable, or possible, especially when he pretended not to signify a miracle in the smallness of the room to receive so much as he reporteth. [3] Origen to answer him, supposeth a cubit here mentioned to have contained six ordinary cubits: and so doubtless the ark might easily contain all things that are here spoken of, for so it were like to a great city. [4] But this opinion neither hath good warrant, that ever the Aegyptians (of whom he supposeth Moyses might have learned it) or any other nation used such long cubits, neither can this measure of a cubit be agreeable to Moyses meaning, [5] who no doubt speaketh of the like cubits here, as he doth in other places. [6] And in Exodus he describeth an Altar to be made five cubits long, five broad, and three in height. Which would be by Origen's measure every cubit containing six ordinary cubits, that is nine foot at least) in length, & likewise in breadth 45. foot, and 27. foot in height. Again (Deut. 3.) Moyses telleth of an iron bed of Og King of Basan, that was nine cubits long, and four broad. Which make according to Origen's measure of a cubit, fourscore and one foot in length, and in breadth 36. foot: which indeed have no probability And therefore [7] S. Augustin and other Doctors, supposing that Moyses in all these books, written for instruction of the same people, whom he brought forth of Aegypt, speaketh of one sort of cubits, do likewise judge that he meaneth ordinary and known cubits, which contain a foot and a half every cubit, as Vitruvius Agricola and others do prove, or a foot and three quarters of a foot, which is the greatest cubit that seemeth to be mentioned in holy Scripture, called a man's cubit, or *cubit of a man's hand.* [8] And so the Ark was at least in length 450. foot, in breadth 75. in height 45. or at most in length 525. foot, in breadth 87. and a half: in height 52. and a half. And either of these capacities was sufficient to receive all the things here mentioned, considering the lofts and partitions that were in the whole ark.

[1] Appelles an old Heretic, that denied Christ to have true flesh.

[2] A general answer to all calumniators of wise & learned men.

[3] *ho. 2. in 6. Gen.*

[4] Origen's opinion of long cubits not probable.

[5] Moyses in other places cannot be understood to speak of so long cubits.

[6] *Exod. 27.*

[7] *l. 15. civ. c. 27.*

[8] *Deu. 3.*

CHAPTER VII.

Noe with his family, and pairs of all kinds of beasts and fowls, being entered into the ark, 12. it raineth forty nights. 21. All men and other living creatures on the earth, without the ark, are destroyed.

And our Lord said to him: Get thee in, thou and all thy house into the ark; for I have seen thee just (a) in my sight in this generation.

(a) Noe was just not only by the estimation of men, but indeed and before God.

2 Of all beasts that are (b) clean, thou shalt take seven and seven, male and female:

(b) Observation of clean and unclean beasts by tradition, before the law of Moyses.

3 but of the beasts that are unclean two and two, male and female. Yea and of the fowls also of the air seven and seven, male and female: that seed may be saved upon the face of the whole earth. 4 For yet a while, and after seven days I will rain upon the earth forty days and forty nights: and I will clean destroy all substance that I have made, from the face of the earth. 5 Noe therefore did all things which our Lord had commanded him. 6 And he was six hundred years old, when the waters of the flood flowed over the earth. 7 [1] And Noe entered and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood.

[1] *Mat. 24. Luc. 17.*

8 Of beasts also the clean and the unclean, and of fowls, and of all that moveth upon the earth. 9 two and two went to Noe into the ark, male and female, as our Lord had commanded Noe. 10 And after the seven days were passed, the waters of the flood flowed over the earth. 11 In the six hundred year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the (c) great depth were broken up, and (d) the flood-gates of heaven were opened:

(c) The Hebrew word *Thehom* signifieth a gulf of water, from whence new fountains sprang, more abundantly than ever since or before. (d) *Arubbah* signifieth great pipes or windows, by which water fell down in great abundance from the air, here called heaven. *S. Hier. quest. Heb. S. Epiph, ad Io. Hierosolym. S. Chr. ho. 25. in Gen.*

12 and the rain fell upon the earth forty days and forty nights. 13 In the very point of that day entered Noe, and Sem, and Cham, and Japheth his sons; and his wife, and the three wives of his sons with them into the ark. 14 they and every beast according to their kind, and all cattle in their kind, and all that moveth upon the earth according to their kind, and all fowl according to their kind, all birds, and all that fly. 15 went to Noe into the ark, two and two of all flesh, wherein there was breath of life. 16 And such as entered in, male and female of all flesh did enter in, as God had commanded him: and our Lord shut him in on the out side. 17 And the flood grew forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth. 18 For they overflowed exceedingly; and filled all on the face of the earth: moreover the ark fleeted upon the waters. 19 And the waters prevailed out of measure upon the earth; and all the high mountains under the whole heaven were covered. 20 Fifteen cubits higher was the water above the mountains, which it covered. 21 And all flesh was consumed that moved upon the earth, of fowl, of cattle, of beasts, and of all creepers, that creep upon the earth: all men, 22 and all things, wherein there is breath of life on the earth, died. [1]

[1] *Sap. 10, 4.*

23 [1] And he clean destroyed all substance that was upon the earth, from man even to beast, as well it that creepeth, as the fowls of the air: and they were destroyed from off the earth: but only Noe remained, and they that were with him in the ark.

[1] *Eccl. 39.*

24 [1] And the waters held on above the earth an hundred fifty days.

[1] *1. Pet. 3.*

ANNOTATIONS.
CHAP. VII.

16. *Shut him in.]* God who by his only will could in a moment have drowned all the rest of the world, saving whom he pleased, not needing in any thing the help of his creatures, [1] yet would use both natural and supernatural means, as the labour of Noe to build the ark, new fountains springing, and the heavens, pouring down water forty days together, afterwards the wind to dry up the earth, and because the door being great (for Elephants to enter in) and was to be firmed without (as S. Ambrose noteth) [2] for better enduring the forcible waters, could not commodiously be closed by Noe, *Our Lord* by the ministry of Angels) *shut him in on the out side,* to teach us by all this and the like disposition of things, that albeit his Divine omnipotency can do what he will all alone, yet he will have his creatures to concur and cooperate as secondary causes, sometimes naturally, sometimes supernaturally, or miraculously, as it pleaseth his goodness to impart to them power and virtue.

[1] God useth both natural and supernatural means, as secondary causes, in producing, conserving, governing, punishing, & in rewarding his creatures.

[2] *l. de Noe & arca, c. 15.*

23. *But only Noe.]* As there is not any thing in all the old Testament, from the creation of the world till the coming of Christ more notable, more admirable, or of greater importance, than this history of the general flood; so was there nothing (though all or most chanced to them in figure) [1] [2] that ever more aptly, more lively, or more exactly prefigured Christ and his Church, with the rest of all mankind, than did Noe & the ark, & the drowning of the rest of the world in that deluge. Which S. Augustin declareth in many places, [3] but most especially & of purpose in his twelfth book against Faustus the Manichee, from the 14. chapter to the 22. and in his fifteenth book of the city of God, in the two last chapters: where he sheweth at large both the certainty of the history, & that as certainly it was a figure of things in the new Testament, & withal the great congruity between the figure & the things figured. [4] The same did Origen explicate (hom. 2. in Gen.) S. Gregory (hom. 12. in Ezech.) Rupertus (li. 4. comment. in Gen. c. 71. & sequent.) & diverse other ancient Doctors, confirming their expositions by S. Peter's testimony, saying: In the ark *a few, that is eight souls* (or persons) *were saved* (from drowning) *by water, whereunto Baptism being of the like form now saveth you also.* And by our Saviour's words saying: [5] *As in the days of Noe, so shall also the coming of the Son of man be.* In sum the Doctors teach, that Noe, signifying *rest*, was a figure of Christ, [6] the very *rest* of man's soul. Whom whosoever followeth shall find rest for their souls. The ark signifieth the Church, [7] the form thereof being six times so long as broad, and ten times so long as high, resembleth the proportion of man's body, lying prone or prostrate. The door in the side representeth the wound in Christ's side, from whence flowed the holy Sacraments, by which the faithful enter into the Church, [8] & are sanctified. The timber whereof the ark is made, & the water bearing it up, signified the Cross of Christ & Baptism. *For as Noe* (saith S. Augustin) [9] *with his, was delivered by the water and the wood, so the family of Christ, by Baptism signed with Christ's Passion on the Cross.* [10] Likewise the squareness of the timber which both sustained the burden of all contained in the ark, and resisted the boisterous waves of the flood beating without, did signify such men in the Church, as be constant and stand firmly in all sorts of tentations: especially godly and learned Doctors and Pastors, [11] who by word and example uphold and confirm the faithful people in all afflictions within, and withstand & convince all Heretics and other Infidels that oppugn the Church without. Again, the higher and lower rooms with the middle chambers and third lofts, and other distinctions of cabinets, and partitions, and all sorts of living creatures clean and unclean, received therein, did signify the varieties of all states of functions, [12] and diversity of manners and merits in the Church, in which are persons of all degrees, Clergy and Laity, Potentates, Princes, subjects, good and evil. [13] The most strong kind

[1] *1 Cor. 10.*

[2] All or most things in the old Testament be in figure of the new, & no figure more exact than the flood of Noe.

[3] *Ep. 99. l. 5. de Bap. c. 28. de unitate Eccles. ca. 5. In Psal. 103. & 131. Ser. 69. de tempore.*

[4] How the Doctors apply the figure to the things figured.

[5] *1. Pet. 3. Mat. 24. Luc. 17.*

[6] Noe signified Christ.

[7] The ark the Church.

[8] Entrance into the Church by Baptism.

[9] *li. 12. de Baptis. c. 14.*

[10] Virtue of Sacraments cometh from Christ's Passion.

[11] Doctors and Pastors in the Church.

[12] Variety of states and orders in the Church

of glue called *bitumen*, signified the permanent or everlasting stability,[14] and unseparable connexion of the Church, by the grace and continual assistance of the Holy Ghost conserving the same. The consummation of the ark in one cubit signified the unity of the same Church, which is one in all times and places[15]. Neither would God Almighty have many arks for Noe and his sons or other creatures, not many chief Rulers (though he would that of them should come many Nation:) but one only ark, and one chief Governor thereof,[16] and that all without the same should corporally die, to signify that all which die without the Church do perish, and are eternally damned.[17] Whereupon S. Hierom,[18] amongst other Fathers, sheweth that all within the Church, that communicate with the See Apostolic (wherein S. Damasus sat then Governor) are as those in the ark of Noe, and all Schismatics, Heretics, and other Infidels are in like case with the rest of the world, that were drowned with the flood.

[13] Good and evil in the Church.

[14] Perpetuity of the Church.

[15] Unity of the Church.

[16] One chief Governor in the Church.

[17] No salvation out of the Church.

[18] *Ep. 57. ad Damasum.*

The end of the first Age.

A BRIEF REMONSTRANCE OF THE STATE OF THE CHURCH

and face of Religion in the first Age of the world, from the creation to Noe's flood, the space of 1656. years.

Here, according to our purpose mentioned before, we will briefly recite certain principal points of Religion, taught and observed in the first Age: In which the foundations of the true manner of serving God (that should be continued to the end of the world) were laid, and prospered in some, as appeareth in these seven first chapters of Genesis. But first of all, we shall in two words repeat (as it is clearly gathered in the same holy Scripture) the state of man before and immediately after his fall, being the subject to whom all this pertaineth.

After therefore that God had created other things, both in heaven and earth, [1] last of all he made Man, to his own image and likeness, with understanding & freewill, therein like to Angels, and superior to all other creatures, and so made him Lord and Master of all earthly things. Neither were these the greatest benefits which God bestowed on man: for his divine goodness endued also this his reasonable creature with innocency & original justice, whereby all things were most rightly ordered within him and about him. [2] His mind, will, and reason were obedient to God; his senses & inferior part of his soul were subject to reason; his flesh and body obeyed the spirit; and all earthly creatures obeyed him. God also adorned man with excellent knowledge, both natural and supernatural. And albeit his body was of corruptible substance, yet the same, and all his posterity, if they had not sinned, should have been conserved, and without dying have been translated to everlasting life. [3] Thus man was placed in Paradise, and Eve there made of a rib of his side, to be his mate and unseparable companion, as man and wife joined in Marriage, with God's blessing for increase and multiplication. As appeareth in the two first chapters of this book.

[1] Man made to God's image, and in happy state.

[2] Man obeyed God, and all earthly creatures obeyed man.

[3] Man placed in Paradise.

[1] But *God having made man right, he entangled himself* (as holy Scripture speaketh)[2] *with infinite questions*. For the devil envying man's felicity inveigled our mother Eve with questions and lies, and then by her, first seduced and deceived, allured also Adam to the transgression of God's

[1] Man fell by yielding to tentations.

[2] *Eccl. 7. 30. Sap. 2. 24.*

[3] Original sin.

commandment. And so they lost original justice, which Adam had received for himself and all mankind: and all proceeding from them by natural propagation are born the children of wrath, [3] in original sin contracted from Adam, slaves of the devil, not only subject to temporal death, but also are excluded for ever from heavenly bliss and glory: except by Christ's redemption particularly applied, they be restored to grace and justice in this life.

[1] Adam and Eve were penitent.

[2] *Sap. 10.*

[1] And touching Adam and Eve, whose sin was not original but actual, directly committed by themselves, God's mercy so reclaimed them by new grace, that they despaired not (as Cain, and some others did afterwards) but with hope of remission were sorry and penitent, and accordingly received penance and redemption. For God *brought Adam from his sin* (as holy writ testifieth) [2] and the same is collected of Eve, God shewing the like signs of his provident mercy towards them both, of which we shall by and by note some for example.

◦Faith in one God.

Now let us see the more principal points of faith and Religion professed and observed by the Church of God before Noe's flood. ◦First, they believed in one Eternal and Omnipotent God, who made the whole world and all things therein of nothing. Which is easily confessed of all that are not plain Atheists, and may be proved against them by reason. And therefore Adam and other Patriarchs could not err in this Article, nor others be ignorant thereof, except they were very wicked.

[1] The Blessed Trinity.

[2] Though the B. Trinity work jointly in all creatures, yet diverse works are attributed to distinct Persons.

[3] *Gen. 1.*

[1] The Mystery also of the Blessed Trinity, three Divine Persons in one God, though far above the reach of man's reason, yet was believed more expressly by some, more implied by others, and conserved from Age to Age by tradition, at least amongst the chief heads and leaders. Whereupon Moyses afterwards insinuated the same great Mystery by diverse words and phrases, writing of God and his works. The two words *God created* if they be rightly considered import so much. For the word *Elohim, God*, in the plural number, signifieth plurality of Persons (for many Gods it cannot signify, seeing there is but one God) and the verb *bara, created*, in the singular number signifieth one God in nature and substance, albeit three Persons. For whatsoever God doth in creatures, is the work of the whole Trinity: though holy Scriptures do oftentimes appropriate some work to one Divine Person, [2] some to another; which also proveth distinction of Persons in God. So the words *God created heaven and earth* [3] signify the *Father*, to whom *power* is attributed: *In the beginning*, signify *the son*, to whom *wisdom* is appropriated: and the words, *The Spirit of God moved over the waters*, signify *the Holy Ghost*, by whose bountiful *goodness*, the waters were made fruitful. Likewise God's own words: *Let us make man* signify the plurality of Persons, and *Image and likeness* in the singular number, signify one God.

◦By faith the state of man past & present was known.

◦Men also knew by faith many things pertaining to themselves. As that the body was made of the slime of the earth: the soul not produced of any thing formerly existing, but created immediately of nothing, and naturally immortal: that the soul of Adam was endued with grace and justice: that he fell from the happy state by yielding to tentation, and breaking God's commandment of abstinence: that for the same sin Adam and Eve were cast forth of Paradise, and all mankind subject to death, and other calamities.

[1] Belief in Christ to come.

[2] Remedy for men, but none for Angels that fell. Heb. 2. 16.

[3] *Apo. 13, 8.*

For remedy against sin, & restoration to grace, [1] they believed in *Christ* promised to be born of the woman's seed, who by his death should conquer the wicked serpent, deliver man from captivity, and restore him to spiritual life. And this is the cause of the perpetual enmity between the woman (especially the most Blessed Virgin-Mother, of whom Christ took flesh) and the serpent, and between her seed, the spiritual children of Christ, and the serpent's seed, the whole company of the wicked. Of this battle and conquest Thargum Hierosolimitanum thus speaketh:

[2] *There shall be remedy and health to the children of women, but to thee, o serpent, there shall be no medicine, yea they shall tread thee under their feet, in the latter days, by the power of Christ their King*. Likewise God's familiar conversation with diverse men in man's shape (Gen. 2. 3. 4. 6. and 7.) was a sign of Christ's incarnation. And the Sacrifices immolated did prefigurate his death, in respect whereof it is said in the Apocalypse, [3] *The Lamb was slain from the beginning of the world*. But more expressly S. Paul testifieth, that Abel, Enoch, and Noe believed in Christ, naming them for example of the first Age, and others of other times, and in the end concludeth, that many more *being approved by the same faith, received not the promise* (to wit in their lifetime) *God providing that they without others* (of the new Law) *should not be consummate*, that is, [4][5] not admitted into heavenly joys & fruition of God, until the way of eternal glory were opened by our Lord's Passion and Ascension.

[4] None admitted into heaven before Christ.

[5] *Heb. 11.*

Neither did the true servants of God in those first days only believe in heart, ◦but they also professed their faith & Religion by external Rites, namely in offering of Sacrifice (the most special homage & service to God) which is clearly testified, chap. 4. as well bloody in figure of Christ's Passion, as unbloody in figure of the holy Eucharist. Also the accepting of the one rightly offered by Abel, & rejecting the other not done sincerely by Cain, was declared by external signs, which Cain disdaining and envying his brother's good work, knowing his own to be nought, of mere malice killed his brother.

◦External Sacrifice.

◦Besides Sacrifice they had also other Rites in public Assemblies, praying and invocating the name of our Lord, in more solemn manner, from Enos' time and so forward, according to that is recorded of him in the end of the fourth chapter. For doubtless Adam, Abel, and Seth did also pray and call upon God, and therefore it was some addition or increase of solemnity in the service of God, which is referred to Enos.

◦Public prayer with other Rites.

They had moreover other ceremonies: [1][2] of the seventh day particularly blessed and sanctified by God, [3] kept holy by Adam and other Patriarchs, as Abben Ezra witnesseth in his commentaries upon the ten commandments: [4][5] of abstaining from meats, for it seemeth the more godly sort did eat no flesh before the flood, which was after permitted: [6][7] observation of clean and unclean beasts for Sacrifice: [8][9] of peculiar places dedicated to religious uses, where people met together to pray. Likewise diverse other things in the first Age were figures of Christ's Sacraments [10][11]: the Spirit of God giving power to the waters (as Tertullian, S. Hierom, and others expound it) and the flood of Noe, by S. Peter's testimony, were figures of Baptism [12][13]. [14][15] Marriage instituted in Paradise, is the very pattern of holy Matrimony, a Sacrament in the Church of Christ, where one man and one wife are only lawful, and not more at once in any wise, Christ reforming that which in Moyses' law was tolerated (for hardness of men's hearts, and for avoiding murder, to put away one wife, and take another) to this first institution as it was in the beginning, *two in one flesh*, not three nor more. The repentance of Adam and Eve was a perfect and examplar figure of the Sacrament of Penance [16][17]. First, they were ashamed, covering their nakedness, and hiding themselves, which shewed their grief and sorrow for the sin committed [18][19]. Secondly they confessed their fault [20], and by what means it happened. For God examining Adam, he answered truly and simply saying: *The woman which thou gavest me, to be my companion, gave me of the tree, and I did eat*. Likewise Eve confessed sincerely, saying: *The serpent deceived me, and I did eat*. [21] Thirdly, God gave them penance (besides death before threatened and other penalties annexed) that Eve *should in pain and travail bring forth her children*; and *Adam should eat his bread in the sweat of his face*, and withal cast them forth of Paradise, but not forth of his favour, as appeared by his making them garments

[1] Ceremonial observations.

[2] *Gen. 2, 3.*

[3] Feasts.

[4] Abstinence.

[5] *Gen. 20. Gen. 9.*

[6] Clean & unclean.

[7] *Gen. 7, 2.*

[8] Places dedicated to prayer.

[9] *Gen. 4, 26.*

[10] Figures of Christ's Sacraments.

[11] *Gen. 1.*

[12] Baptism.

[13] *1. Pet. 3.*

[14] Marriage.

[15] *Mat. 19.*

[16] Penance.

[17] *Gen. 2, 24.*

[18] Contrition.

[19] *Gen. 3.*
[20] confession.
[21] Satisfaction.
[22] From hence is taken the ceremony of ashes, on Ashwednesday.

of skins, granting them & their posterity the rest of the earth to live and labour in, especially to serve him & do penance, with admonition to remember, that of dust man was made, and into dust he shall return [22]. All which were signs of love, and that finally he would bring them and many more to eternal salvation.

[1] Priesthood.
[2] *Num. 3. 10, 12. 45.*
[3] Priesthood & Law stand & change together.
[4] *Luther lib. de abroganda Missa.*

[1] The first-born and heads of families were Priests at the time of the law of nature, until the law being changed, God took Priests only of the stock of Aaron, and the rest of the Levites to assist them in that function: [2] *Aaron & his sons thou shalt appoint, saith our Lord, over the service of Priesthood, for I have taken the Levites of the children of Israel for every first-born.* And S. Paul teacheth, [3] that changing of Priesthood and changing of the law go always together, shewing evidently that every lawful community or common-wealth under God, hath external Priesthood. So that if there had been no distinct Order of external Priesthood in the law of nature, or now were none in the law of grace (as Protestants say there is not) [4] there were no law at all. See more of this point in the Annot. chap. 7. ad Hebre. Here we only observe that Abel, Seth, Enos, and other Patriarchs were Priests, & exercised priestly functions: yea Cain also was a Priest (though a bad one) and offered Sacrifice.

[1] Good works necessary.
[2] *Gen. 4.*

But external offices or ministry, without a well disposed mind and sincere virtues producing *Good works* [1], did never justify any man. And therefore Cain's Sacrifice [2], offered with a perverse mind, was not respected by God, as Abel's was: whereupon he becoming worse and more malicious, God sharply reproved his anger and envy, conceived without just cause, saying: *If thou doest well, shalt thou not receive again: but if thou doest ill, shall not thy sin forthwith be present at the door?* clearly shewing that every one shall receive according to his works.

[1] Freewill.
[2] *Li. de servo arbit. li. 2. Instit. ca. 2. par. 8. Gen. 3.*

This place also evidently sheweth [1] *Freewill*, yea in a wicked man. For this expostulation had never been uttered by our most reasonable Lord and Master, if Cain had been deprived of freewill. For he might have excused himself, and must needs have been holden excused, if he had been forced to do as he did. But God charged him as inexcusable, and as one that knew, or ought to know, that he had freewill. And doth further inculcate that he had, and should have power and freewill over his concupiscence, to correct the same if he would, saying: *The lust thereof shall be under thee, and thou shalt have dominion over it.* So that no sinner, be he never so wicked, much less a just man, lacketh freewill. Yet Luther [2] abhorreth the very word, and Calvin wished it out of the world.

◦ Temporal pain due for sin remitted.

◦ *Temporal punishment* is proved to be due for sin remitted, by that both death and other penalties are inflicted by God's justice upon men, after justification, and by the particular punishments laid upon Adam and Eve, confessing their faults.

[1] Purgatory.
[2] *Mat. 5.*
[3] Prayer for the dead.
[4] And to Saints.
[5] *Officio pro defunctis.*
[6] Sepulchers of Patriarchs religiously

[1] *Purgatory* is also proved by the same justice of God. For when any dieth penitent, and yet have not made full satisfaction, they must suffer for that remaineth after death, and be purged, before they can enter into rest. Which remnant of debt our B. Saviour calleth *The last farthing* [2], and saith, it must be payed. The Jews also at this day hold the doctrine of Purgatory by tradition. And consequently they [3] *Pray for souls departed*, not only to God, but also to the ancient Patriarchs (which likewise sheweth *Invocation of Saints* [4]) in these words: [5] *Ye fathers which sleep in Hebron, open to him the gates of Eden*, that is of Paradise, which was planted in Eden. And Hebron is the place where Adam was buried, [6] and his sepulcher religiously conserved in the time of Iosue [7], above 1500 years after his death. The same is the place which Abraham bought, and

there buried Sara: where also himself, and Isaac, and Jacob were buried: and to which finally the bodies of the twelve sons of Jacob were translated from Sichem, as Iosephus writeth [8]. And Sichem also was specially honoured, because such persons had been buried there, as S. Hierome [9] witnesseth of his own knowledge in his time.

conserved.

[7] *Iosue. 14. Gen. 23.*

[8] *l. 2. Antiquit.*

[9] *Epist. ad Pamach.*

Again by religious care of burying the dead in this first age, [1] *Enoch* was more certainly known to be *Translated* alive, and not to be dead. For the seventy Interpreters, and S. Paul say *He was not found* [2], which importeth that they sought diligently for him, and that his body could not be found, for God translated him.

[1] Enoch translated alive.

[2] *Gen. 5. Heb. 11.*

By all which we see mutual offices, and communion of good works amongst good men alive and dead, which is called [1] *Communion of Saints*. And herein *Angels* lacked not their offices. [2] [3] For God set Cherubins to keep the gate of Paradise, that neither man should enter, being justly expelled for sin, nor devils, as S. Augustin noteth [4], lest they should take fruit of the tree of life, and giving it to men, allure them to more sin. And now *Saints* being exalted to Angels' glory, have like honourable offices towards other men [5], as Angels have. Yea the blood of Abel unjustly shed by Cain [6], and justly to be revenged by God, sheweth the peculiar honour, which God bestoweth upon his Saints, for their virtues and merits in this life, & especially in their death. For *Precious in the sight of our Lord, is the death of his Saints* [7].

[1] Communion of Saints.

[2] Ministry of Angels.

[3] *Gen. 3. 24.*

[4] *li. 11. de Gen. ad lit. c. 40.*

[5] Honour of Saints.

[6] *Gen. 4.*

[7] *Psal. 115.*

Hence also is proved, that seeing in this life the good are afflicted, and the bad oftentimes prosper temporally, there must needs be another *Court* of exact Justice, [1] and another *Reckoning day*, wherein every one shall receive, according as they have done good or evil. Which was sufficiently intimated by God's discussing, and manifesting Abel's and Cain's deserts, which were hidden before, and in part rewarding them accordingly, yet reserving the full reward of the one, and punishment of the other to the next world. [2] Of the *Judge* and his sentence Enoch (alleged by S. Jude the Apostle) prophesied clearly, saying: [3] *Behold our Lord cometh in his holy thousands, to do judgement against all, and to reprove all the impious of all the works of their impiety, whereby they have done impiously, and of all the hard things which impious sinners have spoken against him*. Thus holy Enoch preached touching the wicked, which thought there was no Judgement to come, nor Judge to be feared.

[1] General Judgement.

[2] Judge of the world.

[3] *Epis Iudae. v. 14.*

At this Judgment all shall appear in body and soul returning to life. For that [1] *All men shall rise* from death is proved by the immortality of man's soul, which God did not make nor produce of corruptible matter, but immediately *breathed into his face the breath of life, and man became a living soul* [2]. So the soul being immortal, and having a natural inclination to the body, man's natural perfection requireth the conjunction of body and soul. For neither soul nor body separated is a man, but both joined in one subsistence are a man, in so much that mankind should perish, except the bodies shall rise again, and live with the soul. And then shall the bodies be qualified according to the state of the souls, happy or miserable for ever.

[1] Resurrection.

[2] *Gen. 2, 7.*

[1] Of *Eternal life* [2] the translation of Enoch is a figure. For seeing God preserveth his corruptible body so long from death and infirmity, it is a token and manifest sign, that by the same power of God the bodies of men shall at the last day, after that all men are once dead, rise again, and remain with the souls forever: The good in *Eternal joy* [3], the wicked in *Eternal pain* [4]. Both signified by the custody of the gate of Paradise by Angels [5]; who for ever keep out those, that are still defiled with sin, and so they depart into fire everlasting, and admit the innocent and just into the Kingdom of heaven, which is everlasting joy and perfect felicity.

[1] Everlasting life.

[2] *Gen. 5.*

[3] The blessed in eternal joy.

[4] The wicked in endless pain.

[5] *Gen. 3, 24.*

[1] Church ever visible.
[2] Succession of Patriarchs.
[3] One supreme head of the Church.
[4] *Gen. 4, 16.*
[5] *Gen. 5.*
[6] *Gen. 4, 17.*
[7] Cain's negative doctrine.
[8] *S. Aug. l. de Pastore. c. 8. & 20.*
[9] True faith still remained in many.
[10] Some also just and perfect.
[11] *Gen. 6.*
[12] Interruption of heretical Synagogues.

Thus we see the face and brief sum of Religion in the beginning of the world, till the flood: and the state of the Church, which was always *Visible*[1], consisting of men good and bad, with a continual *Succession* of Rulers[2], as well spiritual as temporal. For the first-born were both Priests and Princes in every family. And amongst the same one ever chief of all[3]. From which rank Cain was excluded, or rather excluded himself, by *Going forth from the face of our Lord*[4]. Whereupon holy Moyses reciteth this Monarchical succession of one chief and *Supreme Head*, [5] from *Adam* by the line of *Seth, Enos, Cainan, Malaleel, Jared, Enoch, Mathusala, Lamech*, and *Noe*. Nevertheless he setteth down also the progeny of Cain[6], the first beginner of a worldly, schismatical, and heretical conventicle[7], [8] opposite to the City of God. He denied God's providence (as Thargum Hierosolimitanum testifieth) protesting to Abel, *That there was no Justice nor Judge, nor other world than this, no reward for virtue, nor punishment for sin, and so desperately he killed Abel*. Of these negative principles proceeded other like detestable opinions, and most wicked life, savage and barbarous cruelty, and all kind of impiety. And in process of time albeit many remained in true faith, and unity of the Church[9], yet by conversation with such miscreants, especially by occasion of Marriages between the faithful and infidels, almost the whole world was corrupted in manners. But Noe was just and perfect[10][11]. In punishment therefore of so great and enormous sins, God sent the general flood, whereby all Cain's progeny, and all other infidels were wholly destroyed and extinguished[12], and the true Church notably purged; only just Noe and his family reserved. By whom the same true Church was continued [13], and the world again replenished with men.

[13] Continuance of the Church.

CHAPTER VIII.

The waters diminishing by little & little, 5. Noe sendeth forth a crow, 8. after him a dove, thrice: 18. lastly goeth forth with all that were with him in the ark, 20. erecteth an Altar, and offereth Sacrifice.[1]

[1] The second Age of the world.

And[1] God remembered Noe, and all the beasts, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters decreased.

[1] The third part of this book.
Of the new increase & multiplication of the world.

2 And the fountains of the depth and the flood-gates of heaven were shut up: and the rain from heaven was stayed. 3 And the waters returned from the earth going & coming: and they began to decrease after an hundred fifty days. 4 And the ark rested the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia. 5 But the waters for all that^ were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared. 6 And after that forty days were passed, Noe opening the window of the ark, which he had made, let forth a crow: 7 which went forth, and did (a) not return, till the waters were dried upon the earth.

(a) The crow returned not into the ark, but (as appeareth by the Hebrew text) going and returning rested upon the ark.

8 He sent forth also a dove after him, to see if the waters were ceased yet upon the face of the earth. 9 Which finding not where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he stretched forth his hand and caught her, and brought her into the ark. 10 And having expected yet seven more days again he let forth

a dove out of the ark. 11 But she came to him at eventide, carrying a bough of an olive tree that had green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth. 12 And he expected yet nevertheless other seven days: and he sent forth a dove, which returned not any more unto him. 13 Therefore in the sixth hundred and one year, the first month, the first day of the month, the waters were clean diminished upon the earth: & Noe opening the roof of the ark, looked, and saw that the face of the earth was dried. 14 In (b) the second month, the seven and twentieth day of the month the earth was dried.

(b) They entered into the ark the 17. day, the second month of the other year: so they remained there a whole year & ten days.

15 And God spake to Noe, saying: 16 Go forth of the ark, thou and thy wife, thy sons and the wives of thy sons with thee. 17 All cattle that are with thee, of all flesh, as well in fowls, as in beasts, and all creepers that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. 18 Noe therefore went forth, and his sons: his wife, and the wives of his sons with him. 19 Yea and all cattle, beasts, & creepers that creep upon the earth, according to their kind, went forth out of the ark. 20 And Noe built an Altar to our Lord: and taking of all cattle and fowls that were clean, offered Holocausts upon the Altar. 21 And our Lord smelled a sweet savour, and said: I will no more curse the earth for men: for the sense and cogitation of man's heart are prone to evil from their youth: I will no more therefore strike every living soul as I have done. 22 All the days of the earth, (c) seed-time and harvest, cold and heat, summer and winter, night and day shall not rest.

(c) In the whole year of the flood was no sowing nor reaping, nor pleasant variety of times, but all desolate and miserable: hence forth God promiseth more seasonable times. *S. Amb. li. de Noe & Arca. c. 33.*

ANNOTATIONS.
CHAP. VIII.

20. *Built an Altar.]* [1] Noe without express commandment, and without delay, offereth Sacrifice to God, for the benefit received in his and his families conservation, with the other living creatures, in that general deluge of the world, *Well knowing* (saith S. Ambrose) [2] *that to be true thanks-giving, which is presented, not commanded* [3]*: therefore he made no delay* [4]*. For the virtue of a grateful mind excludeth doubtful deliberation, and he that expecteth till the debt of thanks be exacted, is an ungrateful person.* [5] For more solemnity, he dedicated an apt and permanent place, for this peculiar divine service, *building an Altar to our Lord.* The Hebrew word *Mizbeach* (of the verb *Zabach*, to kill, or make sacrifice) and the Greek *Thysiasterion*, signify an Altar to sacrifice on [6], not a common table for meat. He offered of the [7] clean and best things: because pure and devout Sacrifice is due to God. Moreover, it was large and bountiful [8], for he offered of all the kinds of clean beasts and fowls. Finally, he offered them in *Holocausts* [9], where all was burned and consumed in the honour of God. [10] How grateful all this was to God, Moyses signifieth saying: *Our Lord smelled a sweet savour:* not that either any sweet corporal savour could of it-self delight God, who is the most spiritual substance, or that the burning of flesh, bones, and bowels of beasts could yield sweet savour; but the devout mind declared by such external duty greatly pleased God. For God requireth both, but specially a sincere heart. As not only divine Scriptures and holy Fathers [11], but also moral Philosophers teach us. *It were a grievous thing* (saith Plato writing of sacrifices) *If God had respect rather to the gifts and sacrifices of men, than to their mind.* lib. peri tes proseuches.

S. Hiero. Q. Heb.

[1] Noe's sacrifice many ways commendable.

[2] *Li. de Noe & Arca c. 22.*

[3] 1. Voluntary.

[4] 2. Speedy.

[5] 3. Solemn.

[6] *Heb. 13, 10.*

[7] 4. Pure.

[8] 5. Bountiful.

[9] 6. Holocaust.

[10] Sacrifice is pleasant to God: not for the external things but for the sincere mind.

[11] *Levit. 1. Psal. 50. Isai. 1. Amos. 5. Mal. 1. Iustin. Mar. li. 3. q. 4.*

CHAPTER IX.

God reneweth the blessing of multiplication, 3. alloweth the eating of flesh, but not of blood. 8. promiseth never again to destroy the world by water. 22. Cham saw and reported his father's nakedness, which Sem and Japheth covered. 24. For which he is cursed, and they are blessed.

And God blessed Noe and his sons, And he said to them: (a) Increase & multiply, and replenish the earth.

(a) Of this commandment, or rather blessing see the Annotations chap. 1. v. 28.

2 And your terror and dread be it upon all the beasts of the earth, and upon all the fowls of the air, with all that move upon the earth: all the fishes of the sea are delivered to your hand. 3 And all that moveth and liveth shall be yours for meat: even as the green herbs have I delivered all to you. 4 Saving that flesh with blood you shall not eat.[1]

[1] *Levi. 17.*

5 For I will require the blood of your souls at the hands of all beasts: and at the hand of man, at the hand of each man, and of his brother, will I require the soul of man. 6 Whosoever shall shed man's blood, his blood shall be shed: for to the image of God man was made. 7 But increase you and multiply, and go upon the earth, and fill it. 8 Thus also said God to Noe, and his sons with him: 9 Behold I will establish my covenant with you, and with your seed after you: 10 and with every living soul that is with you, as well in all fowls as in cattle & beasts of the earth that are come forth out of the ark, and in all beasts of the earth. 11 I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from hence-forth a flood to waste the earth. 12 And God said: This is the sign of the covenant which I give between me and you, and between every living soul, that is with you, for perpetual generations: 13 (b) my bow will I set in the clouds, and it shall be the sign of a covenant between me and between the earth.

(b) The rainbow was before, but was not a sign, as God saith hence forth it should be, for men to remember his promise. *Severianus in Gen. S. Tho. Quodlib. 3. a. 30.*

14 And when I shall cover the element with clouds, my bow shall appear in the clouds: 15 and I shall remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood, to destroy all flesh. 16 And my bow shall be in the clouds, and I shall see it, and I shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth. 17 And God said to Noe: This shall be the sign of the covenant, which I established between me & all flesh of the earth. 18 The sons therefore of Noe, that came out of the ark, were Sem, Cham, and Japheth: and Cham he is the father of Chanaan.

19 These three are the sons of Noe: and (c) of these was all mankind spread over the whole earth.

(c) By this it is clear that Noe had no more children after the flood. *S. Chrysost. ho. 29. in Gen.*

20 And Noe a husbandman began to till the ground, and planted a vineyard. 21 And drinking of the wine was made drunk, and naked in his tabernacle.

22 Which when Cham the father of Chanaan had seen, to wit that his father's privities were bare, he told it to his two brethren abroad. 23 But indeed Sem and Japhet put a cloak upon their shoulders, and going backward, covered the privities of their father: and their faces were turned away, and they saw not their father's privities. 24 And Noe awaking from the wine, when he had learned what his younger son had done to him, 25 he said: Cursed be Chanaan, a servant of servants shall he be unto his brethren. 26 And he saith: Blessed be the Lord God of Sem, Chanaan be his servant.[1]

[1] *Apoc. 13, 8.*

27 God enlarge Japheth, and dwell he in the tabernacles of Sem, and Chanaan be his servant.

28 And Noe lived after the flood three hundred fifty years.[1]

[1] *Heb. 11.*

29 And all his days were in the whole nine hundred fifty years: and he died.

ANNOTATIONS.
CHAP. IX.

3. *All that moveth.]* [1][2]S. Justinus Martyr, S. Chrysostom, and other ancient Doctors prove, that flesh was lawful to be eaten before the flood: but being not necessary, because men were stronger, and other things also of more force, the better sort which were of Seth's race abstained from it. But after the flood flesh being more necessary, God altereth that custom of abstinence, with this limitation and commandment, that they shall not eat blood.

[1] Voluntary abstinence without commandment.
[2] *Ad. q. 119. Ho. 27. in. Gen.*

4. *Flesh with blood.]* [1]Though this positive precept, of not eating blood, served well to make men more abhor man-slaughter (which is forbid by the law of nature, and the revenge thereof here and in other places severely threatened) yet it was specially given both immediately after the flood, and in the law of Moyses[2] (with many the like) to exercise men in obedience. And the same was renewed, for a time, by the Apostles[3], to appease a controversy in the primitive Church. For that the Jews converted to Christ, having been long accustomed to this observation, could not endure to see it broken by themselves or other Christians, and being no great burden for the Gentiles, it was decreed that all should keep it. And so peace was made. Nevertheless it was abolished when the cause ceased, as S. Augustin[4] declareth against Faustus the Manichee. Such is the authority of the Church to decree, and again to disannul an observation of a thing of it-self indifferent.

[1] Abstinence from blood sometimes commanded, not always.
[2] *Levi. 17.*
[3] *Act. 15.*
[4] *li. 32. c. 13.*

21. *Drunk.]* [1]Noe sinned not, by the common judgement of ancient Fathers[2], in that he was overcome with wine, because he knew not the force thereof, having drunk only water all his life before. But this external rebuke and worldly disgrace happened to Noe, in figure of Christ naked on the Cross[3], as S. Cyprian Epist. 63 ad Coecilium, S. Augustin li. 16. de civit. c. 2. & li. 12. contra Faustum Manicheum. c. 23. & 24. Eucherius, Rupertus, and others upon this place do teach. [4]And likewise that Sem and Japheth were a figure of the Church consisting of Jews and Gentiles, and Cham of Heretics, and other Infidels, that deride the infirmities, which our Saviour sustained. *Go to now* (ye Manichees, saith S. Augustine)[5] *object calumnies to the ancient holy Scriptures, do so, ye children of Cham, to whom naked flesh seemeth vile, by which yourselves were begotten. For neither could ye by any means have been called Christians, except Christ, as he was foretold by the Prophets, had come into the world, had drunk that cup of his vineyard, which could not pass from him, had slept in his passion as in drunkenness of folly (which is wise than men) and so the infirmity of mortal flesh (which is stronger than men) had become naked, by the secret counsel of God, which infirmity unless the WORD OF GOD had taken upon him, the very name Christian, whereof ye also glory, had not been at all in the earth.*

[1] Noe sinned not in drunkenness.
[2] *S. Chrisost. ho. 29. S. Theo. q. 65. S. Am. c. 30. de Noe & Arca.*
[3] Noe a figure of Christ.
[4] Sem & Japheth a figure of the Church, Cham of Infidels.
[5] *Li. 12. c. 24. cont. Faust.*

25. *cursed be Chanaan.]* [1]Why Chanaan the son is cursed, and not his father Cham, diverse yield diverse reasons. [2]S. Theodoretus reporteth out of the Hebrew Doctors, that Chanaan a boy first saw his grand-father's nakedness, and told the same to his father, and so they both derided that they should have covered, Cham's other sons not offending: and therefore not his whole progeny but only Chanaan & his posterity were here cursed by Noe. [3]S. Chrysostome supposeth that for so much as God had blessed Noe & his three sons coming forth of the Ark, he could not presume to curse any of those, whom God had blessed, therefore cursed Chanaan who in wickedness was like to his father. S. Gregory bringeth this for example of wicked men, escaping punishment in this life, and are punished in the next, and in their posterity following their vices [4]. *What meaneth it* (saith he)[5] *that Cham sinning, Chanaan his son had sentence of revenge,*

[1] Why Chanaan is cursed rather than Cham.
[2] *q. 57. in Gen.*
[3] *ho. 29.*
[4] Sins punished in the posterity.
[5] *Li. 25. Moral. c. 18.*
[6] The effect of blessing and cursing.

but that the sins of the reprobate prosper here in this life unrevenged, and are punished afterwards? And clear it is that Chanaan's most wicked posterity were subdued in the end, and most of them destroyed by the children of Israel [6] (who were of Sem) under the conduct of Josue, according to Noe's prophetical blessing of Sem, and cursing of Chanaan.

[1] Japheth's blessing.
[2] Literal.
[3] Mystical.
[4] How Heretics serve Catholics.
[5] *Act. 13. Rom. 11. Ephes. 2. Tradit. Hebra. Li. 16. civit. c. 2. 24. cont. Faust. Li. 4. c. 38. in Gen.*

27. *God enlarge.]* [1] This blessing of Japheth was [2] literally fulfilled, when (according to his name, which signifieth latitude or enlargement) his plentiful issue possessed most ample countries, both in the Continent and Islands. [3] But mystically it had effect (as S. Hierom, S. Augustine, Rupertus, and others expound it) when the Apostles, being Jews of the race of Sem, first builded the Christian Church, wherein the most part of that nation refused to dwell, contemning Christ's Gospel & grace, and the fullness of Gentiles entered in, and were made inheriters. Finally, Chanaan is servant to both Sem and Japhet, in that Heretics being under the Jurisdiction of the Church, gathered of Jews and Gentiles, [4] [5] serve to stir up Catholics' diligence to more exact knowledge of all truth; and their patience to more merit and glory.

CHAPTER X.

The genealogy of Noe's children, by whom the world was increased again after the flood.

These are the generations of the sons of Noe, Sem, Cham, and Japheth: and children were born to them after the flood. 2 The children of Japheth: Gomer, & Magog, & Madai, & Javan, & Tubal, and Mosoch, and Thiras. 3 Moreover the children of Gomer: Ascenez, and Riphath, and Thogorma. 4 And the sons of Javan: Elisa, and Tharsis, the Cetims and the Dodanims. 5 Of these were divided the Isles of Nations in their countries, each one according to his tongue, & their families in their nations. 6 And the sons of Cham: Chus, & Mesraim, & Phut, and Chanaan. 7 And the sons of Chus: Saba, Hevila, and Sabatha, & Regma, & Sabathaca. The sons of Regma: Saba, and Dadan. 8 Moreover Chus begat Nemrod: he began to be mighty in the earth. 9 and he was a valiant hunter (a) before our Lord. Thereof rose a proverb: As it were Nemrod the valiant hunter before our Lord.

(a) That is, in his sight who cannot be deceived.

10 And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar. 11 Out of that land came forth Assur, & builded Ninive, & the streets of the city, and Chale. 12 Resen also between Ninive, & Chale: this is the great city. 13 But Mesraim also begat the Ludims, & the Anamims, & the Laabims, the Nephthuims, 14 and the Phetrusims, & the Casluims: of whom came forth the Philistims & the Caphtorims. 15 And Chanaan begat Sidon his first-begotten, Hethaeus, 16 and Iebusaeus, and Amorrhaeus, and Gergesaeus. 17 Hevaeus and Aracaeus, Sinaeus, 18 and Aradius, Samaraeus, and Hamathaeus: and afterwards were spread the people of the Chananites. 19 And the limits of Chanaan were from Sidon as we come to Gerara even to Gaza, until thou enter to Sodoma and Gomorrha, and Adama, and Seboim, even to Lesa. 20 These are the children of Cham in their kindreds, and tongues, and generations, and lands, and nations. 21 Of Sem also (b) father of all the children of Heber, the elder brother of Japheth, were born:

(b) Hence S. Augustin gathereth that the people of Israel were called Hebrews of this Heber. *l. 16. c. 3. civit.*

22 The children of Sem: Aelam and Assur, and Arphaxad, and Lud, and Aram. 23 The children of Aram: Us, and Hul, and Gether, and Mes. 24 And Arphaxad also begat Sale, of whom was born Heber. 25 And to Heber were born two sons: the name of the one was Phaleg, (c) because that in his days was the earth divided: and his brother's name was Jectan.

(c) Heber having a son born when the tongues were divided called him Phaleg, which signifieth division. *S. Aug. li. 16. c. 11. civit.*

26 The which Jectan begat Elmodad, and Saleph, and Asarmoth, Jare; 27 and Aduram, and Uzal, and Decla, 28 and Ebal, and Abimael, Saba, 29 and Ophir, and Hevila, and Jobab. All these were the children of Jectan. 30 And their dwelling was from Messa as we go on as far as Sephar a mountain in the east.

31 These are the children of Sem according to their kindred, and tongues, and countries in their nations. 32 These are the families of Noe, according to their peoples and nations. Of these were the nations divided on the earth after the flood.

ANNOTATIONS.
CHAP. X.

8. *Nemrod.]* To this Nemrod the son of Chus, first builder and King of Babylon, Josephus, S. Epiphanius, S. Hierom, S. Augustin, and generally all ancient writers ascribe the first tyranny [1] [2], and first setting up of an earthly city opposite to the City of God after the flood [3]. He was a *Valiant*, or rather a *Violent hunter,* and a giant hunter (saith S. Augustin, according to the seventy Interpreters) who by falsehood and force brought many under his dominion. For he stirred up pride (saith Josephus) and contempt of God in men, avouching that they were not beholding to God for present felicity, but to their own virtue; and so supposing men would fall from God to him, if he offered himself a leader and helper against a new flood, by little and little drew all to tyranny. He was otherwise called Saturnus, and was at length amongst others accounted a God. After him his son Belus Jupiter (as most authors affirm, reigned 65 years. And then succeeded Ninus the first King of the Assirians.

[1] Nemrod King of Babylon, a subtle & cruel giant.

[2] *Li. 1. c. 4. Antiquit. l. Antiq. Chalda. Li. 1. c. 2. in Osee. li. 16 c. 3. 4. & 17. civit. Berosus Annian li. 4. c. 5. Eusebius in chron. & alij.*

[3] An Arch-heretic.

11. *Assur builded Ninive.]* [1] Here is great difficulty and much dispute amongst writers, who this Assur is. Briefly, we may either say with [2] Josephus and S. Augustin, that Assur the son of Sem built a city, which afterwards Ninus of Cham's race enlarged, enriched, and changing the name called it Ninum: or else that this word. *Assur* here signifieth (as 4. Keg. 15. Psal. 82. Esaie 10. & 31.) the King of Assirians, to wit Ninus the son of Belus, who as all histories Greek and barbarous report (saith S. Hierom) was the first that reigned over all Asia, and among the Assyrians built Ninum a city of his own name, which the Hebrews call Ninive. He set up the Monarchy of the Assyrians, called the golden Kingdom, which stood 1240. years: and made his father Belus to be honoured for a God. To whom the Babylonians, as Plinie testifieth, first erected statuas, altars, and temples. [3] Of this Belus or Bel of Babylon were also derived other false gods, as Belial the god of Libertines, or without yoke, Beelphegor god of the Moabites, Beelzebub of the Acharonites, Baal in Samaria, Baalim amongst the Philistims, and the like in other nations [4].

[1] Assur, son of Sem, or Ninus King of Assirians.

[2] *(a) li. 1. Antiq. c. 4. Li. 16. c. 3. civit. Euseb. in chron.*

[3] First false gods.

[4] *Iud. 19. Num. 25. 4. Reg. 1. 3. Reg. 16.*

32. *The Nations.]* How many Nations & tongues were in the world immediately after the tower of Babylon, is more commonly supposed then clearly shewed by old or late writers. Only it seemeth certain and evident, that there were just as many tongues as Nations. But to find precisely (as the common opinion holdeth) [1] 72, is hard. For in this chapter (where they would count this number) are not mentioned so many. Nevertheless, if we add certain that began distinct Nations afterwards, till Jacob with his children went into Aegypt (in whom only the Hebrew Nation and tongue continued to Christ's time) [2] [3] the number will come right. Of Japheth were born 7. sons chief of Nations. Again of Gomer (besides his supposed successor, who cannot be counted beginner of another distinct nation) came 2. other heads. Likewise of Iavan (besides his first son) rose 3. more nations. Of Cham by his first son Chus were 6. nephews Princes of Nations. Again of

[1] The common opinion of 72. tongues is not clear in Scripture.

[2] Yet this number of nations & tongues may be probably gathered in this and other places of Genesis.

[3] *S. Aug. 16. c. 3. civit.*

[4] The Hebrews chief of these nations.

[5] *Gen. 24. 19. 17. 25, 6. 25, 23.*

Regma (besides his successor) came one more. And Nemrod, besides his Kingdom of Babylon, raised up other 6. By his second son Mesraim came 8. nations, Cham's third son Phur made only one nation. And Chanaan his sons made 11. more. Of Sem last mentioned for better connecting the many History and succession of the Church) came the chief and principal Nation the Hebrews [4], descending from him by Arphaxad, Sale, Heber, and so directly to Jacob, Of Sem also were born 4. other sons beginners of nations. Again of Aram (besides his first son) were 3. fathers of nations. Likewise of Heber (besides the Hebrews descending by Phaleg) were born to his other son Iectan 13. heads of nations. These are all that are named in this place: to wit, of Japheth, 12. of Cham 33. and of Sem 21. which make in all 66. whereunto if we adjoin [5] Nachor (Abraham's brother) Moab, and Ammon (Lot's sons) also Ismael (Abraham's eldest son) and his issue by Cetura, and finally Esau (Jacob's brother) who made 6. more distinct nations, the whole number is 72. This probable collection, with the rest, we submit to better judgement.

CHAPTER XI.

God hindreth the vain purpose of building a high tower, 7. by confounding men's tongues: 9. whereof it is called Babel. 10. The genealogy of Sem to Abram. [1]

[1] The fourth part of this book. Of the division of tongues and nations.

And the earth was of one tongue, and all one speech. 2 And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it. 3 And each one said to his neighbour: Come, let us make brick, and bake them with fire. And they had brick instead of stone, and bitume instead of mortar: 4 and they said, Come, let us make us a city and a tower, the top whereof may reach to heaven: and let us renown our name before we be dispersed into all lands. 5 And our Lord descended to see the city and the tower, which the children of Adam builded, 6 and he said: Behold, it is one people, and one tongue is to all: and they have begun to do this, neither will they leave off from their determinations, till they accomplish them indeed. 7 Come ye therefore, let us go down, and there confound their tongue, that none may hear his neighbour's voice. 8 And so our Lord dispersed them from that place into all lands, and they ceased to build the city. 9 And therefore the name thereof was called Babel, (a) because there the tongue of the whole earth was confounded: and from thence our Lord dispersed them upon the face of all countries.

(a) He that speaketh so confusedly that he is not understood is said to babble.

10 These are (b) the generations of Sem: Sem was an hundred years old when he begat Arphaxad, two years after the flood.

(b) Moyses here sheweth the succession of Patriarchs, from Sem to Abraham, as he did before from Adam to Noe. *S. Aug. l. 16. c. 10. civit.*

11 And Sem lived after he begat Arphaxad, five hundred years, and begat sons and daughters.
12 Moreover Arphaxad lived thirty five years, and begat Sale. 13 And Arphaxad lived after he begat Sale, three hundred three years, and begat sons and daughters. 14 Sale also lived thirty years, and begat Heber. 15 And Sale lived after he begat Heber, four hundred three years, & begat sons & daughters.
16 And Heber lived thirty four years, and begat Phaleg. 17 And Heber lived after he begat Phaleg, four hundred thirty years, and begat sons and daughters.
18 Phaleg also lived thirty years, and begat Reu.
19 And Phaleg lived after he begat Reu, two hundred nine years, and begat sons and daughters. 20 And Reu lived thirty two years, and begat Sarug. 21 Reu lived also after he begat Sarug, two hundred seven years, and begat sons and daughters. 22 And Sarug lived thirty years, and begat Nachor. 23 And Sarug lived after he begat Nachor, two hundred years, and begat sons and daughters. 24 And Nachor lived nine and twenty years, and begat Thare. 25 And Nachor lived

after he begat Thare, and hundred and nineteen years, and begat sons and daughters. 26 And Thare lived seventy years, and begat Abram, and Nachor, and Aran. 27 And these are the generations of Thare: Thare begat Abram, Nachor, and Aran. Moreover Aran begat Lot. 28 And Aran died before Thare his father, in the land of his nativity, in (c) Ur of the Chaldees.

(c) Ur a city, or territory of Chaldea. *70. Interpret. and Josephus l. 1. Antiq.*

29 And Abram and Nachor married wives: the name of Abram his wife was Sarai: and the name of Nachor his wife, Melcha, the daughter of Aran the father of Melcha, and the father of Jescha. 30 And Sarai was barren, neither had she children. 31 Thare therefore (d) took Abram his son, and Lot the son of Aran, his son's son, and Sarai his daughter in law, the wife of Abram his son, and brought them out of Ur of the Chaldees, for to go into the land of Chanaan: and they came as far as Haran, and dwelled there.

(d) Abram was commanded to go forth of Chaldea, as appeareth Act. 7. v. 4. though this journey is here ascribed to Thare as the principal person.

32 And the days of Thare came to two hundred five years, and he died in Haran.

ANNOTATIONS.
CHAP. XI.

4. *Let us make.]* [1] Here we may see in Nemrod the common causes of heresies, and the manner of Heretics proceeding. For he having a subtile, proud, and aspiring mind [2], first detracted from God, persuadng men (as is noted before) not to depend upon God's providence, and finding some others of like humour, they conspired together, and drew more followers, by bearing the simpler sort in hand [3] (for it was unpossible wise man should believe it) that they would make a tower of defence against a new flood, if God should think to drown the world again. But their principal intention was to make themselves great and strong for the present, and famous to posterity. [4] All which God overthrew, neither suffering them to build up their imagined castle of strength, nor to be praised for their work, but made them infamous to the world's end.

[1] Pride is cause of schism and heresy.

[2] *S. Chri. ho. 30. in Gen. Cassian. collat. 4. c. 12.*

[3] False pretences deceive the simple.

[4] Heretics prosper for a time, but are confounded in the end.

7. *Let us confound.]* God in dissipating this vain work of men, would use the ministry of Angels [1]. As not only Philo Judaeus, and Origen, [2] but also S. Augustin. S. Gregory, and other fathers expound these words, *Come, let us descend, and confound their tongue.* Where they also note God's singular wisdom, mercy, and justice, so punishing the offence, [3] that he turneth it to his own glory, and the profit of all men: shewing his power and sovereign Majesty by two great miracles [4]. First, by so suddenly and utterly depriving all those builders of their usual tongue, that presently they could neither speak it, nor understand it. Secondly, by giving distinct languages to several sorts of families, which they immediately understood, and spoke most promptly, as if they had long before learned and used the same. But to no man was given more than one language. And so, to the more commodity of all mankind, they were forced to part into sundry coasts of the earth, which they inhabited and replenished with distinct Nations, having the same Angels their spiritual Patrons and Protectors, which had severally changed their language. In particular, [5] [6] it was profitable to the good, who being before oppressed by the united power of many wicked, were relieved (as S. Gregory teacheth) when their persecutors were divided [7]. These good were the family of Heber, as S. Chrysostom and S. Augustin prove. For seeing the change of tongues was inflicted for punishment, [8] it appeareth that Heber and his family were innocent of the vain attempt, whose tongue was not changed, but remained the same, and of him was called

[1] Ministry of Angels.

[2] *Li. de confus. ling. ho. 11. in Numer. li. 16. c. 6. civit. l. 2. Moral. in c. 1. Iob.*

[3] God turneth the offence of men to good.

[4] Two Miracles in privation of one tongue, & giving a new.

[5] Division among evil men is profitable.

[6] *Li. 34. Moral. in c. 41. Iob. ho. 11. in Gen. li. 16. c. 11. & li. 18. c.*

39. ci. S. Aug. li. 6. c. 4. civit.

[7] The member offending is punished.

[8] Heber and his family consented not to the building of Babel.

[9] *Ho. 30. in Gen. S. Greg. ho. 30. in Evan.*

[10] Gift of tongues most profitable to the Church.

the Hebrew tongue for distinction sake after there were many tongues, which before had no distinct name, being the only tongue of all men. Again, touching the offenders (who were punished in their tongues, that they could not be understood commanding one another, because they would not understand God justly commanding them all) they also reaped this profit, that they were forced to leave off that bad work, and withal to seek more ample habitations, who if *they had there more increased in number and strength, would without doubt* (saith S. Chrysostom) *have attempted worse things.* And infinite man-slaughter would have been committed amongst so many, for possession of that one city & tower. Finally the fathers note [9], that as God wrought here much good by division of tongues, so he wrought much more by communion of tongues given to the Apostles [10], thereby enabling them to gather one Church of all tongues and nations.

[1] Scriptures hard.

[2] *1. Par. 1.*

[3] *Luc. 3. v. 36.*

[4] *Li. 16. c. 10. civit.*

[5] Some think Moyses omitted Cainan for a mystery.

[6] *Mat. 1.*

[7] Refutation.

[8] *Quest. Hebrae.*

[9] Others conjecture Cainan should not be in the text of the 70.

[10] *Editio quaedam vaticanae.*

[11] But never any Catholic (nor heretic before Beza) put Cainan out of S. Luke's Gospel.

[12] *Prefat. comment. in Actae Apost.*

[13] A memorable sentence of S. Bede.

[14] Beza sacrilegiously proud.

[15] The heretical English Editions differ in this point.

[16] *1552. 1577.*

12. *Begat Sale.]* [1] Here is an intricate difficulty: For the Hebrew and Latin text, both here and in Paralipomenon [2] saying Aphaxad begat Sale, the 72. Interpreters and S. Luke [3] place Cainan between them, as son of Arphaxad, and father of Sale. Eusebius also in his Chronicle, with most Greek Doctors, and S. Augustine [4], count Cainan in this Genealogy of Sem. Whereupon many do number him in this rank, and suppose that Moyses omitted him for some Mystery [5], and yet writeth truly, that Arphaxad begat Sale, not his proper son, but his son's son: as S. Matthew saith [6], Joram begat Ozias, who was his nephew's nephew. But against this solution it is replied, that then Arphaxad should have been a grandfather at 35. years of age: which were strange in those days, however it is now. [7] And a greater difficulty, or rather absurdity must also be granted, that Arphaxad begat both Cainan at the age of 35. years, according to the 72. Interpreters, and that Sale was also begotten the same year, according to the Hebrew, being both true. Which inconvenience is not in the Genealogy written by S. Matthew. Others therefore according to the Hebrew and Latin text, with most Latin Doctors, omit Cainan in this place and Paralipomenon, namely with S. Hierom, who diligently examining and reconciling varieties between the Hebrew [8] and the Greek, maketh no mention at all of this difference. [9] Which maketh some to conjecture, that in S. Hierom's time Cainan was not in the Greek copies, at least not in those that he had, and held for the best. And at this day some have him not. Which may be admitted for a probable answer touching the Hebrew and Greek of the old Testament. But for so much as all copies, both Greek & Latin [10], also S. Hierom's Edition of S. Luke's Gospel have Cainan [11], the difficulty still remaineth between Moyses and S. Luke. How then shall this doubt be solved? We cannot solve it. And no marvel. For Venerable Bede could not, whose words are these: [12] *S. Luke useth rather the Greek testimonies than the Hebrew's: whereof happeneth that I much marvel at, and for dullness of wit, being strucken with great admiration, I cannot throughly scan, seeing in the Hebrew verity are found only ten generations from the flood unto Abraham, by what means* S. Luke, *who (the Holy Ghost governing his pen) could in no sort write false, would rather set down eleven generations in the Gospel, Cainan adjoined according to the seventy Interpreters.* [13] Thus writeth S. Bede, reverently admiring that he could not understand. For being assured that the Holy Ghost governed the pens both of Moyses and S. Luke, and that he is not contrary to himself, it must needs be true which each of them writeth, though other learned men cannot reach the profoundness of some difficulties that occur. And therefore Beza was extreme saucy to dash Cainan out of S. Luke's Gospel [14], and that wittingly and most impudently, saying in his Annotations: *Non dubitavimus expungere, We doubted not to put it out.* [15][16] The former English Editions, otherwise corrupt in many places, have Cainan in the text of S. Luke Gospel, but their latter translaters are in this point pure Bezites.

The end of the second Age.

THE CONTINUANCE OF THE CHURCH AND RELIGION

in the second age of the world. From Noe's flood to Abraham's going forth of his country. The space of 368. years.

[1] No man can well doubt nor will deny, that the same Church continued all the second Age which was in the first, considering that Noe lived above 50. years after the birth of Abraham [2], and Sem 150. more: and that these three, and some others of that time are renowned in holy Scripture, for sincere professors of true Religion [3]. But for more manifestation of their faith, and that the Church was then very conspicuous, we shall repeat certain principal points of Religion professed and practised all that time, by a continual known visible company united in one mystical body: though in the mean while, the wicked sprung and grew in number and worldly force, much oppressing yet never suppressing the good.

[1] Counting Cainan, this Age continued 398. years.

[2] Noe and Sem lived in Abraham's time.

[3] Articles of Religion professed in the second Age.

First, just Noe coming forth of the ark with his family [1], professed his religious mind to [2] *One God* almighty, supreme Lord of all, by [3] *Offering external* voluntary, speedy, pure, solemn, and bountiful *Sacrifice* of Holocausts, as a [4] *Priest* upon an [5] *Altar*. After which most grateful office, God making a covenant with him and his seed, never again to destroy the world by water [6], confirmed the same by the sign of the rainbow, which represented the second Person of [7] the B. *Trinity*, [8] the *Son of God, Christ* our Lord to be born *The Son of man*, & extended upon the [9] *Cross: in whom Noe believing was instituted heir of the justice, which is by faith in our Redeemer* [10] [11].

[1] *Gen. 8.*

[2] One God.

[3] External Sacrifice.

[4] Priesthood.

[5] Altars.

[6] *Gen. 9.*

[7] The B. Trinity.

[8] Christ.

[9] Cross.

[10] Redeemer. [11] *Heb. 11.*

We have here again [1] [2] *God's operative blessing*, with the effect of increase and multiplication, the issue of Noe by his three sons, in short time making many Nations. By the way also we have an example of [3] [4] *Father's* solemn *Blessing* and *Cursing* their children. The effects whereof succeeded afterwards accordingly. Likewise in this Age was given a particular precept [5] [6] *Not to eat blood*. And Noe observed distinction of [7] [8] *Clean* beasts, offering Sacrifice in them only, as before the flood he was commanded to take more of them into the ark than of the *Unclean*.

[1] God's blessing operative.

[2] *Gen. 9.*

[3] Fathers' blessing & cursing.

[4] *c. 9. v. 25.*

[5] Abstinence from blood.

[6] *c. 9. v. 4.* [7] Clean, and unclean. [8] *c. 8. v. 20.*

In that so ample mention is made of sin and wickedness, there is no doubt, but Noe, the *preacher of justice*, [1] [2] admonished and exhorted sinners to *Repentance*: yea he *Punished* Cham & Chanaan, by his curse in their posterity. And God himself *Threatened* to exact the blood of man unjustly shed [3]. In the mean time *Inflicted* also some *punishment* upon the builders of Babel, by confounding their tongues. And that by the *Ministry of Angels* [4].

[1] Penance preached and inflicted.

[2] *c. 10, 10.*
c. 11.
2. Pet. 2.

[3] *c. 9, 5.*
c. 11.

[4] Ministry of Angels.

[1] Resurrection.
[2] Judgement.
[3] Eternal joy and pain.

Which punishment in part, and threats of more import a [1] *General Resurrection*, and [2] *Judgement*, where all things *shall be* exactly discussed and *Judged*. [3] And then will follow *Eternal life* to the good: and *Everlasting pain* to the damned.

[1] Church visible. Good and bad in the Church.
[2] *Cap. 8. & 9. c. 10, 21.*
[3] Always some good.
[4] *Ho. 39. in Gen. li. 16. c. 11. & li. 18. c. 39. civit.*
[5] *L. 5. c. 35. Moral. in 3. Iob.*

All these points of Religion (and others mentioned in the former age, and no doubt taught by Noe & his sons) shew clearly a [1] *Visible Church*, consisting of good and bad. [2] *Noe* remaining the same man as before the flood; *Sem* and *Japheth* are commended and blessed for well doing; *Cham* blamed, & cursed in his posterity: yet neither he nor any of his sons or daughters fell into heresy, or other infidelity, for any thing that appeareth in Scripture, or other authentical testimony. [3] *Heber also and his family are* particularly commended by Moyses, as the right followers, and the spiritual children of Sem (who had innumerable other carnal children) as those that were innocent touching the presumptuous building of others, who for the same fault lost their old tongue, which the family of Heber kept. As S. Chrysostom and S. Augustin do prove [4]. Again, diverse of this family falling afterwards by little and little to other nations, the *Family of Thare*, saith the same S. Augustin (li. 16. c. 12.) albeit not all, or not always, yet ever some of them, and Abraham continually, with Sem, Heber, Phaleg, & many others, not mentioned by Moyses in his brief description (as S. Gregory doubteth not to suppose) [5] were just, and kept the true faith, and undefiled Religion.

[1] Nemrod an Arch-heretic
[2] *Ioseph li. 1. c. 4. Antiq.*
[3] His proud heresy.

[1][2] But *Nemrod* Cham's nephew, and son of Chus described for a valiant hunter, a violent giant, and tyrant, was an Arch-heretic, a deviser and teacher of false doctrine, against God and true faith. By subtlety and tyranny he induced many of liking or of fear to follow him, and so in schism he maintained heresy, [3] *That men were not beholding to God, but to themselves, for temporal prosperity*.

[1] The first sect of Infidels was Barbarism before the flood.
[2] *L. de heresibus.*
[3] The second Scythism.
[4] Cruelty.

Whereof began a new & cruel confederacy, against the City of God, & the second great Sect of Infidels. [1] *For Barbarism* being the first, begun by Cain and ended by the flood: *The second mother* of all Sects beginning after the flood (as S. Epiphanius writeth) [2] was [3] *Scythism*: so called of the Scythians a most cruel people [4]. Who according to Nemrod's heresy (not thinking themselves beholding to God for temporal happiness, but to their own forces) tyrannized over the weaker, and many wicked banding together extremely oppressed the more peaceable, especially the Church and true servants of God. And this was one special cause of building Babylon, besides their ambitious desire of perpetual fame, and their bearing the simple in hand of a defence against a new flood, to make it indeed, a strong hold for tyrants to offend others, and to defend themselves. Wherefore God (who before destroyed all Infidels by the flood) confounded these builders by dividing their tongues, and so forced them to break and part into many countries.

◦Untruths are unconstant.

Thus mankind being divided upon the earth, opinions also were multiplied concerning Religion. ◦ For shortly the persuasion of men's trusting in themselves, and in other mortal men appeared absurd, even the strongest feeling adversities, or failing sometimes of their purposes, saw there was need of supernal help, and that earthly things depended much upon divine will and power. But having forsaken God Almighty, the only maker and conserver of all, they began to imagine and serve false gods, both famous dead men, which had prospered in this world, and diverse other things, by which they received commodity, or feared damage.

Hence therefore rose the third principal Sect called [1] *Grecism*, beginning also in this second age, as the same S. Epiphanius writeth. For Ninus the first king of the Assirian great Monarchy, brought to pass that his father *Belus Jupiter* was esteemed and worshipped for the only great God by the Assirians [2]. To him the Babylonians erected first Temples, Altars, and Statuas. Nemrod also by the name of *Saturnus* [3], as the progenitor of Belus, and first great King or Tyrant of Babylon, was accounted a god, and the father of gods. About this time likewise began the [4] Dynastae among the Aegyptians, and not sooner, as they vainly brag to have been before the flood, yea much longer than indeed the world hath been. Moreover the Chaldees worshipped the fire. Others the sun, the moon, and innumerable other feigned gods. Against all which (& likewise against all heresies) are two special arguments. First, that they were not from the beginning, as the true God, and all truths are known and received by continual Tradition, but brought in afterwards by men, and commonly by ill men. Secondly, they are not accepted and esteemed for gods, or truths in all places, but with great diversity and dissension, one sort allowing that others despise, as holy Athanasius notably writeth in his oration against Idols in these words: [5] *Quot sunt gentes totidem Deorum genera confinguntur &c. How many nations* (saith he) *so many kinds of gods are feigned. Also the same country, the same city dissenteth within it-self in superstition of Idols. The Phenicians certes acknowledge not the Aegyptians' gods, neither do the Aegyptians adore the same Idols with the Phenicians: Nor the Scythians receive the gods of the Persians, nor the Persians of the Scythians. The Pelasgies refuse the Thrasian gods, the Thrasians know not the Thebians. The Indians are against the Arabians, the Arabians against the Aethiopians: and in like sort the Aethiopians differ in their religious affairs from the Arabians. The Syrians worship not the gods of the Cilicians, and the nations of Capadocia besides all these have gods of other names. The Bithynians also feigned diverse gods, the Armenians again diverse from them. What need we many words? Those that are in the continent honour other gods from the Island-people. In brief, each city and each village not knowing the gods of their neighbours, setteth forth their own, and esteemeth them only in place of gods.* Thus far S. Athanasius. Name we like countries, provinces, cities, and towns in these parts of Europe, where [6] Luther's scholars have set their feet, consider the form of Religion and opinions which they hold, and we shall see as unorderly beginnings, & as horrible dissensions in heresies (which S. Hierom calleth the Idols of the New Testament) [7] as the ancient fathers have discryed in Paganism. For Lutherans or Protestants having no lawful generation, but proceeding of bastards' race, upstarts of unknown progeny, are no less at discord among themselves, only all agreeing against Catholic, like *syncretisants* against their common enemies, or Herod, Pilate, & the Jews against Christ. [8] And in England alone are diverse Sects without possible means to agree in one. For albeit the civil state endeavoureth prudently and seriously to bring all to uniformity, at least in public shew, yet they are but like many faces under one hood, every sort keeping their own opinions; yea almost every Preacher and mean scholer (to say nothing of artificers and common Ministers) arrogating to be his own Judge, contemneth to stand to Luther or Calvin, to Geneva or Parliament, to Convocation or Synod of their own, but to his own only understanding, and interpretation of holy Scripture. Nor yet to that always; for when he is pressed with that he once said, he will forget it, or eat his own word, if he have not written it, or that you have ready witness against him, [9] so hard it is to make a deceived Protestant or Puritan confess that he is convinced, except by very pregnant means you can first cast out of him, or bind fast the spirit of presumption, dissension and contention: whereas the simplest Catholic in the world hath the self same faith in all points, with the whole Church [10], in which he remaineth, and upon whose judgement he dependeth.

[1] The third sect was Graecism.

[2] Idolatry.

[3] *Satur deorum.*

[4] Dynastae were those that reigned in Aegypt by force and policy: & after were great gods, and little gods.

[5] Idolatry and Heresy are confuted, by that they begin disorderly; & are at dissension in their imagined Religions.

[6] Luther's progenies differ as much in opinions of Religion, as Paynims do in their false gods.

[7] *in c. 11. Osee.*

[8] Sects in England diverse from Luther, and each one from the rest.

[9] Proud & contentious spirits are hardly persuaded to the truth.

[10] Unlearned Catholics believe the same faith in all points with the learned.

To return therefore, from whence we are not unnecessarily digressed, we conclude with S. Augustin [1]; When Moyses had shewed the beginning and progress of Nemrod's earthly city,

[1] *li. 16. c. 10. civit.*

leaving it in Babylon, that is *confusion*, as needless to prosecute it further, he returneth to declare the perpetual *succession* of the City of God, the Church, as before the flood from Adam to Noe, by the line of Seth, so after the flood from the same Noe, [2] by the line of *Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare*, and *Abraham*. The rest of Sem's children, and all the progenies of Japheth and Cham, as not pertaining to this purpose, omitted, so connecting those in order of generations, by whom the succession is directly brought to Abraham, Prince of the elected people, a most special Patriarch [3], to whom new and great promises are made of multiplication of his seed, and possession of the land of Chanaan, but especially of Christ our Redeemer, and the same many ways confirmed, as will appear in the next Age.

[2] The succession of Patriarchs from Noe to Abraham.

[3] Abraham a principal Patriarch.

CHAPTER XII.

Abram commanded by God to leave his country, with promise to be blessed in his seed, 5. taking his wife Sarai, and his nephew Lot, 6. Wandereth in the land of Chanaan, 7. erecteth an Altar in Sichem, 8. another in Bethel. 10. Thence by occasion of famine passeth into Aegypt: 14. where his wife (called his sister) is taken into the King's house, 19. but untouched is restored to him. [1]

[1] The beginning of the third Age.

And [1][2] our Lord said to Abram: Go forth of thy country, and out of thy kindred, and out of thy father's house, and come into a land which I will shew thee.

[1] The fifth part of this book. Of Abraham's leaving his country, God's blessing of his seed, and commandment of Circumcision. [2] *Act. 7.*

2 And I will make thee into a great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed. 3 I will bless them that bless thee, and curse them that curse thee, and (a) IN THEE shall all the kindreds of the earth be blessed. [1]

(a) In Christ born of Abraham's seed all nations are blessed. Gal. 3. [1] *Heb. 11.*

4 Abram therefore went out as our Lord had commanded him, and with him went Lot: seventy five years old was Abraham when he went forth out of Haran. 5 And he took Sarai his wife, and Lot his brother's son, and all the substance which they had possessed, and the souls which they had gotten in Haran: and went forth to go into the land of Chanaan. And when they were come into it. 6 Abram passed through the country unto the place Sichem, as far as the noble vale: and the Chananite was at that time in the country. 7 And our Lord appeared to Abram, and said to him: To thy seed will I give this land. Who builded there (b) an altar to our Lord, that had appeared to him.

(b) Abram dedicated Altars to God especially in those places where he received promises, or benefits. *S. Chrisost. ho. 31. in Gen.*

8 And marching on from thence to a mountain, that was on the east side of Bethel, there he pitched his tent, having Bethel on the west, and Hai on the east: he builded there also an altar to our Lord, and called upon his name. 9 And Abram went forward going, and proceeding on to the south. 10 And there came a famine in the country: and Abram descended into Aegypt, to be as a pilgrim there: for the famine was very sore in the land. 11 And when he was near to enter into Aegypt, he said to Sarai his wife: I know that thou art a fair woman, 12 and that when the Aegyptians shall see thee, they will say: She is his wife; and they will kill me, and reserve thee. 13 Say therefore, I pray thee, that thou art my sister: that I may be well used for thee, and that my soul may live for thy sake. 14 When Abram therefore was entered into Aegypt, the Aegyptians, saw the woman that she was passing beautiful. 15 And the Princes told Pharao, and praised her to him: and the woman was taken into

the house of Pharao. 16 And they used Abram well for her sake. And he had sheep and oxen and he asses, and men servants, and maid servants, and she asses, and Camels. 17 And our Lord (c) scourged Pharao with very sore plagues, and his house, for Sarai Abram's wife.

(c) God by corporal affliction hindered Pharao & his men from doing violence to Sarai. *S. Chris. ho. 32. in Gen.*

18 And Pharao called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tell me that she was thy wife? 19 For what cause didst thou say she was thy sister, that I might take her to my wife? Now therefore there is thy wife, take her, and go thy ways. 20 And Pharao gave certain men commandment in the behalf of Abram: and they conducted him, and his wife, and all that he had.

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13. *Say therefore.]* Abraham concealed that Sarai was his wife, and lied not in saying she was his sister; as he also called Lot his brother [1], being his brother's son, and she his brother's daughter. Whereby he prevented danger of his own life, using such lawful means as lay in him, committing his wife's chastity to God's protection, which himself could not provide for. [2] In which case if he had not done his own endeavour, he had rather tempted God (saith S. Augustin) [3] than trusted in God. And so God preserved her, though she was in Pharao his house. v. 17.

[1] *Gen. 13.*

[2] Men are bound to do their lawful endeavours, and to commit the rest to God.

[3] *li. 16. c. 19. civit. & q. 26. in. Gen.*

CHAPTER XIII.

Abram and Lot return from Aegypt into Chanaan, 6. and being rich separate themselves, 10, Lot choosing the country about Iordan, Abram dwelleth in Chanaan. 14. Where again God promiseth him that land, and multiplication of his seed. 18. And he erected another Altar to God.

Abram therefore ascended out of Aegypt, he and his wife, and all that he had, and Lot with him to the south coast. 2 And he was very rich in possession of gold and silver. 3 And he returned by the way that he came, from the south unto Bethel, even to the place where before he had pitched a tabernacle between Bethel and Hai: 4 in the place of the altar which he had made before, and there he called upon the name of our Lord. 5 But Lot also that was with Abram had flocks of sheep, and herds of beasts, and tents. 6 Neither was the land able to receive them for to dwell together: for their substance was much, and they could not dwell together. 7 Whereupon also there arose strife amongst the herdsmen of Abram and of Lot. And that time the Chananite and the Pherisite dwelled in that country. 8 Abram therefore said to Lot: Let there be no brawl, I beseech thee, between me and thee, and between my herdsmen, and thy herdsmen: for we be (a) brethren.

(a) Four sorts of brethren in holy writ: german brothers, as Jacob and Esau: of kindred, as Abraham and Lot: of same nation, as the Jews & Samaritanes: in Religion as all Catholics.

9 Behold the whole land is before thee: go apart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left. 10 Lot therefore lifting up his eyes, saw all the country about Jordan, which was watered throughout before that our Lord subverted Sodome and Gomorre, as the Paradise of our Lord, and like as Aegypt as men come unto Segor. 11 And Lot chose unto him the country about Jordan, and he departed from the East: and they were separated either brother from the other. 12 Abram dwelt in the land of

Chanaan: and Lot abode in the towns that were about Jordan, and dwelt in Sodome. 13 And the men of Sodome were very wicked, and sinners before the face of our Lord out of measure. 14 And our Lord said to Abram, after that Lot was separated from him: Lift up thine eyes, and look from the place wherein thou now art, to the north and south, to the east and west: 15 All the land which thou seest will I give to thee, and to thy seed for ever. 16 And I will make (b) thy seed as the dust of the earth: if any man be able to number the dust of the earth, thy seed also shall he be able to number.

(b) Not the children of the flesh, but the children of promise are the seed, Rom. 9. and are innumerable. Apoc. 7. v. 9.

17 Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee. 18 Abram therefore removing his tent, came, and dwelt beside the vale of Mambre, which is in Hebron: and he builded there an altar to our Lord.

CHAPTER XIV.

The King of Sodom with other four Kings are overcome in battle by four others, 12. where Lot is taken. 14. But Abram with 318. persons prosecuting and overcoming the victorers, 16. rescued Lot, with all the captives and prey. 18. Melchisedech King and Priest blessed Abram, 20. Abram payed tithes to him, 21. and rendered the spoil to the King of Sodom.

And it came to pass in that time, that Amraphel the king of Sennaar, and Arioch the king of Pontus, and Chodorlahomor king of the Elamites, and Thadal the king of Nations. 2 made war against Barra the king of Sodome, and against Bersa the king of Gomorra, and against Sennaab the king of Adama, and against Semebar the king of Seboim, and against the king of Bala, the same is Segor. 3 All these came together into the wood-land vale, which now is the salt sea. 4 For they had served Chodorlahomor twelve years, & the thirteenth year they revolted from him. 5 Therefore in the fourteenth year came Chodorlahomor, and the kings that were with him, and they struck Raphaim in Astarothcarnaim, and Susim with them, and Emim in Savee of Cariathaim, 6 and the Corrheans in the mountains of Seir, even to the Champion country of Pharan, which is in the wilderness. 7 And they returned, and came as far as the fountain of Misphat, the same is Cades: and they struck all the country of the Amelechites, and of the Amorrheans, that dwell in Asasonthamar. 8 And they went forth the king of Sodome, and the king of Gomorra, and the king of Adama, and the king of Seboim, moreover also the king of Bala, which is Segor: and they set themselves against them in battle array in the wood-land vale: 9 to wit against Chodorlahomor king of the Elamites, and Thadal king of Nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five. 10 But the wood-land vale had many pits of bitume. Therefore the king of Sodome and of Gomorra turned their backs, and were overthrown there: and they that remained fled to the mountain. 11 And they took all the substance of the Sodomites and Gomorrheans, and took all kind of victuals, and went their way: 12 and Lot also and his substance, the son of Abrams brother, who dwelled in Sodom. 13 And behold one that had escaped told Abram the Hebrew, that dwelt in the vale of Mambre, the Amorrean, brother of Eschol, and the brother of Aner: for these made a league with Abram. 14 Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, well appointed, three hundred and eighteen: and pursued them unto Dan. 15 And dividing his company, he ran upon them in the night, and struck them, and pursued them unto Hoba, which is on the left hand of Damascus. 16 And he brought back all the substance, and Lot his brother with his substance, the women also and the people. 17 And the king of Sodom went forth to meet them, after he returned from the slaughter of Chodorlahomor, and of the kings that were with him in the vale Savee, which

is the king's vale. 18 But Melchisedech the king of Salem, bringing forth bread and wine, for he was the Priest of God most High, 19 blessed him, and said: Blessed be Abram to God the Highest, which created heaven and earth: 20 and blessed be God the Highest, by whose protection the enemies are in thy hands. And he gave him the tithes of all. 21 And the king of Sodom said to Abram: Give me the souls, and the rest take to thee. 22 Who answered him: I lift up my hand to my Lord God most High, possessor of heaven and earth, 23 that from the very woof-thread unto the shoe latchet, I will not take of all that are thine, (a) lest thou say, I have enriched Abram:

(a) Abraham enriched by God, would take no more of man, but his soldiers' sustenance, the proper hire of spiritual workmen. *S. Chrisost. in Gen.*

24 except such things as the young men have eaten, and the shares of the men that came with me, Aner, Eschol, and Mambre: these shall take their shares.

ANNOTATIONS. CHAP. XIV.

18. *Melchisedech.]* S. Hierom being earnestly requested by Evagrius to give his judgement touching Melchisedech [1] [2], whom a nameless author had endeavoured to prove to be the Holy Ghost, plainly confuteth that error: as also another error of Origen and Didymus saying, he was an Angel. Likewise S. Epiphanius *(heresi 55. and 76.)* relateth and condemneth a third error, of some that thought him to be the Son of God. These two Fathers, and S. Augustine *(li. de heresibus her. 34.)* and diverse others whom S. Hierome allegeth, prove evidently, that he was a very man, a Priest and a King, yea the High Priest (at least of that country) Superior to Abraham, and a figure of Christ. Besides these heresies, the same S. Hierome relateth two probable opinions. [3] The Jews' Rabbins generally hold that Melchisedech was Sem the son of Noe, from whom Abraham and all the Hebrews descended. Which they seem rather to affirm, as loath to confess that any man of another Nation than their own, should have been greater and more excellent than Abraham in spiritual causes, than for any reason they do or can allege. Yet many, escpecially later writers, as Liranus, Tostatus, Genebrardus, and others, do embrace this opinion as most probable. Though S. Hierome seemeth only to have added the Hebrew's opinion (as he saith) because he would intimate all to his friend, when he had first cited graver Authors, S. Ireneus, Hyppolytus, Eusebius Cesariensis, Eusebius Emissenus, Apolinarius, and Eustathius, all agreeably affirming that Melchisedech was a Chananite [4], King of Salem, which was afterwards called Jerusalem. To this opinion agreeth Philo Judaeus, continually speaking of him as of a stranger to the Jews' Nation. Josephus also a Jew writeth plainly *(li. 7. de bello Iudaico. c. 18.)* that he was of Chanaan, and Prince of the Chananites. Also S. Dionysius Ariopagita (Caelest. Hier. c. 9.) S. Epiphanius (her. 55. & 67.) Theodoretus (q. 63. in Gen) and Suidas, are of the same mind, and many other Christian Doctors. Who confirm their assertion by that S. Paul saith to the Hebrews [5]: *He whose generation is not numbered among them, took tithes of Abraham.* [6] For what else can S. Paul mean, but that Melchisedech's kindred & people, was diverse from the kindred and people of the Jews? Which he could not say of Sem, from whom Abraham & all Jews descended: as it cannot be said, that Adam and Noe are of diverse generation from any people that now liveth, because we all come of them. Of this difficulty (not pertaining to any controversy of our time) the studious may see more in F. Pererius his commentary upon this 14. chap. of Genesis. disp. 3.

[1] Old heresies concerning Melchisedech.

[2] *Tomo 3. prope initium.*

[3] A probable opinion that Sem and Melchisedech was all one.

[4] More probable that Melchisedech was a Chananite.

[5] Proved by S. Paul's words.

[6] *Heb. 7. v. 6.*

18. *Bringing forth.]* Seeing the Royal Prophet David, and S. Paul say Christ is a Priest for ever according to the Order of Melchisedech [1] [2], we demand of Protestants, if Christ fulfilled not Melchisedech's figurative Sacrifice offered in bread and wine, by offering his own body and blood

[1] Christ is a Priest according to the Order of Melchisedech.

[2] *Ps. 109. Heb. 7.*

at his last supper in forms of bread & wine, and by instituting the same to be offered by his Priests till the end of the world, what other figurative sacrifice of Melchisedech they can find performed by Christ, by which it may appear that he is a Priest for ever according to that Order? Calvin (li. 4. Instit. c. 18. para. 2.) Kemnisius (par. 2. exam. pag. 740. & 747.) Peter Martyr (in 1. Cor. 5.) and most English Protestants grant that Melchisedech was a Priest, [3] and that the peculiar function of a Priest if to offer Sacrifice; wherefore they having no sacrifice will have only Ministers and no Priests: but they deny that Melchisedech offered Sacrifice in bread and wine. Whereupon we join issue with them to prove that he did, and that by this place amongst others of holy Scripture.

[3] Why the Protestants have Ministers and no Priests.

[1] The state of the controversy.

[2] *v. 24. S. Chris. ho. 36. in Gen.*

Kemnisius complaineth that the Latin text hath *Obtulit*, for *Protulit*, *Offered*, for *Brought forth*. And to disprove the same, he allegeth the Hebrew, Chaldee, Greek, and S. Cyprian. But Catholics more justly complain of him for lying. For all Latin Editions have Proferens, bringing forth. [1] The question therefore in controversy is, to what end and use Melchisedech brought forth bread and wine? Calvin and Kemnisius say it was only to refresh or feed Abraham and his men, and not for sacrifice. Which their bare saying is without reason, for that there was store of victuals in the prey (v. 11.) and they had eaten thereof [2]. Moreover the Hebrew word *Hotsi, brought forth*, is a word pertaining to Sacrifice, as in the 6. chap. of Judges. (v. 18. and 19) and importeth that the bread and wine were first offered in Sacrifice, and then doubtless they did participate: thought they wanted not other sufficient corporal food. Again, the words following *For he was the Priest of God most High*, can have no other sense, [3] but that he did the function of a Priest in the bread and wine which he brought, otherwise if the only cause of bringing that provision had been to relieve the camp with victuals, the reason would rather have been yielded, because he was a bountiful King, a liberal Prince, a special friend to Abraham, as indeed he was: But none of these reasons or the like fitted this purpose so well, nor touched the cause of bringing forth bread and wine, as to signify that he was Priest, whose office is to offer Sacrifice.

[3] Melchisedech offered sacrifice in bread & wine.

◦The Latin text justified by other places, yea by Protestants' translations.

Here again some Protestants take exception against the Latin text, that the causual conjunction *Enim, for*, is not agreeable to the Hebrew, but should be the copulative *Et, and*, which is a mere wrangling. ◦For the learned know well enough that the Hebrew particle is better expressed in such places by *Enim,* or *quia, for*, or *because*, than by Et. And so the English Bible printed in the year of our Lord 1552. readeth: *Melchisedech King of Salem brought forth bread and wine, for he was the Priest of the most Highest God.* The latter Editions also in like places have not the copulative *And*, but some other word as the sense requireth Gen. 20, v. 3. *Thou art but a dead man, for the woman's sake which thou hast taken; for she is a man's wife*: Where the Hebrew phrase is, *And she is married to a husband,* Gen. 30. v. 27. they read thus: *For I have proved that the Lord hath blessed men for thy sake,* where precisely construing the Hebrew they should say, *I divined* (or conjectured) *and the Lord blessed me for thy sake.* Likewise Esay 64. v. 5. they read: *But Lo, thou hast been angry, for we offended,* the Hebrew is thus: *Lo thou art angry, and we have sinned.* In the same place they translate, *Yet shall we be saved,* which the Hebrew expresseth by the copulative, *And* we shall be saved. So when they think it convenient, they translate the Hebrew particle, *for, that, yet,* which strictly signifieth *And*.

[1] The Hebrew text sheweth that Melchisedech did the office of a Priest in bread and wine.

Now let us also see the original in this place. [1] In the Hebrew it is thus: VMALCHI TSEDEC MELEC SALEM HOTSI LECHEM VAIAIIN. VEHV COHEN LEEL ELION. VAIE VARE CHEHV, &c. In English word for word thus: *And Melchisedech King of Salem brought forth bread and wine. And he the Priest to God most High. And he blessed him, &c.* Where albeit the causual word, *For,* is not expressed, yet these words, *And he the Priest*, further declaring that besides the office and dignity of a King (which was said before) Melchisedech was also a Priest, must needs signify that he did

[2] The proper office of a Priest is to offer

something about the bread and wine belonging to a Priest's office [2]. And what that something was, perhaps the University of Cambridge will testify, whose late Professour of Divinity teacheth plainly, that Melchisedech offered Sacrifice, and was therein a figure of Christ (*Pag. 6. Reprehen.)* [3] *Sacerdotes* (saith he) *ij vere & proprie sunt, qui sacrificia faciunt; qualis fuit. Aaron, & Aaronis filii, & Melchisedechus, & quem illi adumbrabant, Christus. Priests truly and properly are they, that offer sacrifices, such as was Aaron, and the sons of Aaron, and Melchisedech, and Christ, whom they prefigured.* If then both Aaron & Melchisedech were truly & properly Priests, because they offered sacrifices (according to this Professor's definition) and both were figures of Christ, it must needs be granted that as Christ fulfilled the figure of Aaron's bloody sacrifices, in offering himself upon the Cross; so he also fulfilled the figure as well of unbloody sacrifices of Aaron, as escpecially of Melchisedech's Sacrifice, in some other besides that on the Cross, seeing the Prophet David and S. Paul say, Christ is a Priest (not according to Aaron's Order, for that was to have an end, but) *For ever* according to the Order of Melchisedech [4]. And what other Sacrifice did our Saviour offer to remain perpetual, but of his own body & blood in unbloody manner, under the forms of bread and wine, with commandment of his Apostles and Priests to do the same till the end of the world? Let the indifferent Reader weigh it well: And whosoever is not very proud will for his better instruction or confirmation, esteem, the uniform judgement of many, ancient, goodly, and learned Fathers, writing upon this place. We will only recite their words without other deduction, for brevity sake.

Sacrifice.

[3] *Guiliel. Whitak. contra Gregor. Martin.*

[4] Christ still exerciseth the office of Priesthood according to the Order of Melchisedech by the ministry of Priests.

S. Clemens Alexandrinus, li. 4. Strom. versus finem, writeth thus: Melchisedech King of Salem, Priest of God most High, gave wine & bread sanctified nutriment in type of the Eucharist.
◦S. Cyprian Epist. 63. ad Caecilium: Christ is Priest for ever according to the Order of Melchisedech, which Order is this coming from that Sacrifice, and thence descending, that Melchisedech was Priest of God most High, that he offered bread and wine, that he blessed Abraham. For who is more a Priest of God most High, than our Lord Jesus Christ, who offered Sacrifice to God the Father, and offered the same which Melchisedech had offered, bread and wine, to wit, his own body and blood. And a little after: That therefore in Genesis, the blessing might be rightly celebrated about Abraham by Melchisedech the Priest, the image of Christ's Sacrifice consisting in bread and wine went before, which thing our Lord perfecting and performing, offered bread and the chalice mixt with wine, and he that is the plentitude, fulfilled the verity of the prefigured image.

◦The ancient fathers prove that Melchisedech offered Sacrifice in bread & wine, in figure of Christ, and of other Priests of the new Testament.

Eusebius Cesariensis li. 5. Demonst. Evang. c. 3. Even as he who was Priest of Nations was never seen to offer corporal sacrifices, but only bread & wine, when he blessed Abraham; so first our Lord & Saviour himself, then Priests that come from him, exercising the spiritual office of Priesthood in all Nations, after the Ecclesiastical ordinances, do represent the mysteries of his body and healthful blood, in bread and wine: which mysteries Melchisedech knew so long before by divine spirit, and used as representations of things to come.
S. Ambrose li. 5. de Sacramen. c. 1. We know the figure of the Sacraments went before, in Abraham's time, when Melchisedech offered Sacrifice.
Idem in cap. 5. Heb. It is clear that oblations of cattle are vanished, which were in Aaron's Order, but Melchisedech's institution remaineth, which is celebrated all the world over in administration of the Sacraments.
S. Hierome Epist. ad Marcellam ut migret Bethleem: Have recourse to Genesis, and you shall find Melchisedech, King of Salem, Prince of this city, who even then in figure of Christ offered bread and wine, and dedicated the Christian mystery in our Saviour's body and blood. Idem Epist. ad Evagrium: Melchisedech offered not bloody victims, but dedicated the Sacrament of Christ in bread

and wine, a simple and pure sacrifice. Idem Quest. in Gen. c. 14. Our mystery if signified in the word of Order, not by Aaron in immolating brute victims, but in offering bread and wine, that is, the body and blood of our Lord Jesus, Idem in c. 26. Matthei: Melchisedech the Priest of God most High, by offering bread and wine, prefigured the Mystery of the Eucharist.
S. Chrysostom ho. 35. in Gen. Seeing the figure, think also I pray thee of the verity. Ho. 36. After that Melchisedech King of Salem brought bread and wine (for he was Priest of God most High) Abraham received his oblations.

◦Calvin contemneth all the ancient fathers. in ca. 9. Heb.

S. Augustine Epist. 95. Melchisedech bringing forth the Sacrament (or mystery) of our Lord's table, knew how to figurate his eternal Priesthood. Idem li. 16. c. 22. civit. There first appeared that Sacrifice, which is now offered to God by Christians in the whole world. Idem li. 17. c. 17. li. 18. c. 35. and upon the Psalm 109. li. 1. contra advers. Leg. & Prophet. c. 20. Ser. 4. de Sanctis Innocentibus. But it is bootless or needless to cite more places, or more Authors: for whosoever will not submit their judgements to these, would not, it is like, believe, if their own Masters should rise again and warn them, lest they be damned for their incredulity.◦

[1] Heretical translation.
[2] *Bible 1579.*
[3] The greater blesseth the less.
[4] *Heb. 7.*
[5] Iosue 8. & 22. 3. Reg. 8.

19. *Blessed him.]* Calvin (in cap. 7. v. 9. Heb.) Musculus (locis com. c. de Missa Papist.) and some other Protestants, to avoid the connexion of Melchisedech's Priesthood and bringing forth of bread and wine, will needs have these words, *He was a Priest*, referred only to that which followeth, *he blessed Abraham*. [1][2] And some English translaters for this purpose have corrupted the text, by changing *And* into *Therefore*, saying thus: *And he was a Priest of the most High God, therefore he blessed him.* Which is also a false gloss. For Melchisedech did not bless Abram because he was a Priest, for Abram was also a Priest, but because he was a greater Priest than Abram; which S. Paul urgeth saying: [3][4] *Without all contradiction that which is less, is blessed of the better*, concluding thereupon that Melchisedech was greater than Abraham. Again, other Superiors that are not Priests may bless their inferiors. As Josue and Salomon blessed the people, and parents bless their children. [5]

◦Paying of tithes in the law of nature.

20. *Gave tithes.]* This is another prerogative of Melchisedech, ◦that Abram payed tithes to him, which S. Paul likwise explicateth (Heb. 7.) and proveth thereby that Christ's Priesthood is greater than the Levitical. Moreover this paying of tithes by Abraham sheweth the antiquity of this tradition, being practised in Abraham's time, that the spiritual Superiors received tithes of their inferiors.

CHAPTER XV.

Abram doubting and lamenting that he should have no child, God promiseth him much issue, 6. who believing is justified. 9. offereth sacrifice prescribed by God, 13. & is forewarned that his seed shall be in a strange land 400. years. 14. shall be delivered from servitude, 18. and possess Chanaan.

When these things therefore were done, the word of our Lord was made to Abram by a vision saying: fear not Abram, I am thy Protector, and thy reward exceeding great. 2 And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer. 3 And Abram added: But to me thou hast not given seed: and Lo my servant born in my house shall be mine heir. 4 And immediately the word of our Lord came to him saying: He shall not be thine heir: but he that shall come out of thy womb him shalt thou have thine heir. 5 And he brought him forth abroad, and said to him: Look up to heaven, and number the stars, if thou canst. And he said to him: so shall thy seed be. 6 [1] Abram believed

God, and it was reputed to him unto justice.

[1] *Ro. 4. Gal. 3. Iac. 2.*

7 And he said to him: I am the Lord that brought thee out from Ur of the Chaldees for to give thee this land, and that thou mightest possess it. 8 But he said: Lord God, how may I know that I shall possess it? 9 And our Lord answered, and said: (a) Take me a cow of three years old, and a she goat of three years, and a ram of three years, a turtle also, and a pigeon.

(a) These three kinds of beasts & two of birds signify that the Israelites should be three generations in a strange land, the fourth in the desert, the fifth in possession of Chanaan. *Theod. q. 65. in Gen.*

10 Who taking all these, divided them by the midst, and laid each two pieces arow one against the other: but the birds he divided not. 11 And the fowls lighted upon the carcasses, and Abram drove them away.

12 And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror invaded him. 13 [1] And it was said unto him: Know and foreknow that a pilgrim shall thy seed be in a land not their own (and they shall bring them under bondage, and afflict them) (b) four hundred years.

[1] *Act. 17.* (b) Abraham & his seed were in a strange land 400. and odd years, but in servitude & affliction about 140.

14 [1] But the Nation, whom they shall serve, I will judge: and after this they shall go forth with great substance.

[1] *Exod. 12.*

15 And thou shalt go to thy fathers in peace, buried in a good old age. 16 But in the fourth generation they shall return hither: for (c) as yet the iniquities of the Amorrheans are not at the full until this present time.

(c) God deferreth to punish, either that the wicked may amend, or the good be exercised by them. *S. Aug. Psal. 54.* or because the iniquity is not come to that great measure which his wisdom foreseeth, and will punish in the end, to his own more glory, & more good of others. *S. Greg. ho. 11. in 3. Ezech.*

17 Therefore when the sun was set, there arose a dark mist, and there appeared a furnace smoking, and a flake of fire passing between those divisions. 18 That day God made a covenant with Abram, saying: To thy seed will I give this land from the river of Aegypt even to the great river Euphrates. 19 the Cineans, and Cenezeites, the Cedmonites, 20 and the Hethits, and the Pherezits, the Raphaims also, 21 and the Amorreans and the Chananites, and Gargasites, and the Jebusites.

ANNOTATIONS.
CHAP. XV.

6. *Believed God.]* S. Hilary (li. 9. de Trin.) and S. Ambrose (li. 1. de Abraham. c. 3.) by this example teach us, what manner of faith is reputed to justice, to wit, [1] such a faith as without tergiversation, or requiring of proof or reason, doth simply believe that which God once saith, because he is omnipotent, how far soever the thing that is said surmounteth our understanding. For so heroical was the act of Abraham's faith, promptly believing God's word in a matter most hard to his former conceit, that for the same he received singular praise; and for the like afterwards was called *The father of many Nations* (c. 17. v. 5.) and by S. Paul *The father of all that believe.* (Ro. 4. v. 11.) where the Apostle teacheth that Abraham had no justice, nor estimation of justice before God, until he believed in Christ (v. 18. 19, 20.) because all works before that faith are insufficient [2]. Neither was this a sole faith, but had other necessary virtues of hope, and charity, humility, reverence, obedience, and the like joined with it. Wherefore S. James testifieth that Abraham was justified by works (that is by works following faith, not going before faith.) [3] For *Faith* (saith he) *if it have not works, is dead in it-self*, (c. 2. v. 17.) *And by works Abraham's faith was consummate v. 22.* And concludeth thus: Do ye see, that by works a man is justified, and not by faith only. v. 24.

[1] To believe God's word without staggering is an act of justice.

[2] Not works before faith but joined with faith are meritorious.

[3] Only faith doth not justify.

CHAPTER XVI.

Sarai giveth her hand-maid Agar as a wife to Abram: 4. who conceiving despiseth her mistress, is therefore afflicted, and flyeth away. 7. But is warned by an Angel to return and humble herself, 15. which she doth, and beareth Ismael

Sarai therefore the wife of Abram had brought forth no children; but having an handmaid, an Aegyptian named Agar, 2 she said to her husband: Behold, our Lord hath closed me, that I might not bear; Go in unto my handmaid, if happily of her at the least I may have children. And when he agreed to her in this request, 3 she took Agar the Aegyptian her handmaid ten years after that they first dwelled in the land of Chanaan, and gave her unto her husband to wife. 4 Who did company with her, but she (a) perceiving that she was with child, despised her mistress.

(a) Some obey whilst they are rude, or in low state, but having got a little knowledge or advancement disdain their advancers. *S. Gregory. li. 21. in 1. Reg. 3.*

5 And Sarai said to Abram: Thou doest unjustly against me: I gave my handmaid into thy bosom, who perceiving herself to be with child, despiseth me. Our Lord judge between me and thee. 6 To whom Abram making answer: Behold, saith he, thy handmaid is in thine own hand, use her as it pleaseth thee. When Sarai therefore did afflict her, she ran away. 7 And an Angel of our Lord having found her beside a fountain of water in the wilderness, which is in the way to Sur in the desert, 8 he said to her: Agar, the handmaid of Sarai, whence comest thou? And whither goest thou? Who answered: From the face of Sarai my mistress do I fly. 9 And the Angel of our Lord said to her: Return to thy mistress, and humble thyself under her hand. 10 And again: Multiplying, saith he, will I multiply thy seed, and it shall not be numbered for the multitude thereof. 11 And again after that: Behold, saith he, thou art with child, and thou shalt bring forth a son; and thou shalt call his name Ismael, because the Lord hath heard thine affliction. 12 He shall be a wild man: his hand shall be against all men, and all men's hands against him; and over against all his brethren shall he pitch his tents. 13 And she called the name of our Lord that spake unto her: Thou the God which hast seen me. For she said: verily here have I seen the back parts of him that hast seen me. 14 Therefore she called that well, the well of him that liveth and seeth me. The same is between Cadesse and Barad. 15 And Agar brought forth a son to Abram: Who called his name Ismael. 16 Eighty and six years old was Abram when Agar brought him forth Ismael.

ANNOTATIONS.
CHAP. XVI.

[1] Manichees condemned plurality of wives in the Patriarchs.

[2] *S. Aug. l. 22. c. 47. cont. Faust.*

[3] Luther alloweth it in Christians.

[4] *Luther proposit. 62. 65. & 66.*

[5] Other Protestants in some case.

[6] Two sorts of

3. *To wife.]* [1][2] The Manichees did calumniate holy Abraham and other Patriarchs for having many wives, condemning them of incontinency and adultery for the same. Luther [3][4] in the contrary extreme held it not unlawful, but indifferent now in the law of grace, for a man to have more wives than one at once. [5] And some English Protestants hold, that for adultery the innocent party may marry another, the first living But the Catholic doctrine distinguishing times and causes, sheweth how plurality of wives was lawful sometimes, and at other times, especially since Christ, altogether unlawful and undispensable. The sum of which verity is this. By the first institution of Marriage in the state of innocency, and law of nature, and by the law of Christ, it is unlawful for any man to have more wives, and for any woman to have more husbands than one. In the one part of which Law notwithstanding God sometimes dispensed. For there be two kinds of precepts pertaining to the law of nature [6][7]. One sort are as first principles of the law of nature, in which God never dispenseth, much less any man. As that one woman may not have

more husbands than one, because the same would rather hinder procreation, and so were directly against the fruit of marriage. The other sort are as conclusions drawn from the first principles, in which God sometimes dispenseth, but never any man. As in this present example: seeing it is against natural procreation that one woman should have many husbands, it is convenient also, there being ordinarily as many men as women in the world, that every man likewise should be restrained to one wife, for so procreation may rather be increased, than if some men have many wives, and others by that occasion have none at all, except in some special case. As after the flood, when there was scarcity of people, God dispensed with such men as indeed were like to make greater procreation by plurality of wives [8]. Which appeareth sufficiently by that Sarai persuaded her own husband to marry another wife, and he a true servant of God agreed thereto, not as a new thing, but as a lawful practice of those times. And Moyses [9] here and in other places still speaketh of it, as of a custom known to the people for lawful. *If a man* (saith he) *have two wives, one beloved and the other hated, and they have children by him, and the son of the hated be first-born, he cannot prefer the son of the beloved.* Whereby is clear that two wives were then lawful, and the children of both legitimate, and that the first-born must be preferred, without respect of first of last Marriage. Yet this dispensation either ceased before Christ's time, the cause ceasing when the world was replenished; or at least our Saviour took it away, restoring Matrimony to the first institution of two in one flesh [10] [11]. Who pleaseth to see the Doctors that understand and expound the Scriptures to this effect, may read S. Augustine li. 22. c. 30. & 47. con. Faust. Manich. li. 16. c. 25. & 38. civit. & li. 1. de adulter. coniugiis. S. Chrysostom. ho. 56. in Gen. S. Amb. li. de Abraham. c. 4. Also S. Chrysost. S. Hierom. and S. Bede in 19. Matthei.

precepts in the law of nature.

[7] *S. Aug. de bono coniugali. c. 17.*

[8] Plurality of wives sometimes allowed.

[9] *Deut. 21.*

[10] By the law of Christ in no case lawful.

[11] *Mat. 19. Gen. 2.*

CHAPTER XVII.

God renewing his promises to Abram 5. changeth his name, 10. and commandeth Circumcision. 15. changeth also his wife's name, promiseth a son of her. 20. Likewise that Ismael shall prosper. 23. And the same day Abraham circumcised himself, and Ismael, and all the men of his house.

And after that he began to be ninety and nine years old, our Lord appeared unto him, and said unto him: I am the God almighty: walk before me, and be (a) perfect.

(a) He is perfect in this life, that sincerely tendeth towards perfection of the next life. And this God here commanded to Abraham, & Christ to all Christians. *Mat. 5. S. Aug. l. de perfect. cont. Caelest.* See Gen. 6. v. 9.

2 And I will make my covenant between me and thee: and I will multiply thee exceedingly. 3 Abram fell flat on his face. 4 And God said to him: I am, and my covenant is with thee, and thou shalt be a father of many Nations. 5 Neither shall thy name be called any more Abram; but thou shalt be called Abraham: because a father of many Nations I have made thee. 6 And I will make thee increase exceedingly, and I will make thee into Nations, and kings shall come forth of thee. 7 And I will establish my covenant between me and thee, and between thy seed after thee in their generations by a perpetual covenant: to be thy God, and thy seeds after thee. 8 And I will give to thee, and to thy seed the land of thy peregrination, all the land of Chanaan for a perpetual possession, and I will be their God. 9 Again God said to Abraham: And thou therefore shalt keep my covenant, and thy seed after thee in their generations. 10 This is my covenant which you shall observe between me and you, and thy seed after thee: All the male kind of you shall be circumcised: 11 and you shall circumcise the flesh of your prepuce, that it may be for a sign of the covenant between me and you. 12 An infant of (b) eight days shall be circumcised among you, all male-kind in your generations: as well the homebred shall be circumcised, as the bought servant of whosoever he is,

not of your stock:

(b) Circumcision and name received the eighth day signified the association of Saints in heaven after the seven days travail of this world. *Ser. de circum. apud S. Cyprian.*

13 and my covenant shall be in your flesh for a perpetual covenant. 14 The male, whose flesh of his prepuce shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant. 15 God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara. 16 And I will bless her, and of her I will give thee a son, whom I will bless, and he shall be into Nations, and kings of peoples shall spring of him. 17 Abraham fell upon his face, and (c) laughed, saying in his heart: Shall trowest thou to him that is an hundred year old a son be born? And Sara that is ninety years old shall she bear?

(c) Abraham laughed not doubting but rejoicing. *S. Ambro. li. de Abraham c. 4. S. Aug. l. 16. c. 26. de civit.*

18 And he said to God: I would that Ismael may live before thee. 19 And God said to Abraham: Sara thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant to him for a perpetual covenant, and to his seed after him.

20 Concerning Ismael also I have heard thee. Behold, I will bless him, and increase and multiply him exceedingly: twelve Dukes shall he beget, and I will make him into a great Nation. 21 But my covenant I will establish with (d) Isaac, whom Sara shall bring forth to thee at this time another year.

(d) Temporal blessings were common to Ismael, but spiritual pertained properly to Isaac and Israel, & their successors.

22 And when he had left off speaking with him, God ascended from Abraham. 23 And Abraham took Ismael his son, and all the homebred of his house: and all whom he had bought, all the males of all the men of his house: and he circumcised the flesh of their prepuce forthwith the very same day, as God had commanded him. 24 Abraham was ninety and nine years old, when he circumcised the flesh of his prepuce. 25 And Ismael his son was full thirteen years old at the time of his circumcision. 26 The self-same day was Abraham circumcised and Ismael his son. 27 And (e) all the men of his house, as well the homebred as the bought servants and strangers were circumcised together.

(e) Conformity in Religion conserveth peace in every family. *Tho. Anglus in hunc locum.*

ANNOTATIONS.
CHAP. XVII.

5. *Many nations.]* Abram signifying *High* or *Noble father*, [1] changed into Abraham, which signifieth *Father of many* (Nations) and Sarai signifying *My Princess*, changed into Sara, which absolutely signifieth *Princess*, import great Mysteries intended by God. For by this changing of names was declared and confirmed, that Abraham by the issue that he should have of Sara, should be the father of many Nations, which S. Paul [2] expressly applieth to his spiritual children, those especially that should believe in Christ, of the Gentiles, prefigured by *Isaac born of the freewoman, by the promise*, as the Jews were prefigured by *Ismael born of the bondwoman according to the flesh*, concluding with the prophet Esay [3], that *Many are the children of the desolate, that before was barren.* [4] For albeit Abraham was natural father of four Nations, the Ismaelites, Madianites, Idumeans, and the Israelites, yet he was spiritual father of many more, to wit, of all Nations that believe in Christ from his own time to the end of the world, of which some are Jews, but the greater part Gentiles, as the same Apostle sheweth Ro. 4. Gal. 4. Ephes. 3. Colos. 1. and in other places. Whereby it is clear, that the Church of Christ doth always consist of many Nations [5], not as Donatists and Protestants absurdly say, sometimes of few invisible or unknown persons, for so Abraham should sometimes be father of few or no Nations, which derogateth either from God's

[1] Changing of names is mystical. *S. Aug. li. 16. c. 28. and 39. civit. S. Hierom. Tradit. Hebraicis.*

[2] *Gal. 4.*

[3] *Isa 54.*

[4] Abraham natural father of four Nations: spiritual father of all that do believe in Christ. *Rom. 4, 11.*

[5] The Church of Christ ever consisteth of many Nations.

omnipotency if he could not, or from his fidelity if he should not maintain his promise made to Abraham for ever.

10. *Shall be circumcised.]* The Sacrament of Circumcision here first instituted, about 400. years before the Law of Moyses, [1] is a perfect figure of Baptism, resembling it in four things: First, by both these Sacraments the faithful are distinguished from infidels. Secondly, profession of faith is made in them both, either by those that receive the same, if they be of discretion, or by others for them, if they be infants. Thirdly, by both these Sacraments entrance is made into the Church and to the participation of other Sacraments and spiritual rites. Fourthly, both these Sacraments induce subjection to the jurisdiction and laws of the Church. [2] But Baptism doth far excel Circumcision in that it is more easy, or less painful, more universal, for it pertaineth to all Nations, and both sexes; and especially in virtue and efficacy, for Baptism as an instrumental cause remitteth sin and justifieth, Circumcision was only a sign that grace was given & sin remitted. Again, Baptism imprinteth a character in the soul, the other leaveth a mark only in the flesh. Finally, Baptism openeth the gate of heaven, in virtue of Christ's passion now past, which circumcision could not before Christ suffered death. Of which both resemblance and difference S. Augustine treateth in many places, especially li. 3 de doct. Christ. c. 9. Epist. 118. ad Ianuarium. li. 19. c. 13. cont. Faust. and in Psal. 73. where he also maketh like comparison between other Sacraments of the old and new Testament.

[1] Circumcision a figure of Baptism.

[2] Baptism excelleth Circumcision.

14. *Shall be destroyed.]* [1] Here occur two difficulties about the true sense of this hard place. First, whether this punishment belonged to them only, by whose fault circumcision was omitted; or to infants also that should be circumcised and were not. Secondly, whether temporal punishment or eternal was here threatened for transgression of this precept. [2] Touching the first doubt, it seemeth probable, that this punishment pertained only to those, by whose negligence themselves, or others of their charge, were not circumcised: for that the reason why such a one is punished is alleged, *Because he hath broken God's covenant.* Which is only in their power to keep or break, that are of discretion, and not in the power of infants. The indifferency also of the Hebrew and Greek text favoureth this sense, for where according to the Latin we read, *The male whose flesh of prepuce is not circumcised*, The Hebrew and Greek may be translated, *The male that doth not circumcise the flesh of his prepuce,* which cannot be meant of an infant of eight days old. this exposition is likewise confirmed by example, Exod. 4. where Moyses was in danger to be slain by an Angel, because his son was not circumcised. Nevertheless S. Augustin (li. 3. c. 18 cont. Iulian. li. 16. c. 27. civit. and in other places) proveth that this commination pertained also to infants. Whose judgement is confirmed by the 70 Interpreters, adding for explication these words, *the eighth day*: which necessarily include infants, as subject to this punishment; not for that they could transgress this precept, or commit a new sin, but for lack of circumcision. The reason whereof is, for that God now determined this only remedy for original sin, in the male sex of Abraham's seed, in place of sacrifice, or other profession of faith used before, and that in case it could conveniently be applied, for otherwise the former remedies were still available.

[1] Two difficulties.

[2] To whom the punishment pertained when circumcision was omitted.

[1] Concerning the other difficulty many ancient fathers expound these words, *Shall be destroyed out of his people*, of only temporal punishment; either death, as the like phrase signifieth, Exod. 12. *Whosoever shall eat leavened bread, his soul shall perish out of Israel;* or temporal separation from the people of God, as Num. 19. *Every one that toucheth the dead corpse, shall perish out of Israel.* But S. Augustine (li. 3. c. 18. cont. Iulian. li. 5. hypog. & alibi) S. Gregory (li. 4. Moral. c. 2. & 3.) S. Prosper (li. de promiss. Dei p. 1. c. 14.) S. Beda (li. 2. in Lucam c. 8.) and S. Bernard (ser. 3. de circum.) understand this threatening not only of temporal punishment, but also of eternal

[1] What punishment was threatened.

[2] Circumcision instituted to distinguish the people of God and for remedy of original sin in some persons, but not in all.

separation from God, and the society of Saints. And that also infants are so secluded only for lack of this remedy, as now children which die without Baptism, committing no new fault are deprived of the vision of God, for their original sin not remitted. Whereupon is gathered that albeit Circumcision was principally instituted to distinguish the people of God [2], which should come of Abraham's seed, from other Nations, yet it was also for remission of original sin: not in all, but in those to whom God appointed this particular remedy.

CHAPTER XVIII.

Angels entertained as guests by Abraham 10. tell when Sara shall bear a son, whereat she laughing, they confirm that they had said. 16. They also foretell the destruction of Sodome, 22. for which Abraham prayed six times.

And God appeared to him in the vale of Mambre as he sat in the door of his tent, in the very heat of the day. 2 And when he had lifted up his eyes, there appeared to him three men standing near unto him: whom after he had seen, he ran to meet them from the door of his tent, and adored to the ground. 3 And He said^ (a) Lord, if I have found grace in thy sight, go not past thy servant: [1]

(a) Abraham saw three, and adored one, professing three divine Persons and one God. *S. Aug. li. 16. c. 29. civit.* [1] *Heb. 13.*

4 but I will fetch a little water, and wash ye your feet, and rest ye under the tree. 5 And I will set a morsel of bread, and strengthen your heart, afterward you shall pass: for therefore are you come aside to your servant. Who said: Do as thou hast spoken. 6 Abraham made haste into the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make hearth cakes. 7 But himself ran to the herd, and took from thence a calf very tender and very good, and gave it to a young man: who made haste and boiled it. 8 He took also butter and milk, and the calf which he had boiled, and set before them: but himself did stand beside them under the tree. 9 And when they had eaten, they said to him: Where is Sara thy wife? He answered: Lo she is in the tent. 10 To whom he said: Returning I will come to thee at this time, life accompanying, and Sara thy wife shall have a son [1]. Which when Sara heard, she laughed behind the door of the tent.

[1] *Rom. 9.*

11 And they were both aged, and far entered in years, and it ceased to be with Sara after the manner of women. 12 Who laughed secretly saying: After I am waxen old, and my Lord is an old one, shall I give myself to pleasure? 13 And our Lord said to Abraham: Why did Sara laugh, saying: Shall I an old woman bear a child indeed? 14 Is there any thing hard to God? According to appointment I will return to thee this very self-same time, life accompanying, & Sara shall have a son. 15 Sara denied, saying: I laughed not; being much afraid. But our Lord: (b) It is not so, saith he, but thou didst laugh.

(b) Abraham laughing with admiration for joy was not reprehended, but Sara laughing of diffidence was reprehended, by him that seeth the heart. *S. Aug. q. 36. in Gen. & li. 16. c. 31. civit.*

16 When the men therefore were risen up from thence, they turned their eyes against Sodome: and Abraham did go with them, bringing them on the way. 17 And our Lord said: Can I conceal from Abraham the things which I will do, 18 whereas he shall be into a Nation great, and very strong, and in him are TO BE BLESSED ALL THE NATIONS OF THE EARTH? 19 For I know that he will command his children, and his house after him that they keep the way of the Lord, & do judgement and justice: that for Abraham's sake the Lord may bring to effect all the things that he hath spoken unto him. Therefore said our Lord: 20 The cry of Sodome and Gomorre is multiplied, and their sin is aggravated exceedingly. 21 I will descend, and see whether they have in act accomplished the cry that is

come to me: or whether it be not so, that I may know.
22 And they turned themselves from thence, and went their way to Sodome: but Abraham as yet stood before our Lord. 23 And approaching he said: What! Wilt thou destroy the just with the wicked?
24 (c) If there shall be fifty just persons in the city, shall they perish withal? And wilt thou spare that place for fifty just, if they be therein?

(c) what a wall are just men to their country? Their faith saveth us, their justice defendeth us from destruction. *S. Amb. li. 1. de Abrah. c. 6.*

25 Be it far from thee, that thou do this thing, and that thou kill the just with the wicked, and that the just be in like case as the wicked, this is not beseeming thee, which judgest all the earth: no, thou wilt not do this judgement. 26 And our Lord said to him: If I shall find in Sodome fifty just persons within the city, I will spare the whole place for their sake. 27 And Abraham answered, and said: Because I have once begun, I will speak to my Lord, whereas I am dust and ashes.
28 What if there shall be five less than fifty just persons? Wilt thou for forty five destroy the whole city? And he said: I will not destroy it, if I shall find five and forty. 29 And again he said unto him: But if forty shall be found there, what wilt thou do? He said: I will not strike it for forty's sake. 30 Lord, saith he, be not angry I beseech thee, if I speak: What if thirty shall be found there? He answered: I will not do it, if I shall find thirty there. 31 Because, saith he, I have once begun, I will speak to my Lord: What if twenty shall be found there? He said: I will not destroy it for twenty's sake. 32 I beseech thee, saith he, be not angry Lord, if I speak yet once more: What if ten shall be found there? And he said: I will not destroy it for ten's sake. 33 And our Lord departed after that he ceased to speak unto Abraham: and Abraham returned into his place.

CHAPTER XIX.

Lot receiving Angels in his house is abused by the Sodomites. 12. He with his wife (26. who for looking back is turned into a statua of salt) and his two daughters, are delivered. 24. Sodome and Gomorre are burned. 31. Lot lieth unwitting with both his daughters, & begat of them Moab and Ammon, of whom came the Moabites and Ammonites.

And the two (a) Angels came to Sodome at even, and Lot sitting in the gates of the city. Who when he had seen them, rose up & went to meet them: and adored prostrate unto the ground,

(a) Abraham and Lot by hospitality merited to receive Angels instead of men. Heb. 13.

2 and said: I beseech you, my Lords, turn into the house of your servant, and lodge there: Wash your feet, and in the morning you shall go forth on your way. Who said: No, but we will abide in the street.
3 He compelled them earnestly to turn in unto him: and when they were entered into his house, he made them a banquet, and baked unleavened bread, and they did eat. 4 And before they went to bed, the men of the city beset the house from young to old, all the people together. 5 And they called Lot, and said to him: Where are the men that came in to thee at night? Bring them forth hither that we may know them.
6 Lot going forth to them, and shutting the door after him, said: 7 Do not so, I beseech you, my brethren, do not commit this evil. 8 I have two daughters, which as yet have not known man: I will bring them forth to you, and abuse you them as it shall please you, so that you do no evil to these men, because they are entered under the shadow of my roof. 9 But they said: Get thee back thither. And again: Thou camest in, said they, as a stranger, what to be a Judge? Thyself therefore we will afflict more than these. And they did violence to Lot exceedingly: and it was even now at the point that they would break the doors. 10 And behold the men put forth their hand, and drew in Lot unto them, and shut the door: 11 and them that were without they struck with blindness from the least to the greatest, so that they could not find the door.
12 And they said to Lot: Hast thou here any of thine?

Son in law, or sons, or daughters, all that are thine, bring them out of this city: 13 for we will destroy this place, for that (b) their cry is waxen loud before our Lord, who hath sent us to destroy them.

(b) This sin cryeth to heaven for revenge.

14 Therefore Lot went forth, and spake to his sons in law that were to take his daughters, and said: Arise, get you forth out of this place, because our Lord will destroy this city. And he seemed unto them to speak as it were in jest. 15 And when it was morning, the Angels urged him, saying: Arise, take thy wife, and the two daughters which thou hast: lest thou also perish withal in the wickedness of the city. 16 He lingering, they took his hand, and the hand of his wife, and of his two daughters, because our Lord spared him. 17 And they led him forth, and set him without the city; and there they spake to him, saying: Save thy life; look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou also perish withal. 18 And Lot said to them: I beseech thee my Lord, 19 because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast wrought with me, in that thou wouldest save my life, and safe I cannot be in the mountain, lest perhaps the evil catch me, and I die. 20 There is this city here-by at hand, whereunto I may fly, a little one, and I shall be safe in it: is it not a little one, and my life shall be saved? 21 And he said to him: Behold also in this point I have heard thy prayers, not to overthrow the city for which thou hast spoken. 22 Make haste, and be saved there: because I cannot do any thing till thou enter in thither. Therefore the name of that city was called [1] Segor.

[1] *a little one.*

23 The sun was risen upon the earth, and Lot entered into Segor. 24 Therefore our Lord rained upon Sodome and Gomorre brimstone & fire from our Lord out of heaven: 25 and he subverted these cities, and all the country about, all the inhabitants of the cities, and all things that spring of the earth. 26 And his wife (c) looking behind her, was turned into a statua of salt.

(c) Lot's wife turned into salt, admonisheth the servants of God to proceed in virtue, & not to look back to vice. *Luc. 17. S. Aug. li. 16. c. 30. civit.*

27 And Abraham getting up early in the morning, there where before he had stood with our Lord, 28 beheld Sodome and Gomorre, and the whole land of that country: and he saw the cinders rise up from the earth as it were the smoke of a furnace. 29 For when God subverted the cities of that country, he (d) remembering Abraham, delivered Lot out of the subversion of the cities wherein he had dwelt.

(d) Lot neither perfect nor very wicked was delivered for Abraham's sake. *S. Aug. q. 45. in Gen.*

30 And Lot ascended out of Segor, and abode in the mountain, his two daughters also with him (for he was afraid to abide in Segor) and he abode in a cave himself, and his two daughters with him. 31 And the elder said to the younger: Our father is old, and there is no man left on the earth, that may company with us after the manner of the whole earth. 32 Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father. 33 They therefore made their father to drink wine that night: and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay down, nor when she rose up. 34 The next day also the elder said to the younger: Behold I lay yesternight with my father, let us make him drink wine also this night, and thou shalt lie with him, that we may save seed of our father. 35 They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then truly did he perceive when she lay down, or when she rose up. 36 The two daughters therefore of Lot were with child by their father. 37 And the elder bare a son and she called his name Moab: he is the (e) father of the Moabites even to this present day.

(e) Moabites & Ammonites were two distinct Nations, perhaps of the 72. See. p. 41.

38 The younger also bare a son, and she called his name Ammon, that is the son of my people: he is the father of the Ammonites even to this day.

CHAPTER XX.

Abraham sojourning in Geraris, his wife is taken into King Abimelech's house, but by God's commandment is restored untouched, 14. with great gifts, 17. and Abraham praying Abimelech's house is cured.

Abraham removed from thence into the south country and dwelt between Cades, and Sur: and he lived as a pilgrim in Gerara. 2 And he said of Sara his wife: She is (a) my sister. Abimelech therefore, the king of Gerara, sent and took her.

(a) See pag. 50.

3 And God came to Abimelech in a dream by night, and said to him: Lo thou shalt die for the woman that thou hast taken: for she hath a husband. 4 But Abimelech had not touched her, and he said: Lord wilt thou kill a Nation that is ignorant & just? 5 Did not he say to me: She is my sister? And she say, He is my brother? In simplicity of my heart and cleanness of my hands have I done this. 6 And God said to him: And I do know that thou didst it with a sincere heart: and therefore I kept thee that thou shouldest not sin against me, and I permitted not that thou shouldest touch her. 7 Now therefore restore the wife to her husband, because he is a Prophet: and he shall pray for thee, and thou shalt live. But if thou wilt not restore her, know thou that dying thou shalt die, thou and all things that are thine. 8 And Abimelech forthwith rising up in the night, called all his servants: and he spake all these words to their ears, and all the men were sore afraid. 9 And Abimelech called also for Abraham, & said to him: What hast thou done to us? What have we offended against thee, that thou hast brought upon me and upon my kingdom a great sin? That which thou oughtest not to do, thou hast done to us. 10 And again expostulating, he said: What sawest thou, that thou didest this? 11 Abraham answered: I thought with myself, saying: Perhaps there is not the fear of God in this place, & they will kill me for my wife: 12 howbeit otherwise also in very deed she is my sister, (b) the daughter of my father, & not the daughter of my mother, & I took her to wife.

(b) Not his father's own daughter, but of his progeny. *S. Aug. l. 22. cont. Faust. c. 35. & l. 16. c. 19. & 30. de civit.*

13 And after that God brought me out of my father's house, I said to her: This mercy thou shalt do with me: In every place which we shall come unto, thou shalt say that I am thy brother. 14 Therefore Abimelech (c) took sheep and oxen, and servants, and handmaids, and gave to Abraham: and restored to him Sara his wife,

(c) Kings of the earth esteeming the Church only for a laudable people of God, seek to subject her to themselves: but knowing he to be the inviolable spouse of Christ, subject themselves to her, & offer to her most honourable gifts. *S. Aug. li. 22. cont. Faust. c. 38.*

15 and said: The land is before you, dwell wheresoever it shalt please thee. 16 And to Sara he said: Behold I have given thy brother a thousand pieces of silver, this shall serve thee for a veil of thine eyes to all that are with thee, and whithersoever thou shalt go, remember also thou wast taken. 17 And Abraham praying, God healed Abimelech and his wife, and his handmaids, and they bare children: 18 for our Lord had closed up every matrice of the house of Abimelech for Sara Abraham's wife.

CHAPTER XXI.

Isaac is born, 4. circumcised, 8. and weaned. 9. Agar and Ismael are put forth of Abraham's house, 15. but after desolation are nourished, and prosper in the desert. 22. King Abimelech and Abraham make a league confirming it with oath.[1]

[1] The sixth part of this book.

And[1] our Lord visited Sara, as he had promised: and fulfilled the things which he spake.

[1] Of the progeny and other blessings of Abraham, Isaac, and Jacob.

2 And she conceived & bare a son in her old age, at

the time that God had foretold her. 3 And Abraham called the name of his son, which Sara bare him, (a) Isaac:

(a) Abraham & Sara laughed (he admiring, she doubting) at the joyful promise of a son, & therefore he is called Isaac, which signifieth laughter. *S. Aug. li. 16. c. 31. civit.*

4 and he circumcised him the eighth day, as God had commanded him, 5 when he was an hundred years old: for at this age of his father, was Isaac born. 6 And Sara said: Laughter God hath made to me: whosoever shall hear of it, will laugh with me. 7 And again she said: Who that shall hear of it would believe Abraham, that Sara gave suck to a son, which she bare him now being an old man? 8 The child therefore grew and was weaned: and Abraham made a great feast in the day of his weaning. 9 And when Sara had seen the son of Agar the Aegyptian playing with Isaac her son, she said to Abraham: 10 Cast out this handmaid, & her son: for the son of the handmaid shall not be heir with my son Isaac. 11 Abraham took this grievously for his son. 12 To whom God said: Let it not seem grievous to thee for the boy, and for thy handmaid: all things that Sara shall say to thee, hear her voice: because (b)[1] in Isaac shall seed be called to thee.

(b) See c. 17. v. 21.[1] *Rom. 9. Heb. 11.*

13 But the son also of the handmaid I will make into a great nation, because he is thy seed. 14 Abraham therefore rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy, and dismissed her. Who went away, and wandered in the wilderness of Bersabee. 15 And when the water in the bottle was spent, she cast the boy under one of the trees that were there. 16 And she went her way, and sat over against a great way off as far as a bow can cast, for she said: I will no see the child dying. And sitting over against, she lifted up her voice and wept. 17 And God heard the voice of the boy: and an Angel of God called Agar from heaven, saying: What doest thou Agar? Fear not; for God hath heard the voice of the boy, from the place wherein he is. 18 Arise, take up the boy, & hold his hand; for into a great nation will I make him. 19 And God opened her eyes: who seeing a well of water, went, and filled the bottle, and gave the boy to drink. 20 And God was with him: who grew, and abode in the wilderness, and became a young man archer. 21 And he dwelt in the wilderness of Pharan, and his mother took a wife for him out of the land of Aegypt. 22 The same time said Abimelech, and Phicol the General of his army, to Abraham: God is with thee in all things which thou doest. 23 Swear therefore by God, not to hurt me, and my posterity, and my stock: but according to the mercy, that I have done thee, thou shalt do to me, and to the land wherein thou hast lived a stranger. 24 And Abraham said: I will swear. 25 And he rebuked Abimelech for the well of water, which his servants had taken away by force. 26 And Abimelech answered: I knew not who did this thing: yea and thyself didst not tell me, and I heard not of it but today. 27 Abraham therefore took sheep and oxen, and gave to Abimelech: and both of them made a league. 28 And Abraham set seven ewe lambs of the flock apart. 29 To whom Abimelech said: What mean these seven ewe lambs, which thou hast made to stand apart? 30 But he said: Seven ewe lambs shalt thou take at my hand: that they may be a testimony for me, that I digged this well. 31 Therefore was that place called [1]Bersabee: because there both did swear.

[1] *well of oath*

32 And they made a league for the well of oath. 33 And Abimelech arose, and Phicol the General of his army, and they returned to the land of the Palestines. But Abraham planted a grove in Bersabee, and called there upon the name of our Lord God eternal. 34 And he was a sojourner in the land of the Palestines many days.

ANNOTATIONS.
CHAP. XXI.

12. *Let it not.]* [1]It seemed so hard, inhuman, and unjust to cast Agar and Ismael out of the house, that Abraham would not have done it, unless God had commanded him in this to hear the voice of Sara. But when he knew God's will therein, not respecting flesh and blood, nor disputing further of the lawfulness of the fact, sent them both away, commending them to God's protection: and so by this separation the family was made quiet. [2]It represented also a notable Mystery of the Synagogue of the Jews and Church of Christ. As S. Augustine [3] doth excellently expound the same, according to S. Paul (Gal. 4.) That Ismael's playing with Isaac was persecution, because it tended to pervert him, shewing it to be a greater injury to delude and deceive any, in drawing them to new and particular companies, than corporally to persecute them: [4] and that the Church and Catholic Princes punish heretics for their good [5], to make them return to the truth, or finally to cease from seducing others. [6] *Ecce libera afflixit ancillam, & non illam vocat persecutionem. Apostolus, ludit servus cum domino, & persecutionem vocat. Afflictio ista non vocatur persecutio, & lusio illa vocatur persecutio.* Behold the freewoman afflicted the handmaid, and the Apostle calleth it not persecution, the servant playeth with the Master, and he calleth it persecution [7]. This affliction is not called persecution, and that play is called persecution. Again [8], he saith of Sara, *Illusionem vidit in illo lusu, animadvertit servi superbiam, displicuit illi, eiecit foras.* She saw foul play in that play, she noted the servant's pride, it displeased her, she cast him forth of the doors. S. Hierom [9] also teacheth that the spiritual never persecuteth the carnal: but spareth him as his rustical brother, knowing that he may in time be profitable.

[1] Separation to be made in families, when just cause requireth.
[2] Mystical sense.
[3] *li. 15. c. 2. civit.*
[4] *Epist. 48. & 50.*
[5] The true Church doth not persecute but justly punisheth offenders.
[6] *Tract. 11. in Ioan.*
[7] Heretics and other infidels do persecute, when either by word or sword they impugn the truth.
[8] *Tract. 12.*
[9] *in 4. Gal*

CHAPTER XXII.

The faith and obedience of Abraham is proved in his readiness to sacrifice his son Isaac. 11. He is stayed from the act by an Angel. 16. Former promises are renewed to him. 20. And his brother Nachor hath also much issue.

Which [1] things being done, [2] God tempted Abraham, and said to him: Abraham, Abraham. But he answered: Here I am.

[1] The third prophecy in the Office before Mass on Easter eve. And the first on Whitsun-eve. [2] *Judith. 8.*

2 [1]He said to him: (a) Take thy only begotten son, whom thou lovest, Isaac, and go into the Land of vision: and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee.

[1] *Heb. 11* (a) This history is clear, and a most notorious example of perfect obedience.

3 Therefore Abraham rising up in the night, saddled his ass: taking with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. 4 And the third day, lifting up his eyes, he saw the place a far off: 5 and he said to his young men: Tarry you here with the ass: I and the boy going with speed as far as yonder, after we have adored will return to you. 6 He took also the wood of the holocaust, and laid it upon Isaac his son: and himself carried in his hand fire and a sword. And as they went on together, 7 Isaac said to his father: My father. And he answered: What wilt thou son? Behold, saith he, fire & wood; where is the victim of the holocaust? 8 And Abraham said: God will provide unto himself the victim of the holocaust, my son. They went on therefore together: 9 and they came to the place which God had shewed him, wherein he builded an altar, and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. 10 And he stretched forth his hand, and caught the sword, for to sacrifice his son. 11 And behold an Angel of our Lord from heaven cried, saying: Abraham, Abraham. Who answered: Here I am. 12 And he said to him: Stretch not forth thy hand upon the boy, neither do thou any thing to him: now have I known that thou fearest God, and hast not spared thine only begotten son for my sake.

13 Abraham lifted up his eyes, and saw behind his back a ram amongst the briers sticking fast by the horns, which he took & offered an holocaust instead of his son. 14 And he called the name of that place, (b) Our Lord seeth. Whereupon even to this day it is said, In the mountain our Lord will see.

(b) It is a grateful and religious thing, by naming of places to conserve the memory of God's benefits, that posterity may know them. *S. Chrisost. ho. 48. in Gen.*

15 And the Angel of our Lord called Abraham the second time from heaven, saying: 16 By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thine only begotten son for my sake; 17 I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of his enemies, 18 and IN THY SEED SHALL BE BLESSED ALL THE NATIONS OF THE EARTH, because thou hast obeyed my voice. 19 Abraham returned to his young men, and they went to Bersabee together, and he dwelt there. 20 These things so being done, it was (c) told Abraham that Melcha also had born children to Nachor his brother,

(c) Nachor's progeny is here mentioned to shew whence Rebecca came, whom Isaac married.

21 Hus the first-begotten, and Buz his brother, and Camuel the father of the Sirians, 22 and Cased, and Azau, Pheldas also and Iedlaph, 23 and Bathuel, of whom was born Rebecca: these eight did Melcha bear to Nachor Abraham's brother. 24 And his concubine, named Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

ANNOTATIONS.
CHAP. XXII.

[1] God tempteth not to evil, but by experience maketh known what virtue is in men.

[2] *Iac. 1. 13. Heb. 11. 19.*

[3] *S. Aug. li. 16. c. 32. civit. Theod. q. 72. in Gen.*

1. *Tempted.]* [1][2] God tempteth none to evil (as S. James teacheth) but by trial and experiment maketh men known to the world, as here Abraham's faith and singular obedience were manifested, when he doubted not *To offer his only-begotten in Sacrifice, accounting that God is able to raise up even from the dead.* [3] Whereupon he received his son again *in parable*, that is, in figure and mystery of Christ dead and alive again. [4] Isaac also in this action signified the divinity of Christ which suffered not, and the ram among the briars figured his humanity, that should be offered in Sacrifice to God.

[4] Isaac figured Christ's divinity, the Ram his humanity.

CHAPTER XXIII.

Sara dying Abraham solemnizeth her funeral: 4. buyeth a field with a double cave of Ephron, 15. for four hundred sicles. 19. and there buryeth her.

And Sara lived an hundred twenty seven years. 2 And she died in the city of Arbee which is Hebron, in the land of Chanaan: And Abraham came to mourn and weep for her. 3 And after that he was risen up from (a) the funeral obsequies, he spake to the children of Heth, saying:

(a) A clear example of religious Office in burying the dead. *See 2. Reg. 1. and 2. Paral. 35.*

4 I am a stranger and pilgrim among you: give me the right of a sepulchre with you, that I may bury my dead. 5 The children of Heth answered, saying: 6 My lord hear us, thou art a prince of God among us: in our principal sepulchres bury thou thy dead: and no man can let thee but that in his own monument thou

mayest bury thy dead. 7 Abraham rose up and (b) adored the people of the land, to wit the children of Heth;

(b) Adoration used for reverence done to men. *See also c. 27. v. 29. c. 33. v. 3. 7. and S. Aug. q. 61. in Gen.*

8 and he said to them: If it please your soul that I bury my dead, hear me, and be intercessors for me to Ephron the son of Seor: 9 that he give me the double cave, which he hath in the uttermost part of his field: for money to the worth therefore let him deliver it to me before you for possession of a sepulchre. 10 And Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying: 11 No, it shall not be so, my lord, but thou rather hearken to that which I do say: The field I deliver to thee, and the cave that is therein, in the presence of the children of my people, bury thy dead. 12 Abraham adored before the people of the land. 13 And he spoke to Ephron, his people standing round about: I beseech thee to hear me: I will give money for the field: take it, and so I will bury my dead in it. 14 And Ephron answered: 15 My lord hear me. The ground which thou desirest is worth four hundred sicles of silver: this is the price between me and thee: but how much is this? Bury thy dead. 16 Which when Abraham had heard, he weighed the money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver of common current money. 17 And the field that before time was Ephron's, wherein was the double cave, looking towards Mambre, as well it, as the cave, and all the trees thereof in all the limits thereof round about, 18 was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city. 19 And so Abraham buried Sara his wife in the double cave of the field, that looked towards Mambre, this is Hebron in the land of Chanaan. 20 And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, of the Children of Heth.

CHAPTER XXIV.

Abraham's servant adjured and sent by him into Mesopotamia, to seek a wife for Isaac, 12. prayeth to God for a sign, findeth Rebecca, 34. and demanding her for this purpose, 50. with her parents, 58. and her own consent, she goeth with him, 67. is married to Isaac: who thereby is comforted for the death of his mother.

And Abraham was old, and of many days, and our Lord had blessed him in all things. 2 And he said to the elder servant of his house, which was ruler over all that he had: Put thy hand under my thigh, 3 that I may adjure thee by our Lord God of heaven and earth, that thou (a) take not a wife for my son of the daughters of the Chananites, among whom I dwell:

(a) In choosing a wife a virtuous stock and family, especially true faith and religion, are before all other things to be considered and preferred. *S. Amb. li. 1. c. 9. de Abrah. S. Chrisost. ho. 48. in Gen.*

4 but that thou go unto mine own country and kindred, and thence take a wife for my son Isaac. 5 The servant answered: If the woman will not come with me into this land, whether must I bring thy son back again to the place, from whence thou didst come forth? 6 And Abraham said: Beware thou never bring my son back again thither. 7 Our Lord God of heaven, which took me out of my father's house, and out of my native country, which spake to me, and sware to me, saying: To thy seed will I give this land; he shall send his Angel before thee, and thou shall take from thence a wife for my son: 8 but if the woman will not follow thee, thou shalt not be bound by the oath: only bring not my son thither again. 9 The servant therefore put his hand under the thigh of Abraham his lord, and sware to him upon this word. 10 And he took ten camels of his lord's herd, and departed, of all his goods carrying something with him, and setting forward went on into Mesopotamia to the city of Nachor. 11 And when he had made the camels lie down without the town beside a well of water at even, at the

time when women are wont to come forth to draw water, he said: 12 O Lord God of my lord Abraham, meet me today, I beseech thee, and do mercifully with my master Abraham. 13 Behold I stand nigh to the fountain of water and the daughters of the inhabiters of this city will come forth to draw water.
14 Therefore the maid, to whom I shall say: Bow down thy tankard that I may drink; and she shall answer: Drink, yea to thy camels also will I give drink; she it is, whom thou hast provided for thy servant Isaac: and by this I shall understand, that thou hast dealt mercifully with my master. 15 Neither had he yet ended these words within himself, & behold Rebecca came forth, the daughter of Bathuel, the son of Melcha, wife to Nachor the brother of Abraham, having a tankard on her shoulder; 16 a passing comely maid, & most beautiful virgin, & not known to man: and she was gone down to the fountain, and had filled her tankard, and came back. 17 And the servant ran to meet her, and said: Give me a little water to drink of thy tankard. 18 Who answered: Drink my lord. And quickly she let down the tankard upon her arm, and gave him drink. 19 And when he had drunk, she added: but for thy camels also I will draw water, till all do drink. 20 And pouring out the tankard into the troughs, she ran back to the well to draw water: and being drawn gave it to all the camels. 21 But he musing beheld her with silence, desirous to know whether our Lord had made his journey prosperous or not. 22 And after that the camels had drunk, the man plucked forth golden earlets, weighing two sicles, and as many bracelets of ten sicles weight. 23 And he said to her: Whose daughter art thou? Shew me; is there any place in thy father's house to lodge? 24 Who answered: I am the daughter of Bathuel, the son of Melcha, whom she bare to Nachor. 25 And she added, saying: Of straw also and hay we have good store, and a large place to lodge in. 26 The man bowed himself, and adored our Lord, 27 saying: blessed be the Lord God of my lord Abraham, that hath not taken away his mercy & truth from my lord, and hath brought me the straight way into the house of my lord's brother.
28 The maid therefore ran, and reported into (b) her mother's house all things that she had heard.

(b) Her father having perhaps many wives & every one a several house, she went to her mother's house.

29 And Rebecca had a brother named Laban, who in all haste went forth to the man, where the fountain was. 30 And when he had seen the earlets and bracelets in his sister's hands, and hand heard all her words reporting: These words spake the man unto me; he came to the man which stood beside the camels, and nigh to the fountain of water: 31 and said to him: Come in, thou blessed of our Lord: Why standest thou without? I have prepared the house, and a place for the camels. 32 And he brought him into his lodging: and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and of the men that were come with him. 33 And bread was set before him. Who said: I will not eat till I speak my message. He answered him: Speak. 34 And he said: I am the servant of Abraham: 35 And our Lord hath blessed my lord wonderfully, and he is magnified: and he hath given him sheep, & oxen, silver and gold, men servants & women servants, camels, and asses. 36 And Sara my lord's wife hath born my lord a son in her old age, and he hath given him all things that he had. 37 And my lord adjured me saying: Thou shalt not take a wife for my son of the Chananites, in whose land I dwell:
38 but thou shalt go to my father's house, and of mine own kindred shalt thou take a wife for my son: 39 but I answered my lord: What if the woman will not come with me? 40 Our Lord, saith he, in whose sight I walk, will send his Angel with thee, & will direct thy way: and thou shalt take a wife for my son of mine own kindred, and of my father's house. 41 Thou shalt be innocent from my curse, when thou shalt come to my kin, and they will not give her thee. 42 I came therefore today to the well of water, and said: O Lord God of my lord Abraham, if thou hast directed my way, wherein I now walk, 43 behold I stand besides the well of water, and the virgin, that shall come forth to draw water, when she shall hear me say: Give me a little water to drink of thy tankard; 44 and she shall say to me: Drink both thou and for thy camels I will draw also; that is the woman, which our Lord hath

prepared for my master's son. 45 And whilst I pondered these things secretly with myself, Rebecca appeared coming with a tankard, which she carried upon her shoulder: & she went down to the fountain, & drew water. 46 And I said to her: Give me a little to drink. Who speedily let down the tankard from her shoulder, and said to me: Drink Both thou, and to thy camels I will give drink. I drank, and she watered the camels. 47 And I asked her, and said: Whose daughter art thou? Who answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bare him. I hung therefore earlets to adorn her face, and I put bracelets upon her hands. 48 And prostrate I adored our Lord, blessing the Lord God of my lord Abraham, who hath brought me the straight way to take the daughter of my lord's brother for his son. 49 Wherefore if you do according to mercy and truth with my lord, shew me: but if it please you otherwise, that also tell me, that I may go to the right hand or to the left. 50 And Laban and Bathuel answered: From our Lord the word hath proceeded: we cannot speak any other thing with thee besides his pleasure. 51 Behold Rebecca is before thee, take her and go thy ways, & let her be the wife of thy lord's son, as our Lord hath spoken. 52 Which when Abraham's servant heard, falling down he adored our Lord to the ground. 53 And taking forth vessels of silver, and gold, and garments, gave them to Rebecca for a present. To her brothers also, and to her mother he offered gifts. 54 A banquet was made, and eating and drinking together they lodged there. And in the morning the servant arose, and said: Dismiss me, that I may go to my lord. 55 And her brother and mother answered: Let the maid tarry at the least ten days with us, & after she shall depart. 56 Stay me not, said he, because our Lord hath directed my way: dismiss me that I may go on to my lord. 57 And they said: Let us call the maid, and (c) ask her will.

(c) As children ought not to marry without their parent's good liking; so the parties' own consent is most necessary. *S. Amb. Epist. 43.*

58 And being called, when she was come, they asked: Wilt thou go with this man? Who said: I will go. 59 They dismissed her therefore, and her nurse, and Abraham's servant, and his company, 60 wishing prosperity to their sister, and saying: Thou art our sister, increase thou into thousand thousands, and thy seed possess the gates of their enemies. 61 Therefore Rebecca and her maids being set upon camels, followed the man: who with speed returned unto his lord; and 62 the same time Isaac walked along the way, that leadeth to the well of the Living and the seeing, so called; for he dwelt in the south country: 63 and he was gone forth to (d) meditate in the field, the day now being well spent: and when he head cast up his eyes, he saw camels coming a far off.

(d) Suach signifieth to speak considerately with heart or mouth. Here S. Ambrose (li. 1. c. 1. de Isaac) and S. Aug. (q. 69. in Gen.) understand it of mental prayer.

64 Rebecca also, when she saw Isaac, lighted off the camel, 65 and said to the servant: Who is that man which cometh towards us along the field? And he said to her: The same is my lord. But she quickly taking her cloak, covered herself. 66 And the servant told Isaac all things that he had done. 67 Who brought her into the tent of Sara his mother, & took her to wife: and he loved her so much, that it did moderate the sorrow which was chanced of his mother's death.

ANNOTATIONS.
CHAP. XXIV.

14. *The maid to whom I shall say.]* Observation of speeches called ominous, which are interpreted to signify good or evil luck, [1] are sometimes superstitious & suggested by evil spirits, who now & then telling or insinuating some truth, get credit, & so allure men to attend to such vain, uncertain, and unlawful signs, as S. Augustine testifieth (li. 2. de Gen. ad lit. c. 17. & li. 12. c. 22.) [2] Nevertheless such signs are sometimes lawfully observed, & desired from God, as the same

[1] Ominous speeches sometimes superstitious.

[2] Sometimes lawful.

[3] Holy Scripture

and the Church are judges of doubtful observations.

[4] *Ioan. 14.*

[5] Eliezer's prayer, for a particular sign, was lawful, devout, and discreet.

[6] *1. Reg. 14.*

[7] *Act. 1. & 4.*

[8] *Iudic. 7.*

Doctor disputeth (li. quest. super Gen. q. 53) & S. Chrysostom teacheth more clearly (ho. 45. in Gen.) likewise S. Theodoret (q. 73. in Gen.) But whosoever will not err in particular cases, must follow either express Scripture, or the judgement of the Church [3] [4], which is always directed by the spirit of truth. And touching this prayer of Abraham's servant, & his desire of this determinate sign to know the maid, whom God had provided to be Isaac's wife, the fathers generally hold that it was religious, devout, and discreet [5]. For he being careful of his Master's business, and not trusting his own judgement, but relying upon that Abraham had said, *Our Lord shall send his Angel before thee*, commended so weighty a cause to God by prayer, the Angel suggesting both to him to desire, & to the maid to perform (as the event sheweth) such qualities and virtues in her, as were most agreeable to the great charity and hospitality daily practised in Abraham's house, most convenient and necessary (as he discreetly considered) for that family, and good of many. The like observations were approved in Gedeon [6], and Ionathas [7]. And to pray for such signs in some case, or for manifest miracles is also approved by the Apostle's example praying God *To shew by lot which of the two he had chosen to the Apostleship, in place of Judas.* [8] And that he would extend his hand to cures, and signs, and wonders, to be done by the name of his holy son JESUS.

CHAPTER XXV.

Abraham having many children by his wife Cetura, died at the age of 175. years: 12. Ismael also having twelve sons Dukes, died. 19. Isaac praying for his barren wife, she hath Esau and Jacob twins. 30. Esau selleth his first birth right to Jacob for a mess of potage.

And Abraham married another wife named Cetura: 2 Which bare him Zamran, and Jecsan, and Madan, and Madian, and Jesboc, and Sue. 3 Jecsan also begat Saba & Dadan. The Children of Dadan were Assurim, and Latusim, and Loomim. 4 But also of Madian was born Epha, and Opher, and Henoch, and Abida, and Eldaa: all these were the children of Cetura. 5 And Abraham gave all his possessions to Isaac: 6 and to the children of his concubines he gave gifts, and separated them from Isaac his son, whilst himself yet lived, to the east country. 7 And the days of Abraham's life were an hundred seventy and five years. 8 And decaying died in (a) a good old age, and having lived a great time, and being full of days and was gathered to his people.

(a) The life of the just hath fullness of days though it be otherwise short; the days of the wicked are void of fruit, be they many or few. *S. Ambros. li. de Abraham.*

9 And there buried him Isaac and Ismael his sons in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over-against Mambre, 10 which he had bought of the children of Heth: there was he buried, and Sara his wife. 11 And after his death God blessed Isaac his son, who dwelled beside the well of the Living & Seeing, so named. 12 These are the generations of Ismael the son of Abraham, whom Agar the Aegyptian bare him, Sara's servant: & 13 These are the names of his children according to their calling and generations. The first begotten of Ishmael Nabajoth, then Cedar, and Adbeel, and Mabsam, 14 Masma also, and Duma, and Massa, 15 Hadar, and Thema, and Iethur, and Naphis, and Cedma. 16 These are the sons of Ismael: and these are their names by their castles and towns, twelve Princes of their tribes. 17 And the years of Ismael's life came to an hundred thirty seven, and decaying died, and was put unto his people. 18 And he dwelt from Hevila even to Sur, which looketh towards Aegypt, as they enter to the Assyrians, before the face of all his brethren died he. 19 These also are the generations of Isaac the son of Abraham: Abraham begat Isaac: 20 Who when he was forty years old, took to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban. 21 And Isaac besought

our Lord for his wife, because she was barren: who heard him, and made Rebecca to conceive. 22 But the little ones struggled in her womb; who said: If it should be so with me, what need was there to conceive? And she (b) went to consult our Lord.

(b) S. Augustin (q. 72. in Gen.) disputeth, but could not decide, whether Rebecca went to some Priest, or Prophet, or Altar, or whither else, or only retired to private prayer.

23 Who answering said: Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger. 24 Now her time was come to be delivered, and behold twins were found in her womb. 25 He that came forth first, was red, and all hairy in manner of a skin: and his name was called Esau. Immediately the other coming forth, held his brother's plant in his hand: and therefore he called him Jacob. 26 Threescore years old was Isaac, when the little ones were born unto him. 27 Who being grown up, Esau became a man cunning in hunting, & a husband man: but Jacob (c) a plain man dwelled in tents:

(c) Holy Scripture premonisheth Jacob's sincerity, lest in the Mysteries following he might be suspected of false dealing. *S. Aug. li. 16. c. 37. civit.*

28 Isaac loved Esau, because he did eat of his hunting: and Rebecca loved Jacob. 29 & Jacob boiled broth: to whom Esau being come faint out of the field, 30 said: Give me of this red broth, because I am exceeding faint. For which cause his name was called Edom. 31 To whom Jacob said: sell me thy first-birth-right. 32 He answered, Lo I die, what will the first-birth-right avail me? 33 Jacob said: Swear therefore to me. Esau sware to him, and sold his first-birth-right. 34 And so taking bread and the rice broth, did eat, and drink, and went his way; little esteeming that he had sold his first-birth-right.

ANNOTATIONS.
CHAP. XXV.

6. *To the children of his concubines.]* [1] S. Augustin (li. 16. c. 34. de civit.) sheweth that both Agar and Cetura, being Abraham's lawful wives (for so they are called in holy Scripture) are also called concubines, because they had not like privileges to Sara, whose son was sole heir to his father, and the children of the others had only gifts (or moveable goods) not attaining to the promised Kingdom. And all this for mystery sake. For Ismael signified the carnal people before Christ, the children of Cetura prefigured Heretics [2], who suppose themselves to pertain to the new Testament, but are separated no less than the Jews from Christ's Kingdom. And albeit there was also another particular reason why Agar was called concubine, because she was a second wife the first then living, yet this learned father saith, he did not see why Cetura, being married after the death of Sara, should be called concubine, but only for this Mystery.

[1] Why Agar and Cetura being lawful wives are called concubines.

[2] Their children signified Pagans and Heretics.

21. *Heard him.]* Notwithstanding God's assured promise, that Isaac should have issue (Gen. 21. v. 12.) yet he prayeth instantly for the same. And Moyses here attributeth Rebecca's conceiving to Isaac's prayer. ◦Whereby we see that God's foreseeing, predestinating, and promising, exclude not, but indeed include secondary causes, and ordinary means, by which his eternal will and pleasure is fulfilled. For as God did foresee that Rebecca should have children, so he did foresee that Isaac should pray for it, and obtain it; and the one was as sure to come to pass as the other. And the same consequence is true concerning eternal life as S. Gregory teacheth li. 1. c. 8. Dialog.

◦God's predestination & foreseeing include, & not exclude the means by which his will is done.

23. *The elder shall serve the younger.]* [1] As before (c. 17. v. 21. and c. 21. v. 12.) the covenant and great promises made to Abraham's seed, are declared to pertain only to Isaac, and not to Ismael, nor to the other brothers; so the same belong not to Esau the elder, but only to Jacob the younger

[1] The covenant made to Abraham pertained only to Isaac and Jacob, not to

the rest of his issue.

[2] *li. 16. c. 35. civit.*

[3] *2. Reg. 8. Psal. 59.*

son of Isaac, the Holy Ghost saying, *The elder shall serve the younger.* And withal signifieth (saith S. Augustin)[2] that the elder people of the Jews shall serve the younger Christian people. For although it may be understood literally to be fulfilled, in that the Idumeans coming of Esau were subdued by King David coming of Jacob[3]; yet it is more conveniently believed, that this prophecy tended to a greater thing. And what is this, but that which is evidently fulfilled in the Jews and Christians?

[1] God's mere mercy in electing any, his justice to the reprobate

[2] *Rom. 9.*

Another great document of grace S. Paul gathereth upon this Mystery: that the twins being not yet born, nor having done any thing good or evil, without any good merits the younger is elected, the elder reprobate[1][2]. For doubtless (saith S. Augustin) touching original sin they were both equal, and concerning proper sin, neither of them had any at all. By which example he sheweth God's mere mercy in the elect, and justice in the reprobate, as is more largely noted in the English New Testament, upon the ninth chapter to the Romans.

◦Jacob lawfully bought, but Esau sinned in selling the first-birth-right.

31. *Sell me thy first-birth right.]* Jacob instructed by his mother, that God had chosen him in place of his brother Esau (for to her God had revealed that the elder should serve the younger) ◦did lawfully use this opportunity to get Esau's grant of the right pertaining to the first-born, but Esau in selling it sinned, shewing himself an intemperate profane man. Heb. 12.

CHAPTER XXVI.

Isaac by reason of famine goeth into Gerara, 3. where God reneweth to him the promises made to Abraham. 9. King Abimelech blameth him for calling his wife his sister. 15. The people envying his wealth, quarreleth for his wells. 26. At last Abimelech maketh league with Isaac.

And when a famine was risen in the land, after that sterility that had chanced in the days of Abraham, Isaac went to Abimelech king of the Palestines into Gerara. 2 And our Lord appeared to him, and said: (a) Go not down into Aegypt, but rest in the land which I shall tell thee.

(a) God by Abraham's exemplar life invited the Aegyptians to true religion: now commandeth Isaac to stay in Gerara to the like end. *S. Theod. q. 76. in Gen.*

3 And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries, accomplishing the oath which I sware to Abraham thy father. 4 And I will multiply thy seed as the stars of heaven: and I will give to thy posterity all these countries: and in thy seed SHALL BE BLESSED ALL THE NATIONS OF THE EARTH, 5 for because Abraham obeyed my voice, & kept my precepts and commandments, and observed my ceremonies and laws. 6 Therefore Isaac abode in Gerara. 7 Who when he was asked by the men of that place concerning his wife, answered: She is (b) my sister; for he was afraid to confess that she was married to him, thinking lest peradventure they would kill him because of her beauty.

(b) See pag. 50.

8 And when very many days were passed, & he abode there, Abimelech the king of the Palestines looking forth through a window saw him sporting with Rebecca his wife. 9 And calling for him, he said: it is evident that she is thy wife: why didst thou feign her to be thy sister? He answered: I feared lest I should die for her. 10 And Abimelech said: Why hast thou deceived us? Some man of the people might have lien with thy wife, and thou hadst brought upon us (c) a great sin. And he commanded all the people, saying:

(c) Adultery a great sin also among Paynims.

11 He that shall touch this man's wife, dying shall die. 12 And Isaac sowed in that land, and he found that same year and hundred fold: and our Lord blessed him. 13 And the man was made rich, and he went

prospering and increasing, till he was made exceeding great: 14 and he had also possessions of sheep and of herds, and a very great family. For this the Palestines envying him, 15 stopped at that time all the wells, that the servants of his father Abraham had digged, filling them up with earth: 16 in so much that Abimelech himself said to Isaac: Depart from us, because thou art become mightier than we a great deal. 17 And departing, to come to the Torrent of Gerara, and to dwell there, 18 again he digged other wells, which the servants of his father Abraham had digged, and which after his death the Philistines had stopped up of old: & he called them by the same names which his father before had called them. 19 And they digged in the [1] Torrent, and found living water:

[1]* The channel where sometimes a vehement stream runneth, sometimes none at all.

20 but there also the pastors of Gerara made a brawl against the pastors of Isaac, saying: it is our water. For which cause he called the name of the well, by occasion of that which had happened, [1]Calumny.

[1] *Wrangling.*

21 And they digged also another; and for that they brawled likewise, and he called the name of it, Enmity. 22 Going forward from thence he digged another well, for which they contended not: therefore he called the name thereof, Latitude, saying: Now hath our Lord dilated us, and made us to increase upon the earth. 23 And he went up from that place unto Bersabee, 24 Where our Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not fear, because I am with thee: I will bless thee, and multiply thy seed for my servant Abraham's sake. 25 Therefore he builded there an altar: and having called upon the name of our Lord, he pitched his tent: & commanded his servants that they should dig a well. 26 To the which place when there were come from Gerara^ Abimelech, and Ocozath his friend, & Phicol chief Captain of his soldiers, 27 Isaac spake to them: Why are ye come to me a man whom you hated, and have thrust out from you? 28 Who answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and (d) let us make a league,

(d) So nations of the world first envied the Church of Christ, but after made peace with it.

29 that thou do us no harm, as we also have touched nothing of thine, neither have we done that which might hurt thee: but with peace have we dismissed thee increased with the blessing of the Lord. 30 Therefore he made them a feast, and after they had eaten and drunken, 31 Arising in the morning, they sware one to another: and Isaac dismissed them peaceably into their place. 32 And behold the same day came the servants of Isaac telling him of a well, which they had digged, and saying: We have found water. 33 Whereupon he called it Abundance: and the name of the city was given Bersabee, even unto this present day. 34 But Esau being forty years old married wives, Judith the daughter of Beeri the Hethite, and Basemath the daughter of Elon of the same place: 35 Both which had (e) offended the mind of Isaac and Rebecca.

(e) Esau by marrying against his parents' will, made breach from them.

ANNOTATIONS.
CHAP. XXVI.

5. *My ceremonies.]* ◦These were not the same ceremonies and laws which were afterwards prescribed by God, and delivered by Moyses, but other observances by which Abraham and other holy Patriarchs before him, served God with certain external worship, differing from the rites of the Gentiles, especially from Enos' time (Gen. 4.) and so forward.

◦External ceremonies in the law of nature.

12. *An hundred fold.]* For this increase of wealth the King and people at first envied Isaac, but

◦Christian fortitude

prevaileth more by suffering, than by forcible resisting.

afterwards perceiving that God Almighty, whom he served, so blessed him, the rest of the land remaining barren, they sought to make league with him (v. 28.) ◦Even so the Kings and nations of the world, first envying and persecuting Christ's Church, at length seeing it still prosperous, became with all humility children of the same Church, and servants of Christ, being overcome not by force of arms but by patience, & peaceable endeavours of those whom they most hated. Whereof excellently saith S. Leo (Ser. 1. in Natali Apost.) Although Rome renowned by many victories, dilated her Empire by land and by sea, yet was it less, that martial travail subdued, than that which Christian peace hath obtained. The Bishops of Rome having larger Jurisdiction spiritual, than ever the Roman Caesars had temporal Dominion.

CHAPTER XXVII.

Jacob by his mother's counsel getteth his father's blessing in place of Esau. 42. And by her is advised (for avoiding Esau's wrath, who threatened to kill him) to fly to his uncle Laban, in Haran of Mesopotamia.

And [1] Isaac was old, and his eyes were dim, and he could not see: and he called Esau his elder son, and said to him: My son? Who answered: Here I am.

[1] The Epistle on Saturday the second week in Lent.

2 To whom his father: Thou seest, quoth he, that I am old, and know not the day of my death. 3 Take thy instruments, thy quiver, and bow, and go abroad: and when thou hast taken any thing by hunting, 4 make me broth thereof, as thou knowest I like, and bring that I may eat, and my soul may bless thee before I die. 5 Which when Rebecca had heard, and he was gone into the field to fulfill his father's commandment, 6 she said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him: 7 Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of our Lord before I die. 8 Now therefore, my son, assent to my counsel: 9 and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth: 10 Which when thou hast brought in, and he hath eaten, he may bless thee before he die. 11 To whom he answered: Thou knowest that Esau my brother is an hairy man, and I am smooth: 12 if my father shall feel me, and perceive it, (a) I fear lest he will think I would have deluded him, and I shall bring upon me a curse for a blessing.

(a) Jacob secure in conscience that the right of first-birth belonged to him, yet feared to give occasion of offence to his father.

13 To whom his mother said: This curse, my son, light upon me, only hear thou my voice, and go, fetch me the things which I have said. 14 He went, and brought, and gave them to his mother. She dressed meats, even as she knew his father liked. 15 And she did on him the garments of Esau very good, which she had at home with her: 16 and the little skins of the kids she put about his hands, and covered the bare of his neck. 17 And she gave him the broth, and delivered him bread that she had baked. 18 Which when he had carried in, he said: My father? But he answered: I hear. Who art thou my son? 19 And Jacob said: I am thy first begotten Esau: I have done as thou didst command me: arise, sit, and eat of my hunting, that thy soul may bless me. 20 And again Isaac to his son: How couldest thou, said he, find it so quickly, my son? Who answered: (b) It was the will of God that that which I would^ came quickly in my way.

(b) It was truly God's will, but not in that sense as Isaac understood it.

21 And Isaac said: Come hither, that I may feel thee my son, and may prove whether thou be my son Esau, or not. 22 He came near to his father, and when he had felt him, Isaac said: The voice verily, is the voice of Jacob: but the hands are the hands of Esau. 23 And he knew him not, because his hairy hands had made him like unto the elder. Blessing him therefore, 24 he said:

Art thou my son Esau? He answered: I am. 25 But he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. Which when they were brought and he had eaten, he offered him wine also, which after he had drunk, 26 he said to him: Come near me, and give me a kiss, my son. 27 He came near, and kissed him. And immediately as he felt the fragrant savour of his garments, blessing him, he said: Behold the savour of my son is as the savour of a plentiful field, which our Lord hath blessed. 28 God give thee of the dew of heaven, & of the fatness of the earth abundance of corn and wine. 29 And let peoples serve thee, and tribes adore thee: be thou lord of thy brethren, and thy mother's children bow they before thee. He that shall curse thee, be he cursed: and he that shall bless thee, be he replenished with blessings.

30 Isaac had scarce ended his words, and Jacob now gone forth abroad, but Esau came, 31 and brought in to his father meats made of his hunting, saying: Arise my father, and eat of thy son's hunting; that thy soul may bless me. 32 And Isaac said to him: Why! Who art thou? Who answered: I am thy first begotten son Esau. 33 Isaac was amazed and astonished exceedingly, and marveling more than a man can believe, said: Who is he then that even now brought me venison that he had taken, and I did eat of all things before thou camest, and I have blessed him, (c) and he shall be blessed.

(c) Isaac now knowing it to be God's will, ratified that he had done.

34 Esau having heard his father's words, roared out with a great cry; and being dismayed, said: Bless me also, my father. 35 Who said: Thy brother came deceitfully and took thy blessing. 36 But he said again: Rightly is his name called Jacob; for he hath supplanted me lo the second time: my first-birth-right he took before, and now the second time he hath stolen my blessing. And again to his father he said: Hast thou not reserved me also a blessing? 37 Isaac answered: I have appointed him thy lord, and all his brethren I have made subject to his service: with corn and wine I have established him, and for thee, my son, what shall I do more after this? 38 To whom Esau said: Hast thou one only blessing, father? I beseech thee bless me also. And when he wept that he howled again, 39 Isaac being moved, said to him: In (d) the fat of the earth, and in the dew of heaven from above,

(d) worldlings' blessing consisteth in transitory wealth.

40 shall thy blessing be. Thou shalt live by the sword, and shalt serve thy brother: and (e) the time shall come, when thou shalt shake off and loose his yoke from thy neck.

(e) The Idumeans being subdued by King David (2. Reg. 8.) revolted from King Joram, & had a King of their own (4. Reg. 8.) they were again subdued by Hircanus (teste Iosepho. li. 13. Antiq.) but again Herod an Idumean reigned in Jewry Math. 2. Luc. 1.

41 Esau therefore always hated Jacob for the blessing wherewith his father had blessed him; and he said in his heart: The days will come of the mourning of my father, and I will kill Jacob my brother. 42 These things were told to Rebecca: who sending and calling Jacob her son, said to him: Behold Esau thy brother threateneth to kill thee. 43 Now therefore, my son, hear my voice, and get thee up and fly to Laban my brother into Haran: 44 and thou shalt dwell with him a few days, till the fury of thy brother be assuaged, 45 and his indignation cease, and he forget those things which thou hast done to him: afterward I will send, and bring thee from thence hither. Why shall I be deprived of both sons in one day? 46 And Rebecca said to Isaac: I am weary of my life for the daughters of Heth: if Jacob take a wife of the stock of this land, I list not live.

ANNOTATIONS.
CHAP. XXVII.

19. *I am thy first-begotten Esau.]* Jacob was not by nature the first-begotten, but by God's ordinance, & by covenant made with Esau◦, had right to the preeminence and privileges belonging

◦Jacob did not lie, nor sin in saying he was

Esau &c.

to the first-born. So he did not lie, but spake a truth, meaning that he was that son, to whom by divine election the first-birth-right was due, which his father supposed to pertain to Esau.

[1] He is proved innocent by the text.
[2] 1.
[3] 2.
[4] 3.
[5] 4.
[6] 5.
[7] 6.
[8] 7.

But because some scorners of Christian doctrine (like to the old Manichees) use to say, that Catholic Doctors and Schoolmen excuse and condemn whom they list by such glosses, let such reprovers understand, that both modern & ancient Catholic writers avow this defence of the holy Patriarch Jacob, not by private spirit, but by the most true and proper sense of holy Scripture it-self. Where it may appear, if they will examine the text [1], that Jacob in all this procurement of his father's blessing, neither did any thing unjustly nor said any thing falsely. [2] First, it was revealed to his mother (chap. 25. v. 23.) *That the elder* (of her twins) *should serve the younger.* [3] Secondly, holy Scripture testifieth in the same chapter (v. 27.) *That Jacob was a plain* (or sincere) *Man,* void of unjust dealing. [4] Thirdly, for more quiet enjoying that right, which God had ordained for him, he procured his brother's consent and confirmation (v. 33.) [5] Fourthly, though he was secure in conscience that the blessing was due to him, yet he feared (v. 12.) lest he might give occasion of offence to his father, to whom this mystery was not yet revealed. [6] Fifthly, Isaac perceiving at last God's will, that Jacob should be preferred, was neither offended with him, nor revoked his blessing as unlawfully surprised, but condescending thereto, ratified that he had done, saying (v. 33.) *I have blessed him, and he shall be blessed.* [7] Sixthly, God himself from this time forwards often appeared to Jacob, and with great promises and many temporal and spiritual benefits, declared his singular love to him. [8] Seventhly, these three Patriarchs, Abraham, Isaac, & Jacob, are special renowned Saints of the old Testament: yea the Lord and Creator of all would peculiarly be called (Exodi. 3.) the God of Abraham, Isaac, and Jacob. Moyses praying instantly for God's mercy and clemency towards the people (Exodi. 32.) besought him to remember Abraham, Isaac, and Jacob, his servants: and so in both old and new Testament these three are often mentioned as chief Princes in the Kingdom of Heaven. All which shew the great virtues and holiness of them all.

[1] The Fathers prove his innocency in this fact.
[2] Every lie is a sin.
[3] Some deceit good.
[4] *Ho. 6. ad Col.*
[5] *Hier. 20.*

[1] And touching this fact of Jacob, where (if ever any-where) might seem to be some great sin, S. Augustin at large proveth that he did not herein sin at all: *That which Jacob did* (saith he li. cont. mendacium c. 10.) *by his mother's instruction to deceive his father, if it be diligently considered, was no lie, but a mystery, and therefore for the familiar counsel of the Holy Ghost, which his mother had received, he is excused from sin.* The same he confirmeth q. 74. in Gen. 1. 16. c. 32. de civit. & l. 22. c. 34 cont. Faust. The same also teach S. Chris. ho. 51. in Gen. S. Hiero. Epist. 125. S. Theodoret. q. 79. &. 80. in Gen. S. Gregory, ho. 6. in Ezechielem, S. Bede, Isidorus, Innocentius 3. Rupertus, & others upon this place, all agreeing absolutely that every lie is a sin [2], declare that Jacob lied not, but still spake the truth, confirming their exposition by other like places of Scripture. As when our Saviour said of S. John Baptist (Matt. 11.) *He is Elias,* meaning that he was Elias in spirit not in person. So Jacob said truly that he was Esau, not meaning in person but in right of the first-born, by God's ordinance: Esau also having condescended thereto by covenant and oath. In that also he deceived his father, was no sin. For it was a lawful and good deceit [3], such a one (saith S. Chrysostom [4]) as Hieremie speaketh of, [5] *Lord thou hast deceived men, and I am deceived,* so Isaac was deceived not as we commonly call deceit, but to his own and other's good, by God's disposition.

[1] *Epist. 125.*
[2] It was good that Isaac knew not Jacob when he blessed him.

23. *Knew him not.]* S. Damasus demanding of S. Hierom [1], what might be the reason why God would suffer his holy servant Isaac not to know Jacob, but to be deceived, and through ignorance to bless whom he would not, declareth that it happened not only to Jacob, but also to many other like holy men, to be ignorant of many things, and to be deceived in error of opinion: [2] and that

this error was profitable to Isaac and his house. For if he had given this blessing (which was a spiritual Jurisdiction) to Esau, as he purposed, he had committed a noxious error indeed, by preferring a bloody man, one that was ready, if he could, to have killed his brother (v. 41.) omitting him that was sincere, and very virtuous, and had done his own will, not God's will therein.

But why would not God reveal his will to Isaac (as he had commanded a far greater thing to Abraham, to sacrifice the same Isaac) that he might wittingly have blessed Jacob by God's commandment? The Fathers do probably allege this for one reason, that if Esau [1], being a fierce and cruel man, had perceived that his father had willingly preferred Jacob, he would have been incensed against his father, conceived and attempted evil against him. Another reason S. Chrysostom [2] and Theodoret do yield, that by this strange manner of imparting this blessing, [3] it might more manifestly appear to be God's will and ordinance, and not to proceed from man's affection, that Jacob should be preferred.

[1] Good in respect of Esau.

[2] *Ho. 53. q. 79. in Gen.*

[3] More to God's glory and Jacob's commendation.

CHAPTER XXVIII.

Jacob with his father's blessing, and admonition not to take a wife of Chanaan, but of the daughters of his uncle Laban, goeth into Mesopotamia. 6. Esau in the mean time marrieth a third wife, his uncle Ismael's daughter. 11. Jacob seeth in sleep a ladder reaching to heaven, Angels ascending and descending, and our Lord leaning thereon renewed the promises made to Abraham and Isaac. 16. And he awaking maketh a vow.

Isaac therefore called Jacob, and blessed him, and commanded him saying: Take not a wife of the stock of Chanaan; 2 but go and make a journey into Mesopotamia of Syria; to the house of Bathuel thy mother's father, and take thee a wife thence of the daughters of Laban thine uncle. 3 And God Almighty bless thee, and make thee increase, and multiply thee: that thou mayest be into multitudes of peoples. 4 And (a) give he thee the blessings of Abraham, and to thy seed after thee: that thou mayest possess the land of thy peregrination, which he promised to thy grandfather.

(a) Isaac again confirmeth the blessings of Abraham to Jacob and his seed, omitting Esau; yea and God repeateth the same v. 13.

5 And when Isaac had dismissed him, taking his journey he came to Mesopotamia of Syria to Laban, the son of Bathuel the Syrian, brother to Rebecca his mother. 6 And Esau seeing that his father had blessed Jacob, and had sent him into Mesopotamia of Syria, to marry a wife thence; and that after the blessing he had commanded him, saying: Thou shalt not take a wife of the daughters of Chanaan; 7 and that Jacob obeying his parents was gone into Syria: 8 having trial also that his father did not willingly see the daughters of Chanaan, 9 he went to Ismael, and took to wife besides them which he had before, Maheleth the daughter of Ismael Abraham's son, sister to Nabajoth. 10 [1] Therefore Jacob being departed from Bersabee, went on to Haran.

[1] The Epistle in a votive Mass for travellers.

11 And when he was come to a certain place, and would rest in it after sun set, he took one of the stones that lay there, and putting it under his head, slept in the same place. 12 [1] And he saw in his sleep a ladder standing upon the earth, & the top thereof touching heaven: the Angels also of God ascending & descending by it,

[1] *Sap. 10.*

13 and our Lord leaning upon the ladder saying to him: I am the Lord God of Abraham thy father, & the God of Isaac: the Land wherein thou sleepest, I will give to thee and to thy seed. 14 And thy seed shall be as the dust of the earth: thou shalt be dilated to the West, and to the East, and to the North, and to the South: and IN THEE AND THY SEED ALL THE TRIBES OF THE EARTH SHALL BE BLESSED. 15 And

I will be thy keeper whither soever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all things which I have said. 16 And when Jacob was awaked out of sleep, he said: Indeed our Lord is in this place, and I wist not. 17 And trembling he said: How terrible is this place! This is none other but the house of God, and the gate of heaven. 18 And Jacob arising in the morning took the stone, which he had laid under his head, and erected it for a title, pouring oil upon the top. 19 And he called the name of the city [1]Bethel, which before was called Luza.

[1] *House of God.*

20 And he vowed a vow, saying: If God shall be with me, and shall keep me in the way, by the which I walk, and shall give me (b) bread to eat, and raiment to put on,

(b) To whom enough is not enough, to him nothing is enough. Aulus Gell.

21 and I shall be returned prosperously to my father's house, the Lord shall be my God, 22 and this stone, which I have erected for a title, shall be called the House of God: and of all things that thou shalt give to me, I will offer tithes to thee.

ANNOTATIONS.
CHAP. XXVIII.

◦Why Jacob travelled in poor estate.

11. *Took of the stones.]* ◦Jacob travelling into a strange country went in such poor estate, the better to hide his departure from Esau, who otherwise might have killed him by the way. It was also thus disposed by God, that Jacob's faith and confidence might, to his greater merit, be exercised; and that God's providence might more manifestly appear, as it did in his return saying (Gen. 32:) With my staff I passed over this Jordan, and now with two troops I do return.

[1] A notable example of God's comfort to the afflicted.

[2] All nations believing in Christ are blessed in him.

12. *A ladder.]* He that was in temporal distress was marvelously comforted spiritually [1], by seeing a ladder that reached from the earth to heaven; Angels passing up and down the same, and the Son of God leaning upon it, as he that reigneth both in heaven and earth, who in particular promised him and his seed that whole land, that he and his seed should be blessed, yea that in *His Seed* all nations should be blessed [2], and that he would keep and protect him where-soever he went. How all this was performed is briefly rehearsed in the book of wisdom chap. 10.

[1] Erecting and anointing of Altars is a religious office being done to God's honour.

[2] The Church learneth not rites of Idolaters, but they of the Church.

[3] Difference in religious, and civil honour, consisteth in the persons, & intentions.

[4] Two sorts of holy oil.

18. *Erected it, pouring oil.]* To erect a stone, and pour oil upon it, was nowise superstitious in Jacob. Neither did he learn it of Idolaters: for he abhorred and detested all idolatrical observances. But as S. Iustinus Martyr S. Clement of Alexandria, Origen, Eusebius, and others testify, idolatrical superstition did rather imitate true religious [1] ceremonies. For the devil always affecting that honour which he seeth done to God, persuaded those whom he seduced and blinded with errors, to serve him in such manner of external rites, as God was served [2], that thereby he might either have like worship with God, as it happened among Paynim Idolaters: or else deprive God of this kind of honour, as now we see Protestants reject and pull down consecrated Altars pretending them to be superstitious. Wherein they shew most gross ignorance, if indeed they so judge of ignorance, and not of mere malice. For who is so simple, but he may see that the chief [3] difference between Religion and Superstition in external things, consisteth in the persons to whom they are done, and in the intention of the doers, and by the same difference of person's civil honours is also distinguished, from both religious & superstitious. As he that kneeleth to God, religiously honoureth God. Kneeling to the sun; moon, or other false-Gods, superstitiously honoureth the devil, and kneeling to the King civilly honoureth the King. Jacob without doubt did all to God's only honour. And that which he did in this place, is now used in the Catholic Church.

For so Rabunus, a diligent observer and writer of Ecclesiastical Rites, Ceremonies, and Custom, touching the use of holy oil witnesseth (li. 1. c. 45. Institut. cleric.) that the Altar being first sprinkled with water, is anointed with Chrism, to the example of the Patriarch Jacob, who after that dreadful vision, erected a stone for a title (or monument) pouring oil thereon, and calling that place *The house of God* S. Cyprian also writing of Chrism mentioneth the two sorts of holy oil used in the Church [4]; one of simple oil consecrated by a Bishop, which is used for Catechumens before Baptism, persons possessed, and the sick; the other is made of oil and balm, also consecrated by a Bishop, and this is used in Baptism, Confirmation, and in consecrating Altars, Kings, and Priests.

20. *Vowed.]* It cannot be understood that Jacob here vowed or promised only to serve God, as the Sovereign Lord of all creatures, for to that he was bound, whether he should prosper temporally or no; but that he vowed particular godly works, [1] to which he was not otherwise obliged. As here he expresseth two things. Presupposing before all, that the Lord Omnipotent shall be his God, he addeth, First, *And this stone, which I have erected for a title, shall be called the house of God.* Whereby he promised the building of a Church, performed at his return (chap. 35.) Secondly, he added, *And of all things which thou shalt give me I will offer tithes to thee.* And this Likewise was of free devotion. [2] For tithes also in the law of nature were due to Priests, and by inferior Priests to the chief Priest, as Abraham gave tithes to Melchisedech. And so all his tithes were due to his father, and after his father himself was chief: yet he promised them to God, that is, to offer them in Sacrifice, and bestow them in other uses pertaining to God's service.

[1] Vows are properly of things which are not otherwise commanded.

[2] *Gen. 14.*

CHAPTER XXIX.

Jacob entertained by Laban, 15. serveth him seven years for Rachel, 23. but first receiving Lia, 27. seven days after receiveth also Rachel, and serveth for her seven years more. 31. She remaining barren, Lia beareth four sons.

Jacob therefore going on his journey, came into the East country. 2 And he saw a well in the field, and three flocks of sheep lying beside it: for of it the beasts were watered, and the mouth thereof was closed with a great stone. 3 And the manner was when all the sheep were gathered together they did roll off the stone, and after the sheep were refreshed they put it on the mouth of the well again. 4 And he said to the shepherds: Brethren, whence are you? Who answered: Of Haran. 5 And he asked them, saying: Know you Laban the son of Nachor? They said: We do know him. 6 Is he in health? Quoth he: He is in health, say they: And behold Rachel his daughter cometh with his flock. 7 And Jacob said: There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep drink, and so bring them back to feed. 8 Who answered: we cannot, till all the cattle be gathered together: and we remove the stone from the well's mouth, that we may water the flocks. 9 They were yet speaking, and behold Rachel came with her father's sheep: for she fed the flock. 10 Whom when Jacob had seen, & knew her to be his cousin-german, & that they were the sheep of Laban his uncle, he removed the stone, wherewith the well was closed. 11 And having watered the flock, he [a] kissed her: and lifting up his voice wept,

[a] S. Augustine (q. 87. in Gen.) commendeth familiar kissing of kinsfolk and friends as a laudable custom in some countries. It is no-where more civil & modest than in England.

12 and he told her that he was her father's brother, and the son of Rebecca: but she in haste went & told her father. 13 Who when he heard that Jacob his sister's son was come, he ran forth to meet him, & embracing him & heartily kissing him, brought him into his house. And when he had heard the causes of

his journey, 14 he answered: Thou art my bone and my flesh. And after the days of one month were expired, 15 he said to him: because thou art my brother, shalt thou serve me [1]gratis? Tell me, what wages wilt thou take?

[1] *Without wages?*

16 He had indeed two daughters, the name of the elder was Lia; & the younger was called Rachel. 17 But Lia was blear-eyed, Rachel well favoured, & of a beautiful countenance. 18 Whom Jacob loving, said: I will serve thee for Rachel thy younger daughter seven years. 19 Laban answered: It is better that I give her to thee than to another man, tarry with me. 20 Jacob therefore served for Rachel seven years: and they seemed a few days because of the greatness of his love. 21 And he said to Laban: give me my wife: because now the time is complete, that I may company with her. 22 Who having bid a great number of his friends to the feast, made the marriage. 23 And at night (b) he brought in Lia his daughter to him,

(b) Laban grievously offended, neither could Lia be excused, but Jacob was innocent in this fact.

24 giving his daughter a handmaid, named Zelpha. With whom when Jacob had companied after the manner, when morning was come he saw Lia: 25 and he said to his father in law: What is it that thou didst mean to do? Did not I serve thee for Rachel? Why hast thou deceived me? 26 Laban answered: It is not the custom in this place, that we bestow the younger in marriage first. 27 Make up the (c) week of days of this match: and I will give thee this same also, for the work that thou shalt serve me other seven years.

(c) After seven days he had Rachel who was his first spouse. *S. Hierom. Tradit. Heb. S. Aug. q. 89. in Gen.*

28 He yielded to his pleasure; and after the week was past, he married Rachel to wife: 29 to whom her father had delivered Bala for to be her servant. 30 And having at length obtained the marriage that he wished, he preferred the love of the later before the former, serving with him other seven years. 31 And our Lord seeing that he despised Lia, opened her womb, her sister remaining barren. 32 Who conceived and bare a son, and called his name Ruben, saying: Our Lord saw mine affliction: now my husband will love me. 33 And again she conceived and bare a son, and said: For because our Lord heard that I was contemned, he hath given this also to me: and she called his name Simeon. 34 And she conceived the third time, and bare another son: and said: Now also my husband will be joined to me, for because I have born him three sons: and therefore she called his name, Levi. 35 The fourth time she conceived and bare a son, and said: Now will I confess to our Lord. And for this she called him Juda: And she left bearing.

CHAPTER XXX.

Rachel yet barren delivereth her handmaid to Jacob, who beareth two sons. 9. Lia ceasing to bear giveth her handmaid also, and she beareth two more. 17 Then Lia beareth other two sons, and one daughter. 22. Rachel beareth Joseph. 25. Jacob desirous to return home, is hired to stay for a certain part of the stock's increase. 43. Whereby he becometh exceeding rich.

And Rachel seeing she was unfruitful, (a) envied her sister, and said to her husband: Give me children, otherwise I shall die.

(a) Not properly envy, but grief & lawful emulation. *S. Aug. li. 22. c. 54. cont. Faust.*

2 With whom Jacob being angry answered: Am I as God, who hath deprived thee of the fruit of thy womb? 3 But she said: I have here my servant Bala: Company with her, that she may bear upon my knees, and I may have children of her. 4 And she gave him Bala unto (b) marriage: who,

(b) Of plurality of wives see pag. 60.

5 When her husband had companied with her, conceived and bare a son. 6 And Rachel said: Our Lord hath judged for me and hath heard my voice, giving me a son, and therefore she called his name, Dan. 7 And again Bala conceiving bare another, 8 for whom Rachel said: God hath compared me with my

sister, and I have prevailed: and she called him Nephthali. 9 Lia perceiving that she had left bearing, delivered Zelpha her handmaid to her husband. 10 Who conceiving and bringing forth a son, 11 she said: Happily. And therefore called his name Gad. 12 Zelpha also bare another. 13 And Lia said: This is for my blessedness: for women will call me blessed. Therefore she called him Aser. 14 And Ruben, going forth in the time of wheat harvest into the field, found mandragoras: which he brought to his mother Lia. And Rachel said: Give me part of thy son's (c) mandragoras.

(c) Holy Scripture (saith S. Augustine) would never have mentioned such womanly desires, but to admonish us to seek great mysteries therein. li. 22. c. 56. cont. Faustum.

15 She answered: Dost thou think it a small matter that thou hast taken my husband from me, unless thou take also my son's mandragoras? Rachel said: For thy son's mandragoras let him sleep with thee this night. 16 And when Jacob returned at even from the field, Lia went out to meet him, and said: Company with me, because with wages I have hired thee for my son's mandragoras. And he slept with her that night. 17 And God heard her prayers: and she conceived and bare the fifth son, 18 And said: God hath given me a reward, because I gave my handmaid to my husband. And she called his name Issachar. 19 Again Lia conceiving, bare the sixth son, 20 & said: God hath endowed me with a good dowry: this turn also my husband will be with me, for because I have born him six sons, and therefore she called his name, Zabulon. 21 After whom she bare a daughter named Dina. 22 Our Lord also remembering Rachel, heard her, and opened her womb. 23 Who conceived and bare a son, saying: God hath taken away my reproach. 24 And she called his name, Joseph, saying: Our Lord add to me another son. 25 And when Joseph was born, Jacob said to his father in law: Dismiss me that I may return into my country, and to my land. 26 Give me my wives, and my children, for whom I have served thee, that I may depart: thou knowest the service that I have served thee. 27 Laban said to him: Let me find grace in thy sight: I have learned by experience that God hath blessed me for thy sake: 28 appoint thee wages which I shall give thee. 29 But he answered: Thou knowest how I have served thee, and how great thy possession hath been in my hands. 30 Thou hadest a small thing before I came to thee, and now thou art made rich: and our Lord hath blessed thee at my coming in. It is reason therefore that once I provide also for mine own house. 31 And Laban said: What shall I give thee? But he said: I will nothing: but if thou wilt do that which I demand, I will feed and keep thy sheep again. 32 Go round about all the flocks, and separate all the sheep of diverse colours, of speckled fleece: and what-soever shall be russet and spotted, and of diverse colours, as well in the sheep as in the goats, shall be my wages. 33 And my justice shall answer for me tomorrow before thee, when the time of the bargain shall come: and all that shall not be of diverse colours, and spotted, and russet, as well in the sheep as in the goats, shall accuse me of theft. 34 And Laban said: I like well that thou demandest. 35 And he separated the same day the she goats, and the sheep, and the he goats, and the rams of diverse colours, and spotted: and all the flock of one colour, that is of white and black fleece, he delivered in the hand of his sons. 36 And he put a space of three days' journey betwixt him and his son in law, who fed the rest of his flock. 37 Jacob therefore (d) taking green rods of the poplar, and of the almond, and of the plane-trees, in part pilled them: and when the barks were taken off, in the parts that were pilled there appeared whiteness: but the parts that were whole remained green: and by this means the colour was made diverse.

(d) Jacob did justly use this means to recover that which Laban withheld from him, being due for the dowry of his wives, and recompence for his service. *Rupert. l. 7. c. 39. in Gen.*

38 And he put them in the troughs, where the water was poured out: that when the flocks should come to drink, they might have the rods before their eyes, and in the sight of them conceive. 39 And it came to pass that in the very heat of the ramming, the sheep beheld the rods, and brought forth spotted, and of diverse colours, and speckled. 40 And Jacob divided the flock,

and put the rods in the troughs before the eyes of the rams: and all the white and the black were Laban's, and the rest, Jacob's, when the flocks were separated one from the other. 41 Therefore when the ewes went to ram, in the prime time Jacob put the rods in the troughs of water before the eyes of the rams, and of the ewes, that in looking upon them they might conceive: 42 but when the later coming was, and the last conceiving, he did not put them. And those that were lateward became Laban's: and they of the prime time, Jacob's. 43 And the man was enriched beyond measure, and he had many flock, women servants and men servants, camels and asses.

CHAPTER XXXI.

Jacob by God's commandment parteth secretly with all he hath towards his father. 21. Laban pursueth him. 26. expostulating why he went in secret manner, 30. especially chargeth him with stealing his gods. 31. Jacob excuseth himself, not knowing that Rachel had taken away the Idols. 34. And she deludeth his diligent searching for them. 36. Then Jacob expostulateth with Laban for this unkindness. 43. Finally, they make a league and depart each to his own country.

After he heard the words of Laban's sons saying: Jacob hath taken all that was our father's, and being enriched of his substance, is become great: 2 and perceiving also Laban's countenance, that it was not towards him as yesterday and the other day, 3 especially our Lord saying to him: Return into the land of thy fathers, and to thy kindred, and I will be with thee; 4 he sent, and called Rachel and Lia into the field where he fed the flocks, 5 and said to them: I see your father's countenance that it is not towards me as yesterday and the other day: and the God of my father hath been with me. 6 And yourselves know that I have served your father to the uttermost of my power. 7 Yea your father also hath circumvented me, and hath changed my wages ten times: and yet God hath not suffered him to hurt me. 8 If at any time he said: They of diverse colours shall be thy wages; all the sheep brought forth young of diverse colours. But when he said contrary: Thou shalt take all the white ones for thy wages; all the flocks brought forth white ones. 9 And God hath taken your father's substance, and given it to me. 10 For after the time came of the ewes conceiving, I lifted up mine eyes, and saw in my sleep the males ascending upon the females of diverse colours, and the spotted, and the speckled. 11 And the Angel of God said to me in sleep: Jacob? And I answered: Here I am. 12 Who said: Lift up thine eyes, and see all the males ascending upon the females, them of diverse colours, the spotted and the speckled. For I have seen all things that Laban hath done to thee. 13 I am the God of Bethel, where thou didst [e] anoint the stone, and didst vow the vow unto me. Now therefore arise, and go out of this land, returning into the land of thy nativity.

[e] Anointing of Altars, and free vows are grateful offices to God. See chap. 28.

14 And Rachel and Lia answered: Have we any thing left in the goods and heritage of our father's house? 15 Hath he not reputed us as strangers, and sold us, and eaten up the price of us? 16 But God hath taken our father's riches, and delivered them to us, and to our children: wherefore do all things that God hath commanded thee. 17 Jacob therefore rose up, and setting his children and wives upon camels, went his way. 18 And he took all his substance, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac his father into the land of Chanaan. 19 At that time Laban was gone to shear his sheep, and Rachel stole the [1] idols of her father.

[1] *Teraphim.*

20 And Jacob would not confess to his father in law that he fled. 21 And when he was gone as well himself as all things that were his right, & having passed the river was marching on to the Mount Galaad, 22 it was told Laban the third day that Jacob fled. 23 Who, taking his brethren unto him, pursued him seven days:

and he overtook him in the Mount Galaad. 24 And he saw in his sleep God saying unto him: Take heed thou speak not roughly any thing against Jacob. 25 And Jacob had now pitched his tent in the mountain: and when he with his brethren had overtaken him, he pitched his tent in the same Mount Galaad. 26 And he said to Jacob: Why didst thou so, that unwitting to me thou wouldst carry away my daughters as captives with the sword? 27 Why wouldst thou fly without my knowledge, and not tell me, that I might have brought thee on the way with joy, and songs, and timbrels, and citterns? 28 Thou hast not suffered me to kiss my sons and daughters: thou hast done foolishly: now also indeed, 29 my hand is able to requite thee evil: but the God of your father said unto me yesterday: Take heed thou speak not any thing against Jacob roughly.
30 Suppose thou didst desire to go to thy friends, and hadst a longing to thy father's house, why didst thou steal my gods? 31 Jacob answered: In that I departed unwitting to thee, I feared lest thou wouldst take away thy daughters by force. 32 But whereas thou chargest me with theft; with whom soever thou shalt find thy gods, let him be slain before our brethren: search whatsoever of thy things thou shalt find with me, and take away. Saying this, he knew not that Rachel had stolen the idols. 33 Laban therefore having gone into the tent of Jacob, and of Lia, and of both the handmaids, found them not. And when he was entered into Rachel's tent, 34 she in haste hid the idols under the camel's litter, and sat thereupon: and when he had sought all the tent, and found nothing, 35 she said: Let not my lord be angry that I cannot rise up before thee, because according to the custom of women it is now chanced to me. So his carefulness in seeking was deluded. 36 And Jacob being (f) angry said in chiding manner: For what fault of mine, and for what offence of my part hast thou so chased after me,

(f) Jacob in this just expostulation was angry and sinned not. Psal. 4.

37 and searched all my household-stuff? What hast thou found of all the substance of thy house? Lay it here before my brethren, and thy brethren, and let them judge between me and thee. 38 Have I therefore been with thee twenty years? Thy ewes and goats were not barren, the wethers of thy flock I did not eat: 39 neither that which the beast had caught did I shew to thee, I made good all the damage: whatsoever perished by theft thou didst exact it of me: 40 day and night was I parched with heat, and with frost, & sleep did fly from mine eyes. 41 And in this sort have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times. 42 Unless the God of my father Abraham, and the fear of Isaac had holpen me, peradventure now thou hadst sent me away naked: God beheld my affliction and the labour of my hands, and rebuked thee yesterday. 43 Laban answered him: The daughters are mine and the children, and thy flocks, and all things that thou seest are mine: what can I do to my daughters, and nephews? 44 Come therefore, let us enter in league: that it may be for a testimony between me and thee.
45 Jacob therefore took a stone, and erected it for a title: 46 and he said to his brethren: Bring hither stones. Who gathering them together made a heap, and they did eat upon it: 47 Which Laban called the witness-heap: and Jacob called the hillock of testimony, either of men according to the property of his language. 48 And Laban said: This heap shall be a witness between me and thee this day, and therefore the name thereof was called Galaad, that is, The witness-heap. 49 Our Lord behold and judge us when we shall be departed one from the other, 50 if thou shalt afflict my daughters, and if thou bring in other wives over them; none is witness of our talk but God, who is present and beholdeth. 51 And he said again to Jacob: Behold this heap, and the stone which I have erected between me and thee, 52 shall be a witness: this heap, I say, and the stone, be they for a testimony, if either I shall pass beyond it going towards thee, or thou shalt pass beyond it, thinking harm to me. 53 The God of Abraham, and the God of Nachor judge between us, the God of their father, Jacob therefore sware by the fear of his father Isaac: 54 and after he had offered victims in the mountain, he called his brethren to eat bread. Who when they had eaten,

lodged there. 55 but Laban arising in the night, kissed his sons, and daughters, and blessed them: and returned unto his place.

ANNOTATIONS. CHAP. XXXI.

[1] Images of false gods are idols.
[2] *1. Reg. 19.*
[3] Some images are neither religious nor superstitious.
[4] *Osee. 3.*
[5] Some are religious.

19. *Idols.]* [1] Images of false gods (as there were) are most properly called idols. And so the Hebrew word *Teraphim* is here rightly translated idols: which in other places signifieth other things. As the statua which Michol put in David's bed [2], covering the head thereof with a hairy goat's skin, to deceive Saul's servants who sought David's death, is called *Teraphim*, and may there be translated a statua, image, or similitude, but not an idol [3]. Again, Osee the Prophet foretelling the lamentable state of the Israelites [4], saith, they shall be long without King, Prince, Sacrifice, Altar, Ephod, and *Teraphim* [5], which last word in the Protestants' English Bibles remaineth untranslated. Where if they had translated *Images* (as here they do) it would prove, that some images pertain to true religion, the want thereof is lamented among other principal things.

[1] Rachel took away her father's Idols for his good.
[2] She kept them in recompence of wrongs.

[1] These idols Rachel stole from her father, to withdraw him from idolatry, as S. Basil (in li. proverb.) S. Gregory Nazianzen (orat. de Paschate) and Theodoret (q. 89. in Gen.) expound it. And in this, saith Theodoret, she was a right figure of the Catholic Church, which depriveth idolaters of their idols. It is probable also by her base using of them, that she held them not for gods, when she put them under the camel's litter, and sat upon them. Finally, that she reserved them, and did not cast them away, nor burn, nor bury them, argueth that they were perhaps of precious metal, or other matter, which she might turn to profit: [2] and that lawfully in part of recompence, that she and her sister had no other dowry, but rather were sold to Jacob. Who also had suffered much injury at their father's hands.

CHAPTER XXXII.

Angels meet Jacob by the way. 3. He sendeth messengers and gifts to pacify his brother Esau. 24. Wrestling with an Angel is not overcome, in fine the Angel benumbeth his thigh, blesseth him, and foretelleth that he shall be called Israel.

Jacob also went on his journey that he had begun: and the Angels of God met him. 2 Whom when he had seen, he said: These are the Camps of God, and he called the name of that place Mahanaim, that is, Camps. 3 And he sent also messengers before him to Esau his brother into the land of Seir, into the country of Edom: 4 and he commanded them, saying: Thus speak ye unto my lord Esau: This saith thy brother Jacob: I have sojourned, and have been with Laban until this present day. 5 I have oxen, & asses, & sheep, & men servants: & women servants: & now I send a legacy to my lord, that I may find grace in thy sight. 6 And the messengers returned to Jacob, saying: We came to Esau thy brother, & behold he cometh with speed to meet thee with four hundred men. 7 Jacob feared exceedingly: and being sore afraid divided the people that was with him, the flocks also and the sheep, and the oxen, and the camels, into two troops, 8 saying: If Esau come to one troop, and strike it, the other troop that remaineth shall be saved. 9 And Jacob said: O God of my father Abraham, and God of my father Isaac; O Lord that didst say to me: Return into thy land, and into the place of thy nativity, and I will do thee good: 10 I am inferior to all thy mercies, and thy truth that thou hast fulfilled to thy servant. With my

staff I passed over this Jordan: and now with two troops I do return. 11 Deliver me from the hand of my brother Esau, because I am sore afraid of him: lest perhaps he come, and strike the mother with the children. 12 Thou didst say that thou wouldst do good to me, and dilate my seed as the sand of the sea, which for multitude cannot be numbered. 13 And when he had slept there that night, he separated of those things which he had, gifts to his brother Esau, 14 she goats two hundred, he goats twenty, ewes two hundred, and rams twenty, 15 thirty milch camels with their colts, forty kine, and twenty bulls, twenty she asses, and their foals ten. 16 And he sent by the hands of his servants every flock by it-self, and he said to his servants: Go before me, and let there be a space between flock and flock. 17 And he commanded the former, saying: If thou meet my brother Esau, and he ask thee, whose art thou? Or whither goest thou? Or whose are these that thou doest follow? 18 Thou shalt answer: Jacob's thy servant, he hath sent them for gifts to my lord Esau: himself also cometh after us. 19 In like manner he gave commandments to the second, and the third, and to all that followed the flocks, saying: With the self-same words speak ye to Esau, when you shall find him. 20 And ye shall add: Jacob also thy servant himself followeth on after us; for he said: I will pacify him with the gifts that go before, and afterward I will see him, perhaps he will be gracious unto me. 21 The gifts therefore went before him, but himself lodged that night in the camp. 22 And when he was risen early, he took his two wives, and his handmaids as many, with his eleven sons, and passed over the ford Iaboc. 23 And when he had set over all things that appertained to him, 24 he tarried alone: and behold a man wrestled with him till morning. 25 Who when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank. 26 And he said to him: Let me go for it is break of day. He answered: I will not let thee go, unless thou bless me. 27 He therefore said: What is thy name? He answered: Jacob. 28 But he, no, thy name, quoth he, (a) shall not be called Jacob. But Israel: for if thou hast been strong against God, how much more shalt thou prevail against men?

(a) The changing of his name here promised, is performed chap. 35. *S. Hierom Tradit. Heb.*

29 Jacob asked him: Tell me by what name art thou called? He answered: Why dost thou ask my name? and blessed him in the same place. 30 And Jacob called the name of the place Phanuel, saying: I have seen God face to face, and my soul was made safe. 31 And immediately the sun rose to him, after that he was past Phanuel; but he halted on his foot. 32 For which cause the children of Israel eat not the sinew, that shrunk in Jacob's thigh, unto this present day: because he touched the sinew of his thigh, and it shrunk.

ANNOTATIONS.
CHAP. XXXII.

7. *Feared exceedingly.]* [1][2]Justly may we marvel, why Jacob, so often assured by God's promises, confirmed by his many blessings, protected in all former dangers, accompanied the night before with armies of Angels, endued also with all virtues, and namely with perfect charity (which expelleth fear) was for all this so vehemently afraid! S. Augustin answereth[3], that he neither distrusted in God, nor did any unlawful thing: but did his own endeavour wisely and confidently, lest by presuming or despairing he should rather have tempted God than trusted in him. [4]The causes of his fear were in respect of himself and his brother. For considering God's former promises, benefits, & protections, were not to be presumed as absolute signs of his perpetual love, but conditional, if himself persevered sincerely in God's service; and seeing *The just man knoweth not whether he be worthy of love or of hatred*[5][6], he might doubt, lest by his twenty years conversation among Infidels in Mesopotamia, he had contracted some sins, for which God might

[1] Jacob's fear was just, and without fault.

[2] *1. Ioan. 4.*

[3] *q. 102. in Gen.*

[4] The causes of his fear.

[5] The humble conceit of himself.

[6] *Eccl. 9.*

[7] Esau's inclination

& means to revenge.

[8] Jacob's prayer qualified with Humility,

[9] Gratitude,

[10] Confidence,

[11] Meekness.

suffer him to fall into calamity and affliction. And though he was in deed still more and more virtuous, and consequently in God's more favour and protection; yea so much the more, by how much less he presumed of his own good state and merits: yet by the vehement apprehending of his brother's inclination to revenge [7], the greatness of the occasion by procuring the first-birth-right and his father's blessing from him, the news of his speedy coming towards him with four hundred men, the natural situation of the place, where Esau might easily environ him, and (as he humbly though) his own unworthiness, he was possessed with natural fear (such as happeneth to constant men) and was sore afflicted for the tender care of his family. But reflecting upon God's goodness, he prudently disposed of his people and stocks, and besought God to protect him and his, by prayer qualified with requisite conditions, to wit, with [8] humility, not asking for his own but for *Abraham and Isaac's* sake, and for God's own promise, acknowledging himself to be *less than God's mercies* towards him, with [9] gratitude recounting great benefits received, saying, *With my staff I passed over this Jordan, and now with two troops I do return*, with [10] confidence in that God had said he *Would dilate his seed as the sand of the sea*, and with [11] meekness in *sending gifts and good words* to Esau. Thus finally he pacified him, and so his own fear was turned into joy.

[1] Jacob wrestled with an Angel corporally & spiritually.

24. *A man wrestled.]* [1] This wrestling with an Angel assumpting a body in form of a man was corporal, as the effect shewed in Jacob's sinew shrunk up, which made him to halt. v. 25. & 31. [2] It was also spiritual, as appeareth by his earnest prayer, urging and at last obtaining the Angel's blessing. S. Lyonis. C. 4. cel. Hierer. S. Greg. prefat. in Job. Theodoret q. 91. in Gen.

[2] *Osee 12.*

CHAPTER XXXIII.

Jacob seeing Esau come with a great troop of men, feareth harm, but is most courteously entertained by him. 10. He hardly persuaded Esau to take gifts, 13. and to return home. 17. So Jacob coming by Socoth to Salem, there buyeth a field, pitcheth his tents, and erecteth an Altar.

And Jacob lifting up his eyes, saw Esau coming, and with him four hundred men: and he divided the children of Lia, and of Rachel, and of the two handmaids: 2 and he put both the handmaids and their children foremost: and Lia and her children in the second place: and Rachel and Joseph last. 3 And himself going forward adored prostrate to the ground seven times, until his brother came near. 4 Esau therefore running to meet his brother, embraced him: and clasping him fast about the neck, and kissing him wept. 5 And casting up his eyes he saw the women and their little ones, and said: What mean these? And do they pertain to thee? He answered: They are the little ones which God hath given to me thy servant. 6 And the handmaids and their children coming near bowed themselves. 7 Lia also with her children came near: and when they had adored in like manner, last Joseph and Rachel adored. 8 And Esau said: What are the troops that I did meet? He answered: That I might find grace before my lord. 9 But he said: I have plenty, my brother, be thy things to thyself, 10 And Jacob said: Do not so, I beseech thee, but if I have found grace in thine eyes, take a little present at my hands: for so have I seen thy face as if I should have seen (a) the countenance of God: be gracious to me,

(a) Jacob seeing God's hand in this change of his brother's mind, not of flattery, but sincerely acknowledged his benignity, as God's countenance towards him.

11 and take the blessing which I have brought thee, and which God hath given me, who giveth all things. Scarce at his brother's great instance taking it, 12 he said: let us march on together, and I will accompany

thee in thy journey. 13 And Jacob said: My lord thou knowest that I have with me little ones, and sheep, and kine with young: which if I cause to overlabour themselves in going, in one day all the flocks will die. 14 It may please my lord to go before his servant: and I will follow softly after him, as I shall see my little ones to be able, until I come to my lord in Seir. 15 Esau answered: I beseech thee, that of my people at the leastwise, which is with me, there may remain some to accompany thee in the way. It is not needful, said he, this only I have need of, that I may find grace (my lord) in thy sight. 16 Esau therefore returned that day the same way that he came, into Seir. 17 And Jacob cometh into Socoth: where having built a house, and pitched his tents, he called the name of that place Socoth, that is, Tabernacles. 18 and he passed into Salem a city of the Sichimites, which is in the land of Chanaan, after he returned from Mesopotamia of Syria: and he dwelt beside the town. 19 And he bought that part of the field, wherein he had pitched his tents, of the children of Hemor, the father of Sichem, for an hundred lambs. 20 And erecting an altar there, on it he called upon the most Mighty God of Israel.

CHAPTER XXXIV.

For ravishing Dina the Sichimites (being first circumcised) are slain by Simeon & Levi her brothers. 27. The rest of Jacob's sons spoil the city. 30. Jacob blameth them, fearing harm may come by this fact.

And [1] Dina the daughter of Lia went forth to see the women of that country.

[1] O Dina (saith S. Bernard) what need was there to see women of a strange country! *Tract. de gradib. humilitatis.*

2 Whom when Sichem had seen, the son of Hemor the Hevite, the Prince of that land, he was in love with her: and he took her away, and lay with her, by force ravishing the virgin. 3 And his soul was fast knit unto her, and whereas she was sad, he comforted her with sweet words. 4 And going to Hemor his father, he said: Take me this wench to be my wife. 5 Which when Jacob had heard, his sons being absent and occupied in feeding of the cattle, he held his peace till they returned. 6 And when Hemor, Sichem's father was come forth to speak unto Jacob, 7 behold his sons came out of the field; and hearing what had passed, they were passing wrath, because he had done a foul thing in Israel, and committed an unlawful fact in ravishing Jacob's daughter. 8 Hemor therefore spake to them: The soul of my son Sichem is fastened to your daughter: Give her unto him to wife: 9 and let us contract marriages one with another: give us your daughters, and take you our daughters. 10 And dwell with us: the land is at your commandment, till, occupy, and possess it. 11 Yea and Sichem also said to her father and to her brethren: Let me find grace in your sight: and what soever you shall appoint I will give: 12 raise the dowry, and require gifts, and I shall gladly give what you shall demand: only give me this wench to wife. 13 Jacob's sons answered Sichem & his father (a) in guile, being wrath for the deflowering of their sister:

(a) They offended by falsely pretending religion, and by excess in revenge, & therefore are reproved by their father. v. 30. & cap. 49. v. 5. Otherwise their zeal was just to punish so foul a fault *Judith. 9.*

14 We cannot do that which you demand, nor give our sister to an uncircumcised person; which with us is an unlawful & abominable thing. 15 But in this order we may be considerate, if you will be like to us, and all the man sex among you be circumcised: 16 then will we give and take mutually your daughters, and ours: and we will dwell with you, and will be one people: 17 but if you will not be circumcised, we will take our daughter, and depart. 18 The offer pleased Hemor and Sichem his son: 19 neither did the young man make delay, but forthwith fulfilled that which was demanded: for he loved the wench exceedingly, and he was the greatest man in all his father's house. 20 And going into the gate of the city, they spake to the people: 21 These

men are men of peace, and are willing to dwell with us: let them occupy in the land, and till it, which being large and wide doth lack men to till it: their daughters we shall take to wife, and ours we will give to them. 22 One thing there is for the which so great a good is deferred: If we circumcise our men sex, following the rite of the nation. 23 And their substance, and cattle, and all things that they possess, shall be ours: only in this let us condescend, and dwelling together we shall make one people. 24 And they all assented, and circumcised all the man sex. 25 And behold the third day, when the grief of the wounds is most painful: Jacob's two sons Simeon and Levi, the brothers of Dina, taking their swords, entered into the city boldly: and killing all the man sex, 26 murdered withal Hemor and Sichem, taking away Dina their sister out of Sichem's house. 27 When they were gone forth, the other sons of Jacob ran in upon them that were slain, and spoiled the city in revenge of the rape. 28 And wasting all things that were in their houses and fields, their sheep and herds, and asses, 29 their little ones also, and their wives they led away captive. 30 Which things when they had boldly achieved, Jacob said to Simeon and Levi: You have troubled me, and made me odious to the Chananites, and Pherezites, the inhabiters of this land. We are few: they being gathered together will strike me; and I and my house shall be destroyed. 31 They answered: What? Should they abuse our sister as a strumpet?

CHAPTER XXXV.

Jacob purging his whole family of idols, goeth by God's commandment into Bethel, 7. There buildeth an Altar. 8. Debora dieth. 9. God appearing again to Jacob blesseth him, and changeth his name into Israel 16. Rachel bearing Benjamin dieth, and is buried in Bethleem, 22. Ruben lieth with Bala. 23. Israel's twelve sons are recited. 28. Isaac dieth at the age of 180. years: and his sons Esau and Jacob bury him.

In the mean time God spake to Jacob: Arise, and go up to Bethel, and dwell there, and make an altar to God that appeared to thee when thou didst fly from Esau thy brother. 2 And Jacob having called together all his house, said: Cast away the strange gods that are among you, and be cleansed and change your garments. 3 Arise, and let us go up into Bethel, that we may make there an altar unto God: who herd me in the day of my tribulation, and accompanied me in my journey. 4 They gave to him therefore all the strange gods that they had, and the earlets which were in their ears: but he buried them under the [1]terebinth that is behind the city of Sichem.

[1] *An execrable tree.*

5 And when they were departed, (a) the terror of God invaded all the cities round about, and they durst not pursue them going away.

(a) God (when it pleaseth him) maketh the weak stronger than the mighty, and few more terrible than many. *S. Chrisost. ho. 59. S. Aug. q. 112. in Gen.*

6 And Jacob came to Luza, which is in the land of Chanaan, surnamed Bethel: he and all the people that was with him. 7 And he builded there an altar, and called the name of that place, The house of God: for there God appeared to him when he fled from his brother. 8 The same time died Debora the nurse of Rebecca, and was buried at the foot of Bethel under an oak: and the name of that place was called The oak of weeping. 9 And God appeared again to Jacob after he returned from Mesopotamia of Syria, and he blessed him, 10 saying: Thou (b) shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel,

(b) The name of supplanter not sufficiently expressing his valor he is also called Israel. See the Annotation.

11 and said to him: I am God Almighty, increase thou and multiply: Of thee shall be nations and peoples of nations, kings shall come forth of thy loins. 12 And the land which I gave to Abraham and Isaac, I will give to thee, and to thy seed after thee. 13 And he departed

from him. 14 But he erected a title of stone in the place where God had spoken unto him: offering upon it liquid offerings, and pouring oil on it, 15 and calling the name of that place, Bethel. 16 And being gone forth from thence, he came in the spring time to the land which leadeth to Ephrata: wherein when Rachel was in travail, 17 because of difficulty in her travail, she began to be in danger, and the midwife said unto her: Fear not, for thou shalt have also this a son. 18 And her soul departing for pain, and death now at hand, she called the name of her son Benoni, that is the son of my pain: but his father called him Benjamin, that is the son of the right hand. 19 Rachel therefore died, and was buried in the high way that leadeth to Ephrata, this same is Bethleem.[1]

[1] *Math. 2.*

20 And Jacob erected a title over her sepulchre: This is the title of Rachel's monument, until this present day. 21 Departing thence, he pitched his tent beyond the Flock tower. 22 And when he dwelt in that country, Ruben went, and (c) slept with Bala his father's concubine: which thing he was not ignorant of. And the sons of Jacob were twelve.

(c) For this fact Ruben was excluded from the chief dignity among his brethren. Gen. 49.

23 The sons of Lia: Ruben the first begotten, and Simeon, and Levi, and Judas, and Issachar, and Zabulon. 24 The sons of Rachel: Joseph and Benjamin. 25 The sons of Bala Rachel's handmaid: Dan and Nephthali. 26 The sons of Zelpha Lia's handmaid: Gad and Aser: these are the sons of Jacob, that were born to him in Mesopotamia of Syria. 27 He came also to Isaac his father in Mambre, the city of Arbee, this is Hebron: wherein Abraham and Isaac sojourned. 28 And the days of Isaac were complete an hundred eighty years. 29 And spent with age he died, and was put to his people, being old and full of days, and Esau and Jacob his sons buried him.

ANNOTATIONS.
CHAP. XXXV.

2. *Cast away the strange gods.]* ◦Jacob preparing to perform his vow of building a house and altar to God, first extirpateth all Idolatry from amongst his people; and then by Sacrifice appeaseth God's wrath, provoked howsoever, and specially by Simeon and Levi killing the Sichemites. Duly considering that what people or person desireth God's protection and blessings, must first be pure in Religion, and cleansed from sins: *Quia ei nulla nocebit adversitas, si nulla es dominetur iniquitas*: because no adversity shall hurt him, if no iniquity have dominion over him. orat. ser. 6. post cineres.

◦Cleansing from sin is the first office of the servants of God.

10. *Called him Israel.]* As the Patriarch now performeth his vow to God, so God fulfilleth his promise, giving him a new name. [1]For *Jacob a supplanter*, signifying too small force and praise for such a champion, God therefore honoured him with the name of *Israel*. That is, *One that seeth and contemplateth God*, as most ancient writers expound it. Also *A prince, or valiant with God*, as S. Hierom sheweth Tradit. Heb. For *Isra* in Hebrew signifieth *To domineer, or rule over*, and *El* signifieth God. And so this name given to him testifieth that he, by God's gift and grace, was valiant even against an Angel, representing God, much more against men, and other adversaries. Others interpret it, *The right one of God*, as witnesseth the same S. Hierome both here, and in his commentaries in 44. Isaiae. All do import a great excellency in this Patriarch. and the success of things confirmeth the same. Particularly in that not only some one of his sons (as in the issue of Abraham and Isaac, the rest being excluded) but his whole progeny of twelve sons[2], making twelve Tribes, were participant of the peculiar blessings, in their offspring possessing the promised land, and exceedingly increasing became the most principal nation in the world, the selected

[1] The name Israel signifieth special prerogatives in the Patriarch Jacob.

[2] All his twelve sons in their posterity were heirs of the promised land.

people of God, called by the name and title of *the children of Israel*. Of whom not only Moyses, but all the Old Testament most specially treateth, and of whom and in whom the promised Messias, the Redeemer of mankind, should be born.

CHAPTER XXXVI.

Esau with his wives and children parteth from Jacob. 9. His genealogy is recited, with their habitations.

And these are the generations of Esau, the same is Edom. 2 Esau took wives of the daughters of Chanaan: Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Ana daughter of Sebeon the Heveite: 3 Basemath also the daughter of Ismael sister of Nabajoth. 4 And Ada bare Eliphaz: Basemath bare Rahuel: 5 Oolibama bare Jehus and Ihelon and Core, these are the sons of Esau, that were born to him in the land of Chanaan. 6 And (a) Esau took his wives and sons and daughters, and every soul of his house, and his substance, and cattle, and all that he could have in the land of Chanaan: and he went into another country, and departed from his brother Jacob.

(a) The separation of Esau from Jacob.

7 For they were exceeding rich, and could not dwell together: neither was the land of their peregrination able to bear them, for the multitude of flocks. 8 And Esau dwelt in Mount Seir, he is Edom. 9 And these are the generations of Esau the father of Edom in mount Seir, 10 and these are the names of his sons: Eliphaz the son of Ada the wife of Esau: Rahuel also the son of Basemath his wife. 11 And Eliphas had sons: Theman, Omar, Sepho, and Gathan, and Cenes. 12 And Thamna was the concubine of Eliphas the son of Esau: which bare to him Amalech. These are the sons of Ada the wife of Esau. 13 And the sons of Rahuel were Nahath and Zara, Samma and Meza. These were the sons of Basemath the wife of Esau. 14 These also were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, which she bare to him, Jehus, and Ihelon, and Core. 15 These were Dukes of the sons of Esau: the sons of Eliphaz the first-begotten of Esau: Duke Theman, Duke Omar, Duke Sepho, Duke Cenes, 16 Duke Core, Duke Gatham, Duke Amalech, these are the sons of Eliphaz in the land of Edom, & these are the sons of Ada. 17 These also were the sons of Rahuel, the son of Esau: Duke Nahath, Duke Zara, Duke Samma, Duke Meza. And these be the Dukes of Rahuel, in the Land of Edom: these be the sons of Basemath the wife of Esau. 18 And these were the sons of Oolibama the wife of Esau: Duke Jehus, Duke Ihelon, Duke Core. These be the Dukes of Oolibama, the daughter of Ana, and wife of Esau. 19 These are the sons of Esau, and these are the Dukes of them: the same is Edom. 20 These are the sons of Seir the Horreite, the inhabiters of the land: Lotan, and Sobal, and Sebeon, and Ana, 21 and Dison, and Eser, and Disan. These are Dukes of the Horreite, the sons of Seir in the Land of Edom. 22 And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna. 23 And these were the sons of Sobal: Alvan and Manahat, and Ebal, and Sepho, and Onam. 24 And these were the sons of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon his father: 25 and he had a son Dison, and a daughter Oolibama. 26 And these were the sons of Dison: Hamdan, and Eseban, and Iethram, and Charan. 27 These also were the sons of Eser: Balaan, and Zavan, and Acan. 28 And Disan had sons: Hus, and Aram. 29 These were Dukes of the Horreites: Duke Lotan, Duke Sobal, Duke Sebeon, Duke Ana, 30 Duke Dison, Duke Eser, Duke Disan: these were Dukes of the Horreites that ruled in the Land Seir. 31 And the kings that ruled in the land of Edom, before that the children of Israel had a king, were these: 32 Bela the son of Beor, and the name of his city Denaba. 33 And Bela died, and (b) Jobab the son of Zara of Bosra reigned in his stead.

(b) By the common opinion of Latin and Greek fathers this was holy Job, as we shall discuss when we come to his book

against the Hebrew Doctors, who say Job was of Nachor's race.

34 And when Jobab was dead, Husam of the land of the Themans reigned in his stead. 35 He also being dead, there reigned in his stead Adad the son of Badad, that struck Madian in the country of Moab: and the name of his city was Avith. 36 And when Adad was dead, there reigned for him Semla of Masreca. 37 He also being dead, Saul of the river Rohoboth, reigned in his stead. 38 And when he also was dead, Balanan the son of Achobor succeeded into the Kingdom. 39 This men also being dead Adar reigned in his place, and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab. 40 These therefore be the names of the Dukes of Esau in their kindreds, and places, and callings: Duke Thamna, Duke Alva, Duke Jetheth, 41 Duke Oolibama, Duke Ela, Duke Phinon, 42 Duke Cenez, Duke Theman, Duke Mabsar, 43 Duke Magdiel, Duke Hiram: these are the Dukes of Edom dwelling in the land of their Empire, the same is Esau the father of the Idumeans.

ANNOTATIONS.
CHAP. XXXVI.

1. *The generations of Esau.]* As before Moyses described [1] the genealogies of Cain, of Japheth, and Cham, of Nachor, of Ismael, and other sons of Abraham; so here he recordeth another collateral progeny of Esau, that the difference and distinction of them and the selected people of God might be more conspicuous, because contraries opposed are seen more clearly. [2] And so the Church's succession and perpetual light, compared with the interrupted and obscure companies, shineth the brighter. For albeit in those other generations there might be many faithful and just persons among the infidels and wicked, and of some we are assured (as of Lot and Job) yet faith and religion decayed, and was extinguished in their carnal children, and only continued in the right line from Adam to Jacob, whose twelve sons were fathers & beginners of twelve Tribes, and in them the same true Religion was still conserved and publicly professed, as in the only known visible Church, till the coming of Christ, as S. Augustin clearly sheweth in his excellent work of the City of God, especially in the 15. and 16. books, in many chapters.

[1] *Chap. 4, 10. 22. 25.*

[2] By comparison of interrupted companies the continual succession of the Church is more glorious.

2. *Ada the daughter of Elon.]* [1] In the 26. chap. (v. 34.) Esau's two wives, which he took in Chanaan are called Judith the daughter of Beeri the Hetheite, and Basemath the daughter of Elon of the same place, and here the same two wives are named Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Sebeon the Heveite. Which neither agree in names nor country. Again his third wife Ismael's daughter, here named Basemath, in 28. chap. v. 9. is called Maheleth. For reconciliation of which and other like difficulties, or seeming contradictions, albeit learned expositors say, that either these persons had diverse names, or one was true and natural father, another legal, or adoptive, for there were such also before the law of Moyses, as appeareth in the history of Thamar: [2] yet it were hard to give a determinate solution of this difficulty. Which example, with many others (by us omitted in these brief annotations) convince the Protestants' presumptuous error, holding that Scriptures are easy to be understood.

[1] One place of Scripture seemeth contrary to another but is not.

[2] Holy Scriptures not easy to be understood.

6. *Departed from his brother. 8. Dwelt in Mount Seir.]* ◦ Here is another difficulty (though not so intricate as the former) how Esau now parted into Mount Seir, seeing he dwelled there, when his brother Jacob came from Mesopotamia. chap. 22. v. 4. Which S. Augustin (q 119. in Gen.) solveth saying: Esau first dwelt in Seir after he was disappointed of his Father's blessing, but dwelt again with his father after Jacob's return from Mesopotamia, and now went to Seir again after his father's

◦ Esau's last parting from Jacob.

death.

CHAPTER XXXVII.

Joseph informing his father of his brethren's faults, 5. and telling his dreams, is by them more hated. 13. being sent to visit them, 18. they first think to kill him, 26. but by Judas' counsel sell him to the Ismaelites, 29. unwitting to Ruben. 33. His father lamenteth supposing him to be slain by some wild beast. 36. He is sold again to Putiphar in Aegypt. [1]

[1] The seventh part of this book.

How Joseph was sold into Aegypt, and there advanced.

And Jacob dwelt in the land of Chanaan, wherein his father sojourned. 2 And (a) these are his generations: Joseph when he was sixteen years old, fed the flock with his brethren being yet a boy: and he was with the sons of Bala and Zelpha his father's wives: and he accused his brethren to his father of (b) a most wicked crime.

(a) These things following happened to Jacob, in his generations, that is in his children.

See S. Chrisost. ho. 23. in Gen. (b) That for ill life they were infamous, the Hebrew word *dibba* signifieth *infamy*.

3 And Israel loved Joseph above all his sons, because he had begotten him in his old age and he made him a coat of diverse colours. 4 And his brethren seeing that he was loved of his father more than all his sons, they hated him, neither could they speak any thing to him peaceably. 5 It chanced also that he reported to his brethren a dream that he had seen, which occasion was the seed of great hatred. 6 And he said to them: hear my dream which I have seen: 7 [1] I thought we bound sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about did adore my sheaf.

[1] The Epistle on Friday, in the second week of Lent.

8 His brethren answered: What? Shalt thou be our king? Or shall we be subject to thy dominion? This occasion of his dreams and words ministered nourishment to the envy and hatred. 9 He saw also another dream, which telling his brethren, he said: I saw in a dream, as it were the sun, and the moon, and eleven stars adore me. 10 Which when he had reported to his father and brethren, his father rebuked him, and said: What meaneth this dream that thou hast seen? Why, shall I and thy mother, and thy brethren adore thee upon the earth? 11 His brethren therefore envied him: but (c) his father considered the thing with himself.

(c) Brothers easily envy each other: but the parents are glad of their children's advancement.

12 And when his brethren abode in Sichem feeding their father's flocks, 13 Israel said to him: Thy brethren feed sheep in Sichem: come, I will send thee to them. Who answering, 14 I am ready; he said to him: Go, and see if all things be well with thy brethren and the sheep, and bring me word again what they do. Being sent therefore from the Vale of Hebron, he came to Sichem: 15 and a man found him there wandering in the field, and asked what he sought. 16 But he answered: (d) I seek my brethren, shew me where they feed the flocks.

(d) So Christ, & all good Pastors.

17 And the man said to him: They are departed from this place: for I heard them say: Let us go into Dothain. Joseph therefore went forward after his brethren, and found them in Dothain. 18 Who when they had seen him a far off, before he came nigh them, they devised to kill him: 19 and spake among themselves: Behold the dreamer cometh, 20 come, let us kill him, and cast him into an old cistern: and we will say a naughty wild beast hath devoured him: (e) and then it shall appear what his dreams do profit him.

(e) So the Jews thinking to prevent Christ's exaltation cooperated unwitting thereto. *Prosper. li. de promiss. Dei.*

21 And Ruben hearing this, endeavoured to deliver him out of their hands, and said: 22 Do not take away his life, neither shed ye blood: but cast him into this cistern that is in the wilderness, and keep your hands

harmless: and he said this, desirous to deliver him out of their hands, and to restore him to his father. 23 As soon therefore as he came unto his brethren, forthwith they stripped him out of his side coat, and of diverse colours, 24 and cast him into the old cistern, that had not water. 25 And sitting to eat bread, they saw Ismaelites^ wayfaring men coming from Galaad, and their camels carrying spices, and rosen, and myrrh into Aegypt. 26 Judas therefore said to his brethren: What availeth it us if we kill our brother, and conceal his blood? 27 It is better that he be sold to the Ismaelites, and that our hands be not polluted: for he is our brother and our flesh. His brethren assented to his words. 28 And when the Madianite merchants passed by, they drawing him out of the cistern, sold him to the Ismaelites, for (f) twenty pieces of silver, who brought him into Aegypt.

(f) Some read *thirty*: And as the reading is diverse, so Christ whom Joseph signified is more & less esteemed of diverse. S. *Aug. Ser. 81. de temp.*

29 And Ruben returning to the cistern, findeth not the boy: 30 and renting his garments went to his brethren, and said: The boy doth not appear, and whither shall I go? 31 And they took his coat, and dipped it in the blood of a kid which they had killed, 32 sending some that should carry it to their father, and should say: This we have found: see whether it be thy son's coat, or no. 33 Which when the father acknowledged, he said: It is my son's coat, a naughty wild beast hath eaten him, a beast hath devoured Joseph. 34 And tearing his garments, did on sackcloth, mourning his son a great time. 35 And all his children being gathered together to assuage their father's sorrow, he would not take comfort, but said: I will descend unto my son into hell, mourning. And whilst he persevered in weeping, 36 the Madianites sold Joseph in Aegypt to Putiphar an Eunuch of Pharao's, master of the soldiers.

ANNOTATIONS.
CHAP. XXXVII.

3. *In his old age.]* [1] This being one cause why Jacob loved Joseph above all his other sons, for that he was the youngest of the eleven (for Benjamin the twelfth was yet an infant) it is alleged in holy Scripture (saith S. Chrysostom Epist. ad Olympiam) as least offensive to his brethren. For a more special cause was for his mother Rachel's sake, but more principal cause of all was, for his great virtues and mature judgement; for which God also preferred him above them all, and now foreshewed the same by visions in sleep. Which they envying and meaning to prevent, did indeed unwitting cooperate thereto, God's providence turning their evil work to infinite good [2]. As the same holy Joseph truly interpreteth it to them after their father's death, when they justly feared revenge for so great and inhuman injuries done unto him, chap. 50. v. 20.

[1] The least offensive cause is alleged, why Jacob loved Joseph above his brethren.

[2] God turneth evil to good effect. *S. Aug. l. 14. c. 27. civit.* Grave for hell corruptly translated.

35. *Into hell mourning.]* Protestants denying more places for souls after this life, than Heaven for the just, & Hell for the wicked, translate the Hebrew word *Sheol, grave*, for *hell*. Because if they should grant that Jacob or other holy fathers of the old Testament descended into hell, they must confess some other hell, than where the damned are tormented, whither no Christian will say that those fathers went. If they contended only about the sense and meaning of the text, it were more tolerable, for therein they speak according to their erroneous opinion, as they think. [1] But knowing as some of them do, that *Hell* is true word of the text [2], there is no sincerity nor moral honesty in putting *Grave* in place thereof. And that they know it, the second table of the Bible, printed at London 1602. witnesseth, noting for a common place, that the 37. chap. of Genesis. v. 35. *Hell is taken for grave*, thereby confessing, that the true English word of the holy Scripture in that place is *Hell*, but that they would have it to signify grave. Whereupon any reasonable man would

[1] Willful corruption.

[2] *See. S. Hiero. Ep. 119. S. Aug. li. 20. c. 15. civit.*

[3] *Nu. 16. 2. Reg. 22. Job. 17. Psal. 15. 27. 85.*

think to find the word *Hell* in the text, with some gloss to shew that grave were to be understood. But in all their Editions, also in that which was printed the year next following, 1603. whereto the same table is adjoined, they read *grave* & not *hell* in that place, though in some [3] other places, they much disagree in translating the same word.

[1] Jacob spake of hell not of grave.

[2] Abraham's bosom.

[1] As for the sense, it cannot be that Jacob meant the grave: for when he said he would go to his son, he supposed him to be devoured by a wild beast, and not buried in a grave. And therefore must necessarily mean, that he would go where he thought the soul of his son to be. Which was neither in heaven, for then he would rather have ascended thither joyful, than descended to any place mourning; neither did he mean the hell of the damned, for that had been desperation; but to a low place, where the just souls then remained in rest, which was called Limbus Patrum, or Abraham's bosom [2]. That is, saith S. Augustin, in his answer to Bishop Evodius (Epist. 99.) *secreta cuiusdam quietis habitatio*. The habitation of a certain secret rest.

CHAPTER XXXVIII.

Judas having three sons by a Chananite, 6. marrieth the first, and after his death, the second to Thamar. 10. who also dying, he delayeth to match the third with her. 15. But himself begetteth of her (taking her for a harlot) two sons twins, Phares and Zara:

The [a] same time Judas going down from his brethren, turned in to a man an Odolamite, named Hiras.

[a] Moyses inserteth here this history, because Christ should be born of the genealogy of Judas and Phares. Mat. 1.

2 And he saw there the daughter of a man of Chanaan, called Sue: and taking her to wife, he did company with her. 3 Who conceived, and bare a son, and called his name Her. 4 And conceiving a child again, she called her son after he was born, Onan. 5 She bare also the third, whom she called Sela: after whose birth, she ceased to bear any more. 6 And Judas gave a wife to Her his first-begotten, named Thamar. 7 Also Her the first-begotten of Judas, was wicked in the sight of our Lord, and was slain of him. 8 Judas therefore said to Onan his son: Company with thy brother's wife, and be joined to her, that thou mayest raise seed to thy brother. 9 He knowing that the children should not be born to himself, companying with his brother's wife, shed his seed upon the ground, lest children might be born in his brother's name. 10 And therefore our Lord struck him, because he did a detestable thing. 11 For the which cause Judas said to Thamar his daughter in law: Be a widow in thy father's house, till Sela my son grow up: for he feared lest he also might die, as his brethren. Who went her way and dwelt in her father's house. 12 And after many days were come and gone, the daughter of Sue the wife of Judas died. Who after his mourning having received consolation, went up to the shearers of his sheep, himself and Hiras his shepherd of his flock, the Odolamite, into Thamnas. 13 And it was told [b] Thamar that her father in law came up into Thamnas to shear his sheep.

[b] Thamar sinned desiring to be a mother without lawful marriage: and Judas sinned lying with a supposed harlot *S. Aug. li. 22. c. 61. 62. & 63. cont. Faust.*

14 Who putting off the garments of her widowhood, took a veil: and changing her habit, sat in the cross way that leadeth to Thamnas: because Sela was grown, and she had not taken him to her husband. 15 Whom when Judas had seen, he supposed her to be an harlot: for she had covered her face, lest she should be known. 16 And going unto her, he said: Suffer me to lie with thee: for he knew her not to be his daughter in law. Who answering: What wilt thou give me that thou mayest enjoy my company? 17 He said: I will send thee a kid out of the flocks. And when she said again: I will suffer that thou wilt, if thou give me a pledge, till

thou send that which thou dost promise; 18 Judas said: What wilt thou to be given thee for a pledge? She answered: Thy ring, and bracelet, and staff which thou holdest in thy hand. The woman therefore by once companying conceived, 19 and rising she went her way: and putting off the apparel which she had taken, put on the garments of her widowhood. 20 And Judas sent a kid by his shepherd the Odolamite, that he might receive the pledge again, which he had given to the woman: who when he had not found her, 21 he asked the men of that place: Where is the woman that sat in the cross way? All making answer: There was no harlot in this place, 22 he returned to Judas, and said to him: I have not found her: yea the men also of that place said unto me, that there never sat harlot there. 23 Judas said: Let her take it to her, surely she cannot charge us with a lie, I sent the kid which I promised: and thou didst not find her. 24 And behold after three months they told Judas, saying: Thamar thy daughter in law hath played the harlot, and her belly seemeth to swell. And Judas said: Bring her forth (c) that she may be burnt.

(c) Adultery punishable by death, in the law of nature.

25 Who when she was led to execution, she sent to her father in law, saying: By that man, whose these things are, have I conceived: look whose the ring is, and the bracelet, and the staff. 26 Who acknowledging the gifts, said: She is juster than I: because I did not give her to Sela my son. But he knew her no more. 27 And when she was ready to be brought to bed, there appeared twins in her belly: and in the very delivery of the infants, one put forth the hand, wherein the midwife tied a scarlet string, saying: 28 This shall come forth the former. 29 But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee? And for this cause called his name Phares. 30 Afterward his brother came forth, in whose hand was the scarlet string: whom she called Zara.

ANNOTATIONS. CHAP. XXXVIII.

8. *Raise seed to thy brother.]* [1] By this it appeareth, that in the law of nature, when a married man died without issue, his brother might lawfully marry the widow; whose first son should be counted and called the son and heir of his uncle dead before. The same was established by the law of Moyses (Deut. 25) Which being now abrogated, it remaineth in the Church's power to constitute a law in this behalf [2], and consequently to dispense in the same, so far as is agreeable with the law of nature. Whereof see more. Levit. 18.

[1] How a man might marry his brother's wife in the law of nature.

[2] The Church's decree is now our rule.

CHAPTER XXXIX.

Joseph being in great credit with his Master, hath the whole charge of his house. 7. Contemning his Mistress' solicitation to incontinence, 13. is falsely accused by her to his Master, 20. and cast into prison. 21. Where again he getteth credit, and hath the charge of all the prisoners.

Therefore Joseph was brought into Aegypt, and Putiphar an Eunuch of Pharao, Prince of his army, a man of Aegypt bought him, at the hand of the Ismaelites, by whom he was brought. 2 And (a) our Lord was with him, and he was a man that in all things did prosperously: and he dwelt in his master's house,

(a) Joseph endowed with all virtues was a special mirror of chastity. *S. Amb. li. de Ioseph. c. 1.*

3 who knew very well that our Lord was with him, and that all things which he did were directed by him in his hand. 4 And Joseph found grace before his master, and ministered to him: by whom being made ruler over all his things, he governed the house

committed to him, and all things that were delivered unto him: 5 [1] and our Lord blessed the house of the Aegyptian for Joseph's sake, and multiplied as well in houses, as in lands all his substance.

[1] The four cardinal virtues reigned in him.

6 Neither knew he any other thing, but the bread which he did eat. And Joseph was of beautiful countenance, and comely favoured to behold. 7 After many days therefore his Mistress cast her eyes on Joseph, and said: Sleep with me. 8 Who (b) in nowise assenting to that wicked act, said to her: Behold, my master having delivered all things unto me, knoweth not what he hath in his own house:

(b) Temperance.

9 Neither is there any thing which is not in my power, or that he hath not delivered to me, beside thee, that art his wife: (c) how therefore can I do this wicked thing, and sin against my God?

(c) Justice.

10 With these kind of words (d) day by day both the woman was importune upon the young man, and he refused the adultery.

(d) Fortitude.

11 And it chanced on a certain day, that Joseph went into the house, and did some business without any man with him: 12 and she catching the skirt of his garment, said: Sleep with me. Who (e) leaving the cloak in her hand, fled, and went forth abroad.

(e) Prudence.

13 And when the woman saw the garment in her hands, and herself to be contemned, 14 she called to her the men of her house, and said to them: See he hath brought in an Hebrew to delude us: he came upon me for to lie with me; and when I had cried out, 15 and he heard my voice, he left the cloak that I held, and fled forth. 16 For an argument therefore of her credit she reserved the cloak, & shewed it to her husband returning home, 17 and said: There came unto me the Hebrew servant, whom thou didst bring hither, for to delude me: 18 and when he heard me cry, he left the cloak which I held, and fled forth. 19 His master hearing these things, and giving over light credit to his wife's words, was very wrath: 20 and delivered Joseph into prison, where the king's prisoners were kept, and he was there shut up. 21 And (f) our Lord was with Joseph, and having mercy upon him gave him grace in the sight of the chief of the prison.

(f) God is more specially with his servants in affliction than in prosperity. *S. Amb. li. de Ioseph. c. 5.*

22 Who delivered in his hand all the prisoners that were kept in custody: and whatsoever was done, was under him. 23 Neither did himself know anything, having committed all things to him: for our Lord was with him, and directed all his works.

CHAPTER XL.

Joseph interpreteth the dreams of two Eunuchs prisoners, 12. that the one should be restored to his office, 16. the other be hanged. 20. The third day the event declared the interpretations to be true, but Joseph is forgotten.

These things being so done, it chanced that two Eunuchs, the cup-bearer of the king of Aegypt, and his baker, offended against their lord. 2 And Pharao being wrath against them (for the one was chief of the cup-bearers, the other chief baker) 3 he sent them into the prison of the captain of the soldiers, in the which Joseph also was prisoner. 4 But the keeper of the prison delivered them to Joseph, who also ministered to them: some little time was passed, and they were kept in custody. 5 And they saw each of them both a dream in one night, according to an interpretation agreeing to themselves: 6 to whom when Joseph was entered in the morning, and saw them sad, 7 he asked them, saying: Why is your countenance sadder today than it was wont? 8 Who answered: We have seen a dream, and there is nobody to interpret it to us. And Joseph said to them: Why doth not interpretation belong to God? Tell me what you have seen. 9 The chief of the cup-bearers first told

his dream: I saw before me a vine, 10 wherein were three branches, growing by little and little into buds, and after the blossoms, the grapes waxed ripe: 11 and the cup of Pharao in my hand: and I took the grapes, and wrung them into the cup which I held, and I gave the cup to Pharao. 12 Joseph answered: This is the interpretation of the dream: The three branches, are yet three days: 13 after the which Pharao will remember thy service, & will restore thee to thy old degree: & thou shalt give him the cup according to thine office, as before thou hadst wont to do. 14 Only remember me, when it shall be well with thee, and do me this mercy, to put Pharao in mind that he take me out of this prison: 15 because I was taken away by stealth, out of the land of the Hebrews, and here an innocent was I cast into the lake. 16 The master of the bakers seeing that he had wisely resolved the dream, he said: And I also saw a dream, that I had three baskets of meal upon my head: 17 and that in one basket that was the higher, I carried all meats that are made by the art of baking, and that the birds did eat out of it. 18 Joseph answered: This is the interpretation of the dream: The three baskets, are yet three days: 19 after the which Pharao will take thy head from thee, and hang thee (a) on the cross, and the fowls shall tear thy flesh.

(a) Death on the cross was most cruel, & most ignominious. Cicero 7. Ver. yet suffered by Christ and by him made glorious. *Sap. 2. Philip. 2.*

20 The third day after this was the birth-day of Pharao: who making a great feast to his servants, at the banquet he remembered the master of the cup-bearers, and the chief of the bakers. 21 And he restored the one into his place, to reach him the cup, 22 the other he hanged on a gibbet, that the truth of the interpreter might be approved. 23 And yet notwithstanding the chief of the cup-bearers, prosperous things succeeding, forgat his interpreter.

ANNOTATIONS. CHAP. XL.

8. *Doth not interpretation belong to God?]* Dreams do come of diverse causes: [1] some of natural complexion or disposition, whereby Philosophers or Physicians may probably judge of the state of man's body. Some are rather effects of things past, than signs of any things to come. Of which sort the wise man saith: *Dreams do follow many cares* (Eccle. 5.) [2] Some are suggested by evil spirits, either to flatter worldlings with great pretences, or to terrify weak minds with dangers and afflictions, or to vex and trouble those in sleep, whom they cannot easily move waking, as S. Gregory discourseth (li. 8. Moral. in cap. 7. Job.) [3] Some dreams are of God, as in Jacob, Joseph, these Eunuchs, Pharao, Nabuchodonosor [4], and others both good and evil men. But to discern and assuredly to judge of some dreams, whether they be from God, by holy Angels, or illusions of evil spirits, is a special gift of God, as also the interpretation thereof belongeth to God, as Joseph here testifieth. Whosoever therefore will be secure must rely either upon express Scripture, or judgement of the Church [5], as in ominous speeches was noted before (chap. 24.) Otherwise the general rule is, not to observe dreams, Deut. 18.

[1] Some dreams are natural.

[2] Some are illusions of evil spirits.

[3] Some are from God.

[4] *Dan. 4.*

[5] Holy Scripture and the Church are judges of doubtful dreams.

CHAPTER XLI.

Pharao dreaming of fat & lean kine: 5. also of full and thin ears of corn, 8. no other being able to interpret, 9. Joseph is remembered. 25. Who interpreting the same, 38. is made ruler over all Aegypt, 50. marrieth, and hath two sons, Manasses and Ephraim.

After two years (a) Pharao saw a dream. He thought he stood upon a river,

(a) Pharao his dreams, and his Eunuchs' were prophetical. For by them God forshewed things to come v. 25. yet they were no Prophets, but Joseph: who had the gift to interpret them. *S. Aug. l. 12. c. 9. de Gen. ad lit. S. Greg. l. 11. Moral. in c. 13. Iob.*

2 out of the which came up seven kine, fair and fat exceedingly: and they fed in marish places. 3 Other seven also came up out of the river, foul, and carrion lean: and they fed on the very bank of the river, in green places: 4 and they devoured them that had the marvelous beauty and good state of bodies. Pharao after he waked, 5 slept again, and saw another dream: Seven ears of corn grew forth upon one stalk full and fair: 6 there sprang also other ears as many, thin and blasted with adustion, 7 devouring all the beauty of the former. Pharao awaking up after his rest, 8 and when morning was come being frighted with fear, he sent to all the interpreters of Aegypt, and to all the wise men: and they being called for, told them his dream, neither was there any that could interpret it.
9 Then at length the master of the cup-bearers remembering himself, said: I confess my sin: 10 The king being angry with his servants, commanded me and the chief of the bakers to be cast into the prison of the Captain of the soldiers: 11 where in one night both of us saw a dream portending things to come.
12 There was there a young man an Hebrew, servant to the same Captain of the soldiers, to whom telling our dreams, 13 we heard whatsoever afterward the event of the thing proved to be so. For I was restored to my office, and he was hanged upon a gibbet.
14 Forthwith at the king's commandment, Joseph being brought out of the prison they polled him: and changing his apparel, brought him unto him. 15 To whom he said: I have seen dreams, and there is not any that can expound them; which I have heard, thou dost most wisely interpret. 16 Joseph answered: Without me, God shall answer prosperous things to Pharao. 17 Pharao therefore told that he had see: Me thought I stood upon the bank of the river, 18 and seven kine came up out of the bank of the river, exceeding fair, and full of flesh: which grazed on green places in a marish pasture. 19 And behold there followed these other seven kine, so passing ill favoured and lean, that I never saw the like in the land of Aegypt; 20 which having devoured and consumed the former, 21 gave no token of their fullness: but with the like leanness & deformity looked heavily.
Awaking, and fallen again into a deep sleep, 22 I saw a dream: Seven ears of corn grew forth upon one stalk, full and very fair. 23 Other seven also thin and blasted with adustion, sprang of the stalk, 24 which devoured the beauty of the former: I told the dream to the conjecturers, and there is no man that can declare it.
25 Joseph answered: The king's dream is one: God hath shewed to Pharao (b) the things that he will do.

(b) These things came to pass by God's particular providence. *Psal. 4. God called* (or caused) *a famine upon the land.*

26 The seven fair kine, and the seven full ears, be seven years of plentifulness and both contain the self-same meaning of the dream. 27 Also the seven lean and thin kine, that came up after them, and the seven thin ears, and blasted with the burning wind, are seven years of famine to come. 28 Which shall be fulfilled in this order. 29 Behold there shall come seven years of great fertility in the whole Land of Aegypt: 30 after which shall follow other seven years of so great sterility, that all the abundance before shall be forgotten: for the famine shall consume all the land, 31 and the greatness of the scarcity shall destroy the greatness of the plenty. 32 And in that thou didst see the second time a dream pertaining to the same thing, it is a token of the certainty for that the word of God shall come to pass, and be fulfilled speedily. 33 Now therefore let the king provide a wise man and industrious, & make him Ruler over the Land of Aegypt: 34 that he may appoint overseers over all countries: and gather into barns the fifth part of the fruits, during the seven years of the fertility, 35 that now presently shall ensue: and let all the corn be laid up under Pharao's hands, and let it be reserved in the cities. 36 And let it be in a readiness against the famine of seven years to come, which shall oppress

Aegypt, and the land shall not be consumed with scarcity. 37 The counsel pleased Pharao, and all his servants: 38 and he spake to them: Can we find such another man, that is full of the spirit of God? 39 He said therefore to Joseph: Because God hath shewed thee all things that thou hast spoken, can I find a wiser and one like unto thee? 40 Thou shalt be over my house, & at the commandment of thy mouth all the people shall obey: only in the throne of the Kingdom I will go before thee. 41 And again Pharao said to Joseph: Behold, I have appointed thee over the whole land of Aegypt. 42 And he took his ring from his own hand, and gave it into his hand: and he put upon him a silk robe, and put a chain of gold about his neck. 43 And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made Governor over the whole Land of Aegypt. 44 And the king said to Joseph: I am Pharao: without thy commandment no man shall move hand or foot in all the land of Aegypt. 45 And he turned his name, & called him in the Aegyptian tongue the Saviour of the world. And he gave him to wife Aseneth the daughter of Putiphar (c) Priest of Heliopolis. Joseph therefore went forth to the land of Aegypt

(c) *Cohen* signifieth Priest; as not only the Latin, but also the 70. & Philo and Iosephus here translate; though sometimes it signifieth *Prince*, as the Chaldey paraphrasis interpreteth, whereby it is probable that this Putiphar was both a priest, and a prince.

46 (and he was thirty years old when he stood in the sight of king Pharao) and did circuit all the countries of Aegypt. 47 And the fertility of the seven years came: and the corn being bound up into sheaves was gathered into the barns of Aegypt. 48 All the abundance also of grain was laid up in every city. 49 And there was so great abundance of wheat, that it became equal to the sand of the sea, and the plenty exceeded measure. 50 And there were born unto Joseph two sons before the famine came: whom Aseneth the daughter of Putiphar Priest of Heliopolis bare him. 51 And he called the name of the first-begotten [1]Manasses, saying: God made me to forget all my labours, and my father's house.

[1] * *Oblivion.*

52 The name also of the second he called [1]Ephraim, saying: God hath made me to increase in the land of my poverty.

[1] * *Fruitful or Growing.*

53 Therefore when the seven years of the plentifulness, that had been in Aegypt were passed: 54 the seven years of scarcity began to come, which Joseph foretold: and in the whole world the famine prevailed, but in all the land of Aegypt there was bread. 55 The which being in hunger, the people cried to Pharao, desiring food. To whom he answered: Go ye to Joseph: & whatsoever he shall say to you, that do ye. 56 And the famine daily increased in all the land: and Joseph opened all the barns, and sold to the Aegyptians: for them also the famine had oppressed. 57 And all Provinces came into Aegypt, to buy victuals, and to moderate the misery of the scarcity.

ANNOTATIONS.
CHAP. XLI.

43. *Made Governor.]* [1]It is easy in the eyes of God suddenly to enrich the poor. For who would have thought (saith Philo)[2] that in one day a bondman should be made a Lord, a poor prisoner the chief of the nobility, an under-gaoler the Viceroy or King's deputy, from a common prison to have a Kingly court of his own, from extreme ignominy, to ascend into so high a room of dignity?

[1] Holy Joseph suddenly advanced.

[2] *Eccl. 11. li. de Ioseph.*

45. *Saviour of the world.]* In the original text the new name and title given by Pharao to Joseph is expressed by these two words, *Saphnath pahanaach*: the former *saphnath* in Hebrew signifieth a secret or hidden thing, of *saphan* to hide: but the signification of the other word *pahanaach*, is

[1] Joseph truly called the revealer of secrets.

more uncertain, being found nowhere else in the holy Bible. The Rabbins do commonly interpret them both together, *The man to whom secrets are revealed*, or *The revealer of secrets*: [1] and so this name agreeth well to Joseph, in respect of the gift of interpreting dreams. But besides his interpreting, he also gave most wise counsel, that tended to the safety of many, which, it is like, Pharao meant to express by this new name. And S. Hierom, who doubtless with great diligence, and no less judgement, searched the true signification thereof, saith that albeit this name in Hebrew soundeth *The finder out of secrets*, yet seeing it was imposed by an Aegyptian (who knew no Hebrew) the reason thereof must be had of the same tongue; and these two words in the Aegyptian language are interpreted [2] *The Saviour of the world*; for that he delivered the world from the imminent ruin of famine. Thus saith S. Hierom. And so most aptly the figure answereth to Christ [3], the true Saviour of the world.

[2] But more honourably, the Saviour of the world.

[3] Therein a figure of Christ.

CHAPTER XLII.

Jacob sendeth ten of his sons to buy corn in Aegypt. 7. where Joseph knowing them, they not knowing him, with hard speeches putteth them in prison. 18. At last Simeon remaining in custody, till Benjamin be brought, the rest are dismissed, 25. with their money, unknown to them, in their sacks.

And Jacob hearing that victuals were sold in Aegypt, he said to his sons: Why neglect ye? 2 I have heard that wheat is sold in Aegypt: Go ye down and buy us necessaries, that we may live and not be consumed with lack. 3 Therefore the ten brethren of Joseph going down to buy corn in Aegypt, 4 Benjamin being kept at home by Jacob, who said to his brethren: Lest perhaps he take any harm in the journey: 5 entered into the land of Aegypt with others that went to buy. For the famine was in the land of Chanaan. 6 And Joseph was Prince in the land of Aegypt, and at his pleasure corn was sold to the people. And when his brethren had adored him, 7 and he knew them, he spake as it were to strangers somewhat roughly, asking them: From whence came you? Who answered: From the Land of Chanaan, that we may buy necessaries to live. 8 And yet himself knowing his brethren, was not known of them. 9 And remembering the dreams, which sometimes he had seen, he said to them: You are spies: to view the weaker parts of the land you are come. 10 Who said: It is not so, my Lord, but thy servants are come to buy victuals. 11 We are all the sons of one man: we are come as men of peace, neither do thy servants go about any evil. 12 To whom he answered: It is otherwise: you came to consider the undefensed parts of this land. 13 But they: We thy servants, say they, are twelve brethren, the sons of one man in the Land of Chanaan: the youngest is with our father, the other is not living. 14 This is it, quoth he, that I said: You are spies. 15 Now presently I will take a trial of you: by the health of Pharao you shall not depart hence, until your youngest brother do come, 16 Send you one of you to bring him: and you shall be in prison till the things be proved which you have said, whether they be true or false: (a) otherwise by the health of Pharao you are spies.

(a) If these things which ye say be proved false, ye are to be held as spies for your lying. *S. Aug. q. 139. super Gen.*

17 Therefore he put them in prison three days. 18 And the third day bringing them out of prison, he said: Do as I have said, and you shall live: for I fear God. 19 If you be men of peace, let one of your brethren be bound in prison: and go ye your ways, and carry the corn that you have bought unto your houses, 20 and bring your youngest brother to me, that I may prove your sayings to be true, and that you die not. They did as he had said, 21 and they talked one to another: Worthily do we suffer these things, because we have sinned against our brother, seeing the distress of his soul whilst he besought us, and we heard not: therefore is this tribulation come upon us. 22 Among whom Ruben one of them, said: Why, did not I say to

you: Sin not against the boy; and you heard me not? Lo his blood is required. 23 And they knew not that Joseph understood: because he spake to them by an interpreter. 24 And he turned away himself a little while, and wept: and returning he spake to them. 25 And taking Simeon, and binding him in their presence, he commanded his servants that they should fill up their sacks with wheat, and put every man's money again in their bags, giving them besides for to eat on the way: who did so. 26 But they carrying their corn upon their asses, took their journey. 27 And one of them opening his sack to give his beast provender in the Inn, beholding the money in the sack's mouth, 28 he said to his brethren: My money is given me again, behold it is in the sack. And being astonished and troubled amongst themselves, they said: What is this, that God hath done unto us? 29 And they came to Jacob their father into the land of Chanaan, & they told him all things that had chanced unto them, saying: 30 The lord of the land spake to us roughly, & thought us to be spies of the province, 31 to whom we answered: We are men of peace, neither do we attempt any treachery. 32 We are twelve brethren born of one father: one is not living, the youngest is with our father in the Land of Chanaan. 33 Who said to us: Thus shall I try that you be men of peace: Leave one of your brethren with me, and take ye provision necessary for your houses, and go your ways, 34 and bring your youngest brother to me, that I may know you are not spies: and you may receive this fellow again, that is kept in prison: and afterwards may have license to buy what things you will. 35 This being said when they poured out their corn, every man found his money tied in the mouth of the sacks: and all being astonished together, 36 their father Jacob said: You have made me to be without children, Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these evils, are fallen upon me. 37 To whom Ruben answered: Kill my two sons, if I bring him not again to thee: deliver him into my hand, and I will restore him unto thee. 38 But he said: My son shall not go down with you: his brother is dead, and he alone is remaining: if any adversity shall chance to him in the land to the which you go, you shall bring down (b) my hoar hairs with sorrow unto hell.

(b) Mine old age, or, me an old man. *S. Aug. q. 142.*

ANNOTATIONS. CHAP. XLII.

7. *Somewhat roughly.]* Joseph afflicted his brethren to bring them into consideration of their former faults, and to true contrition [1]. Without which, though injuries be remitted by men, yet the offenders are not absolved before God. Therefore he loving them and hating their sin, by affliction brought them to understanding. Who being at last truly penitent, he acknowledged and most lovingly embraced them, and provided for them in their necessity. *S. Aug. ser. 82. de temp.* And this example S. Gregory (ho. 22. in Ezech.) applieth to the instruction of Pastors of souls: that they procure true repentance before absolution of sins [2]: *Ne si inordinate culpa dimittitur, is qui est culpabilis in reatu gravius astringatur: Lest, if the fault be disorderly remitted, he that is faulty be more grievously entangled in guilt of conscience*: therefore with much discretion severity in shew, and clemency in mind are required.

[1] Contrition necessary for the remission of sins.

[2] Disorderly remission is hurtful.

9. *You are spies.]* ◦To the same purpose he called them spies. After the manner of examiners calling suspected persons, as they may seem to be; thereby to try what they would answer. All for their wholesome penance, and withal to procure them afterwards more compassion among the Aegyptians. S. Aug. q. 139. super Gen.

◦ Joseph calleth his brothers spies for their good.

15. *By the health of Pharao.]* [1] Joseph in swearing by Pharao's health, honoured God, the giver

[1] It is lawful to

swear by creatures.

[2] *Hier. 4.*

[3] *Mat. 5.*

[4] In some case more convenient than to name God expressly.

and conserver of health, life, power, dignity, and all that was in Pharao. Whereby we see that this manner of swearing was lawful. As now likewise Christians lawfully swear not only by God, but also by his creatures, saying: As God shall help them, and his holy Gospels: so it be with due circumstances and requisite conditions, namely with those which the Prophet Hieremie mentioneth [2], *in truth, in judgement, and in justice*: not false, rash, nor of an unjust thing: nor in frequent and common talk (a most bad custom) for so thou must neither swear by God himself, nor (as our Saviour teacheth) [3] by heaven, nor by the earth, nor by Hierusalem, nor by thy head, nor any thing else: signifying that in some case, and due manner we may swear by any of these. [4] And in this particular Joseph did rather name Pharao in his oath than God, as well to conceal himself as yet from his brethren, as to strike more terror in their hearts by naming his Master the King, in whom he had more interest than they.

◦Diverse mansions in hell.

38. *Unto hell.]* ◦To that place where souls remain, as before chap. 37. v. 35. For this phrase, of *bringing unto hell*, and *descending into hell*, usually spoken in the old Testament, of all sorts of souls both just and wicked, signifieth that all went that time to hell, that is, to a low place, far distant from heaven: But some to rest, and some to pain. Whereupon S. Hierome saith: Hell is a place wherein souls are included, either in rest, or in pains, according to the quality of their deserts.

CHAPTER XLIII.

The famine pressing the land, Jacob willeth his sons to go again into Aegypt to buy more corn: 3. Who refusing to go without Benjamin, 11. he is sent with them, and presents and double money, lest the former were brought back by error. 16. Joseph seeing Benjamin, 23. delivereth Simeon, and entertaineth them all at dinner.

1 In the mean time the famine did oppress all the land very sore. 2 And the provision being spent, which they had brought out of Aegypt, Jacob said to his sons: Go again, and buy us a little victual. 3 Judas answered: That Same man denounced unto us under attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you. 4 If therefore thou wilt send him with us, we will go forward together, and will buy necessaries for thee: 5 but if thou wilt not, we will not go: for the man, as we have often said, denounced unto us saying: You shall not see my face without your youngest brother. 6 Israel said to them: You have done this to my misery, in that you told him that you had another brother also. 7 But they answered: The man asked us in order our progeny: if our father lived; if we had a brother: and we answered him consequently to that which he demanded: could we know that he would say: Bring hither your brother with you? 8 Judas also said to his father: Send the boy with me, that we may set forward, and may live: lest we and our little ones die. 9 I take upon me the boy: require him of my hand, unless I bring him again, and restore him to thee, I will be (a) guilty of sin against thee for ever.

(a) Guilt of sin is a greater bond than the life of Ruben's sons, which he offered, and Jacob yielded not thereto; & yet granted to this offer of Judas.

10 If delay had not been made, we had been come now the second time. 11 Therefore Israel their father said to them: If it must needs be so, do that you will: take of the best fruits of the land in your vessels, and carry to the man for presents, a courtesy of rosen, & of honey, & of incense, of myrrh, of terebinth, and of almonds. 12 Double money also carry with you: and recarry that you found in your sacks, lest perhaps it was done by an error: 13 but take also your brother, and go to the man. 14 And my God almighty make him favourable unto you; and send back with you your brother, whom he keepeth, and this Benjamin: as for me I shall be desolate without children. 15 The men

therefore took the presents, & the double money, & Benjamin; & went down into Aegypt, & stood before Joseph. 16 Whom when he had seen & Benjamin withal, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast; because they shall eat with me at noon. 17 He did that which was commanded him, and brought the men into the house. 18 And there being sore afraid, they said one to another: because of the money which we carried back the first time in our sacks, we are brought in: that he may turn upon us [1]a false accusation, and forcibly bring both us and our asses into bondage.

[1] *Calumniam.*

19 Wherefore in the very door stepping to the steward of the house, 20 They spake: Sir, we desire thee to hear us. Now once before we came down to buy provision: 21 Which being bought, when we were come to the Inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight. 22 But we have brought other money besides, to buy the things that are necessary for us: our conscience is not privy, who put it in our bags. 23 But he answered: Peace be with you, fear you not: your God, and the God of your father hath given you treasures in your sacks. For the money, which you gave me, I have for good. And he brought forth Simeon unto them. 24 And being brought into the house, he fetched water, and they washed their feet, and he gave provender to their asses. 25 But they made ready the presents, till Joseph should come in at noon: for they had heard that they should eat bread there. 26 Therefore Joseph came in to his house, and they offered him presents holding them in their hands, and (b) they adored prostrate to the ground.

(b) They now adore him, who they sold, lest they should adore him. *S. Greg. ho. 22. in Ezech.*

27 But he courteously resaluting them, asked them saying: Is the old man your father in health, of whom you told me? Is he yet living. 28 Who answered: Thy servant our father is in health, he is yet living. And bowing themselves they adored him. 29 And Joseph lifting up his eyes, saw Benjamin his brother of the same mother, and said: is this your young brother, of whom you told me? And again: God, saith he, be merciful unto thee my son. 30 And he made haste because his heart was moved upon his brother, and tears brake forth: and entering into his chamber he wept. 31 And when he had washed his face, coming forth again, he refrained himself, and said: Set bread on the table. 32 Which being set down, to Joseph apart, and to his brethren apart, to the Aegyptians also that did eat with him apart (for it is unlawful for the Aegyptians to eat with the Hebrews, and (c) they think such a feast profane)

(c) See Exodi. 8. v. 26.

33 they sat before him, the first begotten according to his first-birth, and the youngest according to his age. And they marveled out of measure, 34 Taking the portions that they received of him: and the greater portion came to Benjamin, so that it exceeded (d) by five parts. And they drank and were inebriated with him.

(d) Every one having five portions, Benjamin had double. *Josephus li. 1. Antiq.*

ANNOTATIONS.
CHAP. XLIII.

34. *Inebriated.]* ◦Not that they did eat or drink too much, or fell into excess, but competently. As the earth is said to be inebriated with rain (Psal. 64.) being sufficiently watered, and so made fruitful, not drowned, nor overflowed, for so it is unfruitful. S. Hierome Tradit. Heb. S. Aug. q. 144. super Gen.

◦Moderation to be used in feasting.

CHAPTER XLIV.

Joseph causeth their sacks to be filled with corn, and their money to be put again therein, and in Benjamin's sack also a silver cup, 4. and when they were parted, sending after them, chargeth them with theft. 12. And the cup being found in Benjamin's sack, they all much afflicted return to Joseph. 17. who threatening to keep Benjamin, 18. Judas entreateth, 32. & finally offereth himself to servitude for him.

And Joseph commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack. 2 And in the sack's mouth (a) of the younger put my silver cup, and the price which he gave for the wheat. And it was so done.

(a) By this Joseph tried his brethren's affection, whether they would entreat for Benjamin, or suffer him to be captive: as they had before sold himself to captivity. *Theo. q. 105. in Gen.*

3 And when the morning rose, they were dismissed with their asses. 4 And they were now departed out of the city, and had gone forward a little way: then Joseph sending for the steward of his house, said: Arise, quote he, and pursue the men: and overtaking them say to them: Why have you rendered evil for good? 5 The cup which you have stolen is that wherein my lord doth drink, and wherein he is wont to divine: you have done a very evil thing. 6 He did as he had commanded. And having overtaken them, he spake to them in the same order. 7 Who answered: Why doth our lord speak so, as though thy servants had committed so heinous a fact? 8 The money that we found in the top of our sacks, we recarried to thee from the land of Chanaan: & how followeth it, that we have stolen out of thy lord's house gold or silver? 9 With whom soever of thy servants that shall be found which thou seekest, let him die, and we will be the bondmen of our lord. 10 Who said to them: Be it done according to your sentence: with whom soever it shall be found, be he my bondman, and you shall be guiltless. 11 Therefore in haste taking down their sacks upon the ground, every man opened. 12 Which when he had searched, beginning from the elder even to the youngest, he found the cup in Benjamin's sack. 13 But they (b) renting their garments, and loading their asses again, returned into the town.

(b) O torments of mercy! He vexeth whom he loveth. *S. Greg. ho. 22. in Ezech.*

14 And Judas foremost with his brethren entered in to Joseph (for he was not yet gone out of the place) and they fell together before him on the ground. 15 To whom he said: Why would you do so? Know you not that there is not the like to me in the science (c) of divining.

(c) Joseph being indeed a Prophet, knowing more than all sorcerers in Aegypt spoke of himself as he was esteemed in that place. *S. Aug. q. 145. super Gen.*

16 To whom Judas said: What shall we answer, my lord? Or what shall we speak, or be able justly to pretend? God hath found the iniquity of thy servants: lo we are all bondmen to my Lord, both we, & he with whom the cup was found. 17 Joseph answered: God forbid that I should so do: he that stole the cup, the same be my bondman: and go you free unto your father. 18 And Judas approaching nearer said boldly: I beseech thee my lord, let thy servant speak a word in thine ears, and be not angry with thy servant: for after Pharao thou art, 19 my Lord. Thou didst ask thy servants the first time: Have you a father or a brother? 20 and we answered thee my lord: We have a father an old man, and a little boy, that was born in his old age; whose brother by the mother is dead: and his mother hath him only, and his father loveth him tenderly. 21 And thou saidst to thy servants: Bring him hither to me, and I will set mine eyes on him. 22 We suggested to my lord: The boy cannot leave his father: for if he leave him, he will die. 23 And thou saidst to thy servants: Unless your youngest brother come with you, you shall no more see my face. 24 Therefore when we were gone up to thy servant our father, we told him all things that my lord did speak. 25 And our father said: Go again, and buy us a little wheat. 26 To whom we said: We cannot go: if our youngest brother shall go down with us, we will

set forward together: otherwise he being absent, we dare not see the man's face. 27 Whereunto he answered: You know that my wife bare me two. 28 One went forth, and you said: A beast did devour him: and hitherto he appeareth not. 29 If you take this also, and ought befall him in the way, you shall bring down (d) my hoar hairs with sorrow unto hell.

(d) See Gen. 42. v. 38.

30 Therefore if I shall enter to thy servant our father, and the boy be wanting (whereas his life dependeth upon the life of him) 31 and he shall see that he is not with us, he will die, and thy servants shall bring down his hoar hairs with sorrow unto hell. 32 Let me be thy proper servant that did take him into my protection and promised, saying: Unless I bring him again I will be guilty of sin against my father for ever. 33 I therefore thy servant will tarry instead of the child in the service of my lord, and let the child go up with his brethren. 34 For I cannot return to my father, the child being absent; lest I stand by a witness of the calamity that shall oppress my father.

CHAPTER XLV.

Joseph manifesteth himself to his brethren. Who being much terrified he comforteth them, and weeping embraceth every one. 16. The bruit whereof coming to Pharao, he congratulating commandeth Joseph to call his father with all his family into Aegypt. 21. So the eleven brothers are sent away with gifts & provision for Jacob's journey. 26. All which the father understanding is revived in spirit.

Joseph could no longer refrain many standing by in presence: whereupon he commanded that all should go forth, and no stranger should be present at their acknowledging one of another. 2 And he lifted up his voice with weeping, which the Aegyptians heard, and all the house of Pharao. 3 And he said to his Brethren: I am Joseph: is my father yet living? His brethren could not answer him being terribly astonished out of measure. 4 To whom gently he said: Come hither to me. And when they were come near him, I am, quoth he, Joseph your brother, whom you sold into Aegypt. 5 Be not afraid, neither let it seem to you a hard case that you did sell me into these countries: for (a) God sent me before you into Aegypt for your preservation.

(a) God's providence turned their evil dealing to the good of the whole family, *chap. 50. v. 20.*

6 For it is two years since the famine began to be upon the earth, and yet five years remain, wherein there can be neither earing nor reaping. 7 And God sent me before, that you may be preserved upon the earth, and may have victuals to live. 8 Not by your counsel, but by the will of God was I sent hither: who hath made me as it were a father to Pharao, and lord of his whole house, and Prince in all the land of Aegypt. 9 Make haste and get ye up to my father, and you shall say to him: Thy son Joseph willeth thus: God hath made me lord of the whole land of Aegypt: come down to me, tarry not. 10 And thou shalt dwell in the land of Gessen: and thou shalt be near me thou and thy sons, and thy son's children, thy sheep, and thy herds, and all things that thou dost possess. 11 And there I will feed thee (for yet there are five years of famine remaining) lest both thou perish and thy house, and all things that thou dost possess. 12 Behold, your eyes, and the eyes of my brother Benjamin do see, that it is my mouth that speaketh unto you. 13 Report to my father my whole glory & all things that you have seen in Aegypt: make haste, and bring him to me. 14 And falling upon the neck of his brother Benjamin, embracing him he wept: he also in like manner weeping upon his neck. 15 And Joseph kissed all his brethren, and wept upon every one: after which things they were bold to speak unto him. 16 And it was heard of, and very famously reported abroad in the king's court: The brethren of Joseph are come: and (b) Pharao was glad, and all his family.

(b) Joseph's prudent proceeding before he made himself known to his brethren and them to Pharao, procured all this joy and favour towards them in Aegypt.

17 And he spake to Joseph that he should command his brethren, saying: Loading your beasts go into the Land of Chanaan, 18 and take thence your father and kin, and come to me: and I will give you all the good things of Aegypt, that you may eat the marrow of the land. 19 Give commandment also that they take wains out of the land of Aegypt, for the carriage of their little ones and wives: and say: Take up your father, and make haste to come with all speed. 20 Neither do you leave any thing of your household stuff: for all the riches of Aegypt shall be yours. 21 And the sons of Israel did as it was commanded them. To whom Joseph gave wains according to Pharao's commandment, and victuals for the way. 22 He bade also to be brought up for every one two robes: but to Benjamin he gave three hundred pieces of silver with five robes of the best:

23 sending to his father as much money & raiment, adding besides them he asses that should carry of all the riches of Aegypt, and as many she asses, carrying wheat for the journey and bread. 24 Therefore he dismissed his brethren, and when they were departing he said to them: Be not angry in the way. 25 Who going up out of Aegypt, came into the land of Chanaan to their father Jacob. 26 And they told him saying: Joseph thy son is living: and he ruleth in all the Land of Aegypt. Which when Jacob heard, awaking as it were out of a heavy sleep, notwithstanding did not believe them. 27 They on the contrary side reported the whole order of the thing. And when he saw the wains and all things that he had sent, his spirit revived, 28 and he said: It sufficeth me if Joseph my son be living yet: I will go, and see him before I die.

ANNOTATIONS.
CHAP. XLV.

◦Occasion of sin to be avoided.

24. *Be not angry in the way.]* Travellers in journey are easily provoked to anger and brawling especially if they avoid not probable occasions◦. Therefore Joseph admonisheth his brothers to beware thereof, lest in talking of him, and how they had sold him to strangers, some of them might accuse others, and excuse themselves, and so fall into new offences. S. Chrys. ho. 64. in Gen.

CHAPTER XLVI.

Israel warranted in a vision from God, goeth into Aegypt with all his family, 8. who are here recited. 28. Joseph meeting him in Gessen, adviseth him to tell Pharao that they are shepherds by their trade of life.[1]

[1] The eighth and last part of this book.

And[1] Israel taking his journey with all things that he had^ came to the well of the oath, and killing there victims to the God of his father Isaac,

[1] Of Jacob and his progenies going into Aegypt. Of his and Joseph's death.

2 he heard him by a vision of the night calling him, and saying unto him: Jacob, Jacob. To whom he answered: Lo here I am. 3 God said to him: I am the most mighty God of thy father: fear not, go down into Aegypt, for into a great nation will I make thee there. 4 I will go down with thee thither, and thence will I bring thee returning: Joseph also shall put his hands upon thine eyes. 5 And Jacob rose up from the well of the oath: and his sons took him up, with their little ones and wives in the wains, which Pharao had sent to carry the old man, 6 and all that he had possessed in the Land of Chanaan: and he came into Aegypt with all his seed, 7 His sons, and nephews, daughters, and all his progeny together. 8 And these are the names of the children of Israel, that entered into Aegypt, himself with his children. His first-begotten Ruben. 9 The sons of Ruben: Henoch and Phallu and Hesron and Charmi. 10 The sons of Simeon: Iamuel and Jamin and

Ahod, and Jachin and Sohar, and Saul the Son of Chananitess. 11 The sons of Levi: Gerson and Caath and Merari. 12 The sons of Juda: Her & Onan and Sela and Phares and Zara. And Her and Onan died in the land of Chanaan. And there were sons born to Phares: Hesron and Hamul. 13 The sons of Issachar: Thola and Phua and Job and Semron. 14 The sons of Zabulon: Sared and Elon and Iahelel. 15 These are the sons of Lia, which she bare (a) in Mesopotamia of Syria with Dina his daughter. All the souls of his sons and daughters are thirty three.

(a) That is, She bare their fathers in Mesopotamia. *S. Aug. q. 131. in Gen.*

16 The sons of Gad: Sephion and Haggi and Siuni & Esebon and Heri and Arodi and Areli. 17 The sons of Aser: Jamne and Jesua and Jessui and Beria, Sara also their sister. The sons of Beria: Heber and Melchiel, 18 these be the sons of Zelpha, whom Laban gave to Lia his daughter, and these she bare to Jacob sixteen souls. 19 The sons of Rachel Jacob's wife: Joseph and Benjamin. 20 And there were sons born to Joseph in the Land of Aegypt, which Aseneth the daughter of Putiphar Priest of Heliopolis bare to him: Manasses and Ephraim. 21 The sons of Benjamin: Bela and Bechor and Asbel and Gera and Naaman and Echi and Ros and Mophim and Ophim and Ared. 22 These be the sons of Rachel, which she bare to Jacob: all the souls, fourteen. 23 The sons of Dan: Husim. 24 The sons of Nephthali: Jaziel and Guni and Ieser and Sallem. 25 These be the sons of Bala, whom Laban gave to Rachel his daughter: and these she bare to Jacob; all the souls, seven. 26 All the souls, that entered with Jacob into Aegypt, and that came out of his thigh, besides his son's wives, sixty six. 27 And the sons of Joseph, that were born to him in the land of Aegypt, two souls, All the souls of the house of Jacob, that entered into Aegypt, were seventy. 28 And he sent Judas before him to Joseph, that he should tell him, and he should come into Gessen to meet him. 29 Wither when he was come, Joseph addressing his chariot went up to meet his father, unto the same place: and seeing him fell upon his neck, and as they embraced he wept. 30 And his father said to Joseph: Now will I die with joy, because I have seen thy face, and do leave thee alive. 31 But he spake to his brethren, and to all his father's house: I will go up, & will tell Pharao, and will say to him: My brethren, and my father's house that were in the Land of Chanaan, are come to me: 32 and the men are pastors of sheep, & their trade is to feed flocks: their cattle, & herds, and all that they could have, they have brought with them. 33 And when he shall call you & shall say: What is your trade? 34 You shall answer: We thy servants are pastors, from our infancy until this present, both we and our fathers. And this you shall say, that you may dwell in the Land of Gessen, because the Aegyptians (b) detest all pastors of sheep.

(b) Aegyptians honouring sheep, goats, and kine for gods, detested them that did govern, kill, or eat those cattle.

ANNOTATIONS.
CHAP. XLVI.

1. *Came to the well of oath.]* ◦In this holy place (called *Bersebee*, that is, *well of oath*) where Abraham and Isaac had confirmed by oath their league with the Kings of the country, and erected Altars, Jacob also consulted God about his going into Aegypt, and was commanded to go with all that he had.

◦God revealeth his will in holy places.

26. *Sixty six. 27. Seventy.]* [1] The difficulty in these two verses, concerning the number of Israelites that were at first in Aegypt with Jacob, is easily explicated, that just sixty six, of his own issue came in with him; and himself being counted maketh sixty seven, adding also Joseph (who was there before) and his two sons Manasses and Ephraim (born there) they were in all seventy.

[1] A difficulty how many Israelites came at first into Aegypt.

[2] *Act. 7.*

[3] Numbers mystical, sometimes not explicable in the literal sense.

But a far greater difficulty remaineth: for besides these seventy persons, the Septuagint Greek Interpreters number and name five more; to wit, a son and a nephew of Manasses (the first called *Machir*, the other *Galaad*,) and two sons of Ephraim (called *Sutalaam*, and *Taam*,) and one nephew (named *Edem*) which number seventy five S. Steven also citeth [2], following the vulgar known Scripture of the Septuagint, rather than the Hebrew text. Now in what sense these five could be said to have entered into Aegypt with Jacob, being not then born, nay some of them not born during Jacob's life, for Jacob lived but seventeen years in Aegypt (chap. 47. v. 28.) and Joseph being married but nine years before (for this was the second dear year after the seven plentiful years) his sons could not exceed seven or eight years, when Jacob came to Aegypt; and so being but 24. or 25. years old at his death, could not then be grand fathers: how therefore these five named by the Septuagint, and some others, not then born, of the lines of Phares and Benjamin, recited here by Moyses, could be said to come with Jacob into Aegypt, S. Augustin findeth so insoluble, that he doubteth not to affirm, some great hidden mystery to be understood by the Septuagint Interpreters, in these numbers [3], not otherwise perhaps explicable according to the letter.

CHAPTER XLVII.

Jacob with his sons being come into Gessen, Pharao granteth them the same place to dwell in. 13. The famine forceth the Aegyptians to sell all their goods, lands, and possessions to the King, 22. except the Priest's part, to whom the King alloweth necessary food, without paying for it. 27. After seventeen years Jacob adjureth Joseph to bury him amongst his Ancestors.

Joseph therefore going in told Pharao, saying: My father and brethren, their sheep and herds, and all things that they possess, are come out of the Land of Chanaan; and behold they stay in the Land of Gessen. 2 The utmost also of his brethren five persons he presented before the king: 3 whom he asked: What trade have you? They answered: We thy servants are pastors of sheep, both we, and our fathers. 4 We are come to sojourn in the land, because there is no grass for thy servant's flocks, the famine being very sore in the land of Chanaan: and we desire thee to command that we thy servants may be in the Land of Gessen. 5 And the king therefore said to Joseph: Thy father and thy brethren are come to thee. 6 The Land of Aegypt is in thy sight: make them to dwell in the best place, & deliver them the Land of Gessen. And if so be thou know that there are industrious men among them, appoint them masters of my cattle. 7 After this Joseph brought in his father to the king, and set him before him: who blessed him, 8 and being asked of him: How many be the days of the years of thy life? 9 He answered: The days of the pilgrimage of my life are an hundred thirty years, (a) few and evil, and they are not come to the days of my fathers, in which they were pilgrims.

(a) Every man's life is short, & replenished with many miseries. *Job. 14.*

10 And blessing the king, he went forth. 11 But Joseph gave possession to his father and his brethren in Aegypt, in the best place of the land, in Rhamesses, as Pharao had commanded. 12 And he nourished them, and all his father's house, allowing victuals to every one. 13 For in the whole world there wanted bread. & famine oppressed the land, especially of Aegypt and Chanaan. 14 Out of which he gathered together all the money for the selling of corn, & brought it in unto the king's treasure. 15 And when the buyers wanted money, all Aegypt came to Joseph, saying: Give us bread: why die we before thee, our money failing? 16 To whom he answered: Bring your cattle, and for them I will give you victuals, if you have not to pay. 17 Which when they had brought, he gave them sustenance for horses, and sheep, and oxen, and asses: and he sustained them that year for the exchange of the cattle. 18 And they came the second year, and said to him: We will not conceal from our

lord, that our money failing, our cattle withal have failed: neither art thou ignorant, that we have nothing besides our bodies and land. 19 Why therefore shall we die in thy sight? Both we and our land will be thine: buy us to be the king's bondmen, & give us seed, lest for default of tillers the land be turned into a wilderness. 20 Joseph therefore bought all the Land of Aegypt, every man selling his possessions for the greatness of the famine. And he brought it under Pharao's hands, 21 and all the people thereof from the farthest ends of Aegypt, even to the uttermost coasts thereof, 22 saving the land of the Priests, which the king had delivered them: (b) to whom also a certain allowance of victuals was given out of the common barns, and therefore they were not driven to sell their possessions.

(b) The Priests of Aegypt being not forced to labour for their living, found out the Mathematics as witnesseth Aristotle *in princ. Metaph.*

23 Joseph therefore said to the people: Behold as you see, Pharao possesseth both you and your land: take seed, and sow the fields, 24 that you may have corn. The fifth part you shall give to the king: the other four I am content you shall have for seed, & for food to your families & your children. 25 Who answered: Our life is in thy hand: only let our lord have a respect unto us, and we will gladly serve the king. 26 From that time until this present day in the whole land of Aegypt, the fifth part is payed to the kings, and it became as it were a law, saving the land of the Priests, which was free from this condition. 27 Israel therefore dwelt in Aegypt, that is, in the Land of Gessen, and possessed it: and was increased, & multiplied exceedingly. 28 And he lived in it seventeen years: and all the days of his life came to an hundred forty seven years. 29 And when he saw that the day of his death approached, he called his son Joseph, and said to him: If I have found grace in thy sight, put thy hand under my thigh: and thou shalt do me this mercy and truth. Not to bury me in Aegypt: 30 but I will sleep with my fathers, and take me away out of this land, & bury me in the sepulchre of my ancestors. To whom Joseph answered: I will do that thou hast commanded. 31 And he said: Swear then to me. Who swearing, Israel adored God, turning to the bed's head.

ANNOTATIONS.
CHAP. XLVII.

22. *Saving the land of the Priests.]* [1] Let them hear which now live (saith S. Chrysostom) [2] what great care men had in times past of the Priests of idols; & let them learn at least to yield like honour to true Priests, to whom the ministry of all divine offices is committed. [3] For if the Aegyptians in their errors had so great care of Idols, thinking them to be more honoured if their Ministers were respected, how great condemnation do they deserve, that now diminish that which pertaineth to the provision of Priests? [4] Do ye not know that the honour pertaineth to God himself? Regard not therefore him to whom the honour is exhibited. For it is not for his cause to whom thou doest it, but for his sake whose Priest he is, that of him thou mayest abundantly receive rewards. Wherefore he said: *He that shall do it to one of these, hath done it for me;* & *he that receiveth a Prophet in the name of a Prophet, shall receive the reward of a Prophet* [5]. Will our Lord reward thee according to the worthiness or means of his Ministers? According to thine own alacrity he either crowneth or condemneth &c. I say not this for the Priest's sakes; but for yours, desiring to gain you in all things. For in lieu of that little you give, you shall receive immortal rewards, and unspeakable good. Let us consider these things, & haste to serve them, not looking upon the cost, but upon God's Priests, he accounteth it as bestowed on himself. And he that so bestoweth, shall not only receive like retribution, but manifold greater; our merciful God always of the aboundance of his mercy exceeding the things which are done by us. Let us not therefore be

[1] The immunity and care of Priests in the law of nature.

[2] *Ho. 65. in Gen.*

[3] Yea amongst Infidels.

[4] Much more amongst Christians, Priests ought to be respected.

[5] *Math. 25. & 10.*

worse than infidels, who for the error of idols gave so much to their servants; for how much error and truth do differ, so much difference is there between theirs and God's Priests. Thus much & something more writeth S. Chrysostom upon this place.

◦ *Cohen* in some places signifieth Prince, but is here translated *Priest*, in all the English Bibles.

22. *Priests.]* The Hebrew word ◦ *Cohenim* is here universally translated *Priests* in all languages and Editions: which (chap. 40. v. 45.) some translate *Prince*: and more probably (2. Reg. 8. v. ult.) where David's sons are called *Cohenim*: who were indeed Princes, and not properly Priests. But in this present place it signifieth those, to whom Pharao allowed particular provision in the time of dearth, which all understand of Priests, and not of Princes.

[1] Special place of burial lawfully desired, & spiritually profitable.

[2] *Luc. 12.*

[3] But pomp availeth not the dead.

30. *I will sleep with my fathers.]* [1] Albeit neither the lack of burial, nor any cruelty nor contumely used against dead bodies, can annoy the just, for *those that kill men's bodies, can afterwards do them no more harm* [2]: Yet it is both a lawful natural desire, and a spiritual comfort and profit, to be buried in special places, where their own friends, or holy persons are buried, or where God is more specially served, Sacrifice and other prayers offered. And so both Jacob and Joseph desired to rest in the land of Chanaan, where their parents were buried, and where Christ should be born and redeem mankind. [3] But worldly pomp and honour of funerals are rather the comfort of the living, than the relief of the departed, as S. Augustin teacheth in Psal. 115. For in the sight of men, the troop of servants (saith the same S. Augustin lib. 1. c. 13. de civit.) made solemn & glorious exequies to the rich glutton, that was clothed in silk, & fared delicately in his life, but in the sight of God, the Angel's ministry made far more excellent to poor Lazarus, though they carried not his body into a marble tomb, but his soul into Abraham's bosom.

[1] *Heb. 11.*

[2] The Septuagint are not contrary to the Hebrew & Latin text, but supply that was omitted.

[3] Adoration of God and creatures is not repugnant.

31. *To the bed's head.]* S. Paul alleging this place saith: *Jacob adored the top of* (Joseph) *his rod* [1], following the [2] Septuagint, who for the same Hebrew word (being without points, that is, without vowels) in this place say, *rod*, and in the next chapter (v 2.) interpret *bed*. For *Matteh* signifieth *a rod*, and *Mittah, a bed*. The Latin therefore translating *bed*, as the Hebrew is pointed, and the Septuagint, and S. Paul reading *rod*, both are true, and both together express the whole action, that Jacob taking Joseph's *rod* into his hand, and turning to *the bed's head*, leaned on the top of the rod, and adored not only God, the Lord and giver of all good, but also his son Joseph now the chief ruler and Prince of Aegypt, as S. Augustin expoundeth q. 162. in Gen. And herein saith S. Chrysostom (ho. 66.) Joseph's dream was fulfilled, that the sun and moon should adore him. [3] The like saith Theodoret (q. 108. in Gen.) And Procopius addeth that Jacob adoring Joseph's rod, adored also Christ's Kingdom, prefigured by the same rod. But how adoration of creatures redoundeth to the honour of God, more is noted upon the said place of S. Paul Heb. 11.

CHAPTER XLVIII.

Joseph visiteth his father being sick. 5. Who adopteth his two son Manasses and Ephraim, 13. And blesseth them, preferring the younger before the elder, contrary to Joseph's mind. 22. And giveth a portion of land to Joseph, above his brethren.

THese things being so done, it was told Joseph that his father was sick: who, taking his two sons Manasses and Ephraim, went forward. 2 And it was told the old man: Behold thy son Joseph cometh to thee. Who being strengthened sat on his bed. 3 And Joseph being entered in to him, he said: God Almighty appeared to me in Luza, which is in the Land of Chanaan: and he blessed me, 4 and said: I will increase, and multiply thee, and make thee into multitudes of peoples: and I will give thee this land,

and to thy seed after thee for an everlasting possession. 5 Thy two sons therefore which were born to thee in the Land of Aegypt before I came hither to thee, shall be mine: Ephraim and Manasses, as Ruben and Simeon shall be reputed to me. 6 But the rest begotten of thee after them, shall be thine, and shall be called by the name of their brethren in their possessions. 7 For unto me, when I came out of Mesopotamia, Rachel died in the land of Chanaan in the very journey, and it was spring time: and I entered into Ephrata, and buried her by the way side to Ephrata, which by another name is called Bethleem. [1]

[1] *Mat. 2.*

8 And seeing his sons he said to him: Who are these? 9 He answered: They are my sons, whom God hath given me in this place. Bring them, quoth he, to me, that I may bless them. 10 For Israel's eyes were dim by reason of very great age, and he could not see clearly. And when they were set beside him, kissing and embracing them, 11 he said to his son: I am not defrauded of thy sight, moreover God hath shewed me thy seed. 12 And when Joseph had taken them from his father's lap, he adored prostrate unto the ground. 13 And he set Ephraim on his right hand, that is, on the left hand of Israel: but Manasses on his own left hand, to wit, on his father's right hand, and put them near to him. 14 Who stretching forth his right hand, put it upon the head of Ephraim the younger brother: (a) and the left upon the head of Manasses, that was the elder, changing hands.

(a) By this he made a cross prefiguring the Cross of Christ. *Isidor. in hunc locum.*

15 And Jacob blessed the sons of Joseph, and said: God, in whose sight my fathers Abraham & Isaac have walked, God that feedeth me from my youth until this present day: 16 The Angel that delivereth me from all evils, bless these children: and be my name called upon them, the names also of my fathers Abraham, and Isaac, and grow they into a multitude upon the earth. 17 And Joseph seeing that his father had put his right hand upon the head of Ephraim, took it heavily: and taking his father's hand he went about to lift it from Ephraim's head & to remove it upon the head of Manasses. 18 And he said to his father: It is not convenient father so to be: because this is the first-begotten^ put thy right hand upon his head. 19 Who refusing, said: I know my son, I know: and this same indeed shall be into peoples, and shall be multiplied: but his younger brother shall be greater than he: and his seed shall grow into nations. 20 And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God do unto thee as unto Ephraim, & as unto Manasses. And he set Ephraim before Manasses. 21 And he said to Joseph his son: Behold I die, & God will be with you, and will bring you back into the land of your fathers. 22 I do give thee one portion above thy brethren, which I took out of the hand of the Amorrhean with my sword and bow.

ANNOTATIONS.
CHAP. XLVIII.

14. *Stretching forth his right hand.]* [1][2] As nature hath made the right hand readier to move, stronger to work and resist, and apter to frame and fashion any thing, so generally we use it more than the left. And when we use both hands at once, we ordinarily apply the right hand to the greater and more excellent effect, both in spiritual and corporal things. As in confirmation of fidelity or friendship, in blessing, writing, fighting, playing, and in most others things, we use the right hand, either only or chiefly. So the Patriarch Jacob laid his right hand upon Ephraim, knowing by prophetical spirit, [3] that he should be preferred before his elder brother Manasses. Literally fulfilled in Josue, Jeroboam, and other chief Princes of Ephraim's issue. And mystically in the Gentiles, being later called of God, and yet preferred before the Jews. *S. Cypri. li. 1. c. 21. adver.*

[1] The right hand also in spiritual things, preferred before the left.

[2] *Arist. li. 2. de caelo textu. 8. & de inces. animal. ca. 4.*

[3] The younger brother preferred signified the Gentiles

before the Jews. *Iudeos. S. Amb. li. de Benedict. Patriarch. c. 1. S. Aug. li. 16. c. 42. de civit. &c.*

[1] The form of the Cross prefigured by Jacob crossing his arms.

[2] *Procop. Isidor. in Gen.*

[3] *Joan. 12.*

[4] *Collos. 2.*

14. *Changing hands.]* The mystery, of the Gentiles excelling the Jews in time of grace, often prefigured by preferring the younger brother before the elder (Abel before Cain; Abraham before Nachor; Isaac before Ismael; Jacob himself before Esau; and now Ephraim before Manasses) is here further represented by Jacob's forming of a cross [1] [2], with his arms laid one over the other, when he blessed his two nephews: who otherwise might have laid his right hand first upon one, and then upon the other; or have caused them to change places; but he wittingly crossed his arms, and *changed his hands*; or according to the Hebrew, *made his hands understand*, that is, by his hands made it to be understood, not only that the younger should be in place of the elder, Ephraim before Manasses, and much more the Gentiles before the Jews, but also that this greater Mystery should be effected by Christ dying on a Cross. For what else could the very crossing of his arms, so wittingly and purposely done signify, but the form and figure of Christ's cross? As elsewhere the wood, which young Isaac carried on his back unto the mountain, prefigured the matter or substance of the same Cross. All accomplished when Christ was crucified: whereby the Jews were scandalized, and the Gentiles called and saved. Our Saviour himself foretelling, that *he being exalted* (to wit upon the Cross) *would draw all unto himself* [3]. And S. Paul teaching that Christ *fastened the hand writing, that was against us, upon the Cross* [4].

[1] Protection & Invocation of Angels.

[2] *Bible 1603.*

[3] Proved by ancient Fathers.

16. *The Angel that delivereth me.]* It is evident by this plain text, that Jacob was delivered from evils by an Angel [1], and that he invocated the same Angel to bless his nephews, S. Basil *(li. 3. cont. Eunom. in initio)* sheweth by this place among others, that an Angel is present with every one, *as a pedagogue, and pastor, directing his life*. S. Chrysostom also *(ho. 7. in laud. S. Pauli)* citeth this place in testimony that proper Angels are deputed to protect men. Yet Protestants say [2], that *this Angel must be understood of Christ*: remitting their gloss to the 31. ch. v. 13. and 32. v. 1. of Genesis, where it cannot be proved. [3] But the ancient Fathers teach the patronage & Invocation of Angels grounded in holy Scripture. Namely in this place, and many other places in the old Testament. Also Mat. 18. Act. 12. 1. Cor. 11. and the like. For example, S. Justinus Martyr in explic. qq. necess. q. 30. affirming it for a known truth, declareth that those Angels which receive the charge of guarding men, continue the same office either to both soul and body, or to the soul after it is parted from the body. S. Cyril of Alexandria (lib. 4. cont. Iulian. prope init.) shewing how God useth the ministry of holy Angels for men's salvation, saith: *Hi noxias a nobis abigunt feras*, &c. These (Angels) drive away noisome wild beasts from us, and rescue those that are caught, from their cruelty, and teach what soever is laudable, to make our passage free, and not pestered, when with us they glorify one sovereign God. S. Chrysostom (ho. 60. in Math. 18.) S. Hierome upon the same place, S. Ambrose in Psal. 38. S. Augustin li. 83. qq. q. 79. and li. Soliloq. c. 27. S. Gregory li. 4. c. 31. in 3. Iob, S. Bernard ser. 5. Dedicat. Eccles. and ser. 12. in Psal. 90. and others, so universally teach the same, that Calvin (li. Instit. c. 14. sect. 38.) dare not deny it, and yet will needs doubt of it.

◦God for his Saints' sake sheweth favour to their friends.

16. *Be my name called upon them.]* This place hath two good literal senses. For first it importeth that Ephraim and Manasses were made participant among the Tribes, of the blessings of Abraham, Isaac, and Jacob. Secondly, that God would bless them, for Abraham, Isaac, and Jacob's sake◦: So Moyses praying for the whole people (Exodi. 31.) besought God to remember Abraham, Isaac, and Israel, and God was therewith pacified.

CHAPTER XLIX.

Jacob replenished with the spirit of prophecy, a little before his death, foretelleth his sons many things that shall happen to their posterity. Chargeth some of them with faults past, blesseth every one. 29. Appointeth where to bury him, 32. and dieth.

And Jacob called his sons, and said to them: Come together, that I (a) may shew you the things that shall come to you in the last days.

(a) These are predictions, not all blessings. *S. Amb. li. de Benedict Patriar.*

2 Come together, and hear you sons of Jacob, hear ye Israel your father. 3 Ruben my first-begotten, thou art my strength, & the beginning of my sorrow: former in gifts, greater in Empire. 4 Thou art poured out as water, (b) increase thou not: because thou didst ascend thy father's bed, and didst defile his couch.

(b) A prophecy not an imprecation. *S. Aug. li. 12. c. 33. cont. Faust.*

5 Simeon and Levi brethren: vessels of iniquity warring. 6 Into their counsel come not my soul, and in their congregation be not my glory: because in their fury they slew a man, and in their willfulness they undermined a wall. 7 Cursed be their fury, because it is stubborn; and their indignation, because it is hard: I will divide them in Jacob, and will disperse them in Israel. 8 Judas, thee thy brethren shall praise: thy hand shall be in the neck of thine enemies: thy father's children shall adore thee. 9 A lion's whelp Judas: to the prey my son thou didst ascend: taking thy rest thou didst lie as a lion, and as it were a lioness, who shall raise him up? 10 [1] THE SCEPTRE SHALL NOT BE TAKEN AWAY FROM JUDAS, AND A DUKE OUT OF HIS THIGH, TILL HE DO COME THAT IS TO BE SENT, AND THE SAME SHALL BE THE EXPECTATION OF THE GENTILES.

[1] That these are most profound Mysteries, is easy to conceive, but most hard to understand them. In some the Patriarch recounteth things past in his life, foretelling the effects thereof to come. Other things he foresheweth pertaining to the division of the Land of Chanaan, others to the times of the Judges, of the Kings, of the Captivity, of Delivery from thence, of Christ, of Antichrist, and of the end of this world. Of all which diverse ancient fathers have written large commentaries, and godly treatises.

11 Tying to the vineyard his colt, and to the vine, o my son, his she ass. He shall wash his stole in wine, and in the blood of the grape his cloak. 12 His eyes are more beautiful than wine, and his teeth whiter than milk. 13 Zabulon shall dwell in the shore of the sea, and in the road of ships reaching as far as Sidon. 14 Issachar a strong ass lying at rest between the borders. 15 He saw rest that it was good; and the earth that it was very good: and he put under his shoulder to carry, and became serving under tributes. 16 Dan shall judge his own people, as also another tribe in Israel. 17 Be Dan a snake in the way, a serpent in the path, biting the hoofs of the horse, that his rider may fall backward. 18 I will expect THY SALVATION o Lord. 19 Gad, the girded shall fight before him: and himself shall be girded backward. 20 Aser, his bread is fat, and he shall give dainties to kings. 21 Nephthali, a hart let forth, and giving speeches of beauty. 22 Joseph a child increasing, increasing and comely to behold: the daughters coursed to and fro upon the wall. 23 But the dart men did exasperate him, and brawled, and envied him. 24 His bow sat upon the strong, and the bands of his arms and his hands were dissolved, by the hands of the Mighty of Jacob: thence came forth a pastor, the son of Israel. 25 The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven from above, with the blessings of the depth that lieth beneath, with the blessings of the paps and of the womb. 26 The blessings of thy father were strengthened with the blessings of his fathers: until the desire of the eternal hills came: be they upon the head of Joseph, and upon the crown of the Nazarite among his brethren. 27 Benjamin (c) a ravening wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.

(c) This prophecy S. Augustin understandeth of S. Paul, of the tribe of Benjamin, who was first a persecutor, and after an Apostle of Christ. *Ser. 14. de Sanctis.*

28 All these in the tribes of Israel twelve: these things spake their father to them, and he blessed every one,

with their proper blessings. 29 And he commanded them, saying: I am gathered unto my people: bury you me with my fathers in the double cave, which is in the field of Ephron the Hethite, 30 Against Mambre in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for a possession to bury in. 31 There they buried him, and Sara his wife: there was Isaac buried with Rebecca his wife: there also Lia doth lie buried. 32 And when he had finished the precepts wherewith he instructed his sons, he plucked up his feet upon the bed, and died; and he was put unto his people.

ANNOTATIONS.
CHAP. XLIX.

◦Ruben for his sin was put from the prerogatives of the first-born.

4. *Because thou didst ascend thy father's bed.]* ◦For this crime of incest Ruben was deprived of his first-birth-right. Who being by order of birth *former in gifts*, whereby he should have had double portion; *and greater in empire*, whereby he should have been Prince or Lord over his brethren, the former prerogative was given to Joseph, whose two sons were heads of two Tribes, the other was given to the Tribe of Juda, in David and his posterity. He was also deprived of his prerogative in Priesthood, which was after annexed to the Tribe of Levi, whereupon the Chaldee paraphrasis speaketh thus to Ruben: It belonged to thee to have received three better letters than thy brethren, Priesthood, Best-portion, and the Kingdom: But because thou hast sinned, the double portion is given to Joseph, the Kingdom to Judas, and Priesthood to Levi.

[1] The zeal of Simeon and Levi was commendable: but their manner of revenge, was many ways faulty.

[2] *Judith. 9.*

[3] The Priests' & Scribes' fury, obstinacy, and hard hearts against Christ.

[4] *Mat. 20.*

[5] *Ioan. 11.*

[6] *Ioan. 18.*

5. *Vessels of iniquity.]* [1][2] Albeit Simeon and Levi were moved with just zeal to punish the foul crime committed by Sichem against their sister and whole family; yet in their manner of revenging were many sins worthily condemned by Jacob, both immediately after the fact, and here at his death. For before the slaughter they committed three great sins; in that they rashly did it unknown to their father, thereby putting him and themselves in extreme danger, if God had not marvelously protected them; in falsely pretending agreement and league with the Sichemites, which they meant not to perform; and in sacrilegiously abusing the Sacrament of Circumcision, making it a cloak to deceive their enemies. In the fact also they committed other four gross crimes: cruelly killing those that offered other aboundant satisfaction; murdering others that were altogether innocent; sacking and destroying the city, and carrying away women and children captive. Mystically S. Ambrose, Ruffinus, Isidorus, and others understand this prophecy of the Scribes and the Priests [3], descending of Simeon and Levi, who were most eager against our Saviour, as himself more plainly foretold, saying: *The son of man shall be betrayed to the chief Priests, and to the Scribes, and they shall condemn him to death.* [4] Their fury was cursed above all fury, *Because* (as Jacob here saith) *it was stubborn*, or obstinate, for they did not only condemn Christ to death in their wicked Councel [5], but also urged and pressed Pilate, endeavouring to save him, and stirred up the people to cry: *Take him away, Crucify him* [6]. Yea their *indignation* was so *hard*, that they preferred Barabbas before Christ.

◦Taking away of the regal sceptre from the Jews a sign of Christ's coming.

10. *The sceptre shall not be taken away.]* Here the Patriarch Jacob foretelleth the time, when the promised Messias should come into the world, by this sign that the sceptre should not be taken from Juda, till the same Redeemer of mankind were at hand◦. Not that the regal sceptre should remain in the Tribe of Juda from Jacob's death till Christ's coming: for that Kingdom began first in David, about six hundred years after Jacob's death, and after the captivity of Babylon the high Priests of the Tribe of Levi did govern also the state, and not only the Church, other six hundred years. But the sense is, that of the Tribe of Juda should rise most glorious Kings, whose crown and

Kingdom should remain with the Jewish Nation, until their expected Messias should draw near, and then be taken from them by the Gentiles. Which was done by Herod, whose father was an Idumean, his mother an Arabic. thus the Ancient fathers with one accord understood this Prophecy. S. Justinus Martyr *ser. cum Triphone*. Eusebius Cesarien. lib. Hist. Eccles. cap. 6. S. Athanasius. *lib. de Incarnat.* S. Ambrose *lib. de Benedict. Patriarch. c. 4.* S. Chrysostom. *Ho. 67. in Gen.* S. Augustin lib. 18. c. 45. de civit. Theodoretus q. ult. in Gen.

11. *He shall wash his stole in wine.]* [1]By wine, and blood of the grape, what other thing is shewed (saith S. Cyprian Epist. ad Coecil. 63.)[2] but the wine of the Chalice of our Lord's blood? Likewise Tertullian (lib. 4. contra Marcionem) expoundeth the stole to signify Christ's flesh, and the wine his blood. In all which book his drift is to shew that Christ did not destroy the old Testament, but fulfilled the figures and prophecy thereof. And not that Christ gave his body in figure only, as our adversaries allege him.

[1] Our Lord's real presence in the B. Sacrament prophesied.

[2] *li. 2. ep. 3.*

17. *Be Dan a snake in the way.]* [1]This prophecy most ancient Fathers understood of Anti-Christ, namely S. Irenaeus, *lib. 5. advers. Haeres.* S. Hyppolytus Martyr *Ort. de consummat. soeculi.* S. Ambrose. *c. 7. de Benedict. Patriarch.* S. Augustin. q. 12. *in Iosue.* Prosper. *lib. de promiss. & praedict. Dei. P. 4.* Theodoret. q. *ult. in Gen.* S. Gregory, *lib. 30. Moral. c. 18.* and many others upon the 7. chap. of the Apocalypse. Where they suppose S. John did omit Dan from amongst the Elect of the Israelitical Tribes, in detestation of Antichrist, to be born of that Tribe. And certain it is, that the Jews will receive and follow him for their Messias[2], as our Saviour himself saith: Which maketh it very probable, that he shall be a Jew born, else they would not so easily admit him.

[1] Ancient Fathers suppose that Antichrist shall be of the tribe of Dan.

[2] *Ioan. 5.*

22. *Joseph a child increasing.]* ◦Joseph was in many respect a figure of Christ, especially in that he was loved of his father before all his brethren, sold by his brethren to the Gentiles of envy and for money, advanced to dignity and authority, the deliverer of Aegypt from famine, and called Saviour of the world; all performed in Christ, the true Child increasing.

◦Joseph in many things prefigured Christ.

CHAPTER L.

Joseph causeth his father's body to be embalmed; 3. the days of mourning being expired, 9. with Pharao's leave, Joseph with the ancients of Aegypt, all his brethren, and elder sort of Israelites, go and solemnly bury the body in Chanaan. 14. After their return, his brethren fearing lest Joseph will now revenge former injuries, he freely forgiveth all. 22. At the age of 110. years, adjuring the posterity to carry his bones into Chanaan he dieth, and is put in a coffin.

Which Joseph seeing fell upon his father's face weeping and kissing him. 2 And he commanded his servants the physicians, that they should embalm his father with spices. 3 Who fulfilling his commandments, there passed forty days; for this was the manner of corpses embalmed, and Aegypt mourned him seventy days. 4 And the mourning time being expired, Joseph spake to the family of Pharao: If I have found grace in your sight, speak in the ears of Pharao: 5 for so much as my father did adjure me, saying: Behold I die, in my sepulchre (a) which I digged for myself in the land of Chanaan, thou shalt bury me. I will go up therefore, and bury my father, and return.

(a) Jacob digged a sepulchre for himself, though it be not heretofore mentioned when he did it. *S. Aug. q. 170. in Gen.*

6 And Pharao said to him: Go up and bury thy father as thou wast adjured. 7 Who going up, there went with him all the ancients of Pharao's house, and all the elders of the Land of Aegypt: 8 the house of Joseph with his brethren, saving their little ones, and the flocks and herds, which they had left in the Land of

Gessen. 9 He had also in his train^ chariots and horsemen: and it became no small multitude. 10 And they came to the floor of Atad, which is situate beyond Jordan: where celebrating the exequies with great and vehement mourning, they spent full seven days.
11 Which when the Inhabiters of the Land of Chanaan had seen, they said: This is a great mourning unto the Aegyptians. And therefore the name of that place was called, The mourning of Aegypt.
12 Therefore the sons of Jacob did as he commanded them: 13 and carrying him into the Land of Chanaan, they buried him in the double cave, which Abraham had bought with the field for a possession to bury in of Ephron the Hethite against Mambre. 14 And Joseph returned into Aegypt with his brethren, and with all the train, his father being buried. 15 After whose death his brethren fearing, & talking one with another: Lest perhaps he be mindful of the injury which he suffered, and requite us all the evil that we have done; 16 they advertised him saying: Thy father commanded us before he died, 17 that we should say thus much to thee in his words: I beseech that thou forget the wicked fact of thy brethren, and the sin and malice which they have exercised against thee: we also desire thee, that to the servants of the God of thy father thou remit this iniquity. Whom when Joseph had heard he wept. 18 And his brethren came to him; and (b) adoring prostrate on the ground they said: We are thy servants.

(b) This word *adoring* often in holy Scripture signifieth civil honour; as here it can have no other sense.

19 To whom he answered: Fear not; can we resist the will of God? 20 You thought evil against me, but God turned that into good, that he might exalt me, as presently you see, and might save many peoples.
21 Fear not: I will feed you and your little ones, and he comforted them, and spake gently & mildly. 22 And he dwelt in Aegypt, with all his father's house: and lived an hundred and ten years. And he saw the children of Ephraim unto the third generation. Also the children of Machir the son of Manasses were born in Joseph's knee. 23 Which things being done he spake to his brethren: After my death God will visit you, and will make you go up out of this land, to the land which he sware to Abraham, Isaac, and Jacob. 24 And when he had adjured them and said. God will visit you carry my bones with you out of this place: 25 he died, being an hundred and ten years old. And being embalmed with spices, was put in a coffin in Aegypt.

ANNOTATIONS.
CHAP. L.

◦Man's will, not God the cause of sin.

20. *You thought evil.]* ◦This plain distinction sheweth, that sin is wholly of the sinner; and that God hath no part therein, but turneth it to good. For those things which Joseph's brethren did against him, were occasions of his advancement in Aegypt, through the omnipotent wisdom of God. Whose property is, out of every evil to draw good. S. Chrysost. ho. 67. in Gen. S. Aug. *Enchirid. c. 11. & li. 14. c. 27. de civit.*

◦Joseph, for his brethren's sake, deferred his desired burial in Chanaan.

25. *Carry my bones with you.]* For the same reason Joseph would be finally buried in Chanaan, for which Jacob desired to be there buried (chap. 47.) but Joseph would not presently be carried thither ◦, lest it might have given offence to the Aegyptians, or at least have diminished their favour towards his brethren: & withal he would confirm his brethren in their hope of returning, seeing he was content, that his body should expect in Aegypt, till the whole Nation should return into Chanaan.

THE ARGUMENT OF THE BOOK OF EXODUS.

MOYSES having prosecuted in Genesis the sacred history of the Church unto Joseph's death [1], containing the space of 2310. years, [2] continueth the same in Exodus, for 145. years more. Where he first briefly recounteth [3], how a small number of Israelites, especially after the death of Joseph, being much increased, a new King (risen in the mean time, who knew not Joseph) together with other Aegyptians, [4] *envying* their better parts, both of body and mind, and more fortunate progress in wealth; *fearing* also lest they still multiplying, either by their own forces, or joining with other foreigners, might spoil Aegypt, and return into Chanaan; and *hating* their Religion, because they acknowledged, one only, eternal, omnipotent God, denying and detesting the new imaginary gods of the Aegyptians; resolved and publicly decreed, by oppression to hinder their increasing [5], & to keep them in bondage and servitude. But God Almighty, who had chosen them for his peculiar people, did not only so conserve and multiply them, [6] [7] that of seventy persons which came into Aegypt, in the space of two hundred and fifteen years, there were six hundred thousand men able to bear arms, besides women, children, and old men, which by estimation might be three millions in all, but amongst other most strange and miraculous works, especially delivered one Hebrew infant from drowning [8]. [9] Whom afterwards he made the Guide and supreme Governor of the same people; [10] by him admonished [11] the King to cease persecuting, and diverse ways plagued [12] him & his people for their obdurate and obstinate cruelty. [13] [14] In fine called away, and mightily delivered his own people [15]; [16] drowned that King and all his army in the red sea, the Israelites wonderfully passing through, as in a dry channel, the waters standing on both sides, like two walls. [17] In the desert fed them miraculously with Manna, and gave them all necessaries, defending them also from enemies [18]. Then God, having thus selected and severed his people from all other nations, gave them a written law as well of Moral, as Ceremonial & Judicial precepts [19] [20], with the manner of making the Tabernacle [21], erecting Altars [22], consecrating Priests, with the institution of daily Sacrifice, & of all vestures, vessels, & other holy things belonging to the service of God [23]. So this book may be divided into three parts. First is declared the Israelites' servile affliction in Aegypt, with their delivery from thence, in the fifteen first chapters. Then how they were maintained in the desert, and prepared to receive a law, in the four next chapters. In the other 21. chapters, the law is prescribed, instructing them how to live towards God and all men.

[1] *Gen. 50.*

[2] The continuation of this book with Genesis.

[3] *Exod. 1.*

[4] The increase of the Israelites was envied, feared, and their religion hated.

[5] Their persecution.

[6] Their greater multiplication.

[7] *Exod. 2. Num. 1.*

[8] *Exod. 2.*

[9] *3.*

[10] The persecutor admonished, and punished.

[11] *5.*

[12] *7.*

[13] *12.*

[14] *16.*

[15] God's people mightily delivered.

[16] *14.*

[17] Miraculously sustained in the desert.

[18] *17.*

[19] Instructed with Laws, Moral, ceremonial, and Judicial.

[20] *20.* [21] *26.* [22] *27.* [23] *30. & seq.*

THE BOOK OF EXODUS, IN HEBREW VEELLE SEMOTH.

CHAPTER I.

The small number of Israelites much increasing in Aegypt, 6. especially after the death of Joseph & his brethren, 8. a new King, that knew not Joseph, in vain striveth to hinder their multiplication, 11. by imposing works upon them, 15. and by commanding to kill 22. and to drown all the male-children of them. God in the mean time rewardeth the midwives, that fearing him killed not the children.

These [1] be the names of the children of Israel, that entered into Aegypt with Jacob: they did enter in^ every one with their houses,

[1] The first part of this book. Of the Israelites' servile affliction in Aegypt, and their delivery from thence.

2 Ruben, Simeon, Levi, Judas, 3 Issachar, Zabulon, & Benjamin, 4 Dan, and Nephthali, Gad, and Aser.
5 Therefore all the souls that came out of Jacob's thigh were seventy: and Joseph was in Aegypt.
6 Who being dead, and all his brethren, and all that generation, 7 the children of Israel increased, and as it were springing up did multiply, and growing strong exceedingly, filled the land. 8 In the mean time there arose a new king over Aegypt, that knew not Joseph:
9 and he said to his people: Behold (a) the people of the children of Israel is much, and stronger than we.

(a) Envy, vain fear, (v. 10.) & hatred of true religion (v. 13.) are the causes why Infidels persecute the faithful.

10 Come, let us wisely oppress the same, (a) lest perhaps it multiply: and if there shall be any war against us, it joined with our enemies, and we being overthrown, they depart out of the land.

(a) ↑

11 Therefore (b) he set over them masters of the works, to afflict them with burdens: and they built unto Pharao cities of tabernacles, Phithom, and Ramesses.

(b) The first persecution was in temporal losses and bodily pains, by pressing them with works.

12 And the more they did oppress them, so much the more they multiplied and increased: 13 and the Aegyptians (a) hated the children of Israel, and deriding afflicted them:

(a) ↑

14 and they brought their life into bitterness with the hard works of clay and brick, & with all service, wherewith they were pressed in the works of the earth. 15 And the king of Aegypt said to the midwives of the Hebrews, of whom one was called Sephora, the other Phua, 16 commanding them: (c) When you shall be midwives to the Hebrew women, and the time of delivery is come, if it be a man-child, kill it: if a woman, reserve her.

(c) The second was secret murder.

17 But the midwives feared God, and did not according to the commandment of the king of Aegypt, but preserved the men-children. 18 To whom being called unto him, the king said: What is this that you meant to do, that you would save the men-children?
19 Who answered: The Hebrew women are not as the Aegyptian women: for they have the knowledge to play the midwife themselves, and before we come to them, they are delivered. 20 God therefore did well to the midwives: and the people increased, and became strong exceedingly. 21 And because the midwives feared God, he built them houses. 22 Pharao therefore commanded all his people, saying: Whatsoever shall be born of the male-sex (d) cast it into the river: whatsoever of the female, reserve it.

(d) The third was open murder.

ANNOTATIONS. CHAP. I.

[1] God must be feared before Princes

17. *But the midwives feared God.]* In commendation of the midwives not obeying the king's commandment, Moyses opposeth the fear of God [1], to the fear of Princes; shewing thereby that

when their commandments are contrary, the subjects must fear God, and not do that the Prince commandeth. So did our Saviour himself teach, and that for fear of damnation, saying: *Fear him who hath power to cast into hell* [2]. And so his Apostles endowed with the Holy-Ghost practised, answering in this case, that they must hear God rather than men. Again, *God must be obeyed rather than men:* [3] Always understood, when they are contrary. For otherwise both S. Peter [4] and S. Paul [5] teach us, that Princes [6], yea Infidels, of whom they especially speak, must be obeyed.

commanding contrary things.

[2] *Mat. 10. Luc. 12.*

[3] *Act. 4. & 5.*

[4] *1. Pet. 2.*

[5] *Rom. 13.*

[6] Princes must be obeyed in Lawful things.

19. *Hebrew women are not.]* Herein the midwives sinned. For it is never lawful to lie. *Because the law of God is truth* [1], whereby S. Augustine proveth (li. cont. mend. c. 10.) that whatsoever varieth from truth is unlawful [2]. When therefore (saith he) examples of lying are proposed to us out of holy Scripture, either they are not lies, but are thought to be whiles they are not understood, or if they be lies, they are not to be imitated, because they are unlawful. S. Gregory teacheth the same (li. 18. Moral. c. 26.) *Quia profecto ab equitate discrepat quicquid a veritate discordat, Because assuredly whatsoever disagreeth from verity, differeth from equity.* Yet these fathers hold such an officious lie, as this was, to be a less sin [3], and more easily pardoned, and purged by good works following.

[1] *Ps. 118. v. 142.*

[2] All lies are sins and unlawful.

[3] Venial sins.

21. *Because the midwives feared God.]* [1] Fear of God as it is properly taken in holy Scripture, is that holy fear, by which the children of God refrain from sin, and that with temporal danger, lest they should offend the divine Majesty. So these midwives endangering their own lives, by not fulfilling Pharao's commandment, had the true fear of God, and for the same were rewarded, as is most probable, eternally: though mention be here made only of temporal reward, after the manner of the old Testament [2]. Where such promises were made to Abraham, and other most godly Patriarchs, for an essay only and taste of everlasting life, which is more expressly promised in the Gospels of Christ, as S. Hierom teacheth, *Epist. ad Dardanum.*

[1] Fear of God meritorious.

[2] Temporal rewards promised in the old Testament, eternal in the new.

CHAPTER II.

A child of the Hebrews, and Tribe of Levi, being exposed to the water, 5. is taken from thence by Pharao's daughter, 8. who committeth him to be nursed, unwitting to his own mother, adopteth him, and calleth him Moyses, 11. He afterwards visiting his brethren, killeth an Aegyptian: 15. flieth into Madian: 21. marrieth a wife, and hath two sons.

After these things there came forth a man of the house of Levi, and he took a wife of his own stock. 2 Who conceived, and bare a son: & seeing him a goodly one, hid him three months. 3 And when now she could not conceal him, she took a basket made of bulrushes, and daubed it with [1] bitume and pitch: and put within it the little infant, and laid him in a sedgy place by the river's brink,

[1] *a kind of glue, so called.*

4 his sister standing a far off, and considering the event of the thing. 5 And behold the daughter of Pharao came down to be washed in the river, and her maids walked by the river's brink. Who when she saw the basket in the sedges, she sent one of her handmaids: and when it was brought, 6 opening it, and seeing with it an infant crying, having pity on it, said: This is one of the infants of the Hebrews. 7 To whom the child's sister said: Wilt thou that I go, and call to thee an Hebrew woman, that may nurse the little infant? 8 She answered: Go. The maid went and called her mother. 9 To whom Pharao's daughter speaking: Take, quoth she, this child, and nurse him for me: I will give thee thy hire. The woman took and nursed the child: and when he was grown, delivered

him to Pharao's daughter. 10 Whom she adopted into the place of a son, and called him (a) Moyses, saying: Because from the water I did take him.

(a) *Mos*, in the Aegyptian tongue signifieth *water*, and *Ises, saved. Ioseph. lib. 2. Antiq. & Clement. Alexand. li. 1. Stromat.*

11 In those days after that Moyses was grown, he went forth to his brethren: and he saw their affliction, and a man that was an Aegyptian striking one of the Hebrews his brethren. 12 And when he had looked about hither and thither, and saw no man present, he struck the Aegyptian, and hid him in the sand. 13 And going forth another day, he saw two Hebrews brawling; and he said to him that did the wrong: Why strikest thou thy neighbour? 14 Who answered: (b) Who hath appointed thee Prince and Judge over us? Wilt thou kill me, as yesterday thou didst the Aegyptian? Moyses (c) feared, and said: How is this thing come abroad?

(b) The guilty person rejected Moyses for lack of known authority, but God confirmed his commission. Act. 7. So the Jews rejected Christ, Judge of the world. (c) He feared to tempt God by staying, but *not the fierceness of the king. Heb. 11.*

15 And Pharao heard of this talk, and sought to kill Moyses: who flying from his sight, abode in the Land of Madian, and sat beside a well. 16 And the Priest of Madian had seven daughters, which were come to draw water: and when the troughs were filled, they desired to water their father's flocks. 17 The shepherds came upon them, and drove them away: and Moyses arose, and defending the maids, watered their sheep. 18 Who being returned to Raguel their father, he said to them: Why are you come sooner than you were wont? 19 They answered: A certain man an Aegyptian delivered us from the hand of the shepherds: moreover also he drew water with us, and gave the sheep to drink. 20 But he said: Where is he? Why have you let the man go? Call him that he may eat bread.

21 Therefore Moyses sware that he would dwell with him. And he took Sephora his daughter to wife: 22 Who bare him a son, whom he called Gersam, saying: I have been a stranger in a foreign country. And she bare another, whom he called Eliezer, saying: for the God of my father my helper hath delivered me out of the hand of Pharao. 23 But after much time the king of Aegypt died: and the children of Israel groaning, cried out because of the works: and (d) their cry ascended unto God from the works.

(d) Oppression of innocents cryeth to heaven for revenge.

24 And he heard their groaning, and remembered the covenant which he made with Abraham, Isaac, and Jacob. 25 And our Lord looked upon the children of Israel and knew them.

ANNOTATIONS.
CHAP. II.

◦Moyses' parents did prudently expose him to some danger, to avoid greater.

3. *When she could not conceal him.]* These godly and prudent parents, considering that when the Aegyptians should perceive such an infant to be born, and not drowned according to the king's Edict, they would destroy both the child and whole family; to avoid the greater danger, chose the less◦: To bring him to the water side, not omitting their own industry, as well by closing him in a basket, that would draw no water, as by setting his sister to watch what became of him: that if better success happened not the first day, the mother might at evening give him suck, and minister other necessaries; and so expect another day, or many days God's providence, till his divine pleasure should more appear.

[1] *li. 2. Antiq.*

Josephus [1] writeth that Amram Moyses' father, being solicitous, when his wife was great, how to save the infant if it were a man-child, God revealed to him, that she had conceived a son, who should not only be saved from Pharao's fury, but also be the deliverer of the whole Hebrew nation from thraldom and servitude of the Aegyptians. Whereupon they assuredly trusted that God would

[2] Revelations and God's determination do not exclude but

protect and prosper him, [2] yet so, if they did their own endeavour, which S. Augustine [3] teacheth to be always necessary.

include man's endeavour.

[3] *li. 16. c. 19. de civit.*

12. *He struck the Aegyptian.]* Moyses not of carnal love towards his brethren, nor of private passion, but by divine inspiration killed the Aegyptian [1], as S. Augustine proveth (li. qq. in Exod. q. 2.) by the testimony of S. Steven saying: Moyses *thought his brethren had understood, that God by his hand would save them* [2]. Whereby appeareth that Moyses himself knew it was God's pleasure he should kill that Aegyptian invading an Hebrew. Yet others may not imitate such particular examples. *Catech. Rom. p. 3. c. 6. q. 5.*

[1] Though Moyses justly killed the Aegyptian, yet others may not imitate his example.

[2] *Act. 7.*

CHAPTER III.

God appeareth to Moyses in a bush burning but not consuming, 7. designeth him the Governor of the children of Israel, 10. with commission to tell them, that they shall be delivered from Aegypt: 21. and shall spoil the Aegyptians.

And [1] Moyses fed the sheep of Jethro his father in law the Priest of Madian: and having driven the flock to the inner parts of the desert, he came to the mountain of God, Horeb.

[1] The three first lessons on the 4. Sunday in Lent.

2 And our Lord appeared to him in a flame of fire out of the midst of a bush: and he saw that the bush was on fire and was not burnt. 3 Moyses therefore said: I will go, and see this great vision, why the bush is not burnt. 4 And our Lord seeing that he went forward to see, he called him out of the midst of the bush, and said: Moyses, Moyses. Who answered: Here I am.

5 But he said: Approach not hither, (a) loose off thy shoe from thy feet: for the place wherein thou standest is (b) holy ground.

(a) See what manner of reverence & devotion is prescribed, to go bare-foot to holy places. (b) Of holy places, and of christian devotion in going to them. S. Hier. writeth largely *Epist. 17. 18. and 27.*

6 And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moyses hid his face; for he durst not look against God.

7 To whom our Lord said: I have seen the affliction of my people in Aegypt, and I have heard their cry because of their rigour that oversee the works: 8 and knowing their sorrow, I am descended to deliver them out of the hands of the Aegyptians, and to bring them out of that land into a land good and large, into a land that floweth with milk and honey, to the place of the Chananeite, and Hetheite, and Amorrheite, and Pherezeite, and Heveite, & Jebuseite. 9 Therefore the cry of the children of Israel is come unto me: and I have seen their affliction wherewith they are oppressed by the Aegyptians. 10 But come, and I will send thee to Pharao, that thou mayest bring forth my people the children of Israel out of Aegypt. 11 And Moyses said to God: Who am I that I shall go to Pharao, and bring forth the children of Israel out of Aegypt? 12 Who said to him: I will be with thee; and this thou shalt have for a sign that I have sent thee: When thou shalt have brought my people out of Aegypt, thou shalt sacrifice to God upon this mountain. 13 Moyses said to God: Lo I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they shall say to me: What is his name: What shall I say to them? 14 God said to Moyses: I AM WHICH AM. He said: Thus shalt thou say to the children of Israel: HE WHICH IS, hath sent me to you. 15 And God said again to Moyses: These things shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you: (c) this is my name for ever, and this is my memorial into generation & to generation.

(c) This is the most proper name, but the most common is God, derived in many languages of Good. *Mat. 19. v. 17.*

16 Go, and gather together the Ancients of Israel, and thou shalt say to them: The Lord God of your fathers hath appeared to me, the God of Abraham, the God of Isaac, and the God of Jacob, saying: Visiting I have visited you: and I have seen all things that have chanced to you in Aegypt: 17 and I have said the word to bring you forth out of the affliction of Aegypt, into the land of the Chananeite, and Hetheite, and Amorrheite, and Pherezeite, and Heveite, and Jebuseite, to a Land that floweth with milk and honey. 18 And they shall hear thy voice: and thou shalt enter in, thou and the ancients of Israel to the king of Aegypt, and thou shalt say to him: The Lord God of the Hebrews hath called us: We will go three days' journey into the wilderness to sacrifice unto the Lord our God. 19 But I know that the king of Aegypt will not dismiss you to go but by mighty hand. 20 For I will stretch forth my hand, and will strike Aegypt in all my marvels, which I will do in the midst of them: after these he will dismiss you. 21 And I will give grace to this people in the sight of the Aegyptians: and when you shall go forth, you shall not depart empty: 22 but each woman shall ask of her neighbour and of her that is in house with her^ vessels of silver and of gold, and raiment: and you shall lay it upon your sons and daughters, and (d) shall spoil Aegypt.

(d) All that any man possesseth in this world is but lent by God. And therefore he justly taketh away, and lendeth to others; disposing of all as pleaseth him

ANNOTATIONS.
CHAP. III.

[1] *Act. 7.*

[2] All apparitions to the Patriarchs and Prophets were made by Angels, though sometimes attributed to God.

[3] *Heb. 2.*

[4] Proved by holy Scriptures & Fathers.

[5] *Exod. 19. 20.*

[6] Examples.

[7] *Psal. 77.*

[8] *Exod. 3.*

[9] God executeth his will by Angels.

2. *Our Lord appeared.]* S. Steven reciting this vision saith [1], an Angel appeared to Moyses: and so it is in the Hebrew text, in the Chaldee Paraphrasis, and in the Septuagint Interpreters. Neither is the Latin Edition (reading *Lord*) contrary to the other which read *Angel*, no more than one place of holy Scripture is contrary to another in the same language, but very consonant in sense, sometimes attributing the same apparitions and other woks to God [2], as the author and principal Agent, and sometimes to Angels, the next and immediate ministers of God. For so not only S. Steven in the place alleged, but also S. Paul saith plainly (Gal. 3.) that *the Law was delivered by Angels*. And in his Epistle to the Hebrews [3], proveth the excellency of Christ's Law above the old law, by the difference of the persons by whom both were given: affirming that the former *was spoken by Angels,* the *other declared by our Lord* Jesus Christ. [4] Whereof S. Cyril of Alexandria discourseth largely (li. 8. c. 2. Thesau.) shewing that indeed Angels delivered the law, yet not by their own authority, but as servants and legates of God. And before him S. Dionyse of Ariopagite (li. coelest. Hierar. c. 4.) taught the very same, *the law* (saith he) *as holy writs testify, was given to us by Angels:* yea all apparitions made to the ancient fathers before the law, and after it, were made by Angels. A little after objecting to himself, that divine Scriptures also testify [5], that the law was given and granted to Moyses by God, to teach us that indeed it hath the form of sacred and divine law, answereth, *eam Angelorum ad nos opera pervenisse*, that it came to us (from God) by the means of Angels. In like manner S. Justinus Martyr *(in explic. qq. necess q. 142.)* saith, all those Angels, which have appeared in God's place, or have spoken with men, have also been called by the name of God, as he that spoke with Job, and with Moyses. S. Augustine after a large discourse of this matter, in his second, third, and fourth books de Trinitate, hath these words (li. 4. c. ulti.) If it be demanded of me how either the voices, or sensible forms, & shews were made before the incarnation of the *Word of God*, which prefigured the same, I answer that God wrought them by Angels, which also I suppose I have sufficiently shewed by testimonies of holy Scriptures. Likewise S. Greg. *(Prefat. in Job. c. 2.)* saith plainly, that an Angel appeared to Moyses in the fiery bush, yet

is called God, because he was the legate of God, & therefore spoke, as if God himself had spoke in divine Person, explicating the same by two examples [6]: David said, *My people attend my law* [7], yet neither the people nor law was Davids, but God's. And the reader daily amidst the people proclaimeth: *I am the God of Abraham, the God of Isaac, and the God of Jacob* [8]. Neither doth he truly say, that he is God, nor by that he saith, doth he go from the rule of truth. He also confirmeth the same doctrine, li. 28. Moral. c. 5. And further teacheth that Angels protect men, and provinces, & execute God's will in this inferior world [9]. And so do the other Doctors of the Church S. Gregory Nazianzen, *orat. ad 150. Episcop.* & *orat 2. de Theologia, in fine utriusque.* S. Basil *li. 3. cont. Eunom.* S. Athanasius. *ser. 4. cont. Arian, longius a princ.* & Epist. *de senten. Dionisij Alexan. in fine.* S. Ambrose *ser. 1. in Psal. 118.* S. Chrysost. *ho. 6.* and S. Hierom. li. 3. comment. in Mat. 18.

14. *I am which am.]* All other things, besides God, once were not; and being are limited in nature; neither could persist unless God conserved them; many things also have lost, or shall lose their proper essence & being, and whiles they remain have continual alterations. Only God eternally is without beginning, ending, limitation, dependence, or mutation, consisting only of himself, & all other things are of him. therefore this name, QUI EST, HE WHICH IS, is most proper to God◦, not determining any manner, but indeterminately signifying all manners of being, for so it importeth the very infinite immensity of God's substance. S. Damascen. *li. 1. c. 12. Orthodoxae fidei.* S. Tho. p. 1. q. 13. a. 11.

◦The most proper name of God, is HE WHICH IS.

CHAPTER IV.

Moyses receiving power to work miracles in confirmation of his mission, 14. & his brother Aaron being designed to assist him, 20. goeth with wife and children towards Aegypt, 25. is in danger to be slain for not sooner circumcising his son. 27. Aaron meeteth him, 29. so they go together, and declare to the people, that God will deliver them.

Moyses answering said: They will not believe me, nor hear my voice, but they will say: Our Lord hath not appeared to thee. 2 Therefore he said to him: What is that thou holdest in thy hand? He answered: A rod. 3 And our Lord said: Cast it upon the ground. He did cast it, and it was turned into a serpent, so that Moyses fled. 4 And our Lord said: Stretch thy hand, & catch the tail thereof. He stretched it forth, & took hold of it, and it was turned into a rod. 5 That they may believe, quoth he, that the Lord God of their fathers hath appeared to thee, the God of Abraham, the God of Isaac, & the God of Jacob. 6 And our Lord said again: Put thy hand into thy bosom. Which when he had put into his bosom, he brought it forth full of leprosy like snow. 7 Draw back, quoth he, thy hand into thy bosom. He drew it back, and brought it forth again, & it was like the other flesh. 8 If they will not believe thee, quoth he, nor hear the word of the former sign, they will believe the word of the sign following. 9 And if so be they will believe neither of these two signs, nor hear thy voice, take water of the river, & pour it out upon the dry land, and whatsoever thou drawest of the river shall be turned into blood. 10 Moyses said: I beseech thee, Lord, I am not eloquent from yesterday and the day before: and since thou hast spoken to thy servant, I have more impediment & slowness of tongue. 11 Our Lord said to him: Who made the mouth of man; or who framed the dumb and deaf, the seeing and the blind? Did not I? 12 Go on therefore, and I will be in thy mouth; & will teach thee what thou shalt speak. 13 But he said: I beseech thee, Lord, send whom thou wilt send. 14 Our Lord being angry at Moyses, said: Aaron thy brother the Levite, I know that he is eloquent: behold he cometh forth to meet thee, & seeing thee shall be glad at the heart. 15 Speak to him, and put my words in his mouth; & I will be in thy mouth, and in his mouth, and will shew you what ye must do. 16 He shall speak in

thy stead to the people, and shall be thy mouth: but thou shalt be to him in those things that pertain to God. 17 (a) This rod also take in thy hand, wherewith thou shalt do the signs.

(a) God designed a rod for an instrument to work miracles.

18 Moyses went his way, & returned to Jethro his father in law, and said to him: I will go and return to my brethren in Aegypt, that I may see if they be yet alive. To whom Jethro said: Go in peace: 19 Therefore our Lord said to Moyses in Madian: Go, and return into Aegypt: for they are all dead that sought thy life. 20 Moyses therefore took his wife, and his children, and set them upon an ass: and returned into Aegypt, carrying the rod of God in his hand. 21 And our Lord said to him returning into Aegypt: See that thou do all the wonders which I have put in thy hand, before Pharao: (b) I will indurate his heart, and he will not dismiss the people.

(b) See Annotations c. 7. v. 5.

22 And thou shalt say to him: This saith the Lord: My first-begotten son is Israel. 23 I said to thee: dismiss my son that he may serve me, and thou wouldst not dismiss him: behold I will kill thy first-begotten son. 24 And when he was in his journey, in the Inn, our Lord met him, and would have killed him. 25 Sephora by and by took a very sharp stone, and circumcised the prepuce of her son, and (c) touched his feet, and said: (c) A bloody spouse thou art to me.

(c) Sephora cast the prepuce at Moyses' feet, and said: (c) I had lost thee my spouse except I had redeemed thee with the blood of my child. And (c) the Angel let Moyses go. *S. Aug. q. 11. in Exod. iuxta 7.* (c)↑

26 And (c) he let him go after she had said, A bloody spouse thou art to me, because of the circumcision.

(c)↑

27 And our Lord said to Aaron: Go to Moyses into the desert. Who went forth to meet him unto the Mountain of God, and kissed him. 28 And Moyses told Aaron all the words of our Lord, by which he had sent him, and the signs that he had commanded. 29 And they came together, and gathered together all the ancients of the children of Israel. 30 And Aaron spake all the words which our Lord had said to Moyses: and he wrought the signs before the people, 31 and (d) the people believed. And they heard that our Lord had visited the children of Israel, and that he had looked upon their affliction; and they adored prostrate.

(d) Miracles a motive to true belief.

ANNOTATIONS.
CHAP. IV.

[1] Miracles necessary & sufficient to prove extraordinary vocation of new Preachers.

[2] *Ioan. 10. Ioan. 15. Mat. 9. Mat. 16.*

1. *They will not believe me.]* Moyses wisely considering that the children of Israel, much less Pharao, would hardly believe his bare word, affirming that he was sent to them by God, proposed this difficulty before he took the Embassy upon him. For without good proof both the Israelites and Aegyptians might have rejected him, as seeming to come of his own private spirit, being no ordinary superior, neither of the whole people, nor of his own tribe, nor first of his family; for Aaron was his elder brother. Therefore God gave him power of working miracles to prove his extraordinary mission true and lawful [1]. Which sufficed to make even Pharao himself to know, that he was sent from God Almighty, though it mollified not his stubborn heart, to obey God's commandment: and it fully satisfied the children of Israel touching all things which he denounced, believing him that God mercifully looked upon their affliction and would deliver them. Whereupon they adored prostrate, as the last words of this chapter testify. Where we see both the necessity, and sufficiency of miracles to prove the extraordinary vocation of such as preach otherwise than was taught before. For this cause our Saviour himself confirming his doctrine by miracles, said to the Jews: If you will not believe me, *believe by works*. Again he said of them: *If I had not done among them works that no other man hath done, they should not have sin* [2]. And conformably

sending his Apostles to preach the Gospel, gave them power to work miracles in his name. So did S. Peter and S. John heal the lame. Act. 3. And S. Paul avouched miracles for the signs of his Apostleship. 2. Cor. 12.

CHAPTER V.

Moyses and Aaron require of Pharao in the behalf of God, to let his people the Hebrews go and sacrifice in the desert. Which he contemning 5. oppresseth them more, denying them straw, and yet exacting the accustomed number of bricks. 20. The people oppressed impute their misery to Moyses and Aaron. 22. But Moyses prayeth to God for them.

After these things Moyses and Aaron went in, and said to Pharao: This saith the Lord God of Israel: dismiss my people that they may sacrifice to me in the desert. 2 But he answered: Who is the Lord, that I should hear his voice, & dismiss Israel? I know not the Lord, and Israel I will not dismiss. 3 And they said: The God of the Hebrews hath called us to go three days' journey into the wilderness, & to sacrifice to the Lord our God: lest perhaps there chance to us pestilence or sword. 4 The king of Aegypt said to them: Why do you Moyses and Aaron solicit the people from their works? Go you to your burdens. 5 And Pharao said: The people of the land is much: you see that the multitude is secretly increased: (a) how much more if you give them rest from their works?

(a) Worldly men think God's people increase most by rest, but indeed they multiply more when they are oppressed. *S. Cyprian de exhort. Mart. c. 10.*

6 Therefore he commanded in that day the overseers of the works and the exactors of the people, saying: 7 You shall no more give straw to the people for to make bricks, as before; but let themselves go and gather straw. 8 And the task of bricks, which they did before, you shall put upon them, neither shall you diminish any thing: for they are idle, and therefore they cry, saying: Let us go, and sacrifice to our God. 9 Let them be oppressed with works, and let them accomplish them: that they hearken not to lying words. 10 Therefore the overseers of the works and the exactors going forth said unto the people: Thus saith Pharao: I allow you no straw: 11 go, and gather if you can find any-where: neither shall any thing of your work be diminished. 12 And the people was dispersed through all the Land of Aegypt to gather straw. 13 And the overseers of the works were instant, saying: Finish your work every day, as before you were wont to when straw was given unto you. 14 And the overseers of the works of the children of Israel were scourged of Pharao's exactors, saying: Why do you not make up the task of bricks as before, neither yesterday, nor today? 15 And the overseers of the children of Israel came, and cried out to Pharao, saying: Why dealest thou so against thy servants? 16 Straw is not given us, and bricks are commanded us in like sort: behold we thy servants are beaten with whips, and thy people is unjustly dealt withal. 17 Who said: You are idle, and therefore you say: Let us go and sacrifice to our Lord. 18 Go therefore, and work: straw shall not be given you, and you shall give up the accustomed number of bricks. 19 And the overseers of the children of Israel saw themselves in hard case, because it was said unto them: There shall not a whit be diminished of the bricks for every day. 20 And they met Moyses and Aaron, who stood over-against them, coming forth from Pharao. 21 and they said to them: Our Lord see and judge, because (b) you have made our savour to stink before Pharao and his servants, and you have given him a sword for to kill us.

(b) The crafty devil knowing that weak men afflicted are easily moved to murmur, stirred this people against their own leaders. *S. Greg. l. 29. c. 14. Moral.*

22 And Moyses returned to our Lord, and said: Lord (c) Why hast thou afflicted this people? Wherefore hast thou sent me?

(c) God's providence suffereth his children to be most

afflicted, when relief is near at hand. *Theod. q. 13. in Exod.*

23 For since the time that I entered in to Pharao to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

CHAPTER VI.

God revealing himself more to Moyses than he had done to former Patriarchs, 6. commandeth him to tell the children of Israel, that he seeing their miseries will deliver them from Aegypt, and give them possession of Chanaan. 14. The genealogies of Ruben, Simeon, and especially of Levi are recited, 26. to shew the origin of Moyses and Aaron.

And our Lord said to Moyses. Now thou shalt see what things I will do to Pharao: for by a mighty hand shall he dismiss them, and in a strong hand shall he cast them out of his land. 2 And our Lord spake to Moyses, saying: I am the Lord, 3 that appeared to Abraham, to Isaac, and to Jacob, as God Almighty: and my name (d) ADONAI I did not shew them.

(d) Adonai is not the name here uttered to Moyses, but is read in place of the unknown name.

4 And I made a covenant with them, to give them the Land of Chanaan, the land of their pilgrimage, wherein they were strangers. 5 And I have heard the groaning of the children of Israel, wherewith the Aegyptians have oppressed them: & I have remembered my covenant. 6 Therefore say to the children of Israel: I^ the Lord who will bring you forth out of the work-prison of the Aegyptians, and will deliver you from servitude: and redeem you in a high arm, and great judgments. 7 And I will take you to me for my people, and I will be your God: and you shall know that I am the Lord your God, that brought you forth out of the work-prison of the Aegyptians: 8 and brought you into the land, over which I lifted up my hand to give it to Abraham, Isaac, and Jacob: and I will give it you to possess: I^ the Lord. 9 Moyses then told all to the children of Israel: who did not hearken unto him, for anguish of spirit, and most painful work. 10 And our Lord spake to Moyses, saying: 11 Go in, and speak to Pharao the king of Aegypt, that he dismiss the children of Israel out of his land. 12 And Moyses answered before our Lord: Behold the children of Israel hear me not: and how will Pharao hear, especially whereas I am of uncircumcised lips? 13 And our Lord spake to Moyses and Aaron, and he gave them commandment unto the children of Israel, and unto Pharao the king of Aegypt, that they should bring forth the children of Israel out of the land of Aegypt. 14 These are Princes of their houses by their families. The sons of Ruben the first-begotten of Israel: Henoch and Phallu, Hesron and Charmi. 15 These are the kindreds of Ruben. The sons of Simeon: Iamuel and Jamin, and Ahod, and Jachin, and Soar, and Saul the sons of the Chananitess, these are the progenies of Simeon. 16 And these are the names of the sons of Levi by their kindreds: Gerson and Caath, and Merari. And (e) the years of the life of Levi were an hundred thirty seven.

(e) The years of Joseph dying first of Jacob's sons *Gen. 50.* and of Levi living longest, and none of the rest, are not without mystery, recorded in holy Scriptures. *Chronol. Hebr.*

17 The sons of Gerson: Lobni and Semi, by their kindreds. 18 The sons of Caath: Amram, and Isaar, and Hebron and Oziel. The years also of Caath's life, were an hundred thirty three. 19 The sons of Merari: Moholi and Musi, these be the kindreds of Levi by their families. 20 And Amram took to wife Iocabed (f) his [1] aunt by the father's side: who bare him Aaron & Moyses. And the years of Amram's life were an hundred thirty seven.

(f) See Num. 26. v. 59. [1] * *patruelem pro patrua, quae Latine non dicitur.*

21 The sons also of Isaar: Core, & Nepheg, & Zechri. 22 The sons also of Oziel: Mizael, & Elizaphan, & Sethri. 23 And Aaron took to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bare him Nadab, & Abiu, & Eleazar, & Ithamar. 24 The sons

also of Core: Aser, & Elcana, & Abiasaph, these be the kindreds of the Corites. 25 But Eleazar the son of Aaron took a wife of the daughters of Phutiel: who bare him Phinees. (g) These are the heads of the Levitical families by their kindreds.

(g) It pertained not to Moyses' present purpose, to prosecute the genealogies of Jacob's other sons, being come to the origin of the Priestly tribe in Levi the third son. *S. Aug. q. 15. in Exod.*

26 This is Aaron and Moyses, whom our Lord commanded that they should bring forth the children of Israel out of the land of Aegypt by their troops. 27 These are they that spake to Pharao the king of Aegypt, that they might bring forth the children of Israel out of Aegypt: this is Moyses, & Aaron, 28 in the day when our Lord spake to Moyses in the land of Aegypt. 29 And our Lord spake to Moyses, saying: I^ the Lord: speak to Pharao the king of Aegypt, all things which I speak to thee. 30 And Moyses said before our Lord: Lo I am of uncircumcised lips, how will Pharao hear me?

ANNOTATIONS. CHAP. VI.

3. *My name Adonai.]* Here and in many other places of holy Scripture in the Hebrew text is that name of God of four letters, which the Jews say is ineffable. Yet sure it is that Moyses heard it pronounced, and afterwards writ it as he did the rest in Hebrew letters (which are all consonants) without vowels. But the Rabbins that long after put points or vowels to all other words, put none to this. For all then read [1] *Adonai* in place thereof. And so the Latin, and all vulgar Catholic versions, keep the same word untranslated. The Septuagint in Greek translate ΚΥΡΙΟΣ, which in Latin is *Dominus*, in English *Lord*. So also all ancient Fathers, and (which is most of all) our Saviour, and his Apostles, alleging sentences of the old Testament [2], where this name is contained, still express it by words that signify *Lord*. Only certain late writers have framed a new word, by putting the points of *Adonai*, to the proper letters of this unknown name, which are, *Iod, He, Vau, He*, and so sound it *Iehovah* [3]: which was scarce heard of before an hundred years. As Bishop Genebrard, Cardinal Bellarmin, and F. Pererius prove, for that neither ancient Fathers [4], writing whole Treatises *de Divinis nominibus*, nor the elder Rabbins, nor later most learned Hebricians, as Rabbi Moyses, Aben Ezram, Lira, Paulus Burgensis, and others, never mention *Jehovah* amongst the Names or title of God.

[1] In place of the name of God counted ineffable, is commonly read *Adonai*.

[2] *Mat. 4. v. 7, 10. Rom. 15. v. 11.*

[3] *Iehovah* is not the right name of God.

[4] *S. Dionyse. S. Hierom. Theodoret. Damascen.*

CHAPTER VII.

Moyses being constituted as God of Pharao, and Aaron as the Prophet of Moyses they declare God's commandment to Pharao; 10. turn the rod into a serpent; 17. and the water into blood, which is the first plague. 22. The Magicians do the like by enchantment, and Pharao's heart is indurate.

And our Lord said to Moyses: Behold I have appointed thee the God of Pharao: and Aaron thy brother shall be (a) thy prophet.

(a) Aaron also was the Prophet of God, but subordinate under Moyses, and over Pharao. *S. Aug. q. 17. in Exod.*

2 Thou shalt speak to him all things that I command thee: and he shall speak to Pharao that he dismiss the children of Israel out of his land. 3 But I will indurate his heart, and will multiply my signs and wonders in the Land of Aegypt, 4 and he will not hear you: and I will put in my hand upon Aegypt, and will bring forth my army and people the children of Israel out of the Land of Aegypt, by very great judgments. 5 And the Aegyptians shall know that I am the Lord, which have

stretched forth my hand upon Aegypt, and have brought forth the children of Israel out of the midst of them. 6 Therefore Moyses and Aaron did as our Lord had commanded: so did they. 7 And Moyses was eighty years old, and Aaron eighty three, when they spake to Pharao. 8 And our Lord said to Moyses and Aaron: 9 When Pharao shall say unto you, Shew signs, thou shalt say to Aaron: Take thy rod, and cast it before Pharao, and it shall be turned into a serpent. 10 Therefore Moyses and Aaron going in unto Pharao, did as our Lord had commanded. And Aaron took the rod before Pharao and his servants, the which was turned into a serpent. 11 And Pharao called (b) the wise men and the enchanters: and they also by Aegyptian enchantments and certain secrecies did in like manner.

(b) Iannes and Membres *2. Tim. 3.* known by tradition.

12 And every one did cast forth their rods, the which were turned into dragons: but Aaron's rod devoured their rods. 13 And Pharao's heart was indurate, and he heard them not, as our Lord had commanded. 14 And our Lord said to Moyses: Pharao's heart is aggravated, he will not dismiss the people. 15 Go to him in the morning, behold he will go forth to the waters: and thou shalt stand to meet him upon the bank of the river: and the rod that was turned into a dragon, thou shalt take in thy hand. 16 And thou shalt say to him: The Lord God of the Hebrews sent me to thee, saying: Dismiss my people to sacrifice unto me in the desert: and until this present (c) thou wouldst not hear.

(c) Induration of heart (saith S. Bernard) is neither cut with remorse, nor softened, with pity, nor moved with prayers, nor yieldeth to threats: yea is more hardened by punishments. *li. 1. de consid. ad Eugen.*

17 This therefore saith our Lord: In this thou shalt know that I am the Lord: behold I will strike with the rod that is in my hand, the water of the river, and it shall be turned into blood. 18 The fishes also, that are in the river, shall die, and the waters shall putrefy, and the Aegyptians shall be afflicted drinking the water of the river. 19 Our Lord also said to Moyses: Say unto Aaron, Take thy rod, and stretch forth thy hand upon the waters of Aegypt, and upon their floods, and rivers, and pools, and all the lakes of waters, that they may be turned into blood: and be there blood in all the Land of Aegypt, as well in the vessels of wood as of stone. 20 And Moyses and Aaron did as our Lord had commanded: and lifting up the rod he struck the water of the river before Pharao and his servants: (d) which was turned into blood.

(d) The first plague in water, in which the Aegyptians drowned the Hebrews' infants. *Theodoret. q. 19. in Exod.* the like *Ap. 16* Because the wicked spill the blood of God's Saints, he will give them blood to drink.

21 And the fishes that were in the river died, and the river putrefied, and the Aegyptians could not drink the water of the river, and there was blood in the whole land of Aegypt. 22 And the enchanters of the Aegyptians with their enchantments did in like manner and Pharao's heart was indurate, neither did he hear them, as our Lord had commanded. 23 And he turned away himself, and went into his house, neither did he yet set his heart to it this time also. 24 And all the Aegyptians digged round about the river for water to drink: for they could not drink of the water of the river. 25 And seven days were fully ended, after that our Lord struck the river.

ANNOTATIONS.
CHAP. VII.

[1] The name of God attributed to men.

[2] Judges called gods.

[3] Moyses the God

1. *The God of Pharao.]* [1] The name of God, which essentially is proper only to the three Divine Persons of the B. Trinity, and incommunicable to any creature (Sap. 14.) is nevertheless by similitude attributed in holy Scriptures to other persons. As (Exod. 22. v. 8.) Judges, or Princes, are called gods [2], for the eminent authority and power which they have from God. So Moyses was constituted the Judge and God of Pharao [3], not only to punish him for his obstinacy, and finally

to compel him to dismiss the Israelites out of Aegypt, but also to terrify him so in the mean time, that he being otherwise a mighty king, and extremely and often afflicted by Moyses, yet durst never lay violent hands upon him, lest himself and all his nation should presently have been destroyed. As S. Hilary *(lib. 7. de Trinitate)* & S. Gregory *(ho. 8.* in *Ezech.)* note upon this place. Likewise Priests are called gods [4] *(Exod. 22. v. 28.)* for their sacred function, pertaining to Religion and Service of God. Prophets also are called *videntes, Seers* [5] *(1. Reg. 9.)* because by participation of divine knowledge, they see sometimes the secrets of other men's hearts, things supernatural, and future contingent, though properly and naturally only God Almighty is *Scrutator cordis, the searcher of the heart*, and knoweth all things *(Sap. 1.)* Again S. Peter saith *(2. Epist. c. 1.)* that *just men are made partakers of divine nature*. Which is rather more than to participate in name. All which titles rightly pertained to Moyses, being in life Holy, in knowledge, a Prophet, in function a [6][7] Priest, and in power a Prince. In the same sense of participation Saints are called our Mediators, Advocates, Redeemers, Deliverers, and the like.

of Pharao.

[4] Priests called gods.

[5] Other titles of God given to men.

[6] Moyses a Holy Prophet, Priest, and Prince.

[7] *Psal. 98. v. 6.*

3. *I will indurate.]* According to our purpose mentioned in the Annotations upon the 9. chap. to the Romans, we shall here recite the sum of S. Augustine's doctrine *(Ser. 88. de tempore)* touching the hard question: How God did indurate Pharao's heart. And withal we shall briefly explicate, according to the doctrine of the same, & other most learned Fathers of the Church, the true sense of this and like places, by which Zuinglius, Calvin, Beza, and other Sectaries [1], would prove that God not only permitteth, but also commandeth, inclineth, enforceth, and compelleth men to do that which is sin: yea that God is the author, internal mover, & enforcer, that man transgresseth; though they deny that God sinneth, or is cause of the malice of sin. For example, Zuinglius [2] *(Ser. de providentia Dei, ca. 5)* saith: *Numen ipsum auctor est eius, quod nobis est iniustitia, illi vero nullatenus est. The divine power itself is author of that thing, which to us is injustice, but to him in nowise is*. And a little after, *Cum igitur Angelum transgressorem facit, & hominem, ipse tamen transgressor non constituitur. When therefore God maketh Angel, and man transgressor, yet himself is not made a transgressor*. Cha. 6. *Unum igitur atque idem facinus, puta adulterium aut homicidium, quantum Dei est auctoris, motoris, impulsoris, opus est, crimen non est: quantum hominis est, crimen ac scelus est*. Therefore the selfsame act, as adultery or manslaughter, as it is of God *the author, mover, enforcer*, is a work, is not a crime: but as it is of man, is a crime, & a wicked act. [3] Calvin *(li. 8. Instit. c. 17. para. 11.)* affirmeth that the devil, & the whole band of the wicked cannot conceive, nor endeavour, nor do any mischief, *nisi quantum Deus permiserit, imo nisi quantum ille mandarit. But so* far as God permitteth (which all Catholics firmly believe) *nay but so far as he commandeth*: which all Catholics abhor and detest. Likewise *(li. 2. c. 4. para. 4.)* alleging God's words, saying *he had aggravated, and hardened Pharao's heart*, affirmeth, that which God did more, besides not mollifying his heart, was, *quod obstinatione pectus eius obfirmandum Satanae mandavit, that he committed his heart to Satan to be obdurated with obstinacy*: making God the author, and Satan only the minister of hardening Pharao's heart. [4] Beza following this race *(in Respon. ad Castallionem, Aphorismo 22.)* saith, God so *worketh* by evil instruments, that he doth not only suffer them to work, nor only moderateth the event, *set etiam ut excitet, impellat, moveat, regat, atque adeo (quod omnium est maximum) etiam creet, ut per illa agat quod constituit*: but also stirreth them up, driveth them forward, moveth them, ruleth them, and (which is most of all) even createth them, that by them he may *work* that which he appointed. *All which* (saith he) *God doth rightly, and without any injustice*. So indeed these men say, when they are pressed with the blasphemous absurdity, that they make God author and cause of sin, which necessarily and evidently followeth of their doctrine. [5] For by the very light of nature it is clear, that the commander or enforcer is author of that evil which another doth by his commandment or enforcement, and by all law of nature and nations, divine and human, is condemned as culpable and guilty of the fault, which the

[1] Protestants hold God to be the cause that men do sin, yet not the cause of sin.

[2] Zuinglius' doctrine.

[3] Calvin's doctrine.

[4] Beza's doctrine.

[5] By their doctrine it necessarily followeth, that God should be author of sin.

other committeth: but these Ministers say (in the places above cited) *God commandeth, enforceth* and *worketh* all that a sinner doth: Ergo, God by this doctrine must be author, culpable, and guilty of sin. Which is so blasphemous, and horrible to Christian ears, that they dare not say it in express terms.

[1] The state of the controversy.

[2] S. Augustin's doctrine ser. 88. de temp.

[3] God forsaketh not, till he be forsaken.

[4] *Eze. 33.*

[5] *Pro. 18.*

[6] God by not punishing permitted Pharao to indurate himself.

[7] And that for his former sins.

[8] *Heb. 12.*

[9] *Apoc. 3.*

[10] *Prov. 8.*

[11] In absence of grace sin obdurateth.

Seeing then God is said to have indurated Pharao's heart, and all confess that induration of heart is a most grievous sin, the controversy is: [1] Whether God commanded, enforced, and wrought the induration in Pharao's heart, or only permitted it? Or what else God did to Pharao, whereby his heart was indurate; and finally by whom it was properly indurate, by God, or by Pharao himself? All which S. Augustine explicateth [2], laying first this ground (which every one is faithfully and firmly to believe) that God never forsaketh any man, before he be first forsaken by the same man [3]: yea God also long expecteth, that a sinner which much and often offendeth, *convert and live* [4]. But when the sinner abideth long in his wickedness, of the multitude of sins riseth desperation, of desperation is engendered obduration. *For when the impious is come to the depth of sins, he contemneth* [5]. Obduration therefore cometh not of God's power compelling, but is engendered by God's remissness or indulgence, and so not divine power, but divine patience did harden Pharao's heart. How often soever therefore our Lord saith: *I will indurate the heart of Pharao*, he would nothing else to be understood, but I will suspend my plagues and punishments, whereby I will permit him through mine indulgence to be obdurate against me [6]. Perhaps some will ask, why did God by sparing him let him be indurate? Why did God take from him his wholesome punishment? I answer securely: this was done, because Pharao, for the huge heap of his sins [7], deserved not as a child to be corrected unto amendment, but as an enemy was suffered to be indurate. For of them, whom God's mercy suffereth not to be indurate, it is written: [8] *God scourgeth every child whom he receiveth*. And in another place: [9] *Whom I love I correct and chastise*. Again: [10] *Whom God loveth he chastiseth*. Let no man therefore with Pagans and Manichees presume to reprehend or blame God's justice, but certainly believe, that not God's violence made Pharao indurate, but his own wickedness, and his untamed pride against God's precepts. Again, what else is it to say, *I will indurate his heart*, but when my grace is absent from him, his own wickedness will obdurate him? [11]

[1] God's grace in the obstinate, like the heat of the sun in cold water.

[2] As a father for not punishing is said to spoil, so God to indurate.

[3] All the wicked may justly be damned: but some are justified & saved.

[4] God never willeth but only suffereth sin.

[5] *Deut. 32.*

[6] *Psal. 5.*

[7] *Rom. 9.*

[8] Pharao abusing

To know this by example: water is congealed with vehement cold; but the heat of the sun coming upon it, is resolved, and the sun departing, it freezeth again. [1] In like manner by the laziness of sinners, charity waxeth cold, & they are hardened as ice: but when the heat of God's mercy cometh upon them, they are again softened. So Pharao without pity or compassion afflicting the Hebrews, became as hard as ice, but God's hand touching him with afflictions, he made humble supplication, that Moyses and Aaron would pray to God for him, promising what they demanded: again, when the plagues were removed, he was more indurate against God and his people, than before. Whereby we see, God's gentleness, indulgence, and sparing of Pharao, not his rigour, not his will or set purpose, but his permission, and Pharao's own willful malice hardened his heart, and brought him to obstinate contempt of God's commandments. And therefore God did only indurate him, in that common phrase of speaking, [2] as a father, or a master having brought up his child or servant delicately, and not sufficiently punished his frequent faults, whereby he becometh worse and worse, desperate and obdurate, at last the father or master sayeth: I have made thee thus bad as thou art, I by sparing thee and suffering thee to have thine own pleasure, have nourished thy perverseness, and carelessness: yet he sayeth not this, as though by his will and intention, but by his goodness and gentleness the man became so wicked. it may here be demanded again; why did not our Lord so mercifully punish Pharao, as wholly to reclaim him, for it seemeth that had been greatest mercy; [3] and God dealeth so with some, why doth he not with all, that all

might be saved? First it is most justly and rightly ascribed to their iniquity, which deserve to be indurate: again why this sinner is reclaimed, and not another of the same ill deserts, is to be referred to God's inscrutable judgements, which are often secret, never unjust. [4] Let it therefore suffice piously and humbly to believe, that as Moyses testifieth, [5] *God is faithful and without any iniquity, just and right*: and as the royal Prophet also professeth, [6] *Thou art not a God that wilt iniquity*, and as the Apostle teacheth, [7] *there is no iniquity with God*. By all which and some more to the same effect (which we omit) S. Augustine concludeth again, that properly Pharao hardened his own heart [8], God only by bestowing benefits upon him, which he abused, and not plaguing him so much, as he deserved, but letting him live, and reign, and persecute the Church for the time, until he and all his army were in the midst of the sea. [9] Whither (as the same learned father noteth (ser. 89.) their own desperate boldness drew them, vain fury through their own madness provoking them to go so far, where God not working, but only ceasing to continue his miracle, the waters returning to their own nature, and meeting together involved and drowned them all.

God's benefits hardened his own heart.

[9] And willfully perished.

[1] Other like expositions the same learned father hath in other places. As, q. 18. *super Exodum*, he teacheth that Pharao being already so wicked through his own fault, other things were done to him and his people, which partly were to the correction of others, and might have been to his, but he abusing all, became worse & worse, by God's suffering and dispensation, *not only for his just, but evidently just punishment. Li. 5. cont. Iulian c. 3.* touching the ground of tentation he allegeth the Apostle saying: [2] *Every one is tempted of his own concupiscence, abstracted and allured*: but touching one kind of God's punishing some, that are overwhelmed in obstinate sins [3], he allegeth the saying of another Apostle: [4] *God hath delivered them into passions of ignominy, and into a reprobate sense, to do those things that are not convenient*, for *God delivereth them* (saith he) *conveniently*: that the same sins are made both punishments of sins past, and are deserts of punishments to come. Yet he maketh not the wills evil, but useth the evil as he will, who cannot will any thing unjustly. Again, q. 24. It appeareth (saith he) that the causes of induration of Pharao's heart, were not only for that his Enchanters did like things (to those which Moyses and Aaron did) but the very patience of God [5], by which he spared him. God's patience according to men's hearts is profitable to some to repentance, to some unprofitable to resist God, & persist in evil; yet not of it-self unprofitable, but through the evil heart.

[1] Other places of S. Augustine.

[2] *Iaco. 1.*

[3] God's justice made evident when sins are more notorious.

[4] *Rom. 5.*

[5] God's patience of it-self profitable, by evil hearts made unprofitable.

Briefly. *q. 36. I have hardened Pharao's heart*, that is, I have been patient over him and his servants. *Epist.* 105. God doth not indurate by imparting malice, but by not imparting mercy (or grace.) *Li. de Proedest. & Grat. c. 4.* God is said to indurate him, [1] whom he will not mollify. So, to make him blind whom he will not illuminate. So also to repel him, whom he will not call. And c. 6. what is that to say: *I will indurate his heart* [2], but I will not mollify it? *cap. 14.* it ought to have availed Pharao to salvation, that God's patience deferring his just and deserved punishment, multiplied upon him frequent stripes of miracles, *or miraculous punishments. Cap 15.* [3] Did not Nabuchodonosor repent being punished after innumerable impieties, and recovered the kingdom which he had lost? But Pharao by punishment became more obdurate, and perished. Both were men, both kings, both persecutors of God's people. both gently admonished by punishments. What then made their ends diverse, but that the one feeling God's hand mourned in remembrance of his own iniquity, the other by his freewill fought against God's most merciful verity?

[1] Not doing called sometimes doing the contrary.

[2] *Miraculorum verbera crebra densabat.*

[3] Freewill the cause of diverse ends in Pharao and Nabucodonosor.

Neither is this the doctrine of S. Augustine alone, [1] but of other Doctors also. [2] Origen *(li. 3. Periarch. c. de. Libert. arbitrij)* sayeth, the Scripture sheweth manifestly, that Pharao was indurate by his own will. For so God said to him: *Thou wouldest not: If thou wilt not dismiss Israel.* [3]

[1] Other ancient Doctors teach the same.

[2] Origen.
[3] *Exo. 4. 8.*

[1] S. Basil.
[2] Chrysostome.
[3] Damascene.
[4] *Isa. 6. Rom. 11. v. 8.*
[5] Hierome.
[6] Theodoret.

[1] S. Basil. *(Orat. quod Deus non sit auctor malorum)* sayeth, God beginning with less scourges, proceeded with greater and greater to plague Pharao, but did not mollify him being obstinate, neither yet did punish him with death, until he drowned himself, when he presumed through pride, to pass the same way, by which the just went, supposing the red sea would be passable to him, as it was to the people of God. [2] S. Chrysostom *(ho. 67. in Ioan)* God is said in holy Scripture to have indurate some, and delivered some into reprobate sense, not for that these things are done by God (coming indeed to man's own proper malice) but because God justly leaving men, these things happen to them. And *(in cap. 1. Rom.) He delivered* (into reprobate sense) in nothing else, but *he permitted.* [3] S. Damascen *(li. 4. ca. 20. de fide orthodoxa)*. It is the manner of holy Scripture to call the permission of God his act. As, *He hath given them the spirit of compunction; eyes, that they may not see: and ears that they may not hear* [4], and the like; all which are to be understood not as proceeding of God's action, but as of God's permission, to wit, for man's free power of working. [5] S. Hierom. *(Epist. 150. resp. ad q. 10.)* Not God's patience is to be accused, but their hardness who abuse God's goodness to their own perdition. [6] Theodoret. *(q. 17. in Exod.)* It is to be noted, that if Pharao had been evil by nature, he had never changed his mind. And (after diverse mutations recited, how sometimes he would dismiss Israel, other times he would not) all these (saith he) Moyses recorded to teach us, that neither Pharao was of perverse nature, neither did our Lord God make his mind hard and rebellious. For he that now inclineth to this part, now to that, plainly sheweth freewill of the mind.

[1] Gregory the Great.
[2] Isidorus.

[1] S. Gregory *(li. 11. ca. 8. Moral.)* God is said to indurate by his justice, when he doth not mollify a reprobate heart. And *(li. 31. c. 11.)* Our Lord is said to have indurated Pharao's heart, not that he brought the hardness itself, but for that his deserts so requiring, he did not mollify it, with sensibility of fear infused from above. [2] S. Isidorus *(li. 2. ca. 19. de summon bono.)* Sin is permitted for punishment of sin, when a sinner, for his desert forsaken of God, goeth into another worse sin.

[1] The act of induration attributed to Pharao himself in diverse places.
[2] *Bible. 1552. 1577. 1603.*
[3] How it is said, God cast Pharao into the sea, when himself ran in willfully.
[4] *Ser. 89.*
[5] Not God but man the cause of sin: proved by other scriptures.

Finally conference of holy Scriptures, as in other hard places, so in this, giveth light for better understanding thereof. For diverse places do not only shew that in all these resistance, mutations of mind, and obstinacy of heart, Pharao was never deprived of freewill, as the Doctors before cited do note, [1] but also expressly attribute the act of induration to himself. Cha. 8. v. 15. *Pharao seeing that rest was given, he hardened his own heart.* V. 32. where the Latin readeth in the passive voice, *ingravatum est cor Pharaonis, Pharao's heart was hardened*, which is more obscure, the Hebrew sayeth actively, & the protestants so translate [2], *Pharao hardened his hart this time also.* Likewise cha. 9. v. 7. the Hebrew sayeth, *Pharao's heart hardened itself.* Also v. 35. *He hardened his own heart, he and his servants.* Cha. 13. v. 15. *When Pharao had indurated himself.* And, 1. Reg 6. v. 6. *Why do you harden your hearts, as Aegypt and Pharao hardened their heart?* All which are reconciled with the other texts, that say *God indurated Pharao's heart*, understanding that phrase in like sense to this. (cha. 15. v. 4.) [3] *God hath cast Pharao his chariots, and his army into the sea.* Where God only permitted, and no way forced Pharao and his army, to follow the Hebrews between the walls of water. As before is here noted out of S. Basil, and S. Augustine [4], and the text itself maketh it evident. Again many other places confirm, [5] that not God, but the sinner's own willfulness, is the proper cause of his sin. *Job. 24. v. 23.* God hath given him place for penance, and he abuseth it unto pride. *Eccle. 8. v. 11.* Because sentence is not quickly pronounced against the evil, the children of men commit evils without all fear. *Osee. 13. v. 9.* Perdition is thine, o Israel,

only in me thy help. *Rom. 2. v. 4.* The benignity of God bringeth thee to penance: but according to thy hardness, and impenitent heart, thou heapest to thyself wrath. *Ephes. 4. v. 19.* Gentiles have given up themselves to impudicity *(or wantonness.)* And many like places shew, that God is not the mover, author, nor forcer of any thing, as it is sin: but man himself is the author by willfully consenting to tentations of the devil, the flesh, and the world, and by abusing God's benefits, and resisting his grace.

11. *They also.]* [1][2] True miracles being above the course of all created nature, cannot be wrought but by the power of God; who is truth itself, and cannot give testimony to untruth, and therefore they certainly prove that to be true, for which they are done. [3][4] Other strange things done by enchanters, false prophets, and devils, are not indeed true miracles; but either sleights, by quickness and nimbleness of hand, called legier-demain, conveying one thing away and bringing another; or false representations deceiving the senses, and imaginations of men, by making things seem to be that they are not; or else are wrought by applying natural causes known to some, especially to devils; who also by their natural force can do great things, when God permitteth them. And so *by enchantments and certain secrecies*, these sorcerers either conveyed away the rods and water, and brought dragons and blood in their place, and more frogs from other places, or else by the devils using natural agents turned rods into serpents, water into blood, and other matter into frogs: all which might be done naturally in longer time, and by the devil in short time. [5] But many things are wholly above the devil's power: as to destroy the world: to change the general order thereof: to create of nothing: to raise the dead to life: to give sight to the born blind; and the like, which are only in God's power. In things also devils naturally can do, they are much restrained [6] by God's goodness, lest they should deceive or hurt mankind at their pleasure. So these Enchanters failed in the fourth attempt, not able to make more sciniphs, nor any more such prodigies; and were only permitted to produce such serpents as were devoured by Aaron's serpent; and to change water into blood; and to increase the number of frogs, for the greater plague, and no profit of the Aegyptians. Neither could they remove any plague. Nay themselves were so plagued with boyles, that for pain, or for shame, they could not stand before Moyses.

[1] True miracles do certainly prove the truth.

[2] *Mar. 16 v. 20. Heb. 2. v. 4.*

[3] Some strange things done by sleight, by deceit of senses, and by course of nature, especially by devils.

[4] *S. Aug. li. 18. c. 18. civit.*

[5] Many things above the devil's natural power.

[6] The devil's power is much restrained.

[1] It is further to be observed, that whensoever any have attempted to work miracles to prove false doctrine, they have failed, and by God's providence been confounded. As when Baal's false Prophets [2], crying to their false gods from morning till noon, could not bring fire for their sacrifice: and yet the devil brought fire to burn Job's sheep and servants [3]: God permitting the one, and not the other. [4] God also for a time suffered Simon Magus to make shew of miracles, and at last (as Egesippus *li. 3. de excid. Hierosol. c. 2.* and many others testify) to fly into the air, as though he would have ascended into heaven, but S. Peter praying to God, the Magician, notwithstanding his wings wherewith he presumed to fly, fell down and broke his legs, that he could not go. To omit many examples, Gregorius Turonensis *li. 2. hist. Franc. c. 3.* witnesseth, that one [5] Cyrola an Arian Patriarch, pretending to obtain of God sight to a man, that feigned himself blind, the man was presently blind indeed, and exclaiming cried: Take here thy money which thou gavest me to deceive the world, restore me my sight which I had even now, and by thy persuasion, and for this money, I feigned to want. It happened worse to one Bruley a poor man in Geneva, whom [6] Calvin with words and money persuaded to feign himself dead, and so pretending to raise him to life, the man was found dead indeed, and not he but his wife (having consented to the device) lamented in earnest, inveighing against that false Apostle, calling him a secret thief, and a wicked murderer, that had killed her husband. So writeth M. Jerome Bolseck *in vita Calvini*. And besides the woman's unexpected out-cry, and asseveration that her husband was

[1] False Prophets ever fail, when they pretend by miracles to prove their doctrine.

[2] *3. Reg. 19.*

[3] *Iob. 1.*

[4] Simon Magus confounded.

[5] Cyrola an Arian Bishop detected.

[6] Calvin's attempt misproved and he defamed.

not dead before, but that through Calvin's persuasions and promises to relieve them with alms, they so feigned, all Geneva did know that Calvin endeavoured to raise the man, and could not. These and many others have attempted and could do nothing, but against themselves.

All the danger is when indeed wonders are done that may seem to be miracles. Against such therefore God's providence [1] more particularly assisteth his servants diverse ways. [2] First, he warneth all to stand fast when such tentations happen. Deut. 13. If there rise among you a Prophet, or one that saith he hath seen a dream, and foretelleth a sign, and a wonder, and it cometh to pass which he spake, and he say to thee: Let us go & follow strange gods, whom thou knowest not, and let us serve them, thou shalt not hear the words of that Prophet, or dreamer. In like manner our Saviour foretelling that false Christs, & false-Prophets, shall by great signs & wonders seduce many, warneth all saying [3]: Lo I have foretold you. If therefore they shall say unto you: He is in the desert, go not out. Behold in the closets, believe it not. [4] Secondly, God suffered not the Enchanters of Aegypt, nor Simon Magus long: and for the elect, the days of Antichrist's dangerous persecution shall be shortened. [5] Thirdly, holy Scripture so describeth Antichrist, as his acts, as when he cometh he may be sooner known. Our Saviour saith: The Jews will receive him. S. Paul calleth him *the man of sin* [6], importing one singular man, and the same replete with all wickedness, *extolled above all that is called God, or is worshipped.* [7] Neither worshipping true God, nor other false god above himself. [8] He shall be deadly wounded and cured. Not only he shall shew strange wonders, but also one of his Prophets shall bring fire from the firmament, & his image shall speak. [9] Fourthly, as our Lord gave power and authority to his great Prophet Moyses against the Aegyptian Enchanters, in the end of the law of nature, before the written law, and to his first chief Vicar S. Peter, in the beginning of the law of grace, to control & confound Simon Magus: so he will send his two reserved great Prophets Enoch and Elias near the end of the world, to resist Antichrist, and to teach, testify, and confirm with their blood the doctrine of Christ. For they shall be slain [10], and rise again after three days, and ascend into heaven. Then Antichrist holding himself most secure, shall suddenly be destroyed [11]. *2. Thes. 2.* [12]

[1] God's providence in most danger.

[2] 1. His special warning not to credit preachers of a new Religion, though they pretend to be Prophets, or to work wonders.

[3] *Mat. 24.*

[4] 2. Most dangerous seducers reign but short time.

[5] 3. Notes to know Antichrist.

[6] *Ioan 5.*

[7] *2. Thes. 2.*

[8] *Apo. 13*

[9] 4. Against most dangerous assaults God sendeth most forcible resistance.

[10] *Apoc. 11.*

[11] *Apoc. 20.*

[12] See Annot. Gen. 5.

CHAPTER VIII.

The second plague is of frogs. 7. The enchanters make the like. 8. Pharao promiseth to let the Israelites go and sacrifice, so the frogs be taken away. 13. Which being done he breaketh promise. 16. The third plague is of sciniphs, 18. which the enchanters cannot make. 21. The fourth is of flies. 29. Pharao again promiseth to dismiss the people of God, but doth it not.

Our Lord also said to Moyses: Go in to Pharao, and thou shalt say unto him: This saith the Lord: Dismiss my people for to sacrifice unto me. 2 but (a) if thou wilt not dismiss them, behold I will strike all thy coasts with frogs.

(a) If Pharao had not free-will threatening of punishment were unjust. *Origen. li. 3. Periar. c. de lib. arbitr.*
He that cannot do otherwise doth not sin, as both learned and unlearned confess. *S. Aug. de vera Relig. c. 14.*

3 And the river shall bubble with frogs, which shall come up, and enter into thy house, and thy bed-chamber, and upon thy bed, and into the houses of thy servants, and unto thy people, and into thy ovens, and into the remains of thy meats: 4 and unto thee, and to thy people, and to all thy servants shall the frogs enter. 5 And our Lord said to Moyses: Say unto Aaron, Stretch forth thy hand upon the floods, and upon the rivers and the pools, and bring forth (b) frogs upon the Land of Aegypt.

(b) The 2. plague, Multitude of frogs.

6 And Aaron stretched forth his hand upon the waters of Aegypt, and the frogs came up, and covered the Land of Aegypt. 7 And the enchanters also by their enchantments did in like manner, and they brought forth frogs upon the Land of Aegypt. 8 And Pharao called Moyses and Aaron, and said to them: (c) Pray ye to the Lord to take away the frogs from me & from my people and I will dismiss the people to sacrifice unto the Lord.

(c) The Enchanters could bring more frogs, but not take these away.

9 And Moyses said to Pharao: Appoint me when I shall pray for thee, and for thy servants, and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people, and may remain only in the river. 10 Who answered: Tomorrow. But he said: According to thy word will I do; that thou mayst know that there is not the like to the Lord our God. 11 And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people: and shall remain only in the river. 12 And Moyses and Aaron went forth from Pharao: and Moyses cried to our Lord for the promise, concerning the frogs, which he had agreed to Pharao. 13 And our Lord did according to the word of Moyses: and the frogs died out of the houses, and out of the villages, and out of the fields: 14 and they gathered them together into huge heaps, and the earth did rot. 15 And Pharao seeing that rest was given (d) he hardened his own heart; and heard them not, as our Lord had commanded.

(d) Pharao's induration ascribed to himself.

16 And our Lord said to Moyses: Speak to Aaron: Stretch forth thy rod, and strike the dust of the earth: and be there (e) sciniphs in the whole Land of Aegypt.

(e) The 3. plague sciniphs, small flying beasts, especially molesting men's eyes. *Philo. l. 1. de vita Moysi.*

17 And they did so. And Aaron stretched forth his hand, holding the rod: and he struck the dust of the earth, and there were made sciniphs on men and on beasts: all the dust of the earth was turned into sciniphs through the whole Land of Aegypt. 18 And the enchanters with their enchantments practised in like manner to bring forth sciniphs, and (f) they could not: and there were sciniphs as well on men as on beasts.

(f) The devil's power limited by God. *Iob 1. 2.*

19 And the enchanters said to Pharao: (g) This is the finger of God. And Pharao's heart was indurate, and he heard them not as our Lord had commanded.

(g) The enchanters convinced in their understanding, confessed the power of God, but not changed in affection, persisted in malice against the truth.

20 Our Lord also said to Moyses: Arise early, and stand before Pharao: for he will go forth to the waters: & thou shalt say to him: This saith our Lord: Dismiss my people to sacrifice unto me. 21 And if thou wilt not dismiss them, behold I will send in upon thee & upon thy servants, & upon thy people, and upon thy houses all kind of (h) flies: and the houses of Aegypt shall be filled with flies of diverse kinds, and the whole land wherein they shall be.

(h) The 4. plague, Aboundance of all sorts of flies.

22 And I will make the Land of Gessen marvelous in that day, wherein my people is, so that flies shall not be there: & thou shalt know that I am the Lord in the midst of the earth. 23 And I will put a division between my people & thy people: tomorrow shall this sign be. 24 And our Lord did so. And there came a very grievous fly into the houses of Pharao & of his servants, & into all the Land of Aegypt: & the Land was corrupted by such kind of flies. 25 And Pharao called Moyses & Aaron, and said to them. Go and sacrifice to your God in this land. 26 And Moyses said: It cannot so be done: for if we shall offer the abominations of the Aegyptians to the Lord our God, and (i) we kill those things which the Aegyptians do worship before them, they will beat us down with stones.

(i) Aegyptian worshipping beasts thought it intolerable abomination to kill, or eat, or burn them in sacrifice. *Gen. 43. v. 32. 46. v. 34.*

27 We will go forth three days' journey into the wilderness: and we will sacrifice unto the Lord our God, as he hath commanded us. 28 And Pharao said: I will dismiss you to sacrifice to the Lord your God in

the desert: but go no farther: pray for me. 29 And Moyses said: Being gone forth from thee, I will pray to our Lord: and the fly shall depart from Pharao, and from his servants, and from his people tomorrow: but deceive no more so, that thou wilt not dismiss the people to sacrifice unto our Lord. 30 And Moyses being gone forth from Pharao, prayed our Lord. 31 Who did according to his word: and he took away the flies from Pharao, and from his servants, and from his people: there was left not so much as one. 32 And Pharao's heart (k) was hardened, so that neither this time would he dismiss the people.

(k) In the Hebrew: *Pharao hardened his own heart, also this time.*

CHAPTER IX.

The fifth plague is pestilence amongst the Aegyptians' cattle. 8. The sixth boyles in men and beasts 18. The seventh, hail. 27. Pharao confessing God to be just, and himself and his people impious, promiseth again to dismiss the people, 34. but faileth to do it.

And our Lord said to Moyses: Go into Pharao, and speak to him: This saith our Lord, the God of the Hebrews: dismiss my people to sacrifice unto me. 2 And if thou refuse, and holdest them, 3 behold my hand shall be upon thy fields: and upon thy horses, and asses, and camels, and oxen, and sheep, (a) a very sore pestilence.

(a) The 5. plague, Pestilence amongst cattle.

4 And our Lord will make a marvel between the possessions of Israel and the possessions of the Aegyptians, that nothing at all perish of those things that pertain to the children of Israel. 5 And our Lord hath appointed a time, saying: Tomorrow will our Lord do this thing in the land. 6 Our Lord therefore did this thing the next day: and (b) all the beasts of the Aegyptians died, but of the beasts of the children of Israel nothing at all perished.

(b) Not all the beasts died, for some died in the 7. & 10. plagues, but all that died pertained to the Aegyptians.

7 And Pharao sent to see: neither was there any thing dead of that which Israel possessed. And Pharao's heart (c) was hardened, & he did not dismiss the people.

(c) In Hebr. *Vaijchbad leb Parhaoh. Pharao's heart hardened it-self.*

8 And our Lord said to Moyses and Aaron: Take your hands full of ashes out of the chimney, & let Moyses sprinkle it into the air before Pharao. 9 And be there dust upon all the Land of Aegypt: for there shall be in men, and beasts (d) boyles, and swelling bladders in the whole land of Aegypt.

(d) The 6. plague Boyles in men and beasts.

10 And they took ashes out of the chimney, and stood before Pharao, and Moyses sprinkled it into the air: and there were made boyles of swelling bladders in men and beasts. 11 (e) Neither could the enchanters stand before Moyses for boyles that were upon them, and in all the Land of Aegypt.

(e) Poor Enchanters, that could neither escape nor cure this plague.

12 And our Lord did indurate Pharao's heart, and he heard them not, as our Lord spake to Moyses. 13 And our Lord said to Moyses: In the morning arise, and stand before Pharao, and thou shalt say to him: This saith the Lord, the God of the Hebrews: Dismiss my people to sacrifice unto me. 14 Because this time I will send all my plagues upon thy heart, and upon thy servants, and upon thy people: that thou mayest know there is not the like to me in all the earth. 15 For now stretching forth my hand I will strike thee, and thy people with pestilence, and thou shalt perish from the earth. 16 And therefore (f) have I set thee, that in thee I may shew my might, & my name may be told in all the earth.[1]

(f) In Hebrew *I have made thee stand*, in the 70 and Chaldee paraphrasis *I have kept thee alive*. In the Latin *I have put or set thee*, that in thee, through thine own malice indurate, I may make known my power to mankind. *S. Aug.*

de Predest. & Grat. c. 6.[1] *Rom. 9.*

17 Dost thou yet hold back my people, and wilt thou not dismiss them? 18 Behold I will rain tomorrow this very hour (g) hail exceeding much: such as was not in Aegypt from the day that it was founded, until this present time.

(g) The 7. plague Terrible hail, thunders, and lightnings.

19 Send therefore now presently, and gather together thy cattle, and all things that thou hast in the field: for men and beasts, and all things that shall be found abroad, and not gathered together out of the fields, and the hail fall upon them, shall die. 20 He that feared the word of our Lord of Pharao's servants, made his servants to fly, and his beasts into houses: 21 But he that neglected the word of our Lord, let alone his servants, and his beasts in the fields. 22 And our Lord said to Moyses: Stretch forth thy hand towards heaven, that there may be hail in the whole Land of Aegypt upon men, and upon beasts, and upon every herb of the field in the Land of Aegypt. 23 And Moyses stretched forth his rod toward heaven, and our Lord gave thunders, and hail, and running lightnings on the land: and our Lord rained hail upon the Land of Aegypt. 24 And the hail and fire mixed together did drive: and it was of so great bigness as never before appeared in the whole Land of Aegypt since that nation was made. 25 And the hail smote in all the Land of Aegypt all things that were in the fields, from man even unto beast: and every herb of the field did the hail strike, and every tree of the country it did break. 26 Only in the Land of Gessen, where the children of Israel were, the hail fell not. 27 And Pharao sent, and called Moyses and Aaron, saying to them: I have sinned now also, the Lord is just: I and my people, impious. 28 Pray ye the Lord that the thunders may cease, and the hail: that I may dismiss you, and ye tarry not here any longer. 29 Moyses said: When I shall be gone forth out of the city, I will stretch forth my hands to our Lord, and the thunders shall cease, and the hail shall not be: that thou mayest know that the earth is our Lord's: 30 but I know that neither thou, nor thy servants do yet fear the Lord God.
31 The flax therefore, and the barley were hurt, because the barley came up green, & the flax now was bolled: 32 but the wheat, and other winter corn were not hurt, because they were lateward. 33 And Moyses going forth from Pharao out of the city, stretched forth his hands to our Lord: and the thunders and hail ceased, neither did there drop rain any more upon the earth. 34 And Pharao seeing that the rain and the hail and thunders were ceased, he increased his sin:
35 (h) and his heart was aggravated, and the heart of his servants, & indurate exceedingly: neither did he dismiss the children of Israel, as our Lord had commanded by the hand of Moyses.

(h) In Hebrew *Vaiach bed libbe hu vahabadaf. And he hardened his own heart, he & his servants.*

CHAPTER X.

The eighth plague, of locusts. 21. The ninth darkness. Pharao yieldeth that all men and children should go to the desert, but not the cattle. 28. At last commandeth Moyses to come no more in his sight, which Moyses foretelleth shall so be.

And our Lord said to Moyses: Go in to Pharao: for (a) I have indurate his heart, and the heart of his servants: that I may work these my signs in him,

(a) By God's patience over Pharao & his servants, in not destroying them, their wicked mind became more obstinate. *S. Aug. q. 30. & 36. in Exod.*

2 and thou mayst tell in the ears of thy son, and of thy nephews, how often I have broken the Aegyptians, & wrought my signs in them: and you may know that I am the Lord. 3 Moyses therefore and Aaron went in to Pharao, and said to him: Thus saith the Lord the God of the Hebrews: Till when wilt thou not be subject to me? Dismiss my people, to sacrifice unto me. 4 But if thou resist, and wilt not dismiss them: behold I will bring in tomorrow (b) the locust into thy coasts:

(b) The 8. plague, Innumerable locusts, little flying beasts with long hinder legs, that destroy grain, grass & fruit. *Plinius li. 11. c. 2. S. Greg. li. 31. c. 20. Moral*

5 which may cover the face of the earth, that nothing thereof appear, but that which the hail hath left may be eaten: for it shall gnaw all trees that spring in the fields. 6 And they shall fill thy houses, and the houses of thy servants, and of all the Aegyptians': such a number as thy fathers have not seen, nor grand-fathers, since they arose upon the earth, until this present day. And he turned himself away, and went forth from Pharao. 7 And Pharao's servants said to him: How long shall we endure this scandal? Dismiss the men to sacrifice to the Lord their God. Dost thou not see that Aegypt is undone? 8 And they called back Moyses & Aaron unto Pharao: who said to them: Go, sacrifice to the Lord your God: who are they that shall go? 9 Moyses said: With our young and old we will go, with our sons and daughters, with our sheep and herds: for it is the solemnity of the Lord our God. 10 And Pharao answered: So be the Lord with you, as I shall dismiss you, and your little ones: who doubteth but that (c) you intend very wickedly?

(c) Because God's servants may not temporize in religion, politics unjustly charge them to have bad intentions.

11 It shall not so be: but go ye men only, and sacrifice to the Lord: for this yourselves also desired. And immediately they were cast out from Pharao's sight. 12 And our Lord said to Moyses: Stretch forth thy hand upon the Land of Aegypt unto the locust, that it come upon it, and devour every herb that remained after the hail. 13 And Moyses stretched forth his rod upon the Land of Aegypt: and our Lord brought in a burning wind all that day & night: and when it was morning, the burning wind raised the locusts: 14 which came up over the whole Land of Aegypt: and sat in all the coasts of the Aegyptians innumerable, the like as had not been before that time, nor shall be afterward. 15 And they covered the whole face of the earth, wasting all things. Therefore the grass of the earth was devoured, and what fruits soever on the trees, which the hail had left: there was also nothing at all left that was green in the trees, and in the herbs of the earth, in all Aegypt. 16 For the which cause Pharao in haste called Moyses and Aaron, and said to them: I have sinned against the Lord your God, and against you. 17 But now forgive me my sin this time also, and pray to the Lord your God, that he take away from me this death. 18 And Moyses going forth from Pharao's sight, prayed to our Lord: 19 who made a very vehement wind to blow from the west, and taking the locusts it threw them into the Red sea: there remained not so much as one in all the coasts of Aegypt. 20 And our Lord did indurate Pharao's heart, neither did he dismiss the children of Israel. 21 And our Lord said to Moyses: Stretch forth thy hand toward heaven: and be there (d) darkness upon the Land of Aegypt so thick, that it be palpable.

(d) The 9. plague, Horrible darkness three days together.

22 And Moyses stretched forth his hand toward heaven: and there was made horrible darkness in the whole Land of Aegypt three days. 23 No man saw his brother, nor moved himself out of the place where he was: but wheresoever the children of Israel dwelt, there was light. 24 And Pharao called Moyses and Aaron, and said to them: Go sacrifice to the Lord: let your sheep only and herds remain, let your little ones go with you. 25 Moyses said: Hosts also & holocausts thou shalt give to us, which we may offer to the Lord our God. 26 All the flocks shall go with us: there (e) shall not a hoof remain of them; the which are necessary unto the service of the Lord our God: especially whereas we know not what must be offered till we come to the very place.

(e) God's people must be resolute in Religion.

27 And our Lord did indurate Pharao's heart, and he would not dismiss them. 28 And Pharao said to Moyses: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die. 29 Moyses answered: So shall it be as thou hast spoken, I will not see thy face any more.

CHAPTER XI.

God biddeth Moyses cause the people of Israel to borrow silver and gold vessels of the Aegyptians. 4. Foretelleth one other plague, the death of the first-born, 9. and that Pharao will still be obdurate.

And our Lord said to Moyses: yet with one plague more will I touch Pharao and Aegypt, and after this he shall dismiss you, and compel you to go forth. 2 Thou shalt say therefore to all the people, that every man ask of his friend & every woman of her neighbour vessels of silver and of gold. 3 And the Lord will give grace to his people in the sight of the Aegyptians. And Moyses was a very great man in the Land of Aegypt, in the sight of Pharao's servants, and of all the people. 4 And he said: This saith our Lord: At midnight I will enter into Aegypt: 5 and (a) every first-begotten in the Land of the Aegyptians shall die, from the first-begotten of Pharao who sitteth in his throne, even to the first-begotten of the handmaid that is at the mill, and all the first-begotten of beasts.

(a) The 10. plague, Death of the first-born in men and beasts of the Aegyptians.

6 And there shall be a great cry in the whole Land of Aegypt, such as neither hath been before, nor shall be afterwards. 7 But with all the children of Israel there shall not a dog mutter, from man even to beast: that you may know with how great a miracle our Lord doth divide the Aegyptians and Israel. 8 And all these thy servants shall come down to me, and shall adore me, saying: Go forth thou, and all the people that is under thee: after this we shall go forth. 9 And he departed from Pharao exceeding angry. And our Lord said to Moyses: Pharao will not hear you, that many signs may be done in the Land of Aegypt. 10 And Moyses and Aaron did all the wonders that are written, before Pharao. And our Lord (b) hardened Pharao's heart, neither did he dismiss the children of Israel out of his Land.

(b) As before c. 7. v. 3. c. 9. v. 16. c. 10. v. 1.

CHAPTER XII.

The manner of preparing and eating the Paschal lamb, sprinkling the doorposts with blood thereof: 15. eating no leavened bread seven days together. 29. The first-born of men and beasts among the Aegyptians are slain. 35. The Israelites go away spoiling Aegypt. 43. Incircumcised men may not eat the phase.

And [1] our Lord said to Moyses and Aaron in the Land of Aegypt:

[1] The Epistle in the office on good Friday. And the 9. prophecy before Mass on Easter eve.

2 This month shall be to you the beginning of months: it shall be the first in the months of the year. 3 Speak ye to the whole assembly of the children of Israel, and say to them: The tenth day of this month let every man take a lamb by their families and houses. 4 But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may suffice to the eating of the lamb. 5 And it shall be a lamb without spot, a male, of a year old: according also to which rite you shall take (a) a kid.

(a) Such as had not means to take a lamb, took a kid, using all the same Rites.

6 And you shall keep him until the fourteenth day of this month: and the whole multitude of the children of Israel shall (b) sacrifice him at even.

(b) Shachatu, *immolabunt, shall offer or sacrifice:* not only *kill*, as Protestants translate.

7 And they shall take of the blood thereof, and put upon both the posts, and on the upper door-posts of the houses, wherein they shall eat him. 8 And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. 9 You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire: the head with the feet and

entrails thereof you shall devour. 10 Neither shall there remain any thing of him until morning. If there be any thing left, you shall burn it with fire. 11 And thus you shall eat him: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat speedily: for it is the (c) Phase (that is the Passage) of the Lord.

(c) Passage in killing the first-born of Aegypt, and not of Israel. *S. Hiero. in Mat. 26.*

12 And I will pass through the Land of Aegypt that night, and will strike every first-begotten in the Land of Aegypt from man even unto beast: & (d) in all the gods of Aegypt I will do judgments, I^ the Lord.

(d) The idols of Aegypt were overthrown, as Dagon was in Azotum. *1. Reg. 5. S. Hier. Epist. ad Fabiol. ex tradit. Hebr.*

13 And the blood shall be unto you for a sign in the houses where you shall be: & I shall see the blood, & shall pass over you: neither shall there be among you a destroying plague when I shall strike the Land of Aegypt. 14 And you shall have this day for a monument: & you shall celebrate it solemn to the Lord in your generations with an everlasting observation. 15 Seven days shall you eat azymes: in the first day there shall be no leaven in your houses: whosoever shall eat leaven, that soul shall perish out of Israel, from the first day until the seventh day. 16 The first day shall be holy and solemn, and the seventh day with the like festivity shall be venerable: no work shall you do in them, except those things that pertain to eating. 17 And you shall observe the azymes: for in the self-same day I will bring forth your army out of the Land of Aegypt, and you shall keep this day unto your generations with a perpetual rite. 18 The first month, the fourteenth day of the month at even you shall eat (e) azymes until the one and twentieth day of the same month at even.

(e) Christ observing this precept, had no leavened bread at his last supper: and so instituted the Eucharist in unleavened.

19 Seven days there shall not be found leavened in your houses: he that shall eat leavened, his soul shall perish out of the assembly of Israel, as well of strangers as of them that are born in the land. 20 Nothing leavened shall you eat: in all your habitations you shall eat azymes. 21 And Moyses called all the Ancients of the children of Israel and said to them: Go take a lamb by your families, and sacrifice the Phase. 22 And (f) dip a bunch of hyssop in the blood that is at the door, and sprinkle the upper transom of the door therewith, and both the door cheeks: let none of you go out of the door of his house till morning.

(f) Sprinkling of blood with hyssop here & *Levit. 14. Num. 19.* prescribed, signifieth man's delivery by Christ's blood working in Baptism and other Sacraments. *Heb. 9.*

23 For our Lord will pass striking the Aegyptians: and when he shall see the blood on the upper sill, and on both the posts, he will pass over the door of the house, & not suffer the striker to enter your houses and to hurt. 24 Keep this thing as a law to thee and thy children for ever. 25 And When you are entered into the Land which our Lord will give you as he hath promised, you shall observe these ceremonies. 26 And when your children shall say to you: What is this religion? 27 You shall say to them: It is the victim of our Lord's passage, when he passed over the houses of the children of Israel in Aegypt striking the Aegyptians, and delivering our houses. And the people bowing themselves adored. 28 And the children of Israel going forth did as our Lord had commanded Moyses & Aaron. 29 And it came to pass at midnight, our Lord struck (g) every first-begotten in the Land of Aegypt, from the first-begotten of Pharao, who sat in his throne, unto the first-begotten of the captive woman that was in the prison, and every first-begotten of beasts.

(g) Punishment conform to their sin, for persecuting God's *first-begotten son Israel. Exod. 4. v. 22. Theodor. q. 22. in Exod.*

30 And Pharao arose in the night, & all his servants, & all Aegypt: & there arose a great cry in Aegypt: for neither was there a house wherein there lay not a dead one. 31 And Pharao calling Moyses & Aaron in the night, said: Arise & go forth from my people, you and the children of Israel: go, sacrifice to the Lord as you say. 32 Your sheep & herds take you as you demanded, and departing bless me. 33 And the

Aegyptians urged the people to go forth out of the land quickly, saying: We shall all die. 34 The people therefore took dough before it was leavened: and tying it in their cloaks, put it upon their shoulders. 35 And the children of Israel did as Moyses had commanded: & they asked of the Aegyptians vessels of silver and gold, and very much raiment. 36 And our Lord gave grace to the people before the Aegyptians that they did lend them: & (h) they spoiled the Aegyptians.

(h) Lawful spoil by the warrant of God, Lord of all.

37 And the children of Israel set forward from Ramesse into Socoth, almost six hundred thousand of foot men, beside little ones. 38 But also the common people of all sorts innumerable went up with them, sheep and herds and beasts of diverse kinds exceeding many. 39 And they baked the meal, which a little before they had taken out of Aegypt tempered: and made hearth cakes unleavened: for it could not be leavened, the Aegyptians urging them to depart, & not suffering them to make any tarriance: neither did they think upon preparing any meat. 40 And the dwelling of the children of Israel that they abode (i) in Aegypt, was four hundred thirty years.

(i) From the promise made to Abraham (Gen. 12. v. 7) and his first going into Aegypt (v. 10) to this time, were 430. years Gal. 3. of which they were in great persecution above 80 years, before that in servitude about 60. more, before that also they were strangers partly in Aegypt, partly in Chanaan the rest of this time. See. Gen. 15. v. 13. The 70. read in Aegypt and in *Chanaan*, for explication, as S. Augustine noteth *li. 16. c. 10. civit.*

41 The which being expired, the same day all the army of our Lord went forth out of the Land of Aegypt. 42 This is the observable night of our Lord, when he brought them forth out of the Land of Aegypt: this night all the children of Israel must observe in their generations. 43 And our Lord said to Moyses and Aaron: This is the religion of the Phase: No alien shall eat of it. 44 And every bought servant shall be circumcised, and so shall eat. 45 The stranger and the hireling shall not eat thereof. 46 In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof. 47 All the assembly of the children of Israel shall make it. 48 And if any of the sojourners be willing to dwell among you, and make the Phase of the Lord, first all the male that he hath shall be circumcised, and then shall he celebrate it according to the rite: & he shall be as he that is born in the land: but if there be any man uncircumcised, he shall not eat thereof. 49 All one law shall be to him that is born in the land and to the Proselyte that sojourneth with you. 50 And all the children of Israel did as our Lord had commanded Moyses and Aaron. 51 And the same day our Lord brought forth the children of Israel out of the Land of Aegypt by their troops.

ANNOTATIONS.
CHAP. XII.

3. *The tenth day.]* [1] Our Saviour Christ instituting the Sacrament of the Eucharist after the celebration of the Paschal lamb, whiles they were at supper, the night before his death, thereby sufficiently declared, that this old Pasch was a figure, not only of his Passion and Sacrifice on the Cross, but also of that he then did so solemnly with his Apostles; whom also in that action he made Priests commanding them and their successors to do the same in commemoration of him, till the end of the world. Other circumstances likewise, and conference of the one with the other make it more clear, that as in some respects it more resembled Christ's Passion and Sacrifice on the Cross, so in others it more expressed the Eucharist and mystical commemoration of his death, though also in many it prefigured Christ in both places [2]. For example, The preparing of the lamb *the tenth day* signified our Saviour's coming into Hierusalem, the same tenth day of the first moon, now represented in the Church on Palm-Sunday. Also the choice qualities of the lamb, *without spot, a*

[1] Christ's action sheweth that the Paschal lamb was a figure of the Eucharist.

[2] Some things in the Paschal lamb prefigured Christ both on the Cross & at his last supper.

[3] *Ioan 1.*

[4] Some more

expressly signified his Passion.

[5] *Ioa. 19.*

[6] Others immediately the Eucharist.

[7] Ancient writers expound this figure of the Eucharist.

male, of the firs year, foreshewed in general the purity, fortitude, meekness, and all perfection of the true *Lamb of God, that taketh away the sins of the world* [3]. More particularly the killing & bereaving the Paschal Lamb of natural life, *the sprinkling of his blood on the door posts, the roasting at the fire, & not breaking any bone thereof*, most specially expressed Christ's death on the Cross [4] [5]. But *the fourteenth day*, & *the evening* agree only with the Eucharist [6], instituted the night before our Lord's Passion, which he suffered the fifteenth being the full moon) and at midday, as ancient S. Dionyse of Ariopagite (in two Epistles, to Policarpus, & to Apollophanes) testifieth, admiring the miracle of the sun's eclipse, that happened the same time. Neither did the *eating of the Lamb* directly prefigurate the oblation of the Cross, for Christ was not crucified to be eaten: but the Sacrament *in forms of bread and wine* was expressly figured by eating the lamb with *unleavened bread*, & drinking *the cup thereto adjoined (Luc. 22. v. 17.)* In like sort the Lamb immolated *in commemoration* of the delivery of Israel from death, & from servitude, when the first-born of Aegypt were slain, most aptly prefigured the Eucharist, which is *a perpetual commendation* of man's redemption & delivery from eternal death, and from bondage of the devil & sin, by Christ's death on the Cross, which death indeed was the very redemption & delivery of mankind, & not a commemoration thereof. Finally, the immolating of the Lamb *within the house* with precise commandment to *carry nothing thereof forth*, pertained particularly to the Eucharist, which our Lord celebrated *within the house*, whereby S. Cyprian *(lib. de unit. Eccles.)* proveth, that the B. Sacrament must not be given to any out of the *Catholic Church*, though Christ's Passion be extended to all the world, as well to bring such as are without into the Church, as to save those that are already entered in. [7] In this sort the most ancient and best expositors of holy Scripture, explicate this special figure of the Paschal Lamb. As we shall here produce some witnesses in confirmation of this truth.

[1] Tertullian proveth, by this figure fulfilled in the Eucharist, that Christ hath a true and not a phantastical body.

[2] *Luc. 22.*

[3] *Hiere. 11. v. 19.*

[1] Tertullian *lib. 4. contra Marcionem*, expounding our Saviour's words [2]: *With desire I have desired to eat this Pasch with you before I suffer*, saith, Christ coveted not *veruecinam Iudaeorum*, the mutton of the Jews, but professing that with desire he desired to eat the Pasch, as his own (for it was unmeet that God should covet any thing not his own) the bread which he took, and gave to his disciples, he made his own body, saying: *This is my body*, that is, a figure of my body. *Figura autem non suisset, nisi veritatis esset corpus: But it had not been a figure* (saith he) *unless it were a body of verity*, or, *a very body*, to wit, not phantastical as the heretic Marcion imagined; because the figures in the old Testament were not figures, except a true body answered unto them. So the Sacramentaries sense, that Tertullian should call the Eucharist a figure, is quite against his meaning, and maketh him conclude nothing against Marcion; whereas his whole drift is, by the figures of the old Testament to prove, that in the Eucharist is the true & real body of Christ, & that consequently Christ hath a true and real body. Origen *(in 26. Mat.)* teacheth that in the great parlor (where Christ did eat the Paschal Lamb) he also made his new Pasch. [3]

[1] *Ps. 103.*

[2] The same sacrifice offered by Priests.

[3] *1. Cor. 5.*

S. Cyprian *(de Caena Dom.)* saith: In the supper of sacramental banquets, old & new Institutions met together. The lamb being *consumed*, which old tradition proposed, the Master setteth *inconsumptible* meat to his disciples. S. Gregory Nazianzen *(orat. 2. de Pascha)* saith God commanded the Paschal Lamb should be eaten in the evening, because Christ in the evening gave the Sacrament of his own body to his disciples. S. Hierom *(in 26. Mat.)* After that the figurative Pasch was complete, & Christ had eaten the flesh of the lamb with his Apostles, he taketh bread, *which confirmeth the heart of man* [1], and passeth over to the true Sacrament of Pasch. Likewise S. Chrysostom *(Ho. de prodit. Judae)* saith: In the same table both the Paschs, of the figure, & of the verity were celebrated. S. Ambrose *(in Lucae. 1.)* expressly applieth this figurative lamb to the Eucharist, as it is celebrated in the Church, by himself & other Priests [2], saying: When we

sacrifice, Christ is present, Christ is sacrificed: for *Christ our Pasch is immolated*[3]. The like affirmeth S. Augustine *(li. 2. cont. lit. Petil. c. 27.)* It is another Pasch that the Jews celebrated of a sheep, another which we receive in the body & blood of our Lord. S. Leo *(ser. 7. de Pass.)* To the end shadows might give place to the body, & figures might cease in presence of the verity, the old observation is taken away by the new Sacrament, host passeth into host, blood excludeth blood, and when the legal festivity is changed, it is fulfilled.

[1]S. Gregory's moralization of this figure, applied to the B. Sacrament.

[2]What persons are to receive the B. Sacrament.

[1]S. Gregory *(ho. 22. in Evang.)* proveth by these words, *You shall not eat thereof any thing raw*, that besides the letter there is a spiritual sense. Behold (saith he) the very words of the history drive us from the historical understanding. For did the Israelitical people in Aegypt use to eat a lamb raw, that the law should need to say: *you shall not eat it raw?* And so in that homily this great Doctor explicateth how we ought to celebrate & receive the Sacrament of the Eucharist, by the figure of this Paschal lamb. This *blood* (saith he) is *sprinkled on both posts*, when the Sacrament of his Passion is *received with mouth*, to redemption, and meditated with *intentive mind* to imitation, & in *the transom* over the door, when pure intention directeth the exterior act, also when we carry *the Cross* of his Passion *in our forehead*. The flesh of the lamb is eaten *at night*, because we now receive our Lord's body in the Sacrament, when yet *we see not each other's consciences, roasted at the fire*, when we join to our belief *good works of fervent charity:* with *unleavened bread* & *with lettuce*, that is, in sincerity, *without corruption of vain glory*, and with *bitter penance for sins*: not *raw* , nor *sod in water*, to wit, neither esteeming Christ *a mere man*, nor considering of him, with *human wisdom* or private spirit of heretics, called *stolen water* (Prov. 9.) *To devour the head with the feet and entrails*, is by faith to believe *the Divinity of Christ*, and to imitate by love the *steps of his humanity*, & greedily to *learn all Christian mysteries*. Nothing is *left till morning*, when we endeavour in this life before *the resurrection* to know every point of Christian doctrine, so far as to us pertaineth. But if any thing *be left, it must be burned in the fire*, because those hard & highest mysteries, which we *cannot understand*, we must *remit to the Holy Ghost*, lest any proudly presume either to contemn, or to proclaim that he understandeth not. [2]He further describeth also what manner of persons are to eat this new Pasch. Their *loins* must be *girded*, that is, all *carnal pleasures tamed*. They must have *shoes on their feet*, by the good examples of former Saints dead before, must *strengthen their steps*, to fly from vice, and follow virtue: holding *staves in their hands*, to rule and stay themselves and others *from sliding*, by the staff of authority. They must eat the Pasch *speedily*, that is without delay or procrastination must learn the mysteries of man's redemption, and heavenly life, and so perform God's will & precepts, in this life *with speed*. To this effect S. Gregory discourseth at large in the moral sense, which we have abridged, and otherwise (though holy Scripture be full hereof) seldom touch.

[1]The thing figured far excelleth the figure.

[2]The Eucharist is also a Sacrifice.

Returning therefore to our particular purpose, in all these testimonies we specially urge, that the paschal lamb was a figure, not only of Christ's Passion, but also of the Eucharist. Whereupon, besides the often express mention of our B. Saviour's body and blood in the same, which Protestants would wrest (as they do also the same terms in holy Scripture) to figurative sense, [1] it necessarily followeth, that there be far more excellent contents in the Sacrament of the Eucharist, than natural bread and wine. For S. Paul teacheth *(colloss. 2.)* that *as the body excelleth the shadow*, so the verity, or thing figured excelleth the figure. Whereas the substance of bread and wine doth not excel, much less so far excel the Paschal Lamb, as by S. Paul's doctrine is required. Again, seeing the Paschal lamb was a Sacrifice[2], as appeareth in this Chap. v. 6. & 27. also Num. 9. v. 7. & 13. and Mar. 14. v. 12: and as it was immolated was a figure of the Eucharist, as before appeareth by conference of the one with the other, in respect of the time, place, manner of offering, and eating it, and by testimony of the Doctors above cited, it followeth also that the Holy

Eucharist is a Sacrifice far excelling the figure.

CHAPTER XIII.

God commandeth to remember their delivery from Aegypt by the solemnity of Pasch, 2. and by consecrating to him the first-born. 17. And so leadeth them through the desert towards the red sea (Moyses taking with him Joseph's bones) by a pillar of fire in the night, and a cloud in the day.

And [1] our Lord spake to Moyses, saying:

[1] The first lesson at Matins on Candlemass day.

2 Sanctify unto me every first-born that openeth the matrice in the children of Israel, as well of men as of beasts; for they are all mine. 3 And Moyses said to the people: Remember this day in the which you went forth out of Aegypt, & out of the house of servitude, because with a strong hand hath our Lord brought you forth out of this place; that you eat not leavened bread. 4 This day you go forth in the month of new corn. 5 And when our Lord shall have brought thee into the Land of Chananeite and Hetheite & Amorrheite & Heveite & Jebuseite, which he sware to thy fathers that he would give thee, a land that (a) floweth with milk and honey, thou shalt celebrate this manner of sacred rites in this month.

(a) The old Testament proposed commonly temporal rewards. *S. Hierom. Ep. ad Dardanum.*

6 Seven days shalt thou eat azymes: and in the seventh day shall be the solemnity of our Lord. 7 Azymes shall you eat seven days: there shall not be seen any leavened thing with thee, nor in all thy coasts. 8 And thou shalt tell thy son in that day, saying: This is that which our Lord did to me when I came forth out of Aegypt. 9 And it shall be as a sign in thy hand, and as a monument before thine eyes: and that the law of our Lord be always in the mouth, for in a strong hand our Lord hath brought thee out of Aegypt. 10 Thou shalt keep this observation at the set time from days to days. 11 And when our Lord shall have brought thee into the Land of the Chananeite, as he sware to thee and thy fathers, and shall give it thee, 12 thou shalt separate all that openeth the matrice unto our Lord, and all that is brought forth in thy cattle: whatsoever thou shalt have of male sex thou shalt consecrate to our Lord. 13 The first-born of an ass thou shall change for a sheep: and if thou do not redeem it, thou shalt kill it. And every first-born of men among thy children, thou shalt redeem with a price. 14 And when thy son shall ask thee tomorrow saying: What is this? Thou shalt answer him: With a strong hand did our Lord bring us forth out of the land of Aegypt, out of the house of servitude. 15 For (b) when Pharao's heart was indurate, and would not dismiss us, our Lord slew every first-born in the Land of Aegypt, from the first-born of man to the first-born of beasts: therefore I sacrifice to our Lord all that openeth the matrice of the male sex, and all the first-born of my sons I do redeem.

(b) In the Hebrew, *when Pharao had indurated himself.*

16 It shall be therefore as a sign in thy hand, and as a thing hanged before thine eyes, for a remembrance: because our Lord by a strong hand hath brought us forth out of Aegypt. 17 Therefore when Pharao had sent forth the people, our Lord led them not by the way of the Philisthiims' country which is near: thinking (c) lest perhaps it would repent them, if they should see wars arise against them, and would return into Aegypt.

(c) God's prevention to avoid tentations sheweth freewill in man.

18 But he led them about by the way of the desert, which is besides the Red sea: and the children of Israel went up out of the Land of Aegypt armed. 19 Moyses also (d) took Joseph's bones with him: because he had adjured the children of Israel, saying: God shall visit you, carry out my bones from hence with you.

(d) By this appeareth how much Moyses esteemed Joseph's charge concerning translation of his bones. Also S. Paul commended it. *Heb. 11.*

20 And marching from Socoth they camped in Etham in the utmost coasts of the wilderness. 21 And our Lord went before them to shew the way by day in a pillar of a cloud, and by night in a pillar of fire: that he might be the guide of their journey both times. 22 There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

CHAPTER XIV.

Pharao persecuting the children of Israel with a great army 10. they murmur against Moyses, 13. but are encouraged by him, and pass through the red sea dry-foot. 23. Pharao and his host willfully following are drowned.

And our Lord spake to Moyses, saying: 2 Speak to the children of Israel: Let them return and camp over against Phihahiroth which is between Magdal and the sea against Beelsephon: in the sight thereof you shall camp upon the sea. 3 And Pharao will say concerning the children of Israel: They are straightened in the land, the desert hath shut them in. 4 And I will indurate his heart, (a) and he will pursue you: and I will be glorified in Pharao, and in all his army: and the Aegyptians shall know that I am the Lord. And they did so.

(a) Although the Hebrew, Greek, and Latin have, *And he*, yet Protestants corruptly thrust in the text, *that he shall*, to make it sound to their sense, that God did not only permit, but work Pharao's induration.

5 And it was told the king of Aegyptians that the people was fled: and the heart of Pharao and of his servants was changed toward the people, & they said: What meant we to do, that we dismissed Israel from serving us? 6 Therefore he made ready his chariot, and took all his people with him. 7 And he took six hundred chosen chariots, and all the chariots that were in Aegypt, and Captains of the whole army. 8 And our Lord hardened Pharao's heart the king of Aegypt, & he pursued the children of Israel: but they went forth in a mighty hand. 9 And when the Aegyptians pursued their steps going before, they found them encamped at the sea side: all Pharao's horse and chariots, & the whole army were in Phihahiroth against Beelsephon.

10 And when Pharao approached, the children of Israel lifting up their eyes, saw the Aegyptians behind them: and they feared exceedingly, and cried to our Lord. 11 and said to Moyses: Perhaps there were no graves in Aegypt, therefore thou hast taken us thence to die in the wilderness: why wouldst thou do this, in bringing us out of Aegypt? 12 Is not this the word that we spake to thee in Aegypt, saying: Depart from us, that we may serve the Aegyptians? For it was much better to serve them, than to die in the wilderness. 13 And Moyses said to the people: Fear not; stand, and see the great wonders of our Lord that he will do this day: for the Aegyptians, whom now you see, you shall no more see for ever. 14 Our Lord will fight for you and you shall hold your peace. 15 And our Lord said to Moyses: (b) Why cryest thou to me? Speak to the children of Israel that they go forward.

(b) A sorrowful heart, lamentably mourning for the people is called crying to God. *S. Hierom. in Gal. 4.*

16 But thou lift up thy rod, and stretch forth thy hand upon the sea, and divide it: that the children of Israel may go in the midst of the sea by dry ground. 17 [1] And I will indurate the heart of the Aegyptians to pursue you: and I will be glorified in Pharao, and in all his host, and in his chariots, and in his horsemen.

[1] *1 Reg. 6.*

18 And the Aegyptians shall know that I am the Lord when I shall be glorified in Pharao, and in his chariots and in his horsemen. 19 And (c) the Angel of God that went before the camp of Israel, removing himself, went behind them: & together with him the pillar of the cloud, leaving the forward,

(c) Protection of Angels.

20 stood behind, between the Aegyptians' camp & the camp of Israel: & it was a dark cloud, & lightening the night, so that they could not come to each other the whole night time. 21 And when Moyses had stretched

forth his hand upon the sea, our Lord took it away, a vehement and burning wind blowing all the night, and turned it into dry ground: and the water was divided. 22 And the children of Israel went through the midst of the dry sea: for the water was as it were a wall on their right hand and their left. 23 And the Aegyptians pursuing went in after them, and all Pharao's horses, his chariots and horsemen through the midst of the sea. 24 [1]And now the morning watch was come, and behold our Lord looking upon the Aegyptians' camp through the pillar of fire and the cloud, slew their army:

[1] The fourth prophecy in the office before Mass on Easter eve. And the second on Whitsun-eve.

25 and overthrew the wheels of the chariots, and they were borne into the depth. The Aegyptians therefore said: Let us fly from Israel: for the Lord fighteth for them against us. 26 And our Lord said to Moyses: Stretch forth thy hand upon the sea, that the waters may return to the Aegyptians upon their chariots and horsemen. 27 And when Moyses had stretched forth his hand against the sea, it returned in the first break of day to the former place: and the Aegyptians flying away, the waters came upon them, and our Lord enwrapt them in the midst of the waves. 28 And the waters returned, and overwhelmed the chariots & the horsemen of all Pharao's army, who following were entered into the sea, (d) neither did there so much as one of them remain.

(d) So in Baptism all sins are destroyed. *S. Cyp. Ep. 76. in fine S. Aug. Tract. 12. & 13. in Ioan.*

29 But the children of Israel marched through the midst of the dry sea, and the waters were unto them as instead of a wall on the right hand and on the left: 30 & our Lord delivered Israel in that day out of the hand of the Aegyptians. 31 And they saw the Aegyptians dead upon the sea shore, & the mighty hand that our Lord had exercised against them: & the people feared our Lord, and they believed our Lord, (e) and Moyses his servant.

(e) The same credit is given to God speaking by Moyses, as if he had spoken immediately by himself. *S. Hiero. in Epist. ad Philem.*

CHAPTER XV.

Moyses with the people sing a Canticle of thanks-giving for their delivery. 22. The people being three days in the desert without water, then finding that is bitter, do murmur. 25. It is made sweet. 27. Coming to Elim they find twelve fountains and seventy palm-trees.

Then (a) sang Moyses and the children of Israel this song to our Lord, and said: Let us sing to our Lord: for he is gloriously magnified, the horse and the rider he hath thrown into the sea.

(a) The first of all Canticles, sacred or profane. *Origen. ho. 6. in Exod.*

2 My strength, and my praise is our Lord, and he is made unto me a salvation: this is my God, and I will glorify him: the God of my father, and I will exalt him. 3 Our Lord is a man of war, Omnipotent is his name. 4 Pharao's chariots and his army (b) he hath cast into the sea: his chosen Princes are drowned in the red sea.

(b) God only suffered them to go into the sea. For they went of their own accord, supposing they might follow where the Israelites went before. *S. Aug. ser. 89. de temp.*

5 The depths have overwhelmed them, they are sunk into the bottom like a stone. 6 Thy right hand, o Lord, is magnified in strength: thy right hand, o Lord, hath strucken the enemy. 7 And in the multitude of thy glory thou hast put down thy adversaries: thou hast sent thy wrath, which hath devoured them like stubble. 8 And in the spirit of thy fury were the waters gathered together: the flowing water stood, the depths were gathered together in the midst of the sea. 9 The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have his fill: I will draw forth my sword, my hand shall kill them. 10 The spirit blew and the sea overwhelmed them: they sank as lead in the vehement waters. 11 Who is like to thee among

the strong, o Lord? Who is like to thee, magnifical in sanctity, terrible and laudable, doing marvels?
12 Thou didst stretch forth thy hand, and the earth devoured them. 13 Thou hast in thy mercy been a guide to the people which thou hast redeemed: & in thy strength thou hast carried them unto thy holy habitation. 14 Nations rose up, and were angry: sorrows possessed the inhabiters of Philisthiim.
15 Then were the Princes of Edom troubled, trembling ceased on the sturdy of Moab: all the inhabiters of Chanaan were stark. 16 Let fear and dread fall upon them, in the greatness of thy arm: Let them become unmovable as a stone, until thy people, o Lord, shall pass, until thy people shall pass, this which thou hast possessed. 17 Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast wrought, o Lord: thy sanctuary Lord, which thy hands have confirmed. 18 Our Lord shall reign for ever and evermore. 19 For Pharao on horseback entered in with his chariots & horsemen into the sea: and our Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof. 20 Mary therefore the Prophetess, Aaron's sister, took (c) a timbrel in her hand: and all the women went forth after her with timbrels and dances,

(c) Musical instruments used before the law of Moyses in the service of God.

21 to whom she began the song, saying: Let us sing to our Lord, for he is gloriously magnified, the horse and his rider he hath cast into the sea. 22 And Moyses removed Israel from (d) the red sea, and they went forth into the desert Sur: and they walked three days through the wilderness, and found not water.

(d) These things chanced to them in figure. *1. Cor. 10.*

23 And they came into Mara, neither could they drink the waters of Mara, because they were bitter: whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness. 24 And the people murmured against Moyses, saying: What shall we drink? 25 But he cried to our Lord. Who did shew him (e) a piece of wood: which when he had cast into the waters, they were turned into sweetness. There he appointed him precepts, and judgments, and there he proved him,

(e) The wholesome wood of the Cross made the bitter sea of Gentiles sweet. *Theodoret q. 26. in Exod.*

26 saying: If thou wilt hear the voice of the Lord thy God, and do that is right before him, and obey his commandments, and keep all his precepts, none of the maladies, that I laid upon Aegypt, will I bring upon thee: for I am the Lord God thy curer. 27 And the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they camped beside the waters.

The end of the third age.

THE CONTINUANCE OF THE CHURCH AND RELIGION IN THE THIRD AGE,

from Abraham's going forth of Chaldea, to the parting of Israel out of Aegypt. The space of 430. years.

◦ONE and the same Church and Religion begun in the first age of the world, and continued in the second, became more and more conspicuous in the third. For in this age not only the same

◦The same Church & Religion in this age as

in the former.

principal and particular points of faith were believed and professed, but also the number of professors increased, and partly by separation of place and abode, and specially by diversity of manners, outward rites, and conversation, were more distinct from infidels than before: as we shall now shew by the sacred history of that time. Which beginneth with Abraham's going forth of his country of Chaldea, about 2024. years from the beginning of the world, in the 75. year of his age.

◦Belief in one God.

◦From which time forward God often appeared to him, and after him to Isaac and Jacob, in the title of *EL SADDAI*, that is, *God Almighty, Creator of all things, Lord, God, most high, Possessor of heaven and earth (Gen. 14.)* To Moyses more familiarly *(Exod. 3.)* in his most proper name, *HE WHICH IS*. In the name of *four letters*, which the Jews count *ineffable*. And in diverse other names, all shewing *One, Eternal, Omnipotent, Infinite Majesty*: Of whom all other things depend and have their being, himself independent of any other thing.

[1] Three divine Persons.

[2] *Strength* (or power) the Father, *wisdom* the Son, *spirit* the Holy Ghost.

[1] This one divine nature, and indivisible substance is (above all reach of reason) *three in Persons*: represented to Abraham (Gen. 18.) by three Angels, in form of men, whom, by special instinct of God, he *adored as one*, and first spake unto them as to one: *Lord* if I have found grace in *thy sight*, go not past *thy* servant; & by & by as to many: Wash *ye your* feet. In like manner Moyses sometimes speaketh plurally as of many: *There appeared to him three men, they said*, Where is Sara? Sometimes singularly: *He said, I will come*. So Lot (Gen. 19.) spake to *two Angels* representing *the Son of God*, and *the Holy Ghost*, one God with *the Father*, first as to many: *I beseech you my Lords*, turn into the house of *your* servant; after as to one: I beseech *thee my Lord*, because *thy* servant hath found grace before *thee*. Who likewise answered as one only: *I have heard* thy prayer. Again Moyses sheweth distinction of Persons in God, saying (v. 24.) *Our Lord rained from our Lord*. Job also (who lived in this age) and his friends professed and served the same one God, avouching him to be the only God and Lord, that *giveth and taketh away* (Chap. 1. 2.) He *the Maker* and peculiar *Keeper of men. He that taketh away sin, and iniquity* (c. 7.) *He that doth great things, incomprehensible, and marvelous, whereof there is no number* (c. 9.) And that with terms appropriated to the three divine Persons (c. 26.) [2] *In his strength suddenly the seas are gathered together, & with his wisdom he struck the proud man. His Spirit hath adorned the heavens*. The same Mystery of plurality of Persons in one God is more clear by the Hebrew text chap. 30. v. 11. and 35. v. 10. where the same actions are ascribed to God, as to one, and as to many.

[1] Christ promised to Abraham.

[2] *Rom. 9.*

[3] To Isaac.

[4] And to Jacob.

[5] Christ prefigured by Abraham

[6] By Melchisedech.

[7] By Isaac.

[8] Jacob.

[9] Joseph.

[10] Job.

[11] Moyses.

[12] And many other things.

[13] Prophecy of

[1] But most evident are the promises, figures and prophecies of Christ our Redeemer. For besides present aboundance of riches, promise of great progeny, and that the same should possess the fruitful Land of Chanaan (three special blessings of the old Testament) God promised Abraham a far greater thing (Gen. 12.) that in his seed ALL NATIONS AND KINDREDS OF THE EARTH SHOULD BE BLESSED. In confirmation whereof, God also changed his name *Abram (high or noble father)* into *Abraham (Father of many)* nations, Gen. 17. And so he was natural father of four great Kingdoms, *Ismaelites, Madianites, Idumeans*, and *Israelites*: [2] but spiritual father of many more, to wit, of all that believe in Christ, Jews and Gentiles, from that time to the world's end. The same promises of possessing Chanaan and *of Christ* were renewed and confirmed to [3] Isaac (Gen. 26.) in like sort of [4] Jacob (28.) for they pertained not to Ismael, nor to the other sons of Abraham, nor to Esau. Moreover Christ, our Redeemer & deliverer from sin and captivity of the devil, was prefigured by Abraham [5], at last delivering those from captivity, who otherwise endeavouring to shake off the yoke of Chodorlahomor, fell further into subjection and bondage (Gen. 14.) [6] Also Melchisedech, King and Priest, of unknown generation, extraordinary vocation, without predecessor, or successor, prefigured Christ, King and Priest for ever, who not by successors, but by Priests his Vicars, perpetually exerciseth all Priestly functions. [7] Likewise Isaac born above

the common course of nature (Gen. 21.) singularly beloved of his father, carrying wood on his back for the sacrificing of himself (22.) [8] *Jacob* flying his brother Esau (27.) hardly treated by Laban (31.) yet always invincible against his adversaries (32.) [9] *Joseph* hated of his brethren, sold and delivered to Gentiles (37.) by them also persecuted (39.) but afterwards advanced, and called *the Saviour of the world*, (41.) Just [10] *Job* vehemently afflicted: [11] *Moyses* hidden for a while, then exposed to danger, and thence delivered; afterwards manifesting himself to his brethren, by them rejected, bewrayed, and flying from Pharao (Exo. 2.) returning again (Exod. 3. 4. &c.) and at last delivering the Israelites from bondage of Aegypt (Exo. 14.) [12] and many other things, as the ram sacrificed in place of Isaac (Gen. 22) the ladder of Jacob (Gen. 28.) Joseph's sceptre (47.) Aaron's rod (Exo. 7.) Paschal lamb (12.) prefigured Christ, born of a Virgin, the only Son of God: sometimes hidden, other times conversant with men, hated, persecuted, sold, betrayed; who carried his own cross, was sacrificed, vanquished all his enemies, advanced, and acknowledged the true *Saviour of the world*, Redeemer & deliverer of mankind, from servitude, slavery, thraldom, and bondage of sin, death, and the devil. Again, Abraham prophesied that of his seed Christ our Saviour should be born, when he said to his servant (Gen. 24.) [13] *Put thy hand under my thigh, that I may adjure thee by our Lord God of heaven & earth*, that is, by Christ, who should come to his loins, as S. Hierom (Tradit. Heb. in Gen. et explic. Psal. 44.) S. Ambrose (li. 1. c. 9. Abraham) and S. Augustin (q. 62. in Gen. et li. 16. c. 33. civit.) expound it. More evidently Jacob (Gen. 49.) *The sceptre shall not be taken away from Judas, and a duke of his thigh, till he do come that is to be sent, and the same shall be the expectation of the Gentiles*. [14] Job as plainly: *I know that my redeemer liveth*. Moyses foreknowing that Christ the true Redeemer, and chief Lawgiver should be sent, prayed God to hasten his mission, saying: *I beseech thee Lord, send whom thou wilt send* (Exod. 4.)

Christ.

[14] *Job. 19.*

[1] External Sacrifice was frequent and solemn, as the sovereign homage to God: [2] And many Altars erected by Abraham for that purpose (Gen. 12. 13. 15. 22.) Unbloody, in bread and wine by Melchisedech (Gen. 14.) other liquid sacrifices (Gen. 35. v. 14.) offered by Jacob, [3] with dedication of the place called *Bethel, the house of God*: which he also before hand promised by vow [4] (Gen. 28.) Diverse other Sacrifices offered by Isaac, and Jacob (Gen. 26. 31. 33. 36.) By Job and his friends (Job. 1. & 42.) by Moyses, Aaron, and other ancients of Israel (Exod. 12.) All which consequently shew Priesthood [5], whose proper office is to offer Sacrifice, though among all the above named, only Melchisedech was called a Priest. And among the Gentiles we find that Putiphar (Gen. 41.) and Jethro (Ex. 3.) whose daughters Joseph and Moyses married (were called *Priests*, or as the word *Cohenim* doth also signify, *Princes*, for they were great and eminent men in their countries. [6] At least those that by special privilege were exempted from selling their lands to Pharao, and had notwithstanding provision of maintenance in time of dearth) Gen. 47. were properly called Priests, for such function as they had in serving their idols. For where was true and right Sacrifice, there were also right Priests, and where Idolatrical sacrifice there were like Priests, [7] and where no external sacrifice at all (as amongst Protestants) there are no Priests, but Ministers only.

[1] Sacrifice.

[2] Altars.

[3] Churches dedicated.

[4] Vows.

[5] Priesthood.

[6] Privilege of Priests.

[7] Where is no sacrifice no Priest is required.

[1] In this age also (long before Moyses) the Sacrament of Circumcision was given to Abraham, for distinction of God's selected and peculiar people, and for remedy of original sin, in the male sex of Abraham's seed, and others of his community. In the other sex, and other generations, former remedies of sacrifice, or other profession of faith were available. [2] For other sins, not only internal repentance was necessary, which was ever principally required (& therefore Joseph dealt so severely with his brethren [3], till they had hearty sorrow and contrition for their sins) but also certain external purifications, as washing and changing garments, were ordained (Gen. 35.) [4] Marriage though not then a Sacrament, yet was religiously regarded, with special care of faith and

[1] Circumcision.

[2] Penance.

[3] *Gen. 44.*

[4] Marriage.

[5] Degrees of consanguinity.

[6] Plurality of wives lawful sometimes,

never of husbands.

religion in the choice of persons (Gen. 24. 27. v. 46. c. 28. v. 1.) and so certain degrees of consanguinity and affinity [5]. Adultery was punishable by death (Gen. 38.) and in nowise counted lawful, no not among the heathen (Gen. 12. 20. 24. 26. 29. 34. 39.) Plurality of wives in some persons and cases lawful in the law of nature [6] (Gen. 16. 25. 29.) as also afterwards in the law of Moyses, not in the law of grace, nor ever plurality of husbands.

[1] Blessings.
[2] Sign of the Cross.
[3] Ceremonies.
[4] Musical instruments.

[1] Spiritual blessing, a preeminence of greater persons: so Melchisedech blessed Abraham (Gen. 14.) Isaac blessed Jacob (c. 27.) and Jacob his sons (c. 49.) and the sons of Joseph, with imposition of hands, and framing the form of a cross [2] (48.) [3] Other Ceremonies of oil and wine (Gen. 28. 35.) *Sprinkling the blood* of the Paschal lamb, eating the lamb *standing*, with their loins *girded, shoes* on their feet, *staves* in their hands, and with *speed* (Exo. 12.) [4] Musical instruments in Divine service (Exo. 15.)

[1] Baptism prefigured.
[2] *1. Cor. 10.*
[3] The B. Sacrament.
[4] Priesthood of the new Testament.

[1] Christ's Baptism prefigured by Circumcision (Gen. 17.) for Christians *are circumcised* (saith S. Paul) *in the Circumcision of Christ, buried with him in Baptism*. Also by the *cloud* which stood between the Aegyptians and Israelites, *lightening the night* on the one side (towards God's people) *dark* on the other (towards their enemies) and by the *red sea*, which saved the children of Israel, and drowned the Aegyptians (Exo. 14.) *All were baptised in the cloud, and in the sea* [2]. [3] So the bread and wine offered by Melchisedech, the Paschal lamb, and unleavened bread prefigured the B. Sacrament, and Sacrifice of Christ's body and blood, in forms of bread and wine. Jacob also prophesied of this most excellent Mystery (Gen. 49.) *He shall wash his stole in wine, and his cloak in the blood of the grape*. In like sort Melchisedech's Priesthood was a plain figure of *Christ's Priesthood* [4], who first by himself consecrated and offered his own body and blood, and still doth the same by his Priests' hands of the new Testament.

[1] Traditions.
[2] Tithes.
[3] Form of justice.
[4] Precepts.
[5] Raising seed to the brother.
[6] Abstinence.

Diverse other Rites were known and observed by [1] *Tradition*. So Abraham payed [2] Tithes to his spiritual Superior (Gen. 14.) taught his children and family *to keep the way of our Lord*, and do judgement and justice [3] (Gen. 18. v. 19.) Isaac and Jacob kept and taught the Ordinances, [4] Precepts, and Ceremonies of their ancestors, without Laws or precepts written (Gen. 26.) [5] Judas commanded his second son to take the widow of his brother deceased without children (Gen. 38.) [6] The children of Israel abstained from eating the sinew of the thigh, in remembrance that the sinew of Jacob's thigh was shrunk (Gen. 32.)

[1] Freewill.
[2] Man's industry necessary.
[3] God tempteth not to evil.

[1] Freewill in man proved, by that Joseph's brethren in selling him *thought evil*, not moved nor inclined thereto by God, who had no part in their evil thought, but turned it to good (Gen. 50.) By God's threatening Pharao (Exo. 8.) *If thou wilt not dismiss Israel*: Which were unjust if Pharao could not do otherwise. Likewise by that Pharao often changed his mind, sometimes promising to dismiss the Hebrews, and again refusing to do it, which sheweth (saith Theodoret) freewill of the mind: and by God's prevention of tentations, *leading the Israelites not the nearest way, but by the desert, lest perhaps it would repent them; and they would return into Aegypt* (Exod. 13.) [2] Man's consent therefore is free notwithstanding God's will, direction, and commandment. And so his industry is required in his daily affairs, and then to rely on God's providence, otherwise only to expect God's will, operation, or protection, man himself endeavouring nothing is to tempt God. Therefore Abraham (Gen. 12.) Isaac (c. 26.) Jacob (ca. 32.) and the parents of Moyses (Exo. 2.) being in fear and distress used all prudence to avoid imminent dangers, albeit they had special revelations of safety and happy success. [3] Neither doth God ever tempt any man to sin, but proveth his servants and maketh them known to the world for example of others, and their own merit, Gen. 22. Job. 1. 2. &c.

[1] Only faith doth not justify, nor works without faith, but both together do justify, and are meritorious: so Abraham *believed God* because he is omnipotent and truth itself, *and it was reputed to him unto justice* (Gen. 15.) but this faith was not sole, for it had hope, love, obedience, and other virtues adjoined, and so his believing was an act of justice. In like manner *Abraham was justified by works, offering Isaac his son upon the altar* [2] (Gen. 22) but his work presupposed faith, *that God is able to raise even from the dead* [3]. *So by works faith is consummate.* [4] *By hospitality* Abraham and Lot unawares received Angels to harbour (Gen. 18. 19.) *Abraham* was *perfect* [5] according to perfection of this life (Gen. 17.) most highly commended for [6] four more notorious acts proceeding of two special virtues, faith and obedience. [7] The first was his prompt obedience, in leaving his country and kindred, going he knew not whither, nor how far, simply and cheerfully expecting God's further direction, when to go, and where to abide (Gen. 12.) [8] The second was his excellent faith, presently believing God's promise (which by all human reason seemed unpossible) that he should have innumerable progeny (Gen. 15.) [9] The third was, that he did not only most sincerely and religiously serve God, but also taught his posterity so to do, as God himself testifieth of him, saying: *I know that he will command his children, and his house after him, that they keep the way of the Lord, and do judgement and justice* (Gen. 18.) [10] The fourth was that most heroical act of obedience, admirable to all ages, being ready to kill and sacrifice his own most dearly beloved son Isaac. *For which God sware by himself*, that he would many ways bless him, *because* (saith God) *thou hast obeyed my voice* (Gen. 22.) He prayed for Sodom, and had prevailed, [11] if ten just persons had been found in that city (Gen. 18.) And Lot was delivered from thence for Abraham's sake (Gen. 19.) [12] Isaac was also of most sincere mind, devout to God, exercised himself in meditation or mental prayer (Gen. 24.) obtained by prayer his desire of issue (Gen. 25.) [13] Likewise Jacob is described in the holy text *a plain* (or sincere and innocent) *man* (Gen. 25. v. 27.) patient and constant in tribulations (Gen. 29. 31. 32. 33.) He lawfully purchased Esau's consent of the first-birth-right (Gen. 25. v. 31.) He neither lied, nor otherwise sinned, when he answered his father that he was *Esau his first-begotten son* (Gen. 27.) but spake truth in mystical sense [14], agreeable to God's will and ordinance, who so transposed Isaac's blessing from Esau to Jacob. Which Isaac at length understanding, conformed himself thereto, and confirmed the same (v. 33. & ch. 28.) giving Esau such contentment as he could of temporal blessings. [15] Joseph is renowned for all virtues, even from his youth to his death (Gen. 37. 39. 50.) [16] Job *was simple and right, fearing God & departing from evil, a just and innocent man* both before and in his tribulations, *not sinning with his lips: neither spake he any foolish thing against God* (ch. 1.) yea more afflicted *retained innocency* (chap. 2.) and finally, God received his prayer for others, and restored all his losses double (chap. 42.) [17] Moyses a most special selected Prophet, *the meekest man on the earth* [18], of singular zeal severely punished sin, but withal most charitably prayed God to forgive the people and conserve his Church. [19]

[1] Faith & good works together justify, & are meritorious, but neither of them alone.
[2] *Iac. 2.*
[3] *Heb. 11.*
[4] *Heb. 13.*
[5] Perfection in this life.
[6] Four principal merits of Abraham.
[7] 1. Prompt obedience.
[8] 2. Faith without staggering.
[9] 3. Propagation of faith and religion.
[10] 4. Perfect obedience.
[11] Other just men.
[12] Isaac.
[13] Jacob.
[14] He spake truth in mystical sense.
[15] Joseph.
[16] Job.
[17] Moyses.
[18] *Nu. 12.*
[19] *Exo. 32.*

[1] God of his mere mercy electeth all those, whom he will justify and save, offering all sufficient grace, justly leaveth some obstinate sinners in state of damnation, (Gen. 25. Exod. 7.) His predestination, foreknowledge, and promise, do not exclude but include the means, whereby his will is done in the just (Gen. 25. 37. 45. 50.) Neither is God's probation the cause of any man's damnation, but man's own sin the proper cause [2], both of reprobation and damnation, For example, Pharao & his people *envying*, vainly *fearing*, and for their religion *hating*, and persecuting *the children of Israel*, by oppressing them with unsupportable labours, by commanding secretly to kill their infants, and that not succeeding, by a new decree to drown them (Exod. 1.) were mercifully after long connivance admonished by God's Legates in his name quietly to permit his people to serve him, but they willfully contemned this gentle admonition, Pharao proudly and insolently answering: *Who is the Lord, that I should hear his voice, and dismiss Israel? I know not the*

[1] Election is of God's mercy. Predestination excludeth not ordinary means.
[2] Sin is the cause of reprobation.
[3] Pharao and other Aegyptians hardened their own hearts.
[4] God did only

permit them to obdurate themselves.

Lord, and Israel I will not dismiss (Exo. 5.) [3]So they hardened their own hearts, and more grievously afflicted the faithful, [4]God permitting the wicked to live & prosper for a time in this world, not punishing them so much as they deserved, nor mollifying their hearts, nor illuminating their understanding unto effectual conversion, but justly permitting them to persist in obstinacy (Exo. 7. 8. 9. 10. &c.)

[1]Protection & Invocation of Angels and Patriarchs.

[2]*S. Aug. l. 16. c. 36. civit.*

[3]Adoration of creatures.

[4]Swearing by creatures.

[5]Ominous speech.

[6]Dreams.

[7]Images.

[8]Relics.

[1]Protection of Angels and invocation is proved (Gen. 24. 32. 48.) Patriarchs' names also invocated (c. 48. v. 16.) Isaac was blessed and prospered for Abraham's sake, *because Abraham obeyed God's voice, kept his precepts and commandments*[2], observed his ceremonies & his laws (Gen. 26.) [3]Joseph's rod adored by Jacob (Gen. 47.) Moyses commanded to put off his shoes, because the place was holy (Exod. 3.) [4]*Swearing by creatures* lawful, and sometimes more convenient, than immediately by God himself (Gen. 42.) Likewise [5]*Ominous speech* (Gen. 24.) and [6]*Dreams* (Gen. 37. 40. 41.) are sometimes lawfully observed, and are from God. Idols always unlawful, but not all [7]Images (Gen. 31. 35.) [8]Relics to be reverently used, as Joseph's body conserved in a coffin in Aegypt (Gen. ult.) translated by Moyses (Exod. 13.) and so brought into Chanaan, and laid with other Patriarchs in Sichem[9]. [10]Going bare-foot to holy places an act of religious reverence and devotion (Exod. 3.) The sign of the Cross used by Jacob (Gen. 48.) [11]a figure of Christ's Cross. The wood cast by Moyses into the bitter water, and making it sweet (Exod. 15.) another figure thereof.

[9]*Iosue 24.*

[10]Devotion to holy places. [11]Figure of Christ's cross.

[1]Funeral offices

[2]*2. Reg. 1.*

[3]Place dedicated for burial

[4]Mourning 40. days.

[5]Exequies of seven days.

[6]*Act. 7. v. 16.*

[7]Special place of burial rightly defined.

[1]*Funeral obsequies* were observed by Abraham for his wife Sara (Gen. 23.) with *mourning* and *weeping* for her, according to the quality of so holy a person, who it is like needed not other satisfactory works, as Saul and Ionathas, and others slain in battle, [2]for whom David and his court did not only mourn and weep, but also fasted till even. He also bought a field with a double cave, where he buried her, [3]dedicating it for this peculiar use, and both himself, and Isaac, Jacob, Rebecca, and Lia, were there buried (Gen. 49. v. 31.) Joseph with all his brethren [4]mourned for their father Jacob, first forty days in Aegypt, then carrying him into Chanaan, [5]*celebrated the exequies other seven days* (Gen. 50.) His particular *digging of his own grave* (v. 5.) and both his and Joseph's special charge to be buried amongst their ancestors, and the translation of all the twelve sons of Jacob into Sichem[6], [7]confirm the desire of burial in one place rather than in another, to be agreeable to nature, and holy Scriptures.

[1]No soul before Christ entered into heaven.

[2]Diverse places in hell.

[3]*Luc. 16.*

[1]Touching the souls departed, even the most perfect went into the lower parts, generally called *Hell*. [2]But some were in rest, others in pains, according to their deserts, none in heaven before Christ, as S. Hierome (comment. in Osee. 13. et Eccles. 3.) proveth by Jacob's words (Gen. 37.) *I will descend unto my son into hell*; by Job's lamentation (ch. 7. et. 17.) *that all* (good and bad) *were retained in hell*, saying: *If I shall expect, hell is my house, and in darkness I have made my bed*. Which place or receptacle of such Saints, as Jacob and Job, was doubtless far distant from hell of the damned, for between Lazarus in Abraham's bosom and the glutton in torments, is *a great chaos*[3] (or large space) and yet the highest of these places is called hell.

[1]Resurrection

[2]*Mat. 22.*

[3]General Judgement.

[4]*2. Pet. 2. Ep. Iud.*

[1]In respect of *Resurrection*, the same Jacob called his life in this world a *pilgrimage* (Gen. 47.) and Job. (ch. 7.) *a warfare upon earth*: professing expressly (ch. 19.) *In the last day I shall rise out of the earth. And I shall be compassed again with my skin, and in my flesh I shall see God*. Our B. Saviour also proveth the Resurrection, because *the God of Abraham, Isaac, and Jacob* (Exo. 3.) *is God of them, not* as they are *dead, but* as they are *living*[2], and to return again to life in body and

soul together. [3] Of general Judgement Job saith (ch. 31.) *What shall I do when God shall rise to judge? And when he shall ask, what shall I answer him?* And Eliu (ch. 34.) saith: *The omnipotent will render a man his work, and according to the ways of every one, he will recompence them.* Sodom and Gomorra (Gen. 19.) were *example* (saith S. Peter and S. Jude) [4] *of eternal punishment in hell fire.* [5]

[5] Eternal punishment of the wicked: and joy of the blessed.

Of eternal life Jacob professed his hope (Gen. 49.) saying: *I will expect thy salvation, o Lord.* And *Moyses* (as S. Paul testifieth) [1] *denied himself to be the son of Pharao's daughter, esteeming the reproach of Christ greater riches, than the treasure of the Aegyptians. For he looked unto the reward.* Thus much touching particular points of Religion. It resteth to see the visible known members of the Church, with the heads and governors thereof, [2] succeeding without interruption in the same age, notwithstanding some brake and departed from them, and other innumerable sects of Infidels still multiplied in the world.

[1] *Heb. 11.*

[2] Continuance of the Church notwithstanding breaches from it.

[1] To begin therefore with Abraham, before the former age was ended, (at which time he was 75. years old) holy Scriptures still speak of him, as always undefiled, and a true servant of God, though his father *Thare, and* his brother *Nachor* sometimes *served strange Gods* (Iosue 24.) [2] but were reclaimed, and the whole family (as S. Augustine proveth lib. 16. c. 13. de civit.) was persecuted by the Chaldees. Whereupon Thare leaving Chaldea brought Abraham, Lot, and Sarai, so far as Haran in Mesopotamia (Gen. 11.) whither also Nachor repaired afterwards, and there made his habitation, as appeareth (Gen. 24.) But Abraham was sooner, and more specially persecuted in Chaldea, as Josephus testifieth (li. 1. Antiq.) [3] for his clear and public profession of one God, Creator of all things, and that by his only goodness, and not by men's own power, happiness is attained. Further Suidas *(vocab. Abraham)* writeth, that at the age of 14. years, he admonished his father, not for lucre sake to seduce men by worshipping images of false gods, avouching that there is no other, but the celestial God, maker of the whole world. In which sincere profession how he always persevered is often testified, and needless here to be repeated. [4] Also Sem, Sale, and Heber his proper ancestors (the ninth, seventh, and sixth in right line before him) were all holy men, and lived all Abraham's time, much of Isaac's, and part of Jacob's days. [5] Likewise Melchisedech King and Priest (a distinct person, of another lineage, as we suppose, from Sem) lived in the beginning of this age. [6] All which being renowned men had great troops, or rather countries, which with them served the only true God. Whereof we have example, in that Abraham (being but a stranger in Chanaan) upon a sudden exploit (Gen. 14.) *made ready of the servants born in his house, three hundred and eighteen well appointed*, men of arms, all of the same religion; for shortly after they were all circumcised (Gen. 17.) yet was King Melchisedech of more power and authority than he. And the other here mentioned, except his elder brother Nachor, and his nephew Lot, were his own direct progenitors, and by likelihood more potent. Again, from *Abraham* the succession held on right *to Aaron & Moyses*, & the whole people of Israel, which with them passed out of Aegypt through the red sea.

[1] Abraham never contaminate in Religion.

[2] Thare and Nachor reduced from idolatry.

[3] Abraham publicly professed his faith.

[4] Sem.
Sale.
Heber.

[5] Melchisedech.

[6] Many professors of true Religion.

[1] But in the mean time, diverse also of Abraham's kindred and seed, brake off from the community, and fell to idolatry, For albeit Lot, his brother's son, persevered in the true service of God, yet Lot's sons, Moab and Ammon, at least [2] the Moabites and Ammonites, two nations that came to them (Gen. 19.) were infidels and idolaters. [3] Likewise though Nachor, and Bathuel (Nachor's son) continued henceforth in true faith and religion, yet Laban (the same Bathuel's) had false gods, which Rachel took away (Gen. 31.) But true religion being not wholly extinguished in these families, both Isaac's wife Rebecca, and Jacob's wives Lia and Rachel, with their handmaids Bala and Zelpha, either believed rightly, or were more easily brought to true belief and service of

[1] Breaches from the Church.

[2] Moabites and Ammonites.

[3] Nachor's progeny.

[4] Ismaelites.

[5] *Gal. 4.*

[6] *2. Paral. 12. 16. &,*

28.

[7] Madianites.

[8] Idumeans.

[9] *Heb. 12.*

[10] Idolatry still increasing yet the Church continued, yea also increased.

God. [4] *Ismael*, Abraham's first son, was in his youth evil *disposed* (Gen. 21.) and for endeavouring to corrupt Isaac (which S. Paul [5] called persecution) was together with his mother Agar, *cast out of Abraham's house*, yet *prospered in the desert*; had *twelve sons Dukes*, sometimes visited his father, and together with Isaac buried him (Gen. 25.) And at the age of 137. years *died and was put to his people*, that is, to others like himself good or evil [6]. Abraham also separated his other sons begotten of Cetura (v. 6.) from Isaac, to whom only and not to any other, the promised land of Chanaan, and other more special blessings pertained. [7] Of these last sons came the people of Madianites, who kept some resemblance with the people of God in religion, and therein prefigured heretics, that descend from Catholic race, but falling to schism and heresy, do not participate eternal inheritance with the spiritual children of God as S. Augustin teacheth (q. 70. in Gen.) In like sort of the two sons of *Isaac*, only *Jacob had the spiritual blessing*, and inheritance thereto belonging (Gen. 27.) [8] *Esau* though *profane* in manners *selling his birth-right* [9] (Gen. 25. v. 32.) which was a spiritual jurisdiction wherein he was a figure of the reprobate, yet it seemeth he kept the true faith (Gen. 35. v. ult.) But whether he did or no, sure it is, Job, who is probably thought to be of his race (Gen. 36.) was a most holy man, and a rare example of virtue. But the posterities of them both, and all the progenies of Ismael, and of Abraham's other sons by Cetura, soon or later fell to infidelity and idolatry. In other nations of the world, still new gods and goddesses were multiplied upon every occasion, as S. Augustin (li. 18. de civit.) recounteth diverse. All which notwithstanding, [10] the true Church and city of God continued most visible and notorious, yea with marvelous increase, especially after they were more hated and afflicted in Aegypt (Exo. 1.) Whither they were brought by the strange and special providence of God, more strangely preserved, and most miraculously delivered from thence.

[1] The Church of Christ in the new Testament always visible and great.

[2] The same Scriptures foreshew Christ & his Church.

[3] *Gen. 13. 15. 17. &, 22. Apoc. 7.*

[4] Multitude of progeny promised to Abraham pertaineth to the Church of Christ.

[5] Very absurd to say, the Church of Christ was at any time obscure.

[6] Succession of spiritual governers during the law of nature.

[7] *Job. 19.*

[8] Priesthood of Moyses' law established in Aaron's

[1] Much more the *Church of Christ* (whereof this was a shadow and figure) hath been and shall be *ever* most *visible*, from the first foundation thereof to the world's end. For besides the promises and predictions in the new Testament, all the Scriptures also of the old, which foretell Christ, do withal foreshew his Church [2]. *Totum quod annunciatur de Christo* (saith S. Augustin de unitate Eccles. c. 2.) *caput & corpus est*: All that is spoken of Christ *is* (of) *the head and the body. The head is the only-begotten Jesus Christ, the Son of the living God*: he *the Saviour of the body. His body the Church*. Again (c. 4.) *Totus Christus caput & corpus est*. Whole Christ is the head & the body. The head, the only-begotten Son of God, & the body his Church: the bridegroom and bride, two in one flesh. Yea for no other cause (saith he *li. de catech. rud. c. 3.*) were all those things written, before the coming of our Lord, which we read in holy Scriptures, but that his coming might be commended, and the future Church prefigured, that is, *the people of God throughout all nations, which is his body*. The same doth S. Paul teach us, not only saying (Gal. 3.) *The law was our pedagogue* (or conductor) *to Christ*, but also (1. Cor. 12.) *that as the* (natural) *body is one & hath many members & all the members of the body, whereas they be many, yet are one body; so also Christ*. And (Coloss. 1.) that *Christ's body is the Church*. As therefore the great blessing of redemption & salvation was promised in Christ (Gen. 12. &c.) so it was withal expressed that all *nations* and *kindreds of the earth* should be partakers thereof, [3] [4] yea so innumerable *as the dust of the earth*, the *stars of heaven*, and *sands of the sea*. Which S. Paul saith (Rom. 9.) is not meant of Abraham's natural children, but of *the children of promise*, such as the Roman Christians, and others, Jews and Gentiles. So S. John saw in a vision as a certain number of *twelve thousand signed of every tribe of Israel, but after these a great multitude which no man could number, of all nations, tribes, peoples, and tongues*. [5] To say therefore, as some old and new heretics do, that the Church of Christ sometimes consisteth of few, or invisible persons, were to say God kept not promise with Abraham (Gen. 17.) and to make the body and thing figured, more obscure than the shadow and figure; seeing in the whole time of the Law of nature, that is in these three first ages of the world,

the Church being but a figure of that which is now, yet was always visible and notorious, as hath been declared. [6] And that with perpetual succession of supreme heads, rulers, and governers [7]. As is before noted in the first age from Adam to Noe: in the second from Noe to Abraham: so in this third, by the right line of *Abraham, Isaac, Jacob, Levi, Caath, and Amram, to Aaron and Moyses* (Exo. 6.) the Holy Ghost not there reciting more genealogies being come to the origin of the Priestly Tribe, that is to these two whom his divine goodness selected and ordained, as well *to speak to Pharao* in behalf of the children of Israel, and *to bring them out of the Land of Aegypt*, as afterwards by one of them to give his people a written Law, and in the other a perpetual provision of spiritual Pastors. [8] For in Aaron the elder brother God established an ordinary succession of Priesthood [9], from that time to Christ, which before pertained to the first-born in every family: adjoining the rest of Levite's tribe to assist them, in administration of sacred things. [10] But Moyses the younger brother was extraordinarily called (which God therefore shewed and confirmed by special miracles) not only to Priesthood, but also to be as the God of Pharao, Superior of Aaron, chief Mediator between God and his people, as well in delivering them from the servitude of Aegypt, and in receiving the Law, and delivering it to them, as in all other supreme government spiritual and temporal during his life.

seed.

[9] *Ex. 28. Nu. 3.*

[10] Moyses chief in spiritual and temporal government.

CHAPTER XVI.

The people murmuring for meat, & that they had left the flesh-pots of Aegypt, 4. God giveth them quails and Manna. 16. Whereof they are commanded to gather for every day, 22. but the sixth day double for the Sabbath, 32. and to keep a measure of it in the tabernacle for a memory. [1]

[1] The beginning of the fourth age.

And [1] they set forward from Elim, and all the multitude of the children of Israel came into the desert Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came forth out of the Land of Aegypt.

[1] The second part of this book. How the Israelites were sustained in the desert, and prepared to receive the Law.

2 And all the assembly of the children of Israel murmured against Moyses & Aaron in the wilderness. 3 And the children of Israel said to them: Would to God we had died by the hand of our Lord in the Land of Aegypt, when we sat over the flesh pots, and did eat bread our fill: why have you brought us into this desert, that you might kill all the multitude with famine? 4 And our Lord said to Moyses: Behold I will rain you bread from heaven: let the people go forth, and gather that sufficeth for every day: (a) that I may prove them whether they will walk in my law, or no.

(a) God left it in their will to be content with enough, or to covet more, yet suffered them not to have more, when it came to measuring. v. 18. and 2. Cor. 8.

5 But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day. 6 And Moyses and Aaron said to all the children of Israel: At even you shall know that our Lord hath brought you forth out of the land of Aegypt; 7 and in the morning you shall see the glory of our Lord: for he hath heard your murmuring against our Lord. But as for us, what are we, that you mutter against us? 8 And Moyses said: At even our Lord will give you flesh to eat, and in the morning bread your fill: for he hath heard your murmurings, which you have murmured against him, for what are we? Neither is your murmuring against us, but against our Lord. 9 Moyses also said to Aaron: Say to the whole assembly of the children of Israel: Approach you before our Lord: for he hath heard your murmuring. 10 And when Aaron spake to all the assembly of the children of Israel, they looked toward the wilderness: and behold the glory of our Lord appeared in a cloud.

11 And our Lord spake to Moyses, saying: 12 I have heard the murmurings of the children of Israel, say to them: At even you shall eat flesh, and in the morning you shall have your fill of bread: and you shall know that I am the Lord your God. 13 Therefore it came to pass at even, & (b) the quail rose, and covered the camp: in the morning also a dew lay round about the camp.

(b) These birds by God's providence came from other places to the children of Israel. *Nu. 11. v. 31.*

14 And when it had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle like unto the hoar frost on the ground. 15 Which when the children of Israel had seen, they said one to other: Man-hu! Which signifieth: What is this! For they knew not what it was. To whom Moyses said: This is the bread, which our Lord hath given you to eat. 16 This is the word, that our Lord hath commanded: Let every one gather of it so much as sufficeth to eat: a gomor every man, according to the number of your souls that dwell in a tent so shall you take up. 17 And the children of Israel did so: and they gathered, one more, another less. 18 And they measured by the measure of a gomor: neither he that gathered more, had above: nor he that provided less, found under: but every one gathered according to that which they were able to eat. 19 And Moyses said to them: Let no man leave thereof till the morning. 20 Who heard him not, but certain of them left until the morning, and it began to be full of worms, and it putrefied. And Moyses was angry against them. 21 And every one of them gathered in the morning so much as might suffice to eat: and after the sun waxed hot, it melted. 22 But in the sixth day they gathered double portions, that is, two gomors every man: and all the Princes of the multitude (c) came, and told Moyses.

(c) By their wondering at the double quantity, it appeareth they intended not to gather so much.

23 Who said to them: This is it which our Lord hath spoken: The Sabbath's rest is sanctified unto our Lord tomorrow. Whatsoever is to be wrought, do it: and the meats that are to be made ready, make them ready: and whatsoever shall remain, lay it up until the morning. 24 And they did so as Moyses had commanded, and it putrefied not, neither was there worm found in it. 25 And Moyses said: Eat it today, because it is the Sabbath of our Lord: today it shall not be found in the field. 26 Gather it six days: but in the seventh day is the Sabbath of our Lord, therefore it shall not be found. 27 And the seventh day came: and some of the people going forth to gather, found not. 28 And our Lord said to Moyses: How long will you not keep my commandments, and my law? 29 See that our Lord hath given you a Sabbath, and for this cause on the sixth day he giveth you double portions: let each man tarry with himself, and let none go forth out of his place the seventh day. 30 And the people kept the Sabbath on the seventh day. 31 And the house of Israel called the name thereof Manna: which was as it were coriander seed white, and the taste thereof like to flour with honey. 32 And Moyses said: This is the word, which our Lord hath commanded: (d) Fill a gomor of it, and let it be kept unto the generations to come hereafter; that they may know the bread, wherewith I fed you in the wilderness, when you were brought forth out of the Land of Aegypt.

(d) By anticipation Moyses writeth here the commandment given when the Tabernacle and Ark were finished. *Exo. ult.*

33 And Moyses said to Aaron: Take (e) one vessel, and put Manna into it, so much as a gomor can hold: and lay it up before our Lord to keep unto your generations:

(e) This Relic was put in a golden vessel *Heb. 9.* though it was infinitely inferior to Christ's flesh *Io. 6.* yea inferior to the flesh of any glorified Saint.

34 as our Lord commanded Moyses. And Aaron put it in the tabernacle to be reserved. 35 And the children of Israel did eat Manna forty years, till they came into the habitable land: with this meat were they fed, until they touched the borders of the land of Chanaan. 36 And a gomor is the tenth part an ephi.

ANNOTATIONS.
CHAP. XVI.

15. *Man hu! What is this!]* [1] When the people of Israel in the desert had spent their provision of meat brought from Aegypt, and according to God's promise had received store of quails; going forth in the morning they saw a strange thing lie upon the ground like to hoar frost, whereat marveling they said one to another *What is this!* in their language *Man hu! Whereupon* saith Theodoret (q. 30. in Exod.) *their demand was turned into the name, and it was called Manna*. Which as the same and other ancient Doctors gather by the holy Scriptures, was a wonderful and miraculous meat, [2] and withal a figure of a more excellent thing, long after promised, and given by our B. Saviour, in the holy Sacrament of the Eucharist. As witness S. Gregory Nyssen *(Enar. vitae Moysi, circa medium)* S. Ambrose *(li. de ijs qui Myst. initian. cap. 8.)* S. Cyril Alexandrinus, S. Chrysostom, S. Augustine, Theophilact and others [3], upon the sixth of S. John. Where also the text of our Saviour's long discourse with the Capharnaites, sheweth evidently that he promised to give a far better meat than Manna, to those that believed in him. *I am*, (saith our Lord) *the bread of life, which descended from heaven; your fathers did eat Manna in the desert, and died. The bread which I will give is my flesh, for the life of the world. My flesh is meat indeed, and my blood is drink indeed* &c. S. Paul likewise teacheth (1. Cor. 10.) that this *Manna*, and *the water* issuing out *of the rock*, were figures of the same B. Sacrament, as is noted in those places.

[1] Manna so called of Man-hu.

[2] It was a figure of the Eucharist.

[3] *l. 3. c. 37. Ho. 45. Trac. 26. Ioan 6. v. 25. 41. 49. 51. 55.*

Here only we commend to the Christian readers remembrance that the thing figured doth ever exceed the figure according to S. Paul's doctrine (Collos. 2.) wishing him therefore to consider, [1] that in *Manna* [2] were at least twelve clear miracles. [3] First, it was made by Angels whereof it is called, *the bread of Angels*. [4] Secondly, it was not produced from the earth, nor water, as ordinary meats are, but came from the air. [5] Thirdly, how fast or slowly soever any man did gather it, in the end each one had the same measure full, called a gomor, and no more nor less. [6] Fourthly, the sixth day which was next before the Sabbath, that which they gathered, was found to be double portions to other days, that is, two gomors for every one. [7] Fifthly, there fell none at all on the Sabbath day. [8] Sixthly, if in the rest of the week any part was left all night, it putrefied and was corrupt in the morning, but the night before the Sabbath day, it remained sound and good. [9] Seventhly, notwithstanding diversity of stomachs in so great a multitude, the same measure was sufficient and no more, to every one, young and old and of middle age. [10] Eighthly, the heat of the sun melted and consumed that which remained in the field, though otherwise it endured heat of the fire, seething in water, grinding in mills, and beating in mortars. [11] Ninthly, it tasted to every one, what they desired. [12] Tenthly, it seemed nevertheless to the evil minded, loathsome and light meat, but pleasant to the good. [13] Eleventhly, part of it was kept in the Ark by God's commandment, and was not corrupted in many hundred years. [14] Twelfthly, this strange and extraordinary provision continued forty years, that is, till the children of Israel came to the promised land, and then ceased.

[1] Twelve miracles in Manna.

[2] *Psa. 77. v. 25. Roffen. l. 1. c. 12. cont. Oecolamp. D. Hesk. l. 3. c. 12. parlam.*

[3] 1.

[4] 2.

[5] 3.

[6] 4.

[7] 5.

[8] 6.

[9] 7.

[10] 8.

[11] 9.

[12] 10.

[13] 11.

[14] 12.

◦You see then so miraculous a figure far excelled Zuinglius' or Calvin's communion bread, which containeth no miracle at all, only signifying Christ's body. But, as our Saviour's own words import, and ancient fathers teach us, by Manna was prefigured Christ's very body and blood, with his soul and Divinity under the form of bread.

◦No miracle in Protestants' Communion.

[1] For this indeed infinitely excelleth Manna, containing all the foresaid, or rather much more eminent miracles. [2] For first, it was consecrated by the marvelous power of Christ's word, and ever since the same is done, by the like power communicated to Priests, [3] (2) in his Church

[1] All the said miracles are more eminent in the B.

Sacrament.
[2] 1.
[3] 2.
[4] 3.
[5] 4.
[6] 5.
[7] 6.
[8] 7.
[9] 8.
[10] 9.
[11] 10.
[12] 11.
[13] 12.

militant, [4](3) one and the very same, and not many, in innumerable places, and in every less or greater form, yea in the least particle of the accidents that may be, Christ is whole and entire. [5](4) It giveth aboundance of grace in this life, signified by the day before the Sabbath, for the glory of the next life in eternal rest, [6](5) where is no more use of Sacraments, but everlasting fruition of glory. [7](6) Whosoever therefore would make temporal commodity of this heavenly food, as it were reserving Manna for other days of the week, it perisheth to him, and turneth to his ignominy, but being reserved in the faithful soul, for the life to come, which is the true Sabbath, it remaineth in heavenly treasure. [8](7) And so it availeth to every one, as their soul, which is the spiritual stomach of supernatural meats, is less or more disposed. [9](8) Though heat of persecution, and other adverse power take away this Sacrament and Sacrifice abroad in the field of this world, yet no power extinguisheth it within the Church, where it is in due manner prepared & ministered to the children of God, [10](9.) where it yieldeth all comfort, strength & contentment to good spiritual desires, [11](10.) but to the incredulous Capharnaites seemeth unpossible, and to carnal conceits loathsome. [12](11.) Being worthily received into our mortal bodies, our ark or temporal tabernacle, it remaineth in incorruptible effect, whereby the body shall be raised again from death, and together with the soul be eternally glorified. [13](12.) In the mean time of this pilgrimage of mankind, it is our wayfaring special provision, daily and supersubstantial bread, till we shall possess the promised land, the Kingdom of heaven in eternal bliss.

CHAPTER XVII.

The people murmuring again in Raphidim for want of drink, our Lord giveth them water out of a rock. 8. Amalech fighteth with them. And Moyses lifting up his hand in prayer, Israel overcometh, otherwise Amalech prevaileth.

Therefore all the multitude of the children of Israel setting forward from the desert Sin, by their mansions, according to the word of our Lord, camped in Raphidim, where there was no water for the people to drink. 2 Who chiding against Moyses, said: Give us water, that we may drink. To whom Moyses answered: Why chide you against me? Wherefore do you tempt our Lord? 3 The people therefore was thirsty there for lack of water, & murmured against Moyses, saying: Why didst thou make us go forth out of Aegypt to kill us, and our children, & our beasts with thirst: 4 And Moyses cried to our Lord, saying: What shall I do to this people? Yet a little while, and they will stone me. 5 And our Lord said to Moyses: Go before the people, and take with thee of the ancients of Israel: and the rod wherewith thou didst strike the river, take in thy hand, and go. 6 Behold I will stand there before thee, upon the rock Horeb: and thou shalt strike the rock, & water shall go out thereof, that the people may drink. Moyses did so before the ancients of Israel: 7 and he called the name of that place, Temptation, because of the chiding of the children of Israel, and for that they tempted our Lord, saying: Is the Lord among us or not? 8 And Amalec came, and fought against Israel in Raphidim. 9 And Moyses said to Josue: Choose out men, and go forth & fight against Amalec: tomorrow I will stand in the top of the hill having the rod of God in my hand. 10 Josue did as Moyses had spoken, and he fought against Amalec: but Moyses and Aaron and Hur went up upon the top of the Hill. 11 And when Moyses lifted up his hands, Israel overcame: but [a] if he did let them down a little, Amalec overcame.

[a] If this ceremony *of holding up his hands* was of such importance in the law of nature, why do Heretics deride the same, and the like in the Catholic Church? Whereas also our Saviour *lifting up his hands* blessed his disciples. *Luc. 24.* S. Damascen also teacheth *(l. 4. c. 12. Ortho.)* that this extension of his hands prefigure the Cross of Christ. And now it representeth the same.

12 And the hands of Moyses were heavy: therefore

they took a stone, and put under him, whereupon he sat: and Aaron and Hur stayed up his hands on both sides. And it came to pass that his hands were not weary until sun set. 13 And Josue put Amalec to flight, & his people by the edge of the sword. 14 And our Lord said to Moyses: Write this for a monument in a book, & deliver it to the ears of Josue: for I will destroy the memory of Amalec from under heaven. 15 And Moyses builded an Altar, and called the name thereof, Our Lord my exaltation, saying: 16 Because the hand of our Lord's throne, and the war of our Lord shall be against Amalec, from generation unto generation.

CHAPTER XVIII.

Jethro Moyses' father in law bringeth to him his wife and children. 8. And hearing the great works of God, 12. offereth Sacrifice: 13. and wisely advised Moyses to appoint subordinate officers to judge less causes, reserving the greater to himself.

And When Jethro the (a) Priest of Madian, the allied of Moyses, had heard all the things, that God had done to Moyses, and to Israel his people, and that our Lord had brought forth Israel out of Aegypt;

(a) *Cohen* in Hebrew signifieth *Prince* or *Priest*; which offices in the law of nature were often joined in one person.

2 he took Sephora the wife of Moyses whom he had sent back: 3 and her two sons, of which one was called Gersam, his father saying: I have been a stranger in a foreign country; 4 And the other Eliezer: for the God of my father, quoth he, is my helper, and hath delivered me from Pharao's sword. 5 Jethro therefore the allied of Moyses came and his sons, and his wife to Moyses into the desert, where he was camped beside the mountain of God. 6 And he sent word to Moyses, saying: I^ Jethro thy allied come to thee, and thy wife, and thy two children with her. 7 Who going forth to meet his allied, adored, and kissed him: and they saluted one another with words of peace. And when he was entered into the tent, 8 Moyses told his allied all things that our Lord had done to Pharao, and the Aegyptians for Israel: and the whole travail which had chanced to them in the journey, and that our Lord had delivered them. 9 And Jethro rejoiced for all the good things, that our Lord had done to Israel, because he had delivered them out of the hands of the Aegyptians, 10 and he said: Blessed is the Lord, that hath delivered you out of the hand of the Aegyptians, and out of the hand of Pharao, that hath delivered his people out of the hand of Aegypt. 11 Now do I know, that the Lord is great above all gods: for because they dealt proudly against them. 12 Jethro therefore the allied of Moyses offered holocausts and hosts to God: and Aaron and all the ancients of Israel came, to eat bread with him before God. 13 And the next day Moyses sat to judge the people, who stood by Moyses from morning until night. 14 Which thing when his allied had seen, to wit, all things that he did in the people, he said: What is this that thou doest in the people? Why sittest thou alone, and all the people attendeth from morning until night? 15 To whom Moyses answered: The people cometh to me seeking the sentence of God. 16 And when any controversy chanceth among them, they come unto me to judge between them, and to shew the precepts of God, and his laws. 17 But he said: Thou doest not well: 18 Thou art tired with foolish labour, both thou, and this people that is with thee, the business is above thy strength, thou alone canst not sustain it. 19 But (b) hear my words and councils, and God shall be with thee. Be thou to the people in those things that pertain to God, to report their words unto him:

(b) Manifold wisdom, whereof Daniel prophesieth *(c. 12. v. 4.)* in Christian Gentiles, was here prefigured in Jethro a Gentile.

20 & to shew to the people the ceremonies & rite of worshipping, and the way wherein they ought to walk, and the work that they ought to do. 21 And provide out of all the people men that are wise, & do fear God, in whom there is truth, and that do hate avarice, and appoint of them tribunes, and centurions, and

quinquagenarians, and deans, 22 which may judge the people at all times: and what great matter soever shall fall out, let them refer it to thee, & let them judge the less matters only: & so it may be lighter for thee, the burden being imparted unto others. 23 If thou doest this, thou shalt fulfill the commandment of God, & shalt be able to bear his precepts: and all this people shall return to their places with peace. 24 Which things when Moyses heard, (c) he did all things that he had suggested unto him.

(c) To whom Moyses willingly yielded. *Origen. in hunc locum.*
Morally, superiors are admonished by Moyses example to learn of any man, that which is good. *S. Chrysostom. ho. de ferendis reprehensionibus.*

25 And choosing substantial men out of all Israel, he appointed them Princes of the people, tribunes, and centurions, and quinquagenarians, and deans. 26 Who judged the people at all time: and whatsoever was of greater difficulty they referred to him, themselves judging the easier cases only. 27 And he dismissed his allied: who returning went into his country.

CHAPTER XIX.

Near to mount Sinai, with commemoration of their delivery from Aegypt, the people are commanded to be sanctified: 16. and so our Lord coming in thunders and lightnings speaketh with Moyses.

In the third month of the departure of Israel out of the Land of Aegypt, this day they came into (a) the wilderness of Sinai.

(a) To this place (which was their 12. mansion) they came the 47. day after they parted from Aegypt. And the third day following which was the 50, the law was given in mount Sinai. *S. Hierom. Epist. 1. ad Fabiolam.*

2 For departing out of Raphidim, and coming to the desert of Sinai, they camped in the same place, & there Israel pitched their tents over against the mountain. 3 And Moyses went up to God: and our Lord called him from the mountain, and said: (b) This shalt thou say to the house of Jacob, and shalt tell the children of Israel:

(b) God would have their free consent, else it were not a perfect covenant. *Theodoret q. 35 in Exod.*

4 Yourselves have seen what I have done to the Aegyptians, how I have carried you upon the wings of eagles, and have taken you unto me. 5 If therefore you will hear my voice, and keep my covenant, you shall be (c) my peculiar of all peoples: for all the earth is mine.

(c) In this covenant God promiseth particular love; Priestly function, whereby they might better serve him; and effectual grace and sanctity.

6 And you shall be unto me (c) a Priestly Kingdom, and a holy nation: these are the words that thou shalt speak to the children of Israel.

(c) ↑

7 Moyses came: and calling together the nations of the people, he declared all the words which our Lord had commanded him. 8 And all the people answered together. (d) All things that our Lord hath spoken, we will do. And when Moyses had reported the people's words to our Lord,

(d) The people promise loyalty to God; and to keep his commandments.

9 our Lord said to him: Now presently will I come to thee in the darkness of a cloud, that the people may hear me speaking to thee, and may believe thee for ever. Moyses therefore (e) told the people's words to our Lord.

(e) So Angels & Saints offer our prayers & other good works to God, though he know all things beforehand.

10 Who said to him: Go to the people, and sanctify them today, and tomorrow, and let them wash their garments. 11 And let them be ready against the third day: for in the third day the Lord will descend in the sight of all the people upon the mount Sinai. 12 And thou shalt appoint certain limits to the people in circuit, and shalt say to them: Beware ye ascend not into the mount, & that you touch not the ends thereof: every one that toucheth the mount, dying shall die.

13 Hand shall not touch him, but he shall be stoned to death, or shall be shot through with arrows: whether it be beast, or man, it shall not live. When the trumpet shall begin to sound, then let them ascend into the mount. 14 And Moyses came down from the mount to the people, and sanctified them. And when they had washed their garments, 15 he said to them: Be ready against the third day, and come not near your wives. 16 And now the third day was come, and the morning appeared: and behold thunders began to be heard, and lightnings to flash, and a very thick cloud to cover the mount, & the noise of the trumpet sounded exceedingly: and the people, that was in the camp, feared. 17 And when Moyses had brought them forth to meet with God from the place of the camp, they stood at the bottom of the mount. 18 And all the mount Sinai smoked: for because our Lord was descended upon it in fire, and the smoke arose from it as out of a furnace: and all the mount was terrible. 19 And the sound of the trumpet grew louder by little and little, and was drawn out a length: Moyses spake, and God answered him. 20 And our Lord descended upon the mount Sinai in the very top of the mount, and he called Moyses into the top thereof. Whither when he was ascended, 21 he said unto him: Go down, and charge the people, lest perhaps they will pass their limits to see the Lord, and a very great multitude of them perish. 22 The Priests also that come to the Lord, let them be sanctified, lest he strike them. 23 And Moyses said to our Lord: The common people cannot ascend into the mount Sinai: for thou didst charge, and command, saying: Put limits about the mount, and sanctify it. 24 To whom our Lord said: Go, get thee down, and thou shalt come up, and Aaron with thee: but (f) the Priests and the people let them not pass the limits, nor ascend to the Lord, lest perhaps he kill them.

(f) The people & all inferior Clergy also, are to keep their limits & to learn God's will of their Superiors.

25 And Moyses went down to the people, and told them all.

ANNOTATIONS. CHAP. XIX.

1. *This day.]* ◦The first day of the third month the children of Israel came into the desert of Sinai. So counting 16. days remaining of the first month when they parted from Aegypt, all the second month of 30. days, this first day of the third month, and three days more, in which they were sanctified by washing and other ceremonies (v. 10.) the Law was given the fiftieth day, in figure of the Law of Christ, promulgated on Whitsunday, the fiftieth day after our Redemption. Whereby we see marvelous correspondence of divine Mysteries in the old and new Testament. *S. Augustin. Epist. 119. c. 16.*

◦Agreement of old and new mysteries.

CHAPTER XX.

Moyses receiveth the Decalogue or ten commandments of God, for all the people 23. with repetition that they shall not make false gods, nor make Altars but of earth or unhewed stone, and without steps. [1]

[1] The third part of this book, containing Divine Laws, Moral, Ceremonial, & Judicial.

And our Lord spake all these words. 2 I am the Lord thy God, which brought thee forth out of the Land of Aegypt, out of the house of servitude. 3 Thou shalt not have strange gods before me. 4 Thou shalt not make to thee a (a) graven thing, nor any similitude that is in heaven above, & that is in the earth beneath, neither of those things that are in the waters under the earth.

(a) In Hebrew *Pesel*, in Greek ἐιδωλον, in Latin *sculptile*, in

English *a graven thing*.

5 Thou shalt not adore them, nor serve them: I am the Lord thy God mighty, jealous, (b) visiting the iniquity of the fathers upon the children, upon the third and fourth generation of them that hate me:

(b) This commination and promise annexed to the first commandment pertaineth to every one of the nine following. Catech. Ro. p. 3. q. 9.

6 and doing mercy upon thousands to them that love me, and keep my precepts. 7 Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him innocent that shall take the name of the Lord his God vainly. 8 Remember that thou sanctify the Sabbath day. 9 Six days shalt thou work, and shalt do all thy works. 10 But on the seventh day is the sabbath of the Lord thy God: thou shalt do no work in it, thou and thy son, and thy daughter, thy man servant, and thy woman servant, thy beast, and the stranger that is within thy gates. 11 For six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested in the seventh day, therefore the Lord blessed the sabbath day, and sanctified it. 12 [1] Honour thy father and thy mother, that thou mayst be long lived upon the earth, which the Lord thy God will give thee.

[1] The Epistle on Wednesday in the third week of Lent.

13 Thou shalt not murder. 14 Thou shalt not commit adultery. 15 Thou shalt not steal. 16 Thou shalt not speak against thy neighbour false testimony. 17 Thou shalt not covet thy neighbour's house: neither shalt thou desire his wife, nor servant, nor handmaid, nor ox, nor ass, nor any thing that is his. 18 And all the people saw the voices, and the flames, and the sound of the trumpet, and the mount smoking: and being frightened and strucken with fear they stood a far off, 19 saying to Moyses: Speak thou to us, and we will hear: let not our Lord Speak to us, lest perhaps we die. 20 And Moyses said to the people: Fear not: for God came to prove you, and that his terror might be in you, and you should not sin. 21 And the people stood a far off. But Moyses went unto the dark cloud wherein God was. 22 Our Lord said moreover to Moyses: This shalt thou say to the children of Israel: You have seen that from heaven I have spoken to you. 23 You shall not make gods of silver, nor gods of gold shall you make to you. 24 An altar (c) of earth you shall make to me, and you shall offer upon it your holocausts and pacifics, your sheep and oxen in every place where the memory of my name shall be: I will come to thee, and will bless thee.

(c) This and other ceremonial precepts are determinate laws, for observing the commandments of the first table pertaining to God.

25 And if thou make an Altar of stone unto me, thou shalt not build it of hewed stones: for if thou lift up thy knife over it, it shall be polluted. 26 Thou shalt not go up by grises unto mine Altar, lest thy turpitude be discovered.

ANNOTATIONS.
CHAP. XX.

[1] Protestants charge all Catholics to be Idolaters.

[2] They abuse their followers.

[3] They belie the Church militant.

[4] Blaspheme the triumphant

[5] All modest men

3. *Strange gods.]* [1] Protestants pretend here to prove, that all Catholics are Idolaters, for honoring Saints, and their Relics and Images. And they have so defamed Catholic Religion in this behalf, that the vulgar sort of deceived people, otherwise knowing Catholics to be ordinarily of moderate conversation in life, of just dealing towards their neighbours, addicted to prayer, fasting, alms, and many good works, more wanting among themselves [2]: yet supposing them, notwithstanding these laudable qualities, to be Idolaters, are thereby averted from Catholic Religion. And surely it were a just cause, if it were true. As well therefore to purge ourselves of so heinous an imputed crime, as to remove this dangerous block of erroneous conceit, we shall here note some of the Protestants' egregious lies against the whole Church militant, and blasphemous reproaches against the glorious Saints: then briefly declare the true and sincere doctrine and

practice of the Catholic Church in this point. [3] Luther in his postil upon the Gospel of our Lord's Incarnation, saith: *Papistae Virginem Mariam Deum constituunt: Omnipotentiam ei in coelo, & in terra tribuunt*. The Papists (saith he) make the Virgin Mary God: they attribute to her omnipotency in heaven and in earth. In Papistry all expected more favour and grace from her, than from Christ himself. His scholar Melancton *(in locis communib.)* postiling the first Precept, saith: Papists invocate Saints, and worship Images in heathenish manner. Calvin *(li. de necess. refor. Eccles.)* saith: those of the Emperor's religion (meaning all Catholics) so divide God's offices among Saints, that they join them to the Sovereign God, as colleagues; in which multitude God lieth hidden. [4] Against the most glorious virgin mother the same Luther *(ser. de natali virg. Mar.)* feared not to say, that he esteemed no more of the prayer of *S. Mary*, than of any one of the people. And his reason is worse than his wicked assertion, for that, saith he, all that believe in Christ are as just, and as holy as the virgin Mary, or any other Saint how great soever. The Magdeburgian Centuriators (li. 1. Cent. 1.) affirm that the virgin Mary sinned grievously, yea compare her imagined faults with the sin of Eve in paradise. (li. 2.) They charge S. Peter and S. Paul (also after their conversions) with diverse great crimes. Calvin (li. 3. Inst. c. 2. parag. 31.) condemneth Sara and Rebecca of great sins (c. 4.) reprehendeth Judas Machabeus for superstitious, and preposterous zeal, in causing Sacrifice to be offered for the dead. In his commentary (in 32. Exodi) he accuseth most holy and meek Moyses of arrogancy and pride And (li. 3. Instit. c. 20. pa. 27.) he scurvily scoffeth at all Saints in general, saying: If they hear mortal men's prayers, they must have ears so long, as from heaven to earth. And calleth them not only *homines mortuos, dead men*, (which S. Hierom reproved in Vigilantius) but also *umbras, larvas, colluviem: shadows, night goblins, stinking filth*: yet more, *(li. de vera refor. Eccles. rat.)* he calleth them *Monstra, carnifices, bestias, monsters, hangmen, beasts*. [5] These and like blasphemies modest men cannot but abhor and detest. [6] Their lies also are convinced by S. Hierom, handling this matter of purpose against Vigilantius, by S. Augustine touching it by occasion *(li. 20. c. 21.)* against Faustus the Manichee, Thomas Waldensis *(To. 3. tit. 13. de Sacramentalibus)* against Wiclif, by all Catechisms and Christian Instructions, teaching nothing like, but quite contrary to these men's reports. [7] In sum they all teach, that Saints are to be honoured with religious honour, which is greater than civil, but infinitely inferior to divine, as the excellency of God surmounteth all excellency created.

will condemn these blasphemies.

[6] Catholic doctrine & practice convince their lies.

[7] The true Catholic doctrine.

For better declaration whereof, it is to be considered, that seeing by the law of God and nature honour is due to excellency [1], there must be so many distinct kinds of honour, as there be general kinds of excellency, which are three [2]. The first of God, infinite, and incomparably above all: the second is supernatural, but created, as of grace and glory: the third is human or natural, consisting in natural gifts, or worldly power and dignity, all three as distinct as God, heaven, and earth. To these three general kinds of excellency pertain therefore other three as distinct kinds of honour [3], to wit, Divine due to God only, called by use and appropriation of a Greek word *Latria*: the second *Dulia*, belonging to Saints, and other holy things, elevated by God above the course of nature, in diverse degrees, but within the rank of creatures: the third is civil honour, due to human and worldly excellency, according to diverse states and qualities of men. The first of these, which is divine, may in no case be given to any creature, how excellent soever. The third which is civil, as both Catholics and Protestants hold for certain, is not competent nor agreeable to Saints, but to mortal worldly men in respect of temporal excellency. And the controversy therefore is about the second. Which Calvin *(li. 1. Instit. c. 11. & 12.)* and all [4] Protestants writers deny & reject, and so would have no honour at all given to Saints. [5] Objecting as old heretics did, that Catholics do all the same external acts, as standing bare-head, bowing, kneeling, praying, and the like to Saints, as to God himself. [6] We answer, that the distinction of honour consisteth not always in the external action, but in the intention of the mind.

[1] Honour due to excellency.

[2] Three kinds of excellency.

[3] Therefore three kinds of honour.

[4] Protestants deny any honour to be due to Saints.

[5] Their objection.

[6] First answer.

[7] Example of this necessary distinction.

[8] Second answer.

For when we do such external acts of honour to God, we intend thereby to honour the Creator and Lord of all, and so it is divine honour; but doing the same external acts to a Saint, we conceive of him, as a glorious servant of God, and so we honour him as a sanctified and glorified creature, God's subject and servant. [7] Without this diversity of intention in your mind, you cannot shew difference between the honour you do to God, and that you do to the king, by bowing, kneeling, and the like. For it is the same external action: yet no Christian doubteth but he honoureth God with divine honour, & the king with civil. [8] Again we answer, that we do not all the external actions of honour to Saints, which we do to God. For Sacrifice is done only to God, and to no Saint; and because Altars pertain to Sacrifice, they are erected to God only, though oftentimes in memory of Saints.

[1] S. Augustin declareth this doctrine: and giveth both the former answers.

[2] *li. 22. c. 21.*

[3] Three causes of celebrating Saints' memories.

[4] Latria is honour proper to God.

[5] Sacrifice only to God.

Both which answers [1] S. Augustin gave long since to Faustus the Manichee arguing that Catholics by doing the same external acts, worshipped Martyrs with divine honour, and so turned them into Idols, as that heretic inferred. Whereupon S. Augustin declareth [2], that Christian people celebrate together the memories of Martyrs with *Religious solemnity*, to stir up imitation, to be partakers of their merits, and to be holpen by their prayers. Yet so that we erect not Altars (because they are for Sacrifice) to any Martyr, though in memory of Martyrs, but to God of Martyrs. For who ever standing at the Altar, in places of Saint's bodies, said: We offer to thee Peter, or Paul, or Cyprian, [3] but that which is offered, is offered to God, who crowned the Martyrs, at their memories, whom he crowned, that by commonition of the very places, greater affection may arise, to enkindle charity, both towards them, whom we may imitate, and towards him, by whose help we may. We honour Martyrs with that worship of love and society, wherewith holy men are worshipped in this life. Whose heart we perceive is prepared to like sufferance for the Evangelical verity: but Martyrs more devoutly, by how much more securely, after all uncertainties are overcome, and with how much more confident praise, we preach them now victors in a more happy life, than others yet fighting in this. But with that worship, which in Greek is called *Latria* [4], *a service properly due to God*, which in Latin cannot be expressed by one word, we neither worship, nor teach to be worshipped but one God [5]. And for so much as offering of Sacrifice pertaineth to this worship (whereof they are called Idolaters, that offer sacrifice to any Idols) we by no means offer any such thing, nor teach to be offered, either to any Martyr, or blessed soul, or holy Angel. Thus far S. Augustin. The same teacheth Theodoret *(li. 8. ad Graecos)* Our Lord hath deprive false gods of honour, they had in Temples, and in place of them caused his Martyrs to be honoured: yet not in the same manner, for we neither bring hosts, nor libaments to Martyrs, but honour them, as holy men, and most dear friends of God. It would be too long to cite many ancient Fathers, testifying and teaching that Saints are to be honoured.

[1] Protestants confess that the ancient Fathers honoured Saints, and their Relics.

[2] Manna was put in a golden vessel. *Heb. 9.*

[3] How saucy are heretics to scoff at so renowned a Doctor!

[1] More compendiously we will take our adversary's confession, the Magdeburgian Centuriators. Who *(Pref. Cent. 6.)* holding that the Church was only pure from idolatry the first hundred years of Christ, and that it began to fail in the second and third age, more in the fourth and fifth, and was utterly perished in the sixth, impute the cause of her ruin, that the very chief men taught and practised the honour to Saints. First of all (say they) these horrible and pernicious darkness, as certain black clouds covering the whole firmament, rose up in the very assembly of teachers. For that partly the very Doctors of the Church, partly other superstitious men, augmented ceremonies and human worships in the Temples. For sacred houses began to be built in all places, with great cost, altogether in heathenish manner: not principally to the end, God's word might there be taught [2], but that some honour might be exhibited to the Relics of Saints, and that foolish people might there worship dead men. And how pleasantly eloquent is that [3] Gregory, called the Great, how fervent, when as from his three footed stool, he preached the manner of consecrating these

houses? And a little after. By this occasion dead creatures, and bloodless half worm-eaten bones began to be honoured, invocated, and worshipped with divine honour. All which *The Doctors of the Church* not only winked at, but also *set forward*. Thus the reader seeth, notwithstanding their lies, scoffs, and blasphemies, Protestants do confess, that the Church and her chief pillars, straight after the first hundred years of Christ, five hundred next following, honoured Saints and their Relics. Neither want there authentical examples of holy Scriptures, whereby the same is proved. *As Gen. 32. 48. Exodi. 3. 32. Num. 22. Josue 5. 3. Reg. 18. 4. Reg. 2. Psalm. 98. and elsewhere.*

4. *A graven thing.]* ◦Here the same falsifiers of Christian doctrine do not only pervert the sense of holy Scripture, wresting that against Images, which is spoken against Idols, but also shamefully corrupt the text, by translating *graven image*, neither following the Hebrew, Greek, nor Latin. For the Hebrew word, *pesel*, is the very same that *sculptile* in Latin, that is *a graven or carved thing*. The Greek hath ἐιδωλον, an idol. So all Protestants' English Bibles are false.

◦Protestants have corrupted their English Bibles.

In the mean time till they correct their books, they may please to remember, that God shortly after this *(Exod. 25.)* commanded to make Images of Angels [1], to wit Cherubins. Likewise a brazen serpent *(Num. 21.)* Also oxen and Lions *(Reg. 6. & 7.)* Neither are Puritanes so precise, but that they engrave, carve, print, paint, cast, sow, embroider, and otherwise make and keep Images, portraits, and pictures of men, and other things. As for worshipping of sacred Images the second Councel of Nice *(Act. 4.)* The Councel of Trent *(sess. 25.)* S. Gregory the Great *(li. 7. ep. 5. & 53.)* S. Damascen in diverse whole books, and many others, and all Catholic Catechisms and Christian Instructions teach, [2] that the honour is not done to the Image for itself, but at the presence of the Image, to Christ, or Saint, whose Image it is.

[1] God commanded to make Images.

[2] Christ and Saints are honoured in their Images.

Another controversy Calvin here maketh, who from these words, *Thou shalt not make*, beginneth the second precept, so counting four precepts in the first table, and six in the second. But being no matter of faith, how they are divided, so all the words, and the number of ten commandments be acknowledged (for holy Scripture calleth them ten Exo. 34. v. 28. Deut. 4. v. 13. & 10. v. 4.) we will not contend: [1] but only as more reasonable we follow the common manner of dividing the first table into three precepts directing us to God, the second into seven belonging to our neighbour, approved for the better by S. Augustin *(q. 71. in Exodum)* and generally received of all Catholics; grounded upon this reason, among others, [2] because to make or have a picture, or similitude of any creature, to the end to adore it as God, were indeed to have a strange God, which is forbid in the first words: and so all that followeth to the commination and promise, forbiddeth false gods, and appeareth to be but one precept in substance. But the desire and internal consent to adultery, and to theft, differ altogether as much, as the external acts of the same sins; [3] and therefore seeing adultery and theft are forbidden to be committed by two distinct precepts, the prohibition of the internal desire, with mental consent to the same, doth also require two precepts.

[1] The first table containeth three precepts, the second seven.

[2] The first cannot well be divided.

[3] The ninth and tenth are as distinct, as the sixth and seventh.

CHAPTER XXI.

Judicial precepts concerning bondmen and bondwomen, 12. Manslaughter and striking: killing and cursing of parents. 23. The law of like pain for a hurt, 28. of an oxe striking with his horn.

These are the [a] judgments which thou shalt propose to them.

[a] Judicial laws do instruct in particular, how to keep the commandments of the second table, pertaining to our neighbours.

2 If thou buy an Hebrew servant, six years shall he serve thee: in the seventh he shall go out free [1]

gratis.

[1] * *Paying nothing.*

3 With the raiment he entered in, with the like let him go out: if having a wife, his wife also shall go out with him. 4 But if his Lord give him a wife, and she bear sons & daughters, the woman and her children shall be her Lord's; but himself shall go out with his raiment. 5 And if the servant say: I love my Lord and wife & children, I will not go out free: 6 his lord shall present him to (b) the gods, and he shall be set to the door and the posts, and he shall bore his ear through with an awl: and he shall be his bond man for ever.

(b) The Judges authorized by God.

7 If any man sell his daughter to be a servant, she shall not go out, as bondwomen are wont to go out. 8 If she mislike the eyes of her master to whom she was delivered, he shall dismiss her: but he shall not have authority to sell her unto a strange people, if he despise her. 9 But if he despouse her to his son, he shall do to her after the manner of daughters. 10 And if he take another wife for him, he shall provide her a marriage, and raiment, and the price of her chastity he shall not deny. 11 If he do not these three things, she shall go out gratis without money. 12 He that striketh a man willfully to kill him, dying let him die. 13 But he that did not lie in wait for him, but God delivered him into his hands, I will appoint thee a place whereunto he ought to fly. 14 If a man of set purpose kill his neighbour, and by lying in wait for him, thou shalt pluck him out from mine Altar, that he may die. 15 He that striketh his father or mother, dying let him die. 16 He that shall steal a man, and sell him, being convicted of the trespass, dying let him die. 17 He that curseth his father, or mother, dying let him die. 18 If men fall at words, and the one strike his neighbour with a stone or with his fist, and he die not, but lie in his bed: 19 if he rise, and walk abroad upon his staff, he that did strike shall be quit, yet so that he make restitution for his work, and for his expenses upon the physicians. 20 He that striketh his man or maid-servant with a rod, and they die in his hands, he shall be guilty of the crime. 21 But if the party remain alive a day or two, he shall not be subject to punishment, because it is his money. 22 If certain fall at words, and one strike a woman with child, and she indeed abort, but herself live; he shall be subject to so much damage as the woman's husband shall require, and as arbiters shall award. 23 But if her death do ensue thereupon, he shall render life for life, 24 eye for eye, tooth for tooth, hand for hand, foot for foot, 25 adustion for adustion, wound for wound, stripe for stripe. 26 If any man strike the eye of his man-servant or maid-servant, and leave them but one eye, he shall make them free for the eye which he put out. 27 Also if he strike out a tooth of his man-servant or maid-servant, he shall in like manner make them free. 28 If an ox with his horn strike a man or a woman, and they die, he shall be stoned: and his flesh shall not be eaten, the owner also of the ox shall be quit. 29 But if the ox were wont to strike from yesterday and the day before, and they warned his master, neither did he shut him up, and he kill a man or a woman; both the ox shall be stoned, & they shall put to death his owner also. 30 And if they set a price upon him, he shall give for his life whatsoever he is asked. 31 Also if with his horn he strike a son, or a daughter, he shall be subject to the like sentence. 32 If he invade a bondman or bondwoman, he shall give thirty sicles of silver to their master, but the ox shall be stoned. 33 If a man open a cistern, & dig one, & do not cover it, and an ox or an ass fall into it, 34 the owner of the cistern shall pay the price of the beasts: and that which died shall be his own. 35 If one man's ox gore another man's ox, & he die, they shall sell the ox that liveth, and shall divide the price, and the carcass of that which died they shall part between them. 36 But if he knew that his ox was wont to strike from yesterday and the day before, and his master did not keep him in, he shall render ox for ox, and shall take the carcass whole.

CHAPTER XXII.

The punishment of theft 5. and other trespasses, 7. if a thing committed to custody or lent doth perish, 16. of deflowering a virgin, 18. of enchanting, bestiality, and idolatry, 21. of hurting strangers, widows, and orphans. 25. The law of lending without usury, 26. of taking pledge, 28. of reverence to superiors, and of paying tithes.

If any man steal an ox or a sheep, and kill or sell it: he shall restore (a) five oxen for one ox, and (a) four sheep for one sheep.

(a) Where great faults are committed, punishment is inflicted according to the enormity of the sin, above the proportion of the injury. *Theodoret. q. 50. in Exod. Deut. 25.* Mystically, He that taketh from the Church a daily labourer in God's field, sinneth more grievously and deserveth more punishment, than he that taketh a private man of Christ's flock. *Rabanus.* (a)↑

2 If the thief be found breaking up the house or undermining it, and taking a wound die; the striker shall not be guilty of blood. 3 But if he do this when the sun is risen, he hath committed manslaughter, and himself shall die. If he have not wherewith to make restitution for the theft, himself shall be sold. 4 If that which he stole be found with him alive, either ox, or ass, or sheep; he shall restore double. 5 If any man hurt a field or a vineyard, and let go his beast to feed upon that which is other men's; the best of whatsoever he hath in his own field, or in his vineyard, he shall restore, according to the estimation of the damage. 6 If fire breaking forth light upon the thorns, and catch stacks of corn, or corn standing in the fields, he shall render the damage that kindled the fire. 7 If a man commit money, or a vessel unto his friend to keep, & they be stolen away from him that received them; if the thief be found, he shall restore double: 8 If the thief be not known, the master of the house shall be brought to (b) the gods, and shall swear that he did not extend his hand upon his neighbour's good,

(b) Judges called gods for their eminent authority. *Exo. 7. v. 1.*

9 to do any fraud, as well in ox as in ass, and sheep and raiment, and whatsoever may bring damage: the cause of both parties shall come to the gods: and if they give judgment, he shall restore double to his neighbour. 10 If a man commit ass, ox, sheep, or any beast, to his neighbour's custody, and it die, or be hurt, or be taken of enemies, and no man saw; 11 there shall be an oath between them, that he did not put forth his hand to his neighbour's good: and the owner shall admit the oath, and he shall not be compelled to make restitution. 12 But if it were taken away by stealth, he shall restore the damage to the owner. 13 If it were eaten of a beast, let him bring unto him that which was slain, and he shall not make restitution. 14 He that asketh of his neighbour to borrow any of these things, and it be hurt or dead, the owner being not present, he shall be compelled to make restitution. 15 But if the owner be present, he shall not make restitution, especially if it were hired and came for the hire of the same. 16 If a man seduce a virgin being not yet despoused, and lie with her; he shall endow her, and have her to wife. 17 If the virgin's father will not give her, he shall give money according to the manner of the dowry, which virgins are wont to receive. 18 Enchanters thou shalt not suffer to live. 19 He that lieth with a brute beast, dying let him die. 20 He that sacrificeth to gods, shall be put to death, but to the Lord only. 21 Thou shalt not molest a stranger, nor afflict him: (c) for yourselves also were strangers in the Land of Aegypt.

(c) The law of nature requireth to do to others as we would they should do to us. For which cause (besides others) God suffered his people to be strangers in Aegypt, to move them to compassion towards others in like case.

22 A widow and an orphan you shall not hurt. 23 If you hurt them, they will cry out to me, and I will hear their cry: 24 and my fury shall take indignation, and I will strike you with the sword, and your wives shall be widows, and your children orphans. 25 If thou lend money to my people being poor, that dwelleth with thee, thou shalt not urge them as an exactor, nor oppress them with usuries. 26 If thou take of thy neighbour a garment in pledge, thou shalt give it him again before sun set. 27 For that same is the only thing wherewith he is covered, the clothing of his body,

neither hath he other to sleep in: if he (d) cry to me, I will hear him, because I am merciful.

(d) Oppression of the poor cryeth to God for revenge.

28 Thou shalt not detract from (e) the gods, and the prince of thy people thou shalt not curse.

(e) Priests called gods for their sacred function. See pag. 156.

29 Thy tithes and thy first fruits thou shalt not slack to pay, the first-born of thy sons thou shalt give me. 30 Of thy oxen also & sheep thou shalt do in like manner: seven days let it be with the dam, the eighth day thou shalt render it to me. 31 Holy men you shall be to me: the flesh that beasts have tasted of before, you shall not eat, but shall cast it to the dogs.

CHAPTER XXIII.

Laws are appointed to Judges, (the enemy's oxe or ass to be saved) 8. namely not to take bribes. 10. The seventh year, and day all must rest. 14. Three principal feasts must be solemnized every year. 20. Conduction and protection of an Angel is promised. 24. The people is again commanded to destroy Idols. 29. Why their enemies shall be destroyed by little and little.

Thou shalt not admit a lying voice: neither shalt thou join thy hand to say false testimony for a wicked person. 2 Thou shalt not follow the multitude to do evil: neither shalt thou in judgement agree to the sentence of the most part, to stray from the truth. 3 The (a) poor man also thou shalt not pity in judgment.

(a) All virtues being founded in justice cease to be true virtues, when justice is not first observed. *S. Hierom. in Psal. 32. es in Prov. 31.*

4 If thou meet thy enemy's ox or ass going astray, bring it back to him. 5 If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up with the same. 6 Thou shalt not decline the poor man's judgment. 7 A lie thou shalt avoid. The innocent and just person thou shalt not put to death: because I abhor the impious man. 8 Neither shalt thou take bribes, which do blind also the wise, and pervert the words of the just. 9 The stranger thou shalt not molest, for you know the hearts of strangers: because yourselves also were strangers in the Land of Aegypt. 10 Six years thou shalt sow thy ground, and shalt gather the corn thereof. 11 But the seventh year thou shalt let it alone, and make it to rest, that the poor of thy people may eat, and whatsoever shall be left, let the beasts of the field eat it: so shalt thou do in thy vineyard and thy olivet. 12 Six days thou shalt work: the seventh day thou shalt cease, that thy ox may rest and thine ass: and the son of thy handmaid may be refreshed, and the stranger. 13 Keep all things that I have said to you. And by the name of foreign gods you shall not swear, neither shall it be heard out of your mouth.

14 [1] Three times every year you shall celebrate feasts to me.

[1] Three principal feasts besides the Sabbath, & some others.

15 Thou shalt keep (b) the solemnity of Azymes. Seven days shalt thou eat azymes, as I commanded thee, in time of the month of new corn, when thou didst come forth out of Aegypt: thou shalt not appear in my sight empty.

(b) Pasch in memory of their delivery from Aegypt.

16 And the solemnity of the harvest (c) of the first fruits of thy work, whatsoever thou didst sow in the field. The solemnity also in the end of the year, (d) when thou hast gathered all thy corn out of the field.

(c) Pentecost, when they received the Law. (d) Tabernacles in memory of God's protection forty years in the desert.

17 Thrice a year shall all thy male sex appear before the Lord thy God. 18 Thou shalt not sacrifice the blood of my victim upon leaven, neither shall the fat of the solemnity remain until the morning. 19 The first fruits of the corn of thy ground thou shalt carry into the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam. 20 Behold I will send mine Angel, which shall go before thee, and keep thee in thy

journey, and bring thee into the place that I have prepared. 21 Observe him, and hear his voice, neither do thou think him one to be contemned: for he will not forgive when thou hast sinned, and my name is in him. 22 But if thou wilt hear his voice, and do all that I speak, I will be enemy to thine enemies, & will afflict them that afflict thee. 23 And mine Angel shall go before thee, and shall bring thee in unto the Amorrheite, and Hetheite, & Pherezeite, and Chananeite, and Heveite, & Jebuseite, whom I will destroy. 24 Thou shalt not adore their gods, nor serve them. Thou shalt not do their works, but shalt destroy them, and break their statues. 25 And you shall serve the Lord your God, that I may bless your bread & waters, and may take away infirmity from the midst of thee. 26 There shall not be a fruitless nor barren body in thy land: I will fill the number of thy days. 27 I will send my terror to run before thee, and will kill all people, to whom thou shalt enter: and will turn the backs of all thine enemies before thee: 28 sending forth hornets before, that shall chase away the Heveite, and Chananeite, & Hetheite, before thou enter. 29 I will not cast them out from thy face in one year: lest the land be brought into a wilderness, and beasts increase against thee. 30 By little and little I will expel them from thy sight, till thou be increased, and dost possess the Land. 31 And I will set thy bounds from the Red sea unto the sea of the Palestines, and from the desert unto the river: I will deliver the inhabitants of the Land in your hands, and will cast them out from your sight. 32 Thou shalt (e) not enter league with them, nor with their gods.

(e) Peace with infidels forbidden to God's people.

33 Let them not dwell in thy land, lest perhaps they make thee to sin against me, if thou serve their gods: which undoubtedly will be a scandal to thee.

CHAPTER XXIV.

Moyses with others are commanded to ascend, he to the Lord, the rest a far off. 4. They offer Sacrifice. 8. Moyses sprinkleth the blood of the Testament upon the people. 15. Then ascending to the mountain, God covereth it with a fiery cloud.

To Moyses also he said: Go up to the Lord, thou, and Aaron, Nadab and Abiu, and seventy Ancients of Israel, and you shall adore a far off. 2 And Moyses only shall ascend to the Lord, and they shall not approach: neither shall the people ascend with him. 3 Moyses therefore came and told the people all the words of our Lord, & the judgments: and all the people answered with one voice: All the words of our Lord, which he hath spoken, we will do. 4 And Moyses wrote all the words of our Lord: and rising in the morning he (a) builded an Altar at the foot of the mount, & twelve titles according to the twelve tribes of Israel.

(a) As when Moyses had brought the Israelites from bondage, and received the law for them he built an Altar for Sacrifice: so Christ having redeemed us, and given us a Law, for application of the fruit thereof Altars are erected, & Sacrifice offered.

5 And he sent young men of the children of Israel, & they offered holocausts, & sacrificed pacific victims to our Lord, calves. 6 Moyses therefore took the half part of the blood, and put it into bowls: and the residue he poured upon the Altar. 7 And taking the volume of the covenant, he read^ the people hearing it: Who said, All things that our Lord hath spoken, we will do, and we will be obedient. 8 And he took the blood, and (b) sprinkled it upon the people, and said: This is the blood of the Covenant which our Lord hath made with you upon all these words.

(b) This was done corporally to the Jews. In Christians Christ's blood applied by Sacrifice and Sacraments sanctified their souls. *Heb. 9.* The lesson in Mass on Imber Wednesday in Lent.

9 And there went up Moyses and Aaron, Nadab and Abiu, and seventy of the Ancients of Israel: 10 and they saw the God of Israel: and under his feet as it were a work of sapphire stone, and as the heaven, when it is clear. 11 Neither did he set his hand upon

those of the children of Israel, that retired far off, and they saw God, and did eat, and drink. 12 And our Lord said to Moyses: Come up to me into the mount, and be there: and I will give thee tables of stone, and the law, and the commandments which I have written: that thou mayst teach them. 13 Moyses rose up, and his Minister Josue: and Moyses ascending into the mount of God, 14 said to the Ancients: Expect here till we return to you, you have Aaron and Hur with you: If any question shall rise, you shall refer it to them.

15 And when Moyses was ascended, a cloud covered the mount, 16 and the glory of our Lord dwelt upon Sinai, covering it with a cloud six days, and the seventh day he called him out of the midst of the darkness. 17 And the form of the glory of our Lord, was as it were fire burning upon the top of the mount, in the sight of the children of Israel. 18 And Moyses entering into the midst of the cloud, ascended into the mount: and he was there forty days and forty nights.

ANNOTATIONS.
CHAP. XXIV.

◦A figure of Christ's blood in the B. Sacrament.

8. *This is the blood of the covenant.]* ◦Our Saviour in the institution of the Eucharist, by using the same words, applying them to himself, *This is my blood of the new Testament*, signifieth that he fulfilled this figure at his last supper. Which proveth both a Sacrifice of blood then offered by him, as this blood of the old Testament was already shed, when Moyses pronounced those words; and the real presence of Christ's blood. For else, if it were but wine, it were not better in substance than the figure, which was real blood. *Isychius. li. 1. c. 4. in Levit.*

CHAPTER XXV.

Oblations of first fruits, and free-gifts for making the Tabernacle, and things pertaining thereto. 10. The Ark. 17. The Propitiatory, and Cherubims. 23. A table, and thereon the Loaves of proposition. 31. A candlestick, 37. and seven lamps, with snuffers of gold.

And our Lord spake to Moyses, saying: 2 Speak to the children of Israel, that they take first fruits for me, of every man that offereth of his own accord, you shall take them. 3 And these are the things which you must take: (a) Gold, and silver, and brass,

(a) As the Israelites were prompt to offer these external things in the old law, so Christians must offer the like for God's service: but specially all sorts of virtues, Faith, hope, charity, penance, devotion, prayer, alms, fasting, &c.

4 hyacinth and purple, and scarlet twice dyed, and silk, and the hair of goats, 5 and rams' skins dyed red, and janthine skins, and the wood setim; 6 oil to make lights: spices for ointment, and for incense of good savour: 7 Onyx stones, and precious stones to adorn the ephod, and rationale. 8 And they shall make me a sanctuary, and I will dwell in the midst of them: 9 according to all the similitude of the tabernacle which I will shew thee, & of all the vessels to the service thereof: and thus you shall make it: 10 Frame an ark of the wood setim, the length whereof shall have two cubits & an half: the breadth, a cubit & an half: the height, likewise a cubit & an half. 11 And thou shalt plate it with most pure gold within and without: and over it thou shalt make a golden crown round about: 12 & four golden rings, which thou shalt put at the four corners of the ark: let two rings be on the one side, & two on the other. 13 Thou shalt make bars also of the wood setim, & shalt cover them with gold. 14 And thou shalt put them in through the rings that are in the sides of the ark, that it may be carried on them: 15 the which shall be always in the rings, neither shall they at any time be drawn out of them. 16 And thou shalt put in the ark the testification

which I will give thee. 17 Thou shalt make a Propitiatory of most pure gold: the length thereof shall hold two cubits and an half, and the breadth a cubit & an half. 18 Two (b) Cherubims also thou shalt make of beaten gold, on both sides of the oracle.

(b) If Images were unlawful, God would not have commanded to make Cherubims. *com. Nic. 2.*

19 Let one Cherub be on the one side, and the other on the other. 20 Let them cover both sides of the Propitiatory spreading their wings, and covering the oracle, and let them look one towards the other, their faces turned unto the Propitiatory wherewith the ark is to be covered, 21 wherein thou shalt put the testimony that I will give thee. 22 Thence will I command, and will speak to thee over the propitiatory & from the midst of the two Cherubims which shall be upon the ark of testimony, all things which I will command the children of Israel by thee. 23 Thou shalt make a table also of the wood setim, having two cubits in length, and in breadth a cubit, & in height a cubit and an half. 24 And thou shalt plate it with most pure gold: and thou shalt make to it a golden ledge round about, 25 and to the ledge itself a crown interpolished, four fingers high: and upon the same, another golden crown. 26 Thou shalt prepare also four golden rings, and shalt put them in the four corners of the same table at every foot. 27 Under the crown shall the golden rings be, that the bars may be put through them, and the table may be carried. 28 The bars also themselves thou shalt make of the wood setim, & shalt compass them with gold to bear up the table. 29 Thou shalt prepare also saucers, and phials, censers, & goblets, wherein the libaments are to be offered, of most pure gold. 30 And thou shalt set upon the table (c) loaves of proposition in my sight always.

(c) For the perpetual use and sanctity of these loaves, which none might eat but such as were pure *(1. Reg. 21.)* they prefigured the holy Eucharist. *S. Hier. in Tit. 1. S. Damascen de ortho. li. 4. c. 14. S. Cyril. cathec. 4.* And consequently Christ is really present in the B. Sacrament. For if there were bread in substance, it should not excel the figure, which is required in every thing prefigured. *Colloss. 2.*

31 Thou shalt make also a candle stick beaten of most pure gold, the shaft thereof, & branches, cups, and bowls, and lilies proceeding from the same. 32 Six branches shall go forth of the sides, three out of one side, and three out of the other. 33 Three cups as it were in manner of a nut on every branch, and bowl withal, and a lily: and three-cups likewise of the fashion of a nut in another branch, and a bowl withal, and a lily. This shall be the work of the six branches, that are to be drawn forth from the shaft: 34 and in the candlestick itself shall be four cups in manner of a nut, and at every one bowls and lilies. 35 Bowls under two branches in three places, which together make six coming forth out of one shaft. 36 Both the bowls therefore and the branches shall be out of it, all the whole beaten of most pure gold. 37 Thou shalt make also seven lamps, and shalt set them upon the candlestick, for to give light over-against. 38 The snuffers also and where the snuffings shall be put out, let them be made of most pure gold. 39 The whole weight of the candlestick with all the furniture thereof shall have a talent of most pure gold. 40 Look, and make it according to the pattern, that was shewed thee in the mount.

CHAPTER XXVI.

The form of the Tabernacle, with the appertinances, and of what matter, number, and qualities all things shall be.

And the tabernacle thou shalt make thus: Ten curtains shalt thou make of twisted silk, and hyacinth, and purple, and scarlet twice dyed, varied with embroidered work. 2 The length of one curtain shall have twenty eight cubits: the breadth shall be of four cubits. All the curtains shall be of one measure. 3 Five curtains shall be (a) joined one to another, & the other five shall hang together with the connection.

(a) Christ's members by their union & community assist each other, and adorn his tabernacle, the Church.

4 Loops of hyacinth thou shalt make in the sides & tops of the curtains, that they may be coupled one to another. 5 Fifty loops shall every curtain have on both sides, so set on, that one loop may be against another loop, and one may be fitted to the other. 6 Thou shalt make also fifty circles of gold wherewith the veils of the curtains are to be joined, that it may be made one tabernacle. 7 Thou shalt make also eleven curtains of hair, to cover the top of the tabernacle. 8 The length of one hair curtain shall have thirty cubits: and the breadth, four: the measure of all the curtains shall be equal. 9 Of the which, five thou shalt join apart, and the six thou shalt couple one to another, so that the sixth curtain in the front of the roof thou shalt double. 10 Thou shalt make also fifty loops in the edge of one curtain, that it may be joined with the other: and fifty loops in the edge of the other curtains that it may be coupled with his fellow. 11 Thou shalt make also fifty buckles of brass, wherewith the loops may be joined, that of all there may be made one covering. 12 And that which shall remain in the curtains, that are prepared for the roof, to wit, one curtain that is overplus, with the half thereof thou shalt cover the backside of the tabernacle. 13 And there shall hang down a cubit on the one side, and another on the other side, which is the overplus in the length of the curtains, fencing both sides of the tabernacle. 14 Thou shalt make also another cover to the roof^ of the ram's skins dyed red: & over that again another cover of janthine skins. 15 Thou shalt make also the boards of the tabernacle standing upright of the wood setim, 16 of the which let every one have ten cubits in length, and in breadth one and a half a-piece. 17 In the sides of the board, shall be made two mortises, whereby one board may be joined to another board: and after this manner shall all the boards be prepared. 18 Of the which twenty shall be in the south side that tendeth southward. 19 For the which thou shalt cast forty feet of silver, that there may two feet be put under every board at the two corners. 20 In the second side also of the tabernacle that looketh to the North, there shall be twenty boards, 21 having forty feet of silver, two feet shall be put under every board. 22 But on the west quarter of the tabernacle thou shalt make six boards, 23 and again other two which shall be erected in the corners at the back of the tabernacle. 24 And they shall be joined together from beneath unto the top, & one jointure shall hold them all. The like jointure shall be kept for the two boards also that are to be put in the corners. 25 And they shall be in all eight boards, their silver feet sixteen, two feet accounted for every board. 26 Thou shalt make also five bars of the wood setim, to hold together the boards on the one side of the tabernacle, 27 and five others on the other side, & as many at the west side: 28 which shall be put along by the midst of the boards from one end to the other. 29 The boards also themselves thou shalt plate with gold, & shalt cast rings of gold to be set upon them, through which the bars may hold together the boardwork: the which thou shalt cover with plates of gold. 30 And thou shalt erect the tabernacle according to the pattern that was shewed thee in the Mount. 31 Thou shalt make also a veil of hyacinth, and purple, and scarlet twice dyed, and twisted silk, wrought with embroidered work & goodly variety: 32 which thou shalt hang before four pillars of the wood setim, the which themselves also shall be plated with gold, & shall have four heads of gold, but feet of silver. 33 And the veil shall be hanged on with rings, within the which thou shalt put the ark of testimony, with the which also the Sanctuary, and the Sanctuaries of the Sanctuary, shall be divided. 34 Thou shalt set also the Propitiatory upon the ark of testimony in the (b) Sancta sanctorum:

(b) The chiefest part of the Tabernacle, called *Sancta sanctorum Holy of holies.*

35 and the table without the veil: and over-against the table the candlestick in the south side of the tabernacle: for the table shall stand in the north side. 36 Thou shalt make also a hanging in the entering of the tabernacle of hyacinth, and purple, and scarlet twice dyed, and twisted silk with embroidered work. 37 And five pillars of the wood setim thou shalt plate with gold, before the which the hanging shall be drawn: whose heads shall be of gold, and feet of brass.

CHAPTER XXVII.

An Altar must be made with things belonging thereto. 9. Also the court of the tabernacle with hangings and pillars. 20. And provision of oil for lamps.

Thou shalt make also an Altar of the wood setim, which shall have five cubits in length, an as many in breadth, that is, four-square, and three cubits in height. 2 And there shall be at the four corners horns of the same: and thou shalt cover it with brass. 3 And thou shalt make for the uses thereof pans for to take the ashes, and tongues, and flesh-hooks, and fire pans, all the vessels thou shalt make of brass. 4 And a grate in manner of a net of brass: at the four corners whereof shall be four rings of brass, 5 which thou shalt put under the hearth of the Altar: and the grates shall be unto the midst of the Altar. 6 Thou shalt make also two bars for the Altar of the wood setim, which thou shalt cover with plates of brass: 7 and thou shalt draw them through rings, & they shall be on both sides of the Altar to carry it. 8 Not massy, but empty & hollow in the inside shalt thou make it, as it was shewed thee in the Mount. 9 Thou shalt make also the court of the tabernacle, in the south part whereof against the south there shall be hangings of twisted silk: one side shall hold in length an hundred cubits. 10 And twenty pillars with as many feet of brass, which shall have heads with their engravings of silver. 11 In like manner also on the north side there shall be in length hangings of an hundred cubits, twenty pillars, and feet of brass as many, and their heads with their engravings of silver. 12 But in the breadth of the court, that looketh to the west, there shall be hangings of fifty cubits, and ten pillars, and as many feet. 13 In that breadth also of the court, which looketh to the east, there shall be fifty cubits. 14 In the which there shall be deputed to one side hangings of fifteen cubits, and three pillars and as many feet: 15 and in the other side there shall be hangings containing fifteen cubits, three pillars, and as many feet. 16 And in the entering of the court there shall be made an hanging of twenty cubits of hyacinth and purple, and scarlet twice dyed, and twisted silk, with embroidered work: it shall have four pillars, with as many feet. 17 All the pillars of the court round about shall be garnished with plates of silver, silver heads, and feet of brass. 18 In length the court shall occupy and hundred cubits, in breadth fifty, the height, shall be of five cubits, and it shall be made of twisted silk, and shall have feet of brass. 19 All the vessels of the tabernacle for all uses and ceremonies, the pins as well of it as of the court, thou shalt make of brass. 20 Command the children of Israel that they bring thee oil of the olive-trees the purest, and beaten with a pestle: that a lamp may burn (c) always.

(c) God would not have darkness in this tabernacle by day nor night, signifying that his people ought always to shine in good works. *S. Beda li. 3. c. 1. de tabernac.*

21 in the tabernacle of the testimony, without the veil that is drawn before the testimony. And Aaron and his sons, shall place it, that it may give light before the Lord until the morning. Is shall be a perpetual observance throughout their successions before the children of Israel.

CHAPTER XXVIII.

God commandeth Moyses to make diverse sorts of vestures for Aaron and his sons, prescribing the matter, manner, and ornaments thereof.

Take unto thee also Aaron thy brother with his sons, from among the children of Israel (a) that they may do the function of priesthood unto me: Aaron, Nadab, and Abiu, Eleazar, and Ithamar.

(a) Vocation necessary to spiritual function. *Heb. 5.*

2 And thou shalt make an holy vesture to Aaron thy brother for glory and beauty. 3 And thou shalt speak to all the wise of heart, whom I have replenished with the spirit of wisdom, that they make Aaron's vestures, wherein he being sanctified may minister to me.

4 And (b) these shall be the vestments that they shall make: Rationale and an Ephod, a tunic and a strait linen garment, a mitre and a girdle. They shall make the holy vestments for thy brother Aaron and his sons, that they may do the function of priesthood unto me.

(b) These vestments signify that Bishops and Priests must have special virtues, discretion, purity of life, sincere intention, contemplation of God, supportation of the people's infirmity, solicitude of their good, exemplar life, sound doctrine, and band of union. *S. Hiero. ad Fabiol. de vestitu Sacerdotum. to. 3.*

5 And they shall take gold, and hyacinth, and purple, and scarlet twice dyed, and silk. 6 And they shall make the Ephod of gold and hyacinth and purple, and scarlet twice dyed, and twisted silk, embroidered with diverse colours. 7 It shall have two edges joined in the top on both sides, that they may be closed together. 8 The very workmanship also and all the variety of the work shall be of gold and hyacinth, and purple, and scarlet twice dyed, and twisted silk. 9 And thou shalt take two Onyx stones, and shalt grave in them the names of the children of Israel: 10 six names in one stone, and the other six in the other, according to the order of their nativity. 11 After the work of a graver and the graving of a lapidary, thou shalt grave them with the names of the children of Israel, set in gold and compassed about: 12 and thou shalt put them in both sides of the Ephod, a memorial for the children of Israel. And Aaron shall bear their names before the Lord upon both shoulders, for a remembrance.

13 Thou shalt make also hooks of gold, 14 and two little chains of most pure gold linked one to another, which thou shalt put into the hooks. 15 The Rationale of judgment also thou shalt make with embroidered work of diverse colours, according to the workmanship of the Ephod of gold, hyacinth, and purple, and scarlet twice dyed, and twisted silk. 16 It shall be four square and double: it shall have the measure of a palm as well in length as in breadth. 17 And thou shalt set in it four rews of stones: In the first rew shall be the stone sardius, and topazius, and the emerald: 18 in the second the carbuncle, the sapphire, & the jasper: 19 in the third a ligurius, an achates, an amethyst: 20 in the fourth a chrysolith, an onyx, and berillus. They shall be set in gold by their rews. 21 And they shall have the names of the children of Israel: with twelve names shall they be graven, every stone with the names of every one according to the twelve tribes. 22 Thou shalt make in the Rationale chains linked one to another of the purest gold: 23 and two rings of gold, which thou shalt put in both the tops of the Rationale: 24 and the golden chains thou shalt join to the rings, that are in the edges thereof: 25 and the ends of the chains themselves thou shalt couple with two hooks on both sides of the Ephod, which is toward the Rationale. 26 Thou shalt make also two rings of gold which thou shalt put in the tops of the Rationale, in the brims, that are over against the Ephod, & look toward the back parts thereof. 27 Moreover also other two rings of gold, which are to be set on both sides of the Ephod beneath, that looketh toward the nether joining, that the Rationale may be fitted with the Ephod, 28 and may be fastened by the rings thereof unto the rings of the Ephod with a lace of hyacinth, that the joining artificially wrought may continue, & the Rationale & Ephod may not be separated one from the other.

29 And Aaron shall bear the names of the children of Israel in the Rationale of judgment upon his breast, when he shall enter into the Sanctuary, a memorial before the Lord for ever. 30 And thou shalt put in the Rationale of Judgment^ (c) Doctrine, and Verity, which shall be on Aaron's breast, when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always.

(c) Knowledge of the cause, and sincere proceeding therein, are the two keys of right judgement.

31 And thou shalt make the tunic of the Ephod all of hyacinth, 32 in the midst whereof above shall be a hole for the head, and a border round about it woven, as is wont to be made in the utmost parts of garments, that it may not easily be broken. 33 And beneath at the feet of the same tunic, round about, thou shalt make as it were pomegranates, of hyacinth, and purple, and scarlet twice dyed, little bells interposed between, 34 so that there be a bell of gold and a

pomegranate; and again another bell of gold & a pomegranate. 35 And Aaron shall be vested with it in the office of his ministry, that the sound may be heard, when he goeth in & cometh out of the Sanctuary, in the sight of the Lord, & that he die not. 36 Thou shalt make also a plate of the purest gold: wherein thou shalt grave after the work of a graver, Holy to the Lord. 37 And thou shalt tie it with a lace of hyacinth, and it shall be upon the mitre, 38 hanging over the forehead of the High-Priest. And Aaron shall carry the iniquities of those things, which the children of Israel have offered and sanctified, in all their gifts and donaries. And the plate shall be always in his forehead, that the Lord may be well pleased with them. 39 And thou shalt gird the tunic with silk, and thou shalt make a silken mitre, and a bawdrike of embroidered work. 40 Moreover for the sons of Aaron thou shalt prepare linen tunics, and bawdrikes, and mitres for glory and beauty: 41 And with all these things thou shalt vest Aaron thy brother, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them, that they may do the function of priesthood unto me. 42 Thou shalt make also linen breeches, to cover the flesh of their turpitude from the reins unto the thighs: 43 and Aaron and his sons shall use them when they shall enter into the tabernacle of testimony, or when they approach to the Altar to minister in the Sanctuary, lest guilty of iniquity they die. It shall be a law for ever to Aaron and to his seed after him.

CHAPTER XXIX.

The manner of consecrating Aaron and other Priests: with burnt offerings, 26. and pacifics, whereof Aaron and his sons shall participate. 38. The institution of the daily Sacrifice of two lambs, one in the morning, the other at even.

But this also shalt thou do, (a) that they may be consecrated to me in priesthood. Take a calf from the herd, and two rams without spot,

(a) Special preparation before Bishops and Priests be consecrated.

2 and unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened anointed with oil: of wheaten flour thou shalt make all. 3 And: being put in a basket thou shalt offer them: and the calf and the two rams. 4 And thou shalt bring Aaron and his sons to the door of the tabernacle of testimony: And (b) when thou hast washed the father with his sons in water,

(b) The first preparation in the party to be consecrated is cleansing from sin: then to be adorned with the virtues above mentioned. Exod. 8. v. 4.

5 thou shalt vest Aaron with his vestments, that is, with the linen garment and the tunic, and the Ephod and the Rationale, which thou shalt gird with the bawdrike. 6 And thou shalt put the mitre upon his head, and the holy plate upon the mitre, 7 and thou shalt pour the oil of unction upon his head: and by this rite shall he be consecrated. 8 His sons also thou shalt bring, and shalt invest them with the linen tunics, and gird them with a bawdrike, 9 to wit, Aaron and his children, and thou shalt put mitres upon them: and they shall be Priests to me by a perpetual religion. After that thou shalt have consecrated their hands, 10 thou shalt present also the calf before the tabernacle of testimony. And Aaron and his sons shall lay their hands upon his head, 11 and thou shalt kill him in the sight of the Lord, beside the door of the tabernacle of testimony. 12 And that which thou takest of the blood of the calf, thou shalt put upon the horns of the Altar with thy finger, and the rest of the blood thou shalt pour at the bottom thereof. 13 Thou shalt take also the whole fat that covereth the entrails, and the caul of the liver, and the two kidneys, and the fat that is upon them, and shalt offer a burnt sacrifice upon the Altar: 14 but the flesh of the calf and the hide and the dung, thou shalt burn abroad without the camp, because it is for sin. 15 Thou shalt take also one ram, upon the head whereof Aaron and his sons shall

lay their hands. 16 Which when thou hast killed, thou shalt take of the blood thereof, and pour round about the Altar. 17 And the ram itself thou shalt cut into pieces, and his entrails and feet being washed, thou shalt put upon the flesh cut in pieces, and upon his head. 18 And thou shalt offer the whole ram for a burnt sacrifice upon the Altar: it is an oblation to the Lord, a most sweet savour of the victim of the Lord. 19 Thou shalt take also the other ram, upon whose head Aaron and his sons shall lay their hands. 20 Which when thou hast immolated, thou shalt take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right hand and foot, and thou shalt pour the blood upon the Altar round about. 21 And when thou hast taken of the blood that is upon the Altar, and of the oil of unction, thou shalt sprinkle Aaron and his vesture, his sons and their vestments. And after they and their vestments are consecrated, 22 thou shalt take the fat of the ram, and the tail and the tallow, that covereth the lungs, and the caul of the liver, and the two kidneys, and the fat, that is upon them, and the right shoulder, because it is the ram of consecration: 23 and a piece of one loaf, a cake tempered with oil, a wafer out of the basket of azymes, which is set in the sight of the Lord: 24 and thou shalt put all upon the hands of Aaron and of his sons, and shalt sanctify them elevating before the Lord. 25 And thou shalt take all from their hands: and shalt burn them upon the Altar for an holocaust, a most sweet savour in the sight of the Lord, because it is his oblation. 26 Thou shalt take also the breast of the ram, wherewith Aaron was consecrated, and elevating it thou shalt sanctify it before the Lord, and it shall fall to thy part. 27 And thou shalt sanctify both the consecrated breast, and the shoulder that thou didst separate of the ram, 28 wherewith Aaron was consecrated and his sons, and they shall fall to Aaron's part and his sons by a perpetual right from the children of Israel: because they are the primitives and beginnings of their pacific victims which they offer to the Lord. 29 And the holy vesture, which Aaron shall use, his sons shall have after him, that they may be anointed, and their hands consecrated in it. 30 He of his sons that shall be appointed High-Priest in his stead, and that shall enter into the tabernacle of testimony to minister in the Sanctuary, shall wear it seven days. 31 And thou shalt take the ram of the consecration, & shalt boil the flesh thereof in a holy place; 32 which Aaron shalt eat and his sons. The loaves also, that are in the basket, they shall eat in the entry of the tabernacle of testimony, 33 that it may be a placable sacrifice, & the hands of the offerers may be sanctified. A stranger shall not eat of them, because they are holy. 34 And if there remain of the consecrated flesh, or of the bread till the morning, thou shalt burn the remains with fire: they shall not be eaten, because they are sanctified. 35 All that I have commanded thee thou shalt do upon Aaron and his sons. Seven days shalt thou consecrate their hands: 36 & thou shalt offer a calf for sin every day for expiation. And thou shalt cleanse the Altar when thou hast offered the host of expiation, and shalt anoint it unto sanctification. 37 Seven days shalt thou expiate the altar and sanctify it, and it shall be most Holy, every one, that shall touch it, shall be sanctified. 38 This is it which thou shalt do upon the Altar: Two lambs of a year old (c) every day continually,

(c) Diverse things were offered at diverse times, and all signified Christ's Sacrifice in his Church. *S. Aug. li. 1. c. 18. cont. advers. leg. & Prophet*, yet none daily but a lamb: more particularly signifying the *daily* offering of the lamb of God, and *perpetual* effect thereof. *Origen. in Ioan. 1.*

39 one lamb in the morning, and another at even, 40 the tenth part of flour tempered with oil beaten, which shall have in measure the fourth part of an hin, and wine for libation of the same measure to one lamb. 41 And the other lamb thou shalt offer at even, according to the rite of the morning oblation, and according to that which we have said, for a savour of sweetness: 42 it is a sacrifice to the Lord, by perpetual oblation unto your generations, at the door of the tabernacle of testimony before the Lord, where I will appoint to speak unto thee. 43 And there will I command the children of Israel, and the Altar shall be sanctified in my glory. 44 I will sanctify also the tabernacle of testimony with the Altar & Aaron with

his sons, to do the function of priesthood unto me. 45 And I will dwell in the midst of the children of Israel & will be their God, 46 & they shall know that I am the Lord their God, that have brought them out of the Land of Aegypt, that I might abide among them, I^ the Lord their God.

CHAPTER XXX.

How, and of what matter, the Altar of incense shall be made: 12. What money shall be gathered for the use of the Tabernacle. 18. A brazen laver is also to be made, 25. and holy oil of unction.

Thou shalt make also an Altar to burn incense, of the wood setim, 2 having a cubit of length, and another of breadth, that is, four square, and two cubits in height. The horns shall proceed out of the same. 3 And thou shalt plate it with the purest gold, as well the grate thereof, as the walls round about, and the horns. And thou shalt make to it a crown of gold round about, 4 and two golden rings under the crown on either side, that the bars may be put into them, and the Altar may be carried. 5 The bars also themselves thou shalt make of the wood setim, and shalt plate them with gold. 6 And thou shalt set the Altar against the veil, that hangeth before the ark of the testimony before the propitiatory wherewith the testimony is covered, where I will speak to thee. 7 And Aaron shall burn incense upon it, sweetly fragrant, in the morning. When he shall dress the lamps, he shall burn it: 8 and when he shall place them at even, he shall burn incense everlasting before the Lord through your generations. 9 You shall not offer upon it incense of another composition, nor oblation, and victim, neither shall you offer libaments. 10 And Aaron shall pray upon the horns thereof once a year, with the blood of that which was offered for sin, & shall pacify upon it in your generations. It shall be most Holy to the Lord. 11 And our Lord spake to Moyses, saying: 12 When thou shalt take the sum of the children of Israel according to their number, every one of them shall give a price for their souls to the Lord, & there shall be no scourge among them, when they shall be reckoned. 13 And this shall every one give that passeth to the naming, (a) half a sicle according to the measure of the temple. A sicle hath twenty (b) oboles. The half part of a sicle shall be offered to the Lord.

(a) That is, 7. d. ob. English. For a sicle of the Sanctuary is about 15. d. (b) Obolus, 3. farthings.

14 He that is accounted in the number, for twenty years and upward, shall give price. 15 The rich man shall not add to half a sicle, & the poor man shall diminish nothing. 16 And the money being received, which was contributed of the children of Israel, thou shalt deliver unto the uses of the tabernacle of testimony, that it may be a monument of them before the Lord, & he may be propitious to their souls. 17 And our Lord spake to Moyses, saying: 18 Thou shalt make also a laver with his foot of brass, to wash in: and thou shalt set it between the tabernacle of the testimony and the Altar. And water being put into it, 19 Aaron and his sons shall wash therein their hands and feet, 20 when they are going into the tabernacle of testimony, and when they are to come unto the Altar, to offer on it incense to the Lord, 21 lest perhaps they die. It shall be an everlasting law to him, and to his seed by succession. 22 And our Lord spake to Moyses, 23 saying: Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon half so much, that is, two hundred fifty sicles, of calamus in like manner two hundred fifty, 24 and of cassia five hundred sicles after the weight of the Sanctuary, of oil of olives the measure hin: 25 and thou shalt make the holy oil of unction, an ointment compounded by the art of an unguentary, 26 and thereof thou shalt anoint the tabernacle of testimony, and the ark of the testament, 27 and the table with the vessel thereof, the candlestick, and the furniture thereof, the Altars of incense, 28 and of holocaust, and all the furniture that pertaineth to the service of them. 29 And thou shalt sanctify all, and they shall be most Holy: he that shall

touch them, shall be sanctified. 30 Thou shalt anoint Aaron and his sons, and shalt sanctify them, that they may do the function of priesthood unto me. 31 To the children of Israel also thou shalt say: This oil of unction shall be holy unto me through your generations. 32 The flesh of man shall not be anointed therewith, and you shall make none other after the composition of it, because it is sanctified, and shall be holy unto you. 33 What man soever shall compound such, and shall give thereof to a stranger, shall be abandoned out of his people. 34 And our Lord said to Moyses: Take unto thee spices, stacte, and onycha, galbanum of sweet savour, and the clearest frankincense, all shall be of equal weight: 35 and thou shalt make incense compounded by the work of an unguentary, exactly tempered, and pure, and most worthy of sanctification. 36 And when thou hast beaten all into very small powder, thou shalt set of it before the tabernacle of testimony, in the place where I will appear to thee. Most Holy shall the incense be unto you. 37 Such confection you shall not make unto your own uses, because it is holy to the Lord. 38 What man soever shall make the like, to enjoy the smell thereof, shall perish out of his people.

CHAPTER XXXI.

Beseleel and Ooliab are deputed by our Lord to make the Tabernacle, and the things belonging thereto. 12. The observation of the sabbath day is again commanded. 18. And our Lord delivereth to Moyses two tables written with the finger of God.

And our Lord spake to Moyses, saying: 2 Behold, I have called by name Beseleel the son of Uri the son of Hur of the tribe of Juda, 3 and I have replenished him with the spirit of God, with wisdom, & understanding, and knowledge in all work, 4 to devise whatsoever may be artificially made of gold, and silver, and brass, 5 of marble, and precious stones, and diversity of wood. 6 And I have given him for his fellow, Ooliab the son of Achisamech of the tribe of Dan. And in the heart of every skillful man have I put wisdom: that they may make all things which I have commanded thee, 7 the tabernacle of covenant, and the ark of testimony, and the propitiatory, that is over it, and all the vessels of the tabernacle, 8 and the table and the vessels thereof, the candlestick most pure with the vessels thereof, and the Altars of incense, 9 and of holocaust, and all their vessels, the laver with his foot, 10 the holy vestments in the ministry for Aaron the Priest, and for his sons, that they may execute their office, about the sacred things: 11 the oil of unction, and the incense of spices in the Sanctuary, all things which I have commanded thee, shall they make. 12 And our Lord spake to Moyses, saying: 13 Speak to the children of Israel, and thou shalt say to them: See that you keep my sabbath: because it is a sign between me and you in your generations: that you may know that I am the Lord, which sanctify you. 14 Keep you my sabbath: for it is holy unto you: he that shall pollute it, dying shall die: he that shall do work in it, his soul shall perish out of the midst of his people. 15 Six days shall you do work: in the seventh day is the sabbath, the holy rest to the Lord. Every one that shall do any work in this day, shall die. 16 Let the children of Israel keep the Sabbath, and celebrate it in their generations. It is an everlasting covenant 17 between me and the children of Israel, and a sign perpetual. For in six days the Lord made heaven and earth, and in the seventh he ceased from work. 18 And our Lord, when he had ended such speeches in mount Sinai, gave unto Moyses two stone tables of testimony, written (a) with the finger of God.

(a) Not by Moyses, but by an Angel, at God's appointment. Gal. 3. v. 19.

CHAPTER XXXII.

The people (Aaron consenting) make & adore the image of a calf. 7. Which God revealing to Moyses, 11. he prayeth our Lord, for Abraham, Isaac, and Jacob's sake to spare the people, and perform his promise. 14. Wherewith God is pacified. 15. Yet Moyses coming from the Mount, and seeing the calf, and idolatry, throweth down the tables and breaketh them, 20. destroyeth the idol, 21. blameth Aaron, 27. causeth many Idolaters to be slain, 31. and again prayeth for the people.

And the people seeing that Moyses made tarriance ere he came down from the mount, being assembled against Aaron, they said: Arise, make us (a) gods, that may go before us: for what hath chanced to this Moyses the man that brought us out of the Land of Aegypt, we know not.

(a) Aaron knew what gods they meant, to wit, such as they had seen worshipped in Aegypt, and therefore he made them a molten calf. v. 4.

2 And Aaron said to them: Take the golden earlets from the ears of your wives, and sons, and daughters, & bring them to me. 3 And the people did that he had commanded, bringing the earlets to Aaron. 4 Which when he had received, he formed them by founder's work, and made of them a molten calf. And they said: These are thy gods Israel, that have brought thee out of the land of Aegypt. 5 Which when Aaron had seen, he builded an altar before it, and by a crier's voice proclaimed saying: Tomorrow is the solemnity of the Lord. 6 And rising in the morning, they offered holocausts, and pacific hosts, and the people sat down to eat, and to drink, and they rose up (b) to play.

(b) Excess in play called foolish mirth, is the daughter of gluttony, and mother of Idolatry. *S. Greg. li. 31. c. 31. Moral.*

7 And our Lord spake to Moyses, saying: Go, get thee down: thy people, which thou hast brought out of the Land of Aegypt, hath sinned. 8 They have quickly revolted from the way that thou didst shew them: and they have made to themselves a molten calf, and have adored, and immolating hosts unto (c) it, have said: These are thy gods Israel, that have brought thee out of the Land of Aegypt.

(c) To the molten calf, which they had made.

9 And again our Lord said to Moyses: I see that this people is stiff-necked: 10 (d) suffer me, that my fury may be angry against them, & that I may destroy them, and I will make thee into a great nation.

(d) God saying, *Suffer me*, signifieth that he could be hindered. *S. Hierom. in Ion. 1.*

11 But Moyses besought the Lord his God, saying: Why Lord, is thy fury angry against thy people, whom thou hast brought forth of the Land of Aegypt, in great power, and in a strong hand? 12 Let not the Aegyptians say I beseech thee: He hath craftily brought them forth, that he might kill them in the mountains, and destroy them from the earth: let thine anger cease, and be pacified upon the wickedness of thy people. 13 Remember Abraham, Isaac, and Israel (e) thy servants, to whom thou swarest by thine own self, saying: I will multiply your seed as the stars of heaven: and this whole land, whereof I have spoken, I will give to your seed, & you shall possess it always.

(e) Not only God's promise, but also his servant's merits are here proposed for procuring mercy to the people. *See the Annotation.*

14 And our Lord was pacified from doing the evil which he had spoken against his people. 15 And Moyses returned from the mount, carrying the two tables of testimony in his hand, written on both sides, 16 and made by the work of God: the writing also of God was graven in the tables. 17 And Josue hearing the tumult of the people crying out, said to Moyses: The noise of battail is heard in the camp. 18 Who answered: It is not the cry of men encouraging of fight, nor the shout of men compelling to fly: but I do hear the voice of singers. 19 And when he approached to the camp, he saw the calf, and the dances: and being (e) very wrath, he threw the tables out of his hand, and brake them at the foot of the mount.

(e) Moyses the meekest man on earth (Nu. 12.) in God's cause was most zealous against sin. *S. Aug. q. 144. in Exod.*

20 And catching the calf which they had made, he burnt it, & beat it into powder, which he strawed into water, and gave thereof drink to the children of Israel.

21 And he said to Aaron: What hath this people done to thee, that thou shouldest bring upon them an heinous sin? 22 To whom he answered: Let not my Lord be offended for thou knowest this people, that it is prone to evil: 23 they said to me: Make us gods, that may go before us: for unto this same Moyses, that brought us forth out of the Land of Aegypt, we know not what is chanced. 24 To whom I said: Which of you hath gold? They took, & brought to me: & I cast it into the fire, and (f) this calf came forth.

(f) Aaron confessed the fault briefly, not intending a frivolous excuse: for he could not think, but Moyses knew the truth. *S. Aug. q. 145. in Exod.*

25 Moyses therefore seeing the people that they were made naked (for Aaron had spoiled them for the ignominy of filth, & had set them naked among their enemies). 26 & standing in the gate of the camp, he said: If any man be our Lord's, let him join to me, And there gathered unto him all the sons of Levi: 27 to whom he said: This saith the Lord God of Israel: Put every man his sword upon his thigh: go, and return from gate to gate through the midst of the camp, and every man kill his brother, and friend, and neighbour. 28 And (g) the sons of Levi did according to the saying of Moyses, and there were slain in that day about three and twenty thousand men.

(g) Their zeal used with authority and order is here rewarded: which otherwise wanting, when Simeon and Levi slew the Sichemites, was blamed by Jacob. *Gen. 34. & 49.*

29 And Moyses said: You have consecrated your hands this day to our Lord, every man in his son & in his brother, that blessing may be given to you. 30 And when the next day was come, Moyses spake to the people: You have sinned a very great sin: I will go up to our Lord, if by any means I may be able to entreat him for your sinful fact. 31 And returning to our Lord, he said: I beseech thee, this people hath sinned a heinous sin, and they have made to themselves gods of gold; either forgive them this trespass, 32 or if thou do not, (h) strike me out of the book that thou hast written.

(h) Moyses not content with his own salvation, would rather perish with the people, than they should all be destroyed: and therefore at his instance God pardoned them. *S. Hiero. Ep. 12. ad Gaud. & in Ion. 1. S. Aug. q. 147. in Exod.*

33 To whom our Lord answered: He that hath sinned to me, him will I strike out of my book: 34 but go thou, and lead this people wither I have told thee: mine Angel shall go before thee. And I in the day of revenge will visit this sin also of theirs. 35 Our Lord therefore smote the people for the fault concerning the calf, which Aaron had made.

ANNOTATIONS.
CHAP. XXXII.

[1] This people thought the calf to be the true God.

[2] *S. Aug. li. 18. c. 5. civit.*

[3] *li. 1. c. 11. para. 9. Instit.*

[4] They adored that which the image represented.

4. *A molten calf.]* [1] No other reason can be imagined, why the people falling to idolatry, required the image of a calf, rather than of any other thing, but for that they thought the black calf with white spots, called *Apis* [2] or *Serapis*, whom they saw the Aegyptians esteemed most of all their gods, to be the chief, or only God. And therefore to this famous Idol they ascribed the benefit of their delivery from bondage, saying: *These are thy gods, o Israel, that have brought thee out of the Land of Aegypt*. So they meant not to worship our Lord, the true God, in that image, as Calvin would have it [3], but the very calf whose image it was [4], for adoring immediately the calf's image, *and immolating hosts to it (v. 8.)* they protested that to be their God, which the image represented. This appeareth also Deut. 32. v. 18. *God that begat thee thou hast forsaken: and hast forgotten our Lord thy creator*. And Psal. 105. v. 21. *They forgat God, which saved them.*

[1] Calvin chargeth Moyses with

11. *Moyses besought.]* Albeit Moyses with most humble submission prayed for the people, which God so accepted, that he was thereby pacified (v. 14.) yet Calvin here condemneth him of

arrogancy [1] [2], and pride, as though he imperiously prescribed law to God, spoiling him of his justice. Much otherwise S. Hierom *(Epist. 12. ad Gaudent.)* commending his fervent charity [3], doubteth not to say: *Dei potentiam servi preces impediebant. The servant's prayers hindered God's power*, because God himself saying, *suffer me, that my fury may be angry against them, and that I may destroy them*, sheweth his divine providence to be such, as *he might be stayed from doing that which he threatened*.

arrogancy.

[2] *In hunc locum.*

[3] Moyses' charity concurred with God's providence.

13. *Remember Abraham.]* It much troubled Calvin, that for obtaining pardon for the people, the Patriarchs are mentioned, for whose sake and merits, [1] [2] mercy and protection was promised by God (Gen. 18. 22. 26.) prophesied by Jacob (Gen. 48.) performed here, and in many other places. And it is a vain evasion to say: God shewed his mercy for his promise sake only; for he promised the same for their merits; as appeareth in the places alleged: Though all merits proceed from God's grace [3], first given without merits, *1. Cor. 4. v. 7. S. Aug. de grat. & lib. arb. c. 6.*

[1] God sheweth mercy for the merits of his servants.

[2] *S. Aug. q. 149. in Exod. S. Chrys. ho. 42. in Gen. Theod. q. 67. in Exo.*

[3] Grace goeth before merits.

CHAPTER XXXIII.

God's wrath being mitigated by Moyses, the people mourn for their sin. 7. Moyses pitcheth the tabernacle without the camp, and therein converseth familiarly with God, 18. desiring to see his glory.

And our Lord spake to Moyses, saying: Go, get thee up from this place, thou and thy people which thou hast brought out of the Land of Aegypt, into the land whereof I sware to Abraham, Isaac, and Jacob, saying: To thy seed I will give it: 2 and I will send an Angel thy precursor, that I may cast out the Chananeite, and Amorrheite, and Hetheite, and Pherezeite, and Heveite, and Jebuseite, 3 and thou mayest enter into the land that floweth with milk and honey: for (a) I will not go up with thee, because thou art a stiff-necked people: lest perhaps I destroy thee in the way.

(a) God would not in this passage work such miracles, as he did, bringing them forth of Aegypt. So it is a commination because they were stubborn and stiff-necked.

4 And the people hearing this very ill saying, mourned: and no man put on his ornaments after the custom. 5 And our Lord said to Moyses: Speak to the children of Israel: Thou art a stiff-necked people, once I shall go up in the midst of thee, and shall destroy thee. Now presently lay away thy ornaments, that I may know what to do unto thee. 6 Therefore the children of Israel laid away their ornaments from mount Horeb. 7 Moyses also taking the tabernacle, pitched it without the camp a far off, and called the name thereof, The Tabernacle of covenant. And all the people, that had any question, went forth to the Tabernacle of covenant, without the camp. 8 And when Moyses went forth to the tabernacle, all the people rose up, and every one stood in the door of his pavilion, and they beheld the back of Moyses, till he entered into the tabernacle. 9 And when he was entered into the Tabernacle of covenant, the pillar of the cloud came down, and stood at the door, & he spake with Moyses, 10 all they beholding that the pillar of the cloud stood at the door of the Tabernacle. And they stood, & adored at the doors of their tabernacles. 11 And our Lord spake unto Moyses face to face, as a man is wont to speak to his friend. And when he returned into the camp, his minister Josue the son of Nun, a young man, departed not from the Tabernacle. 12 And Moyses said to our Lord: Thou commandest me to lead forth this people, & doest not shew me whom thou wilt send with me, especially whereas thou hast said: I know thee by name, and thou hast found grace in my sight. 13 If therefore I have found grace in thy sight, shew me thy face, that I may know thee, and may find grace before thine eyes,

look upon thy people this nation. 14 And our Lord said: My face shall go before thee, & I will give thee rest. 15 And Moyses said: If thyself doest not go before, bring us not out of this place. 16 For whereby shall we be able to know I and thy people, that we have found grace in thy sight, unless thou walk with us that we may be glorified of all peoples, that dwell upon the earth? 17 And our Lord said to Moyses: This word also, which thou hast spoken, will I do: for thou hast found grace before me, and thyself I have known by name. 18 Who said: Shew me thy glory. 19 He answered: I will shew thee (b) all good, and (c) will call in the name of the Lord before thee: and I will have mercy on whom I will, and I will be merciful to whom it shall please me.

(b) The vision of God in glory is *all good*. (c) God by his grace maketh his servants to call upon his name. *S. Aug. q. 154. in Exod.*

20 And again he said: Thou canst not see my face: (d) for man shall not see me, & live.

(d) None in this life can see God as Saints do in glory. *1. Joan. 3.*

21 And again: Behold, quoth he, there is a place with me, and thou shalt stand upon the rock. 22 And when my glory shall pass [1], I will set thee in a hole of the rock, & protect thee with my right hand, until I pass:

[1] *Rom. 9.*

23 and I will take away my hand, and thou shalt see (e) my back-parts: but my face thou canst not see,

(e) Moyses saw more glorious works and effects of God, than other Prophets, yet not his substance and divine nature. *Theodoret. q. 68. in Exod. S. Hier. de verb. Isa. vidi Dom. S. Chrysost. ho. 4. de in co. Dei natura.*

CHAPTER XXXIV.

Moyses goeth again into Mount Sinai, with new tables, praying for the people: 10. to whom God promiseth to give possession of the Land. 12. Prohibiteth all association with the Gentiles, for fear of Idolatry, 18. giveth precepts concerning the first-born, the Sabbath, and other feasts. 28. After forty day's fast, Moyses returneth to the people with the commandments, and his face appearing horned, he covereth it whensoever he speaketh to the people.

And after this he said: (a) Cut thee two tables of stone like unto the former, and I will write upon them the words, which the tables had which thou hast broken.

(a) The first tables being broken, yet others are made: so though the first grace given in Baptism be lost, yet there remaineth penance, as the second table of safety after shipwreck. *S. Hiero. Epis. ad Demetriad.*

2 Be ready in the morning, that thou mayest forthwith go up into the mount Sinai, and thou shalt stand with me upon the top of the mount. 3 Let no man go up with thee, neither let any man be seen throughout the whole mount: the oxen also and the sheep let them not feed over-against. 4 He cut out therefore two tables of stone, such as had been before: and rising very early he went up into mount Sinai, as our Lord had commanded him, carrying with him the tables. 5 And when our Lord was descended in a cloud, Moyses stood with him, calling upon the name of our Lord. 6 Who passing before him said: [1] Dominatour Lord God, merciful and clement, patient and of much compassion, and true,

[1] * *chief ruler.*

7 which keepest mercy unto thousands: which takest away iniquity, and wicked facts, and sins, and no man of himself is innocent before thee. Which doest render the iniquity of the fathers to the children, and to the nephews unto the third and fourth generation. 8 And Moyses making haste, bowed flat unto the earth, & adoring, 9 he said: If I have found grace in thy sight, o Lord, I beseech thee that thou wilt go with us (for it is a stiff-necked people) and take away our iniquities & sins, & possess us. 10 Our Lord answered: (b) I will make a covenant in the sight of all. I will do signs that were never seen upon the earth, nor in any nations: that this people may see, in the midst of whom thou

art, the terrible work of the Lord, which I will do.

(b) Notwithstanding his former commination *chap. 33. v. 3.* God here promiseth new benefits.

11 Observe all things which this day I command thee: I myself will cast out before thy face the Amorrheite, & Chananeite, & Hetheite, the Pherezeite also, and Heveite, and Jebuseite. 12 Beware thou never join amity with the inhabitants of that land, which may be thy ruin: 13 but destroy their altars, break their statues, and cut down their groves: 14 adore not a strange God. The Lord his name is Jealous, God is an emulator. 15 Enter no traffic with the men of those regions: lest when they have fornicated with their gods, & have adored their idols, some man call thee to eat of the things immolated. 16 Neither shalt thou take a wife for thy sons of their daughters: lest after themselves have fornicated they make thy sons also to fornicate with their gods. 17 Molten gods thou shalt not make to thee. 18 Thou shalt keep the solemnity of the azymes. Seven days shalt thou eat azymes, as I have commanded thee, in the time of the month of new corn: for in the month of spring time thou didst go out of Aegypt. 19 All of the male kind, that openeth the matrice, shall be mine. Of all beasts, as well oxen as of sheep, it shall be mine. 20 The first-born of an ass thou shalt redeem with a sheep: but if thou wilt not give a price for it, it shall be slain. The first-born of thy sons thou shalt redeem: neither shalt thou appear empty in my sight. 21 Six days shalt thou work, the seventh day thou shalt cease to ear & reap. 22 The solemnity of weeks thou shalt make to thee, in the first fruits of corn of thy wheat harvest, and the solemnity, when the time of the year returneth that all things are laid up. 23 Three times of the year all thy male shall appear in the sight of the omnipotent Lord God of Israel. 24 For when I shall have taken away the nations from thy face, and shall have dilated thy borders, no man shall lie in wait against thy land, when thou doest go up, and appear in the sight of the Lord thy God thrice in a year. 25 Thou shalt not immolate the blood of my host upon leaven: neither shall there remain in the morning of the victim of the solemnity of the Phase. 26 The first of the fruits of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boil a kid in the milk of his dam.

27 And our Lord said to Moyses: write thee these words, in which I have made a covenant both with thee and with Israel. 28 Therefore he was there with our Lord forty days & forty nights: he did not eat bread, and he drunk no water, & (c) he wrote in the tables the words of the covenant, (d) ten.

(c) God by an Angel not Moyses. *supra v. 1. & Deut. 10. v. 2. & 4.* (d) How soever the commandments are divided in both tables, here it is certain, that there be no more nor fewer than ten in all.

29 And when Moyses came down from the mount Sinai, he held the two tables of testimony, and he knew not that his face was (e) horned by the conversation of the talk of our Lord.

(e) So his face appeared to the beholders, by reason of the glistering beams of his countenance shining gloriously, after his conversation with God forty days: which signifieth that *much more that which abideth* (in all eternity) *is in glory. 2 Cor. 3.*

30 And Aaron & the children of Israel seeing the face of Moyses horned, they were afraid to come near. 31 And being called of him, they returned as well Aaron as the Princes of the Synagogue. And after that he spake to them, 32 all the children of Israel also came to him: whom he commanded all things that he had heard of our Lord in mount Sinai. 33 And having ended his talk, he put (f) a veil upon his face.

(f) The same veil (saith S. Paul) remaineth upon the heart of the Jews, that they cannot see Christ, till by his special grace they shall be illuminated: 2. Cor. 3. The like is upon the heart of Heretics that cannot see the Church. *S. Aug. in Psal. 30. con. 2.*

34 Which going in to our Lord, and speaking with him, he took away until he went forth, and then he spake to the children of Israel all things that had been commanded him, 35 who saw that the face of Moyses coming forth was horned, but he covered his face again, if at any time he spake to them.

CHAPTER XXXV.

The precept of the Sabbath is yet renewed. 4. First fruits, and other gifts are required, and duly offered, for the making of the tabernacle and other things thereto belonging, which are here recited. 30. Beseleel and Ooliab are appointed workmen for this purpose.

Therefore (a) all the multitude of the children of Israel being gathered together, he said to them: These are the things which our Lord hath commanded to be done.

(a) After the fall of the people to Idolatry, their punishment, and repentance, their reconciliation to God, and new tables of the commandments made and written, Moyses repeateth the former precept of keeping the Sabbath, and provideth all necessaries to the making of the Tabernacle, whereto the Princes and people most promptly and liberally contribute. *S. Aug. q. 172. in Exo.*

2 Six days you shall do work: the seventh day shall be holy unto you, the sabbath, and rest of our Lord: he that shall do any work in it, shall be slain. 3 You shall not kindle fire in all your habitations on the sabbath day. 4 And Moyses said to all the assembly of the children of Israel: This is the word that our Lord hath commanded, saying: 5 Separate with you first fruits to the Lord. Let every one that is willing & hath a ready heart, offer them to the Lord: gold and silver, and brass, 6 hyacinth and purple, and scarlet twice dyed, and silk, the hair of goats, 7 and rams' skins dyed red, and janthine skins, the wood setim, 8 and oil to maintain lights, and to make ointment, and most sweet incense. 9 Onyx stones, and precious stones, for the adorning of the Ephod and the Rationale.

10 Whosoever of you is wise, let him come, and make that which our Lord hath commanded: 11 to wit, the Tabernacle, and the roof thereof, and the cover, the rings, and the boardwork with the bars, the pins & the feet: 12 the Ark and the staves, the propitiatory, and the veil, that is drawn before it: 13 the Table with the bars and the vessels, and the loaves of proposition: 14 the Candlestick to bear up the lights, the vessels thereof and the lamps, and the oil to the nourishing of fires: 15 the Altar of incense, and the bars, and the oil of unction and the incense of spices: the Hanging at the door of the tabernacle: 16 the Altar of holocaust, and his grate of brass, with the bars and vessels thereof: the Laver and his feet: 17 the Curtains of the court with the pillars and the feet, the hanging in the doors of the entry, 18 the pins of the tabernacle and of the court with their little cords: 19 the Vestments, that are to be used in the ministry of the sanctuary, the vesture of Aaron the high-Priest, and of his sons, to do the function of Priesthood unto me. 20 And all the multitude of the children of Israel going forth from the sight of Moyses, 21 offered first fruits to our Lord with a most prompt and devout mind, to make the work of the tabernacle of the testimony. Whatsoever was necessary to the service thereof and to the holy vestments, 22 both men and women did give, tablets and earlets, rings and bracelets: every vessel of gold was separated for the donaries of our Lord. 23 If any man had hyacinth, and purple, and scarlet twice dyed red, and janthine skins, 24 metal of silver and brass, they offered to our Lord, and the wood setim for diverse uses. 25 But the skillful women also gave such things as they had spun, hyacinth, purple, and scarlet, and silk, 26 and goats' hair, giving all of their own accord. 27 But the Princes offered onyx stones, and precious stones, for the Ephod and the Rationale, 28 and spices and oil to maintain the lights, and for the preparing of ointment, and to make the incense of most sweet savour. 29 All men and women with devout mind offered donaries, that the works might be made which our Lord had commanded by the hand of Moyses. All the children of Israel did dedicate voluntary things to our Lord. 30 And Moyses said to the children of Israel: Behold, our Lord hath (b) called by name Beseleel the son of Uri the son of Hur of the tribe of Juda.

(b) As matter alone is not sufficient for a building without artificers, to whom God giveth special skill: so for expounding holy Scripture God giveth particular knowledge to *Pastors and Doctors, to the consummation of Saints, to the work of the ministry, to the edifying of the body of Christ* (the Church) *Ephs. 4.*

31 And hath filled him with the spirit of God, with

wisdom and intelligence, and science and all learning, 32 to devise and to make work in gold and silver, and brass, 33 and in graving stones, and in carpenter's work. Whatsoever can be devised artificially, 34 he hath given in his heart: Ooliab also the son of Achisamech of the tribe of Dan: 35 both hath he instructed with wisdom, to make the works of a carpenter, a tapester, an embroiderer of hyacinth and purple, and scarlet twice dyed, and silk, and to weave all things, and to invent all new things.

CHAPTER XXXVI.

More being given than was needful. 6. Moyses made to be proclaimed that no more should be offered. 8. So the curtains, 13. rings, 18. buckles, 19. the cover, 20. boards, 21. bars, 35. a veil, 36. pillars, and a hanging are made ready.

Beseleel therefore, and Ooliab, and every wise man, to whom our Lord gave wisdom and understanding, to know how to work artificially, made the things that are necessary for the uses of the Sanctuary, and which our Lord did command. 2 And when Moyses had called them, and every cunning man, to whom our Lord had given wisdom, and such as of their own accord had offered themselves to the making of the work, 3 he delivered all the donaries of the children of Israel unto them. Who being earnest about the work, the people daily in the morning did offer their vows. 4 Whereupon (a) the artificers being constrained to come,

(a) As the people abounded in devotion, so the workmen of modesty and religion would have no more than necessary. *S. Augustin. q. 171. in Exod.*

5 said to Moyses: The people offereth more than is necessary. 6 Moyses therefore commanded proclamation to be made by the crier's voice: Let neither man nor woman offer any more in the work of the Sanctuary. And so they ceased from offering gifts, 7 because the things that were offered did suffice and were over-much. 8 And all the wise hearted men, to accomplish the work of the tabernacle, made ten curtains of twisted silk, and hyacinth, and purple, and scarlet twice dyed, with varied work, and the art of embroidering: 9 of which one had in length twenty eight cubits, and in breadth four: there was one measure of all the curtains. 10 And he joined five curtains, one to another, and the other five he coupled to themselves one with another. 11 He made also loops of hyacinth in the edge of one curtain on either side, and in the edge of the other curtain in like manner, 12 that the loops might meet one against another, and might be joined each with other. 13 Whereupon also he did cast fifty rings of gold, that might catch the loops of the curtains, and might be made one tabernacle. 14 He made also eleven curtains of goats hair to cover the roof of the tabernacle. 15 one curtain in length had thirty cubits, & in breadth four cubits: all the curtains were of one measure: 16 of which five he joined apart, & the other six apart. 17 And he made fifty loops in the edge of one curtain, and fifty in the edge of another curtain, that they might be joined one to another. 18 And fifty buckles of brass wherewith the roof might be knit together, that of all the curtains there might be made one covering. 19 He made also a cover for the tabernacle of rams' skins dyed red: & another cover over that of janthine skins. 20 He made also the boards of the tabernacle of the wood setim standing. 21 The length of one board was ten cubits: and the breadth contained one cubit & an half. 22 There were two mortises throughout every board, that one might be joined to the other. So made he in all the boards of the tabernacle. 23 Of the which twenty were at the south side against the south, 24 with forty feet of silver. Two feet were put under one board on either side of the corners, where the mortises of the sides end in the corners. 25 At that side also of the tabernacle, that looked toward the north, he made twenty boards, 26 with forty feet of silver, two feet for every board. 27 But against the west, to wit, at that side of the tabernacle, which looketh to the sea, he made six

boards, 28 and two other at each corner of the tabernacle behind: 29 which were also joined from beneath unto the top, & they grew together into one connexion. So he made on either side at the corners: 30 that there were in all eight boards, and had sixteen feet of silver, to wit, two feet under every board. 31 He made also bars of the wood setim, five to hold together the boards of one side of the tabernacle, 32 and five other to join together the boards of the other side: and besides these, five other bars at the west side of the tabernacle against the sea. 33 He made also another bar, that might come by the midst of the boards from corner unto corner. 34 And the boardwork itself he plated with gold. And their rings he made of gold, through which the bars might be drawn: the which also themselves he covered with plates of gold. 35 He made also a veil of hyacinth, and purple, scarlet, and twisted silk, with embroidered work, varied and distinguished: 36 and four pillars of the wood setim, which with their heads he plated with gold, casting their feet of silver. 37 He made also a hanging in the entry of the tabernacle of hyacinth, purple, scarlet, and twisted silk, with the work of an embroiderer: 38 and five pillars with their heads, which he covered with gold, and their feet he did cast of brass.

CHAPTER XXXVII.

Beseleel maketh the Ark. 6. the Propitiatory, with Cherubims, 10. the Table, with vessels belonging thereto, 17. the Candlestick with bowels and branches: 23. seven lamps with snuffers, 25. the Altar of incense, 29. and compoundeth the incense.

And Beseleel made also the ark of the wood setim, having two cubits & an half in length, and a cubit and an half in breadth, the height also was of one cubit and an half: and he plated it with the purest gold within & without. 2 And he made to it a crown of gold round about, 3 casting four rings of gold at the four corners thereof: two rings in the one side, and two in the other. 4 Bars also he made of the wood setim, which he plated with gold, 5 and which he put into the rings, that were at the sides of the ark to carry it. 6 He made also the Propitiatory, that is, the Oracle, of the purest gold, two cubits & an half in length, and a cubit & an half in breadth. 7 Two Cherubins also of beaten gold, which he set on either side of the propitiatory: 8 One Cherub in the top of one side, and the other Cherub in the top of the other side: two Cherubins in each top of the Propitiatory, 9 spreading their wings, and (a) covering the Propitiatory, and looking one toward the other and toward it.

(a) The Cherubins covering all upon and within the ark signify (saith S. Gregory Nyssen) that the Scriptures have a higher sense than the literal. de vita Moyses post medium.

10 He made also the table of the wood setim in length two cubits, and in breadth one cubit, which had in height a cubit and an half. 11 And he did compass it with the finest gold, and he made to it a golden ledge round about, 12 and to the ledge itself a golden crown interpolished of four fingers, & upon the same another golden crown. 13 And he cast four rings of gold, which he put in the four corners at every foot of the table 14 against the crown: & he put the bars into them, that the table might be carried. 15 The bars also themselves he made of the wood setim, and compassed them with gold. 16 And the vessels for the diverse uses of the table, saucers, phials, and goblets, & censers, of pure gold, wherein the libaments are to be offered. 17 He made also the candlestick beaten of the finest gold. From the shaft whereof the branches, cups, & bowls & lilies did proceed: 18 six on both sides, three branches on one side, & three on the other: 19 three cups in manner of a nut on every branch, and bowls withal and lilies, and three cups of the fashion of a nut in another branch, and bowls withal and lilies. The work of the six branches, that proceeded from the shaft of the candlestick, equal. 20 And in the shaft itself were four cups after the manner of a nut, and bowls withal at every one and lilies: 21 and bowls

under two branches in three places, which together make six branches proceeding from one shaft. 22 Both the bowls therefore, & the branches were out of it, all beaten of the purest gold. 23 He made also the seven lamps with their snuffers, and the vessels, where the snuffings should be put out, of most pure gold. 24 The candlestick withal the vessels thereof did weigh a talent of gold. 25 He made also the altar of incense of the wood setim, having a cubit every way four square, and in height two: from the corners whereof the horns did proceed. 26 And he plated it with the purest gold, with the grate and the walls and the horns. 27 And he made to it a crown of gold round about, and two golden rings under the crown at either side, that the bars may be put into them, and the altar may be carried. 28 And the bars themselves he made also of the wood setim, and covered them with plates of gold. 29 He compounded also oil for the ointment of sanctification, and incense of the purest spices with the work of a pigmentary.

CHAPTER XXXVIII.

The same Beseleel maketh the Altar of Holocaust. 8. the brazen laver. 9. the court with pillars and hangings. 21. The gifts that were offered are recited.

He made also the Altar of Holocaust of the wood setim, five cubits four square, and three in height: 2 the horns whereof did proceed from the corners, and he covered it with plates of brass. 3 And for the uses thereof he prepared of brass diverse vessels, cauldrons, tongs, flesh-hooks, pot-hooks, and fire pans. 4 And the grate thereof in manner of a net he made of brass, and under it in the midst of the altar an hearth, 5 casting four rings at as many tops of the net, to put in bars to carry it: 6 the which themselves also he made of the wood setim, and covered them with plates of brass: 7 and he drew them through the rings, that stood out in the sides of the altar. And the altar itself was not massy, but hollow of boards, and within empty. 8 He made also the laver of brass, with the foot thereof, of women's glasses, (a) that watched in the door of the tabernacle.

(a) These women watched there for devotion, and it seemeth the same custom continued till Christ's time. For Anna the widow observed this state of life. *Luc. 2.*

9 He made also the court, in the south side whereof were hangings of twisted silk, of an hundred cubits, 10 twenty pillars of brass with their feet, the heads of the pillars, and the whole graving of the work, of silver. 11 In like manner at the north side the hangings, pillars, and feet & the heads of the pillars were of the same measure, and work & metal. 12 But on that side that looketh to the west, there were hangings of fifty cubits, ten brazen pillars with their feet, and the heads of the pillars, and all the graving of the work, of silver. 13 Moreover against the east he prepared hangings of fifty cubits: 14 of the which, one side contained fifteen cubits of three pillars, with their feet: 15 & on the other side (because between both he made the entry of the tabernacle) there were hangings equally of fifteen cubits, & three pillars, & feet as many. 16 All the hangings of the court were woven of twisted silk. 17 The feet of the pillars were of brass, & their heads with all their gravings of silver: but the pillars also of the court themselves he plated with silver. 18 And in the entry thereof he made with embroidered work a hanging of hyacinth, purple, scarlet, and twisted silk, that had twenty cubits in length, but the height was five cubits, according to the measure which all the hangings of the court had. 19 And the pillars in the entry were four with feet of brass, and their heads and gravings of silver. 20 The pins also of the tabernacle and of the court round about he made of brass. 21 These are the instruments of the tabernacle of testimony, which were numbered according to the precept of Moyses, in the ceremonies of the Levites by the hand of Ithamar the son of Aaron the Priest: 22 which Beseleel the son of Uri, the son of Hur, of the tribe of Juda had accomplished, as our Lord commanded by Moyses, 23 having joined to himself for his companion Ooliab the son of Achisamech of the

tribe of Dan: who was himself also an egregious artificer in wood, and a tapester, and embroiderer of hyacinth, purple, scarlet, and silk. 24 All the gold that was spent in the work of the Sanctuary, and that was offered in donaries, was nine and twenty talents, and seven hundred thirty sicles according to the measure of the Sanctuary. 25 And it was offered of them that passed to the number, from twenty years and upward, of six hundred three thousand, & five hundred fifty able men to bear arms. 26 There were moreover an hundred talents of silver, whereof were cast the feet of the Sanctuary, and of the entry where the veil hangeth. 27 An hundred feet were made of an hundred talents, one talent being accounted for every foot. 28 And of the thousand seven hundred, and seventy five he made the heads of the pillars, which themselves he also plated with silver. 29 Of brass also there were offered seventy two thousand talents, and four hundred sicles besides, 30 of the which were cast the feet in the entry of the tabernacle of testimony, and the altar of brass with the grate thereof, and all the vessels, that pertain to the use thereof, 31 and the feet of the court as well in the circuit as in the entry thereof, and the pins of the tabernacle and of the court round about.

CHAPTER XXXIX.

All the ornaments of Aaron and his sons are made. 31. and the whole work of the Tabernacle is perfited.

Moreover of hyacinth and purple, scarlet and silk he made the vestures, that Aaron should wear when he ministered in the holy places, as our Lord commanded Moyses. 2 He made therefore an Ephod of gold, hyacinth, and purple, and scarlet twice dyed, and twisted silk, 3 with embroidered work, and he did cut thin plates of gold, and drew them small into threads, that they might be twisted with the woof of the former colours, 4 and two edges coupled one to the other in the top on either side, 5 and a bawdrike of the same colours, as our Lord had commanded Moyses. 6 He prepared also two Onyx stones, fast set and closed in gold, & graven by the art of a lapidary, with the names of the children of Israel: 7 & he set them in the sides of the Ephod for a monument of the children of Israel, as our Lord had commanded Moyses. 8 He made also a Rationale with embroidered work according to the work of the Ephod, of gold, hyacinth, purple, and scarlet twice dyed, & twisted silk: 9 four square, double, of the measure of a palm. 10 And he set four rews of precious stones. In the first rew was sardius, topazius, an emerald. 11 In the second, a carbuncle, a sapphire, and a jasper. 12 In the third, a ligurius, an achates, and an amethyst. 13 In the fourth a chrysolith, an onyx, and berillus, compassed & enclosed in gold by their rews. 14 And the twelve stones themselves were graven with the names of the twelve tribes of Israel, every one with his several name. 15 They made also in the rationale little chains linked one to another of the purest gold, 16 and two hooks, and as many rings of gold. Moreover the rings they set on either side of the Rationale, 17 on the which the two golden chains should hang, which they put into the hooks, that stood out in the corners of the Ephod. 18 These both before and behind did so agree with themselves, that the Ephod and the Rationale might be knit one to the other, 19 tied to the bawdrike & with rings strongly coupled, which a lace of hyacinth joined, lest they should flag loosely, and be moved one from the other, as our Lord commanded Moyses. 20 They made also the tunic of the Ephod all of hyacinth, 21 and a hole for the head in the upper part against the midst, and the border of the hole round about woven: 22 and beneath at the feet pomegranates of hyacinth, purple, scarlet, and twisted silk: 23 and little bells of the purest gold, which they did put between the pomegranates in the utmost part of the tunic round about: 24 to wit, a bell of gold, & a pomegranate, wherewith the high-Priest went adorned, when he executed his ministry, as our Lord had commanded Moyses: 25 They made also silken

tunics with woven work for Aaron and his sons:
26 and mitres with their little crowns of silk: 27 Linen breeches also, of fine linen: 28 & a girdle of twisted silk, hyacinth, purple, & scarlet twice dyed, with the art of embroidering, as our Lord had commanded Moyses. 29 They made also the plate of (a) sacred veneration of most pure gold, & they wrote in it with the work of a lapidary: The Holy of our Lord:

(a) Alexander the Great seeing Iaddus the high-Priest, bearing this venerable plate on his forehead, with great reverence went unto him, and adored the name of God written in the plate. *Josephus. li. 11. c. 8. Antiq.*

30 and they tied it to the mitre with a lace of hyacinth, as our Lord had commanded Moyses.
31 Therefore all the work of the tabernacle & of the roof of testimony was perfected: & the children of Israel did all things which our Lord had commanded Moyses. 32 And they offered the tabernacle & the roof & the whole furniture, rings, boards, bars, pillars and their feet, 33 the cover of rams' skins dyed red, and the other cover of janthine skins, 34 the veil, the ark, the bars, the propitiatory, 35 the table with the vessels thereof and the loaves of proposition: 36 the candlestick, the lamps, and the furniture of them with the oil: 37 the altar of gold, and the ointment, and the incense of spices: 38 and the hanging in the entry of the tabernacle: 39 the altar of brass, the grate, the bars, and all the vessels thereof: the laver with the foot thereof: the hangings of the court, and the pillars with their feet: 40 the hanging in the entry of the court, and the little cords, and the pins thereof. Nothing wanted of the vessels, that was commanded to be made for the ministry of the tabernacle, and for the roof of covenant. 41 The vestments also, which the priests use in the Sanctuary, to wit, Aaron and his sons, 42 the children of Israel offered, as our Lord had commanded.
43 Which things after that Moyses saw all finished, he blessed them.

CHAPTER XL.

According to God's commandment Moyses erecteth the Tabernacle, with all things appertaining, the first day of the second year after their delivery from Aegypt. 32. God replenisheth the same with his Majesty, a cloud remaining over it by day, and a pillar of fire by night, but when they shall march, the same passeth before them.

And Our Lord spake to Moyses, saying: 2 The (a) first month, the first day of the month, thou shalt erect the tabernacle of the testimony,

(a) The Tabernacle, prepared in the first year and erected the first day of the second year, signifieth the Church of Christ, prepared in the old Testament, & established, exalted, and confirmed in the new.

3 & shalt put in it the ark, and shalt let down before it the veil: 4 & bringing in the table, thou shalt set upon it the things that are commanded after the rite. The candlestick shall stand with the lamps thereof, 5 and the altar of gold whereon the incense is burned, before the ark of testimony. Thou shalt put the hanging in the entry of the tabernacle, 6 and before it the altar of holocaust: 7 the laver between the altar and the tabernacle, which thou shalt fill with water. 8 And thou shalt compass about the court with hangings, & the entry thereof. 9 And taking the oil of unction thou shalt anoint the tabernacle with the vessels thereof, that they may be sanctified: 10 the altar of holocaust and all the vessels thereof: 11 the laver with the foot thereof; all shalt thou consecrate with the oil of unction, that they may be (b) most Holy.

(b) More holy than any thing without the Sanctuary, but the *Sancta Sanctorum* itself was then most holy of all places in this world.

12 And thou shalt bring Aaron and his sons to the door of the tabernacle of testimony, and having washed them with water, 13 thou shalt revest them with the sacred vestments, that they may minister to me, and the unction of them may prosper to an everlasting priesthood. 14 And Moyses did all things which our Lord had commanded. 15 Therefore the

first month of the second year, the first day of the month, the tabernacle was placed. 16 And Moyses erected it, and put the boards and feet and bars, and reared the pillars, 17 and spread the roof over the tabernacle, putting over it a cover, as our Lord had commanded. 18 He put also the testimony in (c) the ark, thrusting bars underneath, and the oracle above.

(c) A gomor of Manna was now put in the ark mentioned before. chap. 16.

19 And when he had brought the ark into the tabernacle, he drew before it the veil to fulfill the commandment of our Lord. 20 He set the table also in the tabernacle of testimony at the north side without the veil, 21 ordering the bread of proposition before it, as our Lord had commanded Moyses. 22 He set the candlestick also in the tabernacle of testimony over against the table on the south side, 23 placing the lamps in order, according to the precept of our Lord. 24 He set also the altar of gold under the roof of testimony against the veil, 25 and burned upon it the incense of spices, as our Lord had commanded Moyses. 26 He put also the hanging in the entry of the tabernacle of testimony, 27 and the altar of holocaust in the entry of the testimony, offering on it the holocaust, and the sacrifices, as our Lord had commanded. 28 The laver also he set between the tabernacle of testimony and the altar, filling it with water. 29 And Moyses and Aaron, and his sons washed their hands and feet, 30 when they entered the roof of covenant, and went to the altar, as our Lord had commanded Moyses. 31 He erected also the court, round about the tabernacle and the altar, drawing the hanging in the entry thereof. After all things were perfited, 32 the cloud covered the tabernacle of testimony, and the glory of our Lord filled it.

33 (d) Neither could Moyses enter the roof of covenant, the cloud covering all things, and the majesty of our Lord shining, because the cloud had covered all things.

(d) Without all doubt, saith *S. Augustin. q. 173. in Exod.* Moyses prefigured other persons when he entered into the cloud on mount Sinai, and others now when he could not enter into the tabernacle replenished with the glory of God. In Sinai he signified those that penetrate the profound mysteries of Christ, here the Jews who understand not the same.

34 If at any time the cloud did leave the tabernacle, the children of Israel went forward by their troops: 35 If it hung over, they remained in the same place. 36 For the cloud of our Lord hung over the tabernacle by day, and fire by night, in the sight of all the children of Israel throughout all their mansions.

THE ARGUMENT OF LEVITICUS.

[1] WHEN the Tabernacle was erected, near to *Mount Sinai*, the *first day of the second year* [2], after the children of Israel parted from Aegypt, and was so *replenished* with God's *Majesty*, that none, no *not Moyses* himself *could enter in*, our Lord speaking from thence, called Moyses, and declared to him the offices of the Levites; whom only, and no others, [3] he deputed for the administration, and charge of sacred things: whereof this book (wherein they are written) is called Leviticus. *In which*, saith S. Hierom [4], *all and every Sacrifice, yea almost every syllable, and Aaron's vestments, and the whole Levitical order breathe forth heavenly sacraments*, or mysteries. [5] For first, [6] God here prescribeth what sacrifices he will have, in what manner, and to what purposes. Then what parts and qualities he requireth in Priests; [7] how they shall be vested and consecrated, severely punishing some that transgressed: [8] with commandment neither to offer in sacrifice, nor to eat things reputed unclean, and the manner of purifying such things, [9] and persons, as by diverse occasions were polluted: [10] Interposing also some moral and judicial precepts, [11] appointeth certain solemn feasts, times of rest, and Jubilee year. Finally, [12] promiseth rewards and threateneth punishments to those that keep or break his commandments: [13] with particular admonition touching vows and tithes. So this book may be divided into five special parts [14]. The first, of diverse sorts of Sacrifices: in the seven first chapters. The second, of consecrating Priests, and their vestments, with punishment for offering strange fire, in the three next chapters. The third, of distinction between clean and unclean, with the manner of purifying certain legal uncleanness, and other precepts moral and judicial, from the 11. chap. to the 23. The fourth, of feasts, times of rest, and Jubilee, with privileges, rewards, and punishments, from the 23. chap. to the 27. The fifth, of vows, and tithes, in the last chapter.

[1] So soon as the Tabernacle was erected, God declared the offices of the Levites, written in this book: whereof it is called Leviticus.

[2] *Exod. ult.*

[3] *Nu. 1.*

[4] *Epist. ad Paulinum. Levit.*

[5] The contents of this book.

[6] 1.

[7] 8.

[8] 11.

[9] 12.

[10] 18.

[11] 23.

[12] 26.

[13] 27.

[14] Divided into five parts.

THE BOOK LEVITICUS, IN HEBREW VAICRA.

CHAPTER I.

Diverse rites in offering holocausts, as well of cattle, 14. as of birds.

And [1] our Lord called Moyses, and spake to him out of the tabernacle of testimony, saying:

[1] The first part of this book. Of diverse sorts of Sacrifices.

2 Speak to the children of Israel, & thou shalt say to them: The man of you, that shall offer an host to our Lord, of beasts, that is of oxen & sheep, offering victims, 3 if his oblation be an holocaust, and of the herd, he shall offer (a) a male, without spot, at the door of the tabernacle of testimony, to propitiate our Lord unto him:

(a) The best and perfectest of every kind is to be offered to God, not the blind, lame, or weak. *Gen. 4. Malach. 1.*

4 and he shall put his hands upon the head of the host, and it shall be acceptable, and profitable to his expiation. 5 And he shall immolate the calf before our Lord, and the children of Aaron the Priests shall offer

the blood thereof, pouring it in the circuit of the altar, which is before the door of the tabernacle. 6 And the skin of the host being plucked off, the joints they shall cut into pieces, 7 and shall put fire underneath in the altar, having before laid a pile of wood in order: 8 and the joints that are cut out, laying in order thereupon, to wit, the head, & all things that cleave to the liver, 9 the entrails and feet being washed with water, and the Priest shall burn them upon the altar for an holocaust, and sweet savour to our Lord. 10 And if the oblation be of flocks, an holocaust of sheep or of goats, a lamb of a year old without spot shall he offer: 11 and he shall immolate it at the side of the altar that looketh to the North, before our Lord: but the blood thereof the sons of Aaron shall pour upon the Altar round about: 12 And they shall divide the joints, the head, and all that cleave to the liver: and shall lay them upon the wood, under which the fire is to be put: 13 but the entrails & the feet they shall wash with water. And the whole the Priest shall offer and burn upon the altar for an holocaust, and most sweet savour to our Lord. 14 But if the oblation of holocaust to our Lord be of birds, of turtles and young pigeons, 15 the Priest shall offer it at the altar: and writhing the head to the neck, and breaking the place of the wound, he shall make the blood to run down upon the brim of the altar: 16 but the crop of the throat, and the feathers he shall cast nigh to the altar at the east side, in the place where the ashes are wont to be poured out, 17 & he shall break the pinions thereof, and shall not cut nor divide it with a knife, and shall burn it upon the altar, putting fire under the wood. It is an holocaust and oblation of most sweet savour to our Lord.

ANNOTATIONS.
CHAP. I.

◦Sacrifice presupposed to be necessary, God prescribeth the rites to be observed therein.

2. *The man that shall offer.]* ◦Sacrifice being the most special external service, whereby man acknowledge the supreme dominion of God, & his own subjection and homage to his divine Majesty, was so well known to be necessary (as being in most frequent use in the law of nature, and in all nations) that here needed not any new precept in general, that the people of God should offer sacrifice, though for special purposes, certain particular sacrifices were sometimes appointed, but this duty & obligation presupposed, our Lord first admonishing to offer the best & perfectest things in every kind, prescribeth with what rites & ceremonies it shall be done. As in offering an holocaust of the herd, it must be *a male without spot;* and be offered *at the door of the tabernacle,* the offerer *putting his hands upon the head of the host; the Priests must offer the blood, pouring it in the circuit of the altar; pluck off the skin; cut the joints in pieces; lay them in order; the entrails and feet being washed, burn all upon the Altar:* And the like in other sacrifices, all for just and reasonable causes, without which the wisdom of God doth nothing. Sap. 7, & Psal. 103. v. 24.

[1] Three kinds of Sacrifice.
[2] Holocaust.
[3] Sacrifice for sin.
[4] Pacific Sacrifice.
[5] For benefits received, or desired.
[6] All sacrifices of the old Testament prefigured Christ's Sacrifice on the Cross,

3. *An holocaust.]* In respect of diverse things offered, the diverse manner, and causes of offering, [1] there were many sorts of Sacrifices: but all are reduced to three kinds. The first was [2] Holocaust, in which all was burned in the honour of God, and resolved into vapour, which ascendeth upwards in sign that all we have is of God. The second was [3] Sacrifice for sin, & that of diverse sorts, for the variety of sins and persons, and part of this sacrifice was burned, the other part belonged to the Priests. The third was [4] Pacific sacrifice, whereof one part was burnt, another pertained to the Priests, and another to them, that gave the oblation. And of this kind there were two sorts, [5] one of thanksgiving for benefits received: the other to procure favour in any good enterprise, or desire. All the which did prefigure and foreshew one only Sacrifice of Christ's body and blood, offered by him in two manners; [6] bloody on the Cross once for ever, whereof S. Paul expressly speaketh (Heb. 9.) unbloody in forms of bread and wine, whereof the

same S. Paul speaketh (Heb. 13, v. 10.) shewing that Christians *have an Altar*, and consequently a Sacrifice far excelling those of the Tabernacle, and our Saviour himself *(Math. 26. v. 25.)* speaking of the contents in the chalice, said it was *his blood of the new Testament,* which he then instituted and dedicated, as is there noted. And the ancient Fathers (by Calvin's confession *in Heb. 9.*) generally use this distinction of the same Sacrifice offered in bloody & in unbloody manner. They likewise teach that all lawful Sacrifices of the Law of nature, and Moyses did end, and were complete in this one, which is our daily Sacrifice, our immaculate lamb, our manna, our libament, our holocaust, our Sacrifice for sin, our Pacific Sacrifice for all purposes, and instead of all old Sacrifice. So *S. Augustin lib. 8 c. 27. lib. 17. c. 20. de civit. lib. 3. de Baptis. c. 19. lib. 1. cont. advers. leg. & prophet. c. 18. & 20. S. Chrysost. in Psal. 95. S. Leo. ser. 8. de Pass.* and other fathers teach.

and in the Eucharist.

9. *sweet savour]* [1] Not that the savour of corporal things (though it were sweeter than of burnt flesh and bones) delighteth God's most pure substance: but for that man's frailty in some good sort performing his duty, is very acceptable to his divine goodness. For otherwise he required not these Sacrifices, nor other external Rites for himself, but he would have his people for their own good to be exercised therein: escpecially for three causes. [2] First, to keep them from Idolatry, whereto they were very prone, as appeareth by their often falling, notwithstanding continual admonitions to the contrary. For being as it were burdened with many ceremonies pertaining to God's true service, they might have less mind, leisure, and occasion to serve Idols. [3] Secondly, for so much as man consisteth of soul and body, as the soul must interiorly *worship God in spirit and verity* [4]; so the body must also honour him exteriorly, *serving justice unto sanctification* [5]: that is by external good works to increase justice, and sanctity, when by them the mind is instructed and invited to know and honour God. For otherwise saith S. Dionyse (c. 1 caelest. Hierer.) unless man's understanding use the help of corporal things, divine verity cannot be attained. And S. Augustin *(lib. 10. c. 5. civit.)* teacheth that God commanded external Sacrifices, thereby to lead his servants unto mortified spirits, contrite and humbled hearts [6], to mercy and compassion towards others. In brief *(c. 3. Enchir.)* to the true and perfect serving of his Divine power by faith, hope, and charity. [7] Thirdly, that these external Sacrifices and Rites might prefigure and signify greater, more excellent, and more effectual Mysteries of the new Testament. For as S. Paul speaketh *(Heb. 10.) the law* (of Moyses) *having a shadow of good things to come, not the very image of the things,* brought not to perfection: *nor took away sins by the blood of oxen or goats*, but being (as is said) *a shadow*, rather shaded then perfectly shewed the great benefits, which the new law as a perfect image lively representeth: especially Christ's passion, which is the very fountain of grace and mercy. And whereas the old law could not justify *(Gal. 3.)* the law of Christ doth indeed justify, as the Gospel witnesseth, saying *(Joan. 1. v. 17.) The law was given by Moyses, grace and verity was made by Jesus Christ.*

[1] Not the external work for it-self but sincere devotion pleaseth God. External sacrifices were ordained:

[2] 1. To keep the people from Idolatry.

[3] 2. To induce them to internal virtues.

[4] *Io. 4. v. 24.*

[5] Rom. 6. v. 19.

[6] *Psa. 50.*

[7] 3. To signify greater Mysteries of the new Testament.

CHAPTER II.

How to offer flour, 4. loaves, wafers, with oil and incense, without leaven or honey, 12. also first fruits. 13. And salt in every oblation.

When a soul shall offer an oblation of sacrifice to our Lord, (a) fine flour shall be his oblation, and he shall pour oil upon it, and put frankincense,

(a) These oblations were specially for the poorest sort. So God tempered his law to the ability of every one. *Theod. q. 1. in Levit.*

2 and shall carry it to the sons of Aaron the Priests: of

whom one shall take a handful of the flour, and the oil, and all the frankincense, and shall put it a memorial upon the Altar for a most sweet savour to our Lord. 3 And that which shall be left of the sacrifice, shall be Aaron's, & his sons', Holy of holies among the oblations of our Lord. 4 But when thou offerest a sacrifice baked in the oven: of flour, to wit, loaves without leaven, tempered with oil, and wafers unleavened laid over with oil. 5 If thine oblation be of the frying pan, of flour tempered with oil, and without leaven, 6 thou shalt divide it into little pieces, and shalt pour oil upon it. 7 And if the sacrifice be from the gridiron, in like manner the flour shall be tempered with oil, 8 which offering to our Lord, thou shalt deliver to the hands of the Priest. 9 Who having offered it shall take a memory of the sacrifice, and burn it upon the altar for a sweet savour to our Lord, 10 and whatsoever is left, shall be Aaron's, and his sons, Holy of holies among the oblations of our Lord. 11 Every oblation that is offered to our Lord, shall be made (b) without leaven, neither shall any leaven and (b) honey be burned in the sacrifice of our Lord.

(b) As literally no leaven nor honey might be offered in sacrifice: so all sin and carnal delectation must be excluded in Christian life. (b)↑

12 The first fruits only of them and the gifts you shall offer: but upon the altar they shall not be put, for a savour of sweetness. 13 What sacrifice soever thou offerest, thou shalt season it with salt, neither shalt thou take away the salt of the covenant of thy God from thy sacrifice. In every oblation thou shalt offer (c) salt.

(c) That salt signifieth discretion, appeareth by S. Paul exhorting to season all our talk with salt. *Collos. 4. v. 6.*

14 But if thou offer a gift of the first fruits of thy corn to our Lord, of the ears being yet green, thou shalt dry it at the fire, and bruise it in manner of meal, and so shalt thou offer thy first fruits to our Lord, 15 pouring oil upon it, and putting on frankincense, because it is the oblation of our Lord. 16 Whereof the Priest shall burn for memory of the gift, part of the meal bruised, and of the oil, and all the frankincense.

CHAPTER III.

How the pacific hosts must be offered of beeves, 6. sheep, 7. lambs, 12. and goats.

And if his oblation be an host of pacifics, and he will offer of beeves, male or (a) female, without spot shall he offer them before our Lord.

(a) In holocaust only the male was offered, *chap. 1.* in other sacrifices both sexes were acceptable.

2 And shall lay his hand upon the head of his victim, which shall be immolated in the entire of the tabernacle of testimony, & the sons of Aaron the Priest shall pour the blood in the circuit of the altar. 3 And they shall offer of the host of pacifics, for an oblation to our Lord, the fat that covered the entrails, and whatsoever fat is within: 4 the two kidneys with the fat wherewith the guts are covered, and the caul of the liver with the two little kidneys. 5 And they shall burn them upon the altar, for an (b) holocaust, putting fire under the wood: for an oblation of most sweet savour to our Lord.

(b) These parts and the fat were burned as an Holocaust, the rest of the oblation being pacific.

6 But if his oblation, and the host of pacifics be of flocks, whether he offer male, or female, they shall be without spot. 7 If he offer a lamb before our Lord, 8 he shall put his hand upon the head of his victim; which shall be immolated in the entire of the tabernacle of testimony: and the sons of Aaron shall pour the blood thereof in the circuit of the altar. 9 And they shall offer of the host of pacifics, a sacrifice to our Lord: the fat and the whole rump, 10 with the kidneys, and the fat that covereth the belly and all the vital parts, and both little kidneys, with the fat that is about the guts, and the caul of the liver with the two little kidneys. 11 And the Priest shall burn them upon the altar, to the food of the fire, and of the oblation of our Lord. 12 If his oblation be a

goat, and he offer it to our Lord, 13 he shall put his hand upon the head thereof: and shall immolate it in the entire of the tabernacle of testimony. And the sons of Aaron shall pour the blood thereof in the circuit of the altar. 14 And they shall take of it to the food of our Lord's fire, the fat that covereth the belly, and that covereth all the vital parts: 15 the two little kidneys with the caul, that is upon them about the guts, and the tallow of the liver with the little kidneys: 16 and the Priest shall burn them upon the altar, to the food of the fire, and of the most sweet savour. All the fat shall be our Lord's 17 by a perpetual right in your generations, and in all your habitations: you shall eat no blood nor fat at all.

CHAPTER IV.

How a Priest, 13. the multitude, 22. a Prince, 27. or any one of the people, sinning of ignorance, must offer hosts.

And our Lord spake to Moyses, saying: 2 Speak to the children of Israel: The soul that sinneth by (a) ignorance, & doth any thing of all the commandments of our Lord, which he commanded not to be done:

(a) Ignorance of that we are bond to know is sin: and more in Priests than in others.

3 If the Priest that is anointed sin, making the people to offend, he shall offer for his sin a calf without spot to our Lord, 4 and he shall bring it to the door of testimony before our Lord, and shall put his hand upon the head thereof, and shall immolate it to our Lord. 5 He shall draw also of the blood of the calf, carrying it into the tabernacle of testimony. 6 And when he hath dipped his finger in the blood he shall sprinkle it (b) seven times before our Lord, against the veil of the Sanctuary.

(b) We see here and in many other places that numbers are mystical, not always superstitious.

7 and of the same blood he shall put upon the horns of the altar of incense most acceptable to our Lord, which is in the tabernacle of testimony. And all the rest of the blood he shall pour at the foot of the altar of holocaust in the entry of the tabernacle. 8 And the fat of the calf he shall take away for the sin, as well that which covereth the entrails, as all the parts that are within. 9 The two little kidneys, and the caul that is upon them beside the guts, & the fat of the liver with the two little kidneys, 10 as is taken away from the calf which is an host of pacifics, and he shall burn them upon the altar of holocaust. 11 But the skin and all the flesh with the head and feet and bowels and dung, 12 and the rest of the body he shall carry forth without the camp into a clean place, where the ashes are wont to be poured out: and he shall burn them upon a pile of wood, which shall be burnt in the place where the ashes are poured out. 13 And if all the multitude of Israel be ignorant, and through ignorance do that which is against the commandment of our Lord, 14 and afterwards understand their sin, they shall offer for their sin (c) a calf, and shall bring it to the door of the tabernacle.

(c) A Priest, and the whole multitude offered the same sacrifice of a calf, for their sins: the Prince offered a male goat, a private person a female. *See Theodoret q. 1. in Levit. versus finem.*

15 And the ancients of the people shall put their hands upon the head thereof before our Lord. And the calf being immolated in the sight of our Lord, 16 the Priest that is anointed shall carry of the blood into the tabernacle of testimony, 17 dipping his finger, & sprinkling seven times against the veil, 18 and he shall put of the same blood on the horns of the altar, that is before our Lord, in the tabernacle of testimony: and the rest of the blood, he shall pour at the foot of the altar of holocaust, which is at the door of the tabernacle of testimony. 19 And all the fat thereof he shall take up, & shall burn it upon the altar: 20 doing so with this calf, as he did also before: & the Priest praying for them, our Lord will be propitious unto them. 21 But the calf itself he shall carry forth without the camp, and shall burn it like as the former calf: (d) because it is for the sin of the multitude.

(d) Though in ordinary sacrifices for sin, one part was allotted to the Priests (by whose ministry God remitted sins) yet of the sacrifice for a Priest's sins, or for the sins of the multitude, the Priests had no part, lest they should save cost, or reap commodity by sacrifice for their own or the whole people's sins, but all was burned as in a holocaust. *Theodoret q. 3.* in Levit. S. Tho. 1. 2. q. 102. 2. 3. ad 8.

22 If a Prince sin, and by ignorance do of many things one, that by the law of our Lord is forbidden: 23 and afterwards understandeth his sin, he shall offer an host to our Lord, a buck of the goats without spot. 24 And he shall put his hand upon the head thereof: and when he hath immolated it in the place where holocaust is wont to be slain before our Lord, because it is for sin, 25 the Priest shall dip his fingers in the blood of the host for sin, touching the horns of the altar of holocaust, and the rest pouring at the foot thereof. 26 But the fat he shall burn upon it, as is wont to be done in the victims of pacifics: and the Priest shall pray for him, and for his sin, and it shall be forgiven him. 27 And if a soul of the people of the land shall sin through ignorance, doing any of those things that by the law of our Lord are forbidden, and offending, 28 and knoweth his sin, he shall offer a she goat without spot. 29 And he shall put his hand upon the head of the host that is for sin, and shall immolate it in the place of holocaust. 30 And the Priest shall take up of the blood with his finger: and touching the horns of the altar of holocaust, the rest he shall pour out at the foot thereof. 31 But taking away all the fat, as is wont to be taken away of the victims of pacifics, he shall burn it upon the altar, for a sweet savour to our Lord; and he shall pray for him, and it shall be forgiven him. 32 But if he offer of the flock a victim for his sin, to wit, an ewe without spot, 33 he shall put his hand upon the head thereof, and shall immolate it in the place where the hosts of holocausts are wont to be slain. 34 And the Priest shall take of the blood thereof with his finger, and touching the horns of the altar of holocaust, the rest he shall pour at the foot thereof. 35 All the fat also he shall take away, as the fat of the ram, that is offered for pacifics, is wont to be taken away: and shall burn it upon the altar, a burnt sacrifice of our Lord: and he shall pray for him, and for his sin, and it shall be forgiven him.

CHAPTER V.

Of hosts, for the sin of concealing another's perjury. 2. for uncleanness 4. for vain swearing, 14. for error in exercising holy rites, 17. & for any sin committed by ignorance.

If a soul sin, and hear the voice of one swearing, and be witness, because either he himself saw, or is privy to it: (a) unless he utter it, he shall bear his iniquity.

(a) When perjury doth prejudice another's cause, he that knoweth the truth is bound to reveal it to the Judges but with discretion to avoid scandal.

2 The soul that toucheth any unclean thing, either that which was killed of a beast, or died of itself, or any other thing that creepeth: and forgeteth his uncleanness, is guilty, and hath offended: 3 and if he touch any thing of the uncleanness of man, according to any impurity wherewith he is wont to be polluted, & having forgotten, do know it afterward, he shall be guilty of an offence. 4 The soul that sweareth, and uttereth with his lips that he would do (b) either ill or well, and bindeth the same with an oath, and his word, & having forgotten afterward understandeth his offence,

(b) Swearing to do that is evil, or not doing that is lawfully sworn, is sin.

5 let him do penance for his sin, 6 and offer of the flocks an ewe lamb, or a she goat, and the Priest shall pray for him and for his sin: 7 but if he be not able to offer a beast, let him offer two turtles, or two young pigeons to our Lord, one for sin, and the other for an holocaust, 8 and he shall give them to the Priest: who offering the first for sin, shall writhe back the head thereof to the little pinions, so that it stick to the neck, and be not altogether broken off. 9 And of the blood thereof he shall sprinkle the wall of the altar, and

whatsoever is left, he shall make it distill to the bottom thereof, because it is for sin. 10 And the other he shall burn for an holocaust, as is wont to be done: and the Priest shall pray for him, and for his sin, and it shall be forgiven him. 11 And if his hand be not able to offer two turtles, or two young pigeons, he shall offer for his sin of flour the tenth part of an ephi. He shall not put oil upon it, nor cast any frankincense thereon, because it is for sin, 12 and he shall deliver it to the Priest: who taking thereof a full handful, shall burn it upon the altar for a monument of him that did offer it, 13 praying for him & making expiation: but the part that is left, himself shall have for a gift. 14 And our Lord spake to Moyses, saying: 15 If a soul transgressing the ceremonies, by error shall sin in those things that are sanctified to our Lord, he shall offer for his offence a ram without spot out of the flocks, that may be bought for two sicles, according to the weight of the Sanctuary: 16 and (c) the damage itself which he did, he shall restore, and the fifth part he shall add besides, delivering it to the Priest, who shall pray for him, (d) offering the ram, and it shall be forgiven him.

(c) For remission of sin restitution is first required if injury was done. (d) Besides restitution satisfaction is also necessary for the offence to God. Theodoret. q. 2. in Levitic.

17 If a soul sin by ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity, 18 he shall offer a ram without spot of the flocks to the Priest, according to the measure and estimation of the sin: who shall pray for him, because he did it unwitting: and it shall be forgiven him, 19 because by error he offended against the Lord.

CHAPTER VI.

Oblation for sin wittingly committed. 8. The manner of offering holocaust. 12. Continual fire to be kept in the Altar. 14. The sacrifices which Priests shall offer at their Consecration. 24. In general of hosts for sin, and who shall eat of the same, and where.

Our Lord spake to Moyses, saying: 2 The soul that shall sin, and contemning the Lord, shall deny unto his neighbour the thing delivered to his custody, which was committed to his credit, or shall by force extort any thing, or do oppression, 3 or shall find a thing lost, and denying it, be also forsworn, and shall do any other thing of many, wherein men are wont to sin, 4 being convicted of the offence, 5 he shall render all things which by fraud he would have obtained, whole, and the fifth part besides to the owner unto whom he did the damage. 6 But (a) for his sin he shall offer a ram without spot out of the flock, and shall give it to the Priest, according to the estimation and measure of the offence:

(a) Such examples of penance or satisfaction for sin besides restitution of that was wrongfully taken, are frequently in Moyses' law.

7 who shall pray for him before the Lord, and he shall have forgiveness for every thing that in doing he sinned. 8 And our Lord spake to Moyses, saying: 9 Command Aaron and his sons: This is the Law of an holocaust: It shall be burnt upon the altar, all night until morning: the fire shall be upon the same altar. 10 The Priest shall be revested with the tunic and the linen femorals: and he shall take up the ashes, which the devouring fire burned, and putting them besides the altar, 11 shall be unvested of his former vestments, and being clothed with others, shall carry them forth, without the camp, and in a most clean place shall cause them to be consumed unto dust. 12 And the fire on the altar (b) shall always burn, which the Priest shall nourish, putting wood underneath, in the morning every day, and laying on the holocaust, thereupon shall burn the fat of the pacifics.

(b) This fire was first sent miraculously from God *(infra. c. 9. v. 24.)* and according to this commandment, was perpetually conserved: from which all fire was to be taken that was used in the tabernacle. *S. Aug. q. 31. & Theod. q. 9. in Leviticum.* Mystically it signified, that the fire of charity being first kindled in man's

heart by God's grace, must be continually nourished, and kept burning, from which all other good works are derived.

13 This fire is continual which shall never fail on the altar. 14 This is the Law of the sacrifice and libaments, which the children of Aaron shall offer before the Lord, and before the altar. 15 The Priest shall take up a handful of the flour, that is tempered with oil, and all the frankincense, that is put upon the flour: and he shall burn it on the altar for a monument of most sweet odour to the Lord: 16 and the part of the flour that is left, shall Aaron eat with his sons, without leaven: and he shall eat it in the Holy place of the court of the tabernacle. 17 And therefore it shall not be leavened, because part thereof is offered for the burnt sacrifice of the Lord. It shall be most Holy, as that for sin, and for offence. 18 The males only of Aaron's stock shall eat it. It shall be an ordinance and everlasting in your generations of the sacrifices of the Lord. Every one that toucheth them, shall be sanctified. 19 And our Lord spake to Moyses, saying: 20 This is the oblation of Aaron, and of his sons, which they must offer to the Lord, in the day of their unction. The tenth part of an ephi of flour shall they offer in a sacrifice for ever, half thereof in the morning, and half thereof at even: 21 which being tempered with oil shall be fried in a frying pan.

22 And the Priest that by right succeedeth his father, shall offer it hot, for a most sweet odour to the Lord, and it shall wholly be burnt on the altar. 23 For every sacrifice of the Priest shall be consumed with fire, neither shall any man eat thereof. 24 And our Lord spake to Moyses, saying: 25 Speak to Aaron and his sons: This is the law of the host for sin. In the place where the holocaust is offered, shall it be immolated before our Lord. It is Holy of holies. 26 The Priest that doth offer it, shall eat it in a holy place, in the court of the tabernacle. 27 Whatsoever shall touch (c) the flesh thereof, shall be sanctified. If of the blood thereof a garment be sprinkled, it shall be washed in a holy place.

(c) By flesh of penance is understood, fasting, watching, haircloth, tears, prayers, alms, which whosoever duly toucheth shall be sanctified. *Hesychius Hierosol. li. 2. in Levit. c. 6.*

28 And the earthen vessel, wherein it was sodden, shall be broken, but if the vessel be of brass, it shall be scoured, and washed with water. 29 Every male of the priestly race shall eat of the flesh thereof, because it is Holy of holies. 30 For the host that is slain for sin, whose blood is carried into the tabernacle of testimony to make expiation in the Sanctuary, shall not be eaten, but shall be burnt with fire.

CHAPTER VII.

The manner of offering hosts for offences, 11. and of pacific victims, for thanks-giving. 22. No fat, 26. nor blood is to be eaten.

This also is the law of an host for an offence, the most Holy: 2 therefore where the holocaust is immolated, the victim also for an offence shall be slain: the blood thereof shall be poured round about the altar. 3 They shall offer thereof the rump and the fat that covereth the entrails: 4 the two little kidneys, and the fat that is beside the guts, and the caul of the liver with the two little kidneys. 5 And the Priest shall burn them upon the altar: it is the burnt sacrifice of our Lord for an offence. 6 Every male of the Priest's stock, in a holy place shall eat this flesh, because it is most Holy. 7 As the host for (a) sin is offered, so also that for an offence: the law of both hosts shall be one: to the Priest that offereth it, it shall pertain.

(a) This text sheweth there is difference in the nature of a fault *committed*, commonly called *sin*, & of duty *omitted* here called *offence*, in Latin *peccatum* and *delictum*.
Yet both are alike offensive to God, in matter of equal importance.
As appeareth, for that the same sacrifice was offered for both. *S. Aug. q. 20. in Levit.*

8 The Priest that offereth the victim of holocaust, shall have the skin thereof. 9 And every sacrifice of

flour, that is baked in the oven, & whatsoever is prepared upon the gridiron, or in the frying pan, it shall be that Priest's by whom it is offered.
10 Whether they be tempered with oil, or dry, to all the sons of Aaron^ equal measure shall be divided to ever one. 11 This is the law of the host of pacifics that is offered to our Lord. 12 If the oblation be for thanks-giving, they shall offer loaves without leaven tempered with oil, and wafers unleavened laid over with oil, and fried flour, and manchets tempered with the mingling of oil: 13 Loaves also leavened with the host of thanks, which is offered for pacifics:
14 whereof one for first fruits shall be (b) offered to our Lord, and shall be the Priest's that shall pour out the blood of the host.

(b) Given or presented to our Lord, not offered upon the Altar, for no leaven could be offered in sacrifice. cap. 2. v. 11.

15 the flesh whereof shall be eaten the same day, neither shall any of it remain until morning. 16 If any man by vow, or of his own accord offer an host, it shall in like manner be eaten the same day: but if ought remain until the morrow, it is lawful to eat it: 17 but whatsoever the third day shall find, fire shall consume it. 18 If any man eat of the flesh of the victim of pacifics the third day, the oblation shall be of none effect, neither shall it profit the offerer: yea rather whatsoever soul shall defile itself with such meat, shall be guilty of prevarication. 19 The flesh that hath touched any unclean thing, shall not be eaten, but shall be burnt with fire: he that is clean, shall eat thereof.
20 A soul being polluted that eateth of the flesh of the host of pacifics, which is offered to our Lord, shall perish from his people. 21 And that which hath touched the uncleanness of man, or of beast, or of any thing that can pollute, & eateth of such kind of flesh, shall perish from his people. 22 And our Lord spake to Moyses, saying: 23 Speak to the children of Israel: The fat of a sheep, and of an oxe, and of a goat you shall not eat. 24 The fat of the carcass of carrion, & of the beast that was caught of another beast, you shall have for diverse uses. 25 If any man eat the fat that should be offered for the burnt sacrifice of our Lord, he shall perish out of his people. 26 The blood also of whatsoever beast you shall not take in meat, as well of birds as of cattle. 27 Every soul that eateth blood, shall perish out of his people. 28 And our Lord spake to Moyses, saying: 29 Speak to the children of Israel, saying: He that offereth a victim of pacifics to our Lord, let him offer therewith a sacrifice also, that is, the libaments thereof. 30 He shall hold in his hands the fat of the host, and the breast: & when he hath offered and consecrated both to our Lord, he shall deliver them to the Priest, 31 who shall burn the fat upon the altar, but the breast shall be Aaron's, and his sons'. 32 The right shoulder also of the pacific hosts shall fall for first fruits of the Priest. 33 He of the sons of Aaron, that offereth the blood, and the fat, himself shall have the right shoulder also for his portion.
34 For the breast of elevation and the shoulder of separation I have taken of the children of Israel, from their pacific hosts, and have given them to Aaron the Priest, and to his sons, by a law for ever, of all the people of Israel. 35 This is the anointing of Aaron and his sons, in the ceremonies of our Lord, in the day when Moyses offered them, that they might do the function of priesthood, 36 and the things that our Lord commanded to be given them of the children of Israel, by a perpetual religion in their generations. 37 This is the law of holocaust, and of the sacrifice of sin, and for an offence, and for consecration, and the victims of pacifics: 38 Which our Lord appointed to Moyses in mount Sinai when he commanded the children of Israel, that they should offer their oblations to our Lord in the desert of Sinai.

CHAPTER VIII.

Moyses consecrateth Aaron high-Priest, 13. and his sons Priests, 33. continuing in the tabernacle seven days and nights.

And [1] Our Lord spake to Moyses, saying:

[1] The second part. Of consecrating Priests, & their vestments: with punishment of some that transgressed.

2 Take Aaron with his sons, their vestments, and the oil of unction, a calf for sin, two Rams, a basket with azymes, 3 and thou shalt gather all the assembly to the door of the tabernacle. 4 And Moyses did as our Lord had commanded. And all the multitude being gathered before the door of the tabernacle, 5 he said: This is the word, that our Lord hath commanded to be done. 6 And immediately he offered Aaron & his sons: and when he had (a) washed them,

(a) Washing signified purity required in Priests.

7 he (b) revested the high-Priest with the strait linen garment, girding him with a bawdrike, & revesting him with the tunic of hyacinth, and over it he put the Ephod,

(b) Precious vestments their dignity: and holy oil their authority.

8 which he straitening with the girdle, fitted it to the Rationale, wherein was (c) Doctrine and Verity.

(c) When the high-Priest at any time put the Ephod to the Rationale, God gave answers to his demands, in matters of *doctrine & verity*: which King David willed Abiathar to do 1. Reg. 23. v. 9. Never could any woman weave *doctrine & verity*, but divine *wisdom* did make such garments. *S. Cyril. lib. 6. in Levit.*

9 with the mitre also he covered his head: and upon it, against the forehead, he put the plate of gold consecrated in sanctification, as our Lord had commanded him. 10 He took also the oil of unction, wherewith he anointed the tabernacle, with all the furniture thereof. 11 And sanctifying them, and having sprinkled the altar seven times, he anointed it, and all the vessels thereof, and the laver with the foot thereof he sanctified with the oil. 12 The which pouring upon Aaron's head, he anointed, & consecrated him: 13 his sons also after he had offered them, he revested with linen tunics and girded them with bawdrikes, and put mitres on them, as our Lord had commanded. 14 He offered also the calf for sin: and when Aaron and his sons had put their hands upon the head thereof, 15 he did immolate it: drawing the blood, & dipping his finger, touched the horns of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the bottom thereof. 16 But the fat that was upon the entrails, and the caul of the liver, & the two little kidneys, with their little tallow he burnt upon the altar: 17 the calf with the skin, and the flesh, and the dung, he burnt without the camp, as our Lord had commanded. 18 He offered also a ram for an holocaust: upon the head whereof when Aaron and his sons had put their hands, 19 he did immolate it, and poured the blood thereof in the circuit of the altar. 20 And cutting the ram itself into pieces, the head thereof, and the joints, and the fat he burnt with fire, 21 having first washed the entrails, & the feet, & the whole ram together he burnt upon the altar, because it was an holocaust of most sweet odour to our Lord, as he had commanded him. 22 He offered also the second ram, for the consecration of Priests: and Aaron and his sons did put their hands upon the head thereof: 23 which when (d) Moyses had immolated, taking of the blood thereof, he touched the tip of Aaron's right ear, and the thumb of his right hand, in like manner also of his foot.

(d) As well by the function of consecrating Priests, as of offering Sacrifice, it appeareth that Moyses was a Priest. Yea the chief and highest Priest *(saith S. Aug.)* for his more excellent ministry and extraordinary calling: Aaron was high-Priest for his Pontifical investure, & ordinary vocation, which should continue in his successors. *q. 23. in Levit.*

24 He offered also the sons of Aaron: and when of the blood of the ram, being immolated, he had touched the tip of the right ear of every one, and the thumbs of the right hand and foot, the rest he poured on the altar, round about: 25 but the fat, and the rump, and all the fat that covereth the entrails, and the caul of the liver, and the two kidneys with their fat, and with the right shoulder, he separated. 26 And taking out of the basket of azymes, which was before our Lord, a loaf without leaven, and a manchet tempered with oil, and a wafer, he put them upon the fat, and the right shoulder, 27 delivering all to Aaron, and to his sons, Who having lifted them up before our Lord, 28 he

took them again of their hands, and burnt them upon the altar of holocaust, because it was the oblation of consecration, for a sweet odour, of the sacrifice to our Lord. 29 And he took of the ram of consecration, the breast for his portion, elevating it before our Lord, as our Lord had commanded him. 30 And taking the ointment, and the blood that was upon the altar, he sprinkled it upon Aaron, and his vestments, & upon his sons and their vestments. 31 And when he had sanctified them in their vestments, he commanded them, saying: Boil the flesh before the door of the tabernacle, and there eat it. Eat ye also the loaves of consecration, that are laid in the basket, as our Lord commanded me, saying: Aaron and his sons shall eat them: 32 and whatsoever shall be left of the flesh, and the loaves, fire shall consume. 33 Out of the door also of the tabernacle you shall not go forth seven days, until the day wherein the time of your consecration shall be expired, for in seven days the consecration is finished: 34 as at this present it hath been done, that the rite of the sacrifice might be accomplished. 35 Day & night shall you tarry in the tabernacle observing the watches of our Lord, lest you die: for so it hath been commanded me. 36 And Aaron, and his sons did all things which our Lord spake by the hand of Moyses.

ANNOTATIONS.
CHAP. VIII.

6. *Offered Aaron]* [1] By this manner of *taking, offering,* and *consecrating* Aaron High-Priest, S. Paul sheweth that none may challenge to themselves, nor presume to exercise priestly offices, or any authority in spiritual causes, but such as be orderly called thereto. Yea that Christ himself would not have exercised this function. but that he was also called of God unto it, saying: [2] Every High-Priest taken from among men, is appointed for men, *in those things that pertain to God.* Neither doth any man take the honour to himself, but he that is called of God, as Aaron. So Christ also did not glorify himself, that he might be made a High-Priest: but he that spake to him: *Thou art a Priest for ever, according to the order of Melchisedech* [3]. Aaron's sons were also called, but to lower offices, dignity, and authority. And both he and they were ordained and consecrated by a peculiar Sacrament [4], to wit, by certain determinate external ceremonies and rites, signifying grace given them by God, for the due performing of their function. For first, they were taken from the common state of men, whereby is designed their ordinary vocation; then purified by certain washings and sacrifice for sin, signifying special purity required in them; afterwards invested with holy and precious garments, which signified their sacred function, and great dignity, excelling all temporal dominion and principality; finally, consecrated in solemn manner with holy ointment, and blood of pacific sacrifice offered for this purpose, other sacrifice of holocaust also offered in the same solemnity.

[1] Particular calling and consecration necessary to priestly offices, & authority in spiritual causes.

[2] *Heb. 5.*

[3] *Psal. 109.*

[4] Ordering of Priests was a Sacrament in the law of Moyses.

7. *Revested.]* [1] The high-Priest had seven special ornaments in his vesture. [2] First, a strait *linen white garment;* signifying purity of life most specially required in Priests. [3] Secondly, a girdle or *Bawdrike* of twisted silk and gold, of embroidered work, in colours yellow, blue, purple, and scarlet; signifying discreet moderation of his acts, to the spiritual profit of all sorts of people. [4] Thirdly, a *Tunic* or long robe down to the foot, of hyacinth, or blue silk, at the skirt thereof like pomegranates wrought of twisted silk, blue, purple and scarlet, and little bells of purest (yellow) gold interposed one by the other round about [5], of each sort seventy two; signifying heavenly conversation upon earth, also union and concord in faith and manners, with edification by good works. [6] Fourthly, an ornament upon his shoulders, called an *Ephod*, of gold and twisted silk, embroidered of the former colours, reaching before to the girdle, with two precious Onyx stones

[1] Seven precious vestments for the high-Priest signifying:

[2] 1. Purity.

[3] 2. Discretion.

[4] 3. Good works of edification.

[5] *S. Hierom. Epist. ad Fabiol.*

[6] 4. Toleration of other's infirmities.

closed in gold, one having engraven six names of the tribes of Israel, set on one shoulder, that he must support and meekly bear the infirmities of the people. [7] Fifthly, a breast-plate called *Rationale*, of the same precious matter, the measure of a palm, four square, embroidered with the same four colours, with four rews of twelve precious stones, and therein engraven the names of the twelve tribes. Besides which were engraven also VRIM and THVMMIM, *Illuminations and Perfections*, or *Doctrine* and *Verity*, because the high-Priest must have knowledge of the truth, and sincere intention. Likewise in the Ephod and Rationale were rings, hooks, and chains of purest gold, to join them fast together. All signifying the perpetual solicitude and care which he ought to have in his heart, to know and teach the truth, that the people may truly serve God, to his honour and their own salvation. [8] Sixthly, a *Mitre* of twisted silk, with little crowns of embroidered work, set on his head, to signify that he must direct all his actions to God's glory, that sitteth above all. [9] Seventhly, *A plate of sacred veneration*, made of the finest gold, with the most holy name of God engraven, set on his forehead; to put him still in remembrance to contemplate God and his works.

[7] 5. Knowledge and sincerity.

[8] 6. Intention directed to God.

[9] 7. Contemplation of God & his works.

10. *Took oil.]* A third thing that Moyses was bid to take, besides the men and vestiments, was the *holy oil of unction*, which he poured only upon the high-Priest's head [1], not on other Priests; to signify that power descended from him to the rest. [2] But both he and they, and other holy vestiments were sprinkled with this oil, and with blood taken from the altar; their right ears also were touched with the blood of a ram, sacrificed, and their right thumbs, and great toes of their right hands, and feet; to signify prompt obedience, and right intention, in offering sacrifice, according to God's ordinance, and not after the manner of infidels, or human invention, nor to any sinister intent or purpose.

[1] Aaron anointed high-Priest

[2] His sons also consecrated.

13. *His sons.]* ◦The other Priests had three special ornaments: a *Linen white garment,* a *Bawdrike*, and a *Mitre*, for glory and beauty; to signify the qualities above mentioned, *purity, discretion,* and *direct intention* also required in them.

◦Other Priests had also three ornaments.

14. *He offered the calf.]* [1] Other things which Moyses was here commanded to take, at the consecration of Priests, were a calf, to be offered in sacrifice for sin; two rams, the one in holocaust, the other in pacific sacrifice, for the consecration of Priests; and a basket of unleavened bread, to be offered with the two rams All for the greater solemnity of this Sacrament of Orders. By which Aaron and his sons were made the lawful and ordinary Priests of the law newly delivered by Moyses. [2] [3] And so Priesthood was changed from the first born of every family, and established only in Aaron and his sons, and their issue male, to be in like sort consecrated. And the rest of the Levites to assist them. By this also was prefigured the Sacrament of Holy Orders in the Church of Christ, with another change of Priesthood from the family & order of Aaron, to Priests of the new Testament [4], of what family or nation soever. And withal another change of the law *For the Priesthood being translated, it is necessary* (saith S. Paul) *that a translation of the Law be also made.* [5] And this Sacrament indeed giveth grace (as by the other it was only signified) to those that are rightly ordered. As the same Apostle testifieth, willing Timothy to *resuscitate the grace given him by imposition of hands. 2. Timot. 1.* S. Ambrose in *1 Timot. 4.* S. August. *lib. de bono coniugali c. 24. & lib. 2. contra Epist. Parmen.* Theodoret *q. 48. in lib. Num.*

[1] All three kinds of sacrifice offered at the consecration of Priests.

[2] Priesthood and Law changed together.

[3] *Num. 3.*

[4] The Sacrament of Holy Orders prefigured and the new Law.

[5] *Heb. 7.*

CHAPTER IX.

Sacrifices for sin, 12. and of holocaust, 18. and pacifics are offered: 22. and Aaron stretching forth his hand blesseth the people.

And when the eighth day was come, Moyses called Aaron and his sons, and the ancients of Israel, and said to Aaron. 2 Take of the herd (a) a calf for sin, and a ram for an holocaust, both without spot, and offer them before our Lord.

(a) The people before worshipped a calf for God. Exod. 12. Now therefore they offer a calf in sacrifice to God, for their sin, and to keep them from idolatry. *S. Hierom. in Hierem. 7.*

3 And to the children of Israel thou shalt speak: Take ye a buck goat for sin, and a calf, and a lamb, of a year old, & without spot for an holocaust, 4 an ox and a ram for pacifics: and immolate them before our Lord, offering in the sacrifice of every one flour tempered with oil; for today our Lord will appear to you. 5 They took therefore all things that Moyses had commanded before the door of the tabernacle: where when all the multitude stood, 6 Moyses said: This is the word, which our Lord hath commanded: do it, (b) and his glory will appear to you.

(b) God appeared in his work by sending fire to burn the sacrifice, without man's industry. *v. 24.*

7 And he said to Aaron: Approach to the altar, & immolate for thy sin: offer the holocaust, and pray for thyself and for the people, and when thou hast slain the people's host, pray for them, as our Lord hath commanded. 8 And forthwith Aaron approaching to the altar, immolated the calf for his sin: 9 the blood whereof his sons brought to him: wherein dipping his finger, he touched the horns of the altar, and poured the rest at the foot thereof. 10 And the fat, and the little kidneys, and the caul of the liver, which are for sin, he burnt upon the altar, as our Lord had commanded Moyses: 11 but the flesh and skin thereof he burnt with fire without the camp. 12 He immolated also the victim of holocaust: and his sons brought him the blood thereof, which he poured in the circuit of the altar. 13 The host also it-self being cut into pieces, they brought with the head and every member. All which he burnt with fire upon the altar, 14 having first washed the entrails and the feet with water.

15 And offering for the sin of the people, he slew the buck goat: and expiating the altar: 16 he made the holocaust, 17 adding in the sacrifice the libaments, which are offered withal, and burning them upon the altar, beside the ceremonies of the morning holocaust.

18 He immolated also the ox, and the ram, the pacific hosts of the people: and his sons brought him the blood, which he poured upon the altar round about.

19 The fat also of the ox, and the rump of the ram, and the two little kidneys with their fat, and the caul of the liver, 20 they put upon the breasts, & after the fat was burnt upon the altar, 21 their breasts, & the right shoulders, Aaron did separate, elevating them before our Lord, as Moyses had commanded. 22 And (c) stretching forth his hand to the people, he blessed them. And so the hosts for sin, and the holocausts, and the pacifics being finished, he descended.

(c) This did signify that Christ, in whom all nations are blessed, should be stretched on the Cross where he redeemed us, in memory whereof we now make the sign of the Cross.

23 And Moyses and Aaron going into the tabernacle of testimony, & afterward coming forth, blessed the people. And the glory of our Lord appeared to all the multitude: 24 & behold (d) a fire coming forth from our Lord, devoured the holocaust, and the fat that was upon the altar: Which thing, when the multitude had seen, they praised our Lord, falling on their faces.

(d) The Priests were commanded to nourish and keep this fire perpetually that it should not be extinguished. *cha. 6. v. 12.*

CHAPTER X.

Nadab and Abiu the sons of Aaron, for offering strange fire, are burnt to death, and cast out of the camp: 6. for whom the people mourn, but not the Priests. 8. Priests are forbid to drink wine, when they enter into the tabernacle, 12. and are commanded to eat the residue of oblations in the holy place, 16. which this time in part they omitted, and are excused, being sorrowful for that which happened to Nadab and Abiu.

And Nadab and Abiu the sons of Aaron catching censers, did put in fire, and incense thereupon, offering before our Lord strange fire, which was not commanded them. 2 And fire coming forth from our Lord, (a) devoured them, & they died before our Lord.

(a) Such as received more at God's hand, are more severely punished if they transgress. *S. Aug. q. 21. in Levit.* By this also all are warned to be content with the doctrine of the Holy Ghost, to abhor heresies, the fautors whereof add falsehood to God's word, & prefer their own wicked inventions before the true sense of holy Scripture. *Theod. q. 9. in Levit.*

3 And Moyses said to Aaron: This is it which our Lord hath spoken: I will be sanctified in them, that approach to me, and in the sight of all the people I will be glorified. Which Aaron hearing held his peace. 4 And Moyses calling Misael and Elisaphan, the sons of Oziel, the uncle of Aaron, said to them: Go and take away your brethren from the sight of the Sanctuary, and carry them without the camp. 5 And going forthwith they took them as they lay, revested with linen tunics, and did cast them forth, as it had been commanded them. 6 And Moyses spake to Aaron, & to Eleazar, and Ithamar his sons: Uncover not your heads, and rent not your vestments, lest perhaps you die, & indignation come upon all the assembly. Let your brethren, & all the house of Israel, lament the burning that our Lord hath raised, 7 and yourselves shall not go out of the door of the tabernacle, otherwise you shall perish: for the oil of holy unction is upon you. Who did all things according to the precept of Moyses. 8 Our Lord also said to Aaron: 9 Wine, and any thing that may make drunk, you shall not drink, thou and thy sons, (b) when you enter into the tabernacle of testimony, lest you die: because it is an everlasting precept through your generations.

(b) Abstinence from wine commanded to Priests when they served in the tabernacle, not at other times: for they served at certain times by turns. *Theod. q. 10. in Levit.* As for drunkenness it is forbid to all men, and at all times.

10 And that you may have knowledge to discern between the holy and profane, between the polluted and clean: 11 and may teach the children of Israel all my ordinances, which the Lord hath spoken to them by the hand of Moyses. 12 And Moyses spake to Aaron and to Eleazar, and Ithamar his sons, that were left: Take the sacrifice, that is remaining of the oblation of our Lord, and eat it without leaven beside the altar, because it is Holy of holies. 13 And you shall eat it in a holy place: which is given to thee and thy sons of the oblations of our Lord, as it hath been commanded me. 14 The breast also that is offered, and the shoulder that is separated, you shall eat in a most clean place, thou and thy sons, and thy daughters with thee. For they are laid apart for thee and thy children, of the healthful hosts of the children of Israel: 15 because the shoulder and the breast, and the fat that is burnt on the altar, they have elevated before our Lord, and they pertain to thee, and to thy sons by a perpetual law, as our Lord hath commanded. 16 Among these things, when Moyses sought for the buck goat, that had been offered for sin, he found it burnt: and being angry against Eleazar, and Ithamar the sons of Aaron that remained, he said: 17 Why did you not eat the host for sin, in a holy place, which is most Holy, and given to you, that you may bear the iniquity of the multitude, and may pray for it in the sight of our Lord, 18 especially whereas of the blood thereof, there hath not been carried within the holy places, and you ought to have eaten it in the Sanctuary, as it was commanded me? 19 Aaron answered: This day hath been offered the victim for sin, and the holocaust before our Lord: and to me that is chanced which thou seest, how could I eat it, or please our Lord in ceremonies having (c) a sorrowful

heart?

(c) Natural grief of mind made Aaron both unwilling to eat & less apt to complete all the ceremonies: so without sin he omitted that pertained to his commodity, offering it to God.

20 Which when Moyses had heard, he was satisfied with his answer.

CHAPTER XI.

The distinction of clean and unclean in beasts, fish, birds, and other things, 43. with commandment to be holy and impolluted.

And[1] our Lord spake to Moyses & (a) Aaron, saying:

[1] The third part. Of things clean and unclean, with the manner of purifying: & other precepts moral and judicial. (a) Hitherto God revealed his Law to Moyses only, and by him to the people. Now also to Aaron after he was consecrated high-Priest: yet not always, for Moyses was still superior, *chap. 12. 14. 16. 17. &c.*

2 Say to the children of Israel: these are the beasts which you ought to eat of all the living things of the earth. 3 Every one that hath the hoof divided, and cheweth the cud among the cattle, you shall eat. 4 But whatsoever indeed cheweth the cud, and hath an hoof, but divideth it not, as the camel, and others, that you shall not eat, and among the unclean you shall repute it. 5 Cherogril which cheweth the cud, and divideth not the hoof, is unclean. 6 The hare also: for that also cheweth the cud, but divideth not the hoof. 7 And the swine: which though it divideth the hoof, cheweth not the cud. 8 The flesh of these you shall not eat, nor touch their carcasses, because they are unclean to you. 9 These are the things that breed in the waters, and which it is lawful to eat. All that hath fins, and scales, as well in the sea, as in the rivers, and the pools, you shall eat. 10 But whatsoever hath not fins and scales, of those that move and live in the waters, shall be unto you abominable, 11 and execrable, their flesh you shall not eat, and their carcasses you shall avoid. 12 All that have not fins and scales in the waters, shall be polluted. 13 Of birds these are they which you must not eat, and are to be avoided of you: The Eagle, and the griffon, and the osprey, 14 and the kite, and the vulture according to his kind, 15 and every one of the raven's kind, according to their similitude, 16 the ostrich, and the owl, and the stern, and the hawk according to his kind, 17 the screech-owl, & the diver, and the stork, 18 and the swan, and the onocratal, and the porphirion, 19 the herodian, & the charadrion according to his kind, the lapwing also, and the bat. 20 Of fowls every one that goeth upon four feet, shall be abominable to you. 21 And whatsoever walketh upon four feet, but hath the legs behind longer, wherewith he hoppeth upon the earth, 22 that you shall eat, as is the bruke in his kind, the attake, and the ophiomach, and the locust, every one according to their kind. 23 But of fowl whatsoever hath four feet only, shall be execrable to you: 24 and whatsoever shall touch the carcasses of them, shall be polluted, and shall be unclean (b) until even:

(b) If indeed this uncleanness were a sin, it should be cleansed by contrition, & neither necessarily remain till night, nor them be taken away without other means.

25 and if it be necessary that he carry any of these that be dead, he shall wash his cloths, and shall be unclean until sun set. 26 Every beast that hath a hoof, but divideth it not, neither cheweth the cud, shall be unclean: and whatsoever toucheth it, shall be defiled. 27 That which walketh upon hands of all beasts, which go on four feet, shall be unclean: he that toucheth their carcases shall be polluted until even. 28 And he that carrieth such carcasses, shall wash his cloths, and shall be unclean until even: because all these things are unclean to you. 29 These also shall be reputed among polluted things, of all that move upon the earth, the weasel and the mouse and the crocodile, every one according to their kind, 30 the mygale, and the chameleon, and the stellion, and the lizard, and the mole: 31 all these are unclean. He that toucheth their carcasses, shall be unclean until even: 32 and that

whereupon any thing of their carcasses falleth, shall be polluted, as well vessel of wood and raiment, as skins and hair cloths: and in whatsoever vessel any work is done, they shall be dipped in water, and shall be polluted until even, and so afterward shall be clean.
33 But the earthen vessel, whereinto any of these falleth within it, shall be polluted, and therefore is to be broken. 34 All meat, which you shall eat, if the water be poured upon it, shall be unclean; and all liquor that is drunk of all vessel, shall be unclean.
35 And upon whatsoever ought of such carcasses falleth, it shall be unclean: whether ovens, or pots with feet, they shall be destroyed, and shall be unclean.
36 But the fountains and the cisterns, and all collection of waters shall be clean. He that toucheth their carcass, shall be polluted. 37 If it fall upon seed corn it shall not pollute it. 38 But if any man pour water upon the seed, and afterward it be touched with the carcasses, it shall be forthwith polluted. 39 If a beast be dead, of which it is lawful for you to eat, he that toucheth the carcass thereof, shall be unclean until even: 40 and he that eateth or carrieth any thing thereof shall wash his cloths, & shall be unclean until even. 41 All that creepeth upon the earth, shall be abominable, neither shall it be taken for meat.
42 Whatsoever goeth upon the breast on four feet, & hath many feet, or traileth on the earth, you shall not eat, because it is abominable. 43 Do not contaminate your souls, nor touch ought thereof, lest you be unclean. 44 For I am the Lord your God: be holy, because I am holy. Pollute not your souls in any creeping beast, that moveth upon the earth. 45 For I am the Lord, that brought you out of the Land of Aegypt, that I might be your God. You shall be holy because I am holy. 46 This is the law of beasts and fowls, and of every living soul, that moveth in the waters, and creepeth on the earth, 47 that you may know the differences of the clean, and the unclean, and know what you ought to eat, and what to refuse.

ANNOTATIONS.
CHAP. XI.

[1] *Gen. 7.*
[2] *et. 8.*
[3] Some things counted unclean in the law of nature & of Moyses.
[4] *1. Tim. 4.*
[5] Three causes of this observance.
[6] 1. For instruction.
[7] 2. For exercise of obedience.
[8] *Rom. 5.*
[9] *2. Mach. 6. & 7.*
[10] 3. For signification.
[11] The things holden for clean signified virtues.
[12] The unclean signified vices.

4. *Unclean you shall repute it.]* In the first age of the world, [1] before Noe's flood, and so forward by tradition; and [2] after by the written Law, [3] some living creatures were reputed unclean, and forbid to be eaten or offered in sacrifice. Not as evil of themselves, *for every creature of God is good* [4], by nature and creation: but this distinction and prohibition was made in the old Testament, for just causes [5], as the ancient fathers note specially three. [6] First, for instruction of the people much inclined to idolatry, God distinguished all beasts, birds, and fishes into clean and unclean, whereby all men might know, that none of them is God. *For how can any man of reason* (saith learned Theodoret *q. 11. in Levit.*) *think that to be God, which either he abhorreth as unclean, or offereth in sacrifice to the true God, and eateth thereof himself?* [7] Secondly, God commanded this observance to exercise his people in obedience, with precepts not otherwise necessary, but because he so commanded. As at first he commanded Adam not to eat of the tree of knowledge of good and evil. The transgression whereof brought all mankind into misery. From which again Christ by his obedience [8] redeemed us. For observation of this law old Eleazarus, and the seven brethren with their mother [9], did give their lives, rather than they would eat swine's flesh, and for the same are glorious Martyrs, as testify S. Cyprian *Epist. 56. ad Thibaritanos, & li. de exhort. Mars. c. 11.* Gregory Nazianzen *orat. 20. de Machab.* S. Chrysostom *de nativitate septem Machab.* S. Ambrose *li. 1. de officiis. c. 4. & li. 2. de Jacob. c. 10. & 11.* and the whole Church celebrating their feast the first day of August. [10] Thirdly, and most specially these observations were commanded for signification of virtues to be embraced, and of vices or sins to be avoided. Such beasts therefore were holden for clean, and allowed for man's food, as divide the hoof, and ruminate, or chew the cud, signifying [11] discretion betwixt good and evil; and diligent

consideration, or meditation of God's law: and the beasts which lack those two properties of dividing the hoof, and chewing the cud, or either of them, were reputed unclean, signifying [12] such men as care not whether they do well or evil, or do not ruminate, and meditate good things, which they hear or read, forgetting or neglecting what is taught them. Likewise, the fishes that have fins and scales, which signify elevating of the mind, and austerity of life, were counted clean: but those that want either of the same were unclean and prohibited. Also certain birds were esteemed clean and allowed to be eaten: others unclean and forbid. As the Eagle, signifying pride; the griffon, tyranny; the osprey, oppression; the kite, fraud; the vulture, sedition; all kinds of ravens, carnal voluptuousness; the ostrich, worldly cares; the owl, sloth, or dullness in spiritual things; the stern, double dealing; all kinds of hawks, cruelty; the screech-owl, luxury; the diver, gluttony; the stork, envy; the swam, hypocrisy; the onocratal, avarice; the porphirion, self-will; the herodian, a bloody mind; the charadrion, much babbling; the lapwing, desolation of mind, or desperation; the bat, earthly policy; and the like in other birds, beasts, and fishes. All agreeable to that time, in which (saith S. Augustin. *li. 6. c. 7. cont. Faus.*) those things were to be foreshewed, not only in words, but also in facts, which should be revealed in latter time; and being now revealed by Christ, and in Christ, [13] the burdenous observances are not imposed to the faithful gentiles, to whom yet the authority of the prophecy is commended. To the same effect *li. cont. Adimant. c. 15. & li. 50. homil. ho. 45.* S. Hierome. *in Matt. 15.* Origenes, *ho. 7.* S. Cyril. *li. 7. in Levit.* S. Gregory, *in Cant. 7.* Procopius *in Levit 11.* Out of whom and others S. Thomas explicateth at large, that which we have here briefly noted, *l. 2. q. 102. a. 6.*

[13] Christians are not bound to the observances of the old law, but to that which they signified.

CHAPTER XII.

The law of women's purification that bear children. [1]

[1] The second & third Lessons on Candlemass day.

And our Lord spake to Moyses, saying: 2 Speak to the children of Israel, and thou shalt say to them: A woman if (a) receiving seed she bear a man child, shall be unclean seven days, according to the days of the separation of her flowers.

(a) The most pure VIRGIN MOTHER, was not subject to this law. For she conceived not by the seed of man, yet observed the custom of other women *Luc. 2.* as Christ also would be baptized by S. John Baptist *Mat. 3.* to give example of humility *S. Cyril. li. 8. in Levit. S. Bernard. Ser. 3. de Purific.*

3 And the eighth day the little infant shall be circumcised: 4 but herself shall remain three & thirty days in the blood of her purification: No holy thing shall she touch, neither shall she enter into the Sanctuary, until the days of her purification be expired. 5 But if she bear a woman child, she shall be unclean two weeks, according to the custom of the flux of her flowers, and sixty six days she shall remain in the blood of her purification. 6 And when the days of her purification are expired, for a son, or for a daughter, she shall bring a lamb of a year old for an holocaust, and a young pigeon or a turtle for sin, to the door of the tabernacle of testimony, and shall deliver them to the Priest, 7 who shall offer them before our Lord, and shall pray for her, and so she shall be cleansed from the flux of her blood, this is the law for her that beareth a man child or a woman child. 8 And if her hand find not, neither is able to offer a lamb, she shall take two turtles, or two young pigeons, one for an holocaust, & another for sin, and the Priest shall pray for her, and so she shall be cleansed.

CHAPTER XIII.

The law concerning leprosy in men, 47. and in garments.

And our Lord spake to Moyses and Aaron, saying: 2 The man, in whose skin and flesh shall arise a diverse colour or a blister, or any thing as it were shining, that is to say the plague of the leprosy, shall be brought (a) to Aaron the Priest, or any one of his sons.

(a) It pertained to the Priests to discern of leprosy, in figure of Priests' authority to bind and loose sins in the new Testament. *S. Chrysost. li. 3. de Sacerdotio.*

3 Who seeing the leprosy in his skin, & the hair turned into a white colour, and the form it-self of the leprosy lower than the skin, and the other flesh: it is the plague of the leprosy, and at his arbitrement he shall be separated. 4 But if there be a shining whiteness in the skin, and not lower than the other flesh, and the hair of the old colour, the Priest shall shut him up seven days, 5 and the seventh day he shall view him: and if the leprosy be grown no farther, nor hath passed the former limits in the skin, again he shall shut him up other seven days. 6 And the seventh day he shall behold: if the leprosy be somewhat obscure, and not grown in the skin, he shall cleanse him, because it is a scab: and the man shall wash his cloths, and shall be clean. 7 And if the leprosy grow again, after that he was seen of the Priest and restored to cleanness, he shall be brought unto him, 8 and shall be condemned of uncleanness. 9 If the plague of the leprosy be in a man, he shall be brought to the Priest, 10 and he shall view him. And when there is (b) a white colour in the skin, and hath changed the look of the hair, and the flesh also it-self appear quick:

(b) Leprosy making spots in the skin of another colour, signifieth heresy, that mixeth falsehood with truth. *S. Aug. li. 2. question. Evangel. c. 40.*

11 it shall be judged a very old leprosy, and grown into the skin. The Priest therefore shall contaminate him, and shall not shut him up, because he is unclean evidently. 12 But if the leprosy spring forth running about in the skin, and cover all the flesh from the head to the feet, whatsoever falleth under the sight of the eyes, 13 the Priest shall view him, and shall judge that he is taken with a (c) most clean leprosy: for that it is all turned into whiteness, and therefore the man shall be clean.

(c) Sometimes that seemeth leprosy, or heresy, which is not: whereof the Priests is to judge. *Deut. 17.*

14 But when there shall appear in him quick flesh, 15 then by the judgment of the Priest he shall be polluted, and shall be reputed among the unclean, for quick flesh if it be spotted with leprosy, is unclean. 16 And if again it be turned into whiteness, and cover all the man, 17 the Priest shall view him, and shall judge him to be clean. 18 And the flesh and the skin wherein a boil is risen, an healed, 19 and in the place of the boil there appear a white scar, or somewhat red, the man shall be brought to the Priest: 20 and when he shall see the place of the leprosy lower than the other flesh; and the hair turned into whiteness, he shall contaminate him: for the plague of leprosy is risen in the boil. 21 But if the hair be of the old colour, and the scar somewhat obscure, & be not lower than next flesh, he shall shut him up seven days. 22 And if it be grown farther; he shall judge him to have the leprosy: 23 but if it stay in his place, it is the scar of a boil, and the man shall be clean. 24 And the flesh and skin, that fire hath burnt, and being healed hath a white or a red scar, 25 the Priest shall consider it, and lo it is turned into whiteness, and the place thereof is lower than the other skin: he shall contaminate him, because the plague of leprosy is risen in the scar. 26 But if the colour of the hair be not changed, nor the blemish lower than the other flesh, and the form it-self of the leprosy be somewhat obscure, he shall shut him up seven days, 27 & the seventh day he shall behold him: if the leprosy be grown farther in the skin, he shall contaminate him, 28 but if the whiteness stay in his place, not very clear, it is the plague of a burning, and therefore he shall be cleansed, because it is the scar of a burning. 29 Man, or woman, in whose head or beard the leprosy riseth, the Priest shall see them. 30 and if the place be lower than the other flesh, and the hair yellow, and thinner than it was wont; he shall

contaminate them, because it is the leprosy of the head and the beard. 31 But if he perceive the place of the spot equal with the flesh near unto it, and the hair black: he shall shut him up seven days, 32 and in the seventh day he shall look upon it. If the spot be not grown, and the hair be of his own colour, and the place of the plague even with the other flesh: 33 the man shall be shaven saving the place of the spot, and shall be shut up other seven days. 34 If the seventh day the plague seem to have stayed in his place, & not lower than the other flesh, he shall cleanse him, and his cloths being washed he shall be clean. 35 But if after his cleansing the spot be grown again in the skin, 36 he shall no more seek whether the hair be changed into a yellow colour, because he is evidently unclean. 37 Moreover if the spot be stayed, & the hair be black, let him know that the man is healed, and let him boldly pronounce him clean. 38 Man, or woman, in whose skin appeareth whiteness, 39 the Priest shall view them. If he find that whiteness somewhat obscure shineth in the skin, let him know that it is not the leprosy, but a spot of white colour and that the man is clean. 40 The man whose hair falleth off from his head, is bald and clean: 41 and if the hair fall from his forehead, he is bald before and clean. 42 But if in the baldness or in the baldness before there be risen a white or reddish colour, 43 and the Priest perceive this, he shall condemn him undoubtedly of leprosy, which is risen in the baldness. 44 Whosoever therefore shall be defiled with leprosy & is separated at the arbitrement of the Priest, 45 shall have his cloths hanging loose, his head bare, his mouth covered with a cloth, he shall cry himself polluted and unclean. 46 All the time that he is a leper & unclean, he shall dwell alone without the camp. 47 A woollen or linen garment, that shall have the leprosy 48 in the warp, and the woof, or else a skin, or whatsoever is made of a skin, 49 if it be a white or reddish spot, it shall be reputed infected with leprosy, and shall be shewed to the Priest. 50 Who having considered it shall shut it up seven days: 51 and the seventh day again beholding it, if he find that it is grown, it is a leprosy that continueth: he shall judge the garment polluted, and every thing wherein it shall be found, 52 and therefore it shall be burnt with fire. 53 But if he see that it is not grown, 54 he shall command, and they shall wash that, wherein the leprosy is, and he shall shut it up other seven days. 55 And when he shall see that the old shape is not returned, neither yet that the leprosy is grown farther, he shall judge it unclean, and burn it with fire, for that the leprosy is spread in the outside of the garment or through the whole. 56 But if the place of the leprosy be somewhat obscure, after that the garment is washed, he shall break it off, and divide it from that which is found. 57 And if besides in those places, that before were without spot, there appear a flying and wandering leprosy: it must be burnt with fire: 58 if it be ceased, he shall wash with water the parts that be pure, the second time, and they shall be clean. 59 This is the law of the leprosy of a woollen and linen garment, of the warp and the woof, and of all stuff of skins, how it ought to be cleansed or contaminated.

CHAPTER XIV.

Sacrifices for cleansing leprosy in men, 33. the manner of viewing whether leprosy be in a house or no, 40. and of cleansing it.

And our Lord spake to Moyses, saying: 2 This is the rite of a leper, when he is to be cleansed. 3 He shall be brought to the Priest: who going out of the camp, when he shall find that the leprosy is cleansed, 4 he shall command him that is purified, that he (a) offer for himself two live sparrows, which it is lawful to eat, and cedar-wood, and scarlet & hyssop,

(a) This gift & sacrifice were commanded (saith S. Augustin) because the Sacrifice of Christ's body was not yet ordained, which now serveth for all other sacrifices. *li. 1. ca. 19. et. 20. cont. adversar. leg. et. Prophet.*

5 and he shall command that one of the sparrows be

immolated in an earthen vessel over [1]living water:

[1] * *of well or river, not of a cistern, pool, or marish.*

6 but the other being alive, with the cedar-wood, and scarlet and the hyssop, he shall dip in the blood of the sparrow that is immolated, 7 wherewith he shall sprinkle him, that is to be cleansed, seven times, that he may be rightly purged: and he shall let go the live sparrow, that it fly into the field. 8 And when the man hath washed his cloths, he shall shave all the hair of his body, and shall be washed with water: & being purified he shall enter into the camp, yet so for all that, that he tarry without his own tent seven days, 9 & the seventh day he shall shave the hair of his head, & his beard & eye-brows, and the hair of his whole body. And having washed again his cloths, and his body, 10 the eighth day he shall take two lambs without spot, and an ewe of a year old without spot, and three tenths of flour tempered with oil for a sacrifice, and a sextary of oil apart. 11 And when the Priest that purifieth the man, hath set him and all these things before the Lord in the door of the tabernacle of testimony, 12 he shall take a lamb, and offer it for offence, & the sextary of oil, and having offered all before the Lord, 13 he shall immolate the lamb, where the host for sin is wont to be immolated, and the holocaust, that is, in a holy place. For as for sin, so also the host for offence pertaineth to the Priest: it is Holy of holies. 14 And the Priest taking of the blood of the host, that was immolated for offence, shall put it upon the tip of the right ear of him that is cleansed, and upon the thumbs of his right hand and foot: 15 and of the sextary of oil he shall pour into his own left hand, 16 and shall dip his right finger in it and shall sprinkle before the Lord seven times. 17 and the residue of oil in his left hand, he shall pour upon the tip of the right ear of him that is cleansed, and upon the thumbs of his right hand and foot, and upon the blood that was shed for offence, 18 and upon his head. 19 And he shall pray for him before the Lord, and shall make the sacrifice for sin, then shall he immolate the holocaust, 20 and put it on the altar with the libaments thereof, and the man shall orderly be cleansed. 21 But if he be poor, and his hand cannot find the things aforesaid, for offence he shall take a lamb for an oblation, that the Priest may pray for him, and a tenth part of flour tempered with oil for a sacrifice, and of oil a sextary, 22 and two turtles or two young pigeons, of the which let one be for sin, & the other for an holocaust: 23 & he shall offer them the eighth day of his purification to the Priest, at the door of the tabernacle of testimony before the Lord: 24 who receiving the lamb for offence, and the sextary of oil, shall elevate them together: 25 and the lamb being immolated, of the blood thereof he shall put upon the tip of the right ear of him that is cleansed, and upon the thumbs of his right hand and foot: 26 but part of the oil he shall pour into his own left hand, 27 wherein dipping the finger of his right hand, he shall sprinkle it seven times before the Lord: 28 and he shall touch the tip of the right ear of him that is cleansed, and the thumbs of his right hand & foot, in the place of the blood that was shed for offence: 29 & the other part of the oil, that is in his left hand, he shall pour upon the head of the purified person, that he may propitiate the Lord for him, 30 & a turtle, or young pigeon he shall offer, 31 one for offence, & the other for an holocaust, with their libaments. 32 This is the sacrifice of a leper, that is not able to have all things for the cleansing of himself. 33 And our Lord spake to Moyses and Aaron, saying: 34 When you shall be entered into the Land of Chanaan, which I will give you in possession, if there be the plague of leprosy in a house, 35 he whose house it is, shall go and tell the Priest, saying: It seemeth to me, that there is as it were the plague of leprosy in my house, 36 But he shall command that they carry forth all things out of the house, before he go into it, and see whether it have the leprosy, lest all things become unclean that are in the house. And afterward he shall go in to consider the leprosy of the house: 37 & if he see in the walls thereof as it were little dints, disfigured with paleness or redness, and lower than all the rest, 38 he shall go out of the door of the house, and forthwith shut it seven days. 39 And returning the seventh day, he shall consider it. If he find that the leprosy is grown, 40 he shall command

the stones wherein the leprosy is to be plucked out, and to be thrown without the city into an unclean place: 41 and the house it-self to be scraped on the inside round about, and the dust of the scraping to be dispersed without the city into an unclean place, 42 and other stones to be laid in their places, that were taken away, and the house to be plastered with other mortar. 43 But if after the stones be plucked out, and the dust scraped off, & it be plastered with other earth, 44 the Priest going in perceive that the leprosy is returned, and the walls full of spots, it is a lasting leprosy, and the house unclean: 45 the which forthwith they shall destroy, and the stones and timber thereof, and all the dust they shall cast without the town into an unclean place. 46 He that entereth into the house when it is shut, shall be unclean until even: 47 and he that sleepeth in it, & eateth any thing, shall wash his cloths. 48 But if the Priest going in perceive that the leprosy is not grown farther in the house, after it was plastered again, he shall purify it being made whole again: 49 and for the purification thereof he shall take two sparrows, and cedar-wood, and scarlet, and hyssop: 50 and when one sparrow is immolated in an earthen vessel over living waters, 51 he shall take the cedar-wood, and the hyssop, and the scarlet, and the live sparrow, and shall dip all in the blood of the sparrow that is immolated, and in the living water, and he shall sprinkle the house seven times, 52 and shall purify it as well with the blood of the sparrow as with the living water and with the live sparrow, and with the cedar-wood and the hyssop and the scarlet. 53 And when he hath let go the sparrow to fly freely away into the field, he shall pray for the house, & it shall be rightly cleansed. 54 This is the law of all leprosy and percussion, 55 of the leprosy of garments and houses, 56 of a scar and of blisters breaking forth, of a shining spot, and when the colours are changed into diverse kinds, 57 that it may be known at what time any thing is clean or unclean.

CHAPTER XV.

The law of unclean issues in men, 19. and in women.

And our Lord spake to Moyses and Aaron, saying: 2 Speak to the children of Israel, and say to them: The man that hath a flux of seed, shall be (a) unclean.

(a) If natural infirmities brought uncleanness, much more Lasciviousness of the mind. *Theod. q. 11. & 20. in Levit.*

3 And then he shall be judged subject to this fault, when the filthy humour at every moment cleaveth to his flesh, and is congealed. 4 Every bed whereon he sleepeth shall be unclean, and wheresoever he sitteth. 5 If any man touch his bed, he shall wash his cloths: and himself being washed with water, shall be unclean until even. 6 If he sit where that man had sitten, he also shall wash his cloths: and being washed with water, shall be unclean until even. 7 He that toucheth his flesh, shall wash his cloths: and himself being washed with water shall be unclean until even. 8 If such a man cast his spittle upon him that is clean, he shall wash his cloths: and being washed with water he shall be unclean until even. 9 The pad whereupon he sitteth shall be unclean: 10 and whatsoever hath been under him, that hath the flux of seed, shall be polluted until even. He that carrieth any of these things, shall wash his cloths: and himself being washed with water, shall be unclean until even. 11 Every one, whom he toucheth that is such an one, having not washed his hands before, shall wash his cloths, and being washed with water, shall be unclean until even. 12 The earthen vessel that he toucheth shall be broken: but the wooden vessel shall be washed with water. 13 If he be healed that hath such a disease, he shall number seven days after his cleansing, and having washed his cloths and all his body in living water, he shall be clean. 14 And the eighth day he shall take two turtles, or two young pigeons, and he shall come into the sight of our Lord, to the door of the tabernacle of testimony, & shall give them to the Priest, 15 who shall (b) make one for sin, and the other for an holocaust, & he shall

pray for him before our Lord, that he may be cleansed of the flux of his seed.

(b) To make, offer, and sacrifice an host, is all one.

16 The man from whom issueth the seed of copulation, shall wash with water all his body: and he shall be unclean until even. 17 The garment & skin that he weareth, he shall wash with water, and it shall be unclean until even. 18 The woman with whom he companieth shall be washed with water and shall be unclean until even. 19 The woman that monthly hath the flux of blood, shall be separated seven days. 20 Every one that toucheth her, shall be unclean until even: 21 and that whereon she sleepeth or sitteth in the days of her separation shall be polluted. 22 He that toucheth her bed shall wash his cloths: & himself being washed with water, shall be unclean until even. 23 Whosoever shall touch any vessel whereupon she sitteth, he shall wash his cloths: and himself being washed with water shall be polluted until even. 24 If a man company with her in the time of her menstrual blood, he shall be unclean seven days: and every bed whereon he sleepeth shall be polluted. 25 The woman that hath a flux of blood many days not in her menstrual time, or that ceaseth not to have a flux after the menstrual blood, as long as she is subject to this disease, she shall be unclean, as if she were in her menstrual time. 26 Every bed, whereupon she sleepeth, and vessel whereupon she sitteth, shall be polluted. 27 Whosoever toucheth them shall wash his cloths: and himself being washed with water, shall be unclean until even. 28 If the blood stay and cease to run, she shall count the seven days of her purification: 29 and the eighth day she shall offer for herself to the Priest, two turtles, or two young pigeons, at the door of the tabernacle of testimony: 30 who shall make one for sin, and the other for an holocaust, and he shall pray for her before our Lord, and for the flux of her uncleanness. 31 You shall teach therefore the children of Israel, that they take heed of (c) uncleanness, and die not in their filthiness, when they shall pollute my tabernacle that is among them.

(c) S. Hierome *(in cap. 5. ad Galat.)* understandeth this place of the abominableness that may not be named.

32 This is the law of him that hath the flux of seed and that is polluted by copulation, 33 and the woman that is separated in her menstrual times, or that hath a continual flux of blood, and of the man that sleepeth with her.

CHAPTER XVI.

When and how the high-Priest must enter into the Sanctuary. 14. How he shall expiate (or reconcile) the same, 16. and the Tabernacle, 18. and the Altar. 20. How he shall offer a live goat, and send him into the wilderness. 29. And all must celebrate the feast of expiation or cleansing from sins.

And our Lord spake to Moyses, after the death of the two sons of Aaron, when they were slain offering strange fire: 2 and he commanded him, saying: Speak to Aaron thy brother, that he (a) enter not at all times into the Sanctuary, that is within the veil before the propitiatory, wherewith the ark is covered, lest he die (for in a cloud will I appear over the oracle)

(a) Only once in the year the high-Priest, and no other, entered into *Sancta Sanctorum, v. 34.* signifying that heaven was not open to any Saint, before Christ's passion. *Heb. 9. v. 8.*

3 unless he do these things before: He shall offer a calf for sin, and a ram for an holocaust. 4 He shall be revested with a linen tunic, he shall hide his privities with linen femorals: he shall be girded with a linen girdle, a linen mitre shall he put upon his head: for these are holy vestments: with all which, when he is washed, he shall be revested. 5 And he shall receive of the whole multitude of the children of Israel two buck goats for sin, and one ram for an holocaust. 6 And when he hath offered the calf, and prayed for himself, and for his own house, 7 he shall make the two buck goats to stand before the Lord in the door of the tabernacle of testimony: 8 and casting lots upon both,

one for the Lord, & another for the goat of dismission:
9 that, whose lot fell to the Lord, he shall offer for sin:
10 but that, whose lot was to be the goat of dismission, he shall set alive before the Lord that he may (b) pour out prayers upon him, and dismiss him into the wilderness.

(b) Praying that all their sins may be remitted.

11 After that these things be duly celebrated, he shall offer the calf, & praying for himself and for his house, he shall immolate it: 12 and taking the thurible, which he hath filled of the burning coals of the altar, and taking up with his hand of the compounded perfume for incense, he shall go in beyond the veil into the Holy place: 13 that when the incense is put upon the fire, the cloud thereof and the vapour may cover the oracle, which is over the testimony, and he die not.
14 He shall take also of the blood of the calf, and sprinkle with his finger seven times against the propitiatory to the east. 15 And when he hath killed the buck goat for the sin of the people, he shall carry in the blood thereof within the veil, as hath been commanded of the blood of the calf, that he may sprinkle it against the oracle, 16 and (c) expiate the Sanctuary from the uncleanness of the children of Israel, and from their prevarications, and all their sins. According to this rite shall he do to the tabernacle of testimony, which is fixed among them in the midst of the filth of their habitation.

(c) Sins do so defile the soul that the very holiest of all places is accounted as contaminate thereby *Theod. q. 22. in Levit. in fine.*

17 Let not man be in the tabernacle when the high-Priest goeth into the Sanctuary, to pray for himself and for his house, & for the whole assembly of Israel, until he come forth. 18 And when he is come forth to the altar that is before the Lord, let him pray for himself, and taking the blood of the calf, and the buck goat, let him pour it upon the horns thereof round about: 19 and sprinkling with his finger seven times, let him expiate, and sanctify it from the uncleanness of the children of Israel. 20 After he hath cleansed the Sanctuary, and the tabernacle, and the altar, then let him offer the live goat: 21 and putting both hands upon his head, let him confess all the iniquities of the children of Israel, and all their offences and sins: which praying to light on his head, he shall send him forth by a man ready thereto, into the desert. 22 And (d) when the goat hath carried all their iniquities into the solitary ground, and shall be let go into the desert,

(d) God so remitteth sins to those that are truly penitent, as that which is carried into a wilderness and never returneth.

23 Aaron shall return into the tabernacle of testimony, and putting off the vestments, which he had on him before when he entered into the Sanctuary, and leaving them there, 24 he shall wash his flesh in a holy place, and shall be clothed with his own garments. And after that he hath gone forth & offered his own holocaust, and the people's, he shall pray as well for himself, as for the people: 25 and the fat, that is offered for sins, he shall burn upon the altar,
26 but he that hath let go the goat of dismission, shall wash his cloths and body with water, and so shall enter into the camp. 27 But the calf & the buck goat, that were immolated for sin, and whose blood was carried into the Sanctuary, to accomplish the expiation, they shall carry forth without the camp, and shall burn with fire as well the skins as their flesh, and the dung: 28 and whosoever burneth them, shall wash his cloths and his flesh with water, & so shall enter into the camp. 29 And this shall be to you an everlasting ordinance. The (e) seventh month, the tenth day of the month you shall afflict your souls, and no work shall you do, whether he be of the same country, or a stranger that sojourneth among you.

(e) Besides particular sacrifices for every one's sins, once in the year was instituted a general expiation of all.

30 Upon this day shall be the expiation of you, and cleansing from all your sins: before the Lord you shall be cleansed, 31 for it is a sabbath of rest, & you shall afflict your souls by a perpetual religion. 32 And the Priest shall expiate, that is anointed, & whose hands are consecrated to do the function of priesthood for his father: & he shall be revested with the linen stole & the holy vestments, 33 & he shall expiate the

Sanctuary & the tabernacle of testimony & the altar, the Priests also & all the people. 34 And this shall be an ordinance for ever, that you pray for the children of Israel, and for all their sins once in a year. He did therefore as our Lord had commanded Moyses.

CHAPTER XVII.

All Sacrifices must be offered at the door of the Tabernacle. 7. with special prohibition of Idolatry. 10. None must eat blood. 15. Whosoever eateth carrion flesh is contaminated, and must be washed.

And our Lord spake to Moyses, saying: 2 Speak to Aaron and his sons, and to all the children of Israel, saying to them: This is the word which our Lord hath commanded, saying: 3 Any man whosoever of the house of Israel, if he (a) kill an ox or a sheep, or a goat in the camp or without the camp,

(a) If any killed for sacrifice, he must offer it at the door of the tabernacle, that a Priest might offer it on the Altar, for no other man, nor place was allowed, without special dispensation of God.
And so Samuel offered sacrifice in another place, 1. Reg. 7. Elias 1. Reg. 18. and David also being no Priest. 2. Reg. 24. So S. Aug. explicateth this text. *q. 56. in Levit.*

4 and offer it not at the door of the tabernacle an oblation to the Lord, shall be guilty of blood: as if he had shed blood, so shall he perish out of the midst of his people. 5 Therefore shall the children of Israel bring to the Priest their hosts, which they kill in the field, that they may be sanctified to our Lord before the door of the tabernacle of testimony, & they may immolate them pacific hosts to our Lord. 6 And the Priest shall pour the blood upon the altar of our Lord, at the door of the tabernacle of testimony, and shall burn the fat for a sweet odour to our Lord: 7 and they shall no more immolate their hosts to devils, with whom they have committed fornication. It shall be an ordinance for ever to them and to their posterity. 8 And to them thou shalt say: The man of the house of Israel, and the strangers, which sojourn with you, that offereth an holocaust or victim, 9 and bringeth it not to the door of the tabernacle of testimony, that it may be offered to our Lord, shall perish out of his people. 10 Any man whosoever of the house of Israel, and of the strangers, that sojourn among them, if he eat blood, I will set my face against his life, and will destroy it out of his people, 11 because the life of the flesh is in the blood: and I have given it to you, that upon the altar you may make expiation with it for your souls, and the blood may be for an expiation of the soul. 12 Therefore have I said to the children of Israel: No soul of you shall eat blood, nor of the strangers, that sojourn with you. 13 Any man whosoever of the children of Israel, and of the strangers that sojourn with you, if by hunting or fowling he take wild beast or fowl, which it is lawful to eat, let him pour out the blood thereof, and cover it with earth. 14 For the life of all flesh is in the blood: whereupon I said to the children of Israel: The blood of no flesh shall you eat, because the life of the flesh is in the blood: and whosoever eateth it shall die. 15 The soul that eateth carrion, or that which is taken of a beast, as well of them of the same country as of strangers, shall wash his cloths, and himself with water, and shall be contaminated until even: and in this order he shall be made clean. 16 And if he do not wash his cloths, and his body, he shall bear his iniquity.

CHAPTER XVIII.

Marriage prohibited in certain degrees of consanguinity and affinity. 18. And diverse carnal and execrable sins committed in other nations, are strictly forbidden.

And our Lord spake to Moyses, saying: 2 Speak to the children of Israel, and thou shalt say to them: I^ the Lord your God, 3 according to the custom of the Land of Aegypt, wherein you have dwelt, you shall not do: and according to the manner of the Country of Chanaan, into the which I will bring you, you shall not do, nor walk in their ordinances. 4 You shall do my judgments, and shall observe my precepts, and shall walk in them. I^ the Lord your God. 5 Keep my laws and judgments, which a man doing, shall live in them. I^ the Lord. 6 No man shall approach to her that is next of his blood, to reveal her (a) turpitude. I^ the Lord.

(a) It is then turpitude when the act is unlawful. But honest in lawful Marriage. S. Aug. *li. 3. Locutionum. & li. de bono coniugali.*

7 The turpitude of thy father, and the turpitude of thy mother thou shalt not discover: she is thy mother, thou shalt not reveal her turpitude. 8 The turpitude of thy father's wife thou shalt not discover: for it is the turpitude of thy father: 9 The turpitude of thy sister by father, or by mother, which was born at home or abroad, thou shalt not reveal. 10 The turpitude of thy son's daughter or of thy niece by the daughter, thou shalt not reveal: because it is thy turpitude. 11 The turpitude of thy father's wife's daughter, which she bare to thy father, and is thy sister, thou shalt not reveal. 12 The turpitude of (b) thy father's sister thou shalt not discover: because she is the flesh of thy father.

(b) See chap. 20. the difference of punishments, for violating these laws in the first and second degree. Also between consanguinity & affinity, in the same collateral degree.

13 The turpitude of thy mother's sister thou shalt not reveal, because she is of the flesh of thy mother. 14 The turpitude of thy father's brother thou shalt not reveal, neither shall thou approach to his wife, who is joined to thee by affinity. 15 The turpitude of thy daughter in law thou shalt not reveal, because she is thy son's wife, neither shalt thou discover her ignominy. 16 The turpitude of thy brother's wife thou shalt not reveal: because it is the turpitude of thy brother. 17 The turpitude of thy wife, and her daughter thou shalt not reveal. Her son's daughter, and her daughter's daughter, thou shalt not take, to reveal her ignominy: because they are her flesh, and such copulation is incest. 18 Thou shalt not take thy wife's sister for an harlot, to vex her withal, neither shalt thou reveal her turpitude, while she is yet living. 19 To a woman, having her flowers, thou shalt not approach, neither shalt thou reveal her turpitude. 20 With thy neighbour's wife thou shalt not company, nor be polluted with commixtion of seed. 21 Of thy seed thou shalt not give to be consecrated to the idol Moloch, nor pollute the name of thy God: I^ the Lord. 22 Company not with mankind, as with womankind, because it is abomination. 23 With no beast shalt thou company, neither shalt thou be polluted with it. A woman shall not lie down to a beast, nor company with it: because it is an heinous fact. 24 Neither be ye polluted in any of the things wherewith all the nations have been contaminated, which I will cast out before your sight, 25 and wherewith the land is polluted: whose abominations I will visit, that it vomit out the inhabitants thereof. 26 Keep my ordinances and judgments, and do not any of these abominations, as well the same countryman as the stranger that sojourneth with you. 27 For all these execrable things did the inhabitants of the land, that have been before you, and have polluted it. 28 Beware therefore lest in like manner it vomit out you also, when you shall do the like things, as it vomited out the nation that was before you. 29 Every soul, that shall do any of these abominations, shall perish from the midst of his people, 30 Keep my commandments. Do not the things which they have done, that have been before you, and be not polluted in them: I^ the Lord your God.

ANNOTATIONS.
CHAP. XVIII.

[1] Marriage forbid in all degrees in the right line, by the law of nature.

[2] *1. Cor. 5. v. 1.*

[3] Secondarily in the first collateral degree of consanguinity.

[4] *Act. 17. v. 26.*

[5] *S. Aug. de bono conjug. c. 1.*

[6] Beza belieth Pope Martin.

[7] All other degrees depend on positive laws: which have been & may be altered Proved by Scriptures, and reasons.

[8] First proof.

[9] 2. Proof.

[10] *Arist. l. 2. Pol.*

[11] 3. proof.

[12] 4. proof.

[13] 5. proof.

[14] *S. Hiero. quest. Heb. in Gen.*

[15] Ceremonial & judicial laws of Moyses are abrogated by Christ.

[16] And new are established.

6. *Next of his blood.]* [1] Marriage is forbid first and most strictly by the law of nature, in all degrees in the right line ascending and descending, both in consanguinity and affinity. S. Paul testifying that *among the heathen, no man could have his father's wife.* [2] And in the right line God himself (who only can) never dispensed. [3] Secondarily, the first collateral degree in consanguinity, that is, between brother and sister, by one parent, or by both, is also unlawful by the law of nature, except in the beginning of the world, when Adam's children must needs marry together, God so ordaining that all mankind should be propagated by one man (for of him also the first woman was made) [4] but after this beginning it was never allowed [5], nor perhaps can be dispensed withal, at least never was by any man. Though Beza *(li. de repudiis & divortiis)* and some English Bezites charge Pope Martin the fifth [6], to have dispensed with one, that had married his own natural sister: which is a false report. For it was with one, who having committed fornication with one sister, afterwards married the other, from whom he could not be separated without great scandal, the pretended marriage being public, and the impediment secret: as S. Antoninus writeth *par. 3. sum. Theol. li. 1. c. 11.* [7] But besides the right line, & the first collateral degree in consanguinity, no other collateral degrees are prohibited by the law of nature, but by positive only. So this present law, written by Moyses, forbad to marry in the first collateral degree of affinity, but the same law commanded *(Deut. 25.)* that in case a married man died without issue, his brother should marry the widow. Whereby is clear that this degree, and other more remote, were not prohibited by the law of nature. For then God would not have made a contrary general law in any case, for the whole nation of the Jews, his people; and that under penalty to be observed, which is contrary to the quality of indulgence or dispensation, and no such necessity, as in the beginning of the world. [8] Wherefore all Protestants that say, the whole law written by Moyses concerning degrees of consanguinity and affinity is the law of nature, and so pertaineth to Christians, must necessarily say also, that if now a married man die without issue, his brother must marry his wife. Which specially they deny. [9] It is also proved that this and some other degrees expressed in this place, were not against the law of nature (which is common to all nations commonly, or easily known to all men by discourse of reason) [10] because no common-wealth among the Gentiles did punish, nor modest men forbear, or reprehend such marriages: as appeareth by Laban, who after he had deceived Jacob by giving him one sister for another, offered him also the former promised, whom without difficulty of conscience he accepted (Gen. 29.) neither did that holy Patriarch think it unlawful to keep them both. And when Judas matched his second son, and promised the third to the wife of his first son, he did it according to the custom of that place & time, Gen. 38. And Noemi spoke according to the same custom, Ruth 1. v. 11. [11] Again, where this law forbiddeth a man to marry, or company with his wife's sister, it addeth, *whiles she is living*, not prohibiting marriage, when his first wife is dead. Yet his wife's sister is as near in affinity, as his brother's wife. [12] Likewise, the diversity of punishments *(chap. 20.)* for transgression of this law, either in the right line, or in the first collateral degree of consanguinity, who were punished by death; and for transgressing in the first collateral degree of affinity, or in the second either of consanguinity or affinity, who had less punishments, sheweth that the former degrees are prohibited by the law of nature, and not the other: for then the violation should be like sin, and punished alike. [13] Finally, it is evident, that certain of these degrees are not against the law of nature, by the example of holy Abraham, who in, and according to the law of nature, married his brother's daughter called Sarai, otherwise Jescha, *Gen 11.* which marriage God approved by many blessings [14]. Also Jacob married two sisters together. Two sons of Judas married the same woman successively. And Amram (Moyses' father) married his aunt, his father's sister, *Exo 6. v. 20 Num 26. v. 59.*) Wherefore seeing neither the first collateral degree in affinity, nor the second

collateral in consanguinity or affinity, is forbid by the law of nature but by positive only, and that both ceremonial & judicial laws of the old Testament ceased in the New, and are abrogated by Christ[15], it resteth proved that the same bind not Christians, but as they are renewed and established by the Church, or Christian common-wealths. And as this is done in temporal causes by temporal States, partly by renewing and establishing the same, which was in the law of Moyses, as by punishing willful murder by death, Exo. 21. v. 12. partly with alteration, as by punishing theft in some countries with death, but not adultery, which were contrary in the old Testament, *Gen. 38 v. 24. 44. 17. Exod. 22. v. 1. Levit. 20 v. 10*: in like sort the Church of Christ ordaineth laws[16], altereth, & upon just occasions dispenseth, in all degrees of consanguinity and affinity, not forbid by the law of nature.

CHAPTER XIX.

Diverse Moral, Ceremonial, and Judicial precepts are briefly recited.

Our[1] Lord spake to Moyses, saying:

[1]The Epistle on Wednesday in Passion Week.

2 Speak to all the assembly of the children of Israel, and thou shalt say to them: Be ye holy, because I^ the Lord your God am holy. 3 Let every one fear his father, and mother. Keep my Sabbaths. I^ the Lord your God. 4 Turn not yourselves to idols, neither make you to yourselves molten gods. I^ the Lord your God. 5 If ye immolate an host of pacifics to the Lord, that it may be placable, 6 that day wherein it is immolated, shall you eat it, and the next day: and whatsoever shall be left until the third day, you shall burn with fire. 7 If after two days any man eat thereof, he shall be profane, and guilty of impiety: 8 and shall bear his iniquity, because he hath polluted the holy of the Lord, and that soul shall perish out of his people. 9 And when thou reapest the corn of thy land, thou shalt not shear the face of the earth to the very ground: neither shalt thou gather the ears that remain. 10 Neither in thy vineyard shalt thou gather the clusters and grapes that fall down, but shall leave them to the poor, and the strangers to take. I^ the Lord your God. 11 You shall not commit theft. You shall not lie, neither shall any man deceive his neighbour. 12 Thou shalt not forswear thyself in my name, nor pollute the name of thy God. I^ the Lord. 13 Thou shalt not calumniate thy neighbour, nor oppress him by violence. The work of thy hireling shall not abide with thee until morning. 14 Thou shalt not speak evil of the deaf man, nor put a stumbling block before the blind: but thou shalt fear the Lord thy God, because I am the Lord. 15 Thou shalt not do that which is unjust, nor judge unjustly. Consider not the person of a poor man, neither honour thou the countenance of him that is mighty. Judge justly to thy neighbour. 16 Thou shalt not be a criminator, nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbour. I^ the Lord. 17 Thou shalt not hate thy brother in thy heart, but control him openly, lest thou incur sin through him. 18 Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I^ the Lord. 19 Keep ye my laws. Thou shalt not make thy cattle to gender with the beasts of another kind. Thy field thou shalt not sow with diverse seed. A garment (a) that is woven of two sorts, thou shalt not put on.

(a) These diversities are not prohibited for themselves for the ornaments of the tabernacle and of Priests were made of diverse things; but schism, and all participation with heretics and other infidels is forbid. 2. Cor. 6. *Draw not in yoke with infidels. Theodret q. 27. in Levit.*

20 If a man lie with a woman by carnal copulation, that is a bondwoman also marriable, & yet not redeemed with a price, nor made free, both shall be beaten, and they shall not die, because she was not free. 21 And for his offence he shall offer to the Lord, at the door of the tabernacle of testimony a ram: 22 and the Priest shall pray for him, and for his sin

before the Lord, and he shall become propitious to him again, and the sin shall be forgiven. 23 When you shall be entered into the land, and have planted in it fruit trees, you shall take away the prepuces of them: the fruits that come forth shall be unclean to you, neither shall you eat of them. 24 But in the fourth year, all their fruit shall be sanctified, laudable to the Lord. 25 And the fifth year you shall eat the fruits, gathering the offspring that they bring forth. I^ the Lord your God. 26 You shall not eat with blood. You shall not divine, (b) nor observe dreams.

(b) See Gen. 40. v. 8.

27 Neither shall you cut your hair roundwise: nor shave your beard. 28 And for the dead you shall not cut your flesh, neither shall you make in yourselves any figures or marks. I^ the Lord. 29 Make not thy daughter a common strumpet, lest the land be contamined and filled with wickedness. 30 Keep ye my Sabbaths, & fear my Sanctuary. I^ the Lord. 31 Decline not to magicians, neither ask any thing of soothsayers, to be polluted by them. I^ the Lord your God. 32 Before the hoar head^ rise up, and honour the person of an old man: and fear the Lord thy God. I am the Lord. 33 If a stranger dwell in your land, and abide among you, do not upbraid him: 34 but let him be among you as the same country man: and you shall love him as yourselves: for you also have been strangers in the Land of Aegypt. I^ the Lord your God. 35 Do not any unjust thing in judgment, in rule, in weight, or measure. 36 Let the balance be just, and the weights equal, the bushel just, and the sextary equal. I^ the Lord your God, that brought you out of the Land of Aegypt. 37 Keep all my precepts, and all my judgements, and do them. I^ the Lord.

CHAPTER XX.

Whosoever giveth of his seed to Moloch must be stoned to death. 6. All that decline to Magic, 9. curse their parents, 10. commit adultery, certain incest, or bestiality, shall die. 19. Other incest is deprived of children. 22. The Israelites also shall be cast out of the Land, if they commit such sins.

And our Lord spake to Moyses, saying: 2 These things thou shalt speak to the children of Israel: If any man of the children of Israel, & of the strangers, that dwell in Israel, give of his seed to the idol Moloch, dying let him die: the people of the land shall stone him. 3 And I will set my face against him: and will cut him off from the midst of his people, because he hath given of his seed to Moloch, and hath contaminated my Sanctuary, and polluted my holy name. 4 And if the people of the land neglecting, and as it were little esteeming my commandment, let alone the man that hath given of his seed to Moloch, and will not kill him: 5 I will set my face upon that man, & his kindred, and will cut off both him, and all that consented with him, to commit fornication with Moloch, out of the midst of their people. 6 The soul that shall decline to Magicians and soothsayers, and shall commit fornication with them, I will set my face against it, and destroy it out of the midst of his people. 7 Sanctify yourselves, and be holy, because I am the Lord your God. 8 Keep my precepts, & do them. I^ the Lord that sanctify you. 9 He that curseth his father, or mother, dying let him die: he hath cursed father, and mother, his blood be upon him. 10 If any man commit adultery with another man's wife, and commit adultery with his neighbour's wife, dying let them die, both the adulterer and the adultress. 11 He that lieth with his stepmother, and revealeth the ignominy of his father, dying let both die: their blood be upon them. 12 If any man lie with his daughter in law, let both die, because they have done an heinous fact: their blood be upon them. 13 He that lieth with man as if he should company with woman, both have committed abomination, dying let them die: their blood be upon them. 14 He that besides his wife the daughter, (a) marrieth her mother, hath done wickedness: he shall burn alive with them, neither shall there so great abomination remain in the midst of you.

(a) Violating this law in any degree in the right line, either of consanguinity, or affinity, or in the first collateral degree of consanguinity was punished with death; but in the first collateral of affinity, and in the second collateral degree as well of consanguinity, as affinity, with less punishment. Which sheweth greater obligation, & greater sin, concerning the right line, than the collateral; also in the first degree of consanguinity than in the second; and more in consanguinity than in affinity.

15 He that shall company with beast & cattle, dying let him die: the beast also do ye kill. 16 The woman that shall lie under any beast, shall be killed together with the same: their blood be upon them. 17 He that taketh his sister the daughter of his father, or the daughter of his mother, & seeth her turpitude, & she beholdeth her brother's ignominy, they have committed a shameful thing: they shall be slain in the sight of their people, because they have revealed one another's turpitude, & they shall bear their iniquity. 18 He that companieth with a woman in her menstrual flux, & revealeth her turpitude, & she openeth the fountain of her blood, both shall be destroyed out of the midst of their people. 19 The turpitude of thy aunt by thy mother, and of thy aunt by thy father, thou shalt not discover: he that doth this, hath disclosed the ignominy of his flesh, both shall bear their iniquity. 20 He that companieth with the wife of his uncle by the father, or of his uncle by the mother, & revealeth the ignominy of his kindred, both shall bear their sin: without children they shall die. 21 He that marrieth his brother's wife, doth an unlawful thing, he hath revealed his brother's turpitude: they shall be without children. 22 Keep my laws, and judgements, and do them: lest the land which you shall enter into and inhabit, vomit out you also. 23 Walk not in the ordinances of the nations, which I will expel before you. For (b) all these things have they done, and I have abhorred them.

(b) Not for every kind of sin (though every one is punishable) but for the more heinous, & for all together the Chananites were cast out of their land.

24 But to you I speak: Possess their land, which I will give you for an inheritance, a land flowing with milk and honey. I^ the Lord your God, that have separated you from other peoples. 25 Therefore do you also separate the clean beast, from the unclean, and the clean fowl from the unclean: pollute not your souls in beasts, and birds, and all things that move on the earth, and which I have shewed unto you to be polluted. 26 You shall be holy unto me, because I^ the Lord am holy, and I have separated you from other peoples, that you should be mine. 27 Man, or woman, in whom is a pythonical or divining spirit, dying let them die: they shall stone them: their blood be upon them.

CHAPTER XXI.

At what funerals Priests may not be present. 7. What women they may not marry. 9. A Priest's daughter committing fornication must be burned. 10. The high-Priest shall not uncover his head, nor rent his garment, nor be present at any funeral, nor at all go forth of the holy place. 13. When he marrieth he must take a virgin. 16. None that hath a blemish in his body (though he be of Aaron's stock) shall minister in the Sanctuary, nor approach to the Altar.

Our Lord said also to Moyses: Speak to the Priests the sons of Aaron, and thou shalt say to them: Let not a priest be contaminated in the deaths of his citizens, 2 but only in his kin, and nigh of blood, that is to say, upon his father and mother, and son, and daughter, brother also, 3 and sister, being a virgin which hath not been married to a husband: 4 but neither in (a) the Prince of his people shall he be contaminated.

(a) By the Prince S. Paul understood the high-Priest. Act. 23.

5 Neither shall they shave their head nor beard, nor make incisions in their flesh. 6 They shall be holy to their God, and shall not pollute his name: for the burnt

sacrifice of the Lord, and breads of their God do they offer, and therefore they shall be holy. 7 A whore and a vile strumpet he shall not take to wife, nor her, that is put away from her husband: because they are consecrated to their God, 8 and offer the breads of proposition. Be they holy therefore, because I also am holy, the Lord, that sanctify them. 9 The daughter of a Priest, if she be taken in whoredom, & dishonour the name of her father, shall be burnt with fire. 10 The Grand Bishop, that is to say the Priest that is greatest among his brethren, upon whose head hath been poured the oil of unction, and whose hands were consecrated in priesthood, and who was revested with the holy vestments, shall not uncover his head, he shall (b) not rent his garments:

(b) Caiphas rent his garments *(Mat. 26.)* contrary to this law, malice making him neglect his own dignity.

11 and to no dead person shall he enter in at all. Upon his father also, and mother shall he not be contaminated. 12 Neither shall he go forth out of the holy places, lest he pollute the Sanctuary of the Lord, because the oil of the holy unction of his God is upon him. I^ the Lord. 13 He shall take a virgin unto his wife: 14 but a widow and her that is put away, and a filth, and a whore he shall not take, but a maid of his own people: 15 that he mingle not the stock of his kindred with the common people of his nation: because I am the Lord that sanctify him. 16 And our Lord spake to Moyses, saying: 17 Speak to Aaron: the man of thy seed throughout their families, that hath (c) a blemish, shall not offer breads to his God,

(c) If such deformities and defects made men irregular, and unmeet to exercise Priestly function in the old testament, how much more in the Church of Christ.

18 neither shall he approach to his ministry: If he be blind, if lame, if he have a little, or a great, or a crooked nose, 19 if his foot be broken, if his hand, 20 if he be crook backed, or blear-eyed, or have a pearl in his eye, or a continual scab, or dry scurf in his body, or be burnt. 21 Every one that hath a blemish of the seed of Aaron the Priest, shall not approach to offer the hosts to the Lord, nor the breads to his God. 22 He shall eat notwithstanding of the breads that are offered in the Sanctuary, 23 yet so that he enter not within the veil, or approach the altar, because he hath a blemish, and he must not contaminate my Sanctuary. I^ the Lord that sanctify them. 24 Moyses therefore spake to Aaron, and to his sons, and to all Israel, all things that had been commanded him.

CHAPTER XXII.

Who may eat of sanctified things. 17. And what things may be offered.

Our Lord also spake to Moyses, saying: 2 speak to Aaron and to his sons, that they beware of those that are the consecrated things of the children of Israel, and contaminate not the name of the things sanctified to me, which they offer. I^ the Lord. 3 Say to them, and to their posterity: Every man of your stock, that approacheth to those things that are consecrated, & which the children of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord. I am the Lord. 4 The man of the seed of Aaron that is a leper, or hath a flux of seed (a) shall not eat of those things that are sanctified to me until he be healed. He that toucheth a thing unclean by occasion of that is dead, and he from whom issueth seed as it were of copulation,

(a) By these accidental uncleanness was prefigured the censure of suspension in clergy men.

5 and he that toucheth a creeping beast, and whatsoever unclean thing, the touching whereof is filthy, 6 shall be unclean until even, and shall not eat those things that are sanctified: but when he hath washed his flesh with water, 7 and the sun is down, then being cleansed he shall eat of the sanctified things, because it is his meat. 8 Carrion and that which was taken of a beast, they shall not eat, nor be polluted in them. I am the Lord. 9 Let them keep my

precepts, that they be not subject to sin, and die in the Sanctuary, when they shall have polluted it. I^ the Lord that sanctify them. 10 No stranger shall eat of the sanctified things, the Priest's guest and hireling shall not eat of them. 11 But whom the Priest hath bought, and he that is his servant born in his house, these shall eat of them. 12 If the daughter of a Priest be married to any of the people: of those things that are sanctified, and of the first fruits she shall not eat. 13 But if she be a widow, or put away, and without children return to her father's house: as she was wont being a maid, she shall be fed with her father's meats. No stranger hath power to eat of them. 14 He that eateth of the sanctified things by ignorance, shall add the fifth part with that which he did eat, and shall give it to the Priest into the Sanctuary. 15 Neither shall they contaminate the sanctified things of the children of Israel, which they offer to the Lord: 16 lest perhaps they sustain the iniquity of their offence, when they shall have eaten the sanctified things. I^ the Lord that sanctify them. 17 And our Lord spake to Moyses, saying: 18 Speak to Aaron, and to his sons, and to all the children of Israel, and thou shalt say to them: The man of the house of Israel, and of the strangers which dwell with you, that offereth his oblation, either paying his vows, or offering of his own accord, whatsoever that be which he presenteth for an holocaust of the Lord, 19 to be offered by you, it shall be a male without spot, of beefs, & muttons, & of goats. 20 If it have a blemish, you shall not offer it, neither shall it be acceptable. 21 The man that offereth a victim of pacifics to the Lord, either paying his vows, or offering of his own accord, as well of beefs as of muttons, shall offer it without blemish, that it may be acceptable: there shall be no blemish in it. 22 If it be blind, if it be broken, if it have a scar, if blisters, or a scab, or a dry scurf: you shall not offer them to the Lord, nor burn of them upon the Lord's altar. 23 An ox and a sheep, having the ear and the tail cut off, thou mayst offer voluntarily, but a vow cannot be payed of them. 24 No beast that hath the stones bruised, or crushed, or cut and taken away, shall you offer to the Lord, & in your land make not this at all. 25 Of the hand of a stranger you shall not offer breads to your God, and what other thing soever he would give: because they are all corrupted & blemished: you shall not receive them. 26 And our Lord spake to Moyses, saying: 27 An ox, a sheep, and a goat, when they are brought forth, shall be seven days under the udder of their dam: but the eighth day and so forward they may be offered to the Lord. 28 Whether it be a beef, or a sheep, they shall not be immolated in one day with their young ones. 29 If you immolate an host for thanks-giving to the Lord, that he may be placable, 30 the same day you shall eat it, there shall not ought remain until the morning of the next day. I^ the Lord. 31 Keep my commandments, & do them. I^ the Lord. 32 Pollute not my holy name that I may be sanctified in the midst of the children of Israel. I^ the Lord that sanctify you, 33 and brought you out of the Land of Aegypt, that I might be your God. I^ the Lord.

CHAPTER XXIII.

The solemnities of the Sabbath, 5. of Pasch and first fruits, 15. of Pentecost, 23. of Trumpets, 26. of Expiations, 33. of Tabernacles; and with what rites the same shall be celebrated.[1]

[1] The fourth part.
Of Feasts, times of rest, & Jubilee, with privileges, rewards & punishments.

And our Lord spake to Moyses saying: 2 Speak to the children of Israel, and thou shalt say to them: These are the festivities of our Lord, which you shall call holy. 3 Six days ye shall do work: (a) the seventh day, because it is the rest of the sabbath, shall be called holy. No work shall you do in it: it is [1] the Sabbath of the Lord in all your habitations.

(a) There were eight several, feasts commanded by this law (besides the daily sacrifice) mentioned *Num. 28. & 29.* of which only seven are here expressed. [1] 1.

(b) The Sabbath in memory that God created all things in six days & rested the seventh.

4 These therefore are the holy festivities of the Lord, which you must celebrate in their times. 5 The first month, the fourteenth day of the month at even, is the [1]Phase of the Lord:

[1]2.

(c) Pasch in memory of their delivery from Aegypt.

6 and the fifteenth day of this month is the solemnity of the Azymes of the Lord. Seven days shall you eat azymes. 7 The first day shall be most solemn unto you, & holy: no servile work shall you do in it: 8 but you shall offer sacrifice in fire to the Lord seven days, but the seventh day shall be more solemn, & more holy: and you shall do no servile work in it. 9 And our Lord spake to Moyses, saying: 10 Speak to the children of Israel, and thou shalt say to them. When you shall be entered into the land, which I will give you, and shall reap your corn, you shall bring sheaves of ears, the first fruits of your harvest to the Priest: 11 who shall elevate the bundle before the Lord, the next day after the Sabbath, that it may be acceptable for you, and shall sanctify it. 12 And in the self-same day that the sheaf is consecrated, shall be killed a lamb without spot of a year old for an holocaust of the Lord. 13 And the libaments shall be offered with it, two tenths of flour tempered with oil, for a burnt sacrifice of the Lord, and a most sweet odour: libaments also of wine, the fourth part of an hin. 14 Bread, and fried barley, & frumenty, you shall not eat of the corn, until the day that you offer thereof to your God. It is a precept for ever in your generations, and all your habitations.

15 You shall number therefore from the morrow after the Sabbath, wherein you did offer the sheaf of the first fruits, seven full weeks, 16 unto the morrow after the seventh week be expired, that is to say [1]fifty days, and so you shall offer a new sacrifice to the Lord,

[1]3.

(d) Pentecost in remembrance of receiving the law.

17 out of all your habitations, two loaves of first fruits, of two tenths of flour (e)leavened, the which you shall bake for the first fruits of the Lord.

(e) See chap. 7. v. 14.

18 And you shall offer with the breads seven lambs without spot of a year old, and one calf from the herd, & two rams, and they shall be for an holocaust with their libaments, for a most sweet odour to the Lord. 19 You shall make a buck goat also for sin, and two lambs of a year old for hosts of pacifics. 20 And when the Priest hath elevated them with the breads of the first fruits before the Lord, they shall turn to his use. 21 And you shall call this day most solemn, and most holy: no servile work shall you do in it. It shall be an everlasting ordinance in all your habitations, and generations. 22 And after you reap the corn of your land, you shall not cut it to the very ground: neither shall you gather the ears that remain, but you shall let them alone for the poor & for strangers. I am the Lord your God. 23 And our Lord spake to Moyses, saying: 24 Speak to the children of Israel: The seventh month, on [1]the first day of the month, shall be a Sabbath, a memorial, by sounding of trumpets, and shall be called holy:

[1]4.

(e) Feast of trumpets, in memory that a ram sticking by the horns was offered by Abraham instead of Isaac.

25 no servile work shall you do in it, and you shall offer holocaust to the Lord. 26 And our Lord spake to Moyses, saying: 27 upon the tenth day of this seventh month shall be the day of [1]expiations most solemn, and it shall be called holy: and you shall afflict your souls in it, and shall offer holocaust to the Lord.

[1]5.

(f) Feast of Expiation in memory of the sin in worshipping the calf, and for all sins forgotten, or unknown.

28 No servile work shall you do the time of this day: because it is a day of propitiation, that the Lord your God may become propitious unto you. 29 Every soul, that is not afflicted this day, shall perish out of his people: 30 and which shall do any work, the same will I destroy out of his people. 31 No work therefore shall you do in it: it shall be an everlasting ordinance unto you in all your generations, and habitations. 32 It is a Sabbath of resting, and you shall afflict your souls the ninth day of the month: from even until even you shall celebrate your sabbaths. 33 And our Lord spake to

Moyses, saying: 34 Speak to the children of Israel: From the fifteenth day of this seventh month, shall be the festivity of [1]tabernacles seven days to the Lord.

[1]6.
(g) Feast of Tabernacles, to remember God's protection in the wilderness, where they dwelled in tabernacles 40. years.

35 The first day shall be called most solemn and most holy: no servile work shall you do in it. And seven days you shall offer holocausts to the Lord. 36 The eighth day also shall be most solemn and most holy, and you shall offer holocausts to the Lord: for it is of [1]assembly and collection: no servile work shall you do in it.

[1]7.
(h) Feast of Assembly and collection, in memory of peace given in the land of promise.

37 These are the festivities of the Lord, which you shall call most solemn and most holy, and shall offer in them oblations to the Lord, holocausts and libaments according to the rite of every day: 38 beside the sabbaths of the Lord, and your gifts and those that you shall offer by vow, or which you shall give to the Lord voluntarily. 39 Therefore from the fifteenth day of the seventh month, when you shall have gathered all the fruits of your land, you shall celebrate the festivity of the Lord seven days, on the first day and the eighth shall be a sabbath, that is rest. 40 And you shall take to you the first day the fruits of a most fair tree, and the branches of palms, and boughs of the tree with thick leaves, and willows of the brook, and you shall rejoice before the Lord your God. 41 And you shall celebrate the solemnity thereof seven days in the year. It shall be an (i)everlasting ordinance in your generations. The seventh month shall you celebrate the festivity,

(i) These feasts were *everlasting* to the Jews *in their generations* that is, never to be altered by them, nor during their state. *S. Aug. q. 43. in Exod.*

42 and shall dwell in bowers seven days, every one that is of the stock of Israel shall abide in tabernacles: 43 that your posterity may learn that I made the children of Israel to dwell in tabernacles, when I brought them out of the Land of Aegypt. I^ the Lord your God. 44 And Moyses spake concerning the solemnities of our Lord to the children of Israel.

ANNOTATIONS.
CHAP. XXIII.

2. *The festivities.]* As other laws written by Moyses concerning Sacrifices, Sacraments, Degrees hindering marriage, punishments of sins, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or judicial, which may be altered: [1]so this law of festivities is partly moral, for that all men are bound to keep some festival days in honour of God, partly ceremonial, and so the Sabbath day was kept holy in the old Testament, the seventh day of the week, and other feasts, the days here prescribed. But these particular feasts and times are abrogated by Christ, whom they prefigured. In so much that now it is not lawful to keep them[2], for it would signify that Christ were not come, as S. Paul teacheth (*Rom. 14. Galat 4. Colloss. 2.* and in other places) and it were plain Judaism, and Heresy condemned by the Counsel of Laodicia *cap. 29. accursing them that Judaize abstaining that day from works.* S. Gregory also refuteth this heresy, li. 11. Epist. 3. shewing that Antichrist will embrace it favouring the Jews: [3]In places whereof the next day (which we call Sunday) is made a perpetual holy day, by authority of the Church, and called *dies Dominica, our Lord's day (Apoc. 1.)* And this change the Protestants confess to be lawful and necessary, though we have no other express scripture, when, or by whom it was done, but only that S. John had his revelation *in our Lord's day*, but by perpetual tradition all Christians know, that the day after the sabbath is our weekly holy day, in memory of Christ's Resurrection the same day; and in figure of the general resurrection of all men, and of life everlasting to the blessed. *S. Aug. li.*

[1]Festival days pertain to the service of God.

[2]It is heresy to keep the Sabbath holy day.

[3]In place thereof we keep Sunday.

[4]Other feasts also changed, and new instituted by the same authority.

22. c. 30. civit. & Epist. 119. c. 15. and S. Hierome *Epist. ad Hedib.* [4] The same reason and authority do also warrant the change of other feasts, and institution of new, in honour of God, our Saviour Jesus Christ, his Mother, and other Saints, and in memory of benefits received, as here we see in the old Testament diverse were commanded by God, some also instituted long after Moyses, as by Mardocheus and other Jews, Esther 9 and the restoration with new dedication of the altar. 1. Machab. 4. observed by our Saviour Joan. 10. v. 22.

CHAPTER XXIV.

Provision of oil for lamps in the Tabernacle. 5. The making, and disposing of loaves of proposition. 10. The punishment of blasphemy, and manslaughter. 18. And the pain of equal revenge.

And our Lord spake to Moyses, saying: 2 Command the children of Israel, that they bring unto thee oil of olives most pure, and clear, to furnish the lamps continually, 3 without the veil of the testimony in the tabernacle of covenant. And Aaron shall set them from even until morning before the Lord, by a perpetual service and rite in your generations. 4 Upon the candle stick most clean shall they be put always in the sight of the Lord. 5 Thou shalt take also flour, & shalt bake thereof twelve breads, which shall have every one (a) two tenths:

(a) Two tenths of an ephi, that is, two gomors. A gomor of Manna, which is the tenth part of an ephi, sufficed one man for a day. *Exo. 16. v. 16. & 36.* so that one of these loaves was as much as all the meat which two do ordinarily eat in one day.

6 which thou shalt set six one against another upon the most clean table before the Lord, 7 and thou shalt put upon them the clearest frankincense, that the bread may be for a monument of the oblation of the Lord. 8 Every sabbath they shall be changed before the Lord, received of the children of Israel by an everlasting covenant: 9 and they shall be Aaron's and his sons', that they may eat them in a holy place: because it is most Holy of the sacrifices of the Lord by a perpetual right. 10 And behold there went forth the son of a woman of Israel, whom she had born of an Aegyptian among the children of Israel, and fell at words in the camp with a man of Israel. 11 And when he had blasphemed the name, and had cursed it, he was brought to Moyses: (And his mother was called Salumith, the daughter of Dabri of the tribe of Dan.) 12 And they did cast him into prison, till they might know what our Lord would command. 13 Who spake to Moyses, 14 saying: Bring forth the blasphemer without the camp, and let all that heard him put their hands upon his head, and let all the people stone him. 15 And to the children of Israel thou shalt speak: The man that curseth his God shall bear his sin: 16 and he that blasphemeth the name of the Lord, dying let him die: all the multitude of the people shall stone him, whether he be a natural, or stranger. He that blasphemeth the name of the Lord, dying let him die. 17 He that striketh, and killeth a man, dying let him die. 18 He that striketh a beast, shall render one for it, that is to say, soul for soul. 19 He that giveth any of his neighbours a blemish, (b) as he did, so shall it be done to him:

(b) This Law designing equality, was to put a limit, not to enforce to revenge, for the party damaged, if he would, might remit all or part. *S. Aug. l. 19. c. 25. cont. Faustum.*

20 fracture for fracture, eye for eye, tooth for tooth he shall restore. What blemish he gave, the like shall he be compelled to sustain. 21 He that striketh a beast, shall render another. He that striketh a man, shall be punished. 22 Let there be equal judgment among you, whether a stranger, or a natural sin: because I am the Lord your God. 23 And Moyses spake to the children of Israel: and they brought him forth that had blasphemed, without the camp, and they stoned him. And the children of Israel did as our Lord had commanded Moyses.

CHAPTER XXV.

The law of the seventh year, 8. and fiftieth year, which is the Jubilee, 13. when all inheritance sold returneth to the former owner (24. as also it may in the mean time be redeemed.) 35. Usury prohibited, 39. and servitude among the Israelites, only they may be hired till the Jubilee year, 47. and may be redeemed from servitude of strangers: 54. at least they shall be free in the year of Jubilee.

And our Lord spake to Moyses in the mount Sinai, saying: 2 Speak to the children of Israel, and thou shalt say to them: When you shall be entered to the land which I will give you, thou shalt sabbatize the sabbath to the Lord. 3 Six years thou shalt sow thy field, and six years thou shalt cut thy vineyard, and shalt gather the fruits thereof: 4 but in the seventh year a sabbath shall be to the earth, of the resting of the Lord: the field thou shalt not sow, and the vineyard thou shalt not cut. 5 The things that the ground shall bring forth of it-self, thou shalt not reap: & the grapes of thy first fruits thou shalt not gather as a vintage: for it is a year of the resting of the earth: 6 but they shall be unto you for meat, to thee & thy man-servant, to thy woman-servant and hireling, and to the stranger that sojourneth with thee: 7 to thy beasts & cattle all things that grow shall give meat.

8 Thou shalt number thee also seven weeks of years, that is to say, seven times seven, which together make forty-nine, years: 9 & thou (a) shalt sound with the trumpet the seventh month, the tenth day of the month, in the time of propitiation in all your land.

(a) Of sounding with trumpets, which is pleasant & joyful, cometh the name of Jubily: the effect of it is remission of all bonds, restoration of former liberty, and recovery of inheritance. In the old Testament of temporal things, in the new of spiritual, prefigured thereby: as remission of sin, delivery from bondage thereof, recovery of grace, and preparation to eternal glory.

10 Thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of Jubilee. Every man shall return to his possession, & every one shall go back to his old family: 11 because it is the Jubilee & the fiftieth year. You shall not sow nor reap the things that grow in the field of their own accord, & the first fruits of vintage you shall not gather, 12 because of the sanctification of the Jubilee, but forthwith as they grow you shall eat them. 13 In the year of Jubilee all shall return to their possessions. 14 When thou shalt sell any thing to thy neighbour, or shalt buy of him, press not thy brother, but according to the number of the years of Jubilee thou shalt buy of him, 15 and according to the supputation of the fruits he shall sell to thee. 16 The more years remain after the Jubilee, so much more shall the price increase: and the less time that thou shalt account, so much the less shall the purchase be valued, for the time of the fruits he shall sell to thee.

17 Do not afflict your countrymen, but let every one fear his God, because I^ the Lord your God. 18 Do my precepts, and keep my judgments, and fulfill them: that you may dwell in the land without any fear, 19 and the ground may yield you her fruits, which you may eat unto your fill, fearing no man's invasion.

20 But if you say: What shall we eat the seventh year, if we sow not, nor gather our fruits? 21 I will give you my benediction the sixth year, and it shall yield the fruits of three years: 22 and the eighth year you shall sow, and shall eat of the old fruits, until the ninth year: till new be grown; you shall eat the old. 23 The land also shall not be sold for ever: because it is mine, and you are my strangers & sojourners. 24 For the which cause all the country of your possession shall be sold under the condition of redemption. 25 If thy brother impoverished sell his little possession, & his kinsman will, he may redeem that which he had sold. 26 But if he have no kinsman, and himself can find the price to redeem it: 27 the fruits shall be accounted from that time when he sold it, and the residue he shall restore to the buyer, and so he shall receive his possession again. 28 but if his hand find not to repay the price, the buyer shall have that he bought, until the year of Jubilee. For in it all sale shall return to the owner, & to the old possessor. 29 He that selleth a house within the walls of a city, shall have licence to redeem it, until one year be expired. 30 If he redeem it not, and the

compass of the year be fully out, the buyer shall possess it, & his posterity for ever, & it cannot be redeemed, no not in the Jubilee. 31 But if the house be in a village that hath not walls, it shall be sold according to the law of fields, if it be not redeemed before, in the Jubilee it shall return to the owner. 32 The houses of Levites, which are in cities, may always be redeemed: 33 if they be not redeemed, in the Jubilee they shall return to the owners, because the houses of the cities of the Levites are for possessions among the children of Israel. 34 But let not their suburbs be sold, because it is a perpetual possession. 35 If thy brother be impoverished, and weak of hand, & thou receive him as a stranger and sojourner and he live with thee, 36 take not usuries (b) of him, nor more than thou gavest: fear thy God, that thy brother may live with thee.

(b) Jews for their advantage hold it lawful to take usury of strangers, not observing that it is also commanded often in scripture, *not to afflict, but to love strangers. Exod. 22. 23. Levit. 19.*

37 Thou shalt not give him thy money to usury, and an overplus of the fruits thou shalt not exact of him. 38 I^ the Lord your God, that brought you out of the Land of Aegypt, that I might give you the Land of Chanaan, & might be your God. 39 If thy brother constrained by poverty sell himself to thee, thou shalt not oppress him with the servitude of servants, 40 but he shall be as an hireling and a sojourner, until the year of Jubilee he shall work with thee, 41 and afterward he shall go out with his children, & shall return to his kindred & to the possession of his fathers, 42 for they are my servants, & I brought them out of the Land of Aegypt, let them not be sold by the condition of servants: 43 afflict him not by might, but fear thy God. 44 Let your manservant, & woman servant, be of the nations that are round about you. 45 And of the strangers, that sojourn with you, or that were born of them in your land, these you shall have for servants: 46 and by right of inheritance shall leave them to your posterity, & shall possess them for ever, but your brethren the children of Israel do ye not oppress by might. 47 If the hand of a stranger or sojourner grow strong among you, and thy brother impoverished sell himself to him, or to any of his stock: 48 after the sale he may be redeemed. He that will of his brethren shall redeem him, 49 both the uncle by father, and the uncle's son, and the kinsman, and the allied. But and if himself be able also, he shall redeem himself, 50 accounting only the years from the time of his selling unto the year of Jubilee: and accounting the money, that he was sold for, according to the number of the years and the reckoning of an hireling. 51 If they be more years that remain until the Jubilee, according to these also shall he repay the price. 52 If few, he shall make the reckoning with him according to the number of the years, and shall repay to the buyer for that which remaineth of the years, 53 his wages being allowed for the which he served before: he shall not afflict him violently in thy sight. 54 And if by these means he cannot be redeemed, in the year of Jubilee he shall go out with his children. 55 For the children of Israel are my servants, whom I brought forth out of the Land of Aegypt.

CHAPTER XXVI.

With new prohibition of Idolatry, and commandment to keep the Sabbath 3. rewards are promised to all that observe God's precepts. 14. And many miserable punishments are threatened to all transgressors.

I^ The Lord your God: you shall not make to yourselves an idol and (a) thing graven, neither shall you erect titles, nor set a notorious stone in your land, for to adore it, for I am the Lord your God.

(a) Heretics holding their corrupt course will needs have image of Christ, or Saint, to be the graven thing, which is forbidden in holy Scriptures: & therefore falsely translate *Pesel, a graven image*, where indeed it signifieth an image,

2 Keep my sabbaths, and dread my Sanctuary. I^ the Lord. 3 If you walk in my precepts, and keep my commandments, and do them, I will give you rain in their seasons, 4 and the earth shall bring forth her spring, and the trees shall be replenished with fruits. 5 The threshing of your harvest shall reach unto vintage, and the vintage shall reach unto sowing time: and you shall eat your bread to your fill, and without fear shall you dwell in your land. 6 I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts: and the sword shall not pass through your quarters. 7 You shall pursue your enemies, and they shall fall before you. 8 Five of yours shall pursue and hundred strangers, and an hundred of you ten thousand: your enemies shall fall by the sword in your sight. 9 I will respect you, and make you increase: you shall be multiplied, & I will establish my covenant with you. 10 You shall eat the eldest of the old store, & new coming upon it you shall cast forth the old. 11 I will set my tabernacle in the midst of you, and my soul shall not cast you off. 12 I will walk among you, & will be your God, & you shall be my people. 13 I^ the Lord your God, that have brought you out of the Land of the Aegyptians, that you should not serve them, and that have broken the chains of your necks, that you might go upright. 14 But if you will not hear me, nor do all my commandments, 15 if you despise my laws, and contemn my judgments that you do not those things which are appointed by me, and bring my covenant to nothing worth, 16 I also will do these things to you: I shall quickly visit you with poverty, and burning heat, which shall waste your eyes, & consume your lives, you shall sow your seed in vain, which shall be devoured of the enemies. 17 I will set my face against you, and you shall fall down before your enemies, and shall be made subject to them that hate you. You shall fly, when no man pursueth you. 18 But if you will not obey me so neither, I will increase your chastisements seven-fold for your sins, 19 and will break the pride of your stubbornness. And I will make to you the heaven from above as iron, and the earth as brass. 20 Your labour shall be spent in vain, the earth shall not bring forth her spring, nor the trees yield their fruits. 21 If you walk contrary to me, & will not hear me, I will increase your plagues until seven-fold for your sins: 22 & I will send in upon you the beasts of the field, which may consume you, & your cattle, and may bring all things to a small number, and that your ways may be made desert. 23 And if you will neither so receive discipline, but walk rather contrary to me: 24 I also will go opposite against you, and will strike you seven times for your sins, 25 and I will bring in upon you the sword a revenger of my covenant. And when you shall fly into the cities, I will send the pestilence in the midst of you, and you shall be delivered in the hands of the enemies, 26 after I shall have broken the staff of your bread: so that ten women shall bake your breads in one oven, and shall render them by weight: and you shall eat, and shall not be filled. 27 But if you will neither by these means hear me, but walk against me, 28 I also will go against you in contrary fury, and will chastise you with seven plagues for your sins, 29 so that you shall (b) eat the flesh of your sons & of your daughters.

(b) This extreme famine fell upon some of them in Samaria, 4. Reg. 6. upon others in Hierusalem 4. Reg. 25. most specially when they were besieged by Titus *Iosephus li. 7. c. 6. de bello Iudaico.*

30 I will destroy your excelses, & break your idols. You shall fall among the ruins of your idols, & my soul shall abhor you, 31 in so much that I will bring your cities into a wilderness, and I will make your Sanctuaries desert, neither will I receive any more the most sweet odour. 32 And I will destroy your land. And your enemies shall be astonished upon it, when they shall be inhabitants thereof. 33 And you I will disperse into the Gentiles, and will draw out the sword after you, and your land shall be desert, and your cities destroyed. 34 Then shall the land take pleasure in her sabbaths all the days of her desolation: when you shall be 35 in the enemy's land, she shall sabbatize, and rest in the sabbaths of her desolation, because she did not rest in your sabbaths when you dwelt in it. 36 And they that shall remain of you, I will put fear in their

hearts in the countries of their enemies, the sound of a flying leaf shall terrify them, and they shall fly it as it were a sword: they shall fall when no man pursueth, 37 and they shall every one fall upon their brethren, as flying from wars, none of you shall be so hardy as to resist your enemies. 38 You shall perish among the Gentiles, and the enemy's land shall consume you. 39 And if of them also some remain, they shall pine away in their iniquities in the land of their enemies, and for the sins of their fathers and their own they shall be afflicted: 40 until they confess their own & their ancestors' iniquities, whereby they have prevaricated against me, and walked contrary unto me. 41 I also therefore will walk against them, & bring them into their enemy's land, until their uncircumcised mind be ashamed: then shall they pray for their impieties. 42 And I will remember my covenant, that I made with (c) Jacob, and Isaac, and Abraham. Of the land also I will be mindful:

(c) Jacob is first here named, because he had no other children but this people, for Isaac was also father of the Idumeans, and Abraham moreover of the Ismaelites and Madianites, and because the great promises made to Abraham and Isaac pertained only to the Israelites. *Theodoret. q. 16. in Levit.*

43 which when it shall be left of them, shall take pleasure in her sabbaths, being desolate for them. But they shall pray for their sins, for that they rejected my judgments, and despised my laws. 44 Howbeit even when they were in the land of their enemies (d) I did not cast them off altogether, neither did I so despise them, that they should be consumed, and I should make my covenant with them frustrate. For I am the Lord their God,

(d) The Church never wholly decayeth.

45 and I will remember mine old covenant, when I brought them out of the Land of Aegypt, in the sight of the Gentiles, for to be their God. I^ the Lord. These are the judgments, and precepts, and laws, which our Lord gave between himself and the children of Israel in Mount Sinai by the hand of Moyses.

CHAPTER XXVII.

How some vows of diverse persons may be redeemed, but some may not be changed. 28. All, one way or other, must be discharged. 30. Tithes also must be payed, either the same that are due or more. [1]

[1] The fifth part.

Of vows and Tithes.

And our Lord spake to Moyses, saying: 2 Speak to the children of Israel, and thou shalt say to them: The man that shall have made a vow, and (a) bound his soul to God, by estimation he shall give the price.

(a) Because no other but the tribe of Levi could serve about the tabernacle, and yet other might desire to serve there, they might instead thereof give a price, & have the reward of their good will.

3 If it be a man from the twentieth year until three score, he shall give fifty sicles of silver, after the measure of the Sanctuary: 4 if a woman, thirty. 5 But from the fifth year until the twentieth, a man shall give twenty sicles: a woman ten. 6 From one month until the fifth year, for a man shall be given five sicles: for a woman three. 7 One that is three score & above, a man shall give fifteen sicles, a woman ten. 8 If he be poor, and not able to pay the estimation, he shall stand before the Priest: and as much as he shall esteem, and see him able to pay, so much shall he give. 9 But the beast, that may be immolated to the Lord, if a man do vow it, shall be holy, 10 and cannot be changed, that is to say, (b) neither a better for a bad, nor a worse for a good, and if he change it, both itself that was changed, and that for the which it was changed, shall be consecrated to the Lord.

(b) The thing that is vowed, if it may be performed, pleaseth God better than a change.

11 The unclean beast, which cannot be immolated to the Lord, if any man vow it shall be brought before the Priest. 12 Who judging whether it be good or evil, shall set the price: 13 which if he that offereth will

give, he shall add above the estimation the fifth part. 14 If a man vow his house, and sanctify it to the Lord, the Priest shall consider it, whether it be good or bad, and according to the price which he shall appoint, it shall be sold. 15 but if he that had vowed will redeem it, he shall give the fifth part of the estimation besides, and shall have the house. 16 And if he vow the field of his possession, and consecrate it to the Lord, the price shall be esteemed according to the measure of the seed. If the ground be sowed with thirty bushels of barley, let it be sold for fifty sicles of silver. 17 If he vow his field immediately from the year of Jubilee, that is beginning, how much it can be worth, at so much it shall be esteemed: 18 but if some time after, the Priest shall account the money according to the number of years that remain until the Jubilee, and there shall be diminished of the price. 19 And if he that had vowed will redeem his field, he shall add the fifth part of the esteemed money, and shall possess it. 20 And if he will not redeem it, but it be sold to any other man, he that had vowed it can redeem it no more: 21 for when the day of Jubilee cometh, it shall be sanctified to the Lord, and the possession consecrated pertaineth to the right of the Priests. 22 If the field be bought, and being not of his ancestors' possession be sanctified to the Lord, 23 the Priest shall account the price according to the number of years, unto the jubilee: and he that had vowed shall give that to the Lord. 24 But in the Jubilee, it shall return to the former owner that sold it and had it in the lot of his possession. 25 All estimation shall be weighed by the (c) sicle of the sanctuary. A sicle hath twenty oboles.

(c) A sicle was about 15. d. obolus three farthings.

26 The first born, which pertain to the Lord, no man may sanctify and vow: whether it be ox, or sheep, they are the Lord's. 27 And if it be an unclean beast, he that offereth it shall redeem it, according to thy estimation, and shall add the fifth part of the price. If he will not redeem it, it shall be sold to another for how much soever it was esteemed by thee. 28 Any thing that is (d) consecrated to the Lord, whether it be man, or beast, or field, shall not be sold, neither can it be redeemed. Whatsoever is once consecrated, shall be holy of holies to the Lord.

(d) A vow made approved and consecrated to God, cannot be changed by any man. *Theodoret q. ult. in Levit.*

29 And any consecration, that is offered of a man, shall not be redeemed, but dying shall die. 30 All tithes of the land, whether of corn, or of the fruits of trees, are the Lord's, and are sanctified to him. 31 And if any man will redeem his tithes, he shall add the fifth part of them. 32 Of all the tithes of oxen, and sheep, and goats, that pass under the sheep-herd's rod, every tenth that cometh shall be sanctified to the Lord. 33 It shall not be chosen neither good nor bad, neither shall it be changed for another. If any man change it, both that which was changed, and that for the which it was changed, shall be sanctified to the Lord, and shall not be redeemed. 34 These are the precepts, which our Lord commanded Moyses unto the children of Israel in the mount Sinai.

ANNOTATIONS.
CHAP. XXVII.

25. *The first-born.]* God here forbiddeth to vow the first-born, and giveth the reason, for that *they are the Lord's*, shewing that those things whereto we are already bound, are not properly matter of vow. But [1] a vow properly is a religious promise voluntarily made to God, of a good thing, unto which we were not bound. [2] And that the same is very grateful to God, appeareth not only in this chapter, and in many other places of Moyses' law [3], but also in the law of nature. *Gen. 28.* Jacob vowed, and God accepted thereof, *Gen. 31. v. 13.* And the royal Prophet in diverse Psalms [4] pertaining to the new Testament commendeth vows. It is certain also and manifest. 1. Tim. 5. that widows did lawfully vow chastity in the primitive Church: and such as did afterward break the same, did violate their promised to God. Innumerable also most learned and most godly fathers,

[1] Vows are properly of things not commanded.

[2] And are grateful to God also in the new Testament.

[3] *Num. 6. 20. Deut. 23.*

[4] *Psa. 2. 49. 75. 115.*

131. have ever from Christ's time both taught and practised religious vows, of obedience to superiors, who otherwise had no authority over them, and of perpetual chastity, and voluntary poverty. It is likewise, and continually hath been, a most common practice in the Church, to vow other good works of piety, as to visit holy places, to build Churches, Colleges, Hospitals, and the like, being no way bound thereto but of mere devotion. *See Annotations 1. Tim. 5.*

THE ARGUMENT OF NUMERI.

[1] In this book called *Numeri are contained* (saith S. Hierom) [2] *the Mysteries of all Arithmetic*, or numbering, *of the Prophecy of Balaam, & of the forty two Mansions* of the Israelites, *in the desert*. Which mystical sense the same Great Doctor, as also S. Augustine [3] & other Fathers do gather of the literal, written by Moyses. Who here prosecuteth the sacred history after Genesis & Exodus [4] (Leviticus [5] also containing one month) from the second month of the second year [6], after the delivery of the Israelites out of Aegypt [7], near 39. years, to the last of Moyses' life [8]. [9] First therefore he reporteth how all the men of twelve tribes, of the age of twenty years and upward, were numbered [10]. Likewise the tribe of Levi was numbered & employed partly in priestly function, the rest to assist the Priests [11]. He describeth also the order of marching & encamping [12], the Levites always next & round about the Tabernacle: the other twelve tribes in circuit of them on all sides. He moreover recordeth certain notable murmurings [13], tumults, schisms, and rebellions with the events thereof, and miserable ends of chief seducers [14]. Whose great injuries Moyses meekly sustained with singular patience, still executing his own function with heroical fortitude. Among which, diverse precepts and laws [15] are partly repeated partly added, as well concerning Religion and God's service [16], as godly policy and civil government of the people, with chastisement of offenders. How also their enemies endeavoured to annoy them [17], Balac King of Moab procuring Balaam the sorcerer [18], so much as in him lay, to curse them, but all in vain [19]. [20] Yet by carnal fornication many were drawn to spiritual. Both which being punished God again prospered his people [21], in diverse encounters and battles against Infidels [22]. Finally, [23] the promised Land of Chanaan on both sides Jordan is described by limits, which they shall part amongst them by lot, the Levites mingled in every tribe [24], with their appointed cities and commodities for habitation, and the [25] tithes, first-fruits, oblations, and aboundant provision for their maintenance. Cities also of refuge are designed for casual manslayers [26]: and a law established that all shall marry within their own tribes [27], to avoid confusion of inheritances. So this book may be divided into three parts [28]. In the first the principal and most perfect sort of the people are numbered, and disposed in order according to diverse states and offices, before they depart from the desert of Sinai, in the nine first chapters. Then are related sundry things, which happened unto them in the rest of their journey, especially many and great impediments, through all which God punishing some, brought the residue to enjoy the promised land, from the 10. chap. to the end of the 33. Lastly the country of Chanaan is again promised, with order so to possess and enjoy it, that every tribe may have and keep their several parts, in the three last chapters.

[1] Mysteries contained in these histories.
[2] *Epist. ad Paulin.*
[3] *qq. in Num.*
[4] *Exod. 40.*
[5] *Levit. 1.*
[6] *Num. 1.*
[7] *Chap. 1.*
[8] *26.*
[9] The contents according to the letter.
[10] *3. 4.*
[11] *18.*
[12] *2. 10.*
[13] *11. 12. 13. 14.*
[14] *16. 20.*
[15] *5. 6. 15.*
[16] *17. 19. 27. 28. 29. 30.*
[17] *21.*
[18] *22. 23.*
[19] *24. 25.*
[20] Wicked life draweth to Idolatry.
[21] *31.*
[22] *32. 33.*
[23] *34.*
[24] *35.*
[25] *18.*
[26] *35.*
[27] *36.*
[28] Three parts of this book.

THE BOOK NUMERI (OR NUMBERS) IN HEBREW VAIEDABBER.

CHAPTER I.

All the men of twelve tribes of Israel, of the Age of twenty years and upwards (but not under, nor women,) are numbered: 20. and are found in all six hundred thirty thousand five hundred fifty. The Levites not yet numbered, are designed to serve about the Tabernacle. [1]

[1] The first part.
Of those which are numbered of the 12. Tribes fit for war, & of the Levites designed to serve the Tabernacle.

And our Lord spake to Moyses in the desert of Sinai in the tabernacle of covenant, the first day of the second month, the second year of their going out of Aegypt, saying: 2 Take the sum of the whole assembly of the children of Israel by their kindreds, & houses, and the names of every one, whatsoever of the male sex, 3 from the twentieth year and upward, of all the strong men of Israel, and you shall number them by their troops, thou and Aaron. 4 And there shall be with you the Princes of the tribes, and of the houses in their kindreds, 5 whose names are these: Of Ruben, Elizur the son of Sedeur. 6 Of Simeon, Salamiel the son of Surisaddai. 7 Of Juda, Nahasson, the son of Aminadab. 8 Of Issachar, Nathanael the son of Suar. 9 Of Zabulon, Eliab the son of Helon. 10 And of the sons of Joseph, of Ephraim, Elisama the son of Ammiud. Of Manasses, Gamaliel, the son of Phadassur. 11 Of Benjamin, Abidan the son of Gedeon. 12 Of Dan, Ahiezer the son of Ammisaddai. 13 Of Aser, Phegiel the son of Ochran. 14 Of Gad, Eliazaph the son of Duel. 15 Of Nephthali, Ahira the son of Enan. 16 These are the most noble Princes of the multitude by their tribes & kindreds, and the heads of the host of Israel: 17 whom Moyses and Aaron took with all the multitude of the common people: 18 and assembled them the first day of the second month, reckoning them by the kindreds, and houses, and families, and heads, and names of every one from the twentieth year and upward, 19 as our Lord had commanded Moyses. And they were numbered in the desert of Sinai. 20 Of Ruben the first begotten of Israel, by their generations and families and houses, and names of every head, all that is of the male sex, from the twentieth year & upward, of them that go forth to war, 21 forty six thousand five hundred. 22 Of the sons of Simeon by the generations, and families, and houses of their kindreds, were reckoned by the names & heads of every one, all that is of the male sex from the twentieth year and upward, of them that go forth to war, 23 fifty nine thousand three hundred. 24 Of the sons of Gad, by the generations and families and houses of their kindreds were reckoned by the names of every one from twenty years and upward, all that went forth to war, 25 forty five thousand six hundred fifty. 26 Of the sons of Juda by the generations and families and houses of their kindreds, by the names of every one from the twentieth year and upward, all that could go forth to war, 27 were reckoned seventy four thousand six hundred. 28 Of the sons of Issachar, by the generations and families and houses of their kindreds, by the names of every one from the twentieth year & upward, all that went forth to war, 29 were reckoned fifty four thousand four hundred. 30 Of the sons of Zabulon, by the generations, & families and houses of their kindreds, were reckoned by names of every one from the twentieth year and upward, all that could go forth to war, 31 fifty seven thousand four hundred. 32 Of the sons of Joseph, namely of the sons of Ephraim by the generations, families and houses of their kindreds were reckoned by the names of every one, from the twentieth year & upward, all that could go forth to war, 33 forty thousand five hundred. 34 Moreover of the sons of Manasses, by the generations and families and houses of their kindreds, were reckoned by the names of every one from twenty years and upward, all that could go forth to war, 35 thirty two thousand two hundred. 36 Of the sons of Benjamin by the generations & families and houses of their kindreds, were reckoned by names of every one from the twentieth year and upward, all that could

go forth to war, 37 thirty five thousand four hundred. 38 Of the sons of Dan, by the generations and families and houses of their kindreds, were reckoned by the names of every one from twenty years and upward, all that could go forth to war, 39 sixty two thousand seven hundred. 40 Of the sons of Aser, by the generations and families and houses of their kindreds, were reckoned by the names of every one from the twentieth year and upward, all that could go forth to war, 41 forty thousand and a thousand five hundred. 42 Of the sons of Nephthali, by the generations, and families, and houses of their kindreds were reckoned by the names of every one from the twentieth year and upward, all that could go forth to war, 43 fifty three thousand four hundred. 44 These are they, whom Moyses and Aaron numbered, and the twelve Princes of Israel, every one by the houses of their kindreds. 45 And the whole number of the children of Israel by their houses and families, from the twentieth year and upward, that could go to war, 46 were (a) six hundred three thousand men five hundred fifty.

(a) Coming into Aegypt they were but 70. *Exo. 1.* increased in 216. years unto 603550. not counting the tribe of Levi, nor women, nor any under 20. years, nor old men unable to go to war.

47 But the Levites in the tribe of their families were not numbered with them. 48 And our Lord spake to Moyses, saying: 49 Number not the tribe of Levi, neither shalt thou put the sum of them with the children of Israel: 50 but appoint them over the tabernacle of testimony, and all the vessels thereof, and whatsoever pertaineth to the ceremonies. They shall carry the tabernacle and all the furniture thereof: and they shall be in the ministry, and shall pitch round about the tabernacle. 51 When you are to go forward, the Levites shall take down the tabernacle: when you are to camp, they shall set it up. What (b) stranger soever cometh to it, he shall be slain.

(b) All other tribes were in respect of serving about the tabernacle called strangers. *S. Aug. q. 3. in Num.*

52 And the children of Israel shall camp every man by his troops and bands and host.
53 Moreover the Levites shall pitch their tents round about the tabernacle. 54 The children of Israel thereof did according to all things which our Lord had commanded Moyses.

CHAPTER II.

At the east side of the Tabernacle the tribe of Juda, as chief, with Issachar and Zabulon do pitch their tents, and march first: 10. on the south Ruben, with Simeon and Gad (17. The Tabernacle is carried, & erected by the Levites, who lodge & march round about it.) 18. On the west side, Ephraim with Manasses and Benjamin: 25. on the north, Dan with Aser and Nephthali.

And our Lord spake to Moyses and Aaron saying: 2 Every one of the children of Israel by the troops, ensigns, and standards, and houses of their kindreds shall camp round about the tabernacle of covenant. 3 On the east Judas shall pitch his tents by the troops of his band: and the Prince of his sons shall be Nahasson the son of Aminadab. 4 And the whole sum of the warriors of his stock, seventy four thousand six hundred. 5 Beside him camped they of the tribe of Issachar, whose Prince was Nathanael the son of Suar: 6 and all the number of his warriors fifty four thousand four hundred. 7 In the tribe of Zabulon the Prince was Eliab the Son of Helon. 8 And all the host of warriors of his stock, fifty seven thousand four hundred. 9 All that were numbered in the camp of Judas, were an hundred eighty six thousand four hundred: and they by their troops shall march first. 10 In the camp of the sons of Ruben on the south side the Prince shall be Elisur the son of Sedeur: 11 and the whole host of his warriors, that were numbered, forty six thousand five hundred. 12 Beside him camped they of the tribe of Simeon: whose Prince was Salamiel the son of Surisaddai, 13 and the whole host of his warriors, that were numbered, fifty nine thousand three hundred. 14 In the tribe of Gad, the Prince was Eliasaph the son of

Duel, 15 and the whole host of his warriors, that were numbered, forty five thousand six hundred fifty. 16 All that were reckoned in the camp of Ruben, an hundred fifty thousand and a thousand four hundred fifty by their troops: they shall march in the second place. 17 But the tabernacle of testimony shall be lifted up by the offices of the Levites and their troops. As it shall be set up, so shall it be taken down. Every one shall march by their places, and orders. 18 On the west side shall be the camp of the sons of Ephraim, whose Prince was Elisama the son of Ammiud. 19 The whole host of his warriors, that were numbered, forty thousand five hundred. 20 And with them the tribes of the sons of Manasses, whose Prince was Gamaliel the son of Phadassur, 21 and the whole host of his warriors, that were numbered, thirty two thousand two hundred. 22 In the tribe of the sons of Benjamin the Prince was Abidan the son of Gedeon, 23 and the whole host of his warriors, that were reckoned, thirty five thousand four hundred. 24 All that were numbered in the camp of Ephraim, an hundred eight thousand one hundred by their troops: they shall march the third. 25 On the north part camped the sons of Dan: whose Prince was Ahiezar the son of Ammisaddai. 26 The whole host of his warriors, that were numbered, sixty two thousand seven hundred. 27 Besides him they of the tribe of Aser pitched their tents: whose Prince was Phegiel the son of Ochran: 28 the whole host of his warriors, that were numbered, forty thousand and a thousand five hundred. 29 Of the tribe of the sons of Nephthali the Prince was Ahira the son of Enan. 30 The whole host of his warriors, fifty three thousand four hundred. 31 All that were numbered in the camp of Dan, were an hundred fifty seven thousand six hundred: and they shall march last. 32 This is the number of the children of Israel by the houses of their kindreds and troops of the host being divided, six hundred three thousand five hundred fifty. 33 And the Levites were not numbered among the children of Israel: for so our Lord had commanded Moyses. 34 And the children of Israel did according to all things that our Lord had commanded. They camped by their troops, and marched by their families and houses of their fathers.

CHAPTER III.

The Levites are assumed to the service of the Tabernacle, 14. numbered by their several families, and their offices distinguished, 45. They are taken to God in place of the first-born of the children of Israel. The residue of the first-born above the number of Levites, are redeemed with price.

These are the generations of Aaron and Moyses in the day that our Lord spake to Moyses in Mount Sinai. 2 And these be the names of the sons of Aaron: his first begotten Nadab, then Abiu, and Eleazar, and Ithamar. 3 These are the names of the sons of Aaron the Priests that were anointed, and whose hands were filled and consecrated, to do the function of the priesthood. 4 For Nadab and Abiu died, when they offered the strange fire in the sight of our Lord, in the desert of Sinai, without children: and Eleazar and Ithamar did the function of priesthood in the presence of Aaron their father. 5 And our Lord spake to Moyses, saying: 6 Bring the tribe of Levi, & make them stand in the sight of Aaron the Priest to minister unto him, and let them watch, 7 and observe whatsoever pertaineth to the service of the multitude before the tabernacle of testimony, 8 and let them keep the vessels of the tabernacle, serving in the ministry thereof. 9 And thou shalt give the Levites for a gift, 10 to Aaron and to his sons, to whom they are delivered of the children of Israel. But Aaron and his sons thou shalt appoint over the service of priesthood. (a) The stranger, that approacheth to minister, shall die.

(a) As none but Levites might serve in the tabernacle: so none but of Aaron's stock might do the office of Priesthood.

11 And our Lord spake to Moyses, saying: 12 I have taken the Levites from the children of Israel, for every first born, that openeth the matrice among the

children of Israel, and the Levites shall be mine. 13 For the first born is mine: since I struck the first born in the Land of Aegypt: I have sanctified to me whatsoever is first born in Israel from man unto beast, they are mine: I^ the Lord. 14 And our Lord spake to Moyses in the desert of Sinai, saying: 15 Number the sons of Levi by the houses of their fathers and their families, every male from one month & upward.
16 Moyses numbered, as our Lord had commanded, 17 & there were found the sons of Levi by their names, Gerson & Caath and Merari. 18 The sons of Gerson: Lebni & Semei. 19 The sons of Caath: Amram, and Iesaar, Hebron & Oziel. 20 The sons of Merari: Moholi & Musi. 21 Of Gerson were two families, the Lebnitical, & Semeitical: 22 of whom were numbered the people of male sex from one month & upward, seven thousand five hundred. 23 These shall pitch behind the tabernacle on the West, 24 under their Prince Heliasaph, the son of Lael. 25 And their charge shall be in the tabernacle of covenant, 26 the tabernacle it-self and the cover thereof, the hanging that is drawn before the doors of the roof of covenant, and the curtains of the court: the hanging also that is hanged in the entry of the court of the tabernacle, and whatsoever pertaineth to the rite of the altar, the cords of the tabernacle, and all the furniture thereof. 27 The kindred of Caath shall have the peoples of the Amramites, and Iesaarites, and Hebronites, and Ozielites. These are the families of the Caathites reckoned by their names: 28 all of the male sex from one month and upward, eight thousand six hundred, they shall have the guard of the Sanctuary, 29 and shall camp on the south side. 30 And their Prince shall be Elizaphan the son of Oziel: 31 and they shall keep the ark, and table, and the candlestick, the altars, and the vessels of the Sanctuary, wherein the ministration is, and the veil, and all such kind of implements.
32 And (b) the Prince of the Princes of the Levites, Eliazar, the son of Aaron the Priest, shall be over them that watch for the custody of the Sanctuary.

(b) One chief Monarch in the Church to whom all other Superiors are subordinate.

33 But of Merari shall be the peoples of the Moholites, and Musites, reckoned by their names: 34 all of the male kind from one month & upward, six thousand two hundred. 35 There Prince Suriel the son of Abihaiel: they shall camp on the north side. 36 Under their custody shall be the boards of the tabernacle, and the bars, and the pillars and their feet, and all things that pertain to this kind of service: 37 and the pillars of the court round about with their feet, and the pins with the cords. 38 Before the tabernacle of covenant, that is to say, on the east side, shall (c) Moyses and Aaron camp, with (d) their sons, having the custody of the Sanctuary, in the midst of the children of Israel. What stranger soever cometh thereto, shall die.

(c) Moyses is still counted, & hath chief place and office among the Priests, which were absurd, saith S. Augustin. *in Psal. 98.* if he were not a Priest. (d) The sons of Moyses were with him so long as he lived, but after his death they served the Priests, as other Levites did, and were numbered with the Caathites. *1. Paral. 23. v. 12.*

39 All the Levites, that Moyses and Aaron numbered, according to the precept of our Lord by their families in the male kind from one month and upward, were twenty two thousand. 40 And our Lord said to Moyses: Number the first-born of the male sex of the children of Israel, from one month and upward, and thou shalt have the sum of them. 41 And thou shalt take the Levites unto me for all the first-born of the children of Israel, I am the Lord: & their cattle for all the first-born of the cattle of the children of Israel.
42 Moyses reckoned, as our Lord had commanded, the first-born of the children of Israel. 43 And the males by their names, from one month & upward, were twenty two thousand two hundred seventy three.
44 And our Lord spake to Moyses, saying: 45 Take the Levites for the first-born of the children of Israel, and the cattle of the Levites for their cattle, & the Levites shall be mine. I am the Lord. 46 But for the price of two hundred seventy three of the first-born of the children of Israel, (e) that exceed the number of the Levites,

(e) This number exceedeth the other by reason that 300. Levites are omitted in the general sum, otherwise the number of Israelites should exceed the first born by 27. *See the Annotation.*

47 thou shalt take five sicles for every head, after the measure of the Sanctuary. A sicle hath twenty oboles. 48 And thou shalt give the money to Aaron and to his sons the price of them that are above. 49 Moyses therefore took their money, that were above, & whom he redeemed of the Levites, 50 for the first born of the children of Israel, a thousand three hundred sixty five sicles, according to the weight of the Sanctuary, 51 and gave it to Aaron & his sons, according to the word that our Lord had commanded him.

ANNOTATIONS.
CHAP. III.

[1] Why 300. are omitted in the total sum of the Levites.

[2] Perfect numbers signify perfection.

39. *Twenty two thousand.]* Immediately before were numbered of Gersonites *(v. 22.)* 7500. of Caathites *(v. 28.)* 8600. and of Merarites *(v. 34.)* 6200. which make in all 22300. [1] Why then are 300. left out of the total sum? Especially seeing by and by *(v. 43.)* a smaller, and other odd numbers of 273. are expressed, and thereupon inferred *(v. 46.)* that the first born of the Israelites did so much exceed the Levites. Whereas if the whole number of Levites had been also expressed in the general sum, as it is contained in three particular sums, the Levites should exceed the first born of Israelites by the number of 27. For answer to this difficulty, some suppose that the first born of the Levites were just 300. and therefore so many supplying only their own places, there remained just twenty two thousand to supply the places of the first born of other Israelites, and so the Levites were fewer than those for whom they were taken unto God's service, by the number of 273. But that the first born of Levites were neither more nor fewer than 300. is not evident by the text. Howsoever therefore this doubt be solved, sure it is, by S. Hierom's judgment *(cited in the argument)* that these numbers are mystical. [2] And the just number of 22. thousand Levites may signify *(sayeth Origen, homil. 4. in Num.)* perfection, required in those that are designed to the particular service of God; as there be also just 22. Hebrew letters; and 22. Patriarchs from Adam to Jacob, from whom the Israelites descended.

CHAPTER IV.

Distinct offices are assigned to the families of Aaron, 15. of the other sons of Caath, 21. of Gerson, 29. and of Merari. 34. Who are all numbered from the age of thirty years to fifty, and so employed to their offices and burdens.

And our Lord spake to Moyses and Aaron, saying: 2 Take the sum of the sons of Caath out of the midst of the Levites, by their houses and families, 3 from the thirtieth year and upward, unto the fiftieth year, of all that go in to stand and to minister in the tabernacle of covenant. 4 This is the service of the sons of Caath: 5 when the camp is to remove, Aaron and his sons shall enter into the tabernacle of covenant, and (a) Sanctum Sanctorum, and shall take down the veil that hangeth before the door, and shall wrap in it the ark of testimony,

(a) In this case it was necessary for the Priests to enter in, where otherwise none entered but the high-Priest, and that but once in the year. And all being folded up, others also entered to carry it away. *v. 15.*

6 and shall cover it again with a cover of Ianthine skins, and shall spread over it a cloth all of hyacinth, and shall draw in the bars. 7 The table also of proposition they shall wrap in a cloth of hyacinth, and shall put with it the censers and little mortars, the goblets and cups to pour the libaments: the breads shall be always on it: 8 and they shall spread over it a cloth of scarlet, which again they shall cover with a veil of ianthine skins, and shall put in the bars. 9 They

shall take also a cloth of hyacinth wherewith they shall cover the candlestick with the lamps and tongs thereof and snuffers and all the vessels of oil, which are necessary for the dressing of the lamps: 10 and over all they shall put a cover of ianthine skins, and put in the bars. 11 Moreover the golden altar also they shall wrap in a cloth of hyacinth, and shall spread over it a cover of ianthine skins, and put in the bars. 12 All the vessels wherewith the ministration is done in the Sanctuary, they shall wrap in a cloth of hyacinth and shall spread over it a cover of ianthine skins, and put in bars. 13 But the altar also they shall make clean from the ashes, & shall wrap it in a purple cloth, 14 and shall put with it all the vessels, that they use in the ministry thereof, that is to say, fire pans, flesh hooks & forks, pot-hooks and shovels. All the vessels of the altar together they shall cover with a veil of ianthine skins, and shall put in the bars. 15 And when Aaron and his sons have wrapped up the Sanctuary & the vessels thereof in the removing of the camp, then shall the sons of Caath enter in to carry the things wrapped up: and they shall not touch the vessels of the Sanctuary, lest they die. These are the burdens of the sons of Caath in the tabernacle of covenant: 16 over whom shall be Eleazar the son of Aaron the Priest, to whose charge pertaineth the oil to dress the lamps, and the incense of composition, and the sacrifice, that is always offered, and the oil of unction, and whatsoever pertaineth to the service of the tabernacle, and of all the vessels, that are in the Sanctuary. 17 And our Lord spake unto Moyses and Aaron, saying:

18 (a) Destroy not the people of Caath out of the midst of the Levites:

(a) See that by your negligence those that are next unto you incur not offence, for so none shall be excused.

19 but do this to them, that they may live, and not die, if they touch Sancta Sanctorum. Aaron and his sons shall enter, and they shall dispose the charges of every one, and shall divide what every one must carry. 20 Let others by no curiosity see the things that are in the Sanctuary before they be wrapped up, otherwise they shall die. 21 And our Lord spake to Moyses, saying: 22 Take the sum of the sons of Gerson also by their houses and families & kindreds, 23 from thirty years & upward, unto fifty years. Number them all that go in & minister in the tabernacle of covenant. 24 This is the office of the family of the Gersonites, 25 for to carry the curtains of the tabernacle, & the roof of the covenant the other cover, and over all the ianthine cover, and the hanging that hangeth in the entry of the tabernacle of covenant, 26 the curtains of the court, and the veil in the entry that is before the tabernacle. All things that pertain to the altar, the cords, and vessels of the ministry, 27 shall the sons of Gerson carry, by the commandment of Aaron and his sons: and every one shall know to what burden they must be assigned. 28 This is the service of the family of the Gersonites in the tabernacle of covenant, and they shall be under the hand of Ithamar the son of Aaron the Priest. 29 The sons of Merari also by the families and houses of their fathers thou shalt reckon, 30 from thirty years and upward, until fifty years, all that enter in to the office of their ministry, & to the service of the covenant of testimony. 31 These are their burdens: They shall carry the boards of the tabernacle and the bars thereof, the pillars and the feet of them, 32 the pillars also of the court round about, with their feet and pins and cords. All the vessels and implements they shall receive by account, and so shall carry them. 33 This is the office of the family of the Merarites, and their ministry in the tabernacle of covenant: and they shall be under the hand of Ithamar the son of Aaron the Priest. 34 Moyses therefore and Aaron and the Princes of the synagogue reckoned the sons of Caath, by their kindreds and houses of their fathers, 35 from thirty years and upward, unto the fiftieth year, all that enter in to the ministry of the tabernacle of covenant: 36 and they were found two thousand seven hundred fifty. 37 This is the number of the people of Caath that enter into the tabernacle of covenant: these did Moyses and Aaron number according to the word of our Lord by the hand of Moyses. 38 The sons of Gerson also were numbered by the kindreds and houses of their fathers, 39 from thirty years and upward, unto the fiftieth year, all that enter in to minister in the tabernacle of covenant:

40 and they were found two thousand six hundred thirty. 41 This is the people of the Gersonites, whom Moyses and Aaron numbered according to the word of our Lord. 42 The sons of Merari also were numbered by the kindreds & houses of their fathers, 43 from thirty years and upward, unto the fiftieth year, all that enter in to accomplish the rites of the tabernacle of covenant: 44 and they were found three thousand two hundred. 45 this is the number of the sons of Merari, whom Moyses and Aaron reckoned according to the commandment of our Lord by the hand of Moyses. 46 All that were reckoned of the Levites, and whom Moyses and Aaron and the Princes of Israel took by name, by the kindreds and houses of their fathers, 47 from thirty years and upward, unto the fiftieth year, entering in to the ministry of the tabernacle, and to carry the burden, 48 were in all eight thousand five hundred eighty. 49 According to the word of our Lord did Moyses reckon them, every one according to their office and burdens, as our Lord had commanded him.

CHAPTER V.

Lepers and all polluted persons must be cast out of the camp. 5. Confession of sin, and satisfaction for trespass. 9. First fruits and oblations pertain to the Priests. 11. The law of jealousy.

And our Lord spake to Moyses, saying: 2 Command the children of Israel, that they cast out of the camp (a) every leper, and whosoever hath a flux of seed, & is polluted upon the dead:

(a) Still by the less (saith Theodoret) God instructeth in the greater, *q. in Num.* If therefore lepers were cast out of the camp, how much more justly are heretics cast out of the Church?

3 as well man as woman cast ye out of the camp, lest when they shall dwell with you, they contaminate it. 4 And the children of Israel did so, and they did cast them forth without the camp, as our Lord had spoken to Moyses. 5 And our Lord spake to Moyses, saying: 6 Speak to the children of Israel: man, or woman, when they shall do any of all the sins, that are wont to chance to men, and by negligence have transgressed the commandment of the Lord, and have offended, 7 they shall confess their sins, & restore the principal itself, & the fifth part over to him, against whom they sinned. 8 But if there be none to receive it, they shall give it to the Lord, and it shall be the Priest's, the ram excepted, that is offered for expiation, to be a placable host. 9 All the first fruits also, which the children of Israel do offer, pertain to the Priest: 10 and whatsoever is offered into the Sanctuary of every one, and is delivered to the hands of the Priest, it shall be his. 11 And our Lord spake to Moyses, saying: 12 Speak to the children of Israel, and thou shalt say to them: The man, whose wife erreth, and contemning her husband, 13 hath slept with another man, and her husband could not find it, but the adultery is secret, and cannot be proved by witnesses, because she was not found in the adulterous fact: 14 (b) if the spirit of jealousy stir up the husband against his wife, which either is polluted or is charged with false suspicion,

(b) God ordained this law and miraculously concurred therein, to avoid wives-slaughter, upon vehement jealousy. *Theod. q. 10. in Num.*

15 he shall bring her to the Priest, and shall offer an oblation for her, the [1] tenth part of a satum of barley meal: he shall not pour oil thereon, nor put frankincense upon it: because it is a sacrifice of jealousy, and an oblation searching out adultery.

[1] * *about the eighth part of our peck.*

16 The Priest therefore shall offer it, & set it before the Lord. 17 And he shall take (c) holy water in an earthen vessel, and he shall cast a little gravel of the pavement of the tabernacle into it.

(c) Water sanctified by special rites is called holy water, and serveth to holy uses. *chap. 8. v. 7. c. 19. v. 9.*

18 And when the woman shall stand in the sight of the Lord, he shall uncover her head, and shall put upon her hands the sacrifice of recordation, and the oblation of jealousy: and himself shall hold the most bitter

waters, whereon he heaped curses with execration, 19 and he shall adjure her, and shall say: If another man hath not slept with thee, and if thou be not polluted by forsaking thy husband's bed, these most bitter waters shall not hurt thee, whereupon I have heaped curses. 20 But if thou hast declined from thy husband, & art polluted, and hast lien with another man, 21 thou shalt be subject to these maledictions: Our Lord give thee for a malediction, and an example of all among his people: make he thy thigh to rot, and belly swelling burst asunder. 22 The (d) cursed water enter into thy belly, and thy womb being swollen let thy thigh rot. And the woman shall answer, Amen, amen.

(d) The water whereon the Priest said curses to light on the woman if she were guilty.

23 And the Priest shall write these curses in a book, and shall wash them out with the most bitter waters, whereupon he heaped the curses, 24 and he shall give them her to drink. Which when she hath drunk up, 25 the Priest shall take of her hand the sacrifice of jealousy, and shall elevate it before the Lord, and shall put it upon the altar: yet so notwithstanding that first, 26 he take a handful of the sacrifice of that which is offered, & burn it upon the altar: and so give the most bitter waters to the woman to drink. 27 Which when she hath drunk, if she be polluted, and by contempt of her husband guilty of adultery, the waters of malediction shall go through her, and her belly being puft up her thigh shall rot withal: and the woman shall be for a malediction, and an example to all the people. 28 But if she be not polluted, she shall be blameless, and shall bear children. 29 This is the law of jealousy. If the woman decline from her husband, and if she be polluted, 30 and the husband stirred with the spirit of jealousy brought her in the sight of the Lord, and the Priest have done to her according to all things that are written: 31 the husband shall be without fault, and she shall bear her iniquity.

ANNOTATIONS. CHAP. V.

7. *Shall confess their sin.]* ◦General confession (such as Protestants make) sufficed not here for purging sins; but whosoever transgressed any of God's commandments, were bound by this divine positive law, to confess expressly and distinctly *their sin*, which in particular they had committed. Also to make restitution, if wrong were done to any other, with a fifth part above the principal. And for further satisfaction to God they must offer sacrifice. All which did plainly prefigure & foreshew the necessity of particular confession of sins, and satisfaction, in the Sacrament of Penance, instituted by Christ *Joan. 20.*

◦Particular confession of sins, & satisfaction, required by the law of God.

CHAPTER VI.

Consecration, 14. and oblation of Nazareites. 22. A set form how the Priest shall bless the people.

And our Lord spake unto Moyses, saying: 2 Speak to the children of Israel, and thou shall say to them: Man, or woman, when they shall make a vow to be sanctified, and will consecrate themselves to the Lord: 3 they shall abstain from wine, & every thing that can make one drunk, vinegar of wine, and of any other potion, and whatsoever is pressed out of the grape, they shall not drink: new grapes and dry they shall not eat 4 all the days wherein they are by vow consecrated to the Lord: whatsoever may be of the vineyard, from the raisin to the kernel they shall not eat. 5 All the time of his separation a razor shall not pass over his head, until the day be expired, that he is consecrated to the Lord. He shall be holy (a) whiles the bush of hair on his

head doth grow.

(a) When Samson was deprived of these hairs he lost his strength. *Iudic. 16.*

6 All the time of his consecration he shall not enter in to the dead, 7 neither shall he be contaminated, no not on his father's and mother's and brother's and sister's corpse, because the consecration of his God is upon his head. 8 All the days of his separation he shall be holy to the Lord. 9 But if any man die suddenly before him, the head of his consecration shall be polluted: which he shall shave forthwith in the same day of his purgation, and again the seventh day: 10 and in the eighth day he shall bring two turtles, or two young pigeons to the Priest in the entry of the covenant of testimony. 11 And the Priest shall offer one for sin, and the other for an holocaust, and shall pray for him, because he hath sinned by occasion of the dead: and he shall sanctify his head that day: 12 and shall consecrate to the Lord the days of his separation, offering a lamb of a year old for sin: yet so that the former days be made frustrate, because his sanctification was polluted. 13 This is the law of consecration. When the days, that by vow he had determined, shall be expired: he shall bring him to the door of the tabernacle of covenant, 14 and shall offer his oblation to the Lord, a male lamb of a year old without spot for an holocaust, and an ewe lamb of a year old without spot for sin, and a ram without spot, for a pacific host, 15 a basket also of unleavened breads that are tempered with oil, and wafers without leaven anointed with oil, and the libaments of every one: 16 which the Priest shall offer before the Lord, and shall offer as well for sin, as for an holocaust.

17 But the ram he shall immolate for a pacific host to the Lord, offering withal the basket of azymes, and the libaments that by custom are due. 18 Then shall the Nazarite be shaven before the door of the tabernacle of covenant, from the bush of the hair of his consecration: and he shall take his hairs, and lay them upon the fire, that is put under the sacrifice of pacifics. 19 And a shoulder of the ram boiled, and one cake without leaven out of the basket, and one wafer unleavened, and he shall deliver them into the hands of the Nazarite, after that his head be shaven. 20 And receiving them again from him, he shall elevate them in the sight of the Lord: and being sanctified they shall be the Priest's, as the breast, which was commanded to be separated, and the shoulder. After these things the Nazarite may drink wine. 21 This is the law of the Nazarite, when he shall vow his oblation to the Lord in the time of his consecration, besides those things which his hand shall find, according to that which he had vowed in his mind, so shall he do to the fulfilling of his sanctification. 22 And our Lord spake to Moyses, saying: 23 Speak to Aaron and his sons: (b) Thus shall you bless the children of Israel, and you shall say to them:

(b) A special and determinate form of blessing.

24 Our Lord bless thee, and keep thee. 25 Our Lord shew his face to thee, and have mercy upon thee. 26 Our Lord turn his countenance upon thee, and give thee peace. 27 And (c) they shall invocate my name upon the children of Israel, and I will bless them.

(c) When the Priest uttereth the words God giveth the effect.

ANNOTATIONS.
CHAP. VI.

[1] God prescribed the rule of Nazareites, & the rites of their consecration.

[2] The same was a figure of vows both

2. *Will consecrate themselves.]* To such as of their own accord would bind themselves by vow to certain things not commanded, [1] God prescribeth a Rule containing three special observations; not to drink wine, or any thing that may make drunk; not to cut their hair; and not to touch a dead corpse. He appointeth likewise rites in making this profession, & calleth the professed *Nazareites*, that is *segregated* or *separated* from the ordinary state of people; though it was, for most part but for a time, to be limited by the parties themselves, and in some perpetual [2], as in Samson. *Iudic.*

13. Now *what do Nazareites signify*, saith S. Gregory *(li. 33. c. 23. Moral.) but those that abstain and contain voluntarily from things otherwise lawful?*[3] As from eating flesh, either for certain days and times, or altogether; from Marriage; from propriety in worldly goods, and the like.

temporal and perpetual.

[3] *S. Aug. q. 52. in li. Iudic.*

CHAPTER VII.

In dedication of the Tabernacle the Princes of the twelve tribes offer jointly six wains, and twelve oxen. 11. Then every Prince several days make other oblations. 89. And God speaketh to Moyses from the Propitiatory.

And it came to pass in the day that Moyses finished the tabernacle and erected it, he anointed also and sanctified it with all the vessels thereof, the altar likewise and all the vessels thereof. 2 The Princes of Israel and the heads of the families, that were in every tribe, and the Rulers of them, that had been numbered, offered 3 gifts before our Lord, six wains covered, with twelve oxen, Two Princes offered one wain, and every man one oxe, and they offered them before the tabernacle. 4 And our Lord said to Moyses: 5 Take them of their hands to serve in the ministry of the tabernacle, and thou shalt deliver them to the Levites according to the order of their ministry. 6 When Moyses therefore had taken the wains and the oxen, he delivered them to the Levites. 7 Two wains & four oxen he gave to the sons of Gerson, according to that which was necessary for them. 8 The other four wains, and the eight oxen he gave to the sons of Merari according to their offices and service, under the hand of Ithamar the son of Aaron the Priest. 9 But to the sons of Caath he gave not wains and oxen: because they serve in the sanctuary, and carry their burdens (a) upon their own shoulders.

(a) Of great reverence they carried the ark, and propitiatory, and the holy vessel ordinarily upon their shoulders, yet the same were sometimes carried on wains. *2. Reg. 6.*

10 The Princes therefore offered unto the dedication of the altar, the day wherein it was anointed, their oblation before the altar. 11 And our Lord said to Moyses: Let the Princes one and one every day offer their gifts unto the dedication of the altar. 12 The first day Nahasson the son of Aminadab of the tribe of Juda offered his oblation: 13 and there were in it a silver plate of an hundred and thirty sicles weight, a phial of silver having seventy sicles according to the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: 14 a little mortar of ten sicles of gold full of incense: 15 an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust: 16 and a buck goat for sin: 17 and for a sacrifice of pacifics, two oxen, five rams, five buck goats, five lambs of a year old. This is the oblation of Nahasson the son of Aminadab. 18 The second day offered Nathanael the son of Suar, Prince of the tribe of Issachar, 19 a plate of silver weighing and hundred thirty sicles, a phial of silver having seventy sicles, according to the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: 20 a little mortar of gold having ten sicles full of incense: 21 an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust, 22 and a buck goat for sin: 23 and for a sacrifice of pacifics two oxen, five rams, five buck goats, five lambs of a year old. this was the oblation of Nathanael the son of Suar. 24 The third day the Prince of the sons of Zabulon Eliab the son of Helon, 25 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: 26 a little mortar of gold weighing ten sicles full of incense: 27 an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust: 28 and a buck-goat for sin, 29 and for a sacrifice of pacifics, two oxen, five rams, five buck-goats, five lambs of a year old. This is the oblation of Eliab the son of Helon. 30 The fourth day the Prince of the sons of Ruben,

Elisur the son of Sedeur, 31 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: 32 a little mortar of gold weighing ten sicles full of incense: 33 an oxe out of the herd, and a ram, and a lamb of a year old, for an holocaust: 34 and a buck-goat for sin: 35 and for pacific hosts two oxen, five rams, five buck-goats, five lambs of a year old, this was the oblation of Elisur the son of Sedeur. 36 The fifth day the Prince of the sons of Simeon^ Salamiel the son of Surisaddai, 37 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: 38 a little mortar of gold weighing ten sicles full of incense: 39 an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust: 40 and a buck-goat for sin: 41 & for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. This was the oblation of Salamiel the son of Surisaddai. 42 The sixth day the Prince of the sons of Gad, Eliasaph the son of Duel 43 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: 44 a little mortar of gold weighing ten sicles full of incense: 45 an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust: 46 and a buck-goat for sin: 47 and for pacific hosts, two oxen, five rams, five buck-goats, five lambs of a year old. This was the oblation of Eliasaph the son of Duel. 48 The seventh day the Prince of the sons of Ephraim, Elisama the son of Ammiud 49 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: 50 a little mortar of gold weighing ten sicles full of incense: 51 an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust: 52 and a buck-goat for sin: 53 and for pacific hosts, two oxen, five rams, five buck-goats, five lambs of a year old. This was the oblation of Elisama the son of Ammiud. 54 The eighth day the Prince of the sons of Manasses, Gamaliel the son of Phadassur, 55 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: 56 a little mortar of gold weighing ten sicles, full of incense: 57 an oxe out of the herd, and a ram, & a lamb of a year old for an holocaust: 58 and a buck-goat for sin: 59 and for pacific hosts, two oxen, five rams, five buck-goats, five lambs of a year old. This was the oblation of Gamaliel the son of Phadassur. 60 The ninth day the Prince of the sons of Benjamin, Abidan the son of Gedeon 61 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the sanctuary, both full of flour tempered with oil for a sacrifice: 62 a little mortar of gold weighing ten sicles full of incense: 63 an oxe out of the herd, and a ram, and a lamb of a year old for an holocaust: 64 and a buck-goat for sin: 65 and for pacific hosts, two oxen, five rams, five buck-goats, five lambs of a year old, this was the oblation of Abidan the son of Gedeon. 66 The tenth day the Prince of the sons of Dan, Ahiezer the son of Ammisaddai 67 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles, after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: 68 a little mortar of gold weighing ten sicles full of incense: 69 an oxe out of the herd, & a ram, and a lamb of a year old for an holocaust: 70 and a buck-goat for sin: 71 & for pacific hosts two oxen, five rams, five buck-goats, five lambs of a year old. This was the oblation of Ahiezer the son of Ammisaddai. 72 The eleventh day the Prince of the sons of Aser, Phegiel the son of Ochran 73 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: 74 a little mortar of gold weighing ten sicles full of incense. 75 an oxe out of the herd, & a ram, and a lamb of a year old for an holocaust, 76 and a buck goat for sin: 77 & for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. This

was the oblation of Phegiel the son of Ochran. 78 The twelfth day the Prince of the sons of Nephthali, Ahira the son of Enan 79 offered a plate of silver weighing an hundred thirty sicles, a phial of silver having seventy sicles after the weight of the Sanctuary, both full of flour tempered with oil for a sacrifice: 80 a little mortar of gold weighing ten sicles, full of incense: 81 an oxe out of the herd, & a ram, & a lamb of a year old for an holocaust: 82 and a buck goat for sin 83 and for pacific hosts, two oxen, five rams, five buck goats, five lambs of a year old. This was the oblation of Ahira the son of Enan. 84 These things were offered of the Princes of Israel in the dedication of the altar, in the day wherein it was consecrated: plates of silver twelve: phials of silver twelve: little mortars of gold twelve: 85 so that one plate had an hundred and thirty sicles of silver, & one phial had seventy sicles: that is, in the whole of all the vessels of silver two thousand four hundred sicles, by the weight of the Sanctuary: 86 little mortars of gold twelve full of incense weighing ten sicles a piece, by the weight of the Sanctuary: that is, in the whole an hundred twenty sicles of gold: 87 oxen out of the herd for an holocaust, twelve, rams twelve, lambs of a year old twelve, and their libaments: twelve buck goats for sin. 88 For pacific hosts, oxen twenty four, rams sixty, buck goats sixty, lambs of a year old sixty. These things were offered in the dedication of the altar, when it was anointed. 89 And when Moyses entered into the tabernacle of covenant, to consult the oracle, he heard the voice of him that spake to him from the propitiatory, that was over the ark between the two Cherubs, from whence also he spake to him.

CHAPTER VIII.

Seven lamps are so placed on the golden candlestick, that they may shine towards the breads of proposition. 5. The ordination of the Levites. 24. And at what age they shall serve in the tabernacle.

And our Lord spake to Moyses, saying: 2 Speak to Aaron, and thou shalt say to him: When thou shalt place the seven lamps, let the candlestick be set up in the south part over against the north, toward the table of the breads of proposition, over against that part toward which the candlestick looketh, shall they shine. 3 And Aaron did so, and he put the lamps upon the candlestick, as our Lord had commanded Moyses. 4 This was the making of the candlestick, of beaten gold, as well the middle shaft, as all things that arose out of both sides of the branches: according to the example which our Lord shewed to Moyses, so wrought he the candlestick. 5 And our Lord spake to Moyses saying: 6 Take the Levites out of the midst of the children of Israel, and thou shalt purify them, 7 according to this rite: Let them be sprinkled with (a) the water of lustration, and shave all the hairs of their flesh. And when they have washed their garments, & are cleansed,

(a) This water was mixed with ashes of a red cow sacrificed without the camp, *chap. 19.*

8 they shall take an oxe out of the herds, & his libament flour tempered with oil: & another oxe out of the herd thou shalt take for sin: 9 & thou shalt bring the Levites before the tabernacle of covenant, calling together all the multitude of the children of Israel. 10 And when the Levites are before the Lord, the children of Israel shall put their hands upon them. 11 and Aaron shall offer the Levites, a gift in the sight of the Lord from the children of Israel, that they may serve in his ministry. 12 The Levites also shall put their hands upon the heads of the oxen, of the which thou shalt make one for sin, and the other for holocaust of the Lord, to pray for them. 13 And thou shalt set the Levites in the sight of Aaron and of his sons, and being offered shall consecrate them to the Lord, 14 and shall separate them from the midst of the children of Israel, to be mine. 15 And afterward they shall enter into the tabernacle of covenant, to serve me. And thou shalt so purify and consecrate them for an oblation of the Lord: because they were given me

for a gift of the children of Israel. 16 For the first born that open every matrice in Israel, I have taken them. 17 For mine are all the first born of the children of Israel, as well of men as of beasts. From the day that I smote every first born in the Land of Aegypt, have I sanctified them to me: 18 and I have taken the Levites for all the first born of the children of Israel: 19 and have delivered them for a gift to Aaron and his sons out of the midst of the people, to serve me for Israel in the tabernacle of covenant, & to pray for them, that there be no plague among the people, if they should presume to approach unto my Sanctuary. 20 And Moyses & Aaron and all the multitude of the children of Israel did concerning the Levites the things that our Lord had commanded Moyses: 21 and they were purified, and washed their garments. And Aaron (b) elevated them in the sight of the Lord, and prayed for them,

(b) Aaron having received the Levites, presented them to God, and so addicted them to their designed offices.

22 that being purified they might enter to their offices into the tabernacle of covenant before Aaron and his sons. Even as our Lord had commanded Moyses touching the Levites, so was it done. 23 And our Lord spake to Moyses, saying: 24 This is the law of the Levites: From twenty five years and upward, they shall enter in to minister in the tabernacle of covenant. 25 And when they shall have accomplisheth the fiftieth year of their age, they shall cease to serve: 26 and shall be the ministers of their brethren in the tabernacle of covenant, to keep the things that are commanded to them, but not to do the very works. Thus shalt thou dispose to the Levites in their custodies.

CHAPTER IX.

The precept of Pasch to be made the fourteenth day of the first moon, is renewed. 6. But the unclean, and travelers in journey the fourteenth day of the second month. 15. The camp must rest or march, as the cloud or pillar of fire remaineth over the tabernacle, or departeth.

And our Lord spake to Moyses in the desert of Sinai, the second year, after they went out of the land of Aegypt, the first month, saying: 2 Let the children of Israel make the Phase in his time, 3 the fourteenth day of this month at even, according to all the ceremonies and justifications thereof. 4 And Moyses commanded the children of Israel that they should make the Phase. 5 Who made it in his time: the fourteenth day of the month at even in mount Sinai. According to all things that our Lord had commanded Moyses the children of Israel did. 6 But behold certain unclean (c) upon the soul of man, which could not make the Phase on that day, coming to Moyses and Aaron,

(c) By touching the dead. *S. Aug. q. 15. in Num.*

7 said to them: We are unclean upon the soul of man: why are we defrauded that we cannot offer the oblation to our Lord in due time among the children of Israel? 8 To whom Moyses answered: Stand that I may ask counsel what our Lord will command concerning you. 9 And our Lord (d) spake to Moyses, saying:

(d) God answered by a voice framed by an Angel from the propitiatory, *chap. 7. v. 89.*

10 Speak to the children of Israel: The man that shall be unclean upon a soul, or in his journey far off in your nation, let him make the Phase to the Lord 11 in the second month, the fourteenth day of the month at even: with azymes and wild lettuce shall they eat it: 12 they shall not leave any thing thereof until morning, and a bone thereof they shall not break, all the rite of the Phase they shall observe. 13 But if any man both be clean, and was not in his journey, and yet did not make the Phase, that soul shall be destroyed out from among his peoples, because he offered not sacrifice to the Lord in his due time: he shall bear his sin. 14 The sojourner also and stranger if they be with you, shall make the Phase to the Lord, according to the ceremonies and justifications thereof. The self-same precept shall be among you as well to the stranger, as to him that is born in the country. 15 Therefore the

day that the tabernacle was erected, a cloud covered it. And from evening over the tabernacle there was as it were the likeness of fire until morning. 16 So was it done always: by day the cloud covered it, and by night as it were the likeness of fire. 17 And when the cloud that protected the tabernacle had been taken away, then the children of Israel matched: and in the place where the cloud had stood, there they camped. 18 At the commandment of our Lord they marched, and at his commandment they pitched the tabernacle. All the days that the cloud stood over the tabernacle, they remained in the same place: 19 and if it chanced that it did continue over it a long time, the children of Israel were in the watches of our Lord, and marched not. 20 for as many days soever as the cloud had been over the tabernacle. At the commandment of our Lord they pitched their tents, and at his commandment they took them down. 21 If the cloud had been from even until morning, and immediately at day break had forsaken the tabernacle, they marched: & if it had departed after a day and a night, they took down their tents. 22 But if for two days or one month or a longer time it had been over the tabernacle, the children of Israel remained in the same place, and marched not: but immediately as it had departed, they removed the camp. 23 By the word of the Lord they pitched their tents, and by his word they marched: and were in the Watches of our Lord according to his commandment by the hand of Moyses.

CHAPTER X.

Trumpets are sounded by the Priests, diversly for diverse purposes. 11. The camp marcheth from the desert of Sinai. 29. Moyses entreateth Hobab the Madianite to remain with them. 35. His prayer when the ark is taken up, and set down. [1]

[1] The second part.

Of diverse impediments which happened to the Israelites, and renovation of sundry precepts in their journey from the desert of Sinai to the camp of Moab.

And our Lord spake to Moyses, saying: 2 Make thee two trumpets of beaten silver, wherewith thou mayest call together the multitude when the camp is to be removed. 3 And when thou shalt sound with the trumpets, all the multitude shall gather unto thee to the door of the tabernacle of covenant. 4 If thou sound but once, the Princes shall come to thee, and the heads of the multitude of Israel. 5 But if the trumpeting sound in length and with a broken tune, they shall move their camp first that are on the east side. 6 And at the second sound and the like noise of the trumpet, they shall take up their tents that dwell toward the south, and after this manner shall the rest do, when the trumpets shall sound to the marching. 7 But when the people is to be gathered together, the sound of the trumpet shall be plain, and they (a) shall not make a broken sound.

(a) Before the whole multitude, plain and necessary points of doctrine must only be uttered, but before the learned & wiser sort higher mysteries may be treated and taught. *Theod. q. 15. in Num.*

8 And the sons of Aaron the Priests shall sound with the trumpets: and this shall be an ordinance for ever in your generations. 9 If you go forth to war out of your land against the enemies that fight against you, you shall sound with trumpets in length, and there shall be remembrance of you before the Lord your God, that you may be delivered out of the hands of your enemies. 10 If at any time you shall have a banquet, & festival days, and Calends, you shall sound with trumpets over the holocausts, & pacific victims, that they may be unto you for a remembrance of your God. I^ the Lord your God. 11 The second year, in the second month, the twentieth day of the month was the cloud lifted up from the tabernacle of covenant: 12 & the children of Israel marched by their troops from the desert of Sinai, and the cloud rested in the wilderness of Pharan. 13 And the first moved their camp according to the commandment of our Lord by the hand of Moyses. 14 The sons of Judas by their troops: whose Prince was Nahasson the son of Aminadab.

15 In the tribe of the sons of Issachar, the Prince was Nathanael the son of Suar. 16 In the tribe of Zabulon, the Prince was Eliab the son of Helon. 17 And the tabernacle was taken down, which the sons of Gerson and Merari carrying, marched. 18 And the sons of Ruben also marched, by their troops and order, whose Prince was Helisur the son of Sedeur. 19 And in the tribe of Simeon, the Prince was Salamiel the son of Surisaddai. 20 Moreover in the tribe of Gad, the Prince was Eliasaph the son of Duel. 21 And the Caathites also marched carrying the Sanctuary. So long was the tabernacle carried, till they came to the place of erecting it. 22 The sons of Ephraim also moved their camp by their troops, in whose host the Prince was Elisama the son of Ammiud. 23 And in the tribe of the sons of Manasses, the Prince was Gamaliel the son of Phadassur. 24 And in the tribe of Benjamin the Prince was Abidan the son of Gedeon. 25 The last of all the camp marched the sons of Dan by their troops, in whose host the Prince was Ahiezer the son of Ammisaddai. 26 And in the tribe of the sons of Aser, the Prince was Phegiel the son of Ochran. 27 And in the tribe of the sons of Nephthali the Prince was Ahira the son of Enan. 28 These are the camps, and the marchings of the children of Israel by their troops when they marched. 29 And Moyses said to Hobab the son of Raguel the Madianite, (a) his [1] allied: We march toward the place, which our Lord will give us: come with us, that we may do thee good: for our Lord hath promised good things to Israel.

(a) Either this Hobab was otherwise called Raguel *Exo. 2.* and also Jethro *Exo. 3.* and was father in law to Moyses, or else he was son of Raguel, and brother in law to Moyses. [1] * *cognato vel affini.*

30 To whom he answered: I will not go with thee, but I will return to my country, wherein I was born.

31 And he said: Do not forsake us: for thou knowest in what places through the desert we may camp, and (b) thou shalt be our guide.

(b) Moyses meaneth, that when by the cloud and pillar of fire (their special guides) the people should come to new places, this Madianite his allied might direct them, where to find best pasture, water and like commodities, near to them.

32 And when thou comest with us, whatsoever shall be best of the riches, which our Lord shall deliver us, we will give thee. 33 They marched therefore from the Mount of our Lord three days' journey, and the ark of the covenant of our Lord went before them, for three days providing a place for the camp. 34 The cloud also of our Lord was over them by day when they marched.

35 And when the ark was lifted up, Moyses said: (c) Arise Lord, and be thine enemies dispersed, and let them fly that hate thee, from thy face.

(c) Besides general prayers for all purposes, some are composed, and applied for special times and occasions.

36 And when it was set down, he said: Return Lord to the multitude of the host of Israel.

CHAPTER XI.

The people murmuring are punished with fire. 7. Manna is again described. 10. Moyses being afflicted with solicitude of troublesome people, 16. God adjoineth seventy Ancients to sustain part of his burden. 18. Promiseth to give all the people flesh. 25. The Ancients do prophesy. 31. The people have their fill of flesh, 33. but forthwith many die of the plague, whereof the place is called, The sepulchres of concupiscence.

In the mean time there arose a murmuring of the people, as it were repining for labour, against our Lord. Which when our Lord had heard, he was angry. And the fire of our Lord being kindled against them, devoured the uttermost part of the camp. 2 And when the people had cried to Moyses, Moyses prayed to our Lord, and the fire was quenched. 3 And he called the name of the place, Kindling: for that the fire of our Lord had been kindled against them. 4 For (a) the common vulgar people that came up with them, burned with desire, sitting and weeping, the children of Israel being joined together with them, and said: Who shall give us flesh

to eat?

(a) These were Aegyptians that parted out of their country with the Israelites, and now murmuring draw others by example to the same sin.

5 We remember the fishes that we did eat in Aegypt gratis: the cucumbers come unto our mind, and the melons, and leeks and onions and garlic. 6 Our soul is dry, our eyes behold nothing else but Manna. 7 And the Manna was as it were the seed of Coriander, of the colour of bdellion. 8 And the people went about, & gathering it, ground it in a mill, or brayed it in a mortar, boiling it in a pot, and making cakes thereof of the taste as it were of oiled bread. 9 And when the dew fell in the night upon the camp, the Manna also fell withal. 10 Moyses therefore heard the people weeping by their families, every one at the doors of his tent. And the fury of our Lord was exceeding wrath: but to Moyses also it seemed an intolerable thing.

11 And he said to our Lord: Why hast thou afflicted thy servant? wherefore do I not find grace before thee? and why hast thou laid the weight of all this people upon me? 12 Have I conceived all this multitude, or begotten them, that thou shouldest say to me: Carry them in thy bosom as the nurse is wont to carry the little infant, and bear them into the land, for the which thou hast sworn to their fathers? 13 Whence shall I have flesh to give to so great a multitude? They whine against me, saying: Give us flesh that we may eat. 14 I alone cannot sustain all this people, because it is heavy for me. 15 But (b) if it seem unto thee otherwise, I beseech thee to kill me, and let me find grace in thine eyes, that I be not molested with so great evils.

(b) Prayers of holy men are with submission of their wills to God's will, either expressed or implied.

16 And our Lord said to Moyses: Gather me seventy men of the ancients of Israel, whom thou knowest to be the ancients of the people and masters: and thou shalt bring them to the door of the tabernacle of covenant, and shalt make them to stand there with thee, 17 that I may descend & speak to thee: and (c) I will take of thy spirit, and will deliver to them, that they may sustain with thee the burden of the people, and thou only be not burdened.

(c) God imparted of the same spirit to these Ancients, whereof he had given to Moyses, that they might have so much help of grace as pleased God, and Moyses have nevertheless. *S. Aug. q. 18. in Num.*

18 To the people also thou shalt say: Be sanctified: tomorrow you shall eat flesh: for I have heard you say: Who shall give us meats of flesh? It was well with us in Aegypt. That the Lord may give you flesh, and you may eat: 19 not one day, nor two, or five, or ten, no nor twenty, 20 but even to a month of days, till it go out of your nostrils, & be turned to loathsomeness, because you have rejected the Lord, who is in the midst of you, and have whined before him, saying: Wherefore came we out of Aegypt? 21 And Moyses said: There are six hundred thousand footmen of this people, and sayest thou: I will give them flesh to eat a whole month? 22 Why, shall a multitude of sheep and oxen be killed, that it may suffice for meat? Or shall all the fishes of the sea be gathered together, for to fill them? 23 To whom our Lord answered: Why, is the hand of the Lord unable? Now presently thou shalt see whether my word shall be accomplished in deed.

24 Moyses therefore came, and told the people the words of our Lord, assembling seventy men of the ancients of Israel, whom he caused to stand about the tabernacle. 25 And our Lord descended in a cloud, and spake to him, taking away of the spirit that was in Moyses, and giving to the seventy men. And when the spirit had rested on them, they prophesied, neither ceased they any more. 26 And there had remained in the camp two men, of the which one was called Eldad, and the other Medad, upon whom the spirit rested. (d) For they also had been enrolled, & were not gone forth to the tabernacle.

(d) God's grace sometimes preventeth the ordinary means. *Theodoret. q. 21. in Num.*

27 And when they prophesied in the camp, there ran a boy, and told Moyses, saying: Eldad and Medad do prophesy in the camp. 28 Forthwith Josue the Nun, the minister of Moyses, and chosen of many, said: My Lord Moyses forbid them. 29 But he said: Why hast thou emulation for me? O that all the people might prophesy, and that our Lord would give them his

spirit! 30 And Moyses returned, and the ancients of Israel into the camp. 31 And a wind coming forth from our Lord, taking quails over the sea brought them, and let them fall into the camp the space of one day's journey, on every side of the camp round about, and they did fly in the air two cubits high over the earth. 32 The people therefore rising up all that day, and the night, and the next day, gathered together a multitude of quails, he that did least, ten cores: and they dried them round about the camp. 33 As yet the flesh was in their teeth, neither had that kind of meat failed: & behold the fury of our Lord being provoked against the people, struck them with an exceeding great plague. 34 And that place was called, (e) The Sepulchres of concupiscence: for there they buried the people that had lusted. And departing from the Sepulchres of concupiscence, they came unto Haseroth, and tarried there.

(e) By this example and figure S. Paul sheweth that all shall not be saved which are baptised, and communicate in the same faith and Sacraments, but those only which also please God in their works. *1. Cor. 10.*

CHAPTER XII.

Mary and Aaron murmur against Moyses. 6. Whom God praiseth above other Prophets. 10. Mary being strucken with leprosy, Aaron confesseth his fault. 13. Moyses prayeth for her, and after seven day's separation from the camp, she is restored.

And Mary and Aaron spake against Moyses, for his wife the (a) Aethiopian, [1]

(a) Madianites were also called Aethiopians. *S. Aug. q. 20. in Num.* [1] *Exod. 2.*

2 and they said: hath our Lord spoken by Moyses only? Hath he not spoken to us also in like manner? Which when our Lord had heard, 3 (b) For Moyses was the mildest man above all men that dwelt upon the earth)

(b) The Holy Ghost forced Moyses to utter his own praise, which of himself he desired not.

4 immediately he spake to him, and to Aaron and Mary: Go forth you three only to the tabernacle of covenant. And when they were come forth, 5 our Lord descended in the pillar of a cloud, and stood in the entry of the tabernacle calling Aaron & Mary. Who going unto him, 6 he said to them: Hear my words: If there shall be among you a Prophet of the Lord, in vision will I appear to him, or in sleep I will speak to him. 7 But my servant Moyses is not such an one, who in all my house is most faithful: 8 for mouth to mouth I speak to him: and plainly, and not by riddles and figures doth he see the Lord. Why therefore did you not fear to detract from my servant Moyses? 9 And being wrath against them, he went away: 10 the cloud also departed that was over the tabernacle: and behold Mary appeared white with leprosy as it were snow. And (c) when Aaron had looked on her, and saw her wholly covered with leprosy,

(c) Aaron was not publicly punished, lest thereby he had been made contemptible to the people, but was otherwise chastised.

11 he said to Moyses: I beseech thee my Lord, lay not upon us this sin which we have foolishly committed, 12 let not this woman be as it were dead, and as an abortive that is cast forth of the mother's womb. Lo now the one half of her flesh is devoured with the leprosy. 13 And Moyses cried to our Lord, saying: God, I beseech thee, heal her. 14 To whom our Lord answered: If her father had spit upon her face, ought she not to have been ashamed seven days at the least? Let her be separated seven days without the camp, and afterwards she shall be called again. 15 Mary therefore was shut forth without the camp seven days: and the people moved not from that place, until Mary was called again.

CHAPTER XIII.

From the desert of Pharan Moyses sendeth twelve men (of every tribe one) to view the Land of Chanaan: 17. changeth Osee his name into Josue, 18. instructeth them which way to go, and what to note in the land: 22. which they perform: 26. and after forty days return, bringing with them fruits, in token of the land's fertility. 29. But in other respects (the rest besides Caleb and Josue) discouraging the people make them to murmur.

And the people marched from Haseroth pitching their tents in the desert of Pharan. 2 And there our Lord spake to Moyses, saying: 3 Send men that may view the Land of Chanaan, which I will give to the children of Israel, one of every tribe, of the Princes. 4 Moyses did that which our Lord had commanded, from the desert of Pharan sending principal men, whose names be these. 5 Of the tribe of Ruben, Sammua the son of Zechur. 6 Of the tribe of Simeon, Saphat the son of Huri. 7 Of the tribe of Juda, Caleb the son of Jephone. 8 Of the tribe of Issachar, Igal the son of Joseph. 9 Of the tribe of Ephraim, Osee the son of Nun. 10 Of the tribe of Benjamin, Phalti the son of Raphu. 11 Of the tribe of Zabulon, Geddiel the son of Sodi. 12 Of the tribe of Joseph, of the sceptre of Manasses, Gaddi, the son of Susi. 13 Of the tribe of Dan, Ammiel the son of Gemalli. 14 Of the tribe of Aser, Sthur the son of Michael. 15 Of the tribe of Nephthali, Nahabi the son of Vapsi. 16 Of the tribe of Gad, Guel the son of Machi. 17 These are the names of the men, whom Moyses sent to view the Land: and he called Osee the son of Nun, (a) Josue.

(a) Changing of his name literally imported the great office of chief Duke unto which he was designed, mystically prefigure our Lord JESUS, for it is the same name in Hebrew, and signifieth SAVIOUR. *Theod. q. 25. in Num.*

18 Moyses therefore sent them to view the Land of Chanaan, and said to them: Go up by the south side. And when you shall come to the mountains, 19 view the Land, what it is: and the people that are the inhabitants thereof, whether they be strong or weak: few in number or many: 20 the land it-self, whether it be good or bad: what manner of cities, walled or without walls: 21 the ground, fat or barren, woody or without trees. Be of good courage, and bring us of the fruits of the Land. And it was the time when now the first ripe grapes are to be eaten. 22 And when they were gone up, they viewed the Land from the desert of Sin, unto Rohob as you enter to Emath. 23 And they went up at the south side, & came to Hebron, where were Achiman and Sisai & Tholmai the sons of Enac, for Hebron was built seven years before Tanis the city of Aegypt. 24 And going forward as far as the Torrent of cluster, they cut off a branch with the grapes thereof, which two men carried upon a lever. They took of the pomegranates also & of the figs of that place: 25 which was called Nehelescol, that is to say, the Torrent of cluster, for that thence the children of Israel had carried a cluster. 26 And the discoverers of the Land returning after forty days, having circuited all the country, 27 came to Moyses & Aaron and to all the assembly of the children of Israel into the desert of Pharan; which is in Cades. And speaking to them and to all the multitude they shewed the fruits of the Land: 28 and reported, saying: We came into the Land to which thou didst send us, which in very deed floweth with milk and honey, as by these fruits may be known: 29 but it hath very strong inhabitants, and cities great and walled. The stock of Enac we saw there.

30 Amalec dwelleth in the south, the Hetheite and the Jebusite and the Amorrhite in the mountains: but the Chananite abideth beside the sea and about the streams of Jordan. 31 Among these things Caleb appeasing the murmuring of the people that rose against Moyses, said: Let us go up and possess the Land because we may obtain it. 32 But the others, that had been with him, said: No, we are not able to go up to this people, because it is stronger than we. 33 And they detracted from the Land, which they had viewed, before the children of Israel, saying: The Land, which we have viewed, (b) devoureth her inhabitants: the people, that we beheld, is of a tall stature.

(b) Pretending falsely that the Land had an unwholesome air, *devouring the inhabitants*, & not possible to be obtained

by reason of the giants, covertly they detracted from God's power, or his good will towards them, who had promised the same. And therefore he gave it to their children, but not to these seducers and murmurers, *chap. 14. v. 23, 29.*

34 There we saw certain monsters of the sons of Enac, of the giant's kind: to whom being compared, we seemed as it were locusts.

CHAPTER XIV.

The mutinous murmuring people being unplacable, 11. God expostulateth their ingratitude, threateneth to destroy them. 13. Yet Moyses pacifieth his wrath, 22. but so that all which were numbered coming from Aegypt, except Caleb and Josue, shall die in the wilderness. 31. And their children shall possess the promised land. 40. Then fighting contrary to Moyses' admonition are beaten, and many slain by their enemies.

Therefore all the Multitude crying out wept that night, 2 and all the children of Israel murmured against Moyses and Aaron, saying: 3 Would God we had died in Aegypt: and (a) in this vast wilderness would God we might die, and that our Lord would not bring us into this Land, lest we fall by the sword, and our wives and children be led captive. Is it not better to return into Aegypt?

(a) These murmurers had their wish, to their own punishment. *Cha. 14. v. 29. 26. v. 64.*

4 And one said to another: (b) Let us appoint a captain, & let us return into Aegypt.

(b) It is so absolutely necessary in every community to have one Superior of all, that very mutineers themselves do ever choose such a one, & call him the Electo.

5 Which Moyses & Aaron hearing fell flat upon the ground before all the multitude of the children of Israel. 6 But Josue the son of Nun, and Caleb the son of Jephone, who themselves also had viewed the land, rent their garments, 7 and spake to all the multitude of the children of Israel: The Land, which we have circuited, is very good. 8 If our Lord be propitious, he shall bring us into it, and deliver us a ground flowing with milk and honey. 9 Be not rebellious against our Lord: neither fear ye the people of this land, for even as bread so we may devour them, all aid is gone from them: our Lord is with us, fear ye not. 10 And when all the multitude cried, and would have stoned them, the glory of our Lord appeared over the roof of covenant in the sight of all the children of Israel. 11 And our Lord said to Moyses: How long will this people detract me? How long will they not believe me in all the signs that I have done before them? 12 I will strike them therefore with pestilence, and will consume them: but thee I will make Prince over a great nation and a stronger than this is. 13 And Moyses said to our Lord: That the Aegyptians, from the midst of whom thou hast brought forth this people, 14 and the inhabitants of this Land, which have heard that thou Lord art among this people, and art seen face to face, and thy cloud protecteth them, and in a pillar of a cloud thou goest before them by day, and in a pillar of fire by night, 15 may hear that thou hast killed so great a multitude as it were one man, and may say: 16 He could not bring in the people into the Land, for which he had sworn, therefore did he kill them in the wilderness. 17 Let therefore the strength of our Lord be magnified as thou hast sworn, saying: 18 The Lord is patient and full of mercy, taking away iniquity and wicked deeds, and leaving no man innocent, which visitest the sins of the fathers upon the children unto the third and fourth generation. 19 Forgive, I beseech thee, the sin of this thy people, according to the greatness of thy mercy, as thou hast been propitious to them since their going out of Aegypt unto this place. 20 And our Lord said: I have forgiven it according to thy word. 21 Live I: and the whole earth shall be replenished with the glory of the Lord. 22 (c) But yet all the men that have seen my majesty, and the signs that I have done in Aegypt, and in the wilderness, and have tempted me now ten times, neither have obeyed my voice,

(c) After the sin is forgiven, yet punishment remaineth to be inflicted.

23 they shall not see the Land for the which I sware to their fathers, neither shall any of them that hath detracted me, behold it. 24 My servant Caleb, who (d) being full of another spirit hath followed me, will I bring in unto this Land which he hath circuited: and his seed shall possess it.

(d) Although grace be first given without desert: yet good works done by grace do merit reward. *S. Aug. de Grat. & lib. arb. c. 6.*

25 Because the Amalecite and the Cananeite dwell in the valleys. Tomorrow remove the camp, and return into the wilderness by the way of the Red sea. 26 And our Lord spake to Moyses and Aaron, saying: 27 How long doth this ungracious multitude murmur against me? I have heard the complaints of the children of Israel. 28 Say therefore to them: live I, sayeth our Lord: According as you have spoken I hearing it, so will I do to you. 29 In this wilderness shall your carcasses lie. All you that are numbered from twenty years & upward, and have murmured against me, 30 you shall not enter into the Land, over the which I have lifted up my hand to make you inhabit it, except Caleb the son of Jephone, and Josue the son of Nun. 31 But your little ones, of whom you said, that they should be a prey to the enemies, will I bring in: that they may see the Land that hath misliked you. 32 Your carcasses shall lie in the wilderness. 33 Your children shall wander in the desert forty years, and (e) shall bear your fornication, until the carcasses of their fathers be consumed in the desert,

(e) Temporal punishment laid upon the children for their father's sins, is for their own spiritual good. *S. Aug. Epist. 75. ad Avitum.*

34 according to the number of the forty days, wherein you viewed the land: a year shall be reputed for a day. And forty years you shall receive your iniquities, and shall know my revenge: 35 for as I have spoken, so will I do to all this wicked multitude, that hath risen together against me: in this wilderness shall it fail, and die, 36 Therefore all the men, whom Moyses had sent to view the Land, and which returning had made all the multitude to murmur against him, detracting from the Land that it was nought, 37 died and were strucken in the sight of our Lord. 38 But Josue the son of Nun, and Caleb the son of Jephone lived of all them, that had gone to view the Land. 39 And Moyses spake all these words to all the children of Israel, and the people mourned exceedingly. 40 And behold very early in the morning rising they went up to the top of the mountain, and said: We are ready to go up to the place, whereof our Lord hath spoken: for we have sinned. 41 To whom Moyses said: Why transgress you the word of our Lord, which shall not succeed prosperously with you? 42 Go not up, for our Lord is not with you: lest you fall before your enemies. 43 The Amalecite and the Chananite are before you, by whose sword you shall fall, for that you would not consent to our Lord, neither will our Lord be with you. 44 But they being blinded went up to the top of the mountain. But the ark of the testament of our Lord & Moyses departed not from the camp. 45 And the Amalecite came down and the Cananeite, that dwelt in the mountain: and striking and hewing them, pursued them as far as Horma.

CHAPTER XV.

Certain precepts concerning Sacrifices 17. and first fruits, are repeated, 22. also touching different punishment of sin committed by ignorance and by set willfulness: 32. and accordingly one is stoned to death for gathering sticks on the Sabbath day. 37. All are commanded to carry a sign in their garments, thereby to remember the commandments of God.

And our Lord spake to Moyses, saying: 2 Speak to the children of Israel, and thou shalt say to them: When you shall be entered into the Land of your habitation, which I will give you, 3 and shall make oblation to the Lord for an holocaust, or victim, paying vows, or voluntarily offering gifts, or in your solemnities burning a sweet

savour unto the Lord, of oxen or of sheep:
4 whosoever immolateth the victim, shall offer a sacrifice of flour, the tenth part of an ephi tempered with oil, which shall have in measure the fourth part of an hin: 5 and wine of the same measure to pour the libaments shall he give for the holocaust or for the victim. For every lamb 6 and ram there shall be a sacrifice of flour of two tenths, which shall be tempered with oil the third part of an hin: 7 and wine for the libament, the third part of the same measure, shall he offer for a sweet savour to the Lord. 8 But when thou makest an holocaust or host of oxen, to fulfill thy vow, or for pacific victims, 9 thou shalt give for every oxe three tenths of flour tempered with oil, which shall have half the measure of a hin: 10 and wine to pour libaments of the same measure for an oblation of most sweet savour to the Lord. 11 So shalt thou do 12 for every oxe and ram and lamb & buck goat. 13 As well they that are born in the country as the strangers 14 after one rite shall offer sacrifices.
15 There shall be all one precept & judgment as well to yourselves as to the strangers of the land. 16 Our Lord spake to Moyses, saying: 17 Speak to the children of Israel, & thou shalt say to them: 18 When you are come into the land, which I will give you, 19 and shall eat of the breads of that country, you shall separate first fruits to the Lord 20 of your meats. As of your barn floors you separate first fruits, 21 so of your pasts shall you give first fruits to the Lord. 22 And if through ignorance you omit any of these things, which the Lord hath spoken to Moyses, 23 and by him hath commanded you, from the day that he began to command and so forward, 24 and the multitude have forgotten to do it: they shall offer a calf out of the herd, an holocaust for a most sweet savour to the Lord, and the sacrifice and libaments thereof, as the ceremonies require, and a buck goat for sin: 25 and the Priest shall pray for all the multitude of the children of Israel: and it shall be forgiven them, because they sinned not wittingly, offering notwithstanding burnt sacrifice to the Lord for themselves and for their sin and error: 26 and it shall be forgiven all the people of the children of Israel, and the strangers, that sojourn among them: because it is the fault of all the people through ignorance. 27 But if one soul shall sin unwitting, he shall offer a she goat of a year old for his sin: 28 and the Priest shall pray for him, because he sinned unwitting before the Lord: and he shall obtain him pardon, and it shall be forgiven him. 29 As well to them that are born in the country as to the strangers one law shall be for all, that sin by ignorance. 30 But the soul, that (a) through pride committeth any thing, whether he be born in the country, or a stranger, (because he hath been rebellious against the Lord) shall perish out of his people:

(a) Though sins wittingly committed, proceeding of pride and contempt of God's commandment, could not be pardoned by the law: yet such may also be remitted through true repentance. *S. Aug. q. 25. in Num.*

31 for he hath contemned the word of the Lord, and made his precept of no effect: therefore shall he be destroyed, and shall bear his iniquity. 32 And it came to pass, when the children of Israel were in the wilderness, and had found a man gathering sticks on the Sabbath day, 33 they presented him to Moyses and Aaron and the whole multitude. 34 Who shut him into prison, not knowing what they should do with him.
35 And our Lord said to Moyses, (b) dying let this man die, let all the multitude stone him without the camp.

(b) Severity is used towards those that knowing God's will do contrary. *Luc. 12. v. 47.*

36 And when they had brought him out, they stoned him, and he died as our Lord had commanded. 37 Our Lord also said to Moyses: 38 Speak to the children of Israel, and thou shalt say to them, that they make themselves (c) fringes in the corners of their garments, putting in them ribands of hyacinth:

(c) The Jews in Christ's time hypocritically enlarged these fringes, for vain shew of holiness. *Mat. 23.*

39 which when they shall see, they may remember all the commandments of the Lord, and not follow their own cogitations and eyes fornicating after diverse things, 40 but rather mindful of the precepts of the Lord may do them, and be holy to their God. 41 I^ the Lord your God, that brought you out of the Land of

Aegypt, that I might be your God.

CHAPTER XVI.

Core and his complices, making schism against Moyses and Aaron, 31. some are swallowed in the earth, with their families and substance; 35. other two hundred and fifty offering incense, 41. and fourteen thousand seven hundred of the common people, murmuring in behalf of the seditious, are consumed with fire from heaven.

And behold Core the son of Isaar, the son of Caath, the son of Levi, and Dathan and Abiron the sons of Eliab, Hon also the son of Pheleth of the children of Ruben, 2 rose against Moyses, & other of the children of Israel, two hundred fifty men, princes of the synagogue, and which in the time of assembly were called by name. 3 And when they had stood up against Moyses and Aaron, they said: Let it suffice you, that (a) all the multitude consisteth of holy ones, and our Lord is among them: Why lift you up yourselves above the people of our Lord?

(a) So Luther *(li. de abrog. Missa)* & other enemies of Ecclesiastical Hierarchy, will have no proper Priesthood in the Church of Christ, because all Christians are called *a holy Priesthood, 1. Pet. 2. & Priests, Apoc. 1.*

4 Which when Moyses had heard, he fell flat on his face: 5 and speaking to Core and all the multitude, he said: In the morning our Lord will make it known who pertain to him, and the holy he will join to himself: and whom he shall choose, they shall approach to him. 6 This do therefore: Take every man their censers, thou Core, and all thy council: 7 and taking fire in them tomorrow, put upon it incense before our Lord: and whom soever he shall choose, the same shall be holy: you do much exalt yourselves ye sons of Levi. 8 And he said again to Core: Hear ye sons of Levi: 9 Is it a small thing unto you, that the God of Israel hath separated you from all the people, and joined you to himself, that you should serve him in the service of the tabernacle, and should stand before the full assembly of the people, & should minister to him? 10 did he therefore make thee and all thy brethren the sons of Levi to approach unto him, that you should challenge unto you the priesthood also, 11 & all thy company should stand against our Lord? For what is Aaron that you murmur against him? 12 Moyses therefore sent to call Dathan and Abiron the sons of Eliab. Who answered: We come not. 13 Why, is it a small matter to thee that thou hast brought us out of a land, that flowed with milk and honey, to kill us in the desert, unless thou rule also like a Lord over us? 14 Indeed^ hast thou brought us into a land, that floweth with rivers of milk and honey, and hast thou given us possessions of fields and vineyards? What, wilt thou pluck out our eyes also? We come not. 15 Moyses therefore being very wrath, said to our Lord: Respect not their sacrifices: thou knowest that I have not taken of them so much as a little ass at any time, neither have afflicted any of them. 16 And he said to Core: Thou, and all thy congregation stand ye apart before our Lord, and Aaron tomorrow apart. 17 Take every one your censers, and put incense upon them, offering to our Lord two hundred fifty censers: Let Aaron also hold his censer. 18 Which when they had done, Moyses and Aaron standing, 19 & had heaped together all the multitude against them to the door of the tabernacle, the glory of our Lord appeared to them all. 20 And our Lord speaking to Moyses and Aaron, said: 21 Separate yourselves from the midst of this congregation, that I may suddenly destroy them. 22 Who fell flat on their face, and said: Most mighty God of the spirits of all flesh, when one sinneth, shall thy wrath rage against all? 23 And our Lord said to Moyses: 24 Command the whole people that they separate themselves from the tabernacles of Core and Dathan and Abiron. 25 And Moyses arose, and went to Dathan and Abiron: and the ancients of Israel following him, 26 he said to the multitude: Depart from the tabernacles of the impious men, and touch not the things that pertain to them, (a) lest you be wrapped in their sins.

(a) Those that touch things pertaining to impiety, or

depart not from the tabernacles of schismatics are enwrapped in their sins: much more to go unto heretical Synagogues is condemned. *See S. Cyprian l. de lapsis Parag. 5.*

27 And when they were departed from their tents round about, Dathan and Abiron coming forth stood in the entry of their pavilions with their wives and children, and all the multitude. 28 And Moyses said: (b) In this you shall know that our Lord hath sent me to do all things that you see, and that I have not forged them of my own mind:

(b) Moyses proved before by miracles *(Exod. 4.)* that he was sent of God, & now he proveth again by miracle, that he and Aaron, and not these schismatics were called & sent by God to govern his people.

29 If they die the accustomed death of men, and if the plague, wherewith others also are wont to be visited, do visit them, our Lord did not send me: 30 but if our Lord do a new thing, that the earth opening her mouth swallow them down, and all things that pertain to them, and they descend quick into hell, you shall know that they have blasphemed our Lord. 31 Immediately therefore as he ceased to speak, the earth brake a-sunder under their feet: 32 and opening her mouth, devoured them with their tabernacles & all their substance. 33 and they went down into hell quick covered with the ground, and perished out of the midst of the multitude. 34 But all Israel, that stood round about, fled at the cry of them that perished, saying: Lest perhaps the earth swallow us also. 35 But a fire also coming forth from our Lord, slew the two hundred fifty men, that offered the incense. 36 And our Lord spake to Moyses, saying: 37 Command (c) Eleazar the son of Aaron the Priest that he take up the censers that lie in the burning fire, and that he sprinkle the fire hither and thither: because they be sanctified

(c) Aaron being already established high-Priest, God again confirmeth in *Eleazar the progeny of Priestly succession, in* Aaron's stock, & not in other Levites. *S. Aug. q. 30. in Num.*

38 in the deaths of the sinners: and let him beat them into plates, and fasten them to the altar, because there hath been offered incense in them to the Lord, and they are sanctified, that the children of Israel may see them for a sign and a monument. 39 Eleazar therefore the Priest took the brazen censers, wherein they had offered, whom the burning fire devoured, and beat them into plates, fastening them to the altar: 40 that the children of Israel afterward might have, wherewith to be admonished, that no stranger approach, and he that is not of the seed of Aaron, to offer incense to our Lord, lest he suffer as Core hath suffered, & all his congregation, according as our Lord spake to Moyses. 41 And all the multitude of the children of Israel murmured the day following against Moyses & Aaron, saying: You have killed the people of our Lord. 42 And when there rose a sedition, and the tumult grew farther, 43 Moyses and Aaron fled to the tabernacle of covenant. Which after they were entered the cloud covered it, and the glory of our Lord appeared. 44 And our Lord said to Moyses: 45 Depart from the midst of this multitude, (d) even now will I destroy them. And as they lay upon the ground,

(d) This multitude did only in words favour schismatics, what judgement then remaineth to those which in external acts participate with heretics?

46 Moyses said to Aaron: Take the censer, and drawing fire from the altar, put incense upon it, going quickly to the people to pray for them: for even now is the wrath come forth from our Lord, & the plague rageth. 47 Which when Aaron had done, and had run to the midst of the multitude, which now the burning fire did waste, he offered the incense: 48 and standing between the dead and the living, he prayed for the people, and the plague ceased. 49 And there were, that were strucken, fourteen thousand and seven hundred men, beside them that had perished in the sedition of Core. 50 And Aaron returned to Moyses unto the door of the tabernacle of covenant after that the destruction was ceased.

ANNOTATIONS.
CHAP. XVI.

2. *Rose against Moyses.]* By this most famous Schism and terrible punishment thereof, [1] all are warned to keep order, unity, and peace within the Church of God; and in nowise to communicate with heretics or schismatics in the act of heresy or schism. A necessary admonition, especially in such times and places as we live in, and see greater breaches made from ordinary and lawful Pastors than this was. For as S. Ignatius well noteth *(Epist. 3. ad Magnatianos)* [2] Core, Dathan and Abiron impugned not directly the law, but resisted Moyses and Aaron: Yet were they and many thousands with them, severely punished for their conspiracy. S. Cyprian *(lib. 1. Epist. 6.)* observeth the same, saying: Core, Dathan and Abiron acknowledged the same God with Aaron and Moyses, living under the same law and religion, and invocated one true God, yet because, passing the appointed ministry of their own place, opposite to Aaron (who by God's favour and ordinance had receive lawful Priesthood) they took upon them to sacrifice, they were forthwith punished by God for their unlawful attempts: [3] neither could their sacrifices irreligiously and unlawfully offered against God's ordinance be ratified, nor profit them at all. Thus teacheth S. Cyprian the glorious Martyr. And the text is clear, that they were neither Idolaters nor Heretics, but the chief of them being Levites, of the family of Caath (who were nearest in kindred and in office to the Priests) and other principal men of diverse tribes, envying the superiority of Moyses and Aaron, and that priesthood was established only in Aaron's progeny, arrogated to themselves the office of Priests and offered incense, further pretending, for upholding their schism, that there should be no Superior at all above the holy people of God, which albeit they did not believe, yet thereby they drew the multitude to favour and follow them. [4] But God deciding this debate, to take away the contradiction, made the earth to open, & swallow up those that first refused to obey Moyses, with their tabernacles and substance; and fire from heaven to consume two hundred & fifty which offered incense; & fourteen thousand seven hundred of the common people, for imputing to their Superiors the destruction of the seditious, were also consumed with fire, raging amongst the whole multitude, till Aaron sent by Moyses, and offering incense appeased God's wrath, and saved the rest. And will any Christians (that know they have immortal souls, and that God is a just Judge) think to escape with less damnation, who for any worldly gain, favour, or fear, yield their bodily and personal presence at service or sermon of heretics, or any way communicate with heretics in practice of heresy? [5]

[1] This history & others were written for our admonition. *1. Cor. 10.*

[2] Core and his complices were not heretics, but only schismatics.

[3] God accepteth not sacrifice done against his ordinance.

[4] God by speedy punishment preventeth heresy, whereto all schism tendeth.

[5] Not only the authors of wickedness, *but all that consent*, much more that cooperate, *are worthy of death. Rom. 1.*

CHAPTER XVII.

Moyses taking of the Princes of twelve tribes twelve rods, and one of Aaron for the tribe of Levi, layeth them all in the tabernacle all night, 8. where Aaron's rod (and none of the rest) buddeth, bloometh, and bringeth forth fruit. 9. And all being shewed to the people, Aaron's is carried back, and kept for a monument in the tabernacle.

And our Lord spake to Moyses, saying: 2 Speak to the children of Israel, and (a) take a rod of every one of their kindreds, of all the Princes of their tribes, twelve rods, and the name of every one thou shalt write upon his rod.

(a) For more satisfaction to the whole people God confirmeth Aaron's authority by a new miracle. *v. 10.*

3 And the name of Aaron shall be in the tribe of Levi, and one rod shall contain all their families: 4 and thou shalt lay them in the tabernacle of covenant before the testimony, where I will speak to thee. 5 Whomsoever of these I shall choose, his rod shall blossom: and I shall stay from me the grudgings of the children of Israel, wherewith they murmur against you. 6 And Moyses spake to the children of Israel: and all the Princes gave him rods by every tribe: and they were twelve rods besides Aaron's rod. 7 Which when

Moyses had laid before our Lord in the tabernacle of testimony: 8 returning the day following he found that Aaron's (b) rod in the house of Levi was budded: and the buds thereof swelling, the blossoms were shot forth, which spreading the leaves; were [1] fashioned into (c) almonds.

(b) The rod signified the B. Virgin mother and the [1] * *deformati, fully formed.* (c) almonds Christ, to wit, the utter pill his humanity, the shell his cross, the kernel his divinity: Who *pacified by the blood of his cross, all things in earth & in heaven. Collos. 1. S. Aug. de temp. ser. 3.*

9 Moyses therefore brought forth all the rods from the sight of our Lord to all the children of Israel, and they saw and every one received their rods. 10 And our Lord said to Moyses: Carry back Aaron's rod into the tabernacle of testimony, that it may be kept there for a sign of the rebellious children of Israel, and let their complaints cease from me, lest they die. 11 And Moyses did as our Lord had commanded. 12 And the children of Israel said to Moyses: Behold we are consumed, we are all perished. 13 Whosoever approacheth to the tabernacle of our Lord, he dieth. Are we all to be destroyed unto utter consumption?

ANNOTATIONS. CHAP. XVII.

◦Example of one miracle proveth the possibility of another.

8. *Aaron's rod.]* ◦This rod without root, neither it-self planted, nor any live branch engrafted therein, all dry without juice or moisture, bringing forth buds, flowers, & fruit, was a figure that our B. Lady should bear a son, and remain a Virgin. And this example evidently demonstrateth that she could so do, it being no more contrary to nature, that a virgin should conceive, and bear child without loss of virginity, than that the dry rod should bud and bear fruit, without ordinary concourse of nature. *S. Aug. ser. 3. de temp. S. Greg. Nissen. de nativit. Dom. S. Bernard. ho. 2. in Evang. Missus est.*

CHAPTER XVIII.

The charge and burden of Priests within the Tabernacle, and of Levites about the same. 8. First fruits, and oblations are due to the Priests; 21. the tithes to the Levites; 26. who of the same pay tithes to the Priests.

And our Lord said to Aaron: Thou, and thy sons, and the house of thy father with thee shall bear the iniquity of the Sanctuary: both thou & thy sons together shall bear the sins of your priesthood. 2 But thy brethren also of the tribe of Levi, and the sceptre of thy father take with thee, and let them be ready at hand, and minister to thee: but thou and thy sons shall minister in the tabernacle of testimony. 3 And the Levites shall watch upon thy precepts, and upon all the works of the tabernacle: so notwithstanding, that they approach not to the vessels of the Sanctuary and to the altar, lest both they die, and you perish withal. 4 But let them be with thee, and watch in the custodies of the tabernacle, and in all the ceremonies thereof. A stranger shall not join with you. 5 Watch in the custody of the Sanctuary, and in the ministry of the altar: lest indignation rise upon the children of Israel. 6 I have given you your brethren the Levites out of the midst of the children of Israel, and have delivered them a gift to the Lord, to serve in the ministries of his tabernacle. 7 And thou and thy sons look to your priesthood: and all things that pertain to the service of the altar, and that are within the veil, shall be executed by the Priests. If any stranger approach, (a) he shall be slain.

(a) Oza was slain for touching the ark *2. Reg. 6.*

8 And our Lord spake to Aaron, behold I have given thee the custody of my first fruits. All things that are sanctified of the children of Israel, have I delivered to

thee and to thy sons for the priestly office, as everlasting ordinances. 9 These things therefore shalt thou take of those, that are sanctified, and are offered to the Lord. All oblation, and sacrifice, and whatsoever is rendered to me for sin and offence, & becometh Holy of holies, shall be thine, and thy sons. 10 In the Sanctuary shalt thou eat it: males only shall eat thereof, because it is to thee a consecrated thing. 11 But the first fruits, which the children of Israel shall vow and offer, I have given thee, and thy sons, and thy daughters for a perpetual right. He that is clean in thy house, shall eat them. 12 All the best of oil, and wine, and corn, whatsoever first fruits they offer to the Lord, I have given them to thee. 13 Of fruits all the first, that the ground bringeth forth, and are brought to the Lord, shall turn to thy uses: he that is clean in thy house, shall eat them. 14 Every thing that the children of Israel render by vow, shall be thine. 15 Whatsoever first breaketh forth from the matrice of all flesh, which they offer to the Lord, whether it be of men, or of beasts, shall be thy right: yet so, that for the first born of man thou take a price, and every beast that is unclean thou cause to be redeemed, 16 whose redemption shall be after one month, for five sicles of silver, by the weight of the Sanctuary. A sicle hath twenty oboles. 17 But the first-born of beef and sheep and goat thou shalt not cause to be redeemed, because they are sanctified to the Lord, only the blood of them thou shalt pour upon the altar, and the fat thou shalt burn for a most sweet odour to the Lord. 18 But the flesh shall turn to thy use, as the consecrated breast, and the right shoulder, shall be thine. 19 All the first fruits of the Sanctuary which the children of Israel offer to the Lord, have I given thee and thy sons, and daughters for a perpetual right. (b) A covenant of salt is it for ever before the Lord, to thee and to thy sons.

(b) This covenant of first-fruits & other rights given to the Priests shall be perpetual, as salt is in every sacrifice, *Levit.* *2.*

20 And our Lord said to Aaron: In their land you shall possess nothing, neither shall you have a portion among them: I am thy portion and inheritance in the midst of the children of Israel. 21 And to the sons of Levi I have given all the tithes of Israel in possession for the ministry wherewith they serve me in the tabernacle of covenant: 22 that the children of Israel approach not any more to the tabernacle, nor commit (c) deadly sin,

(c) Punishable with death.

23 only the sons of Levi serving me in the tabernacle, and bearing the sins of the people. It shall be an everlasting ordinance in your generations. No other thing shall they possess, 24 being content with the oblation of tithes, which I have separated for their uses and necessaries. 25 And our Lord spake to Moyses, saying: 26 Command the Levites, and denounce unto them: When you shall receive of the children of Israel the tithes, which I have given you, offer first fruits of them to the Lord, that is to say, the tenth part of the tenth: 27 that it may be reputed to you for an oblation of first fruits, as well of the barn floors as of the presses, 28 and of all things whereof you receive tithes, the first fruits offer to the Lord, and give them to Aaron the Priest. 29 All things that you shall offer of the tithes, and shall separate for the gifts of the Lord, they shall be the best and chosen things. 30 And thou shalt say to them: If you offer all the goodly and the better things of the tithes, it shall be reputed to you as if you had given first fruits of the barn floor and the press: 31 and you shall eat them in all your places, as well you as your families: because it is the reward for the ministry, wherewith you serve in the tabernacle of testimony. 32 And you shall not sin in this point, reserving the principal and fat things to yourselves, lest you pollute the oblations of the children of Israel, and die.

CHAPTER XIX.

A red cow is offered in burnt victim for sin: 9. whose ashes are mingled in water for expiation of diverse legal uncleanness, 11. as by touching the dead, 14. by entering into the tent of the dead, also the vessel that is therein, and the vessel that lacketh a cover, 22. and whatsoever the unclean toucheth.

And our Lord spake to Moyses and Aaron, saying: 2 This is the religion of [1]the victim, which the Lord hath appointed. Command the children of Israel, that they bring unto thee (a)a red cow of (b)full age, wherein is (c)no blemish, and that hath (d)not carried yoke:

[1]* The same things, saith S. Aug. *(q. 33.)* and Theodo. *(q. 36. in Num.)* which were shadowed & prefigured in the old Testament, are revealed & manifested in the New. And this special sacrifice prefigured diverse particular things in Christ's Passion. (a) His body of *Adam* signifying *red earth*. (b) At the age of 33. years. (c) All ways most pure from sin. (d) Free from all bondage.

3 and you shall deliver her to Eleazar the Priest, who bringing her forth (e)without the camp, shall immolate her in the sight of all:

(e) Crucified without the gate of Hierusalem.

4 and dipping his finger in her (f)blood, shall sprinkle it against the doors of the tabernacle seven times,

(f) All Sacraments have their virtue of Christ's blood.

5 and shall burn her in the sight of all, committing (g)as well her skin and the flesh, as the blood, and the dung to the fire.

(g) From the sole of his feet to the top of his head all wounded, with the whips, crown, nails. &c.

6 (h)Wood also of the cedar, and (i)hyssop, and scarlet (k)twice dyed shall the Priest cast into the flame, that wasteth the cow.

(h) Wood of the cross brought life to the world. (i) Lively heat of so infinite charity dissolveth the coldness of death. (k) Christ's suffering an example that we must also sustain afflictions.

7 And then at length washing his garments, and his body, he shall enter into the camp, and (l)shall be polluted until even.

(l) Those that procured or cooperated to Christ's death were polluted with sin.

8 But he also that burneth her shall wash his garments and his body, and shall be unclean until even. 9 And (m)a man that is clean shall gather the ashes of the cow, and shall pour them out without the camp in (n)a most clean place, that they may be reserved for the multitude of the children of Israel, and for water of aspersion: because the cow was burnt for sin.

(m) Joseph and Nicodemus buried Christ. (n) His sepulchre was glorious.

10 And when he that carried the ashes of the cow hath washed his garments, (o)he shall be unclean (p)until even. The children of Israel, and the strangers that dwell among them, shall have this for a holy thing by a perpetual ordinance.

(o) Those also that buried him, need cleansing by his Passion, not for that work, but for their sins. (p) The old law did not remit sins but the new.

11 He that toucheth the dead corpse of a man, and is unclean therefore seven days, 12 shall be sprinkled of (q)this water the third day, and the seventh, and so shall be cleansed. If he were not sprinkled the third day, (r)the seventh day he cannot be cleansed.

(q) Baptism in the name of the B. Trinity. (r) Without which no other Sacrament availeth.

13 Every one that toucheth the dead corpse of man's soul, and is not sprinkled with this commixtion, shall pollute the tabernacle of the Lord, and shall perish out of Israel: because he was not sprinkled with the water of expiation, he shall be unclean, and his filthiness shall remain upon him. 14 This is the law of the man that dieth in a tabernacle: All that enter into his tent, and all the vessels that are there, shall be polluted seven days. 15 The vessel, that hath no cover, nor binding over it, shall be unclean. 16 If any man in the field touch the corpse of a man that was slain, or that died of himself, or his bone, or grave, he shall be unclean seven days. 17 And they shall take of the ashes of combustion & of sin, & shall pour living water upon them into a vessel: 18 in the which when a man

that is clean hath dipped hyssop, he shall sprinkle therewith all the tent, and all the implements, and the men polluted with such contagion, 19 and in this manner he that is clean shall purge the unclean the third and seventh day, And being expiated the seventh day, he shall wash both himself and his garments, and be unclean until evening. 20 If any man be not expiated after this rite, his soul shall perish out of the midst of the Church: because he hath polluted the Lord's Sanctuary, and is not sprinkled with water of lustration. 21 This precept shall be an ordinance for ever. He also that sprinkleth the waters, shall wash his garments: Every one that toucheth the waters of expiation, shall be unclean until even. 22 Whatsoever he toucheth that is unclean he shall make it unclean: and the soul that toucheth any of these things, shall be unclean until even.

CHAPTER XX.

Mary the sister of Moyses dieth. 2. The people murmur for lack of water. 7. Moyses and Aaron being commanded to draw some out of a rock, do it doubtfully: 12. and for the same are foretold that they shall die in the desert. 14. Not obtaining licence to pass through Edom, 22. they come into Mount Hor, where Eleazar is ordained High-Priest, Aaron dieth, and is mourned by the people thirty days.

And [1] the children of Israel, and all the multitude came into the desert Sin, the first month: and the people abode in Cades. And Mary died there, and was buried in the same place.

[1] The Epistle on Friday in the third week of Lent.

2 And when the people lacked water, they came together against Moyses and Aaron: 3 and being turned into sedition, said: Would God we had perished among our brethren before our Lord. 4 Why have you brought forth the Church of our Lord into the wilderness, that both we and our cattle should die? 5 Why did you make us ascend out of Aegypt, and have brought us into this exceeding naughty place, which cannot be sowed, which bringeth forth neither fig, nor vines, nor pomegranates, moreover also hath no water for to drink? 6 And Moyses and Aaron, the multitude being dismissed, entering into the tabernacle of covenant, fell flat upon the ground, and cried to our Lord, and said: Lord God hear the cry of this people, and open unto them thy treasure the fountain of living water, that being satisfied, their murmuring may cease. And the glory of our Lord appeared over them. 7 And our Lord spake to Moyses, saying: 8 Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to (a) the rock before them, and it shall give waters. And when thou hast brought forth water out of the rock, all the multitude shall drink and their cattle.

(a) The rock signified Christ, the rod his Cross. *S. Aug. q. 35. in Num.*

9 Moyses therefore took the rod, which was in the sight of our Lord, as he commanded him, 10 the multitude being assembled before the rock, and he said to them: Hear ye rebellious & incredulous: Can we out of this rock bring you forth water? 11 And when Moyses had lifted up his hand striking the rock (b) twice with the rod, there came forth great plenty of water, so that the people drunk and their cattle.

(b) By this the cross is more evidently signified, which was made of two pieces of wood. *S. Aug. ibidem.*

12 And our Lord said to Moyses and Aaron: Because (c) you have not believed me, to sanctify me before the children of Israel, you shall not bring in these peoples into the land, which I will give them.

(c) Not doubting of God's power, but supposing it unmeet, that God should still work miracles for so stubborn a people, they did not speak to the rock, as they were commanded, but chiding the incredulous multitude, spake to them ambiguously, & so by occasion of other's sin, also offended, & for the same were punished. *See Deut. 1, v. 37. 3, v. 16. & 4, v. 21. S. Aug. q. 19. Theod. q. 38. in Num.*

13 This is the water of contradiction, where the children of Israel quarrelled against our Lord, and he was sanctified in them. 14 In the mean time Moyses

sent messengers from Cades to the King of Edom, which should say: Thus thy brother Israel biddeth us to say: Thou knowest all the labour, that hath taken us, 15 in what manner our fathers went down into Aegypt, and there we dwelt a great time, and the Aegyptians afflicted us, and our fathers: 16 and in what manner we cried to our Lord, and he heard us, and sent an Angel, that hath brought us out of Aegypt. Lo being presently in the city of Cades, which is in thy uttermost borders, 17 we beseech thee that we may have licence to pass through thy country. We will not go through the fields, nor through the vineyards, we will not drink the waters of thy wells, but we will go the common high way, declining neither to the right hand, nor to the left, till we be past thy borders. 18 To whom Edom answered: Thou shalt not pass by me, otherwise I will come armed against thee. 19 And the children of Israel said: We will go by the beaten way: and if we and the cattle drink thy waters, we will give thee that which is just: there shall be no difficulty in the price, only let us pass speedily. 20 But he answered: Thou shalt not pass: And immediately he came forth to meet them with an infinite multitude, and a strong hand, 21 neither would he condescend to them desiring to grant them passage through his borders. For the which cause Israel turned another way from him. 22 And when they had removed the camp from Cades, they came into the mountain Hor, which is in the borders of the land of Edom: 23 Where our Lord spake to Moyses: 24 Let Aaron, saith he, go to his people: for he shall not enter to the Land, which I have given the children of Israel, for that he was incredulous to my mouth, at the Waters of contradiction. 25 Take Aaron and his son with him, and thou shalt bring them into the mountain Hor. 26 And when thou hast unvested the father of his vesture, thou shalt revest therewith Eleazar his son: Aaron shall be gathered, and die there. 27 Moyses did as our Lord had commanded: and they went up into the mountain Hor before all the multitude. 28 And when he had spoiled Aaron of his vestments, he revested Eleazar his son with them. 29 After that he was dead in the top of the mountain, he went down with Eleazar. 30 And all the multitude seeing that Aaron was dead, mourned upon him thirty days throughout all their families.

CHAPTER XXI.

Israelites at the first encounter with the Chananeites having the worse, after their vow kill the King of Arad, and destroy his cities. 4. The people again murmuring are strucken with fiery serpents, 7. but confessing their fault, Moyses by God's commandment setteth up a brazen serpent for a remedy. 10. They march through diverse places, 17. and sing a Canticle at a well which God gave them. 21. They kill Sehon King of the Amorrheites, and conquer his land. 33. Likewise Og King of Basan.

Which when the Chananite King of Arad, who dwelt toward the south, had heard, to wit, that Israel was come by the way of the spies, he fought against them, and being victor, he took the prey of them. 2 But Israel binding himself by vow to our Lord, said: If thou wilt deliver this people into my hand, I will destroy their cities. 3 And our Lord heard the prayers of Israel, and delivered the Chananite, whom they slew overthrowing their cities: and they called the name of that place Horma, that is to say, Anathema. 4 And they marched also from the mountain Hor, by the way that leadeth to the Red sea, that they might compass the land of Edom. And the people began to be weary of the journey and labour: 5 and speaking against God and Moyses, they said: Why didst thou bring us out of Aegypt, to die in the wilderness? There wanteth bread, waters there are none: our soul now loatheth at this most light meat. 6 Wherefore our Lord sent upon the people fiery serpents, at whose plagues and the deaths of very many, 7 they came to Moyses, and said: We have sinned, because we have spoken against our Lord and thee: Pray that he take from us the serpents. And

Moyses prayed for the people 8 and our Lord spake to him: (d) Make a brazen serpent, and set it for a sign: he that being strucken looketh on it, shall live.

(d) God forbidding images of idols, yet commandeth to make an image for a good purpose.

9 Moyses therefore made (e) A BRAZEN SERPENT, and set it for a sign: whom when they that were strucken looked on, they were healed.

(e) Christ expoundeth this erecting of the brazen serpent, of himself to be crucified. *Ioan. 3.*

10 And the children of Israel marching camped in Oboth. 11 Whence departing they pitched their tents in Jeabarim, in the wilderness, that looketh toward Moab against the east part. 12 And removing from thence, they came to the Torrent Zared. 13 Which they forsaking camped against Arnon, which is in the desert, & standeth out in the borders of the Amorrhite. For Arnon is the border of Moab, dividing the Moabites & the Amorrheites. 14 Whereof it is said in the book of the wars of our Lord: (f) As he did in the Red sea, so will he do in the streams of Arnon.

(f) As the Aegyptians were drowned in the sea, so the Amorrheites were oppressed by the rocks falling upon them, & the waters carried their carcases into the valley of Moab.

15 The rocks of the torrents were bowed, that they might rest in Ar, and lie in the borders of the Moabites. 16 From that place appeared the well, whereof our Lord spake to Moyses: Gather the people together, and I will give them water. 17 Then Israel sang this verse: Arise the well. They sang thereto: 18 The well, which the Princes digged, & the Captains of the multitude prepared in the lawgiver, and in their staves. And they marched from the wilderness to Mathana. 19 From Mathana unto Nahaliel: from Nahaliel unto Bamoth. 20 From Bamoth is a valley in the country of Moab, in the top of Phasga, which looketh toward the desert. 21 And Israel sent messengers to Sehon King of the Amorrheites, saying: 22 I beseech thee that I may have licence to pass through thy land: we will not go aside into the fields and the vineyards, we will not drink waters of the wells, we will go the king's high way, till we be past thy borders. 23 Who would not grant that Israel should pass by his borders; but rather gathering an army, went forth to meet them in the desert, and came unto Jasa, and fought against them. 24 Of whom he was strucken in the edge of the sword, and his land was possessed from Arnon unto Jeboc, and to the children of Ammon: for the borders of the Ammonites were kept with a strong garrison. 25 Israel therefore took all his cities, and dwelt in the cities of the Amorrhite, to wit, in Hesebon, and the villages thereof. 26 The city Hesebon was Sehon's the king of the Amorrhite, who fought against the king of Moab: and took all the land, that had been of his dominion, as far as Arnon. 27 Therefore it is said in the proverb: Come into Hesebon, let the city of Sehon be built and erected: 28 A fire went forth from Hesebon, a flame from the town of Sehon, & devoured Ar of the Moabites, and the inhabitants of the high places of Arnon. 29 Woe to thee Moab, thou art undone people of Chamos. He hath given his sons into flight, and his daughters into captivity to Sehon the King of the Amorrheites. 30 There yoke is perished from Hesebon unto Dibon, they came weary into Nophe, and unto Medaba. 31 Israel therefore dwelt in the Land of the Amorrhite. 32 And Moyses sent some to take a view of Jazer: Whose villages they took, and possessed the inhabitants. 33 And they turned themselves, and went up by the way of Basan, and Og the king of Basan came against them with all his people, to fight in Edrai. 34 And our Lord said to Moyses: Fear him not, for into thy hand I have delivered him, and all his people, and land: and thou shalt do to him as thou didst to Sehon the king of the Amorrheites, the inhabiter of Hesebon. 35 They therefore smote him also with his sons, and all his people unto utter destruction, and they possessed his land.

CHAPTER XXII.

Balac King of Moab fearing the Israelites, sendeth for Balaam a soothsayer to curse them. 8. Who consulting his false god, is forbid by God Almighty to go, and so excuseth himself. 15. Balac sendeth again offering greater reward, 19. he again consulteth, and God biddeth him go. 22. But sendeth an Angel to meet him in the way, who his ass seeing, shunned three times, and so often he beateth her, 28. then she speaketh, expostulating his hard usage: 31. he also seeth the Angel, 35. and is charged to speak nothing but that the Angel shall suggest.

And marching forward they camped in the champion country of Moab, where Jericho is situated beyond Jordan. 2 And Balac the son of Sephor seeing all things that Israel had done to the Amorrhite, 3 and that the Moabites were in great fear of him, and could not sustain his assault, 4 he said to the elders of Madian: So will this people destroy all that dwell in our coasts, as the oxe is wont to eat the grass unto the very roots. And he was at the same time king in Moab. 5 He sent therefore messengers to Balaam the son of Beor a soothsayer, who dwelt upon the river of the land of the children of Ammon, to call him, and to say: Behold a people is come out of Aegypt, that hath covered the face of the earth, sitting against me. 6 Come therefore, and curse this people, because it is mightier than I: if by any means I may strike them and cast them out of my land. For I know that he is blessed whom thou shalt bless, and cursed upon whom thou shalt heap curses. 7 And the ancients of Moab went, and the elders of Madian, having the price of divination in their hands. And when they were come to Balaam, and had told him all the words of Balac: 8 he answered: Tarry here this night, and I will answer whatsoever (a) the Lord shall say to me. And whilst they stayed with Balaam, (b) God came, and said to him:

(a) He consulted his false god, whom he served, and called him the Lord, not knowing our Lord God Almighty. *Theodoret. q. in Num.* (b) God our Lord answered him, not suffering the devil to speak in this case.

9 What would these men that are with thee? 10 He answered: Balac the son of Sephor king of the Moabites hath sent to me, 11 saying: Behold a people that is come out of Aegypt, hath covered the face of the land: come, and curse them, if by any means fighting I may drive them away. 12 And God said to Balaam: Go not with them, neither do thou curse the people: because it is blessed. 13 Who in the morning arising said to the Princes: Go into your country, because the Lord hath forbid me to come with you. 14 The princes returning, said to Balac: Balaam would not come with us. 15 Again he sent many more and more noble, than he had sent before. 16 Who when they were come to Balaam, said: Thus saith Balac the son of Sephor: Slack not to come to me: 17 for I am ready to honour thee, and whatsoever thou wilt I will give thee: Come, and curse this people. 18 Balaam answered: If Balac would give me his house full of silver and gold, I cannot change the word of the Lord my God, to speak either more, or less. 19 I beseech you that you will also tarry here this night, and I may know what the Lord will answer me (c) once more.

(c) Being sufficiently informed before, for worldly lucre he demandeth again, & God for his punishment letteth him go: but suffereth him not to curse, nor speak evil of the Israelites, but contrarywise to prophesy much good which should come unto them.

20 God therefore came to Balaam in the night, and said to him: If these men be come to call thee, arise and go with them: yet so, that thou do that which I shall command thee. 21 Balaam arose in the morning, and saddling his ass went with them. 22 And God was angry. And an Angel of our Lord stood in the way against Balaam, who sat upon the ass, and had two servants with him. 23 The ass seeing the Angel standing in the way, with a drawn sword, turned herself out of the way, and went by the field. Whom when Balaam had beat, and had brought her again to the beaten way, 24 the Angel stood in the straits of two walls, wherewith vineyards were inclosed. 25 Whom the ass seeing, joined herself close to the wall, and bruised the foot of him that rid. But he beat her again: 26 and nevertheless the Angel passing to a

narrow place, where there could be no going aside neither to the right hand nor to the left, stood to meet him. 27 And when the ass had seen the Angel standing, she fell under the feet of the rider. Who being angry, beat her sides with a staff more vehemently. 28 And our Lord opened the mouth of the ass, and she spake: What have I done to thee? Why strikest thou me, lo now the third time? 29 Balaam (d) answered: Because thou hast deserved, and hast abused me: I would I had a sword, that I might kill thee.

(d) Nothing is here to be more marveled *(saith S. Aug.)* than that he was not afraid when he heard his ass speak unto him. But being accustomed to such monstrous things he replied familiarly, nothing therewith astonished.

30 The ass said: Am not I thy beast, on which thou hast been always accustomed to ride until this present day? Tell me what like thing did I ever to thee. But he said: Never. 31 Forthwith our Lord opened the eyes of Balaam, and he (e) saw the Angel standing in the way with a drawn sword, and he (f) adored him flat to the ground.

(e) Yet seeing an Angel, he fell down terrified, & adored him. *q. 48. in Num.* (f) Balaam knowing him to be an Angel that appeared, neither adore him with divine honour as God, nor with civil as a mortal man, but with religious honour, less than divine, & more than civil. *See Exod. 20.*

32 To whom the Angel said: Why beatest thou thy ass the third time? I am come to withstand thee, because thy way is perverse, and contrary to me: 33 and unless the ass had turned out of the way, giving place to me resisting thee, I had slain thee, and she should have lived. 34 Balaam said: I have sinned, not knowing that thou didst stand against me: and now if it displease thee that I go, I will return. 35 The Angel said: (g) Go with these men, and see thou speak no other thing than I shall command thee. He went therefore with the Princes.

(g) God sometimes maketh false Prophets to utter a truth, because prejudicate minds do rather give care to such, than to true Prophets. *Theodo. q. 45. in Num.*

36 Which when Balac heard, he came forth to meet him in a town of the Moabites, that is situated in the uttermost borders of Arnon. 37 And he said to Balaam: I sent messengers to call thee, why didst thou not come immediately unto me? Was it because I cannot reward thy coming? 38 To whom he answered: Lo here I am: Shall I be able to speak any other thing, but that which God shall put in my mouth? 39 They therefore went on together, and came into a city, that was in the uttermost borders of his Kingdom. 40 And when Balac had killed oxen, and sheep, he sent thereof to Balaam, and to the Princes that were with him, presents. 41 And when morning was come, he brought him to the excelses of Baal, and he beheld the uttermost part of the people.

CHAPTER XXIII.

Balaam endeavoureth to curse Israel, but God forceth him to bless them. 11. Again he urgeth him to curse them, but he still prophesieth good things of them. 26. Yet Balac insisteth willing him to curse, or not to bless them.

And Balaam said to Balac: (a) Build me here seven altars, and prepare as many calves, and rams of the same number.

(a) Before the devil would curse God's people he required sacrifice which being offered yet he could not work his malice. For by God's commandment *(saith S. Hierom de mans. 42.)* Israel is blessed, cursing turned into praise, & God's voice is heard sounding from a profane mouth.

2 And when he had done according to the word of Balaam, they together laid a calf and a ram upon an altar. 3 And Balaam said to Balac: Stand a while beside thy holocaust, until I go, if happenly the Lord will meet me, and whatsoever he shall command, I will speak to thee. 4 And when he was gone in haste, God met him. And Balaam speaking to him, said: I have erected seven altars, and have laid thereon a calf and a ram. 5 And our Lord put a word in his mouth, and said: Return to Balac, and thus shalt thou speak.

6 Returning he found Balac standing beside his holocaust, and all the Princes of the Moabites: 7 and taking up his parable, he said: From Aram hath Balac king of the Moabites brought me, from the mountains of the East: Come, quoth he, and curse Jacob: make haste, and detest Israel. 8 How shall I curse, whom God hath not cursed? By what means may I detest, whom the Lord detesteth not? 9 From the highest flints shall I see him, and from the hills shall I view him. The people shall dwell alone, and among the Gentiles shall not be accounted. 10 Who may be able to number the dust of Jacob, and to know the number of the stock of Israel? (b) My soul die the death of the just, and my last ends be made like to them.

(b) Heretics, & other infidels desire sometimes to die in state of Catholics, though they will not live as they do. *S. Gre. l. 33. c. 27. Moral.*

11 And Balac said to Balaam: What is this that thou doest? That thou shouldst curse mine enemies I called thee: and thou contrary wise blessest them. 12 To whom he answered: Can I speak ought else, but that which the Lord commandeth? 13 Balac therefore said: Come with me into another place whence thou mayest see part of Israel, and canst not see the whole, from thence curse them. 14 And when he had brought him into a high place, upon the top of the mountain Phasga, Balaam builded seven altars, and laying thereon calves and rams, 15 he said to Balac: Stand here beside thy holocaust, whiles I go to meet him. 16 Whom when our Lord had met, and had put the word in his mouth, he said: Return to Balac and thus thou shalt speak to him. 17 Returning he found him standing beside his holocaust, and the Princes of the Moabites with him. To whom Balac said: What hath the Lord spoken? 18 But he taking up his parable, said: Stand Balac, and hearken, hear thou son of Sephor: 19 God is not as man, that he may lie, nor as the son of man, that he may be changed. Hath he said then, and will he not do? Hath he spoken, and will he not fulfill? 20 I was brought to bless, the blessing I am not able to stay. 21 There is no idol in Jacob, neither is there [1] simulachre to be seen in Israel. The Lord his God is with him, and the sound of the victory of the king in him.

[1] * *likeness of Idol.*

22 God hath brought him out of Aegypt, whose strength is like to the unicorn. 23 There is no Soothsaying in Jacob, nor divination in Israel. In their times it shall be said to Jacob and Israel what God hath wrought. 24 Behold the people shall rise up as a lioness and as a lion shall raise itself: It shall not lie down till it devour the prey, and drink the blood of the slain. 25 And Balac said to Balaam: (c) neither curse, nor bless him.

(c) When infidels cannot draw others to false worship, or cursing, they are content that men profess no God nor religion at all.

26 And he said: Did I not tell thee, that whatsoever God should command me, that would I do? 27 And Balac said to him: Come, and I will bring thee to another place: if happenly it please God that thence thou mayest curse them. 28 And when he had brought him upon the top of the mountain Phogor, which looketh to the wilderness, 29 Balaam said to him: Build me here seven altars, and prepare as many calves, and rams of the same number. 30 Balac did as Balaam had said: and he laid the calves and the rams on every altar.

CHAPTER XXIV.

Balaam forced by the evidence of truth (though not converted in will to serve God, whom he confesseth to be omnipotent) prophesieth still more good of Israel: 10. wherefore Balac interrupteth him, and he answereth plainly that God Almighty will have it so. 15. And so proceeding he prophesieth of CHRIST. 20. Also of Amalecheites, Cineites, and Italians.

And when Balaam had seen that it pleased our Lord that he should bless Israel, he went not as before he had gone, to seek soothsaying:

but directing his countenance against the desert, 2 and lifting up his eyes, he saw Israel abiding in their tents by their tribes: and the spirit of God coming (a) vehemently upon him,

(a) The spirit of prophecy came more upon him, but not grace justifying: *Many do prophesy, & cast out devils*, and work other miracles, and yet be damned. *Mat. 7. v. 22.*

3 taking up his parable he said: Balaam the son of Beor hath said: The man hath said whose eye is stopped: 4 The hearer of the words of God hath said, he that hath beholden the vision of the Omnipotent, he that falleth, and so his eyes are opened: 5 How beautiful are thy tabernacles, o Jacob, and thy tents, o Israel! 6 As woody valleys, as watered gardens beside the rivers, as tabernacles which the Lord hath pitched, as cedars by the waters' side. 7 Water shall flow out of his bucket, and his seed shall be into many waters. For Agag shall his king be taken away, and his kingdom shall be taken away. 8 God hath brought him out of Aegypt, whose strength is like to the Rhinoceros. They shall devour nations his enemies, and break their bones, and pierce them with arrows. 9 Lying^ he hath slept as a lion, and as a lioness, whom none shall be bold to raise up. He that blesseth thee, himself also shall be blessed: he that curseth thee, shall be reputed accurst. 10 And Balac being angry against Balaam, clapping his hands together said: To curse mine enemies I called thee, whom thou contrary wise hast blessed the third time: 11 return to thy place. I was determined verily to honour thee magnifically, but the Lord hath deprived thee of the honour appointed.
12 Balaam made answer to Balac: did I not say to thy messengers, whom thou didst send to me: 13 If Balac would give me his house full of silver and gold, I cannot pass the word of the Lord my God, to utter of my own mind either any good, or evil: but whatsoever the Lord shall say, that will I speak? 14 But yet going to my people, I will give thee counsel, what thy people shall do to this people in the last time. 15 Therefore taking up his parable, again he said: Balaam the son of Beor hath said: The man whose eye is stopped, hath said: 16 the hearer of the words of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Omnipotent, who falling hath his eyes opened: 17 I shall see him, but not now: I shall behold him but not near. (b) A STAR SHALL RISE out of Jacob, and a rod shall arise from Israel: and shall strike the Dukes of Moab, and shall waste all the children of Seth.

(b) In some sort this prophecy was fulfilled in King David *2. Reg. 5. 8. & seq.* but perfectly in Christ the bright & morning star. *Apoc. 22.* To whom not any one, or many, but in general all nations are given for inheritance, & the end of the world in possession. *Psal. 2. Act. 1. v. 8.*

18 And Idumea shall be his possession: the inheritance of Seir shall come to their enemies: but Israel shall do manfully. 19 Of Jacob shall he be that shall rule, and shall destroy the remains of the city.
20 And when he had seen Amalec, taking up his parable, he said: Amalec the beginning of Gentiles, whose latter ends shall be destroyed. 21 He saw also the Cineite: and taking up his parable, he said: Thy habitation indeed is strong: but if thou build thy nest in a rock, 22 and thou be chosen of the stock of Cin, how long shalt thou be able to continue? For Assur shall take thee. 23 And taking up his parable again he spake: Alas, who shall live, when God shall do these things? 24 They shall come in galleys from Italy, they shall overcome the Assyrians, and shall waste the Hebrews, and at the last themselves also shall perish.
25 And Balaam rose, and returned into (c) his place: Balac also returned the way that he came.

(c) Not to his country, but to his place of abode among the Madianites for there he was slain shortly after. chap. 31. v. 8.

CHAPTER XXV.

By carnal fornication many are drawn to spiritual. For which twenty four thousand are slain. 10. Phinees his zeal in stabbing to death two fornicators is commended

by God, and rewarded.

And Israel at that time abode in Setim, and the people (a) fornicated with the daughters of Moab,

(a) Balaam gave this devilish counsel to allure men by bellycheer & lechery unto idolatry. *chap. 31. v. 16.* And even so Heretics draw many in these days to heresy. *See Apoc. 2. v. 14.*

2 who called them to their sacrifices. And they did eat and adore their gods. 3 And Israel was professed to Beelphegor, and our Lord being angry, 4 said to Moyses: Take all the Princes of the people, and hang (b) them up against the sun on gibbets: that my fury may be averted from Israel.

(b) By assistance of the Princes hang the idolaters. *v. 5.*

5 And Moyses said to the Judges of Israel: Kill every man his neighbours, that are professed to Beelphegor. 6 And behold one of the children of Israel entered in before the face of his brethren to a whore a Madianite in the sight of Moyses, and of all the multitude of the children of Israel, who wept before the doors of the tabernacle. 7 Which thing when Phinees had seen the son of Eleazar the son of Aaron the Priest, he arose out of the midst of the multitude, and catching a dagger 8 went in after the man of Israel into the brothel house, and thrust them through both together, to wit, the man and the woman in the genitals. And the plague ceased from the children of Israel, 9 and there were slain four and twenty thousand men. 10 And our Lord said to Moyses: 11 Phinees the son of Eleazar the son of Aaron the Priest (c) hath averted my wrath from the children of Israel: because he was moved with my zeal against them, that myself might not destroy the children of Israel in mine own zeal.

(c) Either Phinees was one of the Judges, and so an example for such Magistrates to do justice, or he had a particular inspiration, which is no warrant for private men to do the like. For by Catholic doctrine, killing of men is neither allowed, nor excused, but when it is done by public authority, or by mere casualty, against the killers will. *Catechis. Rom. p. 3. c. 6. q. 5. D. Tho. 2. 2. q. 60. a. 6.*

12 Therefore speak to him: Behold I give him the peace of my covenant, 13 and there shall be as well to him as to his seed the covenant of priesthood for ever, because he hath been zealous for his God, and hath expiated the wicked fact of the children of Israel. 14 And the name of the man of Israel, that was slain with the woman of Madian, was Zambri the son of Salu, a Prince of the kindred and tribe of Simeon. 15 Moreover the Madianess that was slain with him, was called Cozbi the daughter of Sur a most noble Prince of the Madianites. 16 And our Lord spake to Moyses, saying: 17 Let the Madianites find you their enemies, and strike you them: 18 Because they also have done like enemies against you, and have guilefully deceived you by the idol Phogor and Cozbi the daughter of the Duke of Madian their sister, who was strucken in the day of the plague for the sacrilege of Phogor.

CHAPTER XXVI.

All the men of twelve tribes being again numbered, from the age of twenty years and upward, are found to be six hundred one thousand seven hundred and thirty. 57. Of the tribe of Levi also, numbered of the male sex from the age of one month and upward, are found twenty three thousand: 64. all being dead in the desert, which were numbered before, except Caleb and Josue.

After (a) the blood of the offenders was shed, our Lord said to Moyses and Eleazar the son of Aaron, the Priest:

(a) God's wrath being pacified by extirpation of the old bad people, the new progeny is numbered which shall possess the promised land. *S. Hierom de Mans. 42. to. 3.*

2 Number the whole sum of the children of Israel from twenty years and upward, by their houses and kindreds, all that can go forth to wars. 3 Moyses therefore & Eleazar the Priest spake, in the champion country of Moab upon Jordan against Jericho, to them

that were 4 from twenty years and upward, as our Lord had commanded, of whom this is the number:
5 Ruben the first born of Israel, his son, Henoch, of whom is the family of the Henochites: and Phallu, of whom is the family of the Phalluites: 6 and Hesron, of whom is the family of the Hesronites: and Charmi, of whom is the family of the Charmites. 7 These are the families of the stock of Ruben: whose number was found forty three thousand, and seven hundred thirty.
8 The son of Phallu, Eliab: 9 his sons, Namuel and Dathan and Abiron. These are Dathan and Abiron the Princes of the people, that rose against Moyses and Aaron in the sedition of Core, when they rebelled against our Lord: 10 and the earth opening her mouth devoured Core, very many dying, when the fire burnt two hundred fifty men. And there was a great miracle done, 11 that Core perishing, (b) his sons perished not.

(b) They were retained in the air, till the earth broken under them was closed again.

12 The sons of Simeon by their kindreds: Namuel, of him is the family of the Namuelites: Iamin, of him is the family of the Iaminites: Iachin, of him is the family of Iachinites: 13 Zare, of him is the family of the Zareites: Saul, of him is the family of the Saulites.
14 These are the families of the stock of Simeon, of which the whole number was two and twenty thousand two hundred. 15 The sons of Gad by their kindreds: Sephon, of him is the family of the Sephonites: Aggi, of him is the family of the Aggites: Suni, of him is the family of the Sunites: 16 Ozni, of him is the family of the Oznites: Her, of him is the family of the Herites: 17 Arod, of him is the family of the Arodites: Ariel, of him is the family of the Arielites. 18 These are the families of Gad, of which the whole number was forty thousand five hundred.
19 The sons of Judas, Her, and Onan, who died both in the land of Chanaan. 20 And the sons of Judas by their kindreds were: Sela, of whom is the family of the Selaites: Phares, of whom is the family of the Pharesites: Zare, of whom is the family of the Zareites.
21 Moreover the sons of Phares; Hesron, of whom is the family of the Hesronites: and Hamul, of whom is the family of the Hamulites. 22 these are the families of Judas, of which the whole number was seventy six thousand five hundred. 23 The sons of Issachar, by their kindreds: Thola, of whom is the family of the Tholaites: Phua, of whom is the family of the Phuaites:
24 Jasub, of whom is the family of the Jasubites: Semran, of whom is the family of the Semranites.
25 these are the kindreds of Issachar, whose number was sixty four thousand three hundred. 26 The sons of Zabulon by their kindreds: Sared, of whom is the family of the Saredites: Elon of whom is the family of the Elonites: Ialel of whom is the family of Ialelites.
27 These are the kindreds of Zabulon, whose number was sixty thousand five hundred: 28 The sons of Joseph by their kindreds, Manasses & Ephraim. 29 Of Manasses was born Machir, of whom is the family of the Machirites. Machir begat Galaad, of whom is the family of the Galaadites. 30 Galaad had sons: Jezer, of whom is the family of the Jezerites: & Helec, of whom is the family of the Helecites: 31 and Asriel, of whom is the family of the Asrielites: and Sechem, of whom is the family of the Sechemites: 32 & Semida, of whom is the family of the Semidaites: and Hepher, of whom is the family of the Hepherites. 33 And Hepher was the father of Salphaad, who had no sons, but only daughters, whose names are these: Maala, and Noa, and Hegla, and Melcha, and Tersa. 34 These are the families of Manasses, & the number of them is fifty two thousand seven hundred. 35 And the sons of Ephraim by their kindreds were these: Suthala, of whom is the family of the Suthalaites: Becher, of whom is the family of the Becherites: Thehen, of whom is the family of the Thehenites. 36 Moreover the son of Suthala was Heran, of whom is the family of the Heranites. 37 these are the kindreds of the sons of Ephraim: whose number was thirty two thousand five hundred. 38 These are the sons of Joseph by their families. The sons of Benjamin in their kindreds: Bela, of whom is the family of the Belaites: Asbel, of whom is the family of the Asbelites: Ahiram, of whom is the family of the Ahiramites: 39 Supham, of whom is the family of the Suphamites: Hupham, of whom is the family of the Huphamites. 40 The sons of Bela: Hered,

and Noeman. Of Hered, the family of the Heredites: of Noeman, the family of the Noemanites. 41 These are the sons of Benjamin by their kindreds, whose number was forty five thousand six hundred. 42 The sons of Dan by their kindreds: Suham, of whom is the family of the Suhamites: these are the kindreds of Dan by their families. 43 All were Suhamites, whose number was sixty four thousand four hundred. 44 The sons of Aser by their kindreds: Jemna, of whom is the family of the Jemnaites: Jessui, of whom is the family of the Jessuites: Brie, of whom is the family of the Brieites. 45 The sons of Brie: Heber, of whom is the family of the Heberites: and Melchiel, of whom is the family of the Melchielites. 46 And the name of the daughter of Aser, was Sara. 47 These are the kindreds of the Sons of Aser, and their number fifty three thousand four hundred. 48 The sons of Nephthali by their kindreds: Jesiel, of whom is the family of the Jesielites: Guni, of whom is the family of the Gunites: 49 Ieser, of whom is the family of the Ieserites: Sellem, of whom is the family of the Sellemites. 50 these are kindreds of the sons of Nephthali by their families: whose number was forty five thousand four hundred. 51 This is the sum of the children of Israel, that were reckoned, six hundred thousand, and a thousand seven hundred thirty. 52 And our Lord spake to Moyses saying: 53 To these shall the land be divided according to the number of names for their possessions. 54 To the greater number thou shalt give a greater portion, and to the fewer a less: to every one, as they have now been reckoned, shall possession be delivered: 55 yet so that lot do divide the Land to the tribes and the families. 56 Whatsoever shall chance by lot, that let either the more take, or the fewer. 57 This also is the number of the sons of Levi by their families: Gerson, of whom the family of the Gersonites: Caath, of whom the family of the Caathites: Merari, of whom the family of the Merarites. 58 These are the families of Levi: The family of Lobni, the family of Hebroni, the family of Moholi, the family of Musi, the family of Core. Howbeit Caath begat Amram: 59 who had to wife Iochabed (c) the daughter of Levi, who was born to him in Aegypt, She bare to Amram her husband sons, Aaron and Moyses, and Mary their sister.

(c) Amram married his aunt: which sheweth that the second degree in consanguinity is not forbid by the law of nature; though it was after prohibited by a positive law. *Levit. 18.*

60 Of Aaron were born Nadab and Abiu, and Eleazar and Ithamar: 61 of the which Nadab and Abiu died, when they had offered the strange fire before our Lord. 62 And all that were numbered were twenty three thousand of the male kind from one month and upward: who were not reckoned among the children of Israel, neither was their possession given with the rest. 63 This is the number of the children of Israel, that were enrolled by Moyses and Eleazar the Priest, in the champion country of Moab upon Jordan against Jericho. 64 Among whom there was none of them that were numbered before by Moyses and Aaron in the desert of Sinai. 65 For our Lord had foretold that all should die in the wilderness. And none remained of them, but Caleb the son of Jephone, and Josue the son of Nun.

CHAPTER XXVII.

Salphaad's daughters succeed to their father's inheritance. 8. And the law is established that for lack of sons daughters shall inherit, and for lack also of daughters the next of kin. 12. God commandeth Moyses to ascend into Mount Abarim, and thence view the promised Land, but fortelleth him that he shall die, and not go into it. 15. He then prayeth God to provide another to lead the people, 18. and Josue is designed in presence of Eleazar and the people.

And there came the daughters of Salphaad, the son of Hepher, the son of Galaad, the son of Machir, the son of Manasses, who was the son of Joseph: whose names are, Maala, and Noa, and Hegla, and Melcha, and Thersa. 2 And they stood

before Moyses and Eleazar the Priest, and all the Princes of the people at the door of the tabernacle of covenant, and said: 3 Our father died in the desert, neither was he in the sedition, that was raised against our Lord under Core, but he died in (a) his own sin: he had no men children. Why is his name taken away out of his family, because he hath not a son? Give us possession among the kin of our father.

(a) For the general murmuring, whereof all the people, were guilty. *chap. 14. v. 29.*

4 And Moyses referred their cause to the judgment of our Lord. 5 Who said to him: 6 The daughters of Salphaad require a just thing: give them possession among their father's kin, and let them succeed him in the inheritance. 7 And to the children of Israel thou shalt speak these things: 8 When a man dieth without a son, his inheritance shall pass to his daughter. 9 If he have no daughter, he shall have his brethren his successors. 10 And if he have no brethren neither, you shall give the inheritance to his father's brethren. 11 But if he have no such uncles by the father neither, the inheritance shall be given to them that are the next of kin: and this shall be to the children of Israel a holy ordinance by a perpetual law, as the Lord hath commanded Moyses. 12 Our Lord also said to Moyses: Go up into this mountain Abarim, and view from thence the Land which I will give to the children of Israel: 13 and when thou shall have seen it, thou also shall go to thy people, as thy brother Aaron is gone: 14 because you did offend me in the desert Sin in the contradiction of the multitude, neither would you sanctify me before them upon the waters. These are the waters of contradiction in Cades of the desert Sin. 15 To whom Moyses answered: 16 Our Lord, the God of the spirits of all flesh, provide a man that may be over this multitude: 17 and may go out and enter in before them, and bring them out, or bring them in: lest the people of our Lord be as sheep without a (b) pastor.

(b) Temporal Princes are also Pastors, or shepherds of the people: but this made not Josue supreme in spiritual causes. For it is clear in the next lines that he had but *part of Moyses his glory*, or office: and that was to be temporal Prince, Eleazar being chief in causes spiritual, *before whom and the multitude* he was ordained Duke, but *Eleazar consulted God for him, and directed* his principal actions, called here *his going out, & going in*.

18 And our Lord said to him: Take Josue the son of Nun, a man in whom is the Spirit, and put thy hand upon him. 19 Who shall stand before Eleazar the Priest and all the multitude: 20 and thou shalt give him precepts in the sight of all, and part of thy glory, that all the synagogue of the children of Israel may hear him. 21 For him, if any thing be to be done, Eleazar the Priest shall consult the Lord. At his word shall he go out and shall go in, and all the children of Israel with him, and the rest of the multitude. 22 Moyses did as our Lord had commanded. And when he had taken Josue, he set him before Eleazar the Priest, and all the assembly of the people. 23 And imposing his hands on his head, he repeated all things that our Lord had commanded.

CHAPTER XXVIII.

Special sacrifices are appointed for every day in the morning and evening. Likewise for every Sabbath day, 21. for the first day of every month, for Pasch, 26. and for Pentecost.

Our Lord also said to Moyses: 2 Command the children of Israel, and thou shalt say to them: My oblation and breads, and burnt sacrifice of most sweet odour offer ye (a) in their times.

(a) Variety of Sacrifices for diverse times.

3 These are the sacrifices which you must offer: Two lambs of a year old without blemish daily for [1] the everlasting holocaust:

[1] 1.
(b) Every day twice.

4 one you shall offer in the morning, and the other at even: 5 the tenth part of an ephi of flour, which shall be tempered with the purest oil, and shall have the

fourth part of an hin. 6 It is the continual holocaust which you offered in Mount Sinai for a most sweet odour of the burnt sacrifice of the Lord. 7 and for a libament you shall offer of wine the fourth part of an hin for every lamb in the Sanctuary of the Lord. 8 And the other lamb in like manner you shall offer at even according to all the rite of the morning sacrifice, and of the libaments thereof, an oblation of most sweet odour to the Lord. 9 And on the day of [1]the Sabbath, you shall offer two lambs of a year old without blemish, and two tenths of flour tempered with oil in sacrifice, & the libaments,

[1]2.
(c) On the Sabbath day.

10 which are ritely poured every Sabbath for an everlasting holocaust. 11 And in [1]the Calends you shall offer an holocaust to the Lord, two calves of the herd, one ram, seven lambs of a year old without blemish,

[1]3.
(d) The Neomenia, or new moon.

12 and three tenths of flour tempered with oil in sacrifice for every calf: and two tenths of flour tempered with oil to every ram: 13 and the tenth part of a tenth of flour tempered with oil in sacrifice to every lamb. It is an holocaust of most sweet odour and burnt sacrifice to the Lord. 14 And the libaments of wine, that are to be poured for every victim, shall be these: The half part of an hin for every calf, the third to a ram, the fourth to a lamb. This shall be the holocaust through all months that succeed one another as the year turneth about. 15 A buck goat also shall be offered to the Lord for sins an everlasting holocaust with his libaments. 16 And in the first month, [1]the fourteenth day of the month shall be the Phase of the Lord,

[1]4.
(e) Pasch, or Phase.

17 and the fifteenth day the solemnity: seven days shall they eat azymes. 18 Of the which the first day shall be venerable & holy: no servile work shall you do therein. 19 And you shall offer burnt sacrifice an holocaust to the Lord, two calves of the herd, one ram, seven lambs of a year old without blemish: 20 and the sacrifice of every one of flour which shall be tempered with oil, three tenths to every calf, & two tenths to every ram, 21 and the tenth part of a tenth to every lamb, that is to say, to the seven lambs. 22 And one buck goat for sin, that expiation may be made for you, 23 beside the morning holocaust which you shall always offer. 24 So shall you do every day of the seven days for a food of the fire, & for a most sweet odour to the Lord, which shall rise of the holocaust, and of the libaments of every one. 25 The seventh day also shall be most solemn and holy unto you; no servile work shall you do therein. 26 The day also of [1]first fruits when you shall offer new fruits to the Lord, after that the weeks be accomplished, shall be venerable and holy: no servile work shall you do therein.

[1]5.
(f) Pentecost.

27 And you shall offer an holocaust for a most sweet odour to the Lord, two calves of the herd, one ram, and seven Lambs of a year old without blemish: 28 and in the sacrifices of them three tenths of flour tempered with oil to every calf, to every ram two, 29 every lamb the tenth part of a tenth, which together are seven lambs. A goat also 30 which is slain for expiation: beside the everlasting holocaust & the libaments thereof. 31 All shall you offer without blemish with their libaments.

CHAPTER XXIX.

In the seventh month are celebrated with particular sacrifices the feasts of Trumpets, 7. of expiation, 12. of Tabernacles, 35. and of Assembly and Collection.

The [1]first day also of the seventh month shall be venerable and holy unto you, no servile work shall you do therein, because it is the day of sounding and of trumpets.

[1]6.

(a) Feast of Trumpets.

2 And you shall offer an holocaust for a most sweet
odour to the Lord, one calf of the herd, one ram, and
seven lambs of a year old without blemish: 3 and in
their sacrifices of flour tempered with oil three tenths
to every calf, two tenths to a ram, 4 one tenth to a
lamb, which together are seven lambs: 5 and a buck
goat for sin, which is offered for the expiation of the
people, 6 besides the holocaust of the Calends with
the sacrifices thereof, and the everlasting holocaust
with the accustomed libaments. With the same
ceremonies shall you offer burnt sacrifice for a most
sweet odour to the Lord. 7 The [1]tenth day also of
this seventh month shall be holy and venerable unto
you, & you shall (c)afflict your souls: no servile work
shall you do therein.

[1]7.

(b) Feast of Expiation. (c) For remission of sins the penitents did cooperate by penal works of fasting & abstinence, *from even until even. Levit. 23. v. 32. S. Aug. q. 57. in Num. Theod. q. 32. in Levit.*

8 And you shall offer an holocaust to the Lord for a
most sweet odour, one calf of the herd, one ram, seven
Lambs of a year old without blemish: 9 and in their
sacrifices of flour tempered with oil three tenths to
every calf, two tenths to the ram, 10 the tenth part of a
tenth to every lamb, which are in all seven lambs:
11 and a buck goat for sin, besides these things that
are wont to be offered for offence unto expiation, and
for the everlasting holocaust with their sacrifice and
libaments. 12 But the [1]fifteenth day of the seventh
month, which shall be unto you holy and venerable, no
servile work shall you do therein, but you shall
celebrate the solemnity to the Lord seven days.

[1]8.

(d) Feast of Tabernacles.

13 and you shall offer an holocaust for a most sweet
odour to the Lord, calves of the herd thirteen, rams
two, lambs of a year old without blemish fourteen:
14 & in their libaments of flour tempered with oil
three tenths to every calf, which are together thirteen
calves: & two tenths to every ram, that is, together to
two rams, 15 And the tenth part of a tenth to every
lamb, which are together fourteen lambs: 16 and a
buck goat for sin, beside the everlasting holocaust, &
the sacrifice & the libament thereof. 17 The next day
you shall offer calves of the herd twelve, two rams,
lambs a year old without blemish fourteen: 18 and the
sacrifices and libaments of every one to the calves and
the rams and the lambs you shall ritely celebrate:
19 and a buck goat for sin, beside the everlasting
holocaust, and the sacrifice and libament thereof.
20 The third day you shall offer eleven calves, two
rams, lambs of a year old without blemish fourteen:
21 and the sacrifices and the libaments of every one
to the calves & the rams and the lambs you shall ritely
celebrate: 22 and a buck-goat for sin, beside the
everlasting holocaust, and the sacrifice, and libament
thereof. 23 The fourth day you shall offer ten calves,
two rams, lambs a year old without blemish fourteen:
24 and the sacrifices and the libaments of every one
to the calves and the rams and the lambs you shall
ritely celebrate: 25 and a buck-goat for sin, beside the
everlasting holocaust, and the sacrifice thereof and
libament. 26 The fifth day you shall offer nine calves,
two rams, lambs of a year old without blemish
fourteen: 27 and the sacrifices and the libaments of
every one to the calves and the rams and the lambs
you shall ritely celebrate: 28 and a buck-goat for sin,
beside the everlasting holocaust, and the sacrifices
thereof and libament. 29 The sixth day you shall offer
eight calves, two rams, lambs of a year old without
blemish fourteen: 30 & the sacrifices and the libaments
of every one to the calves and the rams & the lambs
you shall ritely celebrate: 31 and a buck-goat for sin,
beside the everlasting holocaust, and the sacrifice
thereof and libament. 32 The seventh day you shall
offer seven calves, and two rams, lambs of a year old
without blemish fourteen: 33 and the sacrifices and
the libaments of every one to the calves and the rams
and the lambs you shall ritely celebrate: 34 and a
buck-goat for sin, beside the everlasting holocaust and
the sacrifice thereof and libament. 35 The (e)eighth
day, which is most solemn, no servile work you do
therein,

(e) Feast of Assembly and Collection.

36 offering an holocaust for a most sweet odour to the Lord: one calf, one ram, lambs of a year old with out blemish seven. 37 And the sacrifices and the libaments of every one to the calves and the rams and the lambs you shall ritely celebrate: 38 and a buck-goat for sin, besides the everlasting holocaust, & the sacrifice thereof and libament. 39 These things shall you offer to the Lord in your solemnities: besides your vows and voluntary oblations in holocaust, in sacrifice, in libament, and in pacific hosts.

CHAPTER XXX.

Voluntary vows or oaths of men; 14. of maids in their father's houses, 7. or newly married; 10. of widows, or wives divorced, 11. and of wives in their husband's houses: and how they bind, or are made frustrate.

And Moyses told the children of Israel all things that our Lord had commanded him: 2 and he spake to the Princes of the tribes of the children of Israel: This is the word that our Lord hath commanded: 3 If any man (a) make a vow to our Lord, or bind himself by an oath: he shall not make his word frustrate, but all that he promised he shall fulfill.

(a) He that voweth abstinence from a thing lawful, maketh it unlawful to himself by his vow. *S. Aug. q. 56. in Num.*

4 If a woman vow any thing, and bind herself with an oath, she that is in her father's house, & as yet in maiden's age: if her father know the vow that she promised, and the oath wherewith she bound her soul, and hold his peace, she shall be bound to the vow: 5 Whatsoever she promised and sware, she shall fulfill in deed. 6 But if immediately as he heareth it, her father do gainsay it, both her vows & her oaths shall be frustrate, neither shall she be bound to the promise, for that her father hath gainsaid it. 7 If she have a husband, and vow any thing, and the word once going out of her mouth bind her soul by an oath, 8 the day that her husband heareth it, and doth not gainsay it, she shall be bound to the vow, and shall render whatsoever she promised. 9 But if as soon as he heareth he gainsay it, and make her promises frustrate, and the words wherewith she had bound her soul, our Lord will be (b) propitious to her.

(b) In this case God will not impute it to her for a sin. *S. Aug. q. 58.*

10 The widow, and she that is divorced, whatsoever they vow they shall render. 11 The wife in the house of her husband, when she hath bound herself by vow and by oath, 12 if her husband hear, and hold his peace, neither do gainsay the promise, she shall render whatsoever she had promised. 13 But if forthwith he gainsay it, she shall not be holden bound to the promise: because her husband gainsaid it, and our Lord will be propitious to her. 14 If she vow and bind herself by oath, to (c) afflict her soul by fasting, or abstinence from other things, it shall be in the arbitrement of her husband, whether she shall do it, or not do it.

(c) By afflicting of the soul is here understood, restraining sensual delectation. *S. Aug. q. 57. in Num.*

15 And if the husband hearing it hold his peace, and defer sentence till another day: whatsoever she had vowed and promised, she shall render: because immediately as he heard it, he held his peace, 16 but if he gainsay it after that he knew it, (d) himself shall bear her iniquity.

(d) The husband revoking his consent, once given by word or by silence to his wife's vow, sinned, but the wife was bound to obey him, & so was excused.

17 These are the laws, which our Lord appointed to Moyses between the husband and the wife, between the father and the daughter, that is as yet in maiden's age, or that abideth in her father's house.

ANNOTATIONS.
CHAP. XXX.

6. *Shall be frustrate.]* [1] Vows, which fathers and husbands could frustrate in their daughters and wives, must needs be meant of things not commanded by God. For it was not in their power to dispense in God's precepts. As for example, touching the feast of Expiation, it was not *in the arbitrement* of fathers and husbands (as here it was *v. 14.)* whether their daughters and wives should fast or no: but was absolutely said *(Levit. 23. v. 29.)*[2] *Every soul that is not afflicted* (that is, which fasteth not) *this day, shall perish out of his people*. And so in other precepts were necessary obligations. Besides which it is grateful also to God, that his servants bind themselves to other good works, whereto they are not otherwise bound.

[1] Vows of things not commanded.

[2] *S. Aug. q. 57. in Num.*

CHAPTER XXXI.

The Madianites are slain in battle, for that they had drawn the people of Israel to sin. 11. The prey is brought to Moyses, 14. who being angry that the women (which were the occasion of sin) are saved alive, commandeth to kill all the male children, and all the women saving only virgins. 19. The soldiers are purified, as also the prey, 26. & then divided among the victors, and other people, taking out portions for the Levites. 48. The Princes of the host give free offerings to our Lord.

And our Lord spake to Moyses, saying: 2 Revenge first the children of Israel on the Madianites, and so thou shalt be gathered to thy people. 3 And Moyses forthwith said: Arm of you men to fight, which may take the revenge of our Lord on the Madianites. 4 Let a thousand men of every tribe be chosen of Israel to be sent to the war. 5 And they gave a thousand of every tribe, that is to say, twelve thousand well appointed to fight: 6 whom Moyses sent with Phinees the son of Eleazar the Priest, and the holy vessels, and the trumpets to sound he delivered to him. 7 And when they had fought against the Madianites and had overcome, all the men they slew, 8 and their kings Evi, and Recem, and Sur, and Hur, and Rebe, five Princes of the Nation: (a) Balaam also the son of Beor they killed with the sword.

(a) With whom he sinned, with them he was also justly punished.

9 And they took their wives, and little ones, and all their goods: whatsoever they had been able to make, they spoiled: 10 as well cities as towns and castles the fire did consume. 11 And they took the prey, and all things that they had taken as well of men as of beasts, 12 and they brought them to Moyses, and Eleazar the Priest, and to all the multitude of the children of Israel. But the rest of the implements they carried to the camp in the champion countries of Moab, beside Jordan against Jericho. 13 And Moyses and Eleazar the Priest went forth, & all the Princes of the synagogue to meet them without the camp. 14 And Moyses being angry with the Princes of the host, the tribunes, and the centurions that were come from the battle, 15 said: Why have you reserved the women? 16 Are not these they, that deceived the children of Israel at the suggestion of Balaam, and made you prevaricate against our Lord upon (b) the sin of Phogor, whereupon also the people was strucken?

(b) These women bringing images of Beelphogor, caused the Israelites to offer sacrifice to him, before they should commit fornication with them.

17 Therefore kill all whatsoever is of the male sex, among (c) the little ones also: & the women, that have known men in carnal copulation, slay ye:

(c) In more detestation of the parent's sin, God commanded to kill these children & so they were prevented, from committing the like crimes. But ordinarily women & children ought not to be slain after the victory. *Deut. 20. v. 14.*

18 but the girls and all the women that are virgins reserve to you: 19 and tarry without the camp seven days. He that hath killed a man, or touched him that is killed, shall be expiated the third day and the seventh. 20 And of all the prey, whether it be garment, or

vessel, and something prepared for implements, of goats' skins, and hair, and wood shall be expiated. 21 Eleazar also the Priest spake to the host, that had fought in this manner: This is the precept of the law, which our Lord hath commanded Moyses: 22 Gold, and silver, and brass, and iron, and lead, and tin, 23 and all that may pass through the fire, shall be purged by fire, but whatsoever cannot abide the fire, shall be sanctified with the water of expiation: 24 and you shall wash your garments the seventh day, and being purified, afterward you shall enter into the camp. 25 And our Lord said to Moyses: 26 Take the sum of those things that were taken, from man unto beast, thou and Eleazar the Priest and the Princes of the multitude: 27 and thou shalt divide the prey equally between them, that fought & went forth to the war, and between the rest of the multitude: 28 and thou shalt separate a portion to the Lord from them that fought and were in battle, one soul of five hundred as well of mankind as of oxen and asses and sheep, 29 and thou shalt give it to Eleazar the Priest, because they are the first fruits of the Lord. 30 Out of the half part also of the children of Israel thou shalt take the fiftieth head of mankind, and of oxen, and asses, and sheep, and of all beasts, and thou shalt give them to the Levites, that watch in the custodies of the tabernacle of the Lord. 31 And Moyses and Eleazar did, as our Lord commanded. 32 And the prey which the host had taken, was of sheep six hundred seventy five thousand, 33 of oxen seventy two thousand, 34 of asses sixty one thousand. 35 The souls of the folks of the female sex, that had not known men, thirty two thousand. 36 And the half part was given to them, that had been in the battle, of sheep three hundred thirty seven thousand five hundred: 37 of the which for the portion of our Lord where reckoned sheep six hundred seventy five. 38 And of the thirty six thousand oxen, oxen seventy and two: 39 of the thirty thousand five hundred asses, asses sixty one: 40 of the souls of mankind sixteen thousand, there fell to the portion of our Lord thirty two souls. 41 And Moyses delivered the number of the first fruits of our Lord to Eleazar the Priest, as it had been commanded him, 42 of the half part of the children of Israel, which he had separated to them, that had been in the battle. 43 But of the half part that had chanced to the rest of the multitude, that is to say, of the three hundred thirty seven thousand five hundred sheep, 44 and of the thirty six thousand oxen, 45 and of the thirty thousand five hundred asses, 46 and of the sixteen thousand of mankind, 47 Moyses took the fiftieth head, and gave it to the Levites, that watched in the tabernacle of our Lord, as our Lord had commanded. 48 And when the Princes of the host were come to Moyses, and the tribunes, and centurions, they said: 49 We thy servants have reckoned the number of the warriors, which we had under our hand: and not so much as one verily was lacking. 50 For this cause we offer in the donaries of our Lord every one^ that which we could find in the prey of gold, garters and tablets, rings and bracelets, and chains, that thou mayest pray to our Lord for us. 51 And Moyses and Eleazar the Priest received all the gold in diverse forms 52 in weight sixteen thousand seven hundred fifty sicles of the tribunes and of the centurions. 53 For that which every one had spoiled in the prey, was his own. 54 And that which was received they brought into the tabernacle of testimony, for a monument of the children of Israel before our Lord.

CHAPTER XXXII.

The children of Ruben and Gad, demanding to have inheritance on that side Jordan, where they yet are, 7. Moyses justly rebuketh them; 16. yet upon condition that they will march first over Jordan, and remain the first in battle, till the land be subdued to the children of Israel, 28. he granteth to them, and the half tribe of Manasses, that which they request.

And the children of Ruben and Gad had much cattle, and they had in beasts an infinite substance. And when they had seen Jazer

and Galaad fit countries for to feed cattle, 2 they came to Moyses and Eleazar the Priest, and the Princes of the multitude, and said: 3 Ataroth, and Dibon, and Jazer, and Nemra, Hesebon, and Eleale, and Sabam, and Nebo, and Beon, 4 the land, which our Lord smote in the sight of the children of Israel, is of a very plentiful soil for the feeding of beasts: and we thy servants have very much cattle: 5 and we pray thee if we have found grace before thee, that thou give us thy servants the same in possession, and (a) make us not pass over Jordan.

(a) A right figure of those that would possess heaven without labour or danger. *But none shall be crowned unless he strive lawfully. 2. Tim. 2.*

6 To whom Moyses answered: Why^ shall your brethren go to fight, and will you sit here? 7 Why subvert you the minds of the children of Israel, that they may not be bold to pass into the place, which our Lord will give them? 8 Did not your fathers so, when I sent from Cadesbarne to view the Land? 9 And when they were come as far as the Valley of cluster, having viewed all the country, they subverted the heart of the children of Israel, that they should not enter the coasts, which our Lord gave them. 10 Who being wrath sware, saying: 11 If these men, that came up out of Aegypt, from twenty years and upward, shall see the land, which under oath I promised to Abraham, Isaac, and Jacob: and they would not follow me, 12 except Caleb the son of Jephone the Cenezeite, and Josue the son of Nun: these have fulfilled my will. 13 And our Lord being wrath against Israel, led him about through the desert forty years, until the whole generation was consumed, that had done evil in his sight. 14 And behold, quoth he, you are risen up in stead of your fathers, the offspring and disciples of sinful men, to augment the fury of our Lord against Israel. 15 But if you will not follow him, he will leave the people in the wilderness, and you shall be the cause of the death of all. 16 But they coming near, said: We will make sheepcotes, and stalls for our cattle, for our little ones also fenced cities: 17 and we ourselves armed and girded will march on to battle before the children of Israel, until we bring them in unto their places. Our little ones and whatsoever we can have, shall be in walled cities, because of the lying of wait of the inhabitants. 18 We will not return into our houses, until the children of Israel possess their inheritance: 19 neither will we seek any thing beyond Jordan, because already we have our possession on the east side thereof. 20 To whom Moyses said: If you do that you promise, march on^ well appointed before our Lord to fight: 21 and let every man of war pass over Jordan, until our Lord subvert his enemies, 22 and all the Land be subdued to him: then shall you be blameless before our Lord & before Israel, & you shall obtain the countries that you would in the sight of our Lord. 23 But if you do not that which you say, no man can doubt but you sin against God: and know ye that your sin shall apprehend you. 24 Build therefore cities for your little ones, and sheepcotes and stalls for your sheep and cattle: and accomplish that which you have promised. 25 And the children of Gad and Ruben said to Moyses: We are thy servants, we will do that which our Lord commandeth. 26 We will leave our little ones, and our wives, and sheep, and cattle in the cities of Galaad: 27 and we thy servants all well appointed will march on to the war, as thou my Lord speakest. 28 Moyses therefore commanded Eleazar the Priest, & Josue the son of Nun, and the Princes of the families by the tribes of Israel, and he said to them: 29 If the children of Gad, and the children of Ruben pass with you over Jordan all armed to the war before our Lord, and the Land be subdued to you: give them Galaad in possession. 30 But if they will not pass armed with you into the Land of Chanaan, let them take places to dwell in among you. 31 And the children of Gad, and the children of Ruben answered: As our lord hath spoken to his servants, so will we do: 32 ourselves armed will march before our Lord into the Land of Chanaan, and we confess that we have already received our possession beyond Jordan. 33 Moyses therefore gave to the children of Gad and Ruben, and to the half tribe of Manasses the son of Joseph, the kingdom of Sehon king of the Amorrhite, and the Kingdom of Og king of Basan, and their land and the cities thereof round about. 34 Therefore the sons of

Gad built Dibon, and Ataroth, and Aroer, 35 and Etroth, and Sophan, and Iazar, and Iegbaa, 36 and Bethnemra, and Betharan, cities fenced, and sheepcotes for their sheep. 37 But the children of Ruben builded Hesebon, and Eleale, & Cariathaim, 38 and Nabo, and Baalmeon changing their names, Sabama also: giving names to the cities, which they had built. 39 Moreover the children of Machir, the son of Manasses, went into Galaad, and wasted it killing the Amorrhite the inhabiter thereof. 40 Moyses therefore gave the land of Galaad to Machir the son of Manasses, who dwelt in it. 41 And Jair the son of Manasses went, and took the villages thereof, which he called Havoth Jair, that is to say, the Villages of Jair. 42 Nobe also went, and took Canath with the villages thereof: and he called it by his own name Nobe.

CHAPTER XXXIII.

The 42 mansions of the children of Israel between Aegypt & the Land of promise are recited. 50. They are commanded to kill all the inhabitants, to purge the land of idolatry, and divide it among them.

These are (a) the mansions of the children of Israel, that went out of Aegypt by their troops in the hand of Moyses and Aaron,

(a) These removings and camping places signify by what degrees Christians leaving sins & following Christ (our guide) may come to perfect piety. *S. Hierom de mans. 42. ad Fabiol.*

2 which Moyses described according to the places of the camp, which by our Lord's commandment they changed. 3 The children of Israel therefore departing from Ramesses the first month, the fifteenth day of the first month, the morrow after they made the Phase, in a mighty hand, all the Aegyptians seeing them, 4 & burying their first born, which our Lord had strucken (yea and on their gods also he had exercised vengeance) 5 they camped in Soccoth. 6 And from Soccoth they came into Etham, which is in the uttermost borders of the wilderness. 7 Departing thence they came over against Phihahiroth, which looketh toward Beelsephon, and camped before Magdal. 8 And departing from Phihahiroth, they passed through the midst of the sea into the wilderness: and walking three days through the desert Etham, they camped in Mara. 9 And departing from Mara, they came into Elim, where there were the twelve fountains of waters, and the seventy palm trees: and there they camped. 10 But departing thence also, they pitched their tents upon the Red sea. And departing from the Red sea, 11 they camped in the desert Sin. 12 From whence departing, they came into Daphca. 13 And departing from Daphca, they camped in Alus. 14 And departing from Alus, they pitched their tents in Raphidim, where the people wanted water to drink. 15 And departing from Raphidim, they camped in the desert of Sinai. 16 But departing also from the desert Sinai, they came to the Sepulchres of concupiscence. 17 And departing from the Sepulchres of concupiscence, they camped in Haseroth. 18 And from Haseroth they came into Rethma. 19 And departing from Rethma, they camped in Remmonphares. 20 Whence departing they came into Lebna. 21 From Lebna they camped in Ressa. 22 And departing from Ressa, they came into Ceelatha. 23 Whence departing, they camped in the mountain Sepher. 24 Departing from the mountain Sepher, they came into Harada. 25 Thence departing, they camped in Maceloth. 26 And departing from Maceloth, they came into Thahath. 27 From Thahath they camped in Thare. 28 Whence departing, they pitched their tents in Methca. 29 And from Methca they camped in Hesmona. 30 And departing from Hesmona, they came into Moseroth. 31 And from Moseroth they camped in Benejaacan. 32 And departing from Benejaacan, they came into the mount Gadgad. 33 Whence departing, they camped in Jetebatha. 34 And from Jetebatha they came into Hebrona. 35 And departing from Hebrona, they camped in Asiongaber. 36 Thence departing, they came into the desert Sin, this is Cades. 37 And departing from Cades,

they camped in the mount Hor, in the uttermost borders of the Land of Edom. 38 And Aaron the Priest went up into the mountain Hor at the commandment of our Lord: and there he died the fortieth year of the coming forth of the children of Israel out of Aegypt, the fifth month, the first day of the month, 39 when he was an hundred three and twenty years old. 40 And the Chananite king of Arad, who dwelt toward the south, heard that the children of Israel were come into the Land of Chanaan. 41 And departing from the mountain Hor, they camped in Salmona. 42 Whence departing, they came into Phunon. 43 And departing from Phunon, they camped in Oboth. 44 And from Oboth they came into Ijeabarim, which is in the borders of the Moabites. 45 And departing from Ijeabarim they pitched their tents in Dibongad. 46 Whence departing, they camped in Helmondeblathaim. 47 And departing from Helmondeblathaim, they came to the mountains Abarim against Nabo. 48 And departing from the mountains Abarim, they passed to the champion countries of Moab, upon Jordan, against Jericho. 49 And there they camped from Bethsimoth unto Abelsatim in the plainer places of the Moabites, 50 where our Lord spake to Moyses: 51 Command the children of Israel, and say to them: When you shall have passed Jordan, entering the Land of Chanaan, 52 destroy all the inhabitants of that Land: break their titles, and burst to fitters their statues, and waste all their excelses, 53 cleansing the Land, and dwelling in it. For I have given it you in possession, 54 which you shall divide among you by lot. To the more you shall give the larger, and to the fewer the straiter. To every one as the lot shall fall, so shall the inheritance be given. By the tribes and the families the possession shall be divided. 55 But (b) if you will not kill the inhabitants of the Land: they that remain, shall be unto you as it were nails in your eyes, and spears in your sides, and they shall be your adversaries in the Land of your habitation:

(b) Danger to those that destroy not infidelity, and all enormous sins, which dwelt in their souls before their conversion.

56 and whatsoever I had thought to do to them, I will do to you.

ANNOTATIONS.
CHAP. XXXIII.

1. *Moyses and Aaron.]* ◦Moyses by whom the Law was given, and Aaron in whom Priesthood was established, signified good works, and the right worship of God. Of which (saith S. Hierom) each one needeth the other. For neither doth it profit thee to exercise virtues unless thou knowest thy Creator: nor the worshipping of God availeth thee to salvation, unless thou fulfill the precepts of thy Maker. By these two hands, as with two Seraphims we break out into confession of the holy Trinity, saying: holy, holy, holy, Lord God of hosts. *Epist. ad Fabiol. de 42. Mans.*

◦Two hands which work salvation.

CHAPTER XXXIV.

The situation and limits of Chanaan, towards the South, the West, the North, and the East, 13. which must be divided by lot among nine tribes and a half (the other two and a half having their parts over Jordan) 16. with the name of the persons that shall make the division.

And our Lord spake to Moyses, saying: 2 Command the children of Israel, and thou shalt say to them: When you are entered into the Land of Chanaan, and it shall be fallen unto you by lot in possession, it shall be limited by these borders: 3 The southside shall begin from the wilderness Sin, which is beside Edom: and it shall have toward the East (a) the most salt sea for the limits.

(a) Otherwise called *the dead sea*, where Sodom and Gomorre had stood.

4 The which shall compass the south side by the ascending of (b) the Scorpion, so that they shall pass into Senna, and reach toward the South as far as Cadesbarne, from whence the frontiers shall go forth to the town named Adar, and shall reach as far as Asemona.

(b) A mountain so called of the multitude of scorpions which were in it.

5 And the border shall go round about from Asemona to the Torrent of Aegypt, and shall end in the shore of the (c) great sea.

(c) Mediterranean sea, called great in respect of the lakes in the holy Land.

6 And the west side shall begin from the great sea, and the same shall be the limit thereof. 7 Moreover toward the North part the borders shall begin from the great sea, reaching unto the (d) most high mountain,

(d) Mount of Libanus.

8 from the which they shall come unto Emath as far as the borders of Sedada: 9 and the frontiers shall go as far as Sephorna, and the town Enan. These shall be the borders in the North part. 10 From thence they shall mark out the bounds toward the East side from the Village Enan unto Sephama, 11 and from Sephama the bounds shall go down unto Rebla against the fountain Daphnim: from thence they shall come eastward to the sea Cenereth, 12 and shall reach as far as Jordan, and at the last shall be closed in by the most salt sea. This you shall have for your Land by the bounds thereof round about. 13 And Moyses commanded the children of Israel, saying: This shall be the Land, which you shall possess by lot, and which our Lord hath commanded to be given to the nine tribes, and to the half tribe. 14 For the tribe of the children of Ruben by their families, and the tribe of the children of Gad according to the number of their kindreds, the half also of the tribe of Manasses, 15 that is, two tribes and an half, have taken their portion beyond Jordan against Jericho at the east side. 16 And our Lord said to Moyses: 17 These are the names of the men, that shall divide the Land unto you: Eleazar the Priest, and Josue the son of Nun, 18 and one Prince of every tribe, 19 whose names are these: Of the tribe of Juda, Caleb son of Jephone. 20 Of the tribe of Simeon, Samuel the son of Ammiud. 21 Of the tribe of Benjamin^ Elidad the son of Chaselon. 22 Of the tribe of the children of Dan, Bocci the son of Iogli. 23 Of the children of Joseph of the tribe of Manasses, Hanniel the son of Ephod. 24 Of the tribe of Ephraim, Camuel the son of Sephthan. 25 Of the tribe of Zabulon, Elisaphan the son of Pharnach. 26 Of the tribe of Issachar, Duke Phaltiel the son of Ozan. 27 Of the tribe of Aser, Ahiud the son of Salomi. 28 Of the tribe of Nephthali: Phedael the son of Ammiud. 29 These are they whom our Lord commanded to divide the Land of Chanaan to the children of Israel.

CHAPTER XXXV.

Cities and suburbs are appointed for the Levites, among the other tribes. 6. Of which six shall be for refuge of such as unwittingly kill any man, 22. where keeping themselves till the death of the high-Priest, they shall be safe. 30. Willful murderers convicted (so it be by more than one witness) must die forthwith.

These things also spake our Lord to Moyses in the champion countries of Moab upon Jordan, against Jericho: 2 Command the children of Israel that they give unto the Levites of their possessions 3 cities to dwell in, and their suburbs round about: that themselves may abide in the towns, and the suburbs may be for their cattle and beasts. 4 Which from the walls of the cities outward, round about, shall reach the space of a thousand paces. 5 Toward the East shall be two thousand cubits: and toward the South in like manner shall be two thousand: toward the sea also, which looketh to the West, shall be the same measure: and the North part shall be limited with equal bounds. And the cities shall be in the midst, and the suburbs without. 6 And of the

same towns, which you shall give to the Levites, six shall be separated for the aid of fugitives, that he may fly to them which hath shed blood: and beside these other forty two towns, 7 that is, in all forty eight with their suburbs. 8 And those cities, that shall be given of the possessions of the children of Israel, from them that have more, more shall be taken away: and that have less, fewer. Each shall give towns to the Levites according to the measure of their inheritance. 9 Our Lord said to Moyses: 10 Speak to the children of Israel, and thou shalt say to them: When you shall have passed over Jordan into the Land of Chanaan, 11 determine what cities shall be for the succour of fugitives, that have not voluntarily shed blood: 12 in which when the fugitive shall be, the kinsman of him that is killed cannot kill him, until he stand in the sight of the multitude, and his cause be judged. 13 And of those cities, that are separated for refuge of the fugitives, 14 three shall be beyond Jordan, and three in the Land of Chanaan, 15 as well for the children of Israel as for strangers and sojourners, that he may fly to them, which hath not voluntarily shed blood. 16 If any man strike with iron, and he die that was strucken, he shall be guilty of murder, and himself shall die. 17 If he cast a stone, and he that is strucken die: he shall be punished in like manner. 18 If he that is strucken with wood die, he shall be revenged by the striker's blood. 19 The kinsman of him that is slain, shall kill the murderer, (a) as soon as he apprehendeth him, he shall kill him.

(a) Yet not before sentence of death. *v. 12. & 24. S. Aug. q. 65. in Num.*

20 If through hatred one push a man, or cast any thing at him by stratagem, 21 or being his enemy, strike him with his hand, and he die: the striker shall be guilty of murder. The kinsman of him that is slain as soon as he findeth him, shall kill him. 22 But if by chance-medley, and without hatred, 23 and enmity, he do any of these things, 24 and this be proved in the hearing of the people, and the question debated between him that struck, and the next of blood: 25 the innocent shall be delivered from the hand of the revenger, & by sentence shall be brought back into the city, to which he had fled, and he shall tarry there, (b) until the High-priest, that is anointed with the holy oil, do die.

(b) Mystically this signified, that the way to true life was not open before Christ's death. *Theod. q. 51. in Num. S. Greg. ho. 6. in Ezechielem.*

26 If the murderer be found without the limits of the cities, that are deputed to the banished, 27 and be strucken of him that is the revenger of blood: he shall be guiltless that killed him. 28 For the fugitive ought to have stayed in the city until the death of the High-priest. And after he is dead, then shall the murderer return into his country. 29 These things shall be perpetual, and for an ordinance in all your habitations. 30 The murderer shall be punished by witnesses: none shall be condemned, at the testimony of one man. 31 You shall not take a price of him, that is guilty of blood, he also shall die forthwith. 32 The banished and fugitives before the death of the High-Priest may by no means return into their own cities. 33 Pollute not the land of your habitation, which is polluted with the blood of innocents: neither can it otherwise be expiated, but by his blood, that sheddeth another man's blood. 34 And so shall your possession be cleansed myself abiding with you. For I am the Lord that dwell among the children of Israel.

CHAPTER XXXVI.

That the inheritance may not be alienated from one tribe to another, all must marry within their own tribes.

And the Princes also of the families of Galaad, the son of Machir, the son of Manasses of the stock of the children of Joseph came, and spake to Moyses before the Princes of Israel, and said: 2 Our Lord hath commanded thee our lord that thou shouldest by lot divide the Land to the children of

Israel, and that to the daughters of Salphaad our brother thou shouldest give the possession due to their father: 3 Whom if men of another tribe take to wives, their possession shall follow, and being translated to another tribe, it shall be a diminishing of our inheritance. 4 And so it shall come to pass, that when the Jubilee, that is the fiftieth year of remission is come, the distribution of the lots shall be confounded, and the possession of one shall pass to others.
5 Moyses answered the children of Israel, and as our Lord commanded, said: The tribe of the children of Joseph hath spoken rightly. 6 And this law is promulgated of our Lord touching the daughters of Salphaad: Let them marry to whom they will, only that it be to the men of their own tribe: 7 lest the possession of the children of Israel be mingled from tribe into tribe. For (a) all men shall marry wives of their own tribe and kindred:

(a) All were not bound by this law to marry; but all that would marry must contract within their own tribe.

8 and all women shall take husbands of the same tribe: that the inheritance may remain in the families, 9 and that the tribes be not mingled among themselves, but remain so 10 as they were separated by our Lord. And the daughters of Salphaad did as it had been commanded: 11 and Maala, and Thersa, and Hegla, and Melcha, and Noa were married to the sons of their uncle by their father, 12 of the family of Manasses, who was the son of Joseph: and the possession, that had been allotted to them, remained in the tribe and family of their father. 13 These are the commandments and judgments, which our Lord commanded by the hand of Moyses to the children of Israel, in the champion countries of Moab upon Jordan against Jericho.

ANNOTATIONS.
CHAP. XXXVI.

◦Restraint in Marriages also for a temporal cause.

4. *Distribution of lots.]* ◦By reason of two former laws, the one *(Levit. 25.)* providing that inheritance of lands should not be sold, nor otherwise alienated, but until the Jubilee year, and then return to him, or his heirs, to whom it pertained before; the other *(Num. 27.)* ordaining that for lack of a son, daughters should inherit; this difficulty did rise, in case an inheritrix did marry a man of another tribe, her lands by that means should pass from tribe to tribe, and not be restored in the Jubilee year. For avoiding of which inconvenience a further law is made, that none shall marry out of their own tribe.

[1] *Luc. 1. v. 36.*
[2] Tradition.
[3] Christ a King and a Priest.

Nevertheless the tribe of Levi made marriage with the tribe of Juda: as appeareth by that Zachary the Priest married Elizabeth cousin to our B. Lady of the tribe of Juda [1]; though in the old Testament there is no such express dispensation, nor explication of the law, but by [2] tradition was holden for lawful and practised by so holy a man as Zachary. And not without mystery (as S. Augustin noteth *li. 2. c. 2. de consen. Evang.*) for that Christ the Anointed of God, was prefigured by the anointing of kings and Priests [3], and born of the royal and priestly tribes, being both a King and a Priest.

THE ARGUMENT OF DEUTERONOMY.

[1] Deuteronomy, in English *The second law*, so called, not that there be two laws of Moyses, but because the same which was first given in Mount Sinai, fifty days after the children of Israel parted from Aegypt, is here repeated [2], in the eleventh month of the fortieth year of their abode in the desert. In which repetition albeit Moyses' explicateth the same law, adding also diverse things not expressed before: yet it is but an Abridgement conceived and uttered in fewer words. Whereupon S. Bede (in princ. Levit.) [3] compareth this book with the four precedent, as one made of them all. For whereas *the former four prefigured the four Gospels* [4], *this signified the whole Gospel*, contained in all four. Likewise S. Hierome called it *A prefiguration of the Evangelical law: so iterating former things, that all become new of old*. (Epist. ad Paulin. ca. 7. & de Mans. 42.) [5] But touching the literal sense, Moyses here compriseth four general things: unto which after his death the fifth is added; and so the whole containeth five parts [6]. [7] First, he briefly reciteth God's special benefits bestowed on this people, and their ingratitude, incredulity, murmurings, and punishments, in the three first chapters. [8] Secondly, he repeateth and explicateth God's precepts [9], moral, ceremonial, and judicial, with the functions and offices of Priests, and Levites, from the 4. chap. to the 27. [10] Thirdly, he denounceth God's promises of many blessings, and threats of punishments, for keeping or breaking his commandments, from the 27. chap. to 31. [11] Fourthly, he exhorteth them to serve and love God, but withal foretelleth, that they will often fall to great sins, and for the same shall be punished, and at last forsaking Christ, shall be forsaken: yet finally blesseth their tribes, in figure of the Gentiles, that shall be called in their place. cap. 31. 32. & 33. [12] Fifthly, in the last chapter, Iosue writeth the death, burial, and singular commendation of Moyses.

[1] *S. Aug. q. 49. in Deut.*

[2] This book is a repetition, explication, and supplement of the Law.

[3] *et princ. Deuter.*

[4] It prefigured the Gospel.

[5] *Mans. ult.*

[6] Containeth five parts.

[7] *Chap. 1.*

[8] 4.

[9] 12.

[10] 27.

[11] 31.

[12] 34.

THE BOOK OF DEUTERONOMY, IN HEBREW ELLE HADDEBARIM.

CHAPTER I.

Moyses beginneth, the first day of the eleventh month and fortieth year after the children of Israel parted from Aegypt, to repeat and explicate the Law; 6. first putting them in mind of God's munificence, his own and other superior's care over them, their ingratitude, incredulity, murmuring, 24. and punishment for the same.

These [1] are the words, which Moyses spake to all Israel beyond Jordan, in the champion wilderness, against the Red sea, between Pharan and Tophel and Laban and Haseroth, where there is very much gold:

[1] The first part. A repetition of God's benefits, the people's ingratitude, and punishment.

2 eleven days from Horeb by the way of mount Seir to Cadesbarne. 3 The fortieth year, the eleventh month, the first day of the month Moyses spake to the

children of Israel all things that our Lord had commanded him to say unto them: 4 after that he had struck Sehon king of the Amorrheites, which dwelt in Hesebon: and Og the king of Basan which abode in Aseroth, and in Edrai, 5 beyond Jordan in the Land of Moab. And Moyses began to expound the law, and to say: 6 The Lord our God spake to us in Horeb, saying: It is sufficient for you that you have stayed in this mountain: 7 return, and come to the mountain of the Amorrheites, and to the rest that are next to it^ champion and hilly and lower places against the South, and beside the shore of the sea, the Land of the Chananites, and of Libanus unto the great river Euphrates. 8 Behold (quoth he) I have delivered it to you: enter in and possess it, upon the which our Lord sware to your fathers Abraham, Isaac, and Jacob, that he would give it to them, & to their seed after them.
9 And I said to you at that time: 10 I alone cannot sustain you, because the Lord your God hath multiplied you, and you are this day as the stars of heaven, very many. 11 (The Lord God of your fathers add to this number many thousands, and bless you as he hath spoken.) 12 I alone am not able to sustain your businesses, and the charge of you and your quarrels.
13 Give from among you wise and skillful men, and such whose conversation is approved in your tribes, that I may appoint them your princes. 14 Then you answered me: The thing is good which thou meanest to do. 15 And I took of your tribes^ men wise and noble, and appointed them Princes, tribunes, and centurions, and quinquagenarians, and deans, that might teach you all things. 16 And I commanded them, saying: Hear them, and judge that which is just: whether he be the same country man, or a stranger.
17 There shall be no difference of persons, so shall you hear the little as the great: neither shall you accept any man's person, because it is the judgment of God. And if any thing seem hard to you, refer it to me, and I will hear it. 18 And I commanded all things that you ought to do. 19 And departing from Horeb, we passed through the terrible and huge wilderness, which you saw, by the way of the mountain of the Amorrhite, as the Lord our God had commanded us. And when we were come into Cadesbarne, 20 I said to you: You are come to the mountain of the Amorrhite, which the Lord our God will give to us. 21 See the Land which the Lord thy God giveth thee: go up and possess it, as the Lord our God hath spoken to thy fathers: fear not, neither dread you any thing. 22 And you came all unto me, and said: Let us send men that may view the Land, and may bring us word what way we shall ascend, and to what cities to go. 23 And because the saying pleased me, I sent of you twelve men, one of every tribe. 24 Who when they had gone, and were ascended into the mountains, they came as far as the Valley of cluster: and the Land being viewed,
25 taking of the fruits thereof, to shew the fruitfulness, they brought unto us, and said: The Land is good, which the Lord our God will give us.
26 And you would not go up, but being incredulous at the word of the Lord our God, 27 you murmured in your tabernacles, and said: our Lord hateth us, and therefore hath brought us out of the Land of Aegypt, that he might deliver us into the hand of the Amorrhite, and destroy us. 28 Whither shall we go up? The messengers have feared our heart, saying: The multitude is very great, and taller of stature than we: the cities great, and fenced even unto heaven, the sons of the Enacims we have seen there. 29 And I said to you: (a) Fear not, neither be ye afraid of them:

(a) God so helpeth his servants, that they also must cooperate. *S. Aug. q. 1. in Deut.*

30 Our Lord God, which is your conductor, himself will fight for you, as he did in Aegypt in the sight of all. 31 And in the wilderness (thyself hast seen) the Lord thy God hath carried thee, as a man is wont to bear his little son, all the way that you have walked, until you came to this place. 32 And neither so did you believe the Lord your God, 33 who went before you in the way, and marked out the place wherein you should pitch your tents, in the night shewing you the way by fire, and in the day by the pillar of a cloud.
34 And when our Lord had heard the voice of your words, being wrath he sware and said:
35 There shall not any of the men of this wicked generation see the good Land, which by oath I

promised to your fathers: 36 beside Caleb the son of Jephone, For he shall see it, and to him I will give the Land, that he hath trodden, and to his children, because he hath followed the Lord.
37 Neither is (b) his indignation against the people to be marveled at, whereas our Lord being (c) angry with me also for you, said: Neither shalt thou enter in thither.

(b) Difference of sins. (c) God is also angry with his good servants, & punisheth them temporally for small sins. *S. Aug. q. 1. in Iosue.*

38 But Josue the son of Nun thy minister, he shall enter for thee: exhort and strengthen him, and he shall by lot divide the Land of Israel. 39 Your little ones, of whom you said that they should be led captives, and your sons that this day know not the difference of good and evil, they shall enter in: and to them I will give the Land, and they shall possess it. 40 But return you and go into the wilderness by the way of the Red sea. 41 And you answered me: We have sinned to our Lord: We will go up and fight, as the Lord our God hath commanded. And when you ready armed went unto the mountain, 42 our Lord said to me: Say to them: Go not up, and fight not, for I am not with you: lest you fall before your enemies. 43 I spake, and you heard not: But resisting the commandment of our Lord, and swelling with pride you went up into the mountain. 44 Therefore the Amorrhite that dwelt in the mountains issuing forth, and coming to meet you, pursued you, as bees are wont to pursue: and smote you from Seir as far as Horma. 45 And when returning you wept before our Lord, he heard you not, neither would he condescend to your voice. 46 You abode therefore in Cadesbarne a great time.

CHAPTER II.

With commemoration of God's continual protection of the Israelites, they are forbid to fight against the Idumeans, 9. the Moabites, or Ammonites. 24. But against Sehon King of Hesebon they should fight, kill him and all his, and possess his land.

And departing thence we came into the wilderness, that leadeth to the Red sea, as our Lord had said to me: and we compassed the mountain Seir a long time. 2 And our Lord said to me: 3 It is sufficient for you to have compassed this mountain: go toward the North. 4 And command thou the people, saying: You shall pass by the borders of your brethren the children of Esau, which dwell in Seir, and they will be afraid of you. 5 Look diligently therefore that you stir not against them. For I will not give you of their land so much as the step of one foot can tread, because I have given the mountain Seir to be the possession of Esau. 6 Meats you shall buy of them with money, and shall eat: bought water shall you draw, and drink. 7 The Lord thy God hath blessed thee in every work of thy hands: he knoweth thy journey; how thou hast passed this great wilderness, for forty years the Lord thy God dwelling with thee, and thou hast wanted nothing. 8 And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the champion way from Elath and from Asiongaber, we came to the way, that leadeth into the desert of Moab. 9 And our Lord said to me: Fight not against the Moabites, neither make battle against them: for I will not give thee any of their land, because I have given Ar to the children of Lot in possession. 10 Emim first were the inhabiters thereof, a great people, and valiant, and so tall that (a) they were thought,

(a) These were men of very great stature, but not equal to the giants before the flood.

11 as it were giants, of the Enacims' stock, and were like the children of the Enacims. Moreover the Moabites call them Emim. 12 But in Seir before dwelt the Horrins: who being expelled and destroyed, the children of Esau did inhabit it, as Israel did in the land of his possession, which our Lord gave him. 13 Rising up therefore to pass the Torrent Zared, we came to it. 14 And the time, that we walked from Cadesbarne unto the passage of the torrent Zared, was thirty and eight years: until all the generation of the men that

were warriors was consumed out of the camp, as our Lord had sworn: 15 whose hand was against them, that they should perish from among the camp. 16 And after all the warriors were dead, 17 our Lord spake to me, saying: 18 Thou shalt pass this day the borders of Moab, the city named Ar: 19 and approaching unto the frontiers of the children of Ammon, beware thou fight not against them, neither once move to battle: for I will not give thee of the land of the children of Ammon, because I have given it to the children of Lot in possession. 20 It was reputed the land of giants: and giants in old time dwelt in it, whom the Ammonites call Zomzommim, 21 a great and huge people, & of long stature, as the Enacims whom our Lord destroyed before their face: and he made them to dwell in their stead, 22 as he had done to the children of Esau, that dwelt in Seir, destroying the Horrheites, and delivering their land to them, which they possess until this present. 23 The Heveites also, that dwelt in Haserim as far as Gaza, the Capadocians expelled: who issuing out of Capadocia, destroyed them, and dwelt in their stead. 24 Arise ye, and pass the torrent Arnon: behold I have delivered in thy hand Sehon king of Hesebon the Amorrhite, and begin to possess his land, and (b) make war against him.

(b) By this we are instructed to fight against infidels, but not without special cause against Christians, signified by the children of Lot & Esau.

25 This day will I begin to send thy terror and fear upon the peoples, that dwell under the whole heaven: that hearing thy name they may quake, and tremble after the manner of women in travail, and be pinched with sorrow. 26 I sent therefore messengers from the wilderness of Cademoth to Sehon the king of Hesebon with peaceable words, saying: 27 We will pass through thy land, we will go the common high way: we will not decline neither to the right hand, nor to the left. 28 Sell us meats for money, that we may eat: give us water for money, and so we will drink. Only this, that thou wilt grant us passage, 29 as (c) the children of Esau have done, that dwell in Seir, and the Moabites, that abide in Ar: until we come to Jordan, and pass to the Land, which the Lord our God will give us.

(c) The Idumeans once denied them passage. *Num. 20. v. 20.* but afterwards granted thereto.

30 And Sehon the king of Hesebon would not give us passage: because the Lord thy God had (d) indurated his spirit, and hardened his heart, that he might be delivered into thy hands, as now thou seest.

(d) God permitted him for his former sins, to indurate himself. See *Exod. 7. v. 3.*

31 And our Lord said to me: Behold I have begun to deliver Sehon unto thee, and his land, begin to possess it. 32 And Sehon came forth to meet us with all his people to battle in Jasa. 33 And the Lord our God delivered him to us: and we smote him with his sons and all his people. 34 And all his cities we took at that time, killing the inhabiters thereof, men and women and little ones. We left nothing among them. 35 Except the cattle, which came to their portion that took preys: and the spoils of the cities, which we took 36 from Aroer, which is upon the bank of the torrent Arnon, a town that is situated in a valley, as far as Galaad. There was not a village or city, that escaped our hands: the Lord our God delivered all unto us. 37 Except the land of the children of Ammon, to the which we approached not: and all that adjoin to the torrent Jeboc, and the cities on the mountain, and all the places, from which the Lord our God prohibited us.

CHAPTER III.

The victory against Og King of Basan of the giant's stock is repeated, 12. Ruben Gad and half tribe of Manasses have possession on the other side Jordan from their brethren. 23. Moyses praying that he may go over Jordan, for the sins of the people is denied.

Therefore turning we went up by the way of Basan: and Og the king of Basan came forth to meet us with his people to fight in Edrai.

2 And our Lord said to me: Fear him not: because he is delivered into thy hand with all his people and his land: and thou shalt do to him as thou hast done to Sehon king of the Amorrheites, that dwelt in Hesebon. 3 Therefore the Lord our God delivered into our hands Og also the king of Basan, and all his people: and we struck them to utter destruction, 4 wasting all his cities at one time. There was not a town that escaped us: sixty cities, all the country of Argob the Kingdom of Og in Basan. 5 All the cities were fenced with very high walls, and with gates and bars, beside innumerable towns that had no walls. 6 And we destroyed them, as we had done to Sehon the king of Hesebon, destroying every city, and men and women and children: 7 but the cattle, and the spoils of the cities we took for our prey. 8 And we took at that time the land out of the hand of two kings of the Amorrheites, that were beyond Jordan: from the torrent Arnon unto the mountain Hermon. 9 which the Sidonians call Sarion, and the Amorrheites Sanir: 10 all the cities, that are situated in the plain, and all the Land of Galaad and Basan as far as Selcha, and Edrai, cities of the Kingdom of Og in Basan. 11 For only Og the king of Basan remained of the stock of giants. His bed of iron is shewed, which is in Rabbath of the children of Ammon, having nine cubits in length, and four in breadth after the measure of (e) the cubit of a man's hand.

(e) Longer sort of cubits are a foot and 9. inches: so this bed was 15. foot and nine inches long, and 7. foot broad. Vitruvius Agricola.

12 And we possessed the Land at that time from Aroer, which is upon the bank of the torrent Arnon, unto the half part of mount Galaad: and the cities thereof I gave to Ruben and Gad. 13 And the other part of Galaad, and all Basan of the kingdom of Og, I delivered to the half tribe of Manasses, all the country of Argob: and all Basan is called the Land of giants. 14 Jair the son of Manasses possessed all the country of Argob unto the borders of Gessuri, and Machati. And he called Basan by his own name, Havoth Jair, that is to say, the towns of Jair, (f) until this present day.

(f) Esdras adding these words, & often times the like, did not against the law, because such additions are agreeable & not contrary to that which was written before.

15 To Machir also I gave Galaad. 16 And to the tribes of Ruben and Gad I gave of the Land of Galaad as far as the Torrent Arnon, half of the torrent, and the confines unto the torrent Jeboc, which is the border of the children of Ammon: 17 and the plain of the wilderness, and Jordan, and the borders of Cenereth unto the sea of the desert, which is most salt, at the foot of mount Phasga against the east. 18 And I commanded you at that time, saying: The Lord your God giveth you this land for an inheritance, go well appointed before your brethren the children of Israel all you strong men: 19 except your wives, and little ones, and your cattle. For I know you have much cattle, & they must remain in the cities, which I have delivered you, 20 until our Lord give rest to your brethren, as he hath given to you: and they also possess the Land, which he will give them beyond Jordan: then shall every man return to his possession, which I have given you. 21 Josue also at that time I commanded, saying: Thine eyes have seen what the Lord your God hath done to these two kings: so will he do to all the kingdoms, to the which thou shalt pass. 22 Fear them not: for the Lord your God will fight for you. 23 And I prayed our Lord at that time, saying: 24 Lord God thou hast begun to shew unto thy servant thy greatness, and most mighty hand. For neither is there other God either in heaven, or in earth, that is able to do thy works, and to be compared to thy strength. 25 I will pass over therefore, and will see this excellent Land beyond Jordan, and this goodly mountain, and Libanus. 26 And our Lord was angry with me (g) for you, and heard me not, but said to me: It sufficeth thee: speak no more to me of this matter.

(g) See Num. 20. v. 12.

27 Go up to the top of Phasga, and cast thine eyes round about to the west, and to the north, and the south, and the east, and behold it. For thou shalt not pass this Jordan. 28 Command Josue, and encourage and strengthen him: for he shall go before this people, and shall divide unto them the Land, which thou shalt

see. 29 And we abode in the valley against the temple of Phogor.

CHAPTER IV.

Moyses exhorteth the people to keep God's commandments. 15. Namely that they make no similitude nor image of man, nor of beast, bird, fish, sun, moon, nor of any creature to serve the same for the Creator. He foretelleth his own death, 23. threateneth them if they forsake God 41. and appointeth three cities of refuge, on the same side Jordan.

And [1] now Israel hear the precepts and judgments, which I teach thee: that doing them, thou mayest live, and entering in mayest possess the Land, which the Lord the God of your fathers will give you.

[1] The second part.
A repetition & explication of the law.

2 You shall not add to the word, that I speak to you, neither shall you take away from it: keep the commandment of the Lord your God which I command you. 3 Your eyes have seen all things that our Lord hath done against Beelphegor, how he hath destroyed all his worshippers out of the midst of you. 4 But you that cleave to the Lord your God, live all until this present day. 5 You know that I have taught you precepts, and justices, as the Lord my God hath commanded me: so shall you do them in the Land, which you shall possess: 6 and you shall observe, and fulfill them in work. For (a) this is your wisdom, and understanding before peoples, that hearing all these precepts, may say: Behold a people full of wisdom and understanding, a great nation.

(a) To keep God's commandments by all nations the most excellent wisdom.

7 Neither is there other nation so great, that hath gods approaching unto them, as our God is present at all our petitions. 8 For what other nation is there so renowned that hath the ceremonies, and just judgments, and the whole law, which I will set forth this day before your eyes. 9 Keep thyself therefore, and thy soul carefully. Forget not the words, that thine eyes have seen, and let them not fall out of thy heart all the days of thy life. Thou shalt teach them thy sons and thy nephews, 10 the day wherein thou didst stand before the Lord thy God in Horeb, when our Lord spake to me, saying; Assemble unto me the people, that they may hear my words, and may learn to fear me all the time that they live on the earth, and may teach their children. 11 And you came to the foot of the mount, which burned even unto heaven: and there was in it darkness, and a cloud and mist. 12 And our Lord spake to you from the midst of the fire. The voice of his words you heard, and form you saw not at all. 13 And he shewed you his covenant, which he commanded you to do, and the (b) ten words, that he wrote in two tables of stone.

(b) Here and in other places it is manifest that the commandments, called the *Decalogue*, are just ten.

14 And he commanded me at that time that I should teach you the ceremonies and judgments, which you should do in the Land, that you shall possess. 15 Keep therefore your souls carefully. You saw not any similitude in the day, that our Lord spake to you in Horeb from the midst of the fire: 16 lest perhaps deceived you might make you a graven similitude, or image of male or female, 17 the similitude of all cattle, that are upon the earth, or of birds, that fly under heaven, 18 and of creeping beasts, that move on the earth, or of fishes, that under the earth abide in the waters: 19 lest perhaps lifting up thine eyes to heaven, thou see the Sun and the Moon, and all the stars of heaven, and deceived by error thou adore and serve them, which the Lord thy God created to serve all nations, that are under heaven. 20 But you our Lord hath taken, and brought out of the iron furnace of Aegypt, to have you his people by inheritance, as it is this present day. 21 And our Lord was angry with me for your words, and he sware (c) that I should not pass over Jordan, nor enter into the excellent Land, which he will give you.

(c) Venial and least sins pass not without temporal punishment.

22 Behold I die (d) in this ground, I shall not pass over Jordan: you shall pass, and possess the goodly Land.

(d) This was also a Mystery, that the old law, signified by Moyses, could not bring to heaven, the true land of promise but the law of Christ, signified by Josue. *Theod. q. 43. in Deut.*

23 Beware lest at any time thou forget the covenant of the Lord thy God, which he hath made with thee: and make to thee a graven similitude of those things, which our Lord hath prohibited to be made:
24 because the Lord thy God is a consuming fire, jealous God. 25 If you shall beget sons & nephews and abide in the Land, & being deceived make to you some similitude, committing evil before the Lord your God, to provoke him to wrath: 26 I call this day heaven and earth witnesses, that you shall quickly perish from out of the Land, which being passed over Jordan you shall possess. You shall not dwell therein long time, but our Lord will destroy you, 27 and disperse you into all nations, and you shall remain a few among the nations, to the which our Lord will lead you. 28 and there you shall serve gods, that were framed with men's hand, wood and stone, that see not, nor hear, nor eat, nor smell. 29 And when thou shalt seek there the Lord thy God, thou shalt find him, yet so, if thou seek him with all thy heart, & all tribulation of thy soul. 30 After that all the things aforesaid shall find thee, & in (e) the latter time thou shalt return to the Lord thy God, and shalt hear his voice.

(e) Conversion of the Jews in the end of the world.

31 Because the Lord thy God is a merciful God: he will not leave thee, nor altogether destroy thee; nor forget the covenant, wherein he sware to thy fathers.
32 Ask of the days of old, that have been before thy time from the day that God created man upon the earth, from one end of heaven to the other end thereof, if ever there was done the like thing, or it hath been known at any time, 33 that a people should hear the voice of God speaking out of the midst of fire, as thou hast heard, and lived: 34 if God so did that he went in, and took unto him a Nation out of the midst of nations, by temptations, signs, and wonders, by fight and strong hand, and stretched out arm, and horrible visions according to all things, that the Lord your God did for you in Aegypt, thine eyes seeing it: 35 that thou mightest know that our Lord, he is God, and there is none other beside him, 36 from heaven he made thee to hear his voice, that he might teach thee. And in earth he shewed thee his fire, very great, and thou didst hear his words out of the midst of the fire,
37 because he loved thy fathers, and chose their seed after them. And he brought thee out of Aegypt, going before thee in his great power, 38 to destroy very great nations and stronger than thou^ at thy entering in, and to bring thee in, and give thee their land in possession, as thou seest this present day. 39 know therefore this day, and think in thy heart that our Lord he is God in heaven above, and in the earth beneath, and there is none other. 40 Keep his precepts and commandments, which I command thee: that it may be well with thee, and thy children after thee, and thou mayest remain a long time upon the Land, which the Lord thy God will give thee. 41 Then Moyses separated three cities beyond Jordan at the east side,
42 that he might flee to them which should kill his neighbour not voluntarily, neither was his enemy a day or two before, and he might scape to some of these cities: 43 Bosor in the wilderness, which is situated in the champion country of the tribe of Ruben: and Ramoth in Galaad, which is in the tribe of Gad: and Golan in Basan, which is in the tribe of Manasses.
44 This is the law that Moyses set before the children of Israel, 45 and these are the testimonies and ceremonies and judgments, which he spake to the children of Israel, when they came out of Aegypt,
46 beyond Jordan in the valley against the temple of Phogor in the land of Sehon king of the Ammorrheite, that dwelt in Hesebon, whom Moyses struck. The children of Israel also coming out of Aegypt
47 possessed his land, and the land of Og the king of Basan, the two kings of the Amorrheites, which were beyond Jordan toward the rising of the sun: 48 from Aroer, which is situated upon the bank of the torrent

Arnon, unto the mountain Sion, which is also Hermon, 49 all the plain beyond Jordan at the east side, unto the sea of the wilderness, and unto the foot of mount Phasga.

ANNOTATIONS.
CHAP. IV.

2. *You shall not add.]* [1] Moyses cannot mean, that no more should be written, nor commanded; for then the last chapter of this book, and the rest of the Bible should not have been written after his death; neither ought the Priests or Prophets to have commanded any thing not expressed in the law. And whereas Protestants say that all other Scriptures are included in the law, or pertain to the explication or performance thereof: we also answer that unwritten Traditions both in the old and new Testament are likewise implied, included, or pertain to the explication or performance of the law. For even as the written doctrine of the Prophets, yea and of Christ, and his Apostles, in general is contained in the law of Moyses, so also are certain fasts, feasts, rites, ceremonies and other traditions proved and confirmed by general speeches and axioms written in holy Scriptures, as by our Saviour's words to his Apostles Luc. 10. *He that heareth you, heareth me.* S. Paul's to other Christians *(1. Cor. 10.) other things when I come I will dispose (2. Thess 2.) Hold the traditions which you have learned*: and the like. Whereupon S. Augustin *Li. 1. cont. Crescon. c. 33.* giveth this rule, that *albeit an evident example cannot be produced of holy Scripture, yet the truth of the same Scriptures is holden by us, when we do that pleaseth the whole Church, which the authority of Scriptures commendeth* [2]. The same he teacheth *Epist. 80.* and in many other places. So do S. Epiphanius *in compend. fidei Cathol.* S. Hierom Dialog. cont. Lucifer. c. 4. S. Chrysost. *ho. 4. in 1. Thessal. 4.* S. Basil. *de Spiritu Sancto, c. 39.* S. Ireneus li. 3. c. 4.

[1] As other Scriptures are included in the law, so also Traditions are contained in the Scriptures.

[2] The Church, commanded by Scriptures, approveth Traditions.

CHAPTER V.

The ten commandments are repeated and explained, 23. with commemoration of their dread and fear, when they heard the voice from the cloud, and saw the mountain burn.

And Moyses called all Israel, and said to them: Hear Israel the ceremonies and judgments, which I speak in your ears this day: learn them, and (a) fulfill them in work.

(a) It is not enough to believe only, or to know the commandments, but necessary also to *fulfill them in work.*

2 The Lord our God made a covenant with us in Horeb. 3 Not with our fathers did he make the covenant, but with us at this present, and do live. 4 Face to face did he speak to us in the mount out of the midst of the fire. 5 I was arbiter and (b) Mediator betwixt our Lord and you at that time, to shew you his words, for you feared the fire, and went not up into the mount, and he said:

(b) The title of Mediator lawfully ascribed to God's lieutenant in earth.

6 I^ the Lord thy God, that brought thee out of the Land of Aegypt out of the house of servitude. 7 Thou shalt not have strange gods in my sight. 8 Thou shalt not make to thee a thing graven, nor the similitude of any things, that are in heaven above, and that are in the earth beneath, and that abide in the waters under the earth. 9 Thou shalt not adore them, and thou shalt not serve them. For I am the Lord thy God, a Jealous God, rendering the iniquity of the fathers upon the children unto the third and fourth generation to them that hate me, 10 and doing mercy upon many thousands to them that love me, and keep my precepts. 11 Thou shalt not usurp the name of the Lord thy

God in vain: for he shall not be unpunished that taketh his name upon a vain thing. 12 Observe the day of the Sabbath, to sanctify it, as the Lord thy God hath commanded thee. 13 Six days shalt thou work, and shalt do all thy works. 14 The seventh is the day of the Sabbath, that is, the rest of the Lord thy God. Thou shalt not do any work therein, thou, and thy son and daughter, man servant and woman servant, and oxe, and ass, and all thy cattle, and the stranger that is within thy gates: that thy man servant may rest, and thy woman servant, even as thyself. 15 Remember that thou also didst serve in Aegypt, and the Lord thy God brought thee out from thence in a strong hand, and stretched out arm. Therefore hath he commanded thee that thou shouldst observe the Sabbath. 16 Honour thy father and mother, as our Lord thy God hath commanded thee, that thou mayst live a long time, and it may be well with thee in the Land, which the Lord thy God will give thee. 17 Thou shalt not murder. 18 Neither shalt thou commit adultery. 19 And thou shalt not steal. 20 Neither shalt thou speak against thy neighbour false testimony. 21 Thou shalt not covet thy neighbour's wife: (c) Nor house, nor field, nor man servant, nor woman servant, nor oxe, nor ass, and all things that are his.

(c) Coveting another man's wife, & coveting his goods, differ as much, as the exterior acts of adultery and of theft. And so these two commandments are as distinct as the former two.

22 These words spake our Lord to all your multitude in the mount, out of the midst of the fire and the cloud, and the darkness, with a loud voice, adding nothing more: and he wrote them in the two tables of stone, which he delivered unto me. 23 And you after you heard the voice out of the midst of the darkness, and saw the mount burn, came to me all the Princes of the tribes and the elders, and you said: 24 Behold the Lord our God hath shewed us his majesty and greatness for we have heard his voice out of the midst of the fire, & have proved this day that God speaking with man, man hath lived. 25 Why shall we die therefore, and this exceeding great fire devour us? For if we hear the voice of the Lord our God any more, we shall die. 26 What is all flesh, that it should hear the voice of the living God, who speaketh out of the midst of the fire as we have heard, and may live? 27 Approach thou rather: and hear all things that the Lord our God shall say to thee: and thou shalt speak to us, and we hearing will do them. 28 Which when our Lord had heard, he said to me: I have heard the voice of the words of this people, which they spake to thee: they have spoken all things well. 29 Who shall give them to have such a mind, that they would fear me, and keep all my commandments at all time, that it may be well with them and with their children for ever? 30 Go and say to them: Return into your tents. 31 But thou stand here with me, and I will speak to thee all my commandments, and ceremonies, and judgments: which thou shalt teach them, that they may do them in the Land, which I will give them in possession. 32 Keep therefore and do the things which our Lord God hath commanded you: you shall not decline neither to the right hand, nor to the left: 33 but the way that the Lord your God hath commanded shall you walk, that you may live, and it may be well with you, and your days may be prolonged in the land of your possession.

ANNOTATIONS.
CHAP. V.

8. *Thou shalt not make.]* If our adversaries would quietly consider the coherence of the holy text, they might easily see, that this prohibition of making and worshipping the similitude of any creature, pertaineth to the former sentence: ◦ *Thou shalt not have strange gods*: more particularly forbidding either to make Idols, or to worship such as others make; and that with commination, because our Lord is a jealous God, and will not suffer his honour to be given to any creature. But

◦ Images of Idols forbid, but not of other things.

other Images were made in the old Testament, by God's commandment, and likewise Images of Christ and his Saints are lawful and profitable among Christians, as before is noted. *Exod. 20.*

CHAPTER VI.

God is diligently to be served, and loved with thy whole heart, thy whole soul, and whole strength: All his precepts, ceremonies, and judgements must be carefully kept, and commended to posterity.

These are the precepts, and ceremonies, and judgments, which the Lord your God commanded that I should teach you, and you should do them in the Land, whereunto you pass over to possess it: 2 that thou mayst fear the Lord thy God, and keep his commandments and precepts, which I command thee, and thy sons, and nephews, all the days of thy life, that thy days may be prolonged. 3 Hear Israel, and observe that thou do the things which our Lord hath commanded thee, and it may be well with thee, and thou mayst be greatly multiplied, as the Lord God of thy fathers hath promised thee a land flowing with milk & honey. 4 Hear Israel, The Lord our God, is one Lord. 5 Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. 6 And these words, which I command thee this day, shall be in thy heart: 7 and thou shalt tell them to thy children, and thou shalt meditate sitting in thy house, and walking on thy journey, sleeping, and rising. 8 And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thine eyes, 9 and thou shalt write them in the entry, and on the doors of thy house. 10 And when the Lord thy God shall have brought thee into the Land, for the which he sware to thy fathers Abraham, Isaac, and Jacob: and shall have given thee great and goodly cities, which thou didst not build, 11 houses full of all riches, which thou didst not erect, cisterns which thou didst not dig, vineyards and oliveyards, which thou didst not plant, 12 and thou shalt have eaten and be full: 13 take heed diligently lest thou forget our Lord, that brought thee out of the Land of Aegypt, out of the house of servitude. Thou shalt fear the Lord thy God, and (a) him only shalt thou serve, and by his name shalt thou swear.

(a) Some adoration agreeth to creatures, but service of Latria to God only. *S. Aug. q. 61. in Gen.*

14 You shall not go after the strange gods of all Nations, that are round about you: 15 because the Lord thy God is a Jealous God in the midst of thee: lest sometime the fury of the Lord thy God be wrath against thee, & take thee away from the face of the earth. 16 Thou shalt not tempt the Lord thy God, as thou didst tempt him in the place of tentation. 17 Keep the precepts of the Lord thy God, and the testimonies & ceremonies, which he hath commanded thee: 18 And do that which is pleasant and good in the sight of our Lord, that it may be well with thee: and entering in thou mayest possess the goodly Land, whereof our Lord sware to thy fathers, 19 that he would destroy all thy enemies before thee, as he hath spoken. 20 And when thy son shall ask thee tomorrow, saying: What mean these testimonies, and ceremonies, and judgments, which the Lord our God hath commanded us? 21 thou shalt say to him: We were the bondmen of Pharao in Aegypt, and our Lord brought us out of Aegypt in a strong hand: 22 and he did signs & wonders great and very sore in Aegypt against Pharao, and all his house, in our sight, 23 and he brought us out from thence, that being brought in^ he might give us the Land, whereupon he sware to our fathers. 24 And our Lord commanded that we should do all these ordinances, and should fear the Lord our God, that it might be well with us all the days of our life, as it is at this day. 25 And he will be merciful to us, if we keep and do all his precepts before the Lord our God, as he commanded us.

CHAPTER VII.

No league nor fellowship to be had with the Gentiles: 5. but their altars, groves, and all their idols to be destroyed. 17. God promiseth victories to his people, willing them to trust in him, and serve him.

When the Lord thy God shall have brought thee into the land, which thou doest enter in to possess, and shall have destroyed many Nations before thee, the Hetheite, and the Gergezeite, and the Amorrhite, and the Chananite, and the Pherezite, and the Heveite, and the Jebusite, seven nations of much greater number than thou art, and stronger than thou: 2 and the Lord thy God shall have delivered them to thee, thou shalt strike them unto utter destruction. Thou shalt not make league with them, nor pity them, 3 nor make marriages with them. Thy daughter thou shalt not give to his son, nor take his daughter for thy son: 4 for he will seduce thy son, that he follow not me, and that he rather serve strange gods, and the fury of our Lord will be wrath, and shall quickly destroy thee. 5 But these things rather you shall do to them: Overthrow their altars, and break their statues, and cut down their groves, and burn their sculptiles. 6 Because thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee, to be his peculiar people of all peoples, that are upon the earth. 7 Not because you passed all nations in number, is our Lord joined unto you, & hath chosen you, whereas you are fewer than all peoples: 8 but because our Lord hath loved you, and hath kept the oath, which he sware to your fathers: and hath brought you forth in a strong hand, and redeemed you from the house of servitude, out of the hand of Pharao the king of Aegypt. 9 And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his covenant and mercy to them that love him, and to them that keep his precepts, unto a thousand generations: 10 and rendering forthwith to them that hate him, so that he destroyeth them, and deferreth no longer, (a) immediately rendering to them that^ they deserve.

(a) Notwithstanding this commination, God oftentimes deferreth punishment, expecting the sinner's repentance.

11 Keep therefore the precepts and ceremonies and judgments, which I command thee this day to do them. 12 (b) If after thou hast heard these judgments, thou keep and do them, the Lord also thy God will keep the covenant unto thee, and the mercy which he sware to thy fathers:

(b) God's promises conditional, if his people serve him.

13 and he will love and multiply thee, and will bless the fruit of thy womb, and the fruit of thy land, thy corn, and vintage, oil, and herds, the flocks of thy sheep upon the Land, for the which he sware to thy fathers that he would give it thee. 14 Blessed shalt thou be among all peoples. There shall be none barren with thee of neither sex, as well in men as in thy flocks. 15 Our Lord will take away from thee all disease: and the sore infirmities of Aegypt, which thou knowest, he will not bring upon thee, but upon all thine enemies. 16 Thou shalt devour all the peoples, which the Lord thy God will give thee. Thine eye shall not spare them, neither shalt thou serve their gods, lest they be the ruin of thee. 17 If thou say in thy heart: These nations are more than I, how shall I be able to destroy them? 18 Fear not, but remember what the Lord thy God did to Pharao & to all the Aegyptians, 19 the exceeding great plagues, which thine eyes saw, and the signs and wonders, and the strong hand, and the stretched out arm, that the Lord thy God might bring thee forth: so will he do to all peoples, whom thou fearest. 20 Moreover hornets also will the Lord thy God send upon them, until he destroy and consume all that escaped thee, & can hide themselves. 21 Thou shalt not fear them, because the Lord thy God is in the midst of thee, a mighty God & terrible: 22 he will consume these nations in thy sight by little & little and by parts. Thou mayest not destroy them all together: lest perhaps the beasts of the earth multiply against thee. 23 And the Lord thy God will give them in thy sight: an will kill them until they be utterly destroyed. 24 And he will deliver their kings into thy hands, and thou shalt destroy their names under heaven: no man shall be able to resist thee, until thou

destroy them. 25 Their sculptiles thou shalt burn with fire: thou shalt not covet the silver and gold, whereof they were made, neither shalt thou take to thee any thing thereof, lest thou offend, because it is the abomination of the Lord thy God. 26 Neither shalt thou bring in ought of the idol into thy house, lest thou become anathema, as also that is. As filthiness thou shalt detest it, and as uncleanness and filth thou shalt account it abominable, because it is anathema.

CHAPTER VIII.

The people is put in mind of afflictions which happened in the desert, and of benefits as well past, as promised, 11. to the end they love and serve God more affectually.

Every commandment, that I command thee this day, take diligent heed that thou do it: that you may live, and be multiplied, and entering in may possess the Land, for the which our Lord sware to your fathers. 2 And thou shalt remember all the journey, through the which the Lord thy God hath brought thee forty years by the desert, that he might afflict & prove thee, & that the things that were in thy heart might be made known, whether thou wouldest keep his commandments or not. 3 He afflicted thee with penury, and gave thee for meat Manna, which thou knewest not nor thy fathers: for to shew unto thee that (a) not in bread only a man live, but in every word that proceedeth from the mouth of God.

(a) God is able to make food of what he please, or to sustain men without meat.

4 Thy raiment, wherewith thou wast covered hath not decayed for age, and thy foot is not worn, lo this is the fortieth year. 5 That thou mayest recount in thy heart, that as a man disciplineth his son, so the Lord thy God hath disciplined thee, 6 that thou shouldst keep the commandments of the Lord thy God, and walk in his ways, and fear him. 7 For the Lord thy God will bring thee in unto a good land, a land of rivers and waters and of fountains: in the plains whereof and mountains deep floods gush out: 8 a land of wheat, of barley, and vineyards, wherein fig trees and pomegranates, and oliveyards do grow: a land of oil and honey. 9 Where without any penury thou shalt eat thy bread, and enjoy abundance of all things: whose stones are iron, and out of the mountains thereof are digged metals of brass: 10 that when thou hast eaten, and art full, thou mayest bless the Lord thy God for the excellent land, which he hath given thee. 11 Observe, and beware lest at any time thou forget the Lord thy God, and neglect his commandments and judgments and ceremonies, which I command thee this day: 12 lest after thou hast eaten and art filled, hast built goodly houses, and dwelled in them, 13 and shalt have herds of oxen and flocks of sheep, of gold and silver, and of all things plenty, 14 thy heart be lifted up, and thou remember not the Lord thy God, that brought thee out of the Land of Aegypt, out of the house of servitude: 15 and was thy conductor in the huge and terrible wilderness, wherein was the serpent burning with his breath, and the scorpion and (b) the dipsas, and no waters at all: who brought forth rivers out of the hardest rock,

(b) A serpent less than a scorpion, making those whom he biteth to die of thirst. *Solinus in polyhist. cap. de Africa.*

16 and fed thee with Manna in the wilderness, which thy fathers knew not. And after he had afflicted and proved thee, at the last he had mercy upon thee, 17 lest thou shouldst say in thy heart: Mine own force, & the strength of mine own hand, have achieved all these things for me. 18 But remember the Lord thy God, that he hath given thee strength, that he might fulfill his covenant, concerning which he sware to thy fathers, as this present day sheweth. 19 But if forgetting the Lord thy God, thou shalt follow strange gods, and shalt serve and adore them: behold now I foretell thee that thou shalt perish utterly. 20 As the Nations, which our Lord destroyed at thine entry, so shall you also perish, if you be disobedient to the voice of the Lord your God.

CHAPTER IX.

Lest they should impute the victories (which they shall have) to themselves, 6. they are put in mind of their often provoking God's wrath, 12. by idolatry, 22. by murmuring, by concupiscence, by contempt, and other sins, 25. for which they should have been destroyed, but God spared them for his promise made to Abraham, Isaac and Jacob.

Hear Israel: Thou shalt go over Jordan this day to possess very great nations and stronger than thyself, huge cities, and walled (a) even unto heaven,

(a) Holy Scripture useth the figure *Hyperbole*, following the vulgar manner of speaking, as well to help the understanding, as to move affection in great & extraordinary things.

2 a great people and tall, the sons of the Enacims, whom thou hast seen, and heard, against whom no man is able to resist. 3 Thou shalt know therefore this day that the Lord thy God himself will pass over before thee, a devouring and consuming fire, who shall destroy and abolish and bring them to nothing before thy face quickly, as he hath spoken to thee. 4 Say not in thy heart, when the Lord thy God shall have destroyed them in thy sight: For my justice hath our Lord brought me in^ to possess this land, whereas these nations were destroyed for their impieties. 5 For not because of thy justices and equity of thy heart dost thou enter in to possess their lands: but because they have done impiously, at thy entering in they are destroyed: and that our Lord might accomplish his word, which by oath he promised to thy fathers Abraham, Isaac, and Jacob. 6 Know therefore that not for thy justices hath the Lord thy God given thee this excellent land in possession, whereas thou art a very stiff necked people. 7 Remember, and forget not how thou didst provoke the Lord thy God to wrath in the wilderness. From the same day that thou camest out of Aegypt, unto this place, thou hast always contended against our Lord. 8 For in Horeb also thou didst provoke him, and being wrath he would have destroyed thee, 9 when I went up into the mount, to receive the tables of stone, of the covenant which our Lord made with you: and I continued in the mount forty days and nights, not eating bread, nor drinking water. 10 And our Lord gave me two tables of stone written with the finger of God, and containing all the words that he spake to you in the mount from the midst of the fire, when the assembly of the people was gathered. 11 And when forty days were passed, and as many nights, our Lord gave me the two tables of stone, the tables of covenant, 12 and he said to me: Arise, and go down from hence quickly: for thy people which thou didst bring out of Aegypt, have quickly forsaken the way, that thou hast shewed them, and have made them (b) a molten idol.

(b) The similitude of a calf, and called it their God. *Exod. 32.*

13 And again our Lord said to me: I see that this people is stiff necked: 14 suffer me that I may destroy them, and abolish their name from under heaven, and may set thee over a Nation, that is greater and stronger than this. 15 And when I came down from the burning mount, and held the two tables of covenant with both hands, 16 and saw that you had sinned to the Lord your God, and had made you a molten calf, and had quickly forsaken his way which he had shewed you, 17 I cast the tables out of my hands, and brake them in your sight. 18 And I fell down before our Lord as before, forty days and nights not eating bread, nor drinking water, for all your sins, which you committed against our Lord, and provoked him to wrath: 19 for I feared his indignation and anger, wherewith being moved against you, he would have destroyed you. And our Lord heard me this time also. 20 Against Aaron also being exceeding angry, he would have destroyed him, and for him in like manner did I pray. 21 And your sin that you had committed, that is, the calf, I took, and burnt it with fire, and breaking it into pieces, and bringing it wholly into dust, I threw it into the torrent that descendeth from the mount. 22 In the burning also and in the tentation, and in the Sepulchres of concupiscence you provoked our Lord: 23 and when he sent you from Cadesbarne,

saying: Go up, and possess the Land that I have given you, and you contemned the commandment of your Lord God, and did not believe him, neither would you hear his voice, 24 but were always rebellious from the day that I began to know you. 25 And I lay before our Lord forty days and nights, in the which I humbly besought him, that he would not destroy you as he had threatened: 26 and praying I said: Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed in thy greatness, whom thou didst bring out of Aegypt in a strong hand. 27 Remember thy servants Abraham, Isaac, and Jacob: regard not the stubbornness of this people, and his impiety and sin: 28 lest perhaps the inhabitants of the land, out of which thou hast brought us, say: The Lord could not bring them in unto the Land, that he promised them, and he hated them: therefore did he bring them forth, that he might kill them in the wilderness. 29 Which are thy people and thine inheritance, whom thou didst bring forth in thy great strength, and in thy stretched out arm.

CHAPTER X.

Moyses receiving the second tables of the ten commandments, and making an ark, put them therein. 6. With mention of certain places where the children of Israel had camped, of Aaron's death, and of the Levites' offices, and possessions, 12. he inculcateth the fear and love of God, and the keeping of his precepts. 16. Namely to circumcise the heart, 19. to love strangers, 20. and not to serve, nor swear by false gods.

At that time our Lord said to me: Hew thee two tables of stones, as the former were, & come up to me into the mount: & thou shalt make an ark of wood, 2 & I will write in the tables the words that were in them, which before thou didst break, & thou shalt put them in the ark. 3 I made therefore an ark of the wood Setim. And when I had hewed two tables of stone like to the former, I went up into the mount, having them in my hands. 4 And he wrote in the tables, according as he had written before, the ten words, which our Lord spake to you in the mount from the midst of the fire, when the people was gathered: and he gave them to me. 5 And returning from the mount, I came down, and put the tables into the ark, that I had made, which are there till this present, as our Lord commanded me. 6 And the children of Israel removed their camp from Beroth of the children of Jacan into (a) Mosera, where Aaron died and was buried, for whom Eleazar his son did the function of priesthood.

(a) This Mosera where Aaron died, is more commonly called *Hor. Num. 20. & 33.*

7 Thence they came into Gadgad: from the which place departing, they camped in Jetebatha, in a Land of waters and torrents. 8 At that time he separated the tribe of Levi, to carry the ark of the covenant of our Lord, and to stand before him in the ministry, and to bless in his name until this present day. 9 For the which cause Levi had no part nor possession with his brethren: because, our Lord himself is his possession, as the Lord thy God promised him. 10 And I stood in the mount, as before, forty days and nights: and our Lord heard me this time also, and would not destroy thee. 11 And he said to me: Go, and march before the people, that they may enter, and possess the Land, which I sware to their fathers that I would deliver to them. 12 And now Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in his ways, and love him, and serve the Lord thy God with all thy heart, and with all thy soul: 13 and keep the commandments of our Lord, and his ceremonies, which I command thee this day, that it may be well with thee? 14 Behold heaven is the Lord's thy God, and the heaven of heaven, the earth and all things that are in it. 15 And yet to thy fathers was our Lord joined, and he loved them, and chose their seed after them, that is to say you, from all Nations, as this day it is proved. 16 Circumcise therefore the prepuce of your heart, and your neck indurate no more:

17 because the Lord your God he is the God of gods, and the Lord of lords, a great God and mighty, and terrible, that accepteth not person nor gifts. 18 He doth judgment to the pupil and the widow, loveth the stranger, and giveth him victual and raiment. 19 And do you therefore love strangers because you also were strangers in the Land of Aegypt. 20 Thou shalt fear the Lord thy God, and serve him only: to him thou shalt cleave, and (b) shalt swear in his name.

(b) When just cause requireth an oath, it must be made in the name of God, not of false gods.

21 He is thy praise, and thy God, that hath done for thee these great and terrible things, which thine eyes have seen. 22 In seventy souls did thy fathers go down into Aegypt: and behold now the Lord thy God hath multiplied thee as the stars of heaven.

CHAPTER XI.

For the benefits of God (whereof some are repeated, and others promised) the Israelites are bound to love him. 16. But if they forsake him he threateneth punishments, 26. proposing benediction and malediction as they shall deserve.

Love therefore the Lord thy God, and observe his precepts & ceremonies, his judgments and commandments at all time. 2 Know this day the things that your children know not, who saw not the discipline of the Lord your God, his great doings and strong hand and stretched out arm, 3 the signs and works which he did in the midst of Aegypt to Pharao the king, and to all his land, 4 and to all the host of the Aegyptians, and to their hosts and chariots: how the waters of the red sea covered them, when they pursued you, and how our Lord destroyed them until this present day: 5 and to you what things he hath done in the wilderness, till you came to this place: 6 and to Dathan and Abiron the sons of Eliab, which was the son of Ruben: whom the earth opening her mouth swallowed up with their houses and tabernacles, and all their substance, which they had in the midst of Israel. 7 Your eyes have seen all the great works of our Lord, that he hath done, 8 that you may keep all his commandments, which I command you this day, and may enter in, and possess the Land, to the which you enter, 9 and may live in it a great time: which our Lord by oath promised to your fathers, and to their seed, flowing with milk and honey. 10 For the Land, which thou goest to possess, is not as the Land of Aegypt, which thou camest out of, where when the seed is sown, waters are brought in to water it after the manner of gardens: 11 but it is hilly and champion, expecting rain from heaven, 12 which the Lord thy God doth always visit, and his eyes are on it from the beginning of the year unto the end thereof. 13 If then you obey my commandments, which I command you this day, that you love the Lord your God, and serve him with all your heart, and with all your soul, 14 he will give rain to your Land: (c) the timely and the lateward, that you may gather your corn, and wine, and oil,

(c) Rain after sending harvest, signifieth God's grace first stirring up the soul, and assisting the same to the end.

15 and hay out of the fields to feed your cattle, and that yourselves may eat and be filled. 16 Beware lest perhaps your heart be deceived, and you depart from our Lord, and serve strange gods, & adore them: 17 and our Lord being wrath shut up heaven, and the rain come not down, nor the earth give her spring, and you perish quickly from the excellent Land, which our Lord will give you. 18 Put these my words in your hearts and minds, and hang them for a sign on your hands, and place them between your eyes. 19 Teach your children that they meditate them, when thou sittest in thy house, and walkest on the way, and liest down and risest up. 20 Thou shalt write them upon the posts and gates of thy house: 21 that thy days may be multiplied, and the days of thy children in the Land, which our Lord sware to thy fathers, that he would give it them as long as the heaven hangeth over the earth. 22 [1]For if you keep the commandments which I command you, and do them, that you love the

Lord your God, & walk in all his ways, cleaving to him,

[1] The second lesson in Mass on Imber Saturday in Lent.

23 our Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you. 24 Every place that your foot shall tread, shall be yours. From the desert, and from Libanus, from the great river Euphrates unto the west sea shall be your borders. 25 None shall stand against you: your terror & fear shall the Lord your God give upon all the land that you shall tread, as he hath spoken to you. 26 Behold I set forth in your sight this day (d) benediction and malediction:

(d) God worketh, and we cooperate, for he taketh not away, but helpeth freewill. *S. Aug. q. 15. in Deut.*

27 benediction, if you obey the commandments of the Lord your God, which I command you this day: 28 malediction, if you obey not the commandments of the Lord your God, but revolt from the way, which now I do shew you, and walk after strange gods, which you know not. 29 And when the Lord thy God shall have brought thee into the Land, to the which thou goest to inhabit, thou shalt put the benediction upon mount Garizim, the malediction upon mount Hebal: 30 which are beyond Jordan behind the way that bendeth to the going down of the sun in the Land of the Chananite, which dwelleth in the champion country against Galgala, which is beside the valley that reacheth and entereth far. 31 For you shall pass over Jordan, to possess the Land which the Lord your God will give you, that you may have and possess it. 32 See therefore that you fulfill the ceremonies and judgments, which I shall set this day in your sight.

CHAPTER XII.

All idolatry, and whatsoever appertaineth thereto must be destroyed. 5. Sacrifices, tithes, and donaries must be offered in the special place. 15. Eating flesh they must not eat the blood. 29. In no case to imitate the idolatry of gentiles.

These are the precepts and judgments, that you must do in the Land, which the Lord God of thy fathers will give thee, to possess it all the days, that thou shalt go upon the earth. 2 Subvert all places, wherein the nations, which you shall possess, worshipped their gods upon the high mountains, and hills, and under every tree full of leaves. 3 Overthrow their altars, and break their statues, their groves burn with fire, and their idols hew all to pieces: destroy their names out of those places. 4 You shall not do so to the Lord your God: 5 but (a) to the place, which the Lord your God hath chosen of all your tribes, to put his name there and to dwell in it, shall you come:

(a) Peculiar place appropriate to God's service.

6 and shall offer in that place your holocausts and victims, the tithes and first fruits of your hands, and your vows and donaries, the first born of your oxen and sheep. 7 And you shall eat there in the sight of the Lord your God: and you shall rejoice in all things, whereunto you shall put your hand, you and your house, wherein the Lord your God hath blessed you. 8 You shall not do there the things, that we do here this day^ (b) every man^ that which seemeth good to himself.

(b) In the desert they could not observe the ceremonies of the Law: but coming to rest they were bound to keep all one set form of holy rites.

9 For until this present time you are not come to rest, and to the possession, which the Lord your God will give you. 10 You shall pass over Jordan, and shall dwell in the Land which the Lord your God will give you, that you may have rest from all enemies round about: and may dwell without all fear, 11 in the place, which the Lord your God shall choose, that his name may be therein. Thither shall you bring all the things, that I command you, holocausts, and hosts, and tithes, and the first fruits of your hands: and whatsoever is the principal in the gifts, that you shall vow to our Lord. 12 There^ shall you feast before the Lord your God, you and your sons and daughters, men servants

and women servants, and the Levite, that dwelleth in your cities. For he hath no other part and possession among you. 13 Beware thou offer not thy holocausts in every place, that thou shalt see: 14 but in that which our Lord shall choose, in one of thy tribes shalt thou offer hosts, and shalt do what things soever I command thee. 15 But if thou wilt eat, and the eating of flesh delight thee, kill, and eat according to the blessing of the Lord thy God, which he hath given thee in the cities: whether it be unclean, that is to say, blemished and feeble: or clean, that is to say, sound and without blemish, such as is lawful to be offered, as the doe and the hart, shalt thou eat it, 16 only without eating the blood, which thou shalt pour out upon the earth as water. 17 Thou canst not eat in thy towns the tithe of thy corn, and wine, and oil, the first born of thy herds and cattle, and all things that thou vowest, and that thou wilt offer voluntarily, and the first fruits of thy hands: 18 but before the Lord thy God shalt thou eat them in the place, which the Lord thy God shall choose, thou and thy son and thy daughter, and man servant, and woman servant, and the Levite, that dwelleth in thy cities: and thou shall rejoice and be refreshed before the Lord thy God in all things, whereunto thou shalt extend thy hand. 19 Take heed thou forsake not the Levite all the time that thou livest in the land. 20 When the Lord thy God shall have dilated thy borders, as he hath spoken to thee, and thou wilt eat the flesh, that thy soul desireth: 21 and if the place be far off, which the Lord thy God shall choose, that his name may be there, thou shalt kill of the herds and cattle, which thou hast, as I have commanded thee, and shalt eat in thy towns, as it pleaseth thee. 22 As the doe is eaten and the hart, so shall thou eat them: both the clean and unclean shall eat in common. 23 This only beware, that thou eat not the blood, for their blood is for the soul: and therefore thou must not eat the soul with the flesh: 24 but upon the earth thou shalt pour it as water, 25 that it may be well with thee and thy children after thee, when thou shalt do that which pleaseth in the sight of our Lord. 26 But the things which thou hast sanctified, and vowed to our Lord, thou shalt take up, and shalt come to the place, which our Lord shall choose: 27 and shalt offer thy oblations the flesh and the blood upon the altar of the Lord thy God: the blood of thy hosts thou shalt pour on the altar: and the flesh^ thyself shalt eat. 28 Observe and hear all things that I command thee, that it may be well with thee & thy children after thee for ever, when thou shalt do that which is good & pleasing in the sight of the Lord thy God. 29 When the Lord thy God shall have destroyed before thy face the nations, that thou enterest in to possess, & thou shalt possess them, & dwell in their land: 30 beware lest thou imitate them, after they be subverted at thy entering in, and thou require their ceremonies, saying: As these nations have worshipped their gods, so will I also worship. 31 Thou shalt not do in like manner to the Lord thy God. For all the abominations, that our Lord doth abhor, have they done to their gods, offering their sons and daughters, and burning them with fire. 32 What I command thee, that only do to our Lord: neither add any thing, nor diminish.

ANNOTATIONS.
CHAP. XII.

32. *That only do to our Lord.]* [1] Whereas the Gentiles offered their sons and daughters (v. 31.) and other abominable sacrifices to Idols, God commandeth his people to offer those things only, which are prescribed by the law, and neither to immolate any other thing, nor exclude any thing appointed by the same law for sacrifice. As for other precepts, it is likewise forbid to add or diminish any thing that may corrupt the law: but was ever lawful for Superiors, to add more precepts agreeable, and not contrary to the former. [2] So king David established a new law that such as stayed with the baggage, should have like portion of the prey, with those that fought in

[1] No hosts lawful in sacrifice but such as the law appointed.

[2] New precepts may be added, not contrary to the former.

battle, 1. Reg. 30. And our Saviour by his presence (Joan 10.) approved the feast of dedication, instituted long after Moyses' law. 1. Machab. 4.

CHAPTER XIII.

False Prophets must be slain, 6. how near soever they be in kindred, or friendship. 12. The whole city that shall permit false doctrine must be utterly destroyed, men, beasts, and all moveables, and never be built again.

If there rise in the midst of thee a Prophet, or one that saith he hath seen a dream, and foretell a sign and a wonder, 2 and it come to pass which he spake, and he say to thee: (a) Let us go, and follow strange gods, which thou knowest not, and let us serve them:

(a) Novelty in Religion is a mark of idolatry or heresy.

3 thou shalt not hear the words of that Prophet or dreamer: for the Lord your God tempteth you, that it may appear whether you love him or not, with all your heart, and with all your soul. 4 Follow the Lord your God, and fear him, and keep his commandments, and hear his voice: him you shall serve, and to him you shall cleave. 5 And that Prophet or forger of dreams shall be slain: because he spake that he might avert you from the Lord your God, which brought you out of the Land of Aegypt, and redeemed you from the house of servitude: that he might make thee to err from the way, that the Lord thy God commanded thee: and thou shalt take away the evil out of the midst of thee. 6 If thy brother the son of thy mother, or thy son or daughter, or thy wife that is in thy bosom, or thy friend, whom thou lovest as thy soul, will persuade thee secretly, saying: Let us go, and serve strange gods, which thou knowest not, nor thy fathers, 7 of all nations round about, that be nigh or far, from the beginning unto the end of the earth, 8 consent not to him, nor hear him, neither let thine eye spare him to pity and hide him, 9 but (b) forthwith thou shalt kill him. Let thy hand be first upon him, and after thee all the people lay hand on him.

(b) Every private man is not commanded nor warranted by this to kill: but every one is bound to inform the Magistrate, and so by order of justice to proceed against the wicked.

10 With stones shall he be stoned to death: because he would have withdrawn thee from the Lord thy God, which brought thee out of the Land of Aegypt, from the house of servitude: 11 that all Israel hearing may fear, and may do no more any thing like to this. 12 If in one of thy cities, which the Lord thy God shall give thee to inhabit, thou hear some say: 13 There are gone forth (c) children of Belial out of the midst of thee, and have averted the inhabitants of their city, and have said: Let us go, and serve strange gods which you know not:

(c) Such as will not endure discipline are called *children of Belial*, that is *without yoke*.

14 inquire carefully, and diligently, the truth of the thing being looked into, if thou find it certain that is said, and that this abomination is in act committed, 15 thou shalt forthwith strike the inhabitants of that city in the edge of the sword, and shalt destroy it and all things that are in it, unto the very beasts. 16 What stuff also soever there is, thou shalt gather together in the midst of the streets thereof, and shalt burn it with the city it-self, so that thou consume all things to the Lord thy God, and it be a heap for ever: it shall be built no more, 17 and there shall nothing stick in thy hand of that anathema: that our Lord may be turned from the wrath of his fury, and may have mercy on thee, and multiply thee as he sware to thy fathers, 18 when thou shalt hear the voice of the Lord thy God, keeping all his precepts, which I command thee this day, that thou mayest do that which is pleasing in the sight of the Lord thy God.

CHAPTER XIV.

Gentiles' manner of mourning for the dead is prohibited. 3. Likewise to eat things unclean, with mention of certain clean and unclean beasts, 9. fishes, 11. and birds. 21. Also precepts of piety, clemency, paying tithes, first fruits, 27. nourishing of Levites, strangers, orphans, and widows.

Be ye the children of the Lord your God: you shall not cut yourselves, nor make baldness for the dead. 2 because thou art a holy people to the Lord thy God: and he chose thee to be his peculiar people of all nations that are upon the earth. 3 Eat not the things that are unclean. 4 This is the beast, that you ought to eat: The oxe, and the sheep, and the goat, 5 the hart and the doe, the buffle, the chamois, the pygargue, the wild beef, the camelopard. 6 Every beast, that divideth the hoof in two parts, and cheweth the cud, shall you eat. 7 But of them that chew the cud, and divide not the hoof, these you shall not eat, as the camel, the hare, the cherogril: because they chew the cud, & divide not the hoof, they shall be unclean to you 8 The swine also, because it divideth the hoof, and cheweth not the cud, shall be unclean. Their flesh you shall not eat, and their carcasses you shall not touch. 9 These shall you eat of all that abide in the waters: Such as have fins and scales, eat: 10 them that are without fins & scales, eat not, because they are unclean. 11 All birds that are clean^ eat. 12 The unclean eat not: to wit, the eagle, and the grype, & the osprey, 13 the ringtail, and the vulture and kite according to their kind: 14 and all of the raven's kind, 15 and the ostrich, and the owl, and the stern, and the hawk according to his kind: 16 the herodian and the swan, and the stork, 17 and the diver, the porphirion, and nightcrow, 18 the onocratal, and the charadrion, every one in their kind: the lapwing also and the bat. 19 And all that creepeth and hath little wings, shall be unclean, and shall not be eaten. 20 All that is clean, eat. 21 But whatsoever is dead of it-self, eat not thereof. (a) To the stranger, that is within thy gates, give it to eat, or sell it to him: because thou art the holy people of our Lord thy God. Thou shalt (b) not boil a kid in the milk of his dam.

(a) If these things were unclean by nature, they were not lawful for any nation to eat, but being only forbid to the Jews, sheweth that this prohibition was ceremonial, only for that time & people. (b) All shew of cruelty to be avoided. Mystically this prefigured, that Christ (for the similitude of sinful flesh signified by a kid) should not be slain in his infancy *S. Tho. 1. 2. q. 102. a. 6. ad 4.*

22 The tenth part thou shalt separate of all thy fruits that spring in the earth every year, 23 and thou shalt eat in the sight of our Lord thy God in the place, which he shall choose, that his name may be invocated therein, the tithe of thy corn, and wine, and oil, and the first born of thy herds and sheep: that thou mayest learn to fear the Lord thy God at all time. 24 But when the way, and the place which our Lord thy God shall choose, are far, and he hath blessed thee, and thou canst not carry all these things thither, 25 thou shalt sell, and bring all into a price, and shalt carry it in thy hand, and shalt go to the place, which our Lord thy God shall choose: 26 and thou shalt buy with the same money whatsoever pleaseth thee, either of herds, or of sheep, wine also and sicer, and all that thy soul desireth: and thou shalt eat before our Lord thy God, and shall feast, thou and thy house: 27 and the Levite that is within thy gates, beware thou forsake him not, because he hath no other part in thy possession.

28 The third year thou shalt separate another tenth of all things, that grow to thee at that time: and shalt lay it up within thy gates. 29 And the Levite shall come that hath no other part nor possession with thee, and the stranger and pupil and widow, that are within thy gates, and shall eat and be filled: that our Lord thy God may bless thee in all the works of thy hands that thou shalt do.

CHAPTER XV.

Remission of debts in the seventh year to the Israelites, but not to strangers. 4. Albeit there will always be some poor, yet they must so lend to their needy brethren, that none be forced to beg. 12. A bought servant that is an Hebrew must be set free in the seventh year, 16. except he desire to serve still. 19. The first-born in all cattle must be consecrated to God, without making private profit thereof.

In the seventh year thou shalt make a remission. 2 which shall be celebrated in this order. He to whom any thing is owing of his friend or neighbour and brother, cannot ask it again, because it is the year of remission of our Lord. 3 Of the sojourner and stranger thou shalt exact: of thy country man & neighbour thou shalt not have power to require it. 4 And (a) needy person and beggar there shall be none among you that our Lord thy God may bless thee in the land, which he will give thee in possession.

(a) The Israelites were bound to do their endeavour that none should be needy among them: notwithstanding for exercise of love and charity, God's providence suffered some to be poor. *v. 7. & 11.*

5 Yet so if thou hear the voice of our Lord thy God, & keep all things that he hath bid, and which I command thee this day, he will bless thee, as he hath promised. 6 Thou shalt lend to many nations, & thyself shalt borrow of no man. Thou shalt have dominion over very many nations, and no man shall have dominion over thee. 7 If one of thy brethren that abideth within the gates of thy city in the land, which our Lord thy God will give thee, come to poverty: thou shalt not harden thy heart, nor close thy hand, 8 but shalt open it to the poor man, and shalt lend him, that which thou perceivest he hath need of. 9 Beware lest perhaps an impious cogitation steal in upon thee, and thou say in thy heart: The seventh year of remission draweth nigh: & turn away thy eyes from thy poor brother denying to lend him that which he asketh: lest he cry against thee to our Lord, and (b) it become a sin unto thee.

(b) He that can and will not feed his neighbour in extremity, killeth him. *S. Amb. li. 2. de Offic. c. 7.*

10 But thou shalt give to him: neither shalt thou do any thing craftily in relieving his necessities: that our Lord thy God may bless thee at all times, and in all things whereunto thou shalt put thy hand. 11 There shall not want poor in the land of thy habitation: therefore I command thee that thou open thy hand to thy needy and poor brother, that liveth in the Land. 12 When thy brother an Hebrew man, or Hebrew woman is sold to thee, and hath served thee six years, in the seventh year thou shalt let him go free: 13 and to whom thou givest freedom, thou shalt in no case suffer him to depart empty: 14 but give him his wayfare of thy flocks, and of thy barn floor, and thy press, wherewith our Lord thy God shall bless thee. 15 Remember that thyself also didst serve in the Land of Aegypt, and our Lord thy God made thee free, and therefore do I now command thee. 16 But if he say: I will not depart; because he loveth thee, and thy house, and feeleth that he is well with thee: 17 thou shalt take an awl, and bore through his ear in the door of thy house, & he shall serve thee for ever. To thy woman servant also thou shalt do in like manner. 18 Turn not away thine eyes from them, when thou makest them free: because he hath served thee six years after the wages of an hireling: that our Lord thy God may bless thee in all the works that thou doest. 19 Of the first born, that come forth in thy herds and sheep, whatsoever is of the male sex, thou shalt sanctify to our Lord thy God. Thou shalt not work with the first born of an oxe, and thou shalt not shear the first born of thy sheep. 20 In the sight of our Lord thy God shalt thou eat them every year in the place, that our Lord shall choose, thou and thy house. 21 But if it have blemish, and be either lame, or blind, or in any part disfigured or feeble, it shall not be immolated to our Lord thy God: 22 but within the gates of thy city shalt thou eat it: as well the clean as the unclean in like manner shall eat them, as the doe, and the hart. 23 This only shalt thou observe, that their blood thou eat not, but pour it out on the earth as water.

CHAPTER XVI.

Three more solemn feasts to be kept every year, Pasch, 9. Pentecost, 13. and the feast of tabernacles. 18. Just Judges to be appointed in every city. 21. All occasions of Idolatry to be avoided.

Observe[1] the month of new corn, and the (a) first of the spring time, that thou mayest make the [2]Phase to our Lord thy God: because in this month our Lord thy God brought thee out of Aegypt by night.

[1]The rest of the feasts are mentioned *Levit. 23. Num. 28. & 29.*(a) Here only three of the principal. [2]1. Pasch.

2 And thou shalt immolate the Phase to our Lord thy God, of sheep, and of oxen in the place which our Lord thy God shall choose, that his name may dwell there. 3 Thou shalt not eat in it leavened bread: Seven days shalt thou eat without leaven, the bread of affliction, because in fear didst thou come out of Aegypt: that thou mayest remember the day of thy coming out of Aegypt all the days of thy life. 4 Leavened shall not appear in all thy coasts for seven days, and there shall not remain of the flesh of that which was immolated at even the first day until morning. 5 Thou canst not immolate the Phase in every one of thy cities, which our Lord thy God will give thee; 6 but in the place which our Lord thy God shall choose, that his name may dwell there: thou shalt immolate the Phase at even at the going down of the sun, when thou camest out of Aegypt. 7 And thou shalt boil, and eat it in the place, which our Lord thy God shall choose, and in the morning rising up thou shalt go into thy tents. 8 Six days shalt thou eat azymes: and in the seventh day, because it is the collection of our Lord thy God, thou shalt do no work. 9 [1]Seven weeks shalt thou number thee from that day wherein thou didst put the sicle to the corn,

[1]2. Pentecost.

10 and thou shalt celebrate the festival day of weeks to our Lord thy God, a voluntary oblation of thy hand, which thou shalt offer according to the blessing of our Lord thy God: 11 and thou shalt feast before our Lord thy God, thou, and thy son, and thy daughter, and thy man servant, and thy woman servant, and the Levite that is within thy gates, and the stranger and pupil and widow, which abide with you: in the place which our Lord thy God shall choose, that his name may dwell there: 12 and thou shalt remember that thou wast a servant in Aegypt: and thou shalt keep and do the things that are commanded. 13 [1]The solemnity also of Tabernacles thou shalt celebrate seven days, when thou hast gathered thy fruit of the barn floor and the press:

[1]3. Feast of Tabernacles.

14 and thou shalt feast in the festivity, thou, thy son, and thy daughter, thy man servant and woman servant, the Levite also and stranger, and pupil and widow that are within thy gates. 15 Seven days shalt thou celebrate the feasts to our Lord thy God in the place which our Lord shall choose: and our Lord thy God will bless thee in all thy fruits, and in every work of thy hands, and thou shalt be in joy. 16 Three times in a year shall all thy male appear in the sight of our Lord thy God in the place which he shall choose: in the solemnity of Azymes, in the solemnity of weeks, and in the solemnity of Tabernacles. There shall not appear before our Lord any empty: 17 but every one shall offer according to that he hath, according to the blessing of our Lord his God, which he shall give him. 18 Judges and masters shalt thou appoint in all thy gates, which our Lord thy God shall give thee, in every of thy tribes: that they may judge the people with just judgment, 19 and not decline to either part. Thou shalt not accept person, nor gifts: because that gifts blind the eyes of the wise, and change the words of the just. (b)

(b) It is not enough to do that is just, except it be done justly, to a good end, for love of justice.

20 Justly shalt thou pursue that which is just: that thou mayest live and possess the Land, which our Lord thy God shall give thee. 21 Thou shalt plant no grove, nor any tree near the altar of our Lord thy God.

22 Neither shalt thou make nor set to thyself a statue: which thing our Lord thy God hateth.

CHAPTER XVII.

Perfect hosts, not maimed nor defective, must be offered to God, Idolaters stoned to death. 8. When inferior judges differ, the cause must be decided by the High Priest in consistory, who is warranted not to err therein, & all are bound to obey his sentence. 14. The duty also of a King (whom in future time God will condescend to give them) is described, with special charge to receive the law of God at the Priest's hands.

Thou shalt not immolate to our Lord thy God a sheep, and an oxe, wherein there is blemish, or any fault: because it is abomination to our Lord thy God. 2 When there shall be found with thee within one of thy gates, which our Lord thy God shall give thee, man or woman that do evil in the sight of our Lord thy God, and transgress his covenant, 3 that they go and serve strange gods, and adore them, the sun and the moon, and all the host of heaven, which things I commanded not, 4 and this is told thee, and hearing it thou hast inquired diligently, and found it to be true, and the abomination is committed in Israel: 5 thou shalt bring forth the man and the woman, that have committed that most heinous thing, to the gates of thy city, and they shall be stoned. 6 At the mouth of two or three witnesses shall he perish that is to be slain. Let no man be killed, one only giving testimony against him. 7 The hand of the witnesses shall be first to kill him, and the hand of the rest of the people shall be laid on last: that thou mayest take away the evil out of the midst of thee. 8 If thou perceive that the judgment with thee be hard and doubtful between blood and blood, cause and cause, leprosy and leprosy: and thou see that the words of the judges within thy gates do vary: arise, and go up to the place, which our Lord thy God shall choose. 9 And thou shalt come to the Priests of the Levitical stock, and to (a) the judge, that shall be at that time: and thou shalt ask of them, who shall shew thee the truth of the judgment.

(a) In the Councel of Priests one supreme Judge, which was the High-Priest. *v. 12.*

10 And thou shalt do whatsoever they, that are (b) presidents of the place which our Lord shall choose, shall say and teach thee,

(b) There were not many Presidents at once, but in succession, one after another.

11 according to his law; and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. 12 But he that shall be proud, refusing to obey the commandment of the Priest, which at that time ministereth to our Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil out of Israel: 13 and the whole people hearing shall fear, that none afterward swell in pride. 14 When thou art entered the Land, which our Lord thy God will give thee, and dost possess it, and dwellest in it, and sayest: I will set a king over me, as all nations have round about: 15 him shalt thou set, whom our Lord thy God shall choose of the number of thy brethren. A man of another nation that is not thy brother, thou canst not make king. 16 And when he is made, he shall not multiply to himself horses, nor lead back the people into Aegypt, taking high courage for the number of his horsemen, especially whereas our Lord hath commanded you that in no case you return any more the same way. 17 He (c) shall not have many wives, that may allure his mind, nor huge weights of silver & gold.

(c) Plurality of wives is not here forbid; for King David transgressed not this precept having more than one or two: but Salomon offended in multiplying many wives. *S. Aug. q. 27. in Deut.*

18 And after he shall sit in the throne of his kingdom, he shall copy to himself the Deuteronomy of this Law in a volume, (d) taking the copy of the priests of the Levitical tribe,

(d) Temporal good Princes take the law, and word of God, at the Priest's hands.

19 & he shall have it with him, & shall read it all the

days of his life, that he may learn to fear our Lord his God, and keep his words and ceremonies, that are commanded in the law. 20 And that his heart be not lifted up into pride over his brethren, nor decline to the right side or the left side, that he may reign a long time, and his sons over Israel.

ANNOTATIONS. CHAP. XVII.

8. *If the judgement be heard.]* ◦For a full and assured decision of all controversies, God here instituted to his people a supreme Tribunal, that in case inferior Judges varied in judgement, recourse might be had to the Councel of Priests, where one chief Judge, the High-Priest, was appointed to give sentence, and all others commanded to receive and obey the same.

◦Supreme Judge of controversies.

9. *Who shall shew the truth.]* [1] God so assisted this Consistory with his spirit of truth, that their sentence was infallible: though otherwise they might err, either in life, or in private opinion. Wherefore, our Saviour distinguishing between their public doctrine, and their works, taught the people, that for so much as the Scribes and Pharisees sat in Moyses' chair, and yet transgressed God's commandments, every one should *observe and do as they said: but not do according to their works. Mat. 23.* And S. John ascribeth the true sentence given by Caiphas in the councel, [2] to his office of High Priest, saying: (Ioan. 11.) *He said not this of himself, but being the high priest of that year, he prophesied that JESUS should die for the nation and to gather into one the children of God.* Where the high priest by virtue and privilege of his office, uttered the truth, which himself neither meant nor understood. And this happened when the Law and Priesthood of the Jews was to decline & give place to Christ's new ordinance, and therefore no doubt God ever directed the sentence of the high Priest: and most specially now Christ preserveth the Apostolic See from error in faith, and in general decrees touching manners: yea though the chief visible Judge were as wicked as Caiphas. [3] And therefore the Protestants' evasion is frivolous, limiting the priests' sentence to bind the subjects, *so long as he is the true minister of God, and pronounceth according to his word* [4] . For except God assisted him, that he should pronounce according to his word, and so all men rest satisfied, submitting themselves to his sentence, the controversy should be endless, and this consistory nothing worth: but still be new examinations, and new judgements, whether the former were according to God's word or no.

[1] Sentence of the Jews' consistory infallible.

[2] The high-Priest was chief Judge.

[3] Protestants' frivolous evasion.

[4] *English Bible. 1603.*

12. *He that shall be proud.]* This also convinceth, that all were bound to accept of the high priest's sentence, ◦the law condemning him of pride, that *refused to obey the commandment of the Priest, which at that time ministered to our Lord;* and for his disobedience punishing him with death.

◦Pride in private opinion punished with death.

CHAPTER XVIII.

Instead of other inheritance Priests and Levites have provision by Sacrifices and oblations. 9. All superstition to be avoided. 15. Perpetuity of Prophets, and finally one special PROPHET (to wit CHRIST) is promised. 20. False Prophets must be slain.

The Priests and Levites, and all that are of the same tribe, shall have no part nor inheritance with the rest of Israel, because they shall eat the sacrifices of our Lord, and his oblations, 2 and nothing else shall they receive of the possession of their brethren: for our Lord himself is their inheritance, as he hath spoken to them. 3 This shall be the right of the Priests from the people, and

from them that offer victims: whether they immolate oxe, or sheep, they shall give to the Priest the shoulder and the maw: 4 the first fruits of corn, of wine, and oil, and a part of the wool of their sheep-shearing. 5 For him hath our Lord chosen of all thy tribes, that he might stand and minister to our Lord, he and his sons for ever. 6 If a Levite go out of one of thy cities of all Israel in the which he dwelleth, and would come desiring the place which our Lord shall choose, 7 he shall minister in the name of our Lord his God, as all his brethren the Levites, that shall stand at that time before our Lord. 8 He shall receive the same portion of meats that the rest do: beside that, which in his own city is due to him by succession from his fathers. 9 When thou art entered the Land, which our Lord thy God shall give thee, beware thou be not willing to imitate the abominations of those nations. 10 Neither let there be found in thee any that shall expiate his son, or daughter, making them to pass through the fire: or that demandeth of soothsayers, and observeth dreams and divinations, neither let there be a sorcerer, 11 nor enchanter, nor that consulteth with python, or diviners, and seeketh the truth of the dead. 12 For all these things our Lord abhorreth, and for these abominations will he destroy them at thy entering in. 13 Thou shalt be perfect & without spot with our Lord thy God. 14 These nations, whose land thou shalt possess, hear soothsayers, and diviners: but thou art otherwise instructed of our Lord thy God. 15 A PROPHET of thy nation & of thy brethren like unto me, will our Lord thy God raise up to thee: him thou shalt hear, 16 as thou didst request of our Lord thy God in Horeb, when the assembly was gathered, and saidst: I will no more hear the voice of our Lord my God, and this exceeding great fire I will see no more, lest I die. 17 And our Lord said to me: They have spoken all things well. 18 A Prophet will I raise up to them out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak all things that I shall command him. 19 But he that will not hear his words, which he shall speak in my name, I will be the revenger. 20 And the Prophet that being depraved with arrogancy will speak in my name, the things (a) that I did not command him to say, (b) or in the name of strange gods, shall be slain.

(a) This sort of false prophets signified Heretics, that preach false things in Christ's name. (b) These prefigured Apostates, which renouncing Christ, expressly profess false gods.

21 And if in secret cogitation thou answer: How shall I understand the word, that our Lord spake not? 22 This sign thou shalt have: That which the same Prophet foretelleth, in the name of the Lord, & cometh not to pass: that^ our Lord hath not spoken, but by the arrogancy of his mind the Prophet hath forged it: and therefore thou shalt not fear him.

ANNOTATIONS.
CHAP. XVIII.

◦The same words may have diverse literal senses.

15. *A PROPHET of thy nation.]* ◦Amongst other places this plainly proveth that the same words in holy Scripture may have diverse literal senses. For first the coherence of the text sheweth, that God here promised to give his people another extraordinary Prophet, after Moyses' death, of their own nation; as well to take away occasion of seeking to soothsayers, diviners, and other profane prophets of false gods, strictly forbidden in the words going immediately before; as in approbation of their convenient desire, mentioned in the words following, to hear God's will, not by himself, nor by an Angel, but by Moyses, who was now shortly to be taken from them. And so this promise was first performed in Josue, succeeding next after Moyses in government. And as need required God ceased not to send more Prophets besides their ordinary Priests. Again this place is also understood of Christ our Saviour, chief Prophet, and master of all Prophets, S. Peter so expounding it. *Act. 3. v. 22. & 23.*

CHAPTER XIX.

Certain cities of refuge must be assigned for casual manslaughter. 11. Willful murder punished by death without remission, 15. so it be convinced by two or three witnesses. 16. False witnesses punished with the pain, which the crime objected deserveth.

When our Lord thy God hath destroyed the nations, whose land he will deliver to thee, and thou dost possess it, and dwellest in the cities and houses thereof: 2 three cities shalt thou separate to thee in the midst of the Land, which our Lord thy God will give thee in possession, 3 (a) preparing diligently the way: and thou shalt divide the whole province of thy Land equally into three parts: that he which for murder is a fugitive, may have near at hand, wither to escape.

(a) The way to the cities of refuge were paved, and marks set for direction, that he which fled might not err in his way.

4 This shall be the law of the murderer that flyeth, whose life is to be saved: He that striketh his neighbour unwitting, & that is proved yesterday & the day before to have had no hatred against him, 5 but to have gone with him simply unto the wood to cut wood, and in cutting of wood^ the axe slipped out of his hand, & the iron falling from the handle struck his friend, and killed him: he shall fly to one of the cities aforesaid, and live: 6 lest perhaps the next kinsman of him, whose blood was shed, pricked with sorrow, pursue, and apprehend him if the way be too long, and strike his life that is not guilty of death, because he is proved to have had no hatred before, against him that was slain. 7 Therefore I command thee, that thou separate three cities of equal distance one from another. 8 And when our Lord thy God shall have dilated thy borders, as he sware to thy fathers, and shall give thee all the Land that he promised them, 9 (yet so, if thou keep his commandments, & do the things which I command thee this day, that thou love our Lord thy God, and walk in his ways at all time) thou shalt add to thee other three cities, and shalt double the number of the three cities aforesaid: 10 that innocent blood be not shed in the midst of the Land, which our Lord thy God will give thee to possess, lest thou be guilty of blood. 11 But if any man hating his neighbour, lie in wait for his life, and rise and strike him, and he die, and he fly to one of the cities aforesaid, 12 the ancients of his city shall send, and take him out of the place of refuge, and shall deliver him into the hand of the kinsman of him, whose blood was shed, & he shall die. 13 (b) Thou shalt not pity him, & thou shalt take away the guilty blood out of Israel, that it may be well with thee.

(b) This was said to the whole people, who must not entreat for the murderer's pardon: but the kinsmen of him that was slain, might remit the punishment.

14 Thou shalt not take, and transfer thy neighbour's bounds, which thy predecessors did set in thy possession, which our Lord thy God will give thee in the Land, that thou shalt receive to possess. 15 One witness shall not stand against any man, whatsoever sin, or wickedness it be: but in the mouth of two or three witnesses shall every word stand. 16 If a lying witness stand against a man, accusing him of prevarication, 17 both of them, whose the cause is, shall stand before our Lord in the sight of the Priests and the judges that shall be in those days. 18 And when searching most diligently, they shall find that the false witness hath said a lie against his brother: 19 they shall render to him as he meant to do to his brother, and thou shalt take away the evil out of the midst of thee: 20 that others hearing may have fear, and may not be bold to do such things. 21 (c) Thou shalt not pity him, but life for life, eye for eye, tooth for tooth, hand for hand, foot for foot shall thou exact.

(c) This pertained to the Judge, who without partiality must do justice.

CHAPTER XX.

Lawful wars are to be undertaken with courage and confidence. 5. Such as for special causes may be discouraged, must be dismissed from the field, 10. What to be observed towards the enemy. 19. What trees may not be cut down, and what sort may be, for the use of wars.

If thou go forth to war against thine enemies, and see the horse men and chariots, and the multitude of the adversary's host greater than thou hast, thou shalt not fear them: because the Lord thy God is with thee, which brought thee out of the Land of Aegypt. 2 And when the battle is now at hand, the Priest shall stand before the army, and shall speak to the people thus: 3 Hear Israel, you this day join battle against your enemies, let not your heart fear, be not afraid, retire not, neither dread them: 4 because our Lord your God is in the midst of you, & will fight for you against your adversaries, to deliver you from danger. 5 The Captains also through every band in the hearing of the host shall proclaim: (d) What man is there that hath built a new house, & hath not dedicated it? Let him go, & return into his house, lest perhaps he die in the battle, & another dedicate it.

(d) Men possessed with such desires have not like valor to good soldiers: And by word or example often discourage others. So in spiritual war-fare, we must not be addicted to worldly profits, or pleasures.

6 What man is there that hath planted a vineyard, and hath not as yet made it to be common, whereof all men may lawfully eat? Let him go, and return into his house: lest perhaps he die in the battle, and another man execute his office. 7 What man is there, that hath despoused a wife, and not taken her? Let him go, and return into his house, lest perhaps he die in the war, and another take her. 8 These things being said they shall add the rest, and shall speak to the people: What man is there fearful, and faint-hearted? Let him go, and return into his house, lest he make the hearts of his brethren to fear, as himself is frighted with fear. 9 And when the Captains of the host shall hold their peace, and make an end of speaking, every man shall prepare their bands to fight. 10 If at any time thou come to win a city, thou shalt first offer peace. 11 If they receive it, and open the gates to thee, all the people that is therein shall be saved, and shall serve thee under tribute. 12 But if they will not make peace, and shall begin battle against thee, thou shalt assault it. 13 And when our Lord thy God shall deliver it into thy hand, thou shalt strike all that is therein of the male sex, in the edge of the sword, 14 excepting women and children, the cattle and other things, that are in the city. All the prey thou shalt divide to the army, and thou shalt eat of the spoils of thine enemies, which our Lord thy God shall give thee. 15 So shalt thou do to all cities, that be very far from thee, and be not of these cities, which thou shalt receive in possession. 16 But of those cities that shall be given thee, thou shalt suffer none at all to live: 17 but shalt kill them in the edge of the sword, to wit, the Hetheite, & Amorrhite, & Chananite, the Pherezite, and Heveite, and Jebusite, as our Lord thy God hath commanded thee: 18 lest perhaps they teach you to do all the abominations, which themselves did work to their gods: & you sin against our Lord your God. 19 When thou hast besieged a city a long time, and hast compassed it with munition to win it, thou shalt not cut down the trees, that may be eaten of, neither shalt thou spoil the country round about with axes: because it is a tree, and not a man, neither can it increase the number of warriors against thee. 20 But if there be any trees not fruitful, but wild, and apt for other uses, cut them down, and make engines, until thou take the city, which fighteth against thee.

CHAPTER XXI.

How to seek out a secret murderer. 10. Women taken in battle may be married: and afterwards cannot be sold nor made bond women. 15. The eldest son may not be

deprived of his birthright for hatred of his mother. 18. A stubborn son must be stoned to death. 22. When one is hanged on a gibbet, he must be taken down the same day, and buried.

When there shall be found in the Land, which our Lord thy God will give thee, the corpse of a man slain, and he that is guilty of the murder is not known, 2 thy ancients and judges shall go forth, and measure from the place of the corpse the distance of every city round about: 3 and which they shall perceive to be nearer than the rest, the ancients of that city shall take an heifer out of the herd, that hath not drawn yoke, nor ploughed the ground, 4 and shall bring her to a rough and stony valley, that never was ploughed, nor received seed: and in it they shall strike off the neck of the heifer: 5 and the Priests the sons of Levi shall come, whom our Lord thy God hath chosen to minister to him, and to bless in his name, and at their word every matter dependeth, and whatsoever is clean or unclean must be judged. 6 And the ancients of that city shall come to the slain person, and shall wash their hands over the heifer, that was strucken in the valley, 7 and shall say: Our hands did not shed this blood (a) nor our eyes see it.

(a) By this ceremony & abjuration they purged themselves, that they were not negligent in doing justice.

8 be merciful to thy people Israel whom thou hast redeemed, o Lord, & impute not innocent blood in the midst of thy people Israel. And the guilt of blood shall be taken from them: 9 and thou shalt be free from the innocent's blood, that was shed, when thou shalt have done that which our Lord hath commanded thee. 10 If thou go forth to fight against thine enemies, and our Lord thy God deliver them in thy hand and thou lead them away captive, 11 and seest in the number of the captives a beautiful woman, and lovest her, and wilt have her to wife, 12 thou shalt bring her into thy house: who shall shave her hair, and pare her nails, 13 and put off the raiment wherein she was taken: and sitting in thy house, shall mourn her father and mother one month: and afterward thou shalt enter unto her, and shalt sleep with her, and she shall be thy wife. 14 But if afterward she content not thy mind, thou shall let her go free, neither canst thou sell her for money, nor oppress her by might: because thou hast humbled her. 15 If a man have two wives, one beloved, and the other hated, and they have begotten children by him, & the son of the hated be the first-born, 16 and he meaneth to divide his substance among his sons: he cannot make the son of the beloved the first-born, and prefer him before the son of the hated, 17 but the son of the hated he shall acknowledge for the first-born, and shall give to him of those things which he hath, all double: for this is the beginning of his children, & to this are due the first birth rights. 18 If a man beget a stubborn and froward son, that will not hear the commandments of his father and mother, and being chastened, contemneth to be obedient: 19 they shall take him, and bring him to the ancients of his city, and to the gate of judgment, 20 and shall say to them: This our son is froward and stubborn, he contemneth to hear our admonitions, he giveth himself to comessation, and to riot and banquetings: 21 the people of the city shall stone him: and he shall die, that you may take away the evil out of the midst of you, and all Israel hearing it may be afraid. 22 When a man hath offended so that he is to be punished by death, & being condemned to die is hanged on a gibbet: 23 his body shall not remain upon the tree, but the same day shall be buried: because he is (b) accursed of God that hangeth on a tree: and thou shalt not contaminate thy Land, which our Lord thy God giveth thee in possession.

(b) Mystically, he is cursed that persisteth in sin, as it were hanging on the tree, by which our first parents sinned.

CHAPTER XXII.

Piety towards neighbours. 5. Neither sex may use the apparel of the other. 6. Cruelty to be avoided even

towards birds. 8. Battlement about the roof of a house. 9. Things of diverse kinds not to be mixed. 12. cords in the hems of a cloak. 13. Trial and punishment of adultery and of deflowering virgins. 30. The son may not marry his step mother.

Thou shalt not see thy brother's oxe or sheep straying, and pass by: but shalt bring it back to thy brother, 2 although thy brother be not nigh, and thou know him not: thou shalt bring them unto thy house, and they shall be with thee until thy brother seek them, and receive them. 3 In like manner shalt thou do with his ass, and with his raiment, and with every thing of thy brother's, that shall be lost: if thou find it, neglect it not as pertaining to another. 4 If thou see thy brother's ass or oxe to be fallen in the way, thou shalt not contemn it, but shalt lift it up with him. 5 A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel: for he is abominable before God that doeth these things. 6 If walking by the way thou find a bird's nest in a tree or on the ground, and the dam sitting upon the young or the eggs: thou shalt not hold her with her young, 7 but shalt let her go, taking the young and holding them: that it may be well with thee, and thou mayest live a long time. 8 When thou buildest a new house, thou shalt make (a) a battlement to the roof round about: lest blood be shed in thy house, and thou be guilty, another slipping, and falling headlong.

(a) Their houses had flat roofs as many of our church's palaces, and castles, where battlements are necessary for danger of falling, when any walk thereon.

9 Thou shalt not sow thy vineyard with diverse seed: lest both the seed which thou didst sow, and the things that grow of the vineyard (b) be sanctified together.

(b) For correction of so covetous a mind the whole fruit must be offered to pious uses. *Theodoret. q. 23. in Deut.*

10 Thou shalt not plough with an oxe and ass together. 11 Thou shalt not wear a garment that is woven of wool and linen. 12 Thou shalt make little cords in the hem at the four corners of thy cloak, wherewith thou shalt be covered. 13 If a man marry a wife, and afterward hate her, 14 and seek occasions to put her away, objecting unto her a very ill name, and say: I took this wife, and companying with her: I found her not a virgin: 15 her father and mother shall take her, and shall carry with them the signs of her virginity to the ancients of the city that are in the gate: 16 and the father shall say: I gave my daughter unto this man to wife: whom because he hateth, 17 he layeth unto her a very ill name, so that he saith: I found not thy daughter a virgin: and behold these are the signs of my daughters virginity. They shall spread the vesture before the ancients of the city: 18 and the ancients of that city shall take the man, and beat him, 19 condemning him besides^ in a hundred sicles of silver, which he shall give to the wench's father, because he hath infamously spread a very ill name upon a virgin of Israel: and he shall have her to wife, and cannot put her away all the days of his life. 20 But if it be true which he objected, and virginity be not found in the wench, 21 they shall cast her forth without the doors of her father's house, and the men of her city shall stone her to death, & she shall die: because she hath done wickedness in Israel, to fornicate in her father's house: and thou shalt take away the evil out of the midst of thee. 22 If a man lie with another's man wife, both shall die, that is to say, the adulterer and the adulteress: and thou shalt take away the evil out of Israel. 23 If a man have despoused a maid that is a virgin, and some man find her in the city, & lie with her, 24 thou shalt bring forth both of them to the gate of that city, & they shall be stoned: the maid, because she cried not, being in the city: the man, because he hath humbled his neighbour's wife, and thou shalt take away the evil from the midst of thee. 25 But if the man find the maid that is despoused in the field, and taking her lie with her, he alone shall die: 26 the maid shall suffer nothing, neither is she guilty of death: for as a thief riseth against his brother, and taketh away his life, so also did the maid suffer. 27 She was alone in the field: she cried, and there was no man to deliver her. 28 If a man find a maid that is a virgin, which hath not a spouse, and taking her lie with her, and the matter come into judgment, 29 he that lay with her, shall give to the father of the maid fifty sicles of silver, and shall have her to wife, because

he hath humbled her: he cannot put her away all the days of his life. 30 No man shall take his father's wife, nor reveal his covering.

CHAPTER XXIII.

Eunuchs, bastards, Moabites, & Ammonites, may not enter into the Church. 7. Idumeans and Aegyptians may be admitted. 9. Observation of spiritual and corporal cleanness. 15. Other precepts concerning fugitives, 17. fornication, 19. usury, 21. vows, 24. and eating other men's grapes or corn.

An (a) Eunuch that hath his stones broken, or cut off, and his yard cut away, shall not enter into the Church of our Lord.

(a) Such as are barren in good works cannot enter into God's house. *Theod. q. 25. in Deut.*

2 Mamzer, that is to say, one born of a common woman, shall not enter into the Church of our Lord, until the tenth generation. 3 The (b) Ammonite and the Moabite yea after the tenth generation shall not enter into the church of our Lord, for ever:

(b) These nations not able to hurt the children of Israel, neither by denying ordinary courtesies, nor by force, nor by hiring Balaam to curse them, yet inveigling them with carnal sins, signified obstinate perverse sinners, that never amending can never be rightly received into the Church of God.

4 because they would not meet you with bread & water in the way, when you came out of Aegypt: and because they hired against thee Balaam, the son of Beor of Mesopotamia in Syria, to curse thee: 5 & our Lord thy God would not hear Balaam, and he turned his cursing into thy blessing, for that he loved thee. 6 Thou shalt not make peace with them, neither do thou seek their good all the days of thy life for ever. 7 Thou shalt not abhor the Idumeite, because he is thy brother: nor the Aegyptian, because thou wast a stranger in his land. 8 They that are born of them, in the third generation shall enter into the church of our Lord. 9 When thou goest forth against thine enemies to battle, thou shalt keep thyself from all evil thing. 10 If there be among you a man, that is polluted in a dream by night, he shall go forth without the camp, 11 and shall not return, before he be washed with water at even: and after sun set he shall return into the camp. 12 Thou shalt have a place without the camp, whither thou mayest go to the necessities of nature, 13 carrying on thy girdle a piked instrument. And when thou sittest down, thou shalt dig round about, & with the earth that is digged up shall cover 14 that which thou art eased of (for our Lord thy God walketh in the midst of thy camp, to deliver thee, and to give thine enemies unto thee) and let thy camp be holy, & let no filthiness appear therein, lest he forsake thee. 15 Thou shalt not deliver the servant to his master, that is fled to thee. 16 he shall dwell with thee in the place, that shall please him, and in one of thy cities shall he rest: vex him not. 17 There shall be no whore of the daughters of Israel nor whoremonger of the sons of Israel. 18 Thou shalt not offer the hire of a strumpet, nor the price of a dog, in the house of our Lord thy God, whatsoever it be that thou hast vowed: because both is abomination before our Lord thy God. 19 Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing: 20 (c) but to the stranger. And to thy brother thou shalt lend that which he needeth, without usury: that our Lord thy God may bless thee in all thy work in the Land, which thou shalt enter to possess.

(c) Only lawful enemies are here called strangers: where therefore is just cause of war, there only it is lawful to exercise usury. *S. Amb. li. de Tobia c. 15.*

21 When thou hast vowed a vow to our Lord thy God, thou shalt not slack to pay it: because our Lord thy God will require it. And if thou delay, it shall be reputed to thee for sin. 22 (d) If thou wilt not promise, thou shalt be without sin.

(d) vows bind where otherwise was no obligation.

23 But that which is once gone out of thy lips, thou shalt observe, & shalt do as thou hast promised to our Lord thy God, & hast spoken with thy proper will and

thine own mouth. 24 Entering into thy neighbour's vineyard, eat grapes as much as shall please thee: but carry none out with thee. 25 If thou enter into thy friend's corn, thou shalt break the ears, and rub them in thy hand: but with a sickle thou shalt not reap.

CHAPTER XXIV.

Divorce permitted to avoid greater evil. 5. The newly married must not go to war. 7. He that treacherously selleth a man must be slain. 8. Disobedience to Priests incurreth leprosy. 10. Such things may not be taken to pledge, as cannot be well spared. 14. Poor labourers must be presently payed. 16. Not one punished for another's fault, but right judgement to all, 18. and liberal alms to the poor.

If a man take a wife, and have her, and she find not grace before his eyes for some loathsomeness: he shall write a bill of divorce, and shall give it in her hand, and dismiss her out of his house. 2 And being departed, when she shall have married another husband, 3 and he also hateth her, and hath given her a bill of divorce, and hath dismissed her out of his house, or is dead: 4 the former husband cannot take her again to wife: because she is polluted, and is made abominable before our Lord: lest thou make thy Land to sin, which our Lord thy God shall deliver thee to possess. 5 When a man hath lately taken a wife, he shall not go forth to battle, neither shall any public necessity be enjoined him, but he shall attend to his own house without fault, that one year he may rejoice with his wife. 6 Thou shalt not take for a pledge the nether or the upper millstone: because (a) he hath pledged his life to thee.

(a) this Hebrew phrase signifieth, that pledging the thing wherein the means of life consisteth is as if he pledged his life.

7 If any man be taken soliciting his brother of the children of Israel, & selling him take a price, he shall be slain, and thou shalt take away the evil from the midst of thee. 8 Observe diligently that thou incur not the plague of leprosy, but thou shalt do whatsoever the Priests of the Levitical stock shall teach thee, according to that, which I have commanded them, and fulfill thou it carefully. 9 Remember what our Lord your God did to Mary, in the way when you came out of Aegypt. 10 When thou shalt require of thy neighbour any thing that he oweth thee, thou shalt not enter into his house to take away a pledge: 11 but thou shalt stand without, and he shall bring forth to thee that which he hath. 12 But if he be poor, the pledge shall not lodge with thee that night, 13 but forthwith thou shalt restore it to him before the going down of the sun: that sleeping in his raiment, he may bless thee, and thou mayest have justice before our Lord thy God. 14 Thou shalt not deny the hire of the needy, and poor man thy brother, or the stranger, that dwelleth with thee in the land, and is within thy gates: 15 but the same day thou shalt pay him the price of his labour, before the going down of the sun, (b) because he is poor, and there-withal sustaineth his life: lest he cry against thee to our Lord, and it be reputed to thee for a sin.

(b) In case the labourer sustaineth his life by his daily wages, then not to pay him is in effect to kill him: and such sin cryeth to God for revenge.

16 The fathers shall not be slain for the children, nor the children for the fathers, but every one shall die for his own sin, 17 Thou shalt not pervert the judgment of the stranger and the pupil, neither shalt thou take away the widow's raiment for a pledge. 18 Remember that thou didst serve in Aegypt, & our Lord thy God delivered thee from thence. Therefore I command thee that thou do this thing. 19 When thou hast reaped the corn in the field, and forgetting hast left a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the pupil, and the widow to take it away, that our Lord thy God may bless thee in all the work of thy hands. 20 If thou have gathered the fruits of thy olive trees, whatsoever remaineth on the trees, thou shalt not return to gather it: but shalt leave it to

the stranger, the pupil, and the widow. 21 If thou make vintage of thy vineyard, thou shalt not gather the clusters that remain, but they shall go to the uses

of the stranger, the pupil, & the widow. 22 Remember that thou also didst serve in Aegypt, and therefore I command thee that thou do this thing.

ANNOTATIONS. CHAP. XXIV.

1. *Dismiss her.]* [1] Whether this divorce was tolerated as a less sin, to avoid a greater, as S. Hierome *(li. 1. in Mat. c. 5. & li. 3. in c. 19.)* S. Chrysostome *(ho. 12. in Mat. 5.)* and others teach; or dispensed withal, and so made lawful to the Jews, which is also probable, for that none of the holy Prophets did ever reprehend it; sure it is, that Christ either by correcting a fault, or by recalling a former dispensation, restored the insolubility of marriage to the first institution, saying: *(Mat. 19.) That which God hath joined together, let not man separate*. Further answering the Pharisees, concerning this law, that *Moyses for the hardness of your heart permitted you to dismiss your wives: but from the beginning it was not so*. [2] And albeit he alloweth separation of man and wife for fornication, yet for no cause neither of them can marry again, so long as the other liveth. As S. Augustin *(li. 1. de adulter. coniugijs. c. 11. & 12.)* by conference of three Evangelists' words touching this point, plainly sheweth, concluding that *for so much as holy Scripture calleth him* (that taketh a woman so dismissed) *not a husband, but an adulterer, she is still his wife, by whom for fornication she was dismissed*. Likewise he proveth by S. Paul's doctrine *(Rom. 7. & 1. Cor. 7.)* that though divorce be made for adultery, yet neither the guilty nor innocent party can marry another, for the Apostle saith: *A woman is under the law of her husband, so long as he liveth. If her husband be dead she is loosed from his law. Therefore her husband living, she shall be called an adultress, if she be with another man. If she part, let her remain unmarried, or be reconciled to her husband. A woman is bound to the law so long time as her husband liveth*, &c. These words of the Apostle (saith he *li. 2. c. 4.*) so often repeated, so often inculcated, are true, are lively, are sound, are plain. A woman beginneth not to be the wife of a later husband except she cease to be the wife of the former. And she ceaseth to be the wife of the former, if he die, not if he (or she) commit adultery. Therefore a wife is lawfully dismissed for fornication, but the bond of the former remaineth, for which cause he is guilty of adultery, that marrieth her that is dismissed, yea though it be for fornication. Thus and much more sayeth. S. Augustin in the same, & in other books. And all the ancient fathers, and learned schoolmen teach uniformly, that nothing but bodily death can loose the band of Marriage consummate [3]; nor of unconsummate, but death, or solemn vow in an approved rule of religion.

[1] Whether the band of marriage could be loosed or no in the old law, among Christians it cannot be dissolved.

[2] No not for adultery.

[3] Only before consummation Marriage is dissolved by solemn vow in Religion.

CHAPTER XXV.

Punishment afflicted according to the fault, but so that he which is beaten have not above forty stripes. 4. The oxe's mouth not be muzzled that treadeth corn. 5. A married man dying without issue, his brother must marry the widow. 11. The wife that taketh her husband's adversary by his privities must lose her hand. 13. No false weights nor measures to be kept: 17. Amelicites must be utterly destroyed.

If there be a controversy between some, & they call upon the judges: whom they shall perceive to be just, to him they shall give the prize of justice: whom impious, him they shall condemn of impiety. 2 And if they see that the offender be worthy of stripes, they shall cast him

down, & shall cause him to be beaten before them. According to the measure of the sin shall the measure also of the stripes be: 3 yet so, that they exceed not the number of forty: lest thy brother depart foully torn before thine eyes. 4 Thou shalt (a) not muzzle the mouth of the oxe that treadeth out thy corn in the floor.

(a) S. Paul expoundeth this of the spiritual labourer in God's Church that he must have his maintenance for his travail. *1. Cor. 9. & 1. Tim. 5.* It was also meant of oxen, so it hath two literal senses. *Theo. q. 31. in Deut.*

5 When brethren shall dwell together, and one of them die without children, the wife of the deceased shall not marry to another: But his brother shall take her, & raise up the seed of his brother: 6 & the first born son of her he shall call by his name, that his name be not abolished out of Israel. 7 But if he will not take his brother's wife, that by law is due to him, the woman shall go to the gate of the city, and call upon the ancients, and say: My husband's brother will not raise up his brother's seed in Israel: nor take me to his wife. 8 And forthwith they shall cause him to be sent for, and shall ask him. If he answer: I will not take her to wife: 9 the woman shall come to him before the ancients, and shall take off his shoe from his foot, and (b) spit in his face, and say: So shall it be done to the man, that buildeth not his brother's house.

(b) He that disdaineth to honour his brother is justly despised.

10 And his name shall be called in Israel (c) The house of the unshod.

(c) A lazy family & unprofitable to the commonwealth. Mystically, Pastors must beget spiritual children to Christ, not to themselves; & so they are called Christians, not Paulians, whom S. Paul converted.
And he that is elected by the Church to spiritual function, & neglecteth his duty, is worthy of reproach and infamy. *S. Aug. li. 32. c. 10. cont. Faust. Manich.*

11 If two men fall at words betwixt themselves, and one begin to brawl against the other, and the wife of the one willing to deliver her husband out of the hand of the stronger, put forth her hand, and take his privities: 12 thou shalt cut off her hand, neither shalt thou be moved with any pity upon her. 13 Thou shalt not have diverse weights in thy bag, a greater and a less: 14 neither shall there be in thy house a greater bushel and a less. 15 Thou shalt have a weight just and true, and thy bushel shall be equal and true: that thou mayest live a long time upon the Land, which our Lord thy God shall give thee. 16 For thy Lord abhorreth him, that doth these things, and detesteth all injustice. 17 Remember what (d) Amalec did to thee in the way when thou camest out of Aegypt:

(d) Amalec first impugned Israel after they had passed the red sea. *Exod. 17.*

18 how he met thee, & struck the hindmost of thy army, which being weary rested themselves, when thou wast spent with famine and labour, and he feared not God. 19 Therefore when our Lord thy God shall give thee rest, and subdue all nations round about in the Land, which he hath promised thee, thou shalt destroy his name under heaven. Beware thou forget it not.

ANNOTATIONS.
CHAP. XXV.

[1] Marriage with the brother's wife, he dying without issue.

[2] *Ruth. 3. & 4.*

5. *His brother shall take her.]* This proveth evidently that the prohibition, not to marry the brother's wife *(Levit. 18.)* was a positive law, binding only when the first brother dying left issue. [1] For dying without issue, his brother was bound by this law to marry the widow. In default of the brother, the next of kin was to marry her: and for default of nearer, the more remote. So Booz married Ruth [2]. Neither was it contrary, but agreeable to the law of nature, to marry the brother's wife when he was dead without issue, as is before noted *Gen. 38.*

CHAPTER XXVI.

First fruits must be offered in special place assigned to God's service, professing of gratitude for the land possessed according to God's promise. 12. Likewise tithes of the third year, 16. with conclusion, that the people promise to observe all the precepts of God, and so doing he will protect and prosper them.

And [1] when thou art entered into the Land, which our Lord thy God will give thee to possess, and hast obtained it, and dwellest in it:

[1] The third lesson in Mass on Imber Saturday in whitsunweek.

2 thou shalt take first of all thy fruits, and put them in a maund, and shalt go to the place, which our Lord thy God shall choose, that his name may be invocated there: 3 and thou shalt go to the Priest, that shall be in those days, and say to him: I profess this day before our Lord thy God, that I am entered into the Land, for the which he sware to our fathers, that he would give it us. 4 And the Priest taking the maund at his hand, shall set it before the altar of our Lord thy God: 5 and thou shalt speak in the sight of our Lord God: (a) The Syrian persecuted my father, who descended into Aegypt, and sojourned there in a very small number, and grew into a nation great and strong and of an infinite multitude.

(a) Laban pursued Jacob, when he parted from Mesopotamia of Syria. *Gen. 27.*

6 And the Aegyptians afflicted us, and persecuted us, laying on most grievous burdens: 7 and we cried to our Lord the God of our fathers: who heard us, and respected our affliction, and labour, and distress: 8 and brought us out of Aegypt in a strong hand, a stretched out arm, in great terror, in signs and wonders: 9 and brought us into this place, and delivered to us this Land flowing with milk and honey. 10 And therefore now I offer first fruits of the Land, which our Lord hath given me. And thou shalt leave them in the sight of our Lord thy God, adoring our Lord thy God, 11 [1] And thou shalt feast in all the good things, which our Lord thy God hath given to thee, and thy house, thou and the Levite, and the stranger that is with thee.

[1] The first lesson in Mass on Imber Saturday in Lent.

12 When thou hast finished the tithe of all thy fruits, in (b) the third year of tithes thou shalt give to the Levite, & the stranger, & the pupil, & the widow, that they may eat within thy gates, and be filled:

(b) The people payed every year two tithes: the first to the Levites: the second for entertaining travelers to & from Jerusalem: & every third year a third tithe for relief of the poor inhabitants.

13 & thou shalt speak in the sight of our Lord thy God: I have brought that which is sanctified out of my house, & have given it to the Levite, and the stranger, and the pupil, and the widow, as thou hast commanded me: I have not transgressed thy commandments nor forgotten thy precepts. 14 I have not eaten of them in my mourning, nor separated them in any uncleanness, nor spent of them any thing in funerals. I have obeyed the voice of our Lord my God, and have done all things as thou didst command me. 15 Look from thy sanctuary, and thy high habitation of heaven, and bless thy people Israel, and the Land, which thou hast given us, as thou swarest to our fathers, a land flowing with milk & honey. 16 This day our Lord thy God hath commanded thee to do these commandments and judgments: that thou keep and fulfill them with all thy heart, and with all thy soul. (c)

(c) Mutual pact between God & his people; that they serving him, he will reward them.

17 Thou hast chosen our Lord this day to be thy God, and to walk in his ways, and keep his ceremonies, and precepts, and judgements, & obey his commandment. 18 And our Lord hath chosen thee this day, that thou shouldst be his peculiar people, as he hath spoken to thee, and thou shouldst keep all his commandments: 19 and make thee higher than all nations which he created, to his praise, and name, and glory: that thou mayst be a holy people of our Lord thy God, as he hath spoken.

CHAPTER XXVII.

God's commandments must be written in plastered stones. An Altar erected, and Sacrifices offered. 12. Observers of the commandments must be blessed, and transgressors cursed. 14. With the form of cursing of idolaters, and diverse other enormous sinners.

And [1] Moyses and the ancients of Israel commanded the people, saying: Keep every commandment that I command you this day.

[1] The third part.
God's promises & threats, for keeping or breaking his commandments.

2 And when you are passed over Jordan into the land, which our Lord thy God will give thee, thou shalt erect great stones, and shalt polish them with plaster. 3 that thou mayst write on them all the words of this law, when thou hast passed over Jordan: that thou mayst enter into the Land, which our Lord thy God will give thee, a land flowing with milk and honey, as he sware to thy fathers. 4 When therefore you are passed Jordan, erect the stones, which I command you this day, in mount Hebal, and thou shalt polish them with plaster: 5 and thou shalt build there an altar to our Lord thy God^ of stones, which iron hath not touched, 6 and of stones not fashioned nor polished: and thou shalt put upon it holocausts to our Lord thy God, 7 and shalt immolate pacific hosts, and eat there, and feast before our Lord thy God. 8 And thou shalt write upon the stones all the words of this law plainly and clearly. 9 And Moyses and the Priests of the Levitical stock said to all Israel: Attend, and hear Israel: This day thou art made the people of our Lord thy God: 10 thou shalt hear his voice, and do the commandments and justices, which I command thee. 11 And Moyses commanded the people in that day, saying: 12 [d] These shall stand to bless the people, upon mount Garizim, when you are past Jordan: Simeon, [e] Levi, Judas, Issachar, Joseph, & Benjamin.

[d] The ancients of every tribe. [e] The Levites' proper office was to bless.

13 And over against them these shall stand to curse on mount Hebal: Ruben, Gad, and Aser, and Zabulon, Dan and Nephthali. 14 And the [f] Levites shall pronounce, and say to all the men of Israel with a high voice:

[f] But by occasion of sin their office was also to pronounce curses.

15 Cursed be the man that maketh a graven and molten thing, the abomination of our Lord, the work of the hands of artificers, & shall put it [g] in secret, and all the people shall answer, and say: Amen.

[g] Though the sins were secret, yet the offenders were cursed: public sins were also publicly punished.

16 Cursed be he that honoureth not his father and mother. And all the people shall say: Amen. 17 Cursed be he that removeth his neighbour's bounds. And all the people shall say: Amen. 18 Cursed be he that maketh the blind to go amiss in his journey. And all the people shall say: Amen. 19 Cursed be he that perverteth the judgment of the stranger, of the pupil and the widow. And all the people shall say: Amen. 20 Cursed be he that sleepeth with his father's wife, and revealeth the cover of his bed. And all the people shall say: Amen. 21 Cursed be he that lieth with any beast. And all the people shall say: Amen. 22 Cursed be he that sleepeth with his sister, the daughter of his father, or of his mother. And all the people shall say: Amen. 23 Cursed be he that sleepeth with his mother in law. And all the people shall say: Amen. 24 Cursed be he that secretly striketh his neighbour. And all the people shall say: Amen. 25 Cursed be he that taketh gifts, to kill the soul of innocent blood. And all the people shall say: Amen. 26 Cursed be he that abideth not in the words of this law, and fulfilleth them not in work, and all the people shall say: Amen.

CHAPTER XXVIII.

Diverse blessings are promised to the observers of God's commandments, 15. and curses threatened to transgressors.

But if thou wilt hear the voice of our Lord thy God, that thou do and keep all his commandments, which I command thee this day, our Lord thy God will make thee higher than all nations, that be on the earth. 2 And (a) all these blessings shall come upon thee, and overtake thee: yet so if thou hear his precepts.

(a) Temporal blessings belonged to sensual people of the old testament: now the poor in spirit are blessed, that mourn, and suffer persecution for truth and justice.

3 Blessed shalt thou be in the city, and blessed in the field. 4 Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the troops of thy herds, & the folds of thy sheep. 5 Blessed shall thy barns be, and blessed (b) thy remains:

(b) The poor being relieved of thy superfluity shall bless thee.

6 Blessed shalt thou be coming in and going out. 7 Our Lord will give thine enemies, that rise up against thee, to fall down in thy sight: one way they shall come against thee, and seven ways they shall fly from thy face. 8 Our Lord will send forth blessing upon thy cellars, and upon all the works of thy hands: and will bless thee in the land, that thou shalt receive. 9 Our Lord will raise thee up unto himself to be a holy people, as he sware to thee: If thou keep the commandments of our Lord thy God, and walk in his ways. 10 And all the people of the earth shall see that the name of our Lord is invocated upon thee, and they shall fear thee. 11 Our Lord will make thee abound with all goods, with the fruit of thy womb, & the fruit of thy cattle, with the fruit of thy land, which our Lord sware to thy fathers that he would give thee. 12 Our Lord will open his most excellent treasure, the heaven, that it may give rain to thy land in due season: and will bless all the works of thy hands. And thou shalt lend to many nations, and thyself shalt take loan of no man. 13 And our Lord shall make thee (c) the head, and not the tail: and thou shalt be always above, and not under: (d) yet so, if thou wilt hear the commandments of our Lord thy God which I command thee this day, and keep & do them,

(c) Thou shalt rule over others & none over thee. (d) Yet always with this condition: if thou serve God.

14 & decline not from them, neither to the right hand, nor to the left, nor follow strange gods, nor serve them. 15 But if thou wilt not hear the voice of our Lord thy God, to keep & do all his commandments & ceremonies which I command thee this day, (e) all these curses shall come upon thee, and overtake thee.

(e) Thus most commonly sinners were cursed in the old Testament, but such as now serve not God rightly, and yet prosper in this world, shall in a moment descend into hell. *Job. 21.*

16 Cursed shalt thou be in the city, cursed in the field. 17 Cursed shall thy barn be, and cursed thy remains. 18 Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep. 19 Cursed shalt thou be coming in, and cursed going out. 20 Our Lord shall send upon thee famine and hunger, & rebuke upon all the works which thou shalt do: until he consume and destroy thee quickly, for thy most wicked inventions, wherein thou hast forsaken me. 21 Our Lord set the pestilence upon thee, until he consume thee out of the land, which thou shalt enter in to possess. 22 Our Lord strike thee with poverty, with the fever and cold, with burning and heat, & with corrupt air and blasting, and pursue thee till thou perish. 23 Be the heaven that is over thee, of brass, & the ground that thou treadest, of Iron. 24 Our Lord give dust for rain upon thy land, and ashes descend from heaven upon thee, till thou be consumed. 25 Our Lord deliver thee to fall down before thine enemies. One way go thou forth against them, & fly seven, and be thou dispersed throughout all the Kingdoms of the earth. 26 And be thy carcass meat to all the fowls of the air, & beasts of the earth, and be there none to drive them away. 27 Our Lord strike thee with the boyle of Aegypt, and the part of thy body, by the which dung is cast out, with scab also

and itch, so that thou canst not be cured. 28 Our Lord strike thee with madness and blindness and fury of mind, 29 & grope thou at midday as the blind is wont to grope in the dark, and direct not thy ways. And at all times sustain thou wrong, and be thou oppressed with violence, neither have thou any to deliver thee. 30 Take thou a wife, and another sleep with her. Build thou a house, and dwell not therein. Plant thou a vineyard, and take not the vintage thereof. 31 Be thy oxe immolated before thee, and thou not eat thereof. Be thy ass taken away in thy sight, and not restored to thee. Be thy sheep given to thine enemies, and be there none to help thee. 32 Be thy sons and thy daughters delivered to another people, thine eyes seeing, and dazzling at the sight of them all the day, and be there no strength in thy hand. 33 The fruits of thy land, and all thy labours let a people eat, which thou knowest not: and be thou always sustaining calumny, and oppressed all days, 34 and astonished at the terror of those things, which thine eyes shall see. 35 Our Lord strike thee with a very sore botch in the knees and shanks, and be thou uncurable from the sole of the foot unto the top of the head. 36 Our Lord shall bring thee, and thy king whom thou shalt appoint over thee, unto a nation, which thou and thy fathers know not: & there thou shalt serve strange gods, wood and stone. 37 And thou shalt be destroyed for a proverb and fable to all peoples, unto whom our Lord shall bring thee in. 38 Thou shalt cast much seed into the ground, and gather little: because the locusts shall devour all things. 39 Thou shalt plant a vineyard, and dig, and the wine thou shalt not drink, nor gather any thing thereof: because it shall be wasted with worms. 40 Thou shalt have olives in all thy borders, and shalt not be anointed with the oil: because they shall drop away, and perish. 41 Thou shalt beget sons and daughters, and shalt not enjoy them: because they shall be led into captivity. 42 All thy trees and the fruits of thy ground the blasting shall consume. 43 (f) The stranger that liveth with thee in the Land, shall ascend over thee, and shall be higher: and thou shalt descend downward, and be inferior.

(f) After many other plagues and punishments, at last the Jews refusing and persecuting Christ were rejected, and Gentiles called into the Church, and advanced above them. *Theod. q. 34. in Deut.*

44 He shall lend thee, and thou shalt not lend him. He shall be as the head, and thou shalt be the tail. 45 And all these curses shall come upon thee, and pursuing shall overtake thee, till thou perish: because thou heard not the voice of our Lord thy God, nor kept his commandments and ceremonies which he commanded thee. 46 And they shall be in thee as signs & wonders, and in thy seed for ever: 47 because thou didst not serve our Lord thy God in joy and gladness of heart, for the abundance of all things. 48 Thou shalt serve thine enemy, whom our Lord will send upon thee, in hunger, and thirst, and nakedness, and all penury, and he shall put an iron yoke upon thy neck, till he consume thee. 49 Our Lord will bring upon thee a Nation from a far, and from the uttermost ends of the earth, in likeness of an eagle that flyeth with vehemency: whose tongue thou canst not understand: 50 a very malapert Nation, that will attribute nothing to the ancient, nor have pity on the little one, 51 and will devour the fruit of thy cattle, and the fruits of thy Land: until thou perish, and will not leave thee wheat, wine, and oil, herds of oxen, and flocks of sheep: until it destroy thee, 52 and consume thee in all thy cities, and thy strong and high walls be destroyed, wherein thou hadst confidence in all thy Land. Thou shalt be besieged within thy gates in all thy Land, which our Lord thy God will give thee: 53 and thou shalt eat the fruit of thy womb, and the flesh of thy sons & of thy daughters, which our Lord thy God shall give thee, in the distress and vastation wherewith thine enemy shall oppress thee. 54 The man that is delicate in thee & very riotous, shall much envy his own brother, and his wife that lieth in his bosom, 55 so that he shall not give them of the flesh of his children, which he will eat: because he hath nothing else in the siege and penury, wherewith thine enemies shall waste thee within all thy gates. 56 The tender and delicate woman, that could not go upon the ground; nor set down her foot for over-much niceness and tenderness, will envy her husband, that lieth in her bosom, upon

the flesh of her son, and daughter: 57 and the filthiness of the after births, that come forth from the midst of her thighs, and upon the children that are born the same hour. For they shall eat them secretly, because of the penury of all things, in the siege and vastation, wherewith thine enemy shall oppress thee within thy gates. 58 Unless thou keep and do all the words of this law, that be written in this volume, and fear his name glorious and terrible, that is, Our Lord thy God: 59 our Lord shall increase thy plagues, and the plagues of thy seed, great plagues and continuing, sore infirmities and perpetual. 60 And he shall turn upon thee all the afflictions of Aegypt, which thou didst fear, and they shall cleave to thee. 61 Moreover also all the diseases, and plagues, that be not written in the volume of this law, our Lord will bring upon thee, till he consume thee: 62 & you shall remain few in number, which before was as the stars of heaven for multitude, because thou heardest not the voice of our Lord thy God. 63 And as before our Lord rejoiced upon you, doing good to you, & multiplying you: so he shall rejoice destroying and subverting you, so that you may be taken away from the Land, which thou shalt enter to possess. 64 Our Lord shall disperse thee into all peoples, from the farthest parts of the earth to the ends thereof: and there thou shalt serve strange gods, which thou art ignorant of and thy fathers, wood and stone. 65 In those nations also thou shalt not be quiet, neither shall there be resting for the step of thy foot. For our Lord will give thee a fearful heart, and dazzling eyes, & a soul consumed with pensiveness: 66 and thy life shall be as it were hanging before thee. Thou shalt fear night and day, and thou shalt not trust in thy life. 67 In the morning thou shalt say: Who will grant me evening? And at evening: Who will grant me morning? For the fearfulness of thy heart, wherewith thou shalt be terrified, and for those things which thou shalt see with thine eyes. 68 Our Lord shall bring thee again with ships into Aegypt by the way, whereof he said to thee that thou shouldst see it no more. There shalt thou be sold to thine enemies for bondmen and bondwomen, and no man shall buy you.

CHAPTER XXIX.

A covenant and oath is made between God and his people (with commemoration of sundry benefits by them received) that keeping his law they shall be more blessed: and breaking the same shall sustain the threatened punishments.

These are the words of the covenant which our Lord commanded Moyses to make with the children of Israel in the Land of Moab: beside that covenant which he made with them in Horeb.
2 And Moyses called all Israel, and said to them: you saw all things, that our Lord did before you in the Land of Aegypt to Pharao, and to all his servants, and to his whole land, 3 the great tentations, which thine eyes have seen, those mighty signs, and wonders,
4 and our Lord (a) hath not given you a heart to understand, and eyes to see, and ears that can hear, unto this present day.

(a) For sins past God letteth some run into reprobate sense, permitting them to their own freewill, who being void of grace willfully obdurate themselves. *Theod. q. 37. in Deut.*

5 He hath brought you forty years by the desert: your garments are not worn out, neither are the shoes of your feet consumed with age. 6 Bread you have not eaten, wine and sicer you have not drunk: that you might know that I am the Lord your God. 7 And you came to this place: and there came forth Sehon the king of Hesebon, and Og the king of Basan, meeting us to fight. And we struck them. 8 and took their land, and delivered it in possession to Ruben and Gad, and the half tribe of Manasses. 9 Keep therefore the words of this covenant, and fulfill them: that you may understand all things that you do. 10 You stand this day all before our Lord your God, your Princes, and tribes, and ancients, and doctors, all the people of Israel, 11 your children and your wives, and the strangers that abide with thee in the camp, besides the

cutters of wood, and them, that carry water: 12 that thou mayest pass in the covenant of our Lord thy God, and in the oath which in this day our Lord thy God maketh with thee: 13 that he may raise thee up a people to himself, and he be thy God as he hath spoken to thee, and as he sware to thy fathers, Abraham, Isaac, and Jacob. 14 Neither with you only do I make this covenant, and confirm these oaths, 15 but with all that be present & absent. 16 For you know how we dwelt in the Land of Aegypt, and how we have passed through the midst of nations, which passing through 17 you have seen their abominations & filth, that is to say, their idols, wood and stone, silver and gold, which they worshipped. 18 Lest perhaps there be among you man or woman, family or tribe, whose heart is turned away this day from our Lord God, to go and serve the gods of those Nations: and there be among you (b) a root bringing forth gall & bitterness.

(b) A mind secretly infected with idolatry.

19 And when he shall hear the words of this oath, he bless himself in his heart, saying: I shall have peace, and walk in the pravity of my heart: and the (c) drunken take to her the thirsty,

(c) The appetite drunken with pleasures thirsteth still more.

20 & our Lord forgive him not: but then his fury most specially fume, and his zeal against that man, and all the curses sit upon him, that be written in this volume: & our Lord abolish his name under heaven, 21 and consume him unto perdition out of all the tribes of Israel, according to the curses that are contained in the Book of this law & covenant. 22 And the generation following shall say, and the children that shall be born from thence-forth, and the strangers that shall come from a far, seeing the plagues of that Land, & the infirmities, wherewith our Lord hath afflicted it, 23 burning it with brimstone, and heat of the salt, so that it can no more be sown, nor any green thing spring thereof, after the example of the subversion of Sodom and Gomorrha, Adama, and Seboim, which our Lord subverted in his wrath & fury. 24 And all the Nations shall say: Why hath the Lord done thus to this Land? What is this exceeding wrath of his fury? 25 And they shall answer: Because they forsook the covenant of the Lord, which he made with their fathers, when he brought them out of the Land of Aegypt: 26 and they have served strange gods, and adored them, whom they knew not, and to whom they had not been designed: 27 therefore the fury of the Lord was wrath against this Land, to bring upon it all the curses that are written in this volume: 28 and he hath cast them out of their land, in wrath and fury, and in very great indignation, and hath thrown them into a strange land, as this day it is proved. 29 Things hidden, (d) to our Lord God, which are manifest, to us and to our children for ever, that we may do all the words of this Law.

(d) Secret things are known to God, manifest things to men. *Theod. q. 38. in Deut.*

CHAPTER XXX.

If the children of Israel, offending and falling into the foresaid curses shall repent, God will restore them to his blessings again: 11. leaving it in their power to serve him if they will, 17. and therefore warneth them that the impenitent shall assuredly perish, because having life and death, blessing and cursing proposed, they choose the worse.

Therefore when all these words shall be come upon thee, the blessing or cursing, which I have set forth before thee: and thou be touched with repentance of thy heart in all nations, into which our Lord thy God dispersed thee, 2 and shalt return to him, and obey his commandments, as I this day command thee, with thy children in all thy heart, & in all thy soul: 3 our Lord thy God will bring thee again from thy captivity, and have mercy upon thee, and gather thee again out of all the peoples, into

which he dispersed thee before. 4 If thou be dispersed as far as the poles of heaven, thence will our Lord thy God draw thee back. 5 and will take thee to him, and bring thee into the Land, which thy fathers possessed, and thou shalt obtain it: and blessing thee will make thee to be (a) of a greater number, than were thy fathers.

(a) Some sinners through great repentance become more virtuous, & are more rewarded than some that offended less.

6 Our Lord thy God will circumcise thy heart, and the heart of thy seed: that thou mayest love our Lord thy God in all thy heart, and in all thy soul, that thou mayest live. 7 And all these curses he will turn upon thine enemies, & them that hate and persecute thee. 8 But thou shalt return, and hear the voice of our Lord thy God, & shalt do all the commandments which I command thee this day: 9 and our Lord will make thee abound in all the works of thy hands, in the issue of thy womb, and in the fruit of thy cattle, in the fertility of thy ground, and in the plenty of things. For our Lord will return to rejoice upon thee in all riches, as he rejoiced in thy fathers: 10 yet so, if thou hear the voice of our Lord thy God, and keep his precepts and ceremonies, which are written in this law: and return to our Lord thy God in all thy heart, and in all thy soul. 11 This commandment, that I command thee this day, is not above thee, nor so far off, 12 nor situated in heaven that thou mayest say: Which of us is able to ascend unto heaven to bring it to us, that we may hear and fulfill it in work? 13 nor placed beyond the sea: that thou mayest pretend, and say: Which of us can pass over the sea and bring it even unto us, that we may hear, & do that which is commanded? 14 But the word is very near thee, in thy mouth and in thy heart, to do it. 15 Consider that I have set before thee this day life and good, and contrarywise death and evil: 16 that thou mayest love our Lord thy God, and walk in his ways, and keep his commandments and ceremonies and judgments: and thou mayest live, and he multiply thee, and bless thee in the Land which thou shalt enter to possess. 17 But if thy heart be averted, and thou wilt not hear, and deceived with error thou adore strange gods, and serve them: 18 I foretell thee this day that thou shalt perish, & abide a little time in the Land, which passing over Jordan, thou shalt enter to possess. 19 I call for witnesses this day heaven & earth, that I have proposed to you life and death, blessing and cursing. (b) Choose therefore life, that both thou mayest live, and thy seed:

(b) God gave man liberty to choose what he would follow. *S. Amb. in Psal. 40. v. 10.*

20 and mayest love our Lord thy God, and obey his voice, and cleave to him (for he is thy life, and the length of thy days) that thou mayest live in the Land, for the which our Lord sware to thy fathers, Abraham, Isaac, and Jacob, that he would give it them.

ANNOTATIONS.
CHAP. XXX.

6. *God will circumcise thy heart.]* ◦Most true it is, that of ourselves, without God's grace, none can keep or fulfill the commandments. But he, whose heart God doth circumcise, is thereby made able to love God with all his heart, and with all his soul. And except some hearts were thus circumcised, and so made able to love God above all, and consequently their neighbours, God should not perform his promise, that he will circumcise the heart of some.

◦By grace men are made able to keep God's commandments.

11. *Is not above thee.]* [1] When thou art stirred up, assisted, and endued with God's grace [2], the commandment of God *is not* (then) *above thee*, nor far off from thee, but very near thee, in thy mouth (to confess God, and his truth) and in thy heart, to do it. But you will ask: How then cometh it to pass, that many having received sufficient grace, yet do not keep God's commandments? God himself answereth:

[1] So the commandments are not impossible

[2] *S. Aug. de nat. et grat. c. 69. et q. 54. in*

Deut. Theod. q. 38. in Deut. S. Cypr. l. 3. c. 52. ad Quir. S. Amb. in Psal. 40.

◦Free-will.

15. *That he hath set before thee life and good, and contrarywise death and evil;]* he inviteth and helpeth, yet forceth thee not: he giveth thee power & ability, helping and not destroying thy freewill◦, that thou mayst love our Lord thy God, walk in his ways, and keep his commandments. But if thy heart be averted and *(v. 17.) thou wilt not hear*, thou shalt perish. Again, God inculcateth:

19. *I call for witnesses heaven and earth`, that I have `proposed` to you life and death, blessing and cursing. `Choose` therefore life &c.`]* What Doctor can teach more plainly the possibility of keeping God's commandments; and freewill in man, than this text of holy Scripture?

CHAPTER XXXI.

Moyses substituteth Josue his successor in temporal government 9. delivereth the law to the Priests. 16. God foretelleth that the people will often forsake him, and that he will punish them, 19. commandeth Moyses to write a canticle (an abridgement of the Law) easy to be remembered. 25. And in further testimony against them, the Levites must put this book in the ark of covenant.[1]

[1] The fourth part.

An exhortation to serve God, with prediction of their often sins & punishments.

Moyses Therefore went, and spake all these words to all Israel, 2 and said to them: I am this day an hundred and twenty years old, I cannot (a) go out & come in any longer, especially whereas our Lord also hath said to me: Thou shalt not pass over this Jordan:

(a) He meaneth that he cannot exercise the office of a captain general, and bring the people into the promised land.

3 Our Lord therefore thy God will pass over before thee: he will destroy all these nations in thy sight, and thou shalt possess them: and this Josue shall pass over before thee, as our Lord hath spoken. 4 And our Lord shall do to them as he did to Sehon and Og the kings of the Ammorrheites, and to their land, and shall destroy them. 5 Therefore when our Lord shall have delivered these also to you, you shall do in like manner to them as I have commanded you. 6 Do manfully, & be strengthened: fear not, neither tremble ye at their sight: because our Lord thy God himself is thy conductor, & will not leave nor forsake thee. 7 And Moyses called Josue, & said to him before all Israel: Take courage, & be strong: for thou shalt bring in this people into the Land, which our Lord sware that he would give to their fathers, and thou shalt divide it by lot. 8 And our Lord that is your conductor, himself will be with thee: he will not leave, nor forsake thee: fear not, neither dread thou. 9 Moyses therefore wrote this law, & delivered it to the Priests the sons of Levi, which carried the ark of the covenant of our Lord, & to all the ancients of Israel. 10 And he commanded them saying: After seven years, in the year of remission, in the solemnity of tabernacles, 11 when all come together out of Israel, to appear in the sight of our Lord thy God, in the place which our Lord shall choose, thou shalt read the words of this law before all Israel, they hearing, 12 and the people being assembled together, as well men as women, children, & strangers, that are within thy gates: that hearing they may learn, and fear our Lord your God, and keep, and fulfill all the words of this law. 13 Their children also who now are ignorant; that they may hear, and fear our Lord their God, all the days that they live in the Land, which passing over Jordan you go to obtain. 14 And our Lord said to Moyses: Behold the days of thy death are nigh: call Josue, and stand ye in the tabernacle of testimony, that I may command him. Moyses therefore and Josue went, & stood in the tabernacle of testimony, 15 and our Lord appeared there in the pillar of a cloud, which stood in the entering of the tabernacle. 16 And our Lord said to Moyses: Behold thou shalt sleep with thy fathers, and this people rising up will fornicate after strange gods

in the Land, to the which it entereth to dwell therein: there will they forsake me, and will make the covenant, which I have made with them, of none effect. 17 And my fury shall be wrath against them in that day, & I will forsake them, and will hide my face from them, and they shall be devoured: all evils and afflictions shall find them, so that they shall say in that day: In truth because God is not with me, these evils have found me. 18 But I will hide, and keep close my face in that day, for all the evils which they have done, because they have followed strange gods. 19 Now therefore write unto you (b) this canticle, & teach the children of Israel: that they know it by heart, and sing it by mouth, & this song be unto me for (c) a testimony among the children of Israel.

(b) Meter is more easily kept in memory than prose. (c) And so by this Canticle they are convinced that they were abundantly forewarned, not to break covenant with God.

20 For I will bring them into the Land, for the which I sware to their fathers, flowing with milk and honey: And when they have eaten, and are full, and fat, they will turn away to strange gods, and serve them: and will detract from me, and make my covenant of none effect. 21 After that many evils and afflictions shall have found them, this canticle shall answer them for a testimony, which no oblivion shall take away out of the mouth of their seed. For I know their cogitations, what things they are about to do this day, before that I bring them into the Land which I have promised them.

22 [1] Moyses therefore wrote the canticle and taught it the children of Israel:

[1] The eleventh prophecy in the office before Mass on Easter eve.
And the third on Whitsuneve.

23 And our Lord commanded Josue the son of Nun, and said: Take courage, and be strong: for thou shalt bring the children of Israel into the Land which I have promised, and I will be with thee. 24 Therefore after that Moyses wrote the words of this law in a volume, and finished it, 25 he commanded the Levites, that carried the ark of the covenant of our Lord, saying: 26 Take this book, and put it in the side of the ark of the covenant of our Lord your God: that it may be for a testimony against thee. 27 For I know thy contention, and thy most stiff neck. Whiles I yet live and go in with you, you have done always contentiously against our Lord: how much more when I shall be dead? 28 Gather to me all the ancients by your tribes, and your doctors, and I will speak these words in their hearing, and will invocate against them heaven and earth. 29 For I know that after my death you will do wickedly, and will decline quickly from the way, that I have commanded you: and evils shall come upon you in the later times, when you shall do evil in the sight of our Lord, to provoke him by the works of your hands. 30 Moyses therefore spake in the hearing of the whole assembly of Israel the words of this song, and finished it even to the end.

CHAPTER XXXII.

A Canticle of the Law, wherein the people are exhorted to serve God, for his perfect goodness, for his singular benefits, for their former ingratitude, and for his mercy still mixed with his punishments. 44. All which being earnestly commended to them to remember and teach their children, 48. Moyses is commanded to go into a mountain, whence he shall see the promised land, but not enter into it. [1]

[1] The Canticle at Lauds on Saturday.

Hear ye (a) heavens what things I speak, the earth hear the words of my mouth.

(a) All things in heaven and in earth testify that God dealeth well with his people.

2 My (b) doctrine grow together as rain, my speech flow as the dew, as it were a shower upon the herb, and as it were drops upon the grass.

(b) Doctrine doth fructify in good souls as rain & dew in the ground.

3 Because I will invocate the name of our Lord: give magnificence to our God. (c)

(c) Man's first duty is to praise God.

4 The works of God be perfect, and all his ways judgments: God is faithful, and without any iniquity, just and right. 5 They (d) have sinned to him, and not his children in filthiness: a froward and perverse generation,

(d) The next, to acknowledge his own sins & defects.

6 These things doest thou render to our Lord, thou foolish and unwise people? Is not he thy father, that hath possessed thee, and made, and created thee?
7 Remember the old days, think upon every generation: ask thy father, and he will declare to thee: thy elders, and they will tell thee. 8 When the highest (e) divided the nations: when he separated the sons of Adam, he appointed the limits of people according to (f) the number of the children of Israel.

(e) At the tower of Babel. (f) Israel being but one people possessed the inheritance of seven other nations.

9 But our Lord's part is his people: Jacob the cord of his inheritance. 10 He (g) found him in a desert land, and a place of horror, and of vast wilderness: he led him about, and taught him: and kept him as the apple of his eye.

(g) God chose Israel to be his peculiar people of mere grace, and protected them.

11 As the eagle provoking her young to fly, and hovering over them hath he spread his wings, and he hath taken him, and carried him on his shoulders.
12 Our Lord only was his guide: and there was not with him a strange god. 13 He placed him over an high land: that he might eat the fruits of the fields, that he might suck (h) honey out of the rock, and (i) oil out of the hardest stone.

(h) Bees without men's industry made honey in the rocks. (i) Olive trees prospered in stony places.

14 Butter from the herd, and milk of the sheep, with the fat of lambs, & of rams of the sons of Basan: and buck-goats with the marrow of wheat, and might drink the blood of the grape most pure. 15 The (k) beloved was made gross, and spurned: made gross, fatted, dilated, he left God his Maker, and departed from God his salvation.

(k) Temporal prosperity occasion of the Jews' revolting from God.

16 They provoked him in strange gods, and in abominations stirred him to anger. 17 They immolated to devils and not to God, to gods, which they knew not: there came (l) new and fresh ones, whom their fathers worshipped not.

(l) Novelty allureth carnal people to idolatry and heresy.

18 God that begat thee thou hast forsaken, and hast forgotten our Lord thy creator. 19 Our Lord saw, and was moved to wrath: because his sons and daughters provoked him. 20 And he said: (m) I will hide my face from them, and will consider their last: for it is a perverse generation, and unfaithful children.

(m) For their perverseness God withdrew his help from them.

21 They (n) have provoked me in that, which was no God, and have angered me in their vanities: & I will provoke them in that which is no people, and in (o) a foolish nation will I anger them.

(n) God first loveth, before any man loveth him, but men first forsake God, before he forsake them. (o) The Jews reputed most Gentiles foolish yet now they are inferior to all.

22 A fire is kindled in my wrath, and shall burn even to the lowest parts of hell: and shall devour the earth with her spring, and shall burn the foundations of mountains. 23 I will heap evils upon them, and mine arrows I will spend in them. 24 They shall be consumed with famine, & birds shall devour them with most bitter biting: the teeth of beasts will I send upon them, with the fury of those that trail upon the ground, and creep. 25 Without shall the sword devour them, and within fearfulness, the young man and the virgin together, the sucking child with the old man.
26 I said: Where are they? I will make their memory to cease from among man. 27 But (p) for the wrath of the enemies I have deferred: lest perhaps their enemies might be proud, & would say: Our mighty hand, and not the Lord, hath done all these things.

(p) For just causes God sometimes deferreth punishment.

28 A nation without counsel is it, and without wisdom. 29 O that they were (q) wise, and understood, and would provide for their last!

(q) True wisdom *considereth* things past, *understandeth*

things present, and *provideth* for things to come.

30 How should one pursue a thousand, and two put ten thousand to flight? Was it not therefore, because their God sold them, and our Lord inclosed them?
31 For our Lord is not as their gods: (r) our enemies also are judges.

(r) All infidels confess more Majesty in the true God and in his Religion, than in their own.

32 Of the vineyard of Sodom, is their vineyard, and of the suburbs of Gomorrha: their grape the grape of gall, and the clusters most bitter. 33 The gall of dragons their wine, and the venom of Asps, uncurable. 34 Are not these things laid up with me, and signed in my treasures? 35 Revenge is mine, and I will repay them in time, that their foot may slide: the day of perdition is at hand, and the times make haste to be present.
36 Our Lord will judge his people, and will have mercy on his servants: he shall see that their hand is weakened, & (s) the shut-up also have failed, and the residue be consumed.

(s) Even such offenders as think themselves secure, escape not.

37 And he shall say: Where are their gods, in whom they had confidence. 38 Of whose victims they did eat fat, and drank the wine of their libaments: (t) Let them arise, and help you, and protect you in necessity.

(t) It is unpossible that false gods should help their followers in necessity.

39 See ye that I am only, and there is no other God besides me: I will kill, and I will make to live: I will strike, and I will heal, and there is none that can deliver out of my hand. 40 I will lift up my hand to heaven, and will say: I live for ever. 41 If I shall whet my sword as the lightning, & my hand take judgment: I will repay vengeance to mine enemies, and them that hate me will I requite. 42 I will imbrue my arrows with blood, and my sword shall devour flesh, of the blood of the slain and captivity, of (u) the bare head of the enemies.

(u) The vain counsel of the wicked being detected shall be punished.

43 You gentiles praise his people, because he will revenge the blood of his servants: and will repay vengeance upon their enemies, and will be propitious to the land of his people. 44 Moyses therefore came and spake all the words of this canticle in the ears of the people, he and Josue the son of Nun. 45 And he finished all these words, speaking to the children of Israel, 46 & he said to them: Set your hearts on all the words, which I testify to you this day: that you command them to your children to keep and to do, and to fulfill all things of this law that are written: 47 for not in vain are they commanded you, but that every one should live in them: which doing you may continue a long time in the Land, which passing over Jordan you enter to possess. 48 And our Lord spake to Moyses in the same day, saying: 49 Go up into this mount Abarim, that is to say, of passages, into mount Nebo, which is in the Land of Moab against Jericho: and see the Land of Chanaan, which I will deliver to the children of Israel to obtain, and die thou in the mount. 50 Which going up unto thou shalt be joined to thy peoples, as Aaron thy brother died in mount Hor, and was laid to his people: 51 because you did prevaricate against me in the midst of the children of Israel at the Waters of contradiction in Cades of the desert of Sin: and you did not sanctify me among the children of Israel. 52 Over against shalt thou see the Land, and shalt not enter into it, which I will give to the children of Israel.

ANNOTATIONS.
CHAP. XXXII.

18. *Forgotten our Lord.]* ◦Calvin *(li. 1. Instit. c. 11. parag. 9.)* contending that it is idolatry to worship Christ in his picture, saith the idolatry committed about the molten calf *(Exod. 32.)* consisted in worshipping the true God in that image of a calf: affirming that *the Jews were not so*

◦Calvin contradicteth the holy Scripture.

inconsiderate, as not to remember, that it was God which had brought them out of the Land of Aegypt. Quite contrary to this text, which saith: God that begat thee thou hast forsaken, and *hast forgotten* our Lord thy Creator. Calvin therefore was either ignorant or forgetful, that the Holy Ghost here chargeth them to have forsaken and forgotten God the Creator; or else (which is worse) knowing and remembering it, he was most impudent in avouching the contrary.

◦Always some good in the Church of the old Testament.

43. *Praise his people.]* ◦In the people of the Jews were always some good, and worthy of praise, that served God; and sometimes suffered persecution for justice, whose blood God promised here to revenge, and for their sakes to be merciful to others. All which we see was performed, in that God reduced them from captivity, and conserved them after in their country till Christ's time, for so he was *propitious to the land of his people.*

CHAPTER XXXIII.

Moyses blessing the tribes of Israel (Simeon omitted) prophesieth particularly of every one. 26. Again exhorteth them, that as God hath chosen them his peculiar people, so they love and honour him their only God.

This is (a) the blessing, wherewith Moyses the man of God blessed the children of Israel before his death.

(a) The ancient fathers expound these blessings rather of the Church of Christ, than of the Jews' Synagogue. *S Aug. q. 56. Theod. q. 44. in Deut.*

2 And he said: Our Lord came from Sinai, and from Seir is he risen to us: he hath appeared from mount Pharan, and with him thousands of Saints. In his right hand a fiery law. 3 He hath loved the peoples, all the Saints are in his hand: and they that approach to his feet shall receive of his doctrine. 4 Moyses commanded us a law, the inheritance of the multitude of Jacob. 5 He shall be king with the most right, the Princes of the people being assembled with the tribes of Israel. 6 Live Ruben, and die he not, and be he little in number. 7 This is the blessing of Judas: Hear Lord the voice of Judas, and bring him in unto his people: his hands shall fight for him, and he shall be his helper against his adversaries. 8 To Levi also he said: Thy perfection, and thy doctrine be to thy holy man, whom thou hast proved in tentation, and judged at the Waters of contradiction. 9 He that (b) said to his father and to his mother: I know you not; and to his brethren: I know you not: and they knew not their children. These kept thy word, and observed thy covenant,

(b) The Priestly tribe must especially prefer God's service before their nearest kindred.

10 thy judgments, o Jacob, and thy law, o Israel: they shall put incense in thy fury, and holocaust upon thine altar. 11 Bless Lord his strength, and receive the works of his hands. Strike the backs of his enemies, and they that hate him, let them not rise up. 12 And to Benjamin he said: The best beloved of our Lord (c) shall dwell confidently in him: as in a bride-chamber all the day shall he abide, and between his shoulders shall he rest.

(c) The Temple was built in the tribe of Benjamin, which God more specially protected, and so they dwelt more securely. *Theod. q. 45. in Deut.*

13 To Joseph also he said: Of the blessing of our Lord be his land, of the fruits of heaven, and the dew, & the depth lying underneath. 14 Of the pomes of the fruits of the sun and moon, 15 of the tops of the old mountains, of the pomes of the eternal hills: 16 and of the fruits of the earth, and of the fullness thereof. The blessing of him, that appeared in the bush, come upon the head of Joseph, and upon the crown of the Nazarite among his brethren. 17 His beauty as of the first born of an oxe, his horns the horns of an unicorn: in them shall he winnow the Nations even to the ends of the earth. These are the multitudes of (d) Ephraim, and these the thousands of Manasses.

(d) Ephraim is preferred before his elder brother, agreeable to their grandfather's prophetical blessing. *Gen 48.*

18 And to Zabulon he said: Rejoice Zabulon in thy going out, and Issachar in thy tabernacles. 19 They shall call the peoples to the mountain: there shall they immolate the victims of justice. Who shall suck the inundation of the sea as milk, and the hidden treasures of the sands. 20 And to Gad he said: Blessed be Gad in breadth: as a lion hath he rested, and taken the arm and the top of the head. 21 And he saw his principality, that in his part the doctor was reposed: which was with the princes of the people, and did the justices of our Lord, and his judgment with Israel. 22 To Dan also he said: Dan a lion's whelp, he shall flow largely from Basan. 23 And to Nephthali he said: Nephthali shall enjoy abundance, and shall be full of the blessings of our Lord: the sea and the south he shall possess. 24 To Aser also he said: Blessed be Aser in children, be he acceptable to his brethren, and dip he in oil his foot. 25 His shoe iron and brass. As the days of thy youth, so also thy old age. 26 There is no other God as the God of the rightest: the mounter of heaven is thy helper. By his magnificence the clouds run hither and thither, 27 his habitation is above, and under the everlasting arms: he shall cast out the enemy from thy face, and shall say: Be destroyed. 28 (e) Israel shall dwell confidently, and alone. The eye of Jacob in the land of corn and wine, and the heavens shall be misty with dew.

(e) The sin of Zambri a Prince of Simeon's tribe, in fresh memory *(Nu. 25.)* seemeth to be the cause, why this tribe is not particularly blessed, but only in general with all Israel.

29 Blessed art thou Israel: who is like to thee, o people that art saved in our Lord, the shield of thy help, and the sword of thy glory? Thy enemies shall deny thee, and thou shalt tread their necks.

ANNOTATIONS. CHAP. XXXIII.

2. *Came from Sinai.]* According to the history Moyses recounteth here three benefits. First, that God gave the Law in Sinai, *(Exod. 20.)* Secondly, he cured those which were bitten with serpents near to Seir, *(Num. 21.)* Thirdly, in mount Pharan he appointed Seventy ancients to assist Moyses in judgements, *(Num. 11.)* ◦But according to the Mystery, which specially is intended, S. Augustin *(q. 56. in Deut.)* saith this prophecy is not to be negligently passed over. For it evidently appeareth that this benediction pertaineth to a new people, whom Christ our Lord hath sanctified, in whose person Moyses spake and not in his own. So in this prophetical and proper sense (saith this Doctor) our Lord and Saviour cometh from *Sinai*, which is interpreted *tentation*, when he passed the tentation of his passion and death, *Heb. 2. v. 18.* Christ riseth from *Seir*, interpreted *hairy*, for that in the similitude of the flesh of sin, even of sin, he damned sin in the flesh. *Rom. 8. v. 3.* He appeareth from mount *Pharan* interpreted *fruitful mountain*, in that he giveth aboundance of grace in his Church of the new Testament, which is a city set upon a hill. *Mat. 5.*

◦The prophetical sense of these blessings is more certain, & more evident than the historical.

CHAPTER XXXIV.

Moyses seeth the promised land, but is not suffered to go into it. 5. He dieth at the age of 120. years. God burieth his body secretly, and all Israel mourn for him thirty days. 9. Josue replenished (by imposition of Moyses' hands) with the spirit of God, succeedeth. 10. But Moyses for his special familiarity with God, and for most wonderful miracles is commended above all other Prophets. [1]

[1] The fifth part.
The death, burial, and singular praise of Moyses.

Moyses therefore went up from the champion of Moab upon mount Nebo, into the top of Phasga against Jericho: and our Lord shewed him (a) all the land of Galaad as far as Dan,

(a) God elevated his visive power above nature to see so far.

2 and all Nephthali, and the land of Ephraim and Manasses, and all the Land of Juda unto the utmost sea, 3 and the south part, and the breadth of the plain of Jericho, a city of palm-trees as far as Segor. 4 And our Lord said to him: This is the Land, for the which I sware to Abraham, Isaac, and Jacob, saying: To thy seed will I give it. Thou hast seen it with thine eyes, and shalt not pass over to it. 5 And Moyses the servant of our Lord died there, in the land of Moab, our Lord commanding it: 6 and he buried him in the valley of the Land of Moab against Phogor: and (b) no man hath known his sepulchre until this present day.

(b) Only Angels (whose ministry God used herein) knew the place of his burial: lest the Jews prone to idolatry might have honoured him for God.

7 Moyses was an hundred and twenty years old when he died: his eye was not dim, neither were his teeth moved. 8 And the children of Israel mourned him in the champion country of Moab thirty days: & the days of their mourning that mourned for Moyses were accomplished. 9 And Josue the son of Nun was replenished with the spirit of wisdom, because Moyses did put his hands upon him. And the children of Israel obeyed him, and did as our Lord commanded Moyses. 10 And there rose no more a Prophet in Israel as Moyses, whom our Lord had known face to face, 11 in all signs and wonders, which he sent by him, to do in the Land of Aegypt to Pharao, and to all his servants, and to his whole Land, 12 and all the strong hand, and great marvels, which Moyses did before all Israel.

The end of the five books of Moyses, containing the Law.

THE SECOND PART OF THE OLD TESTAMENT:

CONTAINING HISTORICAL BOOKS.

———————————————————————

THE ARGUMENT OF THE BOOK OF IOSUE.

[1][2] Whether Iosue himself writ this book (which is the common opinion) or some other, it was ever held undoubtedly by all for Canonical Scripture: and according to the distribution of the whole Bible into *Legal, Historical, Sapiential, and Prophetical* Books, this is the first of the historical sort. But as the five procedent called *Legal*, besides the *Law*, comprehend also the history of the Church, from the beginning of the world near 2500. years, and withal contain much divine *Wisdom*, & *Prediction* of things to come: so these books now following, called *Historical*, and likewise the *Sapiential* and *Prophetical* ensuing after, [3] participate each with others in their several arguments: every one more or less inducing God's servants to keep his *Law*; recording things done; teaching what is most meet to be done; and foreshewing beforehand things done afterward, or which yet shall come to pass. [4] So this book doth not only set forth the Acts of Iosue, who succeeded Moyses in temporal government of God's people, commanding and directing them by law and wisdom; but also *the* same *things done by him, and his very name* (as S. Hierome & other Fathers teach) [5] *prefigure our Lord JESUS Christ*. For in Hebrew *IEHOSUA* is the name both of this Captain General, the leader of the Israelites over Jordan into the Land of promise, and of our Lord and *SAVIOUR*, who by his Baptism and other Sacraments bringeth his people of all Nations into the true Land of the living, where is life and felicity everlasting. Touching therefore the history, these [6] four special things are here described. First, the passage of the Israelites over Jordan, in the first chapters. Secondly, their conquest of the promised Land, in the seven chapters following. Thirdly, the partition of the same Land among nine Tribes and a half, from the 13. chap. to the 22. Fourthly, in the three last chapters, the return of the other two Tribes and a half to their possessions, on the east side of Jordan; with Iosue's last admonition to them all, to serve God sincerely, and his and Eleazar's death.

[1] Whosoever was Author, the authority of this book is certain.

[2] *Histor. Scholast.*

[3] Books of holy Scripture principally treating of several arguments, yet in the same participate each sort with others.

[4] The contents of this book.

[5] *S. Hier. Epist. ad Paulin. S. Amb. in Psal. 47. S. Aug. li. 12. c. 31. & li. 16. c. 19. contra. Faust. Manich.*

[6] Divided into four parts.

THE BOOK OF IOSUE, IN HEBREW IEHOSUA.

CHAPTER I.

Josue encouraged by our Lord 10. admonisheth the people to prepare themselves to pass over Jordan, 12. and all the able men of the tribes of Ruben, Gad, and half Manasses, to march armed before the rest. 16. All promise to do whatsoever he commandeth.

And[1] it came to pass after the death of Moyses the servant of our Lord, that our Lord spake to Josue the son of Nun, the minister of Moyses, and said to him:

[1] The first part.
Of the passage of Israel over Jordan.

2 Moyses my servant is dead: arise, and pass over this Jordan thou and all the people with thee into the Land, which I will give to the children of Israel.
3 Every place the step of your foot shall tread, will I deliver to you, as I have spoken to Moyses.
4 From the desert and Libanus unto the great river Euphrates, all the land of the Hetheites unto the great sea against the going down of the sun, shall be your border. 5 No man shall be able to resist you all the days of thy life: as I have been with Moyses, so will I be with thee: I will not leave nor forsake thee.
6 Take courage, and be strong: for thou shalt by lot divide to this people the Land, for the which I sware to their fathers, that I would deliver it to them.
7 Take courage therefore, and be very strong: that thou keep and do all the Law, which Moyses my servant hath commanded thee: decline not from it to the right hand or to the left, that thou mayest understand all things which thou doest. 8 Let not the volume of this law depart from thy mouth: but thou shalt meditate in it days and nights, that thou mayest keep and do all things that be written in it: then shalt thou direct thy way, and understand it.
9 Behold I command thee, take courage, and be strong. Fear not, and dread not: because the Lord thy God is with thee in all the things to whatsoever thou shalt go. 10 And Josue commanded the Princes of the people, saying: Pass through the midst of the camp, and command the people, and say:
11 Prepare for yourselves (a) victuals: for after the third day you shall pass over Jordan, and shall enter to possess the Land which our Lord your God will give you.

(a) Besides Manna, which yet ceased not, they might if they would provide other meat: prefiguring that in the primitive Church, it should be lawful to use legal ceremonies with evangelical rites for a time, till the old law were buried with honour.

12 To the Rubenites also & Gaddites, & half tribe of Manasses he said: 13 Remember the word which Moyses the servant of our Lord commanded you, saying: Our Lord your God hath given you rest, and all this Land. 14 Your wives, and children, and cattle shall tarry in the Land, which Moyses delivered to you beyond Jordan: but pass you over armed before your brethren, all that are strong of hand, and fight for them, 15 until our Lord give rest to your brethren, as to you also he hath given, and they also possess the Land which our Lord your God will give them: and so return into the Land of your possession, & you shall dwell in it, which Moyses the servant of our Lord gave you beyond Jordan, against the rising of the sun.
16 And they made answer to Josue, & said: all things that thou hast commanded us we will do: and whither soever thou shalt send us, we will go. 17 As we obeyed Moyses in all things, so will we obey thee also: only be our Lord thy God with thee, as he was with Moyses.
18 He that shall gainsay thy mouth, and not obey all thy words that thou shalt command him, let him die. Thou only take courage, and do manfully.

CHAPTER II.

Two discoverers sent into Hiericho are hid and concealed by Rahab: 8. and upon promise of like safety to her whole family, 21. she helpeth them secretly away.

Therefore Josue the son of Nun sent from Setim two men, to spy in secret, and said to them: Go, and view the Land, & the city of Jericho. Who going entered into the house of a woman, a harlot, named Rahab, and rested with her. 2 And it was told the king of Jericho, & said: Behold there are men come in hither by night of the children of Israel, to spy the Land. 3 And the king of Jericho sent to Rahab, saying: Bring forth the men that came to thee, and are entered into thy house, for they be spies, and are come to view all the Land. 4 And the woman taking the men, hid them, & said: I confess they came to me, but (b) I knew not whence they were:

(b) Notwithstanding this officious lie, (which is a venial sin) S. Paul, *Heb. 11.* and S. James *(c. 2.)* testify, that she was justified by her faith in God, and by good works towards these men. *S. Aug. cont. Mendac. c. 17. See Annot. Iac. 2. v. 25.*

5 and when the gate was a shutting in the dark, and they withal went out, I know not whither they be gone: pursue quickly, and you shall overtake them. 6 But she made the men to go up into the roof of her house, and covered them with the stalk of flax, which was there. 7 And they that were sent, followed them, the way that leadeth to the ford of Jordan: and they being gone out, the gate forthwith was shut. 8 Neither were they yet asleep that lay hid, and behold the woman went up to them, and said: 9 I know that the Lord hath given this Land to you: for your terror is fallen upon us, & all the inhabitants of the Land are become faint. 10 We have heard that the Lord dried up the water of the Red sea at your entering, when you came out of Aegypt: and what things you did to the two kings of the Amorrheites, that were beyond Jordan, Sehon and Og, whom you slew. 11 And hearing these things we greatly feared, and our heart fainted, neither did there remain spirit in us at your entering in: for the Lord your God he is God in heaven above, and in the earth beneath. 12 Now therefore swear to me by the Lord, that as I have done mercy with you, so you also do with my father's house: and you give me a true sign, 13 that you save my father and mother, my brethren and sisters, and all things that be theirs, and deliver our souls from death. 14 Who answered her: Be our lives for you unto death, only if thou betray us not. And when our Lord shall have delivered us the land, we will do in thee mercy and truth. 15 She therefore did let them down by a cord out of a window: for her house joined fast to the wall. 16 And she said to them: Go up to the mountains, lest perhaps they meet you returning: and there^ lie hid three days, till they return, and so you shall go on your way. 17 Who said to her: We shall be quit from this oath wherewith thou hast sworn us, 18 if we entering the Land, there be this purple cord a sign, and thou tie it in the window, by the which thou hast let us down: & gather thy father and mother, & brethren, & all thy kindred into thy house. 19 He that shall go forth of the door of thy house, his blood shall be upon his head, & we shall be quit. But the blood of all that shall be with thee in the house, shall redound upon our head, if any man touch them. 20 But if thou wilt betray us, and utter this talk abroad, we shall be quit from this oath, wherewith thou hast adjured us. 21 And she answered: As you have spoken, so be it done, and dismissing them to go, she hung the purple cord in the window. 22 But they walking came to the mountains, and tarried there three days, till they returned that pursued them: for seeking every way, they found them not. 23 Who being entered into the city, the discoverers returned, and came down from the mountain: and passing over Jordan, they came to Josue the son of Nun, and told him all things that had chanced to them, 24 and said: Our Lord hath delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear.

CHAPTER III.

After three days abode by the banks of Jordan, 3. the Priests with the Ark of God entering first into the river,

15. the upper part miraculously standeth and swelleth, the lower running away, they go into the mid channel, and there stay, whiles all the people pass over dry foot.

Josue therefore rising up in the night, removed the camp: and departing from Setim, they came to Jordan, he and all the children of Israel, & abode there for three days.
2 Which being passed, the heralds went through the midst of the camp, 3 and began to proclaim: (a) When you shall see the ark of covenant of our Lord your God, and (b) the Priests of the Levitical stock carrying it, rise you also, & follow them going before:

(a) In place of the cloud and pillar of fire, the ark is now carried for their guide & direction. (b) It pertained to the Levites' office to carry the ark, *Num. 4.* but in this special service & miraculous passage the Priests did carry it: so the greater may do the office of the less, not contrarywise.

4 & let there be between you & the ark the space of two thousand cubits: that you may see it a far off, & know which way you may go: because you have not walked by it before: & beware you approach not to the ark. 5 And Josue said to the people: Be sanctified, for tomorrow our Lord will do among you marvelous things. 6 And he said to the Priests: Take up the ark of the covenant, & go before the people. Who fulfilling his commandments, took it, and walked before them.
7 And our Lord said to Josue: This day will I begin to exalt thee before all Israel: (c) that they may know as I was with Moyses, so am I with thee also.

(c) God shewed by this miracle, that Josue had special commission from him, & that under his government the people should prosper.

8 And do thou command the Priests, that carry the ark of the testament, and say to them: When you shall be entered into part of the water of Jordan, stand in it.
9 And Josue said to the children of Israel: Come hither, and hear the word of our Lord your God.
10 And again he said: In this you shall know that our Lord the living God is in the midst of you, and shall destroy in your sight the Chananite and Hetheite, the Heveite and Pherezite, the Gergesite also and the Jebusite, and the Amorrhite. 11 Behold the ark of the covenant of the Lord of all the earth shall go before you into Jordan. 12 Prepare twelve men of the tribes of Israel, one of every tribe. 13 And when the Priests that carry the ark of the Lord of the whole earth shall set the steps of their feet in the waters of Jordan, the waters that are beneath shall run down and decay: and those that come from above, shall stand together in one heap. 14 Therefore the people went out of their tabernacles to pass over Jordan: and the Priests that carried the ark of the covenant, went on before them.
15 And they being entered into Jordan, and their feet dipped in part of the water (and Jordan in the harvest time had filled the banks of his channel) 16 the waters that came downward stood in one place, and like a mountain swelling up appeared far from the city, that is called Adom, to the place of Sarthan: but those that were beneath ran down into the Sea of the wilderness (which now is called the dead sea) until they wholly decayed. 17 And the people went against Jericho: and the Priests that carried the ark of the covenant of our Lord, stood girded upon the dry ground in the midst of Jordan, and all the people passed over through the dry channel.

ANNOTATIONS.
CHAP. III.

[1] An objection for lay-headship of the Church.

[2] Answer.

[3] Moyses chief both in spiritual and

8. *Command the Priests.]* [1] Because Josue commanded the Priests to take the ark, and stand with it in Jordan, for that also *(chap. 5.)* he ministered, or appointed others to minister, the Sacrament of Circumcision; likewise *(chap. 8.)* blessed the people, and *(chap. 24.)* renewed God's covenant with them, English Protestants infer, that he was chief superior in spiritual causes; and therefore lay Princes are supreme heads & governers of the Church immediately under God. [2] But none of these actions, nor all put together do prove their purpose. For notwithstanding he very lawfully did

these, and other like things, yet he had a spiritual superior in earth, which was Eleazar the high-Priest. [3] For Moyses being extraordinary superior of all, both in spiritual and temporal causes, the ordinary priesthood and spiritual supremacy was established in Aaron and his sons, as appeareth *Levit. 8. Num. 20.* and other places: and the temporal government after Moyses and given to Josue, succeeding to him *(Num. 27.)* not in all, but *in part of his glory* (or authority) his whole honour (or power) [4] being distributed between the high-Priest, and the temporal Prince [5], as learned Theodoret *(q. 48. in Nu.)* noteth upon the sacred text, expressly distinguishing their offices *(v. 21.)* that *Eleazar the Priest should consult our Lord for him* (and so receive answer *in doctrine and verity, Exod. 28. Levit. 8.*) and that *Josue should go out and go in, and all the children of Israel with him* (that is, lead and govern the people) *at Eleazar's word.* [6] Where it is manifest that Josue was not set over Eleazar, but Eleazar over him. That therefore which Josue did in spiritual affairs, was in subordination [7] to the high-Priest, by whose direction, approbation, or ratihabition, he commanded some of the Priest's to carry the ark, and with it to go into Jordan, and coming into the mid channel to stand there, whiles all the army and people passed over [8]: also gave order that all should be circumcised [9], blessed the people [10], read the law [11], and after godly exhortations, renewed the covenant between God and them [12]; all in way of execution of God's will & commandments, not by any pretended jurisdiction in spiritual things.

temporal authority, which was after divided between the high-Priest & temporal Prince.

[4] *Exod. 4. 5. 6. &c.*

[5] *Deut. 17.*

[6] The high-Priest superior.

[7] Josue executed God's will, not by spiritual jurisdiction, but with subordination to the high-Priest.

[8] *Chap. 5.*

[9] *8.*

[10] *22.*

[11] *23.*

[12] *24.*

◦In like sort many other good temporal Princes, as well in the old as the new Testament, have disposed and executed diverse things pertaining to God's service: their office requiring that they should set forward, maintain & defend true faith and religion. Especially Christian Princes, of whom Esay Prophesied *(chap. 49.)* that *Kings should be foster fathers, and Queens the nurses of the Church.*

◦Other good Princes have also much advanced religion but not taken supremacy in spiritual causes.

Conformably whereto S. Augustin teacheth *(li. 3. c. 51. cont. Crescon.)* that Kings, in that they are Kings, serve God by commanding good things, and forbidding evil, not only pertaining to human society, but also belonging to God's religion. To this effect Constantine the Great did many religious acts: yea even those things which our adversaries wrest to their own sense, shew evidently his due submission to his spiritual pastor. As when urged by the Donatists' perverse importunity, and being desirous (as S. Augustine testifieth *Epist. 116.*) to bridle so great impudency, he heard and judged Bishop Cecilian's cause, after other Bishops' sentence for him against the heretics, where he both gave judgement agreeable to the Bishops, and yet pleading pardon, excused himself for this fact [1]. Which had not needed, if he had been the ordinary or competent judge. Optatus also writeth *(li. 1. cont. Parmen.)* that the same Emperor Constantine exclaimed against the appellants in these words: *O rabida furoris audacia! sicut in causis Gentilium fieri solet, appellationem interposuerunt.* O outrageous boldness of fury! Like as in causes of Gentiles is wont, they have interposed an appeal. The like good offices did Justinian, and Charles the Great, and many other Christian Emperors and Kings, for which they are much renowned in the whole Church, and some have been honoured for their religious zeal with glorious titles [2] given to them and their successors. To the Kings of Spain, from the time of Alfonsus King of Castile, above eight hundred years agone, for expelling the Arians, was given the title of *Catholic*, as Michael Ritius a Neapolitan writeth. To the French Kings the title of *most Christian*, from the time of Philip the Emperor, about 400. years since, for expelling the Albigenses, as recordeth Nicholaus Gillius. To our King Henry the eighth of England [3], for his book of the Sacraments against Luther, Pope Leo the tenth gave the title: *Defender of the faith.*

[1] *Veniam petiturus.*

[2] For maintaining Catholic Religion against heretics, the Kings of Spain have the title *Catholic*: The French Kings, *most Christian*: Kings of England *Defenders of the faith.*

[3] *An. Do. 1521.*

CHAPTER IV.

In memory of their miraculous passage, twelve chief men, of the twelve tribes, take so many great stones from the midst of Jordan, 9. and put other twelve, where the Priests stood with the ark. 18. The waters return to their former course. And the twelve stones are erected for a monument.

Who being passed over, our Lord said to Josue: 2 Choose twelve men, one in every tribe: 3 & command them that they take up out of the midst of the channel of Jordan, where the feet of the Priests stood, twelve most hard stones, which you shall put in the place of the camp, where you shall pitch tents this night. 4 And Josue called twelve men, whom he had chosen out of the children of Israel, one of every tribe, 5 and he said to them: Go before the ark of our Lord your God to the midst of Jordan, and carry from thence every man a stone on your shoulders, according to the number of the children of Israel, 6 that it may be (a) a sign among you: and when your children shall ask you tomorrow, saying: What mean these stones?

(a) Is not the form of a cross as convenient a sign, to put Christians in mind, how our Saviour redeemed us, as these stones were to the Jews, how God brought their fathers over Jordan?

7 You shall answer them: The waters of Jordan decayed before the ark of the covenant of our Lord, when it passed over the same: therefore were these stones set for a monument of the children of Israel for ever. 8 The children of Israel therefore did as Josue commanded them, carrying out of the channel of Jordan twelve stones, as our Lord had commanded him, according to the number of the children of Israel, unto the place, wherein they camped, and there they set them. 9 Other twelve stones also Josue put in the midst of the channel of Jordan, where the Priests stood, that carried the ark of the covenant: and they be there until this present day. 10 But the Priests that carried the ark, stood in the midst of Jordan, till all things were accomplished which our Lord had commanded Josue to speak to the people, and Moyses had said to him. And the people made haste, and passed over. 11 And when they had all passed over, the ark also of our Lord passed over, the Priests also went before the people. 12 The children of Ruben also and Gad, & the half tribe of Manasses, went armed before the children of Israel, as Moyses had commanded them: 13 and forty thousand fighting men by troops, and bands marched through the plain and champion country of the city of Jericho. 14 In that day our Lord magnified Josue before all Israel, that they should fear him, as they had feared Moyses, whiles he yet lived. 15 And he said to him: 16 Command the Priests that carry the ark of the covenant, that they come up out of Jordan. 17 Who commanded them, saying: Come ye up out of Jordan. 18 And when they that carried the ark of the covenant of our Lord were come up, & began to tread on the dry ground, the waters returned into their channel, and ran as they were wont before. 19 And the people came up out of Jordan the tenth day of the first month, and camped in Galgal against the East side of the city of Jericho. 20 The twelve stones also, which they had taken out of the channel of Jordan, Josue set in Galgal, 21 and said to the children of Israel: When your children shall ask their fathers tomorrow, and shall say to them: What mean these stones? 22 You shall teach them, and say: By the dry channel did Israel pass over this Jordan, 23 your Lord God drying the waters thereof in your sight, until you passed over: 24 as he had done before in the red sea, which he dried till we passed through: 25 that all the people of the earth may learn the most strong hand of our Lord, that you also may fear our Lord your God.

CHAPTER V.

The kings of Chanaan are sore affrighted with the news of Israel's passage over Jordan. 2. Circumcision is again commanded, and observed, which had been omitted in the desert forty years. 10. They make their Pasch. 12. Manna ceaseth. 13. And an Angel appeareth to Josue.

Therefore after that all the kings of the Ammorrheites, which dwelt beyond Jordan at the west side, and all the kings of Chanaan, which possessed the places nigh to the great sea, had heard that our Lord had dried the streams of Jordan before the children of Israel, till they passed over, their heart failed, and there remained no spirit in them, fearing the entering of the children of Israel.

2 At that time our Lord said (a) to Josue: Make thee knives of stone, and circumcise (b) the second time the children of Israel.

(a) See annotations c. 3. v. 8. (b) Circumcision had been omitted forty years, whiles they were in the desert, always uncertain when to march, & so it is now commanded the second time.

3 He did that which our Lord had commanded, and he circumcised the children of Israel in the hill of the prepuces. 4 And this is the cause of the second circumcision: All the people, that came out of Aegypt of the malekind, all the fighting men died in the desert by the long circuits of the way, 5 who were all circumcised. But the people that was born in the desert, 6 during the forty years of the journey in the wide wilderness was uncircumcised: till they were consumed that had not heard the voice of our Lord, and to whom he had sworn before, that he would not shew them a land flowing with milk and honey. 7 The children of these succeeded in the place of the fathers, and were circumcised of Josue: for they were in the prepuce even as they were born, neither had any circumcised them in the way. 8 And after that they were all circumcised, they abode in the same place of the camp, until they were whole. 9 And our Lord said to Josue: This day have I taken away the reproach of Aegypt from you. And the name of that place was called Galgal, until this present day. 10 And the children of Israel abode in Galgal, & they made the Phase, the fourteenth day of the month at even, in the champion of Jericho: 11 and they did eat of the corn of the Land the next day, azyme loaves and [1] polent of the same year.

[1] * *Frumenty.*

12 And Manna failed after they did eat of the corn of the Land, neither did the children of Israel use that meat any more, but they did eat of the corn of the present Land of Chanaan. 13 And when Josue was in the field of the city of Jericho, he lifted up his eyes, and saw a man standing against him, holding a drawn sword, and he went to him, and said: Art thou ours, or our adversaries'? 14 Who answered: No: but I am a (c) prince of the host of our Lord, and now I come.

(c) Not God, but of God's host.

15 Josue fell flat on the ground. And adoring he said: What speaketh my Lord to his servant? 16 Loose, saith he, thy shoe from thy feet: for the place wherein thou dost stand, is holy, And Josue did as it was commanded him.

ANNOTATIONS. CHAP. V.

15. *Adoring.]* [1] Josue knowing that the person which appeared, was an angel, and not God, nor a man, neither adored him with godly honour, for that had been idolatry, nor with civil, for that pertaineth to worldly and temporal excellency, and is not competent to sacred things, especially to immortal and glorious spirits, and therefore the honour he did to this Angel, was religious honour infinitely inferior to divine, and yet much greater than civil. [2]

[1] Religious honour due to Angels.

[2] *See Annot. Exo. 20.*

16. *Loose thy shoe.]* ◦ The Angel did not only accept of the honour done unto him, but also required

◦ Holy places.

more, shewing that the very place was holy for his presence, being otherwise the common field of Jericho.

CHAPTER VI.

Some Priests carrying the ark, others sounding Jubilee trumpets, armed men going before, and the rest of the people following, go every day once, six days together, and the seventh day seven times, round about Jericho. 16. At last all making a great shout, the walls fall down, and they entering in kill and destroy all (22. saving Rahab and her kindred.) The gold, silver, brass, and iron are brought into the treasury. 26. And he is cursed that shall build the city again.[1]

[1] The second part.
Of conquering the Land of promise.

And Jericho was shut and fenced, for fear of the children of Israel, and no man durst go out or come in. 2 And our Lord said to Josue: Behold I have given into thy hands Jericho, & the king thereof, & all the valiant men. 3 (a) Go round about the city all you that be men of war once a day: so shall you do six days.

(a) God appointed this long and solemn procession, to the end it might appear that the walls of Jericho fell not by chance, not by force of man's industry, but by the mighty hand of God.

4 And the seventh day the Priests shall take up the seven trumpets, which are used in the Jubilee, and shall go before the ark of the covenant: and you shall go about the city seven times, and the Priests shall sound with trumpets. 5 And when the voice of the trumpet shall sound in length and with a broken tune, and shall sound in your ears, all the people shall cry together with a very great shout, and the walls of the city shall fall to the ground, and they shall enter in every one at the place against which they shall stand. 6 Josue therefore the son of Nun called the Priests, and said to them: Take up the ark of the covenant: and let seven other Priests take up the seven trumpets of the Jubilees, and march before the ark of our Lord. 7 To the people also he said: Go and compass the city, the armed going before the ark of our Lord. 8 And when Josue had ended his words, and the seven Priests sounded with seven trumpets before the ark of the covenant of our Lord, 9 and all the armed host went before, the rest of the common people followed the ark, and all places sounded with the trumpets. 10 But Josue had commanded the people, saying: You shall not cry, neither shall your voice be heard, nor any word go out of your mouth, until the day come wherein I shall say to you: Cry, and shout.
11 Therefore the ark of our Lord went about the city once a day, & returning into the camp, abode there.
12 Josue therefore rising in the night, the Priests took the ark of our Lord, 13 and seven of them seven trumpets, which are used in the jubilee: and they went before the ark of our Lord walking and sounding: and the armed people went before them, and the rest of the common people followed the ark, and they sounded with trumpets. 14 And they went round about the city the second day once, and returned into the camp. So did they six days. 15 But the seventh day, rising up early they went about the city, as it was ordained, seven times. 16 And when in the seventh going about^ the priests sounded with the trumpets, Josue said to all Israel: Make a shout, for our Lord hath delivered to you the city: 17 and let this city be anathema: and all things that are in it, to our Lord. Only Rahab the harlot let her live, with all that be with her in the house: for she hid the messengers whom we sent. 18 But you, beware you touch not ought of those things, that are commanded, and be guilty of prevarication, and (b) all the camp of Israel be under sin, and be troubled.

(b) Many are held guilty of sin, and are justly punished for the fact of one or few, either because they consented or concealed, or neglected to punish the offenders: or else they suffer temporal affliction for their warning to abhor sin, & for increase of their merit. *S. Aug. q. 8. & 9. in Josue.*

19 But whatsoever gold or silver there shall be, and of brazen vessels and iron, let it be consecrated to our Lord, laid up in his treasures. 20 Therefore all the people making a shout, and the trumpets sounding, after that the voice and the sound thundered in the ears of the multitude, the walls forthwith fell: and every man went up by the place that was against him, and they took the city, 21 and killed all things that were in it, from man to woman, from the infant to the old man. The oxen also and sheep, and the asses they struck in the edge of the sword. 22 But to the two men that had been sent for spies, Josue said: Go into the house of the woman the harlot, and bring her forth, and all things that be hers, as you assured her by oath. 23 And the young men going in, brought out Rahab, and her parents, her brethren also, and all her stuff and kindred, and made them to tarry without the camp.

24 But the city, and all things that were found therein they burnt; except the gold and silver, and brazen vessels, and iron, which they consecrated unto the treasury of our Lord. 25 But Rahab the harlot and the house of her father, and all that she had, Josue caused to live, and they dwelt in the midst of Israel until this present day: for that she hid the messengers, which he had sent to view Jericho. At that time Josue pronounced a curse, saying: 26 (c) Cursed be the man before our Lord, that shall raise up and build the city of Jericho. In his first born lay he the foundations thereof, and in the last of his children set he up the gates thereof.

(c) Hiel fell into this curse for repairing Jericho. *3. Reg. 16. v. 34.*

27 Our Lord therefore was with Josue, and his name was bruited in all the earth.

CHAPTER VII.

For the sin of Achan, reserving secretly to himself certain money, and other precious things, the Israelites are beaten in battle. 13. But the offender being found out, and stoned to death, God's wrath is turned from them.

But the children of Israel transgressed the commandment, and usurped of the anathema: For Achan the son of Charmi, the son of Zabdi, the son of Zare of the tribe of Juda, took somewhat of the anathema: and our Lord was angry against the children of Israel. 2 And when Josue sent from Jericho men against Hai, which is beside Bethaven, at the East side of the town of Bethel, he said to them: Go up, and view the Land: who accomplishing his commandments, viewed Hai. 3 and returning they said to him: Let not all the people go up, but let two or three thousand men go, and destroy the city: why shall all the people be vexed in vain against very few enemies? 4 There went up therefore three thousand fighting men. Who immediately turning their backs, 5 were strucken of the men of the city of Hai, and there fell of them (a) six and thirty men: and the adversaries pursued them from the gate as far as Sabarim, and they struck them flying away by the descent: and the heart of the people was much afraid, and melted like unto water.

(a) So God tempered his punishment that but few were slain, & afterwards gave the town to the Israelites without loss of any of their men.

6 But Josue rent his garments, and fell flat on the ground before the ark of our Lord until evening, as well he as all the ancients of Israel: and they cast dust upon their heads, 7 and Josue said: Alas, o Lord God, why wouldst thou bring this people over the river of Jordan, to deliver us into the hands of the Amorrhite, & to destroy us? Would God as we began, we had tarried beyond Jordan. 8 My Lord God what shall I say, seeing Israel turning their backs to their enemies. 9 The Chananites shall hear of it, & all the inhabitants of the Land, and being gathered together in a plump shall compass us about, & shall destroy our name from the earth: and what wilt thou do to thy great name? 10 And our Lord said to Josue: Arise^ (b) why liest thou flat on the ground?

(b) Prayer will not avail till justice be first done.

11 Israel hath sinned, and transgressed my covenant:

and they have taken of the anathema, and have stolen and lied, and have hid it among their vessels.
12 Neither can Israel stand before his enemies, and he shall fly them: because he is polluted with the anathema. I will be no more with you, till you dispatch him, that is guilty of this wicked fact. 13 Arise, sanctify the people, and say to them: Be sanctified against tomorrow, for thus saith our Lord God of Israel: There is anathema in the midst of thee, o Israel: thou canst not stand before thine enemies, till he be destroyed out of thee that is contaminated with this wicked fact. 14 And you shall come in the morning every one by your tribes: and what tribe soever the lot shall find, it shall come by the kindreds thereof, the kindred by the houses, & the house by the men.
15 And whosoever he be that shall be taken in this fact, he shall be burnt in the fire with all his substance, because he hath transgressed the covenant of our Lord, & hath done abomination in Israel. 16 Josue therefore rising in the morning, made Israel to come by their tribes, and it was found the tribe of Juda. 17 Which being presented by the families thereof, it was found the family of Zare. Presenting that also by the houses, he found it Zabdi: 18 Whose house dividing into every man, he found Achan the son of Charmi, the son of Zabdi, the son of Zare of the tribe of Juda. 19 And Josue said to Achan: My son, give glory to our Lord God of Israel, and confess, and tell me what thou hast done, hide it not. 20 And Achan answered Josue, & said to him: Indeed I have sinned to our Lord the God of Israel, and thus and thus have I done. 21 For I saw among the spoils a cloak of scarlet very good, and two hundred sicles of silver, and a golden rule of fifty sicles: and coveting I took it away, and hid it in the ground against the midst of my tabernacle, and the silver I covered with the earth digged up. 22 Josue therefore sent ministers: who running to his tabernacle found all things hid in the same place, and the silver withal. 23 And taking it away out of the tent, brought it to Josue, and to all the children of Israel, and threw it before our Lord. 24 Josue therefore taking Achan the son of Zare, and the silver and the cloak, and the golden rule, his sons also and daughters, his oxen, and asses, and sheep, and the tabernacle it-self, and all the stuff: (and all Israel with him) they brought them to the valley of Achor: 25 Where Josue said: Because thou hast disturbed us, our Lord disturb thee in this day. And all Israel stoned him: and all things that were his, were consumed with fire. 26 And they gathered together upon him a great heap of stones, which remaineth until this present day. And the fury of our Lord was averted from them. And the name of that place was called, the valley of Achor, until this day.

CHAPTER VIII.

By stratagem of an ambushment the city of Hai is taken and burned, and all the inhabitants slain. 20. The king hanged. 30. An altar built, Sacrifice offered, 32. the law written in stones, the people blessed, and the blessings and cursings read before them all.

And our Lord said to Josue: Fear not, neither do thou dread: take with thee all the multitude of fighting men, and rising go up unto the town of Hai. Behold I have delivered into thy hand the king thereof, & the people, and the city and the land.
2 And thou shalt do to the city of Hai, and to the king thereof, as thou hast done to Jericho, and to the king thereof: but the prey and all the cattle you shall spoil for yourselves: (a) lay ambushments to the city behind it.

(a) Deceits & stratagems are lawful in just war; but not falsehood, nor breach of promise. *S. Aug. q. 10. in Iosue.*

3 And Josue arose, and all the host of the men of war with him, to go up into Hai: and thirty thousand chosen valiant men he sent in the night, 4 and commanded them, saying: Lay ambushments behind the city: neither retire you far off: and you shall all be ready. 5 But I and the rest of the multitude, which is with me, will go up on the contrary side against the city. And when they shall issue out against us, as we

did before, we will fly, and turn our backs: 6 till pursuing they be drawn forward far from the city: for they will think that we fly as before. 7 We therefore flying, and they pursuing, you shall rise out of the ambushments, and shall waste the city: and our Lord your God will deliver it into your hands. 8 And when you shall take it, burn it, and you shall do all things so, as I have commanded. 9 And he dismissed them away, and they went on to the place of the ambushments, and sat between Bethel and Hai, at the West side of the city of Hai. But Josue that night stayed in the midst of the people, 10 and rising early he mustered his soldiers, and went up with the ancients in the front of the host, environed with the aid of the fighting men. 11 And when they were come, and were gone up directly against the city, they stood on the North side of the city, between which and them was a valley in the midst. 12 And (b) five thousand men had he chosen, and set in the ambushments between Bethel and Hai, on the West side of the same city:

(b) These five thousand were of the thirty thousand, which were first sent. *v. 3.* The other 25000 joined with Iosue's troop, & entered into the city.

13 but all the rest of the host went in battle array on the North side, so that the last of the multitude did reach to the West side of the city. Josue therefore went that night, and stood in the midst of the valley. 14 Which when the king of Hai had seen, he made haste in the morning, and issued forth with all the host of the city, and bent his arm toward the desert, being ignorant that there lay embushments secretly behind his back. 15 But Josue and all Israel gave back, feigning fear, and flying by the way of the wilderness. 16 But they cried aloud together, & encouraging one another, pursued them. And when they were gone from the city, 17 and (c) not one remained in the city of Hai and Bethel that pursued not Israel (even as they had rushed out leaving the towns open,)

(c) Not one fit to bear arms was left.

18 our Lord said to Josue: (d) Lift up the shield, that is in thy hand, against the city of Hai, for I will deliver it to thee.

(d) He lifted his shield upon a long pike or lance, that it might be seen afar off.

19 And when he had lifted up his shield against the city, the embushments, that lay hid, rose up immediately: and going to the city, took and burnt it. 20 And the men of the city, that pursued Josue, looking back & seeing the smoke of the city rise up even to heaven, they could no more fly hither and thither: especially whereas they, that had feigned running away, and went toward the wilderness, most valiantly resisted against the pursuers. 21 And Josue and all Israel seeing that the city was taken, and the smoke of the city rose up, returning he struck the men of Hai. 22 For they also that had taken and burnt the city, issuing out of the city against their own men, began to strike the enemies in the midst of them. When the adversaries therefore were slain on both sides, so that none of so great a multitude was saved, 23 they took the king of the city of Hai alive, and presented him to Josue. 24 Therefore all being slain, that had pursued Israel flying to the deserts, and falling by the sword in the same place, the children of Israel returning struck the city. 25 And there were that fell that same day from man unto woman, twelve thousand men, all of the city of Hai. 26 But Josue plucked not in his hand, which he had stretched forth on high, holding the shield till all the inhabitants of Hai were slain. 27 And the cattle and the prey of the city the children of Israel divided among them, as our Lord had commanded Josue. 28 Who burnt the city, and made it a heap for ever: 29 the king also thereof he hung on a gibbet until evening and the going down of the sun. And he commanded, and they took down his corpse from the gibbet: and threw it in the very entering of the city, heaping upon it a great heap of stones, which remaineth until this present day.

30 Then Josue built an altar to our Lord the God of Israel in mount Hebal, 31 as Moyses the servant of our Lord had commanded the children of Israel, and it is written in the volume of the law of Moyses: an Altar of unhewed stones which iron hath not touched; and he offered upon it holocausts to our Lord, and immolated pacific victims. 32 And he wrote upon stones the Deuteronomy of the law of Moyses, which he had

ordered before the children of Israel. 33 And all the people, and the ancients, and the Princes and judges stood on both sides of the ark, in the sight of the Priests that carried the ark of the covenant of our Lord, as well the stranger as also the man of the same country. The half part of them beside mount Garizim [1], and half beside mount Hebal, as Moyses the servant of our Lord had commanded. And first indeed he (e) blessed the people of Israel.

[1] *Deut. 27.* (e) All superiors may bless their subjects, Princes their people, & parents their children.

34 After this he read all the words of the blessing and the cursing, and all things that were written in the volume of the law. 35 Nothing of those things, which Moyses had commanded, did he leave untouched, but he repeated all things before all the multitude of Israel, the women and children and strangers, that dwelt among them.

CHAPTER IX.

Other nations fearing Israel join their forces to fight against them, 3. but the Gabaonites send Ambassadors, feigning craftily to come far off, 14. with whom Josue and the ancients of Israel make league binding it by oath. 16. Within three days they are detected to be near inhabitants. Whereupon the people murmur against their Princes. Who yet for their oath, let the Gabaonites live, 20. only making them and their progeny perpetual servants, to cut wood, and carry water.

Which things being heard, all the kings beyond Jordan, that dwelt in the mountains and champion countries, in the places by the sea side and the shore of the great sea, they also that dwelt beside Libanus, the Hetheite and Amorrhite, the Chananite, the Pherezite, and the Heveite, and the Jebusite, 2 were gathered to fight against Josue and Israel with one mind and one sentence. 3 But they that dwelt in Gabaon, hearing all things that Josue had done to Jericho and Hai: 4 subtly devising took provision for themselves, laying old sacks upon their asses, & bottles of wine rent and sowed again, 5 and shoes very old which for a shew of oldness were clouted with specks, putting on them old garments: the loaves also, which they carried for provision by the way, were hard, and broken into pieces: 6 and they went on to Josue, who then abode in the camp at Galgal, and said to him, and withal to all Israel: We are come from a far country, desirous to make peace with you. And the children of Israel answered them, and said: 7 Lest perhaps you dwell in the Land which is due to us by lot, and we cannot enter a league with you. 8 But they said to Josue: We are thy servants. To whom Josue said: Who are you? & whence came you? 9 They answered: From a very far country are thy servants come, in the name of the Lord thy God. For we have heard the same of his might, all things that he did in Aegypt, 10 and to the two kings of the Amorrheites that were beyond Jordan, Sehon the king of Hesebon, and Og the king of Basan, that were in Astaroth, 11 and our ancients, and all the inhabitants of our Land said to us: Take in your hands victuals for a very long way, and go meet them, and say: We are your servants, enter a league with us. 12 Behold, these loaves we took hot, when we departed from our houses to come to you, now they are become dry, and broken for over-much oldness. 13 The bottles of wine was filled being new, now they are burst and dissolved. The garments and shoes that we have upon us, & which we have on our feet, for the length of the long way are worn, and almost consumed. 14 They took therefore of their victuals, & (a) asked not the mouth of our Lord.

(a) In such a case they ought to have consulted God, to wit, the high-Priest putting on the Ephod & Rationale, should have prayed at the door of the tabernacle, where our Lord appointed to speak unto him. *Exo. 29. v. 42.* It was also ordained. *Num. 27. v. 21.* that Eleazar should consult our Lord, when any things was to be done by Iosue, which omitting to do they were deceived by these Gabaonites.

15 And Josue made peace with them, and entering a league promised that they should not be slain: the

princes also of the multitude sware to them. 16 But three days after that the league was made, they heard that they dwelt nigh, and they should be among them. 17 And the children of Israel removed the camp, and came into their cities the third day, whose names are these, Gabaon, and Chaphira, and Beroth, and Chariathiarim. 18 And they struck them not, because the princes of the multitude had sworn in the name of our Lord the God of Israel. Therefore all the common people murmured against the princes. 19 Who answered them: We have sworn to them in the name of our Lord the God of Israel, and therefore we may not touch them. 20 But this we will do to them: Let them be reserved indeed alive, lest the wrath of God be stirred against us, if we shall be forsworn: 21 but so let them live, that for the uses of the whole multitude they hew wood, and carry in water. Who speaking these things, 22 Josue called the Gabaonites, and said to them: Why would you deceive us by fraud to say: We dwell very far off from you, whereas you are in the midst of us? 23 Therefore you shall be under a curse, and there shall not fail of your stock a hewer of wood, and a carrier of water into the house of my God. 24 Who answered: It was told us thy servants, that the Lord thy God had promised Moyses his servant, that he would deliver you all the Land and would destroy all the inhabitants thereof. Therefore we feared exceedingly and provided for our lives, compelled by your terror, and we took this counsel. 25 And now we are in thy hand: that which seemeth unto thee good and right, do to us. 26 Josue therefore did as he had said, and delivered them from the hand of the children of Israel, that they should not be slain. 27 And he decreed in that day, that (b) they should be in the ministry of all the people, and of the altar of our Lord, hewing wood, and carrying water, until this present time, in the place which our Lord had chosen.

(b) In these Gabaonites of Chanaan's race was fulfilled Noe's prophecy *Gen. 9.* that *Chanaan should be a servant to his brethren.*

CHAPTER X.

Five kings of the Amorrheites besieging Gabaon, because it is confederate with Israel, 6. Josue with his army defeateth theirs, killing and pursuing them. 11. Many also are slain with hail stones. 12. At the prayer of Josue the sun and moon stand still the space of one day. 22. The five kings are hanged on gibbets. 29. He taketh also and subdueth diverse cities 40. and countries.

Which things when Adonisedec king of Jerusalem had heard, to wit, that Josue had taken Hai, and had subverted it (for as he had done to Jericho and the king thereof, so did he to Hai and their king) and that the Gabaonites were fled to Israel, and were their confederates, 2 he was sore afraid. For Gabaon was a great city, and one of the kingly cities, and greater than the town of Hai, and all their men of war most valiant. 3 Therefore Adonisedec king of Jerusalem sent to Oham king of Hebron, and to Pharam king of Jerimoth, to Japhia also king of Lachis, and to Dabir king of Eglon, saying: 4 Come up to me, and bring aid, that we may overcome Gabaon, because it revolted to Josue, and to the children of Israel. 5 Therefore the five kings of the Amorrheites being assembled went up: the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon, together with their hosts, & camped about Gabaon, assaulting it. 6 But the inhabitants of the city Gabaon which was besieged, sent to Josue, who then abode in the camp at Galgal, and said to him: withdraw not thy hands from the help of thy servants: come up quickly & deliver us, and bring aid: for there are assembled against us all the kings of the Amorrheites, which dwell in the mountains, 7 And Josue went up from Galgal, & all the host of the men of war with him most valiant men. 8 And our Lord said to Josue: Fear them not: for I have delivered them into thy hands: none of them shall be able to resist thee. 9 Josue therefore came in

upon them suddenly, going up all the night from Galgal. 10 And our Lord troubled them at the sight of Israel: and destroyed them with a great slaughter in Gabaon, & pursued them by the way of the ascent of Beth-horon, & struck them unto Azeca & Maceda. 11 And when they fled the children of Israel, and were in the descent of Beth-horon, our Lord sent upon them great stones from heaven as far as Azeca: and there died far more with the stones of hail, than they whom the children of Israel had strucken with the sword. 12 Then spake Josue to our Lord in the day, that he delivered the Amorrhite in the sight of Israel, & said before them: Thou sun against Gabaon move not, and thou (a) Moon against the valley of Aialon.

(a) Josue did think if the moon moved the sun also must necessarily move, so he obtained the stay of both.

13 And the Sun & Moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the just? The Sun therefore stood still in the midst of heaven, & hastened not to go down the space of one day. 14 There was not before nor (b) after so long a day, our Lord (c) obeying the voice of a man, and fighting for Israel.

(b) Till after the time this book was written. (c) God condescending to work so great a miracle at the instance of his servant.

15 And Josue returned with all Israel into the camp of Galgal. 16 For the five kings were fled, and had hid themselves in a cave of the city of Maceda. 17 And it was told Josue that the five kings were found lying hid in a cave of the city of Maceda. 18 Who commanded them saying: Roll great stones into the mouth of the cave, and set industrious men, which may keep them shut in: 19 and stand not you still, but pursue the enemies, and kill all the hindermost of them that fly, neither let them enter into the forts of their cities, whom our Lord God hath delivered into your hands. 20 The adversaries therefore being slain with a great slaughter, and almost consumed to utter destruction, they that could escape from Israel (d) entered into fenced cities.

(d) God so disposed, that they should not conquer all in one year: *lest the land had been brought into a wilderness, and beasts increased against them Exod. 23. v. 29.* Morally it signifieth, that the children of God must be exercised in tribulations & mortification lest vices grow in them. *Procop. in Exod.*

21 And all the host returned to Josue in Maceda, where then the camp was, safe and the full number: and no man durst once mutter against the children of Israel. 22 And Josue commanded, saying: Open the mouth of the cave, & bring forth to me the five kings, that lie hid therein. 23 And the ministers did as it was commanded them: and they brought to him the five kings out of the cave, the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon. 24 And when they were brought forth to him, he called all the men of Israel, and said to the princes of the host that were with him: Go, and set your feet upon the necks of these kings. Who when they had gone, & trodden with their feet the necks of them lying under, 25 again he said to them: Fear ye not, neither dread, take courage and be strong: for so will our Lord do to all your enemies, against whom you fight. 26 And Josue struck, and slew them, and hanged them upon five gibbets: and they hung until evening. 27 And when the sun was down, he commanded the soldiers to take them down from the gibbets. Who cast them being taken down into the cave, wherein they had lien hid, and put on the mouth thereof great stones, which continue until this present. 28 The same day Josue took Maceda and struck it in the edge of the sword, and killed the king and all the inhabitants thereof: he left not in it so much as small relics. And he did to the king of Maceda, as he had done to the king of Jericho. 29 and he passed with all Israel from Maceda unto Lebna, & fought against it: 30 which our Lord delivered with the king thereof into the hands of Israel: & they struck the city in the edge of the sword, & all the inhabitants thereof. They left not in it any remains. And they did to the king of Lebna, as they had done to the king of Jericho. 31 From Lebna he passed unto Lachis with all Israel: & placing the host round about assaulted it. 32 And our Lord delivered Lachis into the hands of Israel, and he took it the day following, and struck it in the edge

of the sword, and every soul that was in it, as he had done to Lebna. 33 At that time went up Horam the king of Gazer, to aid Lachis: whom Josue struck with all his people to utter destruction. 34 And he passed from Lachis unto Eglon, & compassed it, 35 and won it the same day: and struck in the edge of the sword all the souls that were in it, according to all things that he had done to Lachis. 36 He went up also with all Israel from Eglon unto Hebron, and fought against it: 37 took it, & struck it in the edge of the sword, the king also thereof, and all towns of that country, & all the souls that remained in it: he left not therein any remains: as he had done to Eglon, so did he also to Hebron, all things that he found in it consuming with the sword. 38 Thence returning unto Dabir, 39 he took it, and wasted it: the king also thereof and all towns round about he struck in the edge of the sword: he left not in it any remains: as he had done to Hebron & Lebna and to their kings, so did he to Dabir and the king thereof. 40 Josue therefore struck all the hilly country & south and champion, and Asedoth with their kings: he left not in it any relics, but every thing that could breathe he slew, as our Lord the God of Israel had commanded him, 41 from Cadesbarne unto Gaza. All the Land of Gosen unto Gabaon, 42 and all their kings, and countries he took and wasted at one assault: for our Lord the God of Israel fought for him. 43 And he returned with all Israel to the place of the camp in Galgal.

CHAPTER XI.

Jabin a more principal king summoneth other kings to join with him against Israel. 6. Josue animated with God's promise of victory, 7. overthroweth them all, 16. subdueth their country: 12. killeth also many of the giant's stock.

Which things when Jabin the king of Asor had heard, he sent to Jobab the king of Madon, and to the king of Semeron, and to the king of Achsaph: 2 to the kings also of the North, that dwelt in the mountains and in the plain against the south side of Ceneroth, in the champion also and countries of Dor by the sea side: 3 the Chananite also on the East and West, and the Amorrhite and Hetheite and Pherezite and Jebusite in the mountains: the Heveite also which dwelt at the foot of Hermon in the Land of Maspha. 4 And they issued forth all with their troops, a people exceeding many as the sand that is in the shore of the sea, their horses also and chariots of passing great multitude. 5 And all these kings assembled together in one at the Waters of Merom, to fight against Israel. 6 And our Lord said to Josue: Fear them not: for tomorrow this self-same hour will I deliver all these to be wounded in the sight of Israel: their horses thou shalt houghsinew, and their chariots thou shalt burn with fire. 7 And Josue came, & all the host with him against them to the Waters of Merom suddenly, & ran in upon them, 8 and our Lord delivered them into the hands of Israel. Who struck them, and pursued them as far as great Sidon, and the Waters of Maserephoth, and the field of Masphe, which is on the East side thereof. Therefore he struck all, so that he left no relics of them: 9 and he did as our Lord had commanded him, their horses he houghsinewed, and their chariots he burnt. 10 And returning immediately he took Asor: and the king thereof he struck with the sword. For Asor in old time among all these Kingdoms held the principality. 11 And he struck all the souls, that abode there: he left not in it any remains, but to utter destruction he wasted all things, and the city it-self he destroyed with fire. 12 And all the cities round about, their kings also he took, struck & destroyed, as Moyses the servant of God had commanded him. 13 Except the cities that were situated on hills and higher ground, the rest Israel burnt: one only^ Asor^ very well fenced he consumed with fire. 14 And all the prey of these cities and the cattle^ the children of Israel divided among themselves, all the men being slain. 15 As our Lord had commanded Moyses his servant, so did Moyses

command Josue, and he accomplished all things: he omitted not of all the commandments, not so much as one word, which our Lord had commanded Moyses.
16 Josue therefore took all the hilly country, & south, & the land of Gosen, and the plain, and the West quarter, and the mountain of Israel, and the champion country thereof: 17 and the part of the mountain, that goeth up to Seir as far as Baalgad by the plain of Libanus under mount Hermon: all their kings he took, struck, & slew. 18 (a) A great time did Josue fight against these kings.

(a) These wars continued near seven years, as appeareth *chap. 14. v. 10.*

19 There was not a city that did deliver it-self to the children of Israel, except the Heveite, which dwelt in Gabaon: for he took all by fight. 20 For it was (b) the sentence of our Lord, that their hearts should be indurate and they should fight against Israel, and fall, and should not deserve any clemency, and should perish, as our Lord had commanded Moyses.

(b) For their enormous sins God left them in their own reprobate sense, not imposing necessity of sinning, but permitting them to indurate their own hearts. *See Annot. Exod. 7.*

21 At that time Josue came and slew the Enacims of the mountains, of Hebron, and Dabir, and Anab, and from all the mountain of Juda and Israel, and destroyed their cities. 22 He left not any of the stock of the Enacims, in the Land of the children of Israel: saving the cities of Gaza, and Geth, and Azotus, in the which only they were left. 23 Josue therefore took all the Land, as our Lord spake to Moyses, and delivered it in possession to the children of Israel, according to their parts and tribes: and (c) the Land rested from battles.

(c) Hence-forth they had not general wars, but diverse tribes had particular, as appeareth *cap. 15. &c.*

CHAPTER XII.

Besides Sehon and Og, kings of Hesebon and Basan slain by Moyses, 7. are reckoned thirty one kings slain by Josue.

These are the kings, which the children of Israel struck, and possessed their Land beyond Jordan toward the rising of the sun, from the torrent Arnon unto mount Hermon, and all the East part, that looked toward the wilderness.
2 Sehon the king of the Amorrheites, which dwelt in Hesebon, had dominion from Aroer, which is situated upon the bank of the torrent Arnon, & of the middle part in the valley, and of half Galaad, as far as the torrent Iaboc, which is the border of the children of Ammon: 3 and from the wilderness, unto the sea of Ceneroth against the East, and unto the Sea of the wilderness, which is the most salt sea, on the East side by the way that leadeth to Besimoth, & on the South side, which lieth under Asedoth, as far as Phasga.
4 [1] The border of Og the king of Basan, of the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had dominion in mount Hermon, and in Salecha, and in all Basan, unto the borders

[1] *Num. 21. Deut. 3.*

5 of Gessuri, and Machati, and of the half part of Galaad: the borders of Sehon the king of Hesebon.
6 Moyses the servant of our Lord, and the children of Israel struck them, and Moyses delivered their Land in possession to the Rubenites, and Gadites, and the half tribe of Manasses. 7 These are the kings of the Land, whom Josue struck and the children of Israel beyond Jordan on the West side, from Balaalgad in the field of Libanus, unto the mount, part whereof goeth up into Seir: and Josue delivered it in possession to the tribes of Israel, to every one their portions. 8 as well in the mountains as in the plain and champion countries. In Asedoth, and in the wilderness, and in the South was the Hetheite & the Amorrhite, the Chananite, and the Pherezite, the Heveite and the Jebusite. 9 The king of Jericho one: the king of Hai, which is on the side of Bethel, one: 10 the king of Jerusalem one, the king of Hebron one, 11 the king of Jerimoth one, the king of

Lachis one, 12 the king of Eglon one, the king of Gazer one, 13 the king of Dabir one, the king of Gader one, 14 the king of Herma one, the king of Hered one, 15 the king of Lebna one, the king of Adullam one, 16 the king of Maceda one, the king of Bethel one, 17 the king of Taphua one, the king of Opher one, 18 the king of Aphec one, the king of Saron one, 19 the king of Madon one, the king of Asor one, 20 the king of Semeron one, the king of Achsaph one, 21 the king of Thenac one, the king of Mageddo one, 22 the king of Cades one, the king of Iachanan one, 23 the king of Carmel one, the king of Dor, and of the province of Dor one, the king of the Nations of Galgal one, 24 the king of Thersa one: all the kings (a) thirty one.

(a) Moyses slew two Kings, and Iosue thirty one.

CHAPTER XIII.

God commandeth Josue to divide the land (describing the limits thereof) amongst nine tribes and a half, 8. with a recapitulation of the parts already given, on the other side Jordan to the other two tribes and a half. The tribe of Levi (v. 14. & 33.) hath their provision in other manner.

Josue [1] was old, and striken in age, and our Lord said to him: Thou art old, and of a great age, and there is a very large country left, which is not yet divided by lot:

[1] The third part.

Partition of the land among nine tribes and a half.

2 to wit, all Galilee, Philisthiim, and all Gessuri. 3 From the troubled river, that watereth Aegypt, unto the borders of Accaron against the North: the Land of Chanaan, which is divided unto five lords of the Philisthiims, the Gazeites, the Azotians, the Ascalonites, the Getheites, and the Accaronites. 4 But on the South side are the Heveites, all the Land of Chanaan, and Maara of the Sidonians as far as Apheca, and the borders of the Amorrhite, 5 and his confines. The country also of Libanus against the East from Baalgad under mount Hermon, till thou enter into Emath. 6 Of all that dwell in the mountain from Libanus, unto the Waters Maserephoth, and all the Sidonians. I am he that will destroy them from the face of the children of Israel. (a) Let it come therefore into a portion of the inheritance of Israel, as I have commanded thee.

(a) These parts are designed though not yet conquered.

7 And now divide the Land in possession to the nine tribes, and to the half tribe of Manasses, 8 with the which Ruben & Gad have possessed the Land, which Moyses the servant of our Lord delivered to them beyond the streams of Jordan, on the east side. 9 From Aroer, which is situate on the bank of the torrent Arnon, and in the midst of the valley, and all the champion of Medaba, as far as Dibon: 10 and all the cities of Cehon, the king of the Amorrhite, which reigned in Hesebon, unto the borders of the children of Ammon. 11 And Galaad, and the border of Gessuri and Machati, and all mount Hermon, and all Basan, as far as Salecha, 12 all the Kingdom of Og in Basan, which reigned in Astaroth and Edrai, he was of the relics of the Raphaims: and Moyses struck, and destroyed them. 13 And the children of Israel would not destroy Gessuri and Machati: and they have dwelt in the midst of Israel until this present day. 14 But to the tribe of Levi he gave no possession: but the sacrifices and victims of our Lord the God of Israel, that is his inheritance, as he spake to him. 15 Moyses therefore gave possession to the children of Ruben according to their kindreds. 16 And their border was from Aroer, which is situate on the bank of the torrent Arnon, and in the midst of the valley of the same torrent: all the plain, that leadeth to Medaba, 17 and Hesebon, and all their villages, which are in the champion. Dibon also, and Bamothbaal, and the town Baalmaon, 18 and Jassa, and Cedimoth, and Mephaath, 19 and Cariathaim, and Sabama, and Sarathasar in the mountain of the Valley. 20 Bethphogor and Asedoth,

Phasga and Bethiesimoth, 21 and all the champion cities, and all the Kingdoms of Sehon the king of the Amorrhite, that reigned in Hesebon, whom Moyses struck with the Princes of Madian: the Heveite, and Recem, and Sur, and Hur, and Rebe^ Dukes of Sehon inhabitants of the Land. 22 And Balaam the son of Beor the soothsayer, did the children of Israel kill by the sword, with the rest that were slain. 23 And the river of Jordan was made the border of the children of Ruben. This is the possession of the Rubenites by their kindreds of cities and villages. 24 And Moyses gave to the tribe of Gad & to his children possession by their kindreds, the division whereof is this: 25 The border of Jaser, and all the cities of Galaad, and the half part of the Land of (b) the children of Ammon: as far as Aroer, which is against Rabba:

(b) This part the Amorrheites had taken and possessed; otherwise the Israelites were prohibited to take any thing from the Ammonites. *Deut. 2.*

26 and from Hesebon unto Ramoth, Masphe and Betonim: and from Manaim unto the borders of Dabir. 27 In the valley also Bethhara, and Bethnemra, and Socoth, and Saphon the other part of the Kingdom of Sehon the king of Hesebon: the end of this also is Jordan, unto the uttermost part of the sea Cenereth beyond Jordan on the east side. 28 This is the possession of the children of Gad by their families, their cities, and villages. 29 He gave also to the half tribe of Manasses and their children possession according to their kindreds, 30 the beginning whereof is this: From Manaim all Basan, and all the Kingdoms of Og the king of Basan, and all the villages of Jair, which are in Basan, threescore towns. 31 And the half part of Galaad, and Astaroth, and Edrai, cities of the Kingdom of Og in Basan: to the children of Machir, the son of Manasses, to the half part of the children of Machir according to their kindreds. 32 This possession divided Moyses in the champion countries of Moab, beyond Jordan, against Jericho on the East side. 33 But to the tribe of Levi he gave no possession: because our Lord the God of Israel himself is their possession, as he spake to them.

CHAPTER XIV.

Caleb of the tribe of Juda (seeing some knew their lots already, and that the whole land was now to be divided) 6. demandeth, according to God's promise made by Moyses (for his true and good report of the same land, when he with others viewed it) that Hebron be given him and his seed to inherit, 13. which Josue confirmeth unto him.

This is it, which the children of Israel possessed in the Land of Chanaan, which Eleazar the Priest, and Josue the son of Nun, and the Princes of the families by the tribes of Israel gave to them: 2 dividing all things by lot, as our Lord had commanded in the hand of Moyses, to the nine tribes, and the half tribe. 3 For to two tribes and a half Moyses had given possession beyond Jordan: besides the Levites, which received no land among their brethren: 4 but (c) into their place succeeded the children of Joseph divided into two tribes, of Manasses and Ephraim: neither did the Levites receive other portion in the Land, but cities to inhabit, and their suburbs to feed their beasts and cattle.

(c) The Levites having their portions in other manner, yet there were twelve tribes to receive portions, by reason that Jacob adopted Joseph's two sons. *Gen. 48.*

5 As our Lord had commanded Moyses, so did the children of Israel, and they divided the Land.

6 Therefore the children of Juda came to Josue in Galgal, and Caleb the son of Jephone the Cenezeite spake to him: Thou knowest what our Lord spake to Moyses the man of God concerning me and thee in Cadesbarne. 7 Forty years old was I when Moyses the servant of our Lord sent me from Cadesbarne, to view the Land, & I reported to him that which to me seemed true. 8 But my brethren, that had gone up with me, discouraged the heart of the people: and I nevertheless followed our Lord God. 9 And Moyses sware in that day, saying: The Land, which thy foot hath trodden,

shall be thy possession, and thy children's for ever, because thou hast followed our Lord my God. 10 Our Lord therefore hath granted me life, as he promised until this present day. It is (d) forty and five years, since our Lord spake this word to Moyses, when Israel walked through the wilderness: this day am I eighty and five years old,

(d) After the viewing of the land *Num. 13.* the Israelites remained in the desert 38. years: so they were near seven years in wars.

11 so lusty, as I was at that time when I was sent to view: the strength of that time continueth in me until this day, as well to fight as to go. 12 Give me therefore this mountain, which our Lord promised, thyself also hearing it, wherein are the Enacims, and great cities and fenced: (e) if perhaps our Lord be with me, and I shall be able to destroy them, as he promised me.

(e) God's promise is ever sure on his part, but because it is conditional, if we serve him sincerely, our will being free, he saith: *If perhaps our Lord be with me.*

13 And Josue blessed him, and delivered to him Hebron in possession. 14 And from thence-forth (f) Hebron belonged to Caleb the son of Jephone the Cenezeite, until this present day: because he followed our Lord the God of Israel.

(f) Only the country of Hebron was given to Caleb, for the city itself and suburbs belonged to the Priests. *c. 21. v. 11.*

15 The name of Hebron before was called Cariath Arbe: Adam the greatest among the Enacims was laid there: and (g) the Land ceased from battles.

(g) See before *chap. 11. v. 23.*

CHAPTER XV.

The borders of the lot of Juda, 13. including Caleb's particular inheritance (16. out of which he giveth Cariath Sepher, and his daughter to Othoniel, for winning it:) 21. with the names of the cities thereof, 63. the Jebuseite yet dwelling with Juda in Hierusalem.

Therefore the lot of the children of Judas by their kindreds was this: From the border of Edom, unto the desert of Sin against the South, and unto the uttermost part of the south coast. 2 the beginning thereof was from the top of the most salt sea, and from the brink thereof, that looketh to the South. 3 And it goeth forth against the Ascent of the Scorpion, & passeth through into Sina: and riseth up into Cadesbarne, and reacheth into Esron, ascending to Addar, and compassing Carcaa, 4 and thence passing through into Asemona, & reaching to the Torrent of Aegypt: and the borders thereof shall be the great sea. This shall be the end of the south coast. 5 But on the East side the beginning shall be the most salt sea unto the utmost parts of Jordan: & those places that look to the North from the brink of the sea unto the same river of Jordan. 6 And the border goeth up into Beth Hagla, and passeth from the north into Beth Araba: ascending to the stone of Bohen the son of Ruben. 7 And reaching as far as the borders of Debera from the Valley of Achor, against the North looking toward Galgal, which is opposite to the Ascent of Adommim, on the south side of the torrent: and passeth the waters, that are called The Fountain of the sun: and the ends thereof shall be to the Fountain Rogel. 8 And it ascendeth by the Valley of the son of Ennom on the side of the Jebusite toward the South, this is Jerusalem: and thence rearing it-self to the top of the mountain, which is against Geennom toward the West in the top of the Valley of Raphaim against the North. 9 And it passeth through from the top of the mountain to the fountain of the water Nephtoa: and reacheth to the towns of mount Ephron: and bendeth into Baala, which is Cariathiarim, that is to say, a city of woods. 10 And it compasseth from Baala against the West, unto mount Seir: and passeth by the side of mount Iarim toward the North into Cheslon: and goeth down into Bethsames, and passeth into Thamna. 11 And it reacheth toward the North coast of a part of Accaron at the side: and bendeth to Sechrona, and passeth mount Baala: and cometh into Iebneel, and is shut up with the end of the great sea toward the West.

12 These are the borders of the children of Judas in circuit in their kindreds. 13 But to Caleb the son of Jephone he gave a portion in the midst of the children of Judas, as our Lord had commanded him: Cariath Arbe the father of Enac, that is Hebron. 14 And Caleb destroyed out of it the three sons of Enac, Sesai and Ahiman and Tholmai of the stock of Enac. 15 And from thence going up he came to the inhabitants of Dabir, which before was called Cariath Sepher, that is to say, a city of letters. 16 And Caleb said: He that shall strike Cariath-sepher, and take it, I will give him Axa my daughter to wife. 17 And Othoniel the son of Cenez, the younger brother of Caleb took it: & he gave him (a) Axa his daughter to wife.

(a) Though it was prohibited that the nephew should marry his aunt, yet the uncle was not expressly forbid to marry his niece by Moyses' law. *Levit. 18.* And albeit there is the same degree of consanguinity, yet not the same inconvenience, by reason the same person remaineth subject, that was inferior before marriage.

18 Who going together, she was moved by her husband to ask a field of her father, and she sighed as she sat on her ass. To whom Caleb said: What aileth thee? 19 But she answered: Give me a blessing: (b) A South and dry Land thou hast given me, join also a watery. Caleb therefore gave her a watery ground above & beneath.

(b) Because ordinarily the south part of the world is more dry and barren than other parts, a barren place is called a south land, in respect of more fertile ground.

20 This is the possession of the tribe of the children of Judas by their kindreds. 21 And the cities from the uttermost parts of the children of Judas by the borders of Edom on the South were Cabseel and Eder and Iagur, 22 & Cina and Dimona and Adada, 23 and Cades, and Asor, and Iethnan, 24 Ziph and Telem and Baloth, 25 Asor the new and Carioth, Hesron, this is Asor. 26 Amam, Sama, and Molada, 27 and Asergadda and Hassemon and Bethphelet, 28 and Hasersual and Bersabee and Baziothia 29 and Baala and Jim & Esem, 30 and Eltholad and Cesil and Harma 31 and Siceleg, and Medemena and Sensenna, 32 Labaoth and Selim & Aen and Remon. All the cities twenty nine, and their villages. 33 But in the champion countries: Estaol and Sarea and Asena, 34 and Sanoe and Engannim and Taphua and Enaim, 35 and Jerimoth, and Adullam, Socho & Azeca, 36 & Saraim and Adithaim and Gedera and Gederothaim: fourteen cities, and their villages. 37 Sanan and Hadassa and Magdalgad, 38 Delean and Masepha and Iecthel, 39 Lachis and Bascath and Eglon, 40 Chebbon and Leheman and Cethlis 41 and Gideroth and Bethdagon and Naama & Maceda: sixteen cities, and their villages. 42 Labana and Ether and Asan, 43 Iephtha and Esna and Nesib, 44 and Ceila and Achzib and Mareza: nine cities, and their villages. 45 Accaron with the towns and villages thereof. 46 From Accaron unto the sea: all places that bend toward Azotus & the villages thereof. 47 Azotus with the towns & villages thereof. Gaza with the towns & villages thereof, unto the torrent of Aegypt, & the great sea is the border thereof. 48 And in the mountain: Samir & Jether & Socoth 49 & Danna & Cariath senna, this is Dabir: 50 Anab & Istemo & Anim, 51 Gosen & Olon & Gilo: eleven cities & their villages. 52 Arab & Ruma & Esaan, 53 & Ianum & Beth thaphua & Apheca, 54 Athmatha and Cariath-arbe, this is Hebron, and Sior: nine cities and their villages. 55 Maon and Carmel and Ziph and Iota, 56 Jezrael & Iucadam and Zanoe, 57 Accain, Gabaa and Thamna: ten cities and their villages. 58 Halhul, and Bethsur, and Gedor, 59 Mareth, and Beth-anoth, and Eltecon: six cities and their villages.

60 Cariathbaal, this is Cariathiarim the city of woods, and Arebba: two cities and their villages. 61 In the desert Beth-araba, Meddin, and Sachacha, 62 and Nebsan, and the city of salt, and Engaddi: six cities, and their villages. 63 But the Jebusite the inhabitant of Jerusalem^ the children of Judas (c) could not destroy: and the Jebusite dwelt with the children of Judas in Jerusalem until this present day.

(c) The Jebuseites kept a strong castle in Jerusalem till King David took it from them. *2. Reg. 5.*

CHAPTER XVI.

The tribe of Ephraim (younger son of Joseph) receive their lot. 10. The Chananeite yet dwelleth with them paying tribute.

The lot also of (a) the children of Joseph fell from Jordan against Jericho and the Waters thereof, on the east: the wilderness which goeth up from Jericho to the mountain of Bethel:

(a) Ruben for the sin of incest losing the privileges of birthright *(Gen. 49.)* Priesthood was given to Levi, the Kingdom to Juda, and double portion to Joseph. *Paraph. Chald.*

2 and goeth out from Bethel to Luza: and passeth the border of Archia, to Atharoth. 3 And descendeth Westward, by the border of Iephleti, unto the borders of Beth horon the lower, and to Gazer: and their countries are ended by the great sea: 4 and Manasses and Ephraim the children of Joseph possessed it.

5 And the border of the children of Ephraim was made according to their kindreds: and their possession toward the East was Ataroth addar unto Beth-horon the higher. 6 And the confines go out unto the sea: but Machmethath looketh to the North, and it compasseth the borders against the East into Thanath-selo: and passeth through on the East side to Janoe. 7 and it goeth down from Janoe into Ataroth and Naaratha: and it cometh into Jericho, & goeth out to Jordan. 8 From Taphua it passeth through against the sea into the Valley of reeds, and the issues thereof are into the most salt sea. This is the possession of the tribe of the children of Ephraim by their families. 9 And cities with their villages were separated to the children of Ephraim in the midst of the possession of the children of Manasses, 10 and the children of Ephraim slew not the Chananite, which dwelt in Gazer: and the Chananite dwelt in the midst of Ephraim until this day tributary.

CHAPTER XVII.

The half tribe of Manasses (eldest son of Joseph) receive their lot, 3. including the daughters of Salphaad: 14. with an enlargement of inheritance to the same tribes of Ephraim and Manasses.

And this lot fell to the tribe of Manasses (for he is the first born of Joseph:) To Machir the first born of Manasses the father of Galaad, who was a warlike man, and had for possession Galaad and Basan: 2 and to the rest of the children of Manasses according to their families, to the children of Abiezer, & to the children of Helec, & to the children of Esriel, & to the children of Sechem, & to the children of Hepher, and to the children of Semida. These are the children of Manasses the son of Joseph, males by their kindreds. 3 But Salphaad the son of Hepher the son of Galaad the son of Machir the son of Manasses had no sons, but only daughters: whose names be these, Maala & Noa and Hegla and Melcha and Thersa. 4 And they came in the presence of Eleazar the Priest, and of Josue the son of Nun, and of the Princes, saying: Our Lord commanded by the hand of Moyses, that a possession should be given us in the midst of our brethren. And he gave them according to the commandment of our Lord a possession in the midst of their father's brethren. 5 And the cords fell to Manasses, ten, beside the Land of Galaad and Basan beyond Jordan. 6 For the daughters of Manasses possessed inheritance in the midst of his sons. And the Land of Galaad fell to the lot of the children of Manasses that remained. 7 And the border of Manasses from Aser, was Machmethath which looketh to Sichem: and goeth out on the right hand beside the inhabitants of the Fountain of Taphua. 8 For in the lot of Manasses was fallen the Land of Taphua, (a) which is beside the borders of Manasses, the childrens of Ephraim.

(a) The land or territory of Taphua falling to the lot of Manasses, yet Taphua (that is the city itself) was the childrens of Ephraim.

9 And the border of the Reed valley went down into the south of the torrent of the cities of Ephraim, which are in the midst of the cities of Manasses: the border of Manasses on the North of the torrent, and the issue thereof goeth to the sea: 10 so that the possession of Ephraim is on the south, and on the North of Manasses, and the sea encloseth both, and they be joined one to another in the tribe of Aser on the North, and in the tribe of Issachar on the East. 11 And the inheritance of Manasses in Issachar and in Aser was Bethsan and the villages thereof, and Jeblaam with the villages thereof, and the inhabitants of Dor with the towns thereof, the inhabitants also of Endor with the towns thereof, and in like manner the inhabitants of Thenac with the towns thereof, and the inhabitants of Mageddo with the towns thereof, and the third part of the city of Nopheth. 12 Neither could the children of Manasses overthrow the cities, but the Chananite began to dwell in (b) his Land.

(b) The Chananeite remained in the Land of Manasses for a time.

13 But after that the children of Israel grew to be strong, they subdued the Chananites, and made them their tributaries, neither did they kill them. 14 And the children of Joseph spake to Josue, and said: Why hast thou given me the possession of one lot and cord, whereas I am of so great a multitude, & our Lord hath blessed me? 15 To whom Josue said: If thou be a great people, go up into the wood, and cut thee room in the Land of the Pherezite and Raphaims: because the possession of mount Ephraim is narrow for thee. 16 To whom the children of Joseph answered: We cannot go up to the mountains, whereas the Chananites that dwell in the champion country, wherein are situated Bethsan with the towns thereof and Jezrael possessing the midst of the valley, use iron chariots. 17 And Josue said to the house of Joseph, of Ephraim, and Manasses: Thou art a great people, and of great strength, thou shalt not have one lot, 18 but thou shalt pass to the mountain, and shalt cut and make glades for thee to inhabit: and mayest proceed farther, when thou hast subverted the Chananite, whom thou sayest to have iron chariots, and to be very strong.

CHAPTER XVIII.

From the camp of Israel in Silo surveyers are sent to divide the rest of the Land into seven parts, for the seven tribes yet without portions. 10. Which being done, Josue casteth lots for them, 11. and the first lot falleth to Benjamin, 12. whose part is described by the limits, 21. with the names of the principal cities.

And all the children of Israel were assembled in Silo, and there they pitched the tabernacle of the testimony, & the Land was subdued to them. 2 But there remained seven tribes of the children of Israel, which as yet had not received their possessions. 3 To whom Josue said: How long are you slack with cowardness, and enter not to posses the Land, which our Lord the God of your fathers hath given you? 4 Choose of every tribe three men, that I may send them, and they may go and circuit the Land, and mark it out according to the number (a) of every multitude: and report unto me that which they have marked out.

(a) Not equal but proportionable parts were assigned, for so it was commanded, *Num. 26. v. 54. To the greater number to give a greater portion, and to the fewer a less.*

5 Divide unto you the Land into seven parts: let Judas be in the bounds on the south quarter, and the house of Joseph on the North. 6 The Land in the midst between these^ mark out into seven parts: and you shall come hither to me, that (b) before our Lord your God^ I may cast the lot for you:

(b) After the portions were appointed by men's industry & discretion, God confirmed the same by lot, to take away all occasion of discontentment.

7 for the Levites' part is not among you, but the priesthood of our Lord is their inheritance. And Gad and Ruben, and the half tribe of Manasses had now received their possessions beyond Jordan at the East

side: which Moyses the servant of our Lord gave them. 8 And when the men were risen up, that they might go to mark out the land, Josue commanded them, saying: Circuit the Land and mark it out, and return to me: that here before our Lord, in Silo I may cast the lot for you. 9 They therefore went on: and going over it, divided it into seven parts, writing it in a volume. And they returned to Josue into the camp in Silo. 10 Who did cast lots before our Lord in Silo, and divided the Land to the children of Israel into seven parts. 11 And first came up the lot of the children of Benjamin by their families, to possess the Land between the children of Judas and the children of Joseph. 12 And their border was against the North from Jordan: going forward by the side of Jericho on the North quarter, and thence Westward rising up unto the mountains, and reaching to the wilderness of Bethaven, 13 and passing through by Luza to the South, the same is Bethel: and goeth down into Ataroth addar unto the mountain, that is on the South of Beth-horon the lower. 14 And it bendeth compassing against the sea, Southward of the mountain that looketh to Beth-horon against the South: and the issues thereof are into Cariath baal, which is called also Cariathiarim, a city of the children of Judas. This is their coast against the sea, toward the West. 15 But on the South from part of Cariathiarim the border issueth forth against the sea, and cometh to the fountain of the waters of Nephtoa. 16 And it goeth down into part of the mountain that looketh toward the Valley of the children of Ennom: and is against the North quarter in the uttermost part of the Valley Raphaim. And it goeth down into Gehennom (that is, the valley of Ennom) by the side of the Jebusite to the South: and cometh to the Fountain of Rogel, 17 passing to the North, and going forth to Ensemes, that is to say, the fountain of the sun: 18 and it passeth unto the little hills, that are against the ascent of Adommim: and goeth down to Abenboen, that is, the stone of Boen the son of Ruben: and it passeth on the North side to the champion countries: and goeth down into the plain, 19 and passeth by against the North of Bethagla: and the issues thereof are against the brink of the most salt sea on the North in the end of Jordan to the south quarter: 20 which is the border thereof on the East. This is the possession of the children of Benjamin by their borders round about, and their families. 21 And their cities were, Jericho and Beth hagla and Vallis Casis, 22 Beth Araba and Samaraim and Bethel, 23 and Avim and Aphara and Ophera, 24 Town Emona and Ophni and Gabee: twelve cities, & their towns. 25 Gabaon and Rama and Beroth, 26 and Mesphe, and Caphara, and Amosa, 27 and Recem, Iarephel and Tharela, 28 and Sela, Eleph, and Jebus, which is Jerusalem, Gabaath and Cariath: fourteen cities, and their towns. This is the possession of the children of Benjamin by their families.

CHAPTER XIX.

The second lot falleth to the tribe of Simeon, the situation of whose inheritance is described, with the names of their principal cities. 10. The third in like sort to Zabulon. 17. The fourth to Issachar. 24. The fifth to Aser. 32. The sixth to Nephthali. 40. And the seventh to Dan. 49. All the Land being distributed among the tribes, with common consent they give a special city to Josue, in the midst of them.

And the second lot came forth of the children of Simeon by their kindreds: and their inheritance was 2 in the midst of the possession of the children of Judas: Bersabee and Sabee and Molada, 3 and Hasersual, Bala and Asem, 4 and Eltholad, Bethul and Harma, 5 and Siceleg and Betmarchaboth and Hasersusa, 6 and Bethlebaoth & Sarohen: thirteen cities, and their towns: 7 Ain and Remmon and Athor and Asan: four cities, and their towns: 8 all the little towns round about these cities unto Baalath Beer Ramath against the south quarter. This is the inheritance of the children of Simeon

according to their kindreds, 9 in the possession and cord of the children of Judas: because it was greater. And therefore the children of Simeon possessed in the midst of their inheritance. 10 And the third lot fell of the children of Zabulon by their kindreds: and the border of their possession was made as far as Sarid. 11 And it went up from the sea and Merala, and came into Debbaseth: as far as the torrent, which is against Ieconam. 12 And it returneth from Sared against the East into the ends of Ceseleth thabor: and it goeth out to Dabereth, and riseth up against Iaphie. 13 And thence it passeth along to the east side of Geth hepher and Thacasim: and goeth out into Remmon, Amthar and Noa. 14 And it compasseth to the North of Hanathon: & the issues thereof are the valley Iephtahel, 15 & Cateth & Naalol & Semeron & Ierala & Bethlehem: twelve cities, & their towns. 16 This is the inheritance of the tribe of the children of Zabulon by their kindreds, the cities and their little towns. 17 The fourth lot came forth to Issachar by their kindreds. 18 And his inheritance was Jezrael and Casaloth and Sunem, 19 and Hapharaim and Sehon, and Anaharath 20 and Rabboth & Cesion, Abes, 21 & Rameth, and Engannim, and Enhadda and Bethpheses. 22 And the border thereof cometh to Thabor & Sehesema and Bethsames: and their issues were Jordan: sixteen cities, and their towns. 23 This is the possession of Issachar by their kindreds, the cities, and their little towns. 24 And the fifth lot fell to the tribe of the children of Aser by their kindreds: 25 and their border was Halcath and Chali and Beten and Axaph, 26 and Elmelec and Amaad and Messal: and it reacheth to Carmel of the sea and Sihor and Labanath. 27 And it returneth against the east of Bethdagon: and passeth along to Zabulon and the Valley Iephthael against the North into Bethemec and Nehiel. And it goeth out to the left side of Cabul, 28 and Abran and Rohob and Hamon and Cana, as far as great Sidon. 29 And it returneth into Horma unto the very well fenced city Tyre, & unto Hosa: and the issues thereof shall be into the sea from the cord of Achziba: 30 and Amma and Aphec & Rohob, cities twenty two, and their towns. 31 This is the possession of the children of Aser by their kindreds, and the cities and their towns. 32 Of the sons of Nephthali fell the sixth lot by their families: 33 and the border began from Heleph and Elon into Saanaim, and Adami, which is Neceb, and Iebnael unto Lecum: and their issues unto Jordan: 34 and the border returneth against the West into Azanotthabor, and thence goeth out into Hucuca, and passeth along into Zabulon against the South, and into Azer against the West, and into Juda unto Jordan against the rising of the sun. 35 cities very well fenced, Assedim, Ser, and Emath, and Reccath and Cenereth, 36 and Edema and Arama, Asor, 37 and Cedes and Edrai, Enhasor 38 and Ieron and Magdalel, Horem and Bethanath and Bethsames: nineteen cities and their towns. 39 This is the possession of the tribe of the children of Nephthali by their kindreds, the cities and their towns. 40 To the tribe of the children of Dan by their families came forth the seventh lot: 41 and the border of their possession was Sara and Esthaol, & Hirsemes, that is the city of the sun. 42 Selebin & Aialon and Iethela, 43 Elon and Themna and Acron, 44 Elthece, Gebbethon and Balaath, 45 and Jud and Bane and Barac and Gethremmon: 46 and Meiarcon & Arecon, with the border that looketh toward Joppe, 47 and is shut up with the same end. And the children of Dan went up, & fought against Lesem, and they took it: and they struck it in the edge of the sword, and possessed, and dwelt in it, calling the name of it Lesem Dan, by the name of Dan the father thereof. 48 This is the possession of the tribe of the sons of Dan, by their kindreds, the cities and their towns: 49 And when he had made an end of dividing the Land by lot to every one by their tribes, (a) the children of Israel gave possession to Josue the son of Nun in the midst of them,

(a) Of modesty Iosue would not assign to himself any place, but the whole people freely granted his request.

50 according to the commandment of our Lord, the city which he requested, Thamnath Saraa in mount Ephraim: and he built the city, and dwelt in it. 51 These are the possessions, which Eleazar the Priest, and Josue the son of Nun, and the Princes of the families and of the tribes of the children of Israel,

divided by lot in Silo, before our Lord at the door of the tabernacle of testimony, and they parted the Land.

CHAPTER XX.

six cities of refuge for such as commit casual manslaughter are named. 6. In which remaining till the death of the high Priest, they may then return to their proper dwelling place, and be safe.

And our Lord spake to Josue, saying: Speak to the children of Israel, and say to them: 2 Separate the cities of the fugitives, of the which I spake to you by the hand of Moyses; 3 that he may fly to them whosoever shall strike a soul unwitting, and may escape the wrath of the nigh kinsman, which is the revenger of blood. 4 When he shall be fled to one of these cities, he shall stand before the gate of the city & shall speak to the ancients of that city (a) those things that may prove himself innocent: & so they shall receive him, and give him place to inhabit.

(a) At first entering it sufficed to allege in general his innocency, but after he must be tried in particular.

5 And when the revenger of the blood shall pursue him, they shall not deliver him into his hands: because he struck his neighbour by ignorance, neither is he proved to be his enemy two or three days before. 6 And he shall dwell in that city till he stand before judgment rendering a cause of his fact, and the high priest die, which shall be at that time: then shall the manslayer return, & enter into the city and his house out of the which he had fled. 7 And they appointed Cedes in Galilee of the mount of Nephthali, and Sichem in the mount of Ephraim, and Cariatharbee, the same is Hebron, in the mount of Juda. 8 And beyond Jordan against the East quarter of Jericho, they appointed Bosor, which is situated in the champion wilderness of the tribe of Ruben, and Ramoth in Galaad of the tribe of Gad, and Gaulon in Basan of the tribe of Manasses. 9 These cities were appointed to all the children of Israel, and to the strangers, that dwelt among them: that he might fly to them which unwittingly had strucken a soul, and might not die in the hand of the kinsman, coveting to revenge the blood shed, until he might stand before the people to declare his cause.

CHAPTER XXI.

Cities with suburbs are assigned to the tribe of Levi. 4. To the sons of Caath by the line of Aaron being Priests, thirteen. 5. To the rest of Caath's progeny, being Levites, ten. 6. To the sons of Gerson Levites, thirteen. 7. To the sons of Merari Levites (34. of a lower degree) twelve; 9. with the names of all the cities: 39. in all forty eight. 41. So God's promise is fully performed having given the whole Land to Israel in peaceable possession.

And the Princes of the families of Levi came to Eleazar the Priest, and Josue the son of Nun, and to the chief of the kindreds in every tribe of the children of Israel 2 and they spake to them in Silo of the Land of Chanaan, and said: Our Lord commanded by the hand of Moyses, that cities should be given us to inhabit, and their suburbs to feed cattle. 3 And the children of Israel gave of their possessions according to the commandment of our Lord, cities and their suburbs. 4 And the lot came forth unto the family of Caath of the children of Aaron the Priest out of the tribe of Judas, and Simeon, and Benjamin, thirteen cities. 5 And to the rest of the children of Caath, that is to the Levites, which remained, out of the tribes of Ephraim, and Dan, and the half tribe of Manasses, ten cities. 6 Moreover to the children of Gerson came forth a lot, that they should take of the tribes of Issachar & Aser & Nephthali, & the half tribe of Manasses in Basan, cities in number thirteen. 7 And to the sons of Merari by their kindreds, of the tribe of Ruben and Gad & Zabulon, twelve cities. 8 and the

children of Israel gave to the Levites cities and their suburbs, as our Lord commanded by the hand of Moyses, giving to every one by lot. 9 Of the tribes of the children of Judas & Simeon^ Josue gave cities: whose names be these, 10 to the children of Aaron by the families of Caath of the Levitical stock (for the first lot came forth to them) 11 Cariatharbe the father of Enac, which is called Hebron, in the mountain of Judas, & the suburbs thereof round about. 12 But the fields and the towns thereof he had given to Caleb the son of Jephone to possess. 13 He gave therefore to the children of Aaron the Priest Hebron a city of refuge, & the suburbs thereof: and Lobna with the suburbs thereof: 14 and Jether and Estemo, 15 & Holon, & Dabir, 16 and Ain, & Ieta, and Bethsames, with the suburbs thereof: nine cities of two tribes, as hath been said. 17 And of the tribe of the children of Benjamin, Gabaon, & Gabae, 18 and Anathoth and Almon, with their suburbs: four cities. 19 All the cities together of the children of Aaron the Priest, thirteen, with their suburbs. 20 But to the rest by the families of the children of Caath of the Levitical stock was given this possession. 21 Of the tribe of Ephraim the cities of refuge, Sichem with the suburbs thereof in the mountain of Ephraim, and Gazer 22 and Cibsaim, and Beth horon, with the suburbs thereof, four cities. 23 Of the tribe of Dan also, Eltheco and Gabathon, 24 & Aialon and Gethremmon, with the suburbs thereof, four cities. 25 Moreover of the half tribe of Manasses, Thanac and Gethremmon, with their suburbs, two cities. 26 All the cities ten, and their suburbs, were given to the children of Caath of the inferior degree. 27 To the children of Gerson also of the Levitical stock he gave of the half tribe of Manasses the cities of refuge, Gaulon in Basan, and Bosram, with their suburbs, two cities. 28 Moreover of the tribe of Issachar, Cesion, and Dabereth, 29 and Iaramoth, & Engannim, with their suburbs, four cities. 30 And of the tribe of Aser, Masal and Abdon, 31 and Helcath, & Rohob, with their suburbs, four cities. 32 Of the tribe also of Nephthali the cities of refuge, Cedes in Galilee: and Hammoth Dor, and Carthan, with their suburbs, three cities. 33 All the cities of the families of Gerson, thirteen, with their suburbs. 34 And to the children of Merari Levites of the inferior degree by their families was given of the tribe of Zabulon, Iecnam and Cartha 35 and Damna and Naalol, four cities with their suburbs. 36 Of the tribe of Ruben beyond Jordan against Jericho the cities of refuge, Bosor in the wilderness, Misor and Jaser and Iethson and Mephaath, four cities with their suburbs. 37 Of the tribe of Gad the cities of refuge, Ramoth in Galaad, and Manaim & Hesebon & Jaser, four cities with their suburbs. 38 All the cities of the children of Merari by their families and kindreds, twelve. 39 Therefore all the cities of the Levites in the midst of the possession of the children of Israel were forty eight, 40 with their suburbs, every one distributed by the families. 41 And our Lord God gave to Israel (a) all the Land, that he had sworn he would give to their fathers: and they possessed it, and dwelt in it.

(a) God gave all the land in due time, but not all at once, for the causes expressed *Exo. 23. v. 29. Deut. 7. v. 22.*

42 And peace was given by him on all nations round about: and none of their enemies durst resist them, but all were brought into their dominion. 43 Not so much certes as one word, which he had promised, that he would perform unto them, was frustrate, but all things were accomplished in deeds.

CHAPTER XXII.

The tribes of Ruben and Gad, and half Manasses return to their possessions. 10. Who building an altar by the side of Jordan, the other tribes suspect that they will make a schism, and therefore purpose to fight against them. 13. But first sending an ambassage to admonish them, 21. they answer that they made not an altar for sacrifice, but only for a monument, that notwithstanding they dwell on the other side of Jordan, yet they are of the same people of God 30. wherewith all Israel is satisfied.

[1]

[1] The fourth part.

Two tribes & a half return to their possessions; Iosue's godly admonitions; and his, and Eleazar's death.

The same time Josue called the Rubenites, and Gadites, and the half tribe of Manasses, 2 and said to them: You have done all things that Moyses the servant of our Lord commanded you: me also have you obeyed in all things, 3 neither have you left your brethren a long time, until this present day, keeping the commandment of our Lord your God. 4 Therefore because our Lord your God hath given your brethren quietness and peace, as he promised: return, and go into your tabernacles, and to the land of your possession, which Moyses the servant of our Lord delivered to you beyond Jordan: 5 (a) always so that you keep attentively, and in work fulfill the commandment, and the law which Moyses the servant of our Lord commanded you, that you love our Lord your God, and walk in all his ways, and observe all his commandments, and cleave to him, and serve him in all your heart, and in all your soul.

(a) It pertaineth to all magistrates and other superiors, to admonish their subjects of their duty towards God, before all other things.

6 And Josue (b) blessed them, and dismissed them. Who returned into their tabernacles.

(b) All superiors may impart blessing to their subjects.

7 And to the half tribe of Manasses Moyses had given possession in Basan: and therefore to the half that remained Josue gave a lot among the rest of their brethren, beyond Jordan at the West side. And when he dismissed them into their tabernacles, and had blessed them, 8 he said to them: In much substance & riches return to your seats, with silver and gold, brass and iron, and variety of raiment: divide the prey of your enemies with your brethren. 9 And the children of Ruben, and the children of Gad, and the half tribe of Manasses returned, and went from the children of Israel in Silo, which is situated in Chanaan, to enter into Galaad the Land of their possession, which they had obtained according to the commandment of our Lord in the hand of Moyses. 10 And when they were come to the little banks of Jordan, into the Land of Chanaan, they built beside Jordan an altar of an infinite greatness. 11 (a) Which thing when the children of Israel had heard, and certain messengers had reported to them that the children of Ruben, and Gad, and the half tribe of Manasses had builded and altar in the Land of Chanaan, upon the little banks of Jordan, against the children of Israel:

(a) So it behoveth all the servants of God to see in time, that no schism be made, and therefore orderly to inquire of every shew of evil. *1. Thes. 5.*

12 they assembled all in Silo, that they might go up, and fight against them. 13 And in the mean time they sent to them into the Land of Galaad, Phinees the son of Eleazar the Priest, 14 and ten Princes with him, one of every tribe. 15 Who came to the children of Ruben, and Gad, and the half tribe of Manasses into the Land of Galaad, and said to them: 16 This message doth all the people of our Lord send to you: What is this transgression? Why have you forsaken our Lord the God of Israel, building a sacrilegious altar, and revolting from the worship of him? 17 Is it a small thing to (b) you that you sinned in Beelphegor, and until this present day the spot of this abomination abideth in us? And many of the people fell dead.

(b) Sins past are imputed to such as fall again as aggravating their new sins by reason of more ingratitude.

18 And you today have forsaken our Lord, and tomorrow his wrath will rage (c) against all Israel.

(c) As before *chap. 7.* so if these had been culpable all Israel might fear to be punished, except justice were done upon the offenders.

19 But if you think the land of your possession to be unclean, pass to the Land wherein is the tabernacle of our Lord, and dwell among us: only that you depart not from our Lord, and from our company, an altar being built beside the altar of our Lord God. 20 Did not Achan the son of Zare transgress the commandment of our Lord, and his wrath lay upon all the people of Israel? And he was one man, & I would he alone had perished in his wicked fact. 21 And the children of Ruben, and Gad, and of the half tribe of Manasses answered the Princes of the legacy of Israel: 22 The most mighty God our Lord, the most mighty

God our Lord, himself knoweth, and Israel together shall understand: If with the mind of prevarication we have erected this altar, let him not keep us, but punish us presently: 23 and if we did it with that mind, that we might lay upon it holocausts, and sacrifice, and pacific victims, let himself examine it and judge: 24 and not rather with that meaning and deliberation, that we said: Tomorrow your children will say to our children: What have you to do with our Lord the God of Israel? 25 Our Lord hath put a border between us and you, O ye children of Ruben, and children of Gad, the river Jordan: and therefore you have no part in our Lord. And by this occasion your children shall avert our children from the fear of our Lord. We therefore thought it better, 26 and said: Let us build us an altar, (d) not for holocausts, nor to offer victims,

(d) In the law of Moyses was one only altar for sacrifice, for the whole people of God, to avoid schism and idolatry. Now in the Church (being in all nations) are many altars, & but one only Sacrifice prefigured by all the former, as S. Augustine teacheth *li. 17. c. 20. de civit. S. Leo. Ser. 8 de Passione.*

27 but for a testimony between us and you, and our issue and your progeny, that we may serve our Lord, and it may be our right to offer both holocausts, and victims, and pacific hosts: and that your children tomorrow say not to our children: You have no part in our Lord. 28 And if they will say so, they shall answer them: Behold the altar of our Lord, which our fathers made, not for holocausts, nor for sacrifice, but for our testimony and yours. 29 God save us from this abomination that we should revolt from our lord, & leave his steps, erecting an altar to offer holocausts, and sacrifices, and victims, beside the altar of our Lord God, which is erected before his tabernacle. 30 Which things being heard, Phinees the priest, and the princes of the legacy, which were with him, were pacified: and they admitted most willingly the words of the children of Ruben, and Gad, and of the half tribe of Manasses. 31 And Phinees the Priest the son of Eleazar said to them: Now we know that our Lord is with us, because you are not culpable of this prevarication, and have delivered the children of Israel from the hand of our Lord. 32 And he returned with the Princes from the children of Ruben and Gad, out of the Land of Galaad, into the Land of Chanaan, to the children of Israel, and reported to them. 33 And the saying pleased all that heard it. And the children of Israel praised God, and they did no more say, that they would go up against them, and fight, and destroy the Land of their possession. 34 And the children of Ruben, & the children of Gad called the altar which they had built, Our testimony, that our Lord he is God.

CHAPTER XXIII.

Josue being old admonisheth the people to keep God's commandments, 12. and to avoid marriages, and all society with gentiles, lest falling to idolatry God as certainly punish them, as he hath been beneficial and bountiful to them.

And when much time passed, after that our Lord had given peace to Israel, all the nations being subdued round about, and Josue now very ancient, and of a great age: 2 Josue called all Israel, and the elders, and the Princes, and the judges, and the masters, and said to them: I am old, and far gone in age: 3 and you see all things, that our Lord your God hath done to all the nations round about, (a) how himself hath fought for you:

(a) God fought for the Israelites three manner of ways: sometimes alone they not fighting at all; as when the Aegyptians were drowned in the red sea: sometimes, they doing his commandments he apparently assisted them, as in the siege of Jericho, the walls miraculously fell down *(c. 6.)* & hail stones killed their enemies *(c. 10.)* but most times invisibly, as well by giving them courage, as by striking their enemies with terror. And all these ways God also fighteth for his servants in spiritual wars against the devil, the flesh, and the world.

4 and now because he hath by lot divided to you all the Land, from the East part of Jordan unto the great sea, and many nations yet remain: 5 Our Lord your

God will destroy them, and take them away from your face, and you shall possess the Land, as he hath promised you. 6 Only take courage, and be careful that you keep all things which be written in the volume of the law of Moyses: and decline not from them neither to the right hand nor to the left: 7 lest after that you are entered in to the Gentiles, which shall be among you, you swear in the name of their gods, and serve them, and adore them: 8 but cleave to our Lord your God: which you have done until this day. 9 And then our Lord God will take away in your sight the great nations and very strong, and no man shall be able to resist you. 10 One of you shall pursue a thousand men of the enemies: because our Lord your God himself will fight for you, as he hath promised. 11 This only beware very diligently beforehand, that you love our Lord your God. 12 But if you will cleave to the error of these nations that dwell among you, and make marriages with them, and join amity: 13 even now know ye that our Lord your God will not destroy them before your face, but they shall be a pit and a snare for you, and a stumbling block at your side, and stakes in your eyes, till he take you away and destroy you from his excellent Land, which he hath delivered to you. 14 Behold I this day enter into the way of all flesh, and you shall know with all your mind, that all the words which our Lord promised that he would perform to you, one is not escaped without effect. 15 Therefore as he hath fulfilled in deed that which he promised, and all things prosperous have come: so will he bring upon you what evils soever he hath threatened, till he take you away and destroy you from this excellent Land, which he hath delivered to you, 16 because you have transgressed the covenant of our Lord your God, which he hath made with you, and have served strange gods, and adored them: quickly and in haste shall the fury of our Lord rise against you, and you shall be taken away from this excellent Land, which he hath delivered to you.

CHAPTER XXIV.

In consideration of diverse principal benefits here recited, 14. Josue exhorteth the people to serve God sincerely, seeing it is in their choice to do well or evil. 16. They promise all true service and obedience to God. 25. Whereupon he reneweth the pact between God and them, writing it in the volume of the law, and erecting a great stone in testimony. 29. He dieth and is buried in mount Ephraim. 32. Joseph's bones are buried in Sichem. 33. Eliazar the high-Priest also dieth and is buried in Ephraim.

And Josue gathered together all the tribes of Israel into Sichem, and called the ancients, and Princes, and judges, and masters: and they stood in the sight of our Lord: 2 and to the people he spake in this manner: Thus saith our Lord the God of Israel: Beyond the river did your fathers dwell from the beginning, Thare the father of Abraham, and (a) of Nachor: and they served strange gods.

(a) The Israelites descended also of Nachor, by Rebecca, his son's daughter, the wife of Isaac. *Gen. 24.*

3 I took therefore your father Abraham from the coasts of Mesopotamia, and brought him into the Land of Chanaan, and multiplied his seed, 4 and gave him Isaac: & again to him I gave Jacob and Esau. Of whom, to Esau I gave mount Seir to possess: but Jacob & his children went down into Aegypt. 5 And I sent Moyses & Aaron, & struck Aegypt with many signs and wonders. 6 And I brought you and your fathers out of Aegypt, and you came to the sea: and the Aegyptians pursued your fathers with chariots and horsemen, as far as the Red sea. 7 And the children of Israel cried to the Lord: who did put darkness between you and the Aegyptians, and brought the sea upon them, & overwhelmed them. Your eyes saw all things I did in Aegypt, and you dwelt in the wilderness a great time: 8 & I brought you into the Land of the Amorrhite, which dwelt beyond Jordan. And when they fought against you, I delivered them into your hands, and you

possessed their Land, and slew them. 9 And there rose Balac the son of Sephor king of Moab, and fought against Israel. And he sent and called Balaam the son of Beor, that he might curse you: 10 & I would not hear him, but contrarywise by him I blessed you, and delivered you out of his hand. 11 And you passed Jordan, and came to Jericho. And the men of that city fought against you, the Amorrhite, and Pherezite, and Chananite, & the Hetheite, and Gergesite, and the Heveite, and Jebusite: & I delivered them into your hands. 12 And I sent before you hornets: and I cast them forth out of their places, the two kings of the Amorrheites, not in thy sword and bow. 13 And I gave you the Land, wherein you laboured not, and the cities which you built not, to dwell in them: vineyards and olive trees, which you planted not. 14 Now therefore fear our lord and serve him with a perfect and very true heart: and (a) take away the gods, which your fathers served in Mesopotamia and in Aegypt, and serve our Lord.

(a) Iosue being a Prophet saw some of their hearts inclined to idols, though exteriorly they then had none among them. *S. Aug. q. 29. in Iosue.*

15 But if it like you not to serve our Lord, choice is given you: choose this day that which pleaseth you, whom you ought especially to serve, whether the gods, which your fathers served in Mesopotamia, or the gods of the Amorrheites, in whose Land you dwell: but I and my house will serve our Lord. 16 And the people answered, and said: God forbid we should leave our Lord, and serve strange gods. 17 Our Lord God he brought us and our fathers out of the Land of Aegypt, out of the house of servitude: and did in our sight great signs, & kept us in all the way by the which we walked, & among all the peoples, through which we passed. 18 And he hath cast out all the nations, the Amorrhite inhabiter of the Land, which we have entered. We therefore will serve our Lord, because he is our God. 19 And Josue said to the people: You cannot serve our Lord: for God is holy, and a mighty emulator, neither will he pardon your wickedness & sins. 20 If you leave our Lord, and serve strange gods, he will turn himself; and will afflict you, & overthrow you after he hath given you good things. 21 And the people said to Josue: No, it shall not be so as thou speakest, but we will serve our Lord. 22 And Josue said to the people: You are witnesses, that yourselves have chosen to you our Lord for to serve him. And they answered: Witnesses. 23 Now therefore, quoth he, take away strange gods out of the midst of you, and incline your hearts to our Lord the God of Israel. 24 And the people said to Josue: We will serve our Lord God, and will be obedient to his precepts.

25 Josue therefore in that day (b) made a covenant, and proposed to the people precepts and judgments in Sichem.

(b) This renovation of the same covenant prefigured the law of the new Testament. *S. Aug. q. 30. in Iosue.*

26 He wrote also all these words in the volume of the law of our Lord: and he took a very great stone, and put it under the oak, that was in the Sanctuary of our Lord: 27 and said to all the people: Behold this stone shall be a testimony for you, that (c) it hath heard all the words of our Lord, which he hath spoken to you: lest perhaps hereafter you will deny, and lie to our Lord your God.

(c) To the more confusion of reasonable creatures willfully offending, unsensible things are made witnesses, because they ever obey God's will, which is the best manner of hearing. *Theod. q. 19. in Iosue.*

28 And he dismist the people, every one into their possession. 29 (d) And after these things^ Josue the Son of Nun the servant of our Lord died, being an hundred and ten years old:

(d) If Iosue writ the rest of this book, then Samuel added these last verses. *Hist. schol.*

30 and they buried him in the coasts of his possession in Thamnathsare, which is situated in the mountain of Ephraim, on the North part of mount Gaas. 31 And Israel served our Lord all the days of Josue, and of the ancients, that lived a long time after Josue, & that had known all the works of our Lord which he had done in Israel. 32 The (e) [1] bones also of Joseph which the children of Israel had taken out of Aegypt, they buried in Sichem, in part of the field, which Jacob had bought of the sons of Hemor the father of Sichem, for a

hundred young ewes, and it was in the possession of the sons of Joseph.

(e) Joseph's *Mausoleum* (or famous sepulchre) remained in Sichem in S. Hierom's time as he witnesseth. *Tradit. Hebra. in Gen. prope finem.* [1] *Gen. 50. Exo. 13.*

33 Eleazar also the son of Aaron died: and they buried him in Gabaath of Phinees his son, which was given him in mount Ephraim.

ANNOTATIONS.
CHAP. XXIV.

2. *They served false gods.]* ◦It is evident by this place, that Thare, and some other progenitors of Israel sometimes served false gods, from which they were reduced: but Abraham was ever preserved in true religion; and the whole family of Thare was therefore persecuted in Chaldea, as S. Augustine sheweth *li. 16. c. 13. de civit.* Likewise Theodoret *q. 18. in Josue*, and other both ancient and late writers teach the same, as is already noted *pag. 186.*

◦Thare sometime served false gods but Abraham never.

30. *They buried.]* In that no mention is made of mourning for Josue, S. Hierome noteth a mystery, and a special point of Christian doctrine◦: It seemeth to me (saith he *Epist. de 42. Maus. mans. 33.*) that in Mary prophecy is dead, in Moyses and Aaron, an end is put to the law and priesthood of the Jews. For so much as they could neither pass into the land of promise, nor bring the believing people out of the wilderness of this world. And *(Mans. 34.)* Aaron (saith he) was mourned (and so was Moyses) Jesus is not mourned; that is, in the law was descent into hell *(called limbus)* in the Gospel is passage to Paradise.

◦Before Christ none entered into heaven.

THE ARGUMENT OF THE BOOK OF JUDGES.

[1] A rule for reading historical books.

[2] The Judges of Israel figures of Christ's Apostles.

[3] They were all finally holy men.

[4] *Eccl. 46.*

[5] The Contents of this book.

[6] Divided into three parts.

[1] Saint Hierome giving this general rule (Epist. ad Eustoch. virg.) *that in reading historical books of holy Scripture, the history, as foundation of verity, is to be loved, but the spiritual understanding rather to be followed*: agreeably thereto teacheth (Epist. ad Paulin.) that *in this book of Judges there be as many figures, as Princes of the people*. Neither doth he mean that there were no more, but for example sake affirmeth that these Judges, raised up after Iosue, and sent of God to deliver the people fallen for their sins into afflictions, were types and [2] figures of the Apostles and Apostolical men, sent by Christ to propagate & defend his Church of the new Testament. For albeit diverse of these Judges were sometimes great offenders, yet they were reclaimed by God's special grace, and so amending their errors did great things, to the singular honour of God: and are renowned among the holy Patriarchs and Prophets, particularly praised in holy Scripture, saying: [3] [4] *And the Judges, every one by his name, whose heart was not corrupt: who were not averted from our Lord, that their memory may be blessed, & their bones spring out from their place, & their name remain for ever, the glory of holy men remaining to their children.* [5] After Iosue therefore, who it seemeth guided & ruled the people 32. years, this book, written (as is most probable) by Samuel, shewing the famous facts of these Judges of Israel, prosecuteth the history of the Church the space of 288. years more. And may be divided into three parts [6]. First, is described in general the state of the people, sometimes well and sincerely serving God, other times falling to great sins, in the two first chapters. Secondly, their offences, afflictions, repentance, and delivery from their enemies are more particularly reported, from the third chap. to the 17. Thirdly, other special accidents, which happened within the same, are recorded, in the last five chapters.

THE BOOK OF JUDGES, IN HEBREW SOPHETIM.

CHAPTER I.

Under a general captain of the tribe of Juda, assisted by the tribe of Simeon, Israel subdueth diverse cities of the gentiles. (12. Othoniel taking Cariath Sepher possesseth it, and marrieth Caleb's daughter, obtaining also addition of her dowry.) 21. Jebuseites yet dwell in Hierusalem with Benjamin, 27. and the Chananeites with diverse of the tribes. [1]

[1] The first part.
A general recapitulation of the people's state.

1 After the death of Josue^ the children of Israel (a) consulted our Lord, saying: Who shall go up before us against the Chananite, & shall be captain of the war?

(a) The manner of consulting our Lord was by the High-Priest praying in the tabernacle. *Exod. 29. v. 42.*

2 And our Lord said: (b) Judas shall go up: behold I have delivered the Land into his hands.

(b) The first general captain after Josue, and diverse of the Judges, were of the tribe of Juda, but not all, as appeareth in this book.

3 And Judas said to Simeon his brother: Come up with me into my lot, and fight against the Chananite,

that I also may go forward with thee into thy lot. And Simeon went with him. 4 And Judas went up and our Lord delivered the Chananite, and the Pherezite into their hands: and they struck in Bezec ten thousand men. 5 And they found Adonibezec in Bezec, and fought against him, and struck the Chananite and the Pherezite. 6 And Adonibezec fled: whom pursuing they took, cutting off the extreme parts of his hands and feet. 7 And Adonibezec said: Seventy kings having the extreme parts of their hands and feet cut off, gathered up the relics of meats under my table: as I have done, so hath God repayed me. And they brought him into Jerusalem, and there he died.

8 Therefore the children of Judas assaulting Jerusalem, took it, and struck it in the edge of the sword, setting the whole city on fire. 9 And afterward going down they fought against the Chananite, which dwelled in the mountains, and southward, & in the champion countries. 10 And Judas going forward, against the Chananite, that dwelled in Hebron (the name whereof was before time Cariatharbe) struck Sesai, and Ahiman, and Tholmai: 11 and departing thence went to the inhabitants of Dabir, the old name whereof was Cariath Sepher, that is a city of letters.

12 And Caleb said: He that shall strike Cariath Sepher, and spoil it, I will give him Axa my daughter to wife. 13 And when Othoniel the son of Cenez, the younger brother of Caleb had taken it, he gave him Axa his daughter to wife. 14 Whom going on her way her husband admonished to ask a field of her father. To whom, when she had sighed sitting on her ass, Caleb said: What aileth thee? 15 But she answered. Give me a blessing, for a dry land thou hast given me: give me also a watery. Caleb therefore gave her a watery ground above, and watery beneath.

16 And the children of the Cineite the cousin of Moyses went up from the city of palms, with the children of Judas into the desert of his lot, which is at the south side of Arad, & dwelt with him. 17 But Judas went with Simeon his brother, & together they struck the Chananite that dwelt in Sephaath, and slew him. And the name of the city was called, Horma, that is, Anathema. 18 And Judas took Gaza with the coasts thereof, & Ascalon, & Accaron with their bounds.

19 And our Lord was with Judas, & he possessed the mountains: neither could he destroy the inhabitants of the valley, because they had many (a) hooked chariots.

(a) Strong weapons crooked like sickles, made fast to the chariots which cut in pieces, men, horses, and other chariots that came in their way.

20 And they gave to Caleb Hebron, as Moyses had said, who destroyed out of it the three sons of Enac.

21 But the Jebusite the inhabiter of Jerusalem the children of Benjamin destroyed not: and the Jebusite dwelt with the children of Benjamin in Jerusalem until this present day. 22 The house also of Joseph went up into Bethel, and our Lord was with them. 23 For when they besieged the city, which before was called Luza, 24 they saw a man coming out of the city, and said to him: Shew us the entrance of the city, and we will shew thee mercy. 25 Who when he had shewed them, they struck the city in the edge of the sword: but that man, & all his kindred they dismissed. 26 Who being dismissed, went into the Land of the Hetthims, & built there a city, & called it Luza: which is so called until this present day. 27 Manasses also destroyed not Bethsan, and Thanac with their little towns, and the inhabitants of Dor, and Jeblaam, and Mageddo with their little towns. And the Chananeite began to dwell with them. 28 But after that Israel was waxen strong he made them tributaries, and would not destroy them.

29 Ephraim also killed not the Chananite, that dwelt in Gazer, but dwelt with him. 30 Zabulon destroyed not the inhabitants of Cetron, and Naalol: but the Chananite dwelt in the midst of him, & was made tributary to him. 31 Aser also destroyed not the inhabitants of Accho, & of Sidon, of Ahalab, and Achazib, & Helba, & Aphec, & Rohob: 32 and he dwelt in the midst of the Chananite the inhabiter of that Land, neither did he kill them.

33 Nephthali also destroyed not the inhabitants of Bethsames, & Bethanath: and he dwelt in the midst of the Chananite the inhabiter of the Land, and the Bethsamites & Bethanites were tributaries to him.

34 And the Amorrhite straitened the children of Dan in the mountain, and gave them not place to go down

to the plain: 35 and he dwelt in the mount Hares which is interpreted shells, in Aialon and Salebim. And the hand of the house of Joseph was aggravated, and he became tributary to him. 36 And the border of the Amorrhite was from the Ascent of the Scorpion, the rock, and the higher places.

CHAPTER II.

An Angel reciting many benefits of God towards Israel, and their ingratitude, 4. they weep for their faults. 10. After the death of Josue and other ancients of his time, the people often fall, and repenting are delivered from afflictions: 19. but still fall again worse and worse.

And the (a) Angel of our Lord went up from Galgal to the place of weepers, and said: I brought you out of Aegypt, and have brought you into the Land, for the which I sware to your fathers: and I promised that I would not make frustrate my covenant with you for ever:

(a) An Angel taking the form of a man, as before to Josue *(c. 5.)* so now appearing to the people, spake to them in the name of God, whose messenger he was.

2 only so that you should not make a league with the inhabitants of this Land, but should overthrow their altars: and you would not hear my voice. Why have you done this? 3 For the which cause I would not destroy them from before your face: that you may have enemies, and their gods may be a ruin unto you. 4 And when the Angel of our Lord spake these words to all the children of Israel, they lifted up their voice, and wept. 5 And the name of that place was called, the place of weepers, or of tears: and (b) there they immolated hosts to our Lord.

(b) By special dispensation sacrifice was sometimes lawfully offered in other places, though the Tabernacle (and afterward the Temple) was the only place commanded. *Deut. 12. Iosue. 22.* S. Aug. *q. 36. in. Iudic.*

6 Josue therefore dismissed the people, and the children of Israel went every one into his possession, to obtain it: 7 and they served our Lord all his days, and the days of the ancients, of them that lived a long time after him, and knew all the works of our Lord, which he had done with Israel. 8 And Josue the son of Nun, the servant of our Lord, died, being an hundred and ten years old, 9 and they buried him in the borders of his possession in Thamnathsare in the mount of Ephraim, on the North side of mount Gaas. 10 And all that generation was gathered to their fathers: and there rose others, that knew not our Lord, and the works which he had done with Israel. 11 And the children of Israel did evil in the sight of our Lord, and served Baalim. 12 And they left our Lord the God of their fathers, that had brought them out of the Land of Aegypt: and followed strange gods, and the gods of the peoples, that dwelt round about them, and adored them: and they provoked our Lord to anger, 13 leaving him, and serving Baal and Astaroth. 14 And our Lord being wrath against Israel, delivered them into the hands of ransackers: who took them and sold them to the enemies, that dwelt round about: neither could they resist their adversaries: 15 but whither soever they had meant to go, the hand of our Lord was upon them, as he spake, and sware to them: and they were vehemently afflicted. 16 And our Lord (c) raised up Judges, that should deliver them from the hands of the wasters: but neither would they hear them,

(c) These Judges were extraordinarily raised up to deliver the people repenting, when they were fallen into afflictions for their sins.

17 fornicating with strange gods, and adoring them. They did quickly forsake the way, in the which their fathers had gone: and hearing the commandments of our Lord, they did all things contrary. 18 And when our Lord raised up Judges, in their days he was moved with mercy, and heard the groanings of the afflicted, and delivered them from the slaughter of the wasters. 19 But after the Judge was dead, they returned, and did much worse things than their fathers had done, following strange gods, serving them, and adoring them. They left not their inventions, and the very hard way, by which they were accustomed to walk. 20 And

the fury of our Lord was angry against Israel, & said: Because this nation hath made my covenant frustrate, which I had made with their fathers, and hath contemned my voice: 21 I also will not destroy the nations which Josue did let alone, and died: 22 that in them I may try Israel, whether they will keep the way of the Lord, and walk in it, as their fathers kept it, or not. 23 Our Lord therefore left all these nations, and would not quickly overthrow them, neither delivered them into the hands of Josue.

CHAPTER III.

The people associating themselves with Gentiles, against whom they ought to fight, 8. are invaded by foreign kings: 9. but repenting are delivered by Othoniel 12. Falling again, afflicted, and repenting, 15. are delivered by Aod, 21. secretly killing Eglon their enemy. 31. After him Samgar defendeth Israel against the Philisthims.

These [1] are the Nations, which our Lord left, that in them he might instruct Israel, and all that had not known the wars of the Chananites:

[1] The second part.
Of the common people's often falling to idolatry, their repentance, & delivery.

2 that afterward their children might learn to fight with their enemies, and to be accustomed to war: 3 the five Princes of the Philisthiims, and the Chananite, and Sidonian, and Heveite, that dwelt in mount Libanus, from mount Baal Hermon to the entering into Emath. 4 And he left them, that in them he might try Israel, whether they would hear the commandments of our Lord, which he had commanded their fathers by the hand of Moyses, or not. 5 Therefore the children of Israel dwelt in the midst of the Chananite, and Hetheite, and Amorrhite, and Pherezite, and Heveite, and Jebusite: 6 and they took their daughters to wives, and themselves gave their own daughters to their sons, and served their gods. 7 And they did evil in the sight of our Lord, and forgot their God, serving Baalim and Astaroth. 8 And our Lord being wrath against Israel, delivered them into the hands of Chusan Rasathaim the king of Mesopotamia, and they served him eight years. 9 And they cried to our Lord: who raised them up (a) a saviour, & delivered them, to wit, Othoniel the son of Cenez, the younger brother of Caleb:

(a) In many places we see the word *saviour*, and like titles given to men, as the servants & officers of God, who is the proper and principal Saviour of all. *S. Aug. q. 18. in Iudic.*

10 and the Spirit of our Lord was in him, and he judged Israel. And he went forth to fight, and our Lord delivered into his hands Chusan Rasathaim the king of Syria, and oppressed him. 11 And the land rested (b) forty years, and Othoniel the son of Cenez died.

(b) In these 40. years are included the eight years of their servitude, *v. 8.* & so in the rest of this history, otherwise the number of years agreeth not with the count *3. Reg. 6. v. 1.*

12 And the children of Israel added to do evil in the sight of our Lord: who strengthened against them Eglon the king of Moab: because they did evil in his sight. 13 And he joined to him the children of Ammon, and Amalec: and he went and struck Israel, and possessed the city of palms. 14 And the children of Israel served Eglon the king of Moab eighteen years: 15 and afterward they cried to our Lord: who raised up unto them a saviour called Aod, the son of Gera, the son of Jemini, who used both hands for the right. And the children of Israel sent by him presents to Eglon the king of Moab. 16 Who made himself a two edged sword, having in the midst a haft in length the palm of a hand, and was girded therewith under his cassock on the right thigh. 17 And he presented the gifts to Eglon the king of Moab. And Eglon was exceeding gross. 18 And when he had presented the gifts unto him, he brought his fellows on the way that came with him. 19 And returning from Galgal, where the idols were, he said to the king: I have a secret message to thee, o king. And he commanded silence: & all being gone forth that were about him, 20 Aod went in to him: and he sat in a summer chamber alone, and

he said: (a) A word from God I have to thee. Who forthwith rose out of his throne.

(a) And having special inspiration from God to do this fact (as S. Augustine noteth upon these words *q. 20. in Iudic.*) is not to be imitated by private men. See. *Num 25. v. 11.*

21 And Aod put forth his left hand, & took the dagger from his right thigh, and fastened it into his belly 22 so mightily that the haft followed the blade in the wound, and was closed up fast with the most fat grease. Neither did he pluck out the dagger, but as he had strucken^ so left it in the body: and forthwith by the secret parts of nature the ordure of the belly came forth. 23 But Aod shutting the doors of the chamber very diligently, & locking them sure, 24 went out by a postern door. And the king's servants going in, saw the doors of the chamber shut, and they said: Peradventure he purgeth his belly in the summer chamber. 25 And expecting long till they were ashamed, & seeing that no man did open, they took a key: and opening they found their Lord on the earth lying dead. 26 But Aod, whiles they were troubled, escaped, and passed by the Place of idols, whence he had returned. And he came into Seirath: 27 and forthwith the trumpet sounded in the mount of Ephraim: and the children of Israel went down with him, himself going in the front. 28 Who said to them: Follow me: for our Lord hath delivered our enemies the Moabites into our hands. And they went down after him, and occupied the fords of Jordan, which bring over into Moab: & they suffered no man to pass: 29 but they struck the Moabites at that time, about ten thousand, all stout and strong men, none of them could escape. 30 And Moab was humbled that day under the hand of Israel: and the Land rested eighty years. 31 After him was Samgar the son of Anath, who struck of the Philisthimes six hundred men with the coulter of a plough: and he also defended Israel.

CHAPTER IV.

Again the people sinning are oppressed, and crying to God, 4. by direction of Debbora a Prophetess, Barac fighteth against Sisara their enemy. 15. Who strucken with fear, and flying away, 17. Jahel pretending his safety killeth him in her house.

And the children of Israel added to do evil in the sight of our Lord after the death of Aod, 2 and our Lord delivered them into the hands of Jabin the king of Chanaan, which reigned in Asor: and he had a captain of his army named Sisara, and he dwelt in Haroseth of the gentiles. 3 And the children of Israel cried to our Lord, for he had nine hundred iron hooked chariots, and for twenty years had vehemently oppressed them. 4 And there was one Debbora a prophetess, the wife of Lapidoth, which (a) judged the people at that time.

(a) Being a Prophetess she resolved hard and obscure things, but exercised no jurisdiction in any causes, for that belonged to the Councel of Priests and of seventy ancients, where the high-Priest was the chief Judge. *Num. 11. Deut.*

17. Spiritually Debbora signified the Church, & Barac Christian Princes, who are directed in their wars, & other actions by spiritual superiors, as Origen, and other ancient writers expound this history.

5 And she sat under a palm tree, which was called by her name, between Rama and Bethel in the mount of Ephraim: and the children of Israel went up to her for all judgment. 6 Who sent, and called Barac the son of Abinoem of Cedes in Nephthali, and she said to him: Our Lord God of Israel hath commanded thee: Go, and lead an army into mount Thabor, and thou shalt take with thee ten thousand fighting men of the children of Nephthali, & of the children of Zabulon: 7 and I will bring unto thee in the place of the Torrent Cison, Sisara the Prince of the host of Jabin, and his chariots, and all the multitude, and will deliver them in thy hand. 8 And Barac said to her: If thou come with me, I will go: If thou wilt not come with me, I will not go. 9 Who said to him: I will go indeed with thee, but at this time the victory shall not be imputed to thee, because Sisara shall be delivered into the hand of a woman. Debbora therefore arose, and went with Barac into Cedes. 10 Who calling unto him Zabulon and

Nephthali, went up with ten thousand fighting men, having Debbora in his company. 11 And Haber the Cineite was in time past departed from the rest of the Cineites his brethren of Hobab, the cousin of Moyses: and had pitched his tents unto the valley, which is called Sennim, and was near Cedes. 12 And it was told Sisara, that Barac the son of Abinoem was gone up into mount Thabor: 13 and he gathered nine hundred iron hooked chariots, and all his army from Haroseth of the gentiles to the torrent Cison. 14 And Debbora said to Barac: Arise, for this is the day wherein our Lord hath delivered Sisara into thy hands: behold he is thy leader. And Barac went down from mount Thabor, and ten thousand fighting men with him. 15 And our Lord terrified Sisara and all his chariots, & all the multitude in the edge of the sword at the sight of Barac: in so much, that Sisara leaping down from his chariot, fled a-foot, 16 & Barac pursued the chariots flying, and the army unto Haroseth of the gentiles, and all the multitude of the enemies was utterly destroyed. 17 But Sisara flying came to the tent of Jahel the wife of Haber the Cineite, for there was peace betwixt Jabin the king of Asor, and the house of Haber the Cineite. 18 Jahel therefore going forth to meet Sisara, said to him: Come in to me, my lord, come in, fear not. Who being entered into her tabernacle, and covered of her with a cloak, 19 said to her, Give me, I beseech thee, a little water, for I am very thirsty. Who opened a bottle of milk, and gave him to drink, and covered him. 20 And Sisara said to her: Stand before the door of the tabernacle, and when any shall come asking thee, and saying: Is there any man here? Thou shalt say: There is none. 21 (b) Jahel therefore the wife of Haber took a nail of the tabernacle, taking withal a hammer also: and going in secretly, and with silence she put the nail upon the temple of his head, and striking it with the hammer, fastened it into his brain even to the ground: who joining deep sleep & death together, fainted, and died.

(b) Who is this woman full of confidence, piercing the enemy's head with a nail, but the faith of the Church, destroying the devil's kingdoms with the Cross of Christ? *S. Aug. li. 12. c. 32. cont. Faust. Manich.* Jahel also prefigured our B. Lady who crushed the serpent's head.

22 And behold Barac following Sisara came: and Jahel going forth to meet him, said to him: Come, and I will shew thee the man whom thou seekest. Who when he was entered in unto her, saw Sisara lying dead, and the nail fastened in his temples. 23 Therefore God that day humbled Jabin the king of Chanaan before the children of Israel: 24 which increased daily, and with strong hand oppressed Jabin the king of Chanaan, till they destroyed him.

CHAPTER V.

The Canticle of Debbora and Barac giving thanks after their victory.

And Debbora and Barac the son of Abinoem sang in that day, saying: 2 You that of Israel have voluntarily offered your lives to peril, (a) bless our Lord.

(a) The greater bless the less by imparting spiritual benefits, so God & superiors bless their subjects. Men bless God, & the less their betters, by giving thanks, & praises.

3 Hear you kings, and give ear ye Princes: I am, (b) I am she, that will sing to our Lord, I will chant to our Lord the God of Israel.

(b) She inculcateth that she must so much more praise God for this victory, because he foreshewed it by her, & by her directed the general captain Barac, lest it might be ascribed either to wisdom or valor of any man.

4 Lord when thou wentest out of Seir, and didst pass by the countries of Edom, the earth was moved, and the heavens and clouds distilled waters. 5 The mountains melted before the face of our Lord, and Sinai before the face of our Lord God of Israel. 6 In the days of Samgar the son of Anath, in the days of Jahel the paths rested: and they that went by them, walked by by-ways. 7 The valiants in Israel ceased, and rested: until Debbora arose, a mother rose in Israel. 8 Our Lord chose new wars, and the gates of the enemies himself subverted: shield and spear if there

appeared among forty thousand of Israel. 9 My heart loveth the Princes of Israel: you that of your own good will^ offered yourselves to danger, bless our Lord.
10 You that ride upon your (c) fair asses, and sit in judgment, and walk in the way, speak.

(c) Those that subdue their bodies to the spirit ride upon fair asses. Origen *hom. 6. in c. 5. Iudic.*

11 Where the chariots were crushed together, and the army of the enemies was suffocated, there let the justices of our Lord be told, and his clemency toward the valiants of Israel: then did the people of Our Lord go down to the gates, and obtained the principality.
12 Arise, arise Debbora, arise, arise, and speak a canticle: Arise Barac, and apprehend thy captives thou son of Abinoem. 13 The remnant of the people is saved, our Lord hath fought in the valiants. 14 Out from Ephraim he destroyed them into Amalec, and after him out from Benjamin into thy peoples O Amalec: Out from Machir there descended Princes, and out from Zabulon they that led the army to fight.
15 The Captains of Issachar were with Debbora, and followed the steps of Barac, who as it were into a headlong and bottomless pit gave himself to danger: Ruben being divided against it-self, there was found contention of courageous persons. 16 Why dwellest thou between the two bounds, that thou mayest hear the whistlings of the flocks? Ruben being divided against itself, there was found contention of courageous men. 17 Galaad rested beyond Jordan, and Dan gave himself to ships: Aser dwelt in the sea shore, and abode in havens. 18 But Zabulon and Nephthali offered their lives to death in their country of Merome.
19 The kings came & fought, the kings of Chanaan fought in Thanac besides the waters of Mageddo, and yet going a preying they took nothing. 20 From heaven they fought against them: the stars remaining in their order and course, fought against Sisara.
21 The torrent of Cison drew their carcasses, the torrent of Cadumim, the torrent of Cison: my soul tread down the strong ones. 22 The hoof of the horses fell off, the strongest of the enemies flying violently, and falling down headlong. 23 Curse ye the land of Meroz, said the Angel of our Lord: Curse the inhabitants thereof, because they came not to help our Lord, to aid his most mighty ones. 24 (a) Blessed among women be Jahel the wife of Haber the Cineite, and blessed be she in her tabernacle.

(a) Jahel the figure was blessed amongst women: much more the most Holy Virgin Mother of God is blessed above all women.

25 To him that asked water she gave milk, and in the phial of Princes she offered butter. 26 Her left hand she put to the nail, and her right hand to the smiths' hammer, and struck Sisara, seeking in his head a place for the wound, and piercing valiantly through his temple. 27 Between her feet he fell: he failed, and died: he was rolled before her feet, and he lay without life and miserable. 28 Looking through a window, his mother howled: and she spake out of a higher chamber: Why lingereth his chariot to come back? Wherefore are the feet of his waggons slow? 29 One wiser than the rest of his wives answered these words to her mother in law: 30 Peradventure now he divideth the spoils, and the fairest of the women is chosen for him: garments of sundry colours are delivered to Sisara for a prey, and diverse furniture is laid together to adorn the necks. 31 So perish all thine enemies, O Lord: but they that love thee, as the Sun shineth in his rising, so let them glitter. 32 And the Land rested for forty years.

CHAPTER VI.

The people falling again to sin, are oppressed by the Madianites. 21. An Angel appearing to Gedeon, sendeth him to deliver Israel, 17. confirming his mission by miracle. 25. So he first destroyeth Baal's altar, 34. then gathereth an army against Idolaters. 36. And is assured again of God's protection by two miracles in a fleece of wool.

And the children of Israel did evil in the sight of our Lord: who delivered them into the hand of Madian seven years, 2 and they were sore oppressed of them. And they made themselves dens and caves in the mountains, and very well fenced places to resist. 3 And when Israel had sown, Madian came up and Amalec, and the rest of the East nations: 4 and pitching their tents by them wasted all things as they were in the blade unto the entering of Gaza: & they left nothing at all in Israel that pertained to man's life, not sheep, not oxen, not asses. 5 For they and all their flocks came with their tabernacles, and like unto locusts filled all places, an innumerable multitude of men, & of camels, wasting whatsoever they touched. 6 And Israel was sore humbled in the sight of Madian. 7 And he cried to our Lord desiring help against the Madianites. 8 Who sent unto them (a) a man that was a Prophet, and he spake: Thus saith our Lord the God of Israel: I made you to come up out of Aegypt, and brought you out of the house of servitude,

(a) S. Augustine *(q. 31. in Iudic.)* supposeth that this messenger sent from God called *a man and a Prophet* (for the form wherein he appeared) was the same Angel which sat under the oak, and sent Gedeon to deliver Israel *v. 11. 12. &c.*

9 & delivered you out of the hands of the Aegyptians, and of all the enemies, that afflicted you: and I cast them out at your entering, and delivered you their Land. 10 And I said: I^ the Lord your God, fear not the gods of the Ammorrheites, in whose land you dwell. And you would not hear my voice. 11 And an Angel of our Lord came, and sat under an oak, that was in Ephra, and pertained to Joas the father of the family of Ezri. And when Gedeon his son did thresh and purge wheat in a winepress, to fly Madian, 12 the Angel of our Lord appeared to him, and said: Our Lord be with thee, o most valiant of men. 13 And Gedeon said to him: I beseech thee my Lord, if our Lord be with us, why have these evils apprehended us? Where are his marvelous works, which our fathers have told us, and said: Out of Aegypt did our Lord bring us? But now our Lord hath forsaken us, and delivered us into the hand of Madian. 14 And our Lord looked toward him, and said: Go in this thy strength, and thou shalt deliver Israel out of the hand of Madian: know that I have sent thee. 15 Who answering said: I beseech thee, my Lord, wherein shall I deliver Israel? Behold my family is the meanest in Manasses, & I^ the least in my father's house. 16 And our Lord said to him: I will be with thee: and thou shalt strike Madian as it were one man. 17 And he said: If I have found, quoth he, grace before thee, give me a sign that it is thou which speakest to me. 18 Neither depart thou hence, till I return to thee, bringing a sacrifice, and offering (b) to thee. Who answered: I will tarry thy coming.

(b) He meant not to offer sacrifice to the Angel, but that either the Angel, or himself in presence of the Angel, should offer it to God: and so indeed the Angel partly directed him what to do, partly executed the office himself, by touching the oblation with his rod: and miraculously bringing fire to consume the sacrifice.

19 Gedeon therefore went in, and boiled a kid, and of a bushel of flour baked unleavened loaves: and putting the flesh in a basket, and the broth of the flesh into a pot, he carried all under the oak, and offered to him. 20 To whom the Angel of our Lord said: Take the flesh and the unleavened loaves, and put them upon that rock, and pour out the broth thereon. And when he had done, 21 the Angel of our Lord stretched forth the tip of the rod, which he held in his hand, and touched the flesh and the unleavened loaves: and there arose a fire from the rock, and consumed the flesh, and the unleavened loaves: and the Angel of our Lord vanished from his eyes. 22 And Gedeon seeing that it was the Angel of our Lord, said: Alas my Lord God: that I have seen the Angel of our Lord face to face. 23 And our Lord said to him: Peace be with thee: fear not, thou shalt not die. 24 And Gedeon built there (c) an altar to our Lord, & called it, our Lord's peace, until this present day. And when he was yet in Ephra, which is of the family of Ezri,

(c) An altar for a monument, not for sacrifice.

25 that night our Lord said to him: Take a bullock of thy father's, and another bullock of seven years, and thou shalt destroy the altar of Baal, which is thy

father's: and cut down the grove, that is about the altar: 26 and thou shalt build an altar to the Lord thy God in the top of this rock, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullock, and shalt offer an holocaust upon a pile of the wood, which thou shalt cut down out of the grove. 27 Gedeon therefore taking to him ten men of his servants, did as our Lord had commanded him. But fearing his father's house, and the men of that city, he would not do it by day, but accomplished all things by night. 28 And when the men of that town were risen in the morning, they saw the altar of Baal destroyed, and the grove cut down, and the other bullock laid upon the altar, which then was built. 29 They said one to another: Who hath done this? And when they inquired for the author of the fact, it was said: Gedeon the son of Joas did all these things. 30 And they said to Joas: Bring forth thy son hither, that he may die: because he hath destroyed the altar of Baal, and hath cut down his grove. 31 To whom he answered: Why are you revengers of Baal, that you fight for him? He that is his adversary, let him die before tomorrow light appear: if he be God, revenge he himself, on him that hath razed his altar. 32 From that day Gedeon was called (d) Jerobaal, because Joas had said: Let Baal revenge himself on him, that hath razed his altar.

(d) The strength of Baal, or stronger than Baal.

33 Therefore all Madian, and Amalec, and the east peoples were gathered together, and passing over Jordan, camped in the vale Jezrael. 34 But the spirit of our Lord revested Gedeon, who sounding with a trumpet called together the house of Abiezer, to follow him. 35 And he sent messengers into all Manasses, which it-self also did follow him: and other messengers into Aser and Zabulon and Nephthali, which met him. 36 And Gedeon said to God: If thou save Israel by my hand, as thou hast spoken, 37 I will put this fleece of wool on the floor: if there shall be (e) dew in the fleece only, and on all the ground dryness, I shall know that by my hand, as thou hast spoken, thou wilt deliver Israel.

(e) Dew first in the fleece and after on the ground, signified grace and true religion first in one people, after in all nations. *Saint Amb. Ser. 13. de Natal. Dom. Vener. Beda qq. in Iudic. c. 4.* Also Christ's Incarnation without detriment of his Mother's virginity, of whose grace all are replenished. *S. Bernard ho. 2. in Missus est.*

38 And it came so to pass. And rising in the night wringing the fleece, he filled a vessel with the dew. 39 And he said again to God: Let not thy fury be angry against me if I tempt once again, seeking a sign in the fleece. I desire that the fleece only may be dry, and all the ground wet with dew. 40 And God did that night as he had requested: and there was dryness in the fleece only, and dew on all the ground.

CHAPTER VII.

Gedeon marching with thirty two thousand men, all that are fearful, and that drink water kneeling are dismissed, & only three hundred that drink little remain. 9. By a Madianite's dream Gedeon is encouraged. 16. By a stratagem the enemy is frighted & overthrown. 24. The Ephraites kill Oreb & Zeb.

Therefore Jerobaal, which is also Gedeon, rising in the night, and all the people with him, came to the fountain that is called Harad. And the camp of Madian was in the valley on the North side of the high hill. 2 And our Lord said to Gedeon: There is much people with thee, neither shall Madian be delivered into their hand: lest Israel glory against me, and say: By mine own force I am delivered. 3 Speak to the people, and proclaim in all their hearing: He that is fearful and timorous, let him return. And they departed from mount Galaad, and there returned two and twenty thousand men, and only ten thousand remained. 4 And our Lord said to Gedeon: Yet there is a great multitude, lead them to the waters, and there I will prove them: and of whom I shall tell thee that he go with thee, let him go: whom I shall forbid to go, let him return. 5 And when the people were come down to the waters, our Lord said to Gedeon: They that shall lap the water with their

tongues, as dogs are wont to lap, thou shalt separate them apart: but they that shall drink bowing down their knees, shall be on the other part. 6 The number therefore of them that had lapped water, their hand casting it to their mouth, was three hundred men: and all the rest of the multitude had drunk kneeling.

7 And our lord said to Gedeon: In the three hundred men, that lapped water, I will deliver you, and give Madian in thy hand: but let all the rest of the multitude return into their place. 8 Taking therefore victuals and trumpets according to the number, all the rest of the multitude he commanded to depart to their tabernacles: and himself with the three hundred gave himself to the battle. And the camp of Madian was beneath in the valley. 9 The same night our Lord said to him: Arise, & go down into the camp: because I have delivered them into thy hand. 10 But if thou be afraid to go alone, let Phara thy servant go down with thee. 11 And when thou shalt hear what they speak, then shall thy hands be strengthened, & thou shalt go down more secure to the enemies' camp. He therefore went down and Phara his servant into part of the camp, where the watch was of men in arms. 12 But Madian and Amalec, & all the East peoples lay scattered in the valley, as a multitude of locusts: their camels also were innumerable, as the sand that lieth in the sea shore. 13 And when Gedeon was come, one told his neighbour (a) a dream & in this manner he reported that which he had seen: I saw a dream, & there seemed to me as it were a hearth loaf of barley^ to roll, & to come into the camp of Madian: and when it was come to the tabernacle, it struck it, and overthrew it, & beat it all flat with the earth.

(a) Observation of dreams is generally forbid. *Levit. 19. v. 26. Deut. 18. v. 10.* yet here, and in other places, it is evident, God would have some observed. *See Annot. Gen. 40.*

14 He to whom he spake, answered: This is no other thing, but the sword of Gedeon the son of Joas the man of Israel. For the Lord hath delivered Madian into his hands, and all their camp. 15 And when Gedeon had heard the dream, and the interpretation thereof, he adored: and turned to the camp of Israel, and said: Arise ye, for our Lord hath delivered the camp of Madian into our hands. 16 And he divided the three hundred men into three parts, and gave them trumpets in their hands, and (b) empty pitchers, and lamps in the midst of their pitchers.

(b) These things were ridiculous (saith Venerab. Beda *c. 4. qq. in Iudic.*) if they had not been terrible to the enemies.

17 And he said to them: What you shall see me do, that do ye: I will enter into part of the camp, & that which I shall do follow you. 18 When the trumpet shall sound in my hand, do you also sound and cry together round about the camp: To our Lord (c) & to Gedeon.

(c) It is no derogation to God, that honour is also given to his servants.

19 And Gedeon went in, & the three hundred that were with him, into part of the camp, the watch of midnight beginning, and raising up the watch men they began to sound with their (d) trumpets, and to clap the pitchers one against another.

(d) Trumpets signified Preachers of Christ, pitchers the bodies of Martyrs, & lamps their virtues & miracles. *Vener. Beda. qq. in Iudic. c. 5.*

20 And when they sounded in three places round about the camp, and had broken the pitchers, they held the lamps in the left hands, and with the right they sounded the trumpets, and cried: The sword of our Lord and of Gedeon: 21 standing every one in his place round about the enemies' camp. Therefore the whole camp was troubled, and crying out and howling they fled: 22 and the three hundred men nevertheless persisted sounding with the trumpets. And our Lord sent in the sword in all the camp, and they murdered one another, 23 flying as far as Bethsetta, and the brink of Abelmehula in Tebbath. But the men of Israel of Nephthali, and Aser shouting together, & all Manasses pursued Madian. 24 And Gedeon sent messengers into all mount Ephraim, saying: Come down to meet Madian, and take the waters before them to Bethbera and Jordan. And all Ephraim shouted, and took the waters before them and Jordan unto Bethbera. 25 And two men that were apprehended of Madian, Oreb and Zeb, Oreb he slew in the Rock of Oreb, Zeb in the press of Zeb. And they

pursued Madian, carrying the heads of Oreb and Zeb to Gedeon beyond the streams of Jordan.

CHAPTER VIII.

The Ephraimites quarrelling because they were not called to the wars, are pacified by Gedeon. 4. The men of Soccoth and Phanuel denying victuals for the camp, Gedeon (in the mean time 10. overthrowing the enemy) 15. revengeth their reproachful contempt, 18. killeth Soccoth and Salmana, 22. refuseth dominion, 24. but receiveth as a gift, the Jewels taken in the prey: 27. maketh thereof an Ephod, which turneth to the ruin of his family. 30. Having seventy sons by his wives, and one by a concubine, dieth in good old age. 33. And the people fall again to idolatry.

And the men of Ephraim said to him: What is this that thou didst mean to do, that thou wouldst not call us when thou didst go to fight against Madian? Chiding bitterly and almost offering violence. 2 To whom he answered: (a) What could I have done like to that, which you have done? Is not the cluster of Ephraim better than the vintages of Abiezer?

(a) A soft answer breaketh anger: hard speech stirreth up fury *Prov. 15.*

3 Into your hands hath our Lord delivered the Princes of Madian, Oreb and Zeb, what could I have done the like as you have done? Which when he had spoken, their spirit rested, wherewith they did swell against him. 4 And when Gedeon was come to Jordan, he passed over it with the three hundred men that were with him: and for weariness, they could not pursue them that fled. 5 And he said to the men of Soccoth: Give, I beseech you, bread to the people that is with me, because they are very faint: that we may pursue Zebee and Salmana the kings of Madian. 6 The Princes of Soccoth answered: Peradventure the palms of the hands of Zebee and Salmana are in thy hand, & therefore thou requirest that we give bread to thy army. 7 To whom he said: When our Lord therefore shall have delivered Zebee and Salmana into my hands, I will tear your flesh with the thorns and briers of the desert. 8 And going up from thence, he came into Phanuel: & he spake to the men of that place the like things. To whom they also answered, as the men of Soccoth had answered. 9 He said therefore to them also: When I shall be returned conqueror in peace, I will destroy this tower. 10 But Zebee and Salmana rested with all their army. For fifteen thousand men were remaining of all the troops of the East peoples, and hundred and twenty thousand fighting men and those that drew sword, being slain. 11 And Gedeon going up by the way of them, that dwelt in tabernacles, on the East side of Nobe, & Iegbaa, struck the camp of the enemies which were secure, and suspected no mischance. 12 And Zebee and Salmana fled, whom Gedeon pursuing apprehended, all their host being put out of array. 13 And returning from the battle before sun rising, 14 he took a boy of the men of Soccoth: and he asked him the names of the Princes and ancients of Soccoth, and he described seventy seven men. 15 And he came to Soccoth, and said to them: Behold Zebee and Salmana, concerning whom you upbraided me, saying: Peradventure the hands of Zebee and Salmana are in thy hands, and therefore thou desirest that we give bread to the men that be weary, and are faint. 16 He took therefore the ancients of the city, and thorns and briers of the desert, and tore them with the same, and cut the men of Soccoth into pieces. 17 The tower also of Phanuel he overthrew, killing the inhabitants of the city. 18 And he said to Zebee and Salmana: What manner of men were they, whom you slew in Thabor? Who answered: Like unto thee, and one of them as it were the son of a king. 19 To whom he answered: They were my brethren, the sons of my mother. Our Lord liveth, that if you had saved them (b) I would not kill you.

(b) Zebee and Salmana were not of any of the seven nations whom God commanded to destroy and therefore Gedeon might have spared their lives, if he would.

20 And he said to Jether his eldest son: Arise, and kill

them. Who drew not out his sword: for he was afraid, because he was yet a boy. 21 And Zebee and Salmana said: Do thou rise and run upon us: because according to his age is the strength of a man. Gedeon rose up, and slew Zebee and Salmana: and he took the ornaments and bosses, wherewith the necks of kings' camels are wont to be adorned. 22 And all the men of Israel said to Gedeon: (c) Rule thou over us, and thy son, and thy son's son: because thou hast delivered us from the hand of Madian.

(c) Kings may do any thing not contrary to the law: but Judges and Dukes may only do according to the law. *See 1. Reg. 8.*

23 To whom he said: I will not rule over you, neither shall my son rule over you, but our Lord shall rule over you. 24 And he said to them: One petition I request of you: Give me the earlets of your prey. For the Ismalites were accustomed to have golden earlets. 25 Who answered: we will give them most willingly. And spreading a mantle on the ground, they cast on it the earlets of the prey: 26 and the weight of the earlets that he desired, was a thousand seven hundred sicles of gold, besides the ornaments, and jewels, and purple vesture, which the kings of Madian were wont to use, & besides the golden chains of the camels. 27 And Gedeon made thereof an Ephod, and put it in his city Ephra. And all Israel did fornicate in it, and it became a ruin to Gedeon and to all his house. 28 But Madian was humbled before the children of Israel, neither could they any more lift up their necks: but the land rested for forty years, wherein Gedeon ruled.

29 Jerobaal therefore the son of Joas went, and dwelt in his own house: 30 and he had seventy sons, which came out of his thigh, because he had many wives. 31 And his (d) concubine, which he had in Sichem, bare him a son named Abimelec.

(d) His handmaid or servant, not a harlot: to wit, such a one as had not the privilege of a wife, as *Gen. 25. v. 6.*

32 And Gedeon the son of Joas died in a good old age, and was buried in the sepulchre of his father in Ephra of the family of Ezri. 33 But after that Gedeon was dead, the children of Israel were averted, and did fornicate with Baalim. And they made a covenant with Baal, that he should be their God: 34 neither did they remember our Lord their God, which delivered them out of the hands of all their enemies round about: 35 neither did they mercy with the house of Jerobaal Gedeon, according to all the benefits that he had done to Israel.

CHAPTER IX.

Abimelech Gedeon's concubine's son killeth his brethren, 7. only the youngest escapeth, and by a parable expostulateth the injury done to his father's house. 23. Shortly the Sichemites detest Abimelech. 26. Gaal conspireth against him, but is overcome. 50. Finally Abimelech is wounded to death by a woman.

And (a) Abimelech the son of Jerobaal went into Sichem to his mother's brethren and spake to them, & to all the kindred of the house of his mother's father, saying:

(a) This son of Gedeon by his servant prefigured Antichrist, who will persecute the Church & reign for a while: but in the end shall be destroyed. *S. Beda c. 6. qq. in Iudic.*

2 Speak to all the men of Sichem: whether is better for you, that seventy men have dominion over you, all the sons of Jerobaal, or that one man have dominion over you? & withal consider that I am your bone, and your flesh. 3 And his mother's brethren spake to him to all the men of Sichem all these words, & inclined their hearts after Abimelech, saying: He is our brother. 4 And they gave him seventy weight of silver out of the temple of Baalberit. Who hired therewith unto himself needy men and vagabonds, and they followed him. 5 And he came into his father's house in Ephra, and murdered his brethren the sons of Jerobaal, seventy men, upon one stone: & there remained Joatham the youngest son of Jerobaal, & was hid. 6 And all the men of Sichem assembled together all the families of the city of Mello: & they went and made

Abimelech king, beside the oak that stood in Sichem.
7 Which being told to Joatham, he went, (b) & stood in the top of mount Garizim: & lifting up his voice, he cried, & said: Hear me ye men of Sichem, so as God may hear you.

(b) True Pastors in the time of Antichrist will still avouch the truth and the right of the Church.

8 The trees went to anoint a king over them: & they said to the (c) olive tree: Reign over us.

(c) Oil spiritually signifieth the grace of the Holy ghost, making peace of conscience in men's souls towards God.

9 Which answered: Can I forsake my fatness, which both gods do use, and men, and come to be promoted among the trees? 10 And the trees said to the (d) fig tree: Come, and take the Kingdom over us.

(d) The sweetness of God's law producing good works.

11 Which answered them: Can I forsake my sweetness, and my most sweet fruits, & go to be promoted among the other trees? 12 And the trees spake to the (e) vine: Come, and reign over us.

(e) Contemptible in outward shew, but bringing forth liquor of marvelous force; which sort of works God is most delighted withal: and men most admire. *Psal. 85.*

13 Which answered them: Can I forsake my wine, that cheereth God and men, & be promoted among the other trees? 14 And the trees said to (f) the [1] rhamnus: Come, and reign over us.

(f) The rhamnus signifieth base and ambitious men. [1] * *brier, bramble or thistle.*

15 Who answered them: If indeed you make me your king, Come, and rest under my shadow: but if you mean it not, let there fire issue forth of the rhamnus, & devour the cedars of Libanus. 16 Now therefore, if you have well, and without sin appointed Abimelech king over you, and have dealt well with Jerobaal, and with his house, & have requited him the like for his benefits, who fought for you, 17 & put his life in dangers, that he might deliver you from the hand of Madian, 18 who now are risen against my father's house, and have killed his sons seventy men upon one stone, & have made Abimelec the son of his handmaid king over the inhabitants of Sichem, because he is your brother: 19 If therefore you have dealt well, and without fault with Jerobaal, and his house, rejoice this day in Abimelech, & rejoice he in you. 20 But if unjustly, let there fire issue forth from him, and consume the inhabitants of Sichem, and town of Mello: and let there fire go forth from the men of Sichem, and from the town of Mello, & devour Abimelech.
21 Which things when he had said, he fled, and went into Bera: and dwelt there for fear of Abimelech his brother. 22 Abimelech therefore reigned over Israel three years. 23 And our Lord sent (g) a very evil spirit between Abimelech and the inhabitants of Sichem: Who began to detest him,

(g) God doth suggest only good cogitations, as remorse of conscience in the Sichemites, for their ingratitude towards Gedeon, and for so wicked and cruel a murder of his sons. Whereupon they began to detest Abimelech, and, so hatred grew between him & them, which is a most evil spirit, but their former sin, not God, was the cause thereof. *S. Aug. q. 45. in Iudic.*

24 & to lay the wickedness of the murdering of the seventy sons of Jerobaal, & the shedding of their blood upon Abimelech their brother, and upon the rest of the Princes of the Sichemites, that had holpen him.
25 And they set an ambushment against him on the top of the mountains: & whiles they tarried for his coming, they committed robberies, taking preys of them that passed by: and it was told Abimelech.
26 And Gaal the son of Obed came with his brethren, & passed into Sichem. At whose coming the inhabitants of Sichem taking courage, 27 issued forth into the fields, wasting the vineyards, & treading the grapes: and gathering companies of musicians went into the temple of their god, and in their banquets and cups cursed Abimelech, 28 Gaal the son of Obed crying: Who is Abimelech; and what is Sichem, that we should serve him? Is he not the son of Jerobaal, and hath made Zebul his servant prince over the men of Emor the father of Sichem? Why then shall we serve him? 29 would God that some man would give this people under my hand, that I might take Abimelech out of the way. And some said to Abimelech: Gather together a multitude of an army, and come. 30 For Zebul the Prince of the city, hearing the words of Gaal the son of Obed, was very wrath, 31 & sent

messengers secretly to Abimelech, saying: Behold, Gaal the son of Obed is come into Sichem with his brethren, & raiseth the city against thee. 32 Arise therefore in the night with the people, that is with thee, and lie hid in the field: 33 and betimes in the morning at sun rising, set upon the city. And when he issueth forth against thee with his people, do to him what thou shalt be able. 34 Abimelech therefore arose with all his army in the night, and laid ambushments near to Sichem in four places. 35 And Gaal the son of Obed went forth, & stood in the entrance of the gate of the city. And Abimelech rose, & all his army with him from the place of the ambushments. 36 And when Gaal had seen the people, he said to Zebul: Behold a multitude cometh down from the mountains. To whom he answered: Thou seest the shadows of the mountains as it were heads of men, & with this error thou art deceived. 37 Again Gaal said: Behold there cometh down people from the navel of the land, & one troop cometh by the way that looketh to the oak. 38 To whom Zebul said: Where is now thy mouth, wherewith thou didst speak? Who is Abimelech that we should serve him? Is not this the people, which thou didst despise? Go forth, and fight against him. 39 Gaal therefore went, the people of the Sichimites looking on, and fought against Abimelech, 40 who pursued him flying, and drive him into the city: and there were slain of his part many, unto the gate of the city. 41 And Abimelech sat in Ruma: but Zebul expelled Gaal and his companions out of the city, neither did he suffer them to abide in it. 42 Therefore the day following the people went forth into the field. Which being told to Abimelech, 43 he took his army, and divided it into three troops, setting ambushments in the fields. And seeing that the people came out of the city, he arose, and set upon them 44 with his own troop, oppugning and besieging the city: and two troops scattered through the field pursue the adversaries. 45 Moreover Abimelech all the day oppugned the city: which he took, & killed the inhabitants thereof, and destroyed it, so that he (a) sowed salt in it.

(a) For more revenge he sowed the city with salt, which maketh ground barren. *Theod. q. 17. in lib. Iudic.*

46 Which when they heard that dwelt in the tower of Sichem, they entered into the temple of their god Berith, where they had made a covenant with him, & thereof the place had taken his name, which was exceeding well fenced. 47 Abimelech also hearing that the men of the tower of Sichem were gathered together, 48 he went up into mount Selmon with all his people: and taking an axe, he cut off the bough of a tree, and laying it on his shoulder & carrying it, he said to his companions: That which you see me do, do ye out of hand. 49 They therefore cutting off boughs from the trees, every man as fast as he could, followed their captain. Who compassing the fort burnt it: and so it came to pass, that with the smoke and the fire a thousand persons were slain, men and women together, of the inhabitants of the tower of Sichem. 50 And Abimelech departing thence came to the town of Thebes, which compassing he besieged with his army. 51 And there was in the midst of the city an high tower, to the which were fled both men and women together, and all the Princes of the city, the gate being shut very strongly, and they standing upon the battlements of the tower by the bulwarks. 52 And Abimelech coming near the tower, fought manfully: & approaching to the door, endeavoured to put fire under it: 53 and behold one woman casting from above a piece of a millstone, (b) dashed it against the head of Abimelech, and brake his brain.

(b) Evils shall betide the unjust man to destruction. *Psal. 139.*

54 Who called by and by his esquire, and said to him: Draw out thy sword, and strike me: lest perhaps it be said that I was slain of a woman. Who doing as he was commanded slew him. 55 And when he was dead, all that were with him of Israel returned into their seats: 56 and God repayed the evil, that Abimelech had done against his father, killing his seventy brethren. 57 The Sichemites were also rewarded for that which they had wrought, and the curse of Joatham the son of Jerobaal came upon them.

ANNOTATIONS.
CHAP. IX.

[1] Ungrateful people render injuries for benefits.

[2] Infidels promote wicked men to authority.

[3] Abimelech a figure of Antichrist.

[4] *2. Thes. 2.*

8. *The trees went to anoint a king.]* [1] According to the history Joatham Gedeon's youngest son, by a parable justly expostulateth the injury done by the Sichemites to his father's house, in preferring a base bond-woman's son, and cruelly murdering the rest of his sons: who with much travail, and many dangers of his own life, had delivered them from servitude. But in the spiritual sense, which (as the ancient fathers note) is chiefly intended, [2] Idolaters and Heretics are reproved, who rather accept of unjust usurpers, that will serve their licentious appetites, and maintain vice and wickedness, than to be ruled by just and lawful Superiors, appointed by God's ordinance, endued with grace of the Holy Ghost (signified by *the olive tree*;) such as bring forth wholesome sweet virtues signified by *the fig tree*;) and are replenished with admirable fortitude (signified by the vine tree;) and in their places set up base, ambitious, cruel, and crabbed spirits, signified by the bramble, or brier. Thus Nemrod, Abimelech [3], Mahomet, and innumerable other tyrants have been advanced, & especially Antichrist *shall be extolled above all that is called God, or is worshipped* [4], and shall most cruelly persecute all Catholics, that will not conform themselves to his proceedings. But in fine (as here is prefigured in Abimelech) *fire shall rise against this bramble Antichrist, and shall devour him and all his together*. S. Beda. *qq. in lib. Iudic. c. 6.*

CHAPTER X.

Thola ruleth in Israel twenty three years. 3. Jair twenty two. 6. The people fall again to idolatry, are afflicted by the Philisthimes and Ammonites. 10. They cry to God for help, who biddeth them call for help to the gods whom they have served. 16. But crying still to God, and throwing away their idols, he hath compassion of them.

After Abimelech there arose Ruler in Israel Thola the son of Phua the uncle of Abimelech, a man of Issachar, which dwelt in Samir of mount Ephraim: 2 and judged Israel three and twenty years, and died and was buried in Samir. 3 After him succeeded Jair the Galaadite, who judged Israel for two and twenty years, 4 having thirty sons sitting upon thirty ass colts, & Princes of thirty cities, which of his name were called Havoth Jair, that is, the towns of Jair, until this present day, in the Land of Galaad. 5 And Jair died, and was buried in the place, which is called Camon. 6 But the children of Israel joining new sins to their old, did evil in the sight of our Lord, & served the idols, Baalim and Astaroth, & the gods of Syria and of Sidon and of Moab and of the children of Ammon and of the Philisthiims: and they left our Lord, and did not serve him. 7 Against whom our Lord being wrath, delivered them into the hands of the Philisthiims and of the children of Ammon. 8 And they were afflicted and sore oppressed for eighteen years, all that dwelt beyond Jordan in the Land of the Amorrhite, which is in Galaad: 9 in so much, that the children of Ammon passing over Jordan wasted Judas and Benjamin and Ephraim: and Israel was afflicted exceedingly. 10 And crying to our Lord, they said: We have sinned to thee, because we have forsaken our Lord God & have served Baalim. 11 To whom our Lord spake: Have not the Aegyptians and the Amorrheites, and the children of Ammon and the Philisthiims, 12 the Sidonians also and Amalech and Chanaan oppressed you, & you cried to me, and I delivered you out of their hand? 13 And yet you have forsaken me, and have worshipped strange gods: therefore I will not add to deliver you any more: 14 go and invocate the gods which you have chosen: let them deliver you in the time of distress. 15 And the children of Israel said to our Lord: We have sinned,

render to us whatsoever pleaseth thee: only now deliver us. 16 In saying which things, (a) they threw away out of their coasts all the idols of strange gods, and served our Lord God: who sorrowed for their miseries.

(a) Not every one that saith: *Lord, Lord*, but he that doth the will of God &c. *Mat. 7.*

17 Therefore the children of Ammon crying together pitcht their tents in Galaad: against whom the children of Israel being assembled camped in Maspha. 18 And the Princes of Galaad said every one to their neighbours: Who of us shall first begin to fight against the children of Ammon, shall be the Duke of the people of Galaad.

CHAPTER XI.

Jephte rejected by his brethren, is entreated by the ancients of Galaad to return and fight for them against the Ammonites: 12. with whom he first pleadeth the cause of Israel by just reasons 26. and long prescription. But they persisting obstinate, he (30. inconsiderately vowing) 32. overthroweth them, 34. and sacrificeth his only daughter.

There was at that time Jephte the Galaadite, a most valiant man & a warrior, the son of a woman that was (a) an harlot, who was born of Galaad.

(a) The Hebrew word *zonah* signifieth also *an Innkeeper*.

2 And Galaad had a wife of whom he had sons: who after they were grown, cast out Jephte, saying: Thou canst not be heir in the house of our father, because thou art born of another mother. 3 Whom he flying & avoiding, dwelt in the Land of Tob: and there were gathered to him needy men, & thievish, & followed him as their Prince. 4 In those days the children of Ammon fought against Israel: 5 who pressing sore upon them, the ancients of Galaad went to take Jephte out of the Land of Tob to help them: 6 & they said to him: Come & be our Prince, & fight against the children of Ammon. 7 To whom he answered: Are not you they that hated me, & cast me out of my father's house, and now are come to me forced by necessity. 8 And the Princes of Galaad said to Jephte: For this cause be we now (b) come to thee, that thou go forth with us, & fight against the children of Ammon, and be the Captain of all that dwell in Galaad.

(b) If they had not concurred to his expulsion, it might have sufficed to have sent for him, but in this case the ancients judged it meet to go in person, & to entreat him. So Christ was rejected by the Jews, & returneth not to them till in the end of the world they shall seek unto him. *S. Aug. q. 49. in Iudic. post medium.*

9 Jephte also said to them: If you be come to me sincerely, that I should fight for you against the children of Ammon, and if our Lord deliver them into my hands, shall I be your Prince? 10 Who answered him: Our Lord which heareth these things, himself is mediator and witness that we will do as we have promised. 11 Jephte therefore went with the Princes of Galaad, and all the people made him their Prince. And Jephte spake all his words before our Lord in Maspha. 12 And he sent messengers to the king of the children of Ammon, which should say in his person: What is between me and thee, that thou art come against me, to waste my Land? 13 To whom he answered: Because Israel took my land when he ascended out of Aegypt, from the coasts of Arnon unto Iaboc and Jordan: now therefore with peace restore the same to me. 14 By whom Jephte again sent word, and commanded them that they should say to the king of Ammon: 15 Thus saith Jephte: Israel did not take the Land of Moab, nor the Land of the children of Ammon: 16 but when they ascended out of Aegypt, he walked through the desert unto the Red sea, and came into Cades. 17 [1] And he sent messengers to the king of Edom, saying: Suffer me that I may pass through the land. Who would not condescend to his requests. He sent also to the king of Moab, who also himself contemned to give passage. He abode therefore in Cades,

[1] *Num. 20.*

18 and compassed the Land of Edom at the side, and

the land of Moab: & came against the East quarter of the Land of Moab, & camped beyond Arnon: neither would he enter the bounds of Moab: for Arnon is the border of the Land of Moab. 19 Israel therefore sent messengers to Sehon the king of the Amorrheites, who dwelt in Hesebon, & they said to him: Suffer me to pass through thy land unto the river. 20 Who also himself despising the words of Israel, suffered him not to pass through his borders: but gathering an infinite multitude went forth against him into Jasa, & resisted strongly. 21 And our Lord delivered him into the hands of Israel with all his army, & he struck him, & possessed all the Land of the Amorrhite the inhabiter of that country, 22 and all the coasts thereof from Arnon unto Iaboc, and from the wilderness unto Jordan. 23 Our Lord therefore the God of Israel subverted the Amorrhite, his people of Israel fighting against him, and wilt thou now possess his land?
24 Are not those things which (c) Chamos thy god possessed, due to thee by right? But the things that our Lord God hath obtained conqueror, shall come to our possession:

(c) In the opinion of infidels, it seemed that they possessed countries by the help of false gods, and so they thought themselves to have just title. Much more just is the title when God almighty giveth victory of conquest. *S. Aut. q. 48. in Iudic.*

25 unless perhaps thou be better than Balac the son of Sephor the king of Moab: or canst shew, that he wrangled against Israel, and fought against him,
26 when he dwelt in Hesebon, & the little towns thereof, & in Aroer, & the towns thereof, or in all the cities near Jordan, for (d) three hundred years. Wherefore have you so long attempted nothing for reclaim?

(d) He argueth upon prescription of 300. years being near so much, for there wanted scarce thirty: being from the conquest made by Moyses *(Num. 21.)* till the time of Jephte about 270. years.

27 Therefore I do not sin against thee, but thou doest evil against me, denouncing me unjust wars. Our Lord be judge the arbiter of this day between Israel, and between the children of Ammon. 28 And the king of the children of Ammon would not harken to the words of Jephte, which he sent him by the messengers.
29 Therefore the spirit of our Lord came upon Jephte, and circuiting Galaad, and Manasses, Maspha also of Galaad, and thence passing to the children of Ammon,
30 he vowed a vow to our Lord, saying: If thou wilt deliver the children of Ammon into my hands,
31 (d) whosoever shalt first come forth out of the doors of my house, and shall meet me returning with peace from the children of Ammon, him will I offer an holocaust to our Lord.

(d) This vow was unlawful, for the law forbiddeth to offer man or woman in sacrifice. *Exo. 34. v. 20. Deut. 12. v. 31.*

32 And Jephte passed to the children of Ammon, to fight against them: whom our Lord delivered into his hands. 33 And he struck from Aroer till thou come to Mennith, twenty cities, and as far as Abel, which is set with vineyards, with a very great plague. And the children of Ammon were humbled by the children of Israel. 34 But Jephte returning into Maspha to his house, his only begotten daughter met him with timbrels and dances. For he had not other children.
35 Whom when he saw, he rent his garments, and said: Woe is me my daughter, thou hast deceived me, and thyself art deceived: for I have opened my mouth to our Lord, and I can do no other thing. 36 To whom she answered: My father, if thou hast opened thy mouth to our Lord, do unto me whatsoever thou hast promised, the revenge & victory of thine enemies being granted to thee. 37 And she said to her father: This only grant me which I desire: Suffer me that two months I may go about the mountains, & (e) bewail my virginity with my fellows.

(e) In the old testament marriage was ordinarily preferred before single life, but in the new it is better to keep virginity. *1. Cor. 7. v. 38.*

38 To whom he answered: Go. And he dismissed her two months. And when she was gone with her fellows and companions, she mourned her virginity in the mountains. 39 And the two months being expired, she returned to her father, and he did to her as he had vowed, who knew not man. Thence-forth a fashion in Israel, and a custom was kept: 40 that after the compass of a year the daughters of Israel assemble

together, and mourn the daughter of Jephte the Galaadite four days.

ANNOTATIONS.
CHAP. XI.

39. *Did to her as he had vowed.]* Whether Jephte did well or no in sacrificing his daughter, having vowed to offer in sacrifice whosoever (or whatsoever) should first meed him returning with victory, as it happened she did, is a great and hard question, saith S. Augustine *(q. 49. in lib. Iudic.)* and not easily decided, the holy scripture neither approving nor reproving his fact. Nevertheless by conference of other scriptures and discourse of reason, he judgeth it most probable that [1] Jephte offended in vowing without special warrant from God, to sacrifice, that which by the law was not sacrificable; yet sinned not in performing his vow, but rather pacified God thereby, whose will it seemed to be, that for punishment of his sin he should sacrifice his daughter, because by his divine providence she first met him: and the omission might rather have been for his natural love towards his only child, than for the unlawfulness of the sacrifice: seeing it once pleased God to command Abraham to immolate his son Isaac, though when it came to execution, he forbade the same, appointing another host in place of the child, which here he did not. Neither was it injurious to the daughter, seeing she, as all mankind, must once die when God appointeth. Yea further she offered herself freely (which seemed to be by God's instinct) willing her father to do to her whatsoever he had promised to God. This is the sum of [2] S. Augustin's large discourse. Likewise [3] S. Ambrose *(li. 3. de Officiis c. 12.)* supposeth assuredly that this Prince Jephte offended in vowing unadvisedly, for it also repented him, when his daughter first met him: yet that with *godly fear and dread* he performed to his own bitter pain that which he had promised: instituting an anniversary lamentation of his daughter, for a warning to posterity of more circumspection in making vows. [4] S. Hierome also *(li. 1. advers. Iovinian.)* approveth their opinion that say: It was God's ordinance Jephte should feel the error of his unadvised vow, by the death of his daughter, for a document of others. The very same teacheth [5] S. Chrysostome *(ho. 14. ad pop. Antioch.)* that God would have this error to be thus punished, that others might be warned from vowing the like [6] S. Gregory Nazianzen *(orat. de Machabaeis)* preferring the martyrdom of the seven brothers and their mother, before this sacrifice of Jephte as *more advised and more honourable*, yet condemneth not this, but recounteth it amongst other commendable acts. [7] Theodoret *(q. 19. in Iudic.)* and all the aforesaid fathers do highly commend the daughter's promptness in offering herself to be sacrificed, which either much extenuated her father's fault, or wholly justified his fact. Thus the ancient fathers moderate their censures. [8] [9] Yet a new glosser of the English Bible without scruple saith, that by his rash vow, *and wicked performance, his victory was defaced*: and again, that he was overcome *with blind zeal, not considering* whether the vow was lawful or no.

[1] Jephte offended in vowing undiscreetly: But not in performing his vow, as ancient fathers think more probable.
[2] S. Augustine.
[3] S. Ambrose.
[4] S. Hierome.
[5] S. Chrysostome.
[6] S. Gregory Nazianzen.
[7] Theodoret.
[8] Protestants' censure.
[9] *Bible 1603.*

CHAPTER XII.

Ephraites rising against Jephte, forty two thousand of them are slain. 8. Abesan is Judge. 11. After him Ahialon. 13. Then Abdon.

But behold in Ephraim there arose a sedition. For they passing against the North, said to Jephte: Going to fight against the children of Ammon, why wouldst thou not call us, that we might go with thee? Therefore we will burn thy house. 2 To whom he answered: I and my people were at great

strife against the children of Ammon: & I called you, that you should aid me, and you would not do it.
3 Which I seeing (a) put my life in mine own hands, and passed to the children of Ammon, and our Lord delivered them into my hands. What have I deserved, that you rise against me in battle.

(a) That is, exposed myself to danger trusting to God's help & mine own hands, when others would not assist me.

4 Therefore all the men of Galaad being called to him, he fought against Ephraim: and the men of Galaad struck Ephraim, because he had said: (b) Galaad is a fugitive of Ephraim, & dwelleth in the midst of Ephraim & Manasses.

(b) Jephte being of Manasses' tribe, the Ephraites envied his glory and calumniously objected that he & his followers were fugitives, so raised a tumult to their own loss.

5 And the Galaadites took the fords of Jordan, by the which Ephraim was to return. And when there had come to the same^ one of the number of Ephraim, flying, and had said: I beseech you let me pass: The Galaadites said to him: Art thou not an Ephraite? Who saying: I am not: 6 they asked him: Say then Schibboleth, which is interpreted an ear of corn. Who answered, Sibboleth, not being able by the same letter to express, an ear of corn. And immediately being apprehended they killed him in the very passage of Jordan. And there fell at that time of Ephraim two and forty thousand. 7 Therefore Jephte the Galaadite judged Israel six years: and he died, and was buried in his city of Galaad. 8 After him Abesan of Bethlehem judged Israel: 9 who had thirty sons, and as many daughters, which he sending abroad, gave to husbands, and took wives for his sons of the same number, bringing them into his house. Who judged Israel seven years: 10 and died and was buried in Bethlehem.
11 To whom succeeded Ahialon a Zabulonite: and he judged Israel ten years: 12 and he died and was buried in Zabulon. 13 After him^ Abdon judged Israel, the son of Illel a Pharathonite: 14 who had forty sons, and of them thirty nephews, mounting upon seventy ass colts, and he judged Israel eight years: 15 and he died, and was buried in Pharathon of the Land of Ephraim, in the mount of Amalec.

CHAPTER XIII.

The people fall again to idolatry & are afflicted by the Philisthiims. 3. An Angel fortelleth Manue his wife, that she shall have a son, & that he shall be a Nazareite from his birth. 11. Confirmeth the same to Manue. 16. They offer sacrifice to God. 24. The child is born, called Samson, and blessed of God.

And again the children of Israel did evil in the sight of our Lord: who delivered them into the hands of the Philistiims forty years.
2 And there was a certain man of Saraa, and of the stock of Dan, named Manue, having a wife barren.
3 To whom an Angel of our Lord appeared, and said to her: Thou art barren and without children: but thou shalt conceive & bear a son: 4 beware therefore that thou (a) drink not wine & sicer, nor eat any unclean thing:

(a) Abstinence not only from things unclean by the law, but also from wine and sicer, was a preparation to the child, who should abstain from them all his life.

5 because thou shalt conceive & bear a son, whose head the razor shall not touch: for he shall be a Nazarite of God, (b) from his infancy, and from his mother's womb, and he shall begin to deliver Israel from the hands of the Philistiims.

(b) Other Nazarites observed a prescript rule of abstinence for a time only. *Num. 6.* but Samson all his life; as a more perfect figure of Christ.

6 Who when she was come to her husband, said to him: A man of God came to me, having an Angelical countenance, exceeding terrible. Whom when I had asked, who he was, and whence he came, and by what name he was called, he would not tell me: 7 but this he answered: Behold thou shalt conceive and bear a son: beware thou drink not wine nor sicer, and that thou eat not any unclean thing: for the child shall be

the Nazarite of God from his infancy, and from his mother's womb until the day of his death. 8 Manue therefore prayed to our Lord, and said: I beseech thee, o Lord, that the man of God, whom thou didst send, may come again, and teach us what we ought to do concerning the child that shall be born. 9 And our Lord heard Manue praying, and the Angel of our Lord appeared again to his wife sitting in the field, but Manue her husband was not with her. Who when she had seen the Angel, 10 hastened, and ran to her husband: and she told him, saying: Behold the man hath appeared to me, whom I saw before. 11 Who rose, and followed his wife: and coming to the man, said to him: Art thou he that didst speak to the woman? And he answered: I am. 12 To whom Manue, when, said he, thy word shall be fulfilled, what wilt thou that the child do? Or from what shall he keep himself? 13 And the Angel of our Lord said to Manue: From all things, which I have spoken to thy wife, let him refrain himself: 14 and whatsoever groweth of the vineyard, let him not eat: wine and sicer let him not drink, let him not eat any unclean thing: and whatsoever I have commanded her, let him fulfill and keep. 15 And Manue said to the Angel of our Lord: I beseech thee that thou condescend to my petitions, and let us (c) make to thee a kid of goats.

(c) Manue taking the Angel for a holy Prophet justly thought he would not admit, nor command any thing but that was lawful. And so did as the Angel appointed him, though he was no Priest, nor the place proper to sacrifice, but by extraordinary dispensation.

16 to whom the Angel answered: If thou constrain me, I will not eat thy bread: but if thou wilt make holocaust, offer it to our Lord. And Manue knew not that it was an Angel of our Lord. 17 And he said to him: What is thy name, that, if thy word shall be fulfilled, we may honour thee? 18 To whom he answered: Why asketh thou my name, which is marvelous? 19 Manue therefore took a kid of the goats: and the libaments, & put them upon a rock, offering to our Lord, who doth marvelous things: & he and his wife looked on. 20 And when the flame of the altar ascended into heaven, the Angel of our Lord ascended together in the flame. Which when Manue and his wife had seen, they fell flat on the ground, 21 & the Angel of our Lord appeared to them no more. And forthwith Manue understood that it was an Angel of our Lord, 22 and he said to his wife: Dying we shall die, because we have seen (a) God.

(a) Though Manue saw not God in his own person, yet seeing him in his messenger feared death. *S. Aug. q. 54. in Iudic.*

23 To whom his wife answered: If our Lord would have killed us, he would not have taken of our hands holocausts and libaments, neither would he have shewed us all these things, nor have told us these things that are to come. 24 She therefore bare a son, and called his name Samson. And the child grew, and our Lord blessed him. 25 And the Spirit of our Lord began to be with him in the camp of Dan betwixt Saraa and Esthaol.

ANNOTATIONS.
CHAP. XIII.

10. *The man hath appeared.]* All ancient fathers and Catholic writers say, this was an Angel, which appeared in the form of a man, and it is plain by the text. [1] Yet some Protestants will have this person to be Christ, *the eternal word of God* [2]. Who afterwards became man. And nevertheless where by and by *(v. 16.)* he admonisheth Manue to offer sacrifice to God, they note that *he sought not his own honour but God's, whose messenger he was*: either plainly contradicting themselves, or else teaching Arianism, as though the Son of God were not God; or inferior to God the Father.

[1] Protestants either contradict themselves, or teach Arianism.

[2] *Bible 1603.*

CHAPTER XIV.

Samson desirous to marry a Philisthime woman, 5. by the way killeth a lion. 8. In whose mouth after few days, finding honey, 12. he proposeth thereof a riddle to the Philisthiims for a wager: 15. which revealing to his wife, she telleth it to his adversaries. 19. He killeth and spoileth thirty men, so payeth the wager: and his wife taketh another man.

Samson therefore went down into Thamnatha, and seeing there a woman of the daughters of the Philisthiims, 2 he went up and told his father and his mother, saying: I saw a woman in Thamnatha of the daughters of the Philisthiims: which I beseech you take for me to wife. 3 To whom his father and mother said: (a) Is there not a woman among the daughters of thy brethren, and in all my people, that thou wilt take a wife of the Philisthiims, which are uncircumcised? And Samson said to his father: Take this for me: because she hath pleased mine eyes.

(a) It was prohibited *(Deut. 7. v. 3.)* to make marriage with the Gentiles, but God sometimes dispensed: as here it appeareth he did. *v. 4.*

4 But his parents knew not that the thing was done of our Lord, & he sought an occasion against the Philisthiims, for at that time the Philisthiims had dominion over Israel. 5 Samson therefore went down with his father and mother into Thamnatha. And when they were come to the vineyards of the town, there appeared a lion's whelp cruel, and roaring, and met him. 6 And the Spirit of our Lord came upon Samson, and he tore the lion, as if he should tear a kid into pieces, having nothing at all in his hand: and this thing he would not tell to his father and mother. 7 And he went down and spake to the woman, that had pleased his eyes. 8 And after some days returning to take her, he went aside to see the carcass of the lion, and behold there was a swarm of bees in the mouth of the lion, and a honey comb. 9 Which when he had taken in his hands, he did eat in the way: and coming to his father and mother, he gave them part, who also themselves did eat: neither would he for all that^ tell them, that he had taken the honey from the body of the lion. 10 His father therefore went down to the woman, and made his son Samson a feast, for so young men were accustomed to do. 11 When the citizens therefore of that place had seen him, they gave him thirty companions to be with him. 12 To whom Samson spake: I will propose you a riddle, which if you shall solve me within the seven days of the feast, I will give you thirty sindons, and as many coats: 13 but if you shall not be able to solve it, you shall give me thirty sindons, and coats of the same number. Who answered him: Propound the riddle, that we may hear it. 14 And he said to them: Out of the eater came forth meat, and out of the strong issued forth sweetness. Neither could they for three days solve the proposition. 15 And when the seventh day was come, they said to the wife of Samson: Speak to thy husband, and use persuasion to him, that he tell thee what the riddle signifieth. Which thing (b) if thou wilt not do, we will burn thee, and thy father's house: have you therefore called us to the bridal that you might spoil us?

(b) By threats, they made her betray her husband: and nevertheless destroyed both her & her father. *c. 15. v. 6.* so persecutors of the Church deal with such, as treacherously or of frailty serve their turn.

16 Who shed tears before Samson, and complained saying: Thou hatest me, and lovest me not: therefore the problem, which thou hast propounded to the sons of my people, thou wilt not expound to me. But he answered: I would not tell it to my father and mother, and can I tell it to thee? 17 The seven days therefore of the feast she wept before him: and at the length the seventh day for that she molested him he expounded it. Who immediately told her country men. 18 And they told it him the seventh day before the going down of the sun: What is sweeter than honey, and what stronger than a lion? Who said to them: If you had not ploughed with my heifer, you had not found out my proposition. 19 The Spirit therefore of our Lord came upon him, and he went down to Ascalon, and struck there thirty men, whose garments being taken away he gave to them, that had solved the problem. And

being exceeding wrath he went up into his father's house: 20 but his wife took a husband one of his friends and bridal companions.

CHAPTER XV.

Samson tying firebrands to foxes' tails burneth the Philisthiims' corn. 6. They burn his wife and her father. 8. He beateth them and hideth himself. 10. His own countrymen to get peace with the Philisthiims, take and bind him, so meaning to deliver him. 14. But he breaketh the cords, and with the jaw bone of an ass killeth a thousand of his enemies. 18. Being exceeding dry, is refreshed with water, from the tooth of the same jaw.

And after a certain time, when the days of wheat harvest were at hand, Samson came, meaning to visit his wife, and he brought her a kid of goats. And when he would enter into her chamber as he was wont, her father prohibited him, saying: 2 I thought that thou hadst hated her, and therefore I delivered her to thy friend: but she hath a sister, which is younger & fairer than she, let this be thy wife in stead of her. 3 To whom Samson answered: From this day there shall be no fault in me against the Philisthiims: for I will do you evils. 4 And he went, and (a) caught three hundred foxes, & he coupled them tail to tail, and tied firebrands in the midst:

(a) Being Judge of the people he had help of others to take so many foxes with nets, or otherwise, being great store in that country.

5 which kindling with fire, he let them go, that they might run abroad hither and thither. Who immediately went on into the corn of the Philisthiims. Which being set on fire, both the corn now carried together, and that which yet stood in the stalk, was all burnt, in so much that the flame consumed the vineyards also & the olivets. 6 And the Philisthiims said: Who hath done this thing? To whom it was said: Samson the son in law of the Thamnatheite: because he took his wife, and gave her to another, he hath wrought these things. And the Philisthiims went up, and burnt both the woman and her father. 7 To whom Samson said: Although you have done these things, not withstanding yet will I require revenge of you, & then I will rest. 8 And he struck them with a great plague, so that astonished they laid the calf of the leg upon the thigh. And going down he dwelt in the cave of the rock Etam. 9 Therefore the Philisthiims going up into the Land of Juda camped in the place, which afterward was called Lechi, that is, the jaw bone, where their army was spread abroad. 10 And they of the tribe of Juda said to them: Why are you come up against us? Who answered: That we may bind Samson, we are come, & may repay him the things that he hath wrought against us. 11 There went down therefore three thousand men of Juda, to the cave of the flint Etam, & said to Samson: knowest not thou that the Philistiims reign over us? Why wouldst thou do this thing? To whom he said. As they did to me so have I done to them. 12 To bind thee, quoth they, we are come, and to deliver thee into the hands of the Philisthiims. To whom Samson: Swear, quoth he, and promised me that you kill me not. 13 They said: We will not kill thee, but will deliver thee bound. And they bound him with two new cords, and took him from the rock Etam. 14 Who when he was come to the place of the Jaw-bone and the Philisthiims shouting were come against him, the Spirit of our Lord fell upon him: and as flax is wont to be consumed at the savour of fire, so the bands wherewith he was bound were dissipated and loosed. 15 And finding a jaw bone, to wit, the jaw bone of an ass, which lay there, catching it (b) he slew therewith a thousand men,

(b) A notorious miracle to kill so many with so mean a weapon without other help of man: And by common reason as uncredible, as the great mysteries of Catholic Religion.

16 and said: In the jaw bone of an ass, in the jaw of the colt of the asses have I destroyed them, and have struck a thousand men. 17 And when he had ended these words singing, he threw the jaw bone out of his

hand, and called the name of that place Ramathlechi, which is interpreted the lifting up of the jaw-bone. 18 And being very thirsty he cried to our Lord, & said: Thou hast given in the hand of thy servant this very great salvation and victory: and behold I die for thirst, and shall fall into the hands of the uncircumcised. 19 Our Lord therefore (c) opened a great tooth in the jaw of the ass, & there issued out of it waters. Which being drunk, he refreshed his spirit, & received strength again. Therefore the name of that place was called: The fountain of him that invocated from the jawbone, until this present day.

(c) It was a greater miracle to draw water out of a dry bone, than out of the earth or stones: but all things are possible to God, which he pleaseth to do.

20 And he judged Israel in the days of the Philisthiims twenty years.

CHAPTER XVI.

Samson environed in a city taketh away the gates, and carrieth them on his shoulders into a mountain. 4. Is at last deceived by Dalila, 21. his eyes put out, and scornfully abused. 26. But finally God restoring his strength, he striking two pillars, the house falleth, and with himself, killeth three thousand Philisthiims.

He went also into Gaza, and saw there a woman that was [1] an harlot, and went in unto her.

[1] * *or an Innkeeper.*

2 Which when the Philisthiims had heard, and it was bruited among them, that Samson was entered into the city, they compassed him, keepers being set in the gate of the city: & there all the night waiting with silence, that in the morning they might kill him going out. 3 But Samson slept until midnight, and then arising he (a) took both the leaves of the gates, with their posts and lock, an laying them on his shoulders, carried them to the top of the mountain, which looketh toward Hebron.

(a) For such admirable strength the heathenish people thought Samson to be Hercules. *S. Aug. li. 18. c. 19. civit.* But he was indeed far stronger than they feigned of Hercules, who they said was not able to fight against two: whereas Samson alone killed a thousand with the jaw bone of an ass. *c. 15. v. 15.*

4 After these things he loved a woman, which dwelt in Valley Sorec, and she was called Dalila. 5 And the Princes of the Philisthiims came to her, and said: Deceive him, and learn of him, wherein he hath so great strength, and how we may be able to overcome him, and being bound to afflict him: which if thou shalt do, we will give thee every one a thousand and an hundred pieces of silver. 6 Dalila therefore spake to Samson: Tell me, I beseech thee, wherein thy greatest strength is, and what it is wherewith being bound thou canst not break forth. 7 To whom Samson answered: If I shall be bound with seven cords of sinews not yet dry, and moist as yet, I shall be weak as other men. 8 And the Princes of the Philisthiims brought unto her seven cords, as he had said: with the which she bound him, 9 ambushments lying secretly in wait near her, and in the chamber expecting the end of the thing, and she cried to him: The Philisthiims upon thee Samson. Who brake the bands, as if a man should break a thread of tow twined with spittle, when it hath taken the savour of fire: and it was not known wherein his strength was. 10 And Dalila said to him: Behold thou hast deluded me, and hast spoken false: now at the least tell me wherewith thou mayest be bound. 11 To whom he answered: If I shall be bound with new cords, that were never occupied, I shall be weak and like to other men. 12 With the which Dalila again bound him, and cried: The Philisthiims upon thee Samson, ambushments being prepared in the chamber. Who did so break the bands as threads of linen cloth. 13 And Dalila said to him again: How long deceivest thou me, and speakest false? Shew wherewith thou mayest be bound. To whom Samson answered: If thou plat seven hairs of my head with a hair lace, & fasten a nail tied round about with them in the ground, I shall be weak. 14 Which when Dalila had done, she said to

him: The Philisthiims upon thee Samson. Who rising up from sleep drew out the nail with the hairs and the hair lace. 15 And Dalila said to him: How doest thou say that thou lovest me, whereas thy mind is not with me? These three times thou hast lied to me, and wouldst not tell wherein thy greatest strength is. 16 And when she molested him, and continually hung upon him for many days, not giving him space to rest, his soul fainted, and was wearied even unto death. 17 Then opening the truth of the thing, he said to her: There never came iron upon my head, because I am a Nazarite, that is to say, consecrated to God from my mother's womb: if my head shall be shaven, (b) my strength shall depart from me, and I shall fail, and shall be as other men.

(b) Supernatural strength or grace departeth when any leave the rule of their profession.

18 And she seeing that he had confessed to her all his mind, sent to the princes of the Philisthiims and willed them: Come up yet once more, for now he hath opened his heart to me. Who went up taking with them the money which they had promised. 19 But she made him to sleep upon her knees, and to lay his head in her bosom. And she called a barber, and shaved his seven hairs, and began to drive him away, and thrust him from her: for immediately the strength departed from him: 20 and she said: The Philisthiims upon thee Samson. Who arising from sleep, said in his mind: I will go forth as I did before, and will shake myself, not knowing that our Lord was departed from him. 21 Whom when the Philisthiims had apprehended, forthwith they plucked forth his eyes, and led him to Gaza bound with chains, and being shut up in prison they made him grind. 22 And now his hairs had begun to grow again, 23 and the Princes of the Philisthiims assembled in one, that they might immolate magnifical hosts to Dagon their god, and might feast, saying: Our god hath delivered our enemy Samson into our hands. 24 Which thing the people also seeing, praised their god, & said the same things: Our god hath delivered our adversary into our hands, who destroyed our country, and killed very many. 25 And rejoicing throughout their banquets, when they had now taken their good cheer, they commanded that Samson should be called, and should play before them. Who being brought out of prison played before them, and they made him to stand between two pillars. 26 Who said to the servant that governed his steps: Suffer me to touch the pillars, on which all the house stayeth, and let me lean upon them, and rest a little. 27 And the house was full of men and women, and there were all the Princes of the Philisthiims, also from the roof and higher part, about three thousand of both sex beholding Samson playing. 28 But he invocating our Lord, said: Lord God remember me, and restore now to me mine old strength my God, that I may (c) revenge me of mine enemies, and for the loss of two eyes may receive one revenge.

(c) He desired to be revenged, not of rancour of mind but of zeal of justice: And so all the elect and glorified Saints desire revenge. *Luc. 18. v. 8. Apoc. 6. v. 10.*

29 And taking both the pillars, on which the house rested, and holding the one in his right hand, and the other in his left, 30 he said: Let me die with the Philisthiims. And the pillars being strongly shaken, the house fell upon all the Princes, and the rest of the multitude that was there: and he killed many more dying, than before he had killed living. 31 And his brethren going down and all his kindred, they took his body, and buried it betwixt Saraa and Esthaol in the Sepulchre of his father Manue. And he judged Israel twenty years.

ANNOTATIONS. CHAP. XVI.

30. *Let me die with the Philistiims.]* [1] Many things do justify Samson's fact in killing himself with the Philisthiims. First, it appeareth by the miracle, that God directly and extraordinarily

[1] Samson excused in killing himself with his enemies.

[2] Samson a figure of Christ.

concurred by restoring in that moment his admirable strength, that he could pull down two such pillars. And conformably we may gather, that God inspired his mind to attempt this fact, and so he erred not, but obeyed God herein, as S. Augustine noteth *li. 1. c. 21. & 26. de civit. Dei*. Secondly, he was moved with zeal of God's honour, hearing the Idolaters praise their false god Dagon. Thirdly, he had a good and pure intention to revenge himself for God's more glory, praying to him for restoration of strength. Fourthly, he did not directly desire to kill himself, but to kill the Philisthiims; though himself must also die with them. [2] And in this act especially he was a figure of Christ, who chiefly by his death conquered his enemies.

CHAPTER XVII.

Michas and his mother cause a graven and molten idol to be made of silver. 5. He maketh one of his sons Priest for the idol, 10. and for the same purpose hireth also a Levite.

There [1] was at that time a certain man of mount Ephraim named Michas,

[1] The third part. Of certain accidents which happened in the time of the Judges.

2 who said to his mother: The thousand and hundred silver pieces, which thou hadst separated to thyself, and concerning the which thou didst swear in my hearing, behold I have, and they are with me. To whom she said: Blessed be my son to the Lord. 3 He therefore rendered them to his mother, who had said to him: I have consecrated and vowed this silver to the Lord, that my son may receive it of my hand, & make a graven and (a) a molten (god) & now I deliver that to thee.

(a) In Hebrew *pesel umassecah*, in Latin *sculptile & conflatile, a graven & molten thing*, an image or form made in metal for a god, & so called *v. 5.* was indeed an idol of Gentility, and nothing at all against sacred Images of Christ and his Saints in the Catholic Church, whereof more is noted *Gen. 31. Exod. 20.*

4 He rendered them therefore to his mother: who took two hundred silver pieces and gave them to the silversmith, that he might make of them a graven and a molten (god) which was in the house of Michas.

5 Who separated also therein a little house of the god, and made an Ephod, and Theraphim, that is to say, a priestly vestment, and idols: and he (b) filled the hand of one of his sons, and he became his priest.

(b) Anointed his hands with oil, as was prescribed *Exo. 29. Lev. 8.* But such an apish imitation was of no value, where was neither true vocation in the anointed (for he descended not of Aaron, but of Moyses, *chap. 18. v. 30.*) nor authority in him that used this ceremony.

6 In those days there was not a king in Israel, but every one did that which seemed right to himself.

7 There was also another young man of Bethlehem Juda, of the kindred thereof: & he was a Levite, and dwelt there. 8 And going forth out of the city of Bethlehem, he would sojourn wheresoever he should find it commodious for him. And when he was come into mount Ephraim, making his journey, and had turned aside a little into the house of Michas, 9 he was demanded of him whence he came. Who answered: I am a Levite of Bethlehem Juda, and I go to dwell where I shall be able, and shall perceive it to be profitable for me. 10 And Michas said: Abide with me, and be to me a father and a priest, and I will give thee every year ten silver pieces, and a double livery, and the things that be necessary for victual. 11 He was content, and abode with the man, and was unto him as one of his sons. 12 And Michas filled his hand, and had the young man for a Priest with him, saying: 13 Now I know that God will do me good (c) having a Priest of the Levitical kind.

(c) An Apostata Levite was accounted more sufficient than an idolatrical Priest to serve an idol: so he that is a Priest or a Deacon once catholicly consecrated, is a sufficient (yea too sufficient) minister with Protestants.

CHAPTER XVIII.

First sending spies to discover, 11, six hundred armed men of the tribe of Dan go to seek possessions. 14. By the way they take the idol and idolatrical Priest from Michas, 27. surprise the town of Lais, 30. and there set up idolatry.

In those days there was not a king in Israel, and the tribe of Dan sought possession for it-self, that it might dwell therein: for until that day it had (a) not received a lot among the other tribes.

(a) Their whole portion was assigned *(Ios. 19.)* but through their own sloth they possessed little of it, so that hitherto the greatest part was not received.

2 Therefore the children of Dan sent five men of their stock and family most valiant from Saraa and Esthaol, that they might view the land, and diligently behold it, and they said to them: Go, and consider the land. Who going forward when they were come into mount Ephraim, and had entered into the house of Michas, they rested there: 3 and knowing the voice of the young man the Levite, and using his lodging, they said to him: Who brought thee hither? What doest thou here? For what cause wouldest thou come hither? 4 Who answered them: These, and these things hath Michas done to me, & hath hired me for wages to be his Priest. 5 And they desired him that he would consult (b) the Lord, that they might know whether they should go on a prosperous journey, and the thing should have effect.

(b) They meant the false god which the Apostata Levite served.

6 (c) Who answered them: Go in peace: The Lord regardeth your way, and the journey that you go.

(c) The devil answered, as his manner is, obscurely, sometimes truly and sometimes falsely.

7 The five men therefore going came to Lais, & they saw the people dwelling in it without any fear, according to the custom of the Sidonians, secure and quiet, no man at all resisting them, & of great riches, & separated far from Sidon & from all men. 8 And returning to their brethren in Saraa & Esthaol, and asking what they had done, they answered them: 9 Arise, & let us go up to them: for we have seen the Land exceeding rich & plentiful: neglect not, slack not: let us go, & possess it, it will be no labour. 10 We shall enter unto them being secure, into a most large country, & our Lord will deliver to us the place, wherein is penury of nothing of those things that grow on the earth. 11 There departed therefore from the kindred of Dan, that is to say, from Saraa and Esthaol six hundred men, furnished with warlike armour, 12 and going up they tarried in Cariathiarim of Juda: which place from that time took the name of the Tents of Dan, and it is at the back of Cariathiarim: 13 Thence they passed into mount Ephraim. And when they were come to the house of Michas, 14 the five men, that before had been sent to view the Land of Lais, said to the rest of their brethren: You know that in these houses there is an Ephod, and Theraphim, and a graven, and molten god: See what pleaseth you. 15 And when they had turned a little aside, they entered into the house of the young man the Levite, which was in the house of Michas: and saluted him with peaceable words. 16 And the six hundred men so as they were armed, stood before the door. 17 But they, that were entered the house of the young man, endeavoured to take away the graven, the Ephod, and the idols, and molten god, and the priest stood before the door, the six hundred most valiant men expecting not far off. 18 They therefore that were entered took the graven, the Ephod, the theraphim and molten god. To whom the priest said: What do you? 19 To whom they answered: Hold thy peace, and put thy finger upon thy mouth and come with us, that we may have thee for a father, and a Priest. Whether is better for thee, that thou be a Priest in the house of one man, or in one tribe and family in Israel? 20 Which when he had heard, he agreed to their words, and took the Ephod, and idols, and graven god, & departed with them. 21 Who when they went forward, & had made the children and the cattle to go before them, and all that was precious, 22 and were now far from the house of Michas, the men that dwelt in the house of

Michas crying out together followed, 23 and at their back began to shout. Who looking back, said to Michas: What meanest thou? Why dost thou cry? 24 Who answered: My gods, which I made me, you have taken away, & the Priest, and all that I have, and do you say: What aileth thee? 25 And the children of Dan said to him: Beware thou speak no more unto us, and there come unto thee men provoked in mind, and thou with all thy house perish. 26 And so they went on their journey begun. But Michas seeing that they were stronger than he, returned into his house. 27 And the six hundred men took the Priest, and the things which we spake of before, and came into Lais to a people that was quiet and secure, and struck them in the edge of the sword: and the city they delivered to fire, 28 no man at all bringing them succour, for that they dwelt far from Sidon, and had with no men any society and affairs. And the city was situated in the country of Rohob: which building again they dwelt in it, 29 calling the name of the city Dan, according to the name of their father, whom Israel had begotten, which before was called Lais. 30 And they set up to themselves the (d) graven idol, and Jonathan the son of Gersam the son of Moyses, and his sons Priests in the tribe of Dan, until the day of their captivity.

(d) *Pesel, eidolon, sculptile, the graven thing*, falsely called God, c. 17. v. 5.

31 And the idol of Michas remained with them all the time that the house of God was in Silo. In those days there was not a king in Israel.

CHAPTER XIX.

A Levite bringing homeward his reconciled wife, 15. at Gabaa in the tribe of Benjamin hardly getteth lodging. 25. His wife is there villainously abused by wicked men, and in the morning found dead. 29. Whereupon her husband cutteth her body, and sendeth pieces to every tribe of Israel, requiring them to revenge the wicked fact.

There was a certain man a Levite, dwelling on the side of mount Ephraim, who took a wife of Bethlehem Juda: 2 which left him, and returned unto her father's house into Bethlehem, & abode with him four months. 3 And her husband followed her, willing to be reconciled unto her, & to speak her fair, & to bring her back with him, having in his company a servant and two asses: who received him, & brought him into her father's house. Which when his father in law had heard, and had seen him, he met him joyful. 4 and embraced the man. And the son in law tarried in the house of his father in law three days, eating with him and drinking familiarly. 5 But the fourth day arising before day, he would depart. Whom his father in law held, and said to him: Taste first a little bread, & strengthen thy stomach, and so thou shalt depart. 6 And they sat together, & did eat & drink. And the father of the young woman said to his son in law: I beseech thee that thou tarry here today, and let us make merry together. 7 But he rising up, began as if he would depart. And nevertheless with much ado his father in law stayed him, and made him to tarry with him. 8 But when morning was come, the Levite prepared to go his journey. To whom his father in law again: I beseech thee, quoth he, that thou take a little meat, and making thyself strong, till the day be farther spent, afterward thou mayest depart. They did eat therefore together. 9 And the young man arose, that he might set forward with his wife and his servant. To whom his father in law spake again: Consider that the day is more declining to the west, and draweth nigh to evening: tarry with me today also, and spend the day in mirth, and tomorrow thou shalt depart that thou mayest go into thy house. 10 His son in law would not condescend to his words: but forthwith went forward, and came over against Jebus, which by another name is called Jerusalem, leading with him two asses laden, and his (a) concubine.

(a) She was his lawful wife and so called *v. 1. & 9.* yet also is called concubine because she had no dowry, nor as yet enjoyed the privileges of a mistress in her husband's house.

11 And now they were come nigh to Jebus & the day

changed into night: & the servant said to his master: Come, I beseech thee, let us turn into the city of the Jebusites, and tarry in it. 12 To whom his master answered: I will not enter into the town of a strange nation, which is not of the children of Israel but I will pass as far as Gabaa: 13 and when I shall come thither, we will lodge in it, or at the least in the city of Rama. 14 They passed therefore by Jebus, and went on their journey begun, and the sun went down to them beside Gabaa, which is in the tribe of Benjamin: 15 and they turned into it, that they might lodge there. Whither when they were entered, they sat in the street of the city, and no man would receive them to lodge. 16 And behold there appeared an old man, returning out of the field and from his work in the evening, who himself also was of mount Ephraim, and dwelt as a stranger in Gabaa; but the men of that country were the children of Jemini. 17 And lifting up his eyes, the old man saw the man sitting with his fardels in that street of the city, and said to him: Whence comest thou? And whither goest thou? 18 Who answered him: We departed from Bethlehem Juda, and we go to our place, which is on the side of mount Ephraim, from whence we went into Bethlehem: and now we go to the house of God, and none will receive us under his roof, 19 having straw and hay for provender of the asses, and bread and wine for the use of myself and of thy handmaid, and of the servant that is with me: we lack nothing but lodging. 20 To whom the old man answered: Peace be with thee, I will give all things that are necessary: only, I beseech thee, tarry not in the street. 21 And he brought him into his house, and gave provender to his asses: and after they had washed their feet, he received them to a banquet. 22 They making merry, and after the labour of their journey refreshing their body with meat & drink, there came men of that city, the children of Belial (that is to say, without yoke) and besetting the old man's house, began to knock at the doors, crying to the master of the house, & saying: Bring forth the man, that entered into thy house, that we may abuse him. 23 And the old man went out to them, and said: Do not so brethren, do not this evil: because this man is entered to my lodging, and cease from this folly: 24 I have a daughter that is a virgin, & this man hath a concubine, I will brink them forth to you, that you may humble them, and fulfill your lust: only, I beseech you, work not this wickedness against nature on the man. 25 They would not agree to his words. Which the man seeing, he brought forth his concubine to them, and he delivered her to them to be illuded: whom when they had abused all the night, they let her go in the morning. 26 But the woman, when the darkness departed, came to the door of the house, where her lord lodged, & there fell down. 27 Morning being come, the man arose, & opened the door, that he might finish his journey begun: & behold his concubine lay before the door, her hands spread on the threshold. 28 To whom he, thinking that she took her rest, spake: Arise, and let us walk, Who answering nothing, perceiving that she was dead, he took her, & laid her upon his ass, & returned into his house. 29 Which when he was entered unto, he took a sword, and cutting the carcass of his wife with her bones into twelve parts and pieces, he sent them into all the borders of Israel. 30 Which when every one had seen, they cried together: There was never such a thing done in Israel from that day, when our fathers ascended out of Aegypt, until this present time: give sentence, and decree in common what is needful to be done.

CHAPTER XX.

All the other tribes fighting against Benjamin, 13. because they will not punish the malefactors, 21. have the worse, 25. also the second time. 29. But the third time the Benjamites are all slain saving six hundred men.

Therefore all the children of Israel went forth, and were gathered together, as it were one man, from Dan to Bersabee, and the Land of Galaad, to our Lord in Maspha: 2 and all the corners

of the people, and all the tribes of Israel assembled into the Church of the people of God four hundred thousand footmen warriors. 3 (Neither were the children of Benjamin ignorant that the children of Israel were come up into Maspha.) And the Levite the husband of the woman that was killed being asked, how so great wickedness had been committed, 4 answered: I came into Gabaa of Benjamin with my wife, & there I took my lodging: 5 & behold the men of that city by night beset the house wherein I tarried, meaning to kill me, and vexing my wife with incredible fury of lust, finally she died. 6 Whom being taken I did cut into pieces, and sent the parts into all the borders of your possession: because never was there so heinous an offence, and so great an abomination done in Israel. 7 You are all present the children of Israel, determine what you ought to do. 8 And all the people standing, answered as it were by the word of one man: we will not depart into our tabernacles, neither shall any man enter into his house: 9 but this will we do in common against Gabaa. 10 Let ten men be chosen of an hundred out of all the tribes of Israel, and an hundred of a thousand, and a thousand of ten thousand, to bring victuals for the army, and that we may fight against Gabaa of Benjamin, and render to it for the wicked fact, which it deserved. 11 And all Israel assembled to the city, as it were one man with one mind, and one counsel: 12 and they sent messengers to all the tribe of Benjamin, which should say: Why is there so great abomination found in you? 13 Deliver the men of Gabaa, that have committed this heinous fact, (a) that they may die, and the evil may be taken away out of Israel. Who would not hear the commandment of their brethren the children of Israel:

(a) Omission of contempt to punish heinous crimes is a just cause to make war against any people.

14 but out of all cities, which were of their lot, they assembled into Gabaa, to aid them, and to fight against all the people of Israel. 15 And there were found five and twenty thousand of Benjamin of them that drew sword, beside the inhabitants of Gabaa, 16 which were seven hundred most valiant men, so fighting with the left hand as with the right: and so directly casting stones with slings, that they could strike a hair also, and the stroke of the stone should not be carried awry on either part. 17 Of the men of Israel also, beside the children of Benjamin, were found four hundred thousand of them that drew swords, and were prepared to fight. 18 Who rising came into the house of God, that is, into Silo: and they consulted God, and said: Who shall be in our army General of the battle against the children of Benjamin? To whom our Lord answered: Let (b) Judas be your captain.

(b) One of the tribe of Juda.

19 And forthwith the children of Israel arising in the morning camped beside Gabaa: 20 and thence proceeding to fight against Benjamin, began to assault the city. 21 And the children of Benjamin issuing out of Gabaa, slew of the children of Israel that day two and twenty thousand men. 22 Again Israel having confidence (c) in their strength and number, set the army in array in the same place, wherein they had fought before:

(c) Being far more in number, and having the just cause, yet had the worse, because they trusted in their own strength.

23 yet so that they did first go up and weep before our Lord until night: and consulted him, and said: Shall I proceed any more to fight against the children of Benjamin my brethren, or not? To whom he answered: (d) Go up to them, and enter battle.

(d) God also punished all Israel by this civil war, for suffering idolatry in the tribe of *Dan. Chap. 18. v. 30.* which they ought to have punished. *Deut. 13. v. 12.*

24 And when the children of Israel the next day had proceeded against the children of Benjamin to battle, 25 the children of Benjamin brake forth out of the gates of Gabaa: and meeting them they raged with so great a slaughter against them, that they overthrew eighteen thousand men that drew sword. 26 For the which thing all the children of Israel came into the house of God, and sitting wept before our Lord: and they fasted that day until evening, and offered to him holocausts, and pacific victims, 27 and asked him concerning their state. At that time the ark of the

covenant of our Lord was there, 28 and (e) Phinees the son of Eleazarus the son of Aaron provost of the house. They therefore consulted our Lord, and said: shall we go forth any more to fight against the children of Benjamin our brethren, or rest? To whom our Lord said: Go up, for tomorrow I will deliver them into your hands.

(e) By this it appeareth that this history happened not long after the death of Eleazarus. *Ios. 24. v. 33.* to whom his son Phinees succeeded in the spiritual Supremacy of the Church.

29 And the children of Israel set ambushments round about the city of Gabaa: 30 & the third time, as once & twice, they brought forth their army against Benjamin. 31 But the children of Benjamin also issued forth boldly out of the city, & pursued a long way the adversaries flying, so that they wounded of them, as the first day & the second, & slew them turning their backs by two ways, whereof the one went into Bethel, & the other into Gabaa, and overthrew about thirty men: 32 for they thought to kill them after their accustomed manner. Who feigning artificially as though they fled, took advise to draw them away from the city, & as it were flying to bring them to the paths aforesaid. 33 Therefore all the children of Israel rising out of their seats, set their army in battle array, in the place which is called Baalthamar. The ambushments also, which were about the city, began by little & little to open themselves, 34 & to proceed from the West part of the city. Yea and other ten thousand men of all Israel provoked the inhabitants of the city to skirmishes. And the battle grew sore against the children of Benjamin: & they understood not that on every side destruction hang over them. 35 And our Lord struck them in the sight of the children of Israel, & they slew of them in that day five and twenty thousand, and an hundred men, all warriors and that drew sword. 36 But the children of Benjamin when they saw themselves to be inferior, began to fly. Which the children of Israel seeing, gave them place to fly, that they might come to the ambushments prepared, which they had set near the city. 37 Who when they had suddenly risen out of their dens, and Benjamin turned their backs to the slayers, they entered the city, and struck it in the edge of the sword. 38 And the children of Israel had given a sign to them, whom they had laid in the ambushments, that after they had taken the city, they should kindle a fire: that the smoke ascending on high, they might shew that the city was taken. 39 Which when the children of Israel saw being in the very fight (for the children of Benjamin thought that they fled, and pursued more instantly, having slain thirty men of their army.) 40 and they saw as it were a pillar of smoke to rise up from the city: Benjamin also looking back, when he saw the city taken, and the flames carried on high: 41 they that before had feigned as if they fled, turning their face resisted more manfully. Which when the children of Benjamin had seen, they were turned into flight, 42 and began to go the way of the desert, the adversaries pursuing them thither also. But they also that had fired the city, met them. 43 And so it came to pass, that on both sides they were slain of the enemies, neither was there any rest of men dying. They fell, & were overthrown on the east side of the city of Gabaa. 44 And there were that were slain in the same place, eighteen thousand men all most valiant warriors. 45 Which when they had seen, that were remaining of Benjamin, they fled into the wilderness, and went on to the rock, the name whereof is Remmon. In that flight also straggling, and going diverse ways, they slew five thousand men. And whereas they went farther, they pursued him, and slew also other two thousand. 46 And so it came to pass, that all which were slain of Benjamin in diverse places, were five and twenty thousand fighting men, most prompt to wars. 47 There remained therefore of all the number of Benjamin that could escape, and fly into the wilderness, six hundred men: and they abode in the Rock Remmon four months. 48 But the children of Israel retiring, struck all the remains of the city with the sword, from men even to beasts, and all the cities and villages of Benjamin the devouring flame did consume.

CHAPTER XXI.

The tribe of Benjamin is repaired 8. by four hundred virgins reserved in the slaughter of Jabes Galaad: 19. and by other virgins taken, that come forth of Silo to dance.

The children of Israel sware also in Maspha, and said: None of us shall give of his daughters to the children of Benjamin to wife. 2 And they came all to the house of God in Silo, and sitting in his sight until evening, lifted up their voice, & with great wailing began to weep saying: 3 Wherefore, o Lord God of Israel, is this evil done in thy people, that this day one tribe should be taken away out of us? 4 And on the morrow rising early, they built an altar: and offered there holocausts, and pacific victims, and said: 5 Who hath not ascended in the host of our Lord of all the tribes of Israel? For they had bound themselves with a great oath, when they were in Maspha, that they should be slain which had been wanting. 6 And the children of Israel being (a) moved with repentance upon their brother Benjamin, began to say: One tribe is taken away out of Israel,

(a) Lest either justice be over sharp, or mercy too relax, with great art of discretion governors must observe *mercy justly advising, and discipline piously chastising. S. Greg. li. 1. Epist. 24.*

7 Whence shall they take wives? For we have all sworn in common, that we will not give our daughters to them. 8 Therefore they said: Who is there of all the tribes of Israel, that went not up to our Lord into Maspha? And behold the inhabitants of Jabes Galaad were found not to have been in that army. 9 (At that time also when they were in Silo, none of them was found there.) 10 They sent therefore ten thousand the strongest men, and commanded them: Go, and strike the inhabitants of Jabes Galaad in the edge of the sword, as well their wives as their little ones. 11 And this shall be it which you shall observe: All of the male kind, and woman that have known men, kill ye, but the virgins reserve. 12 And there were found of Jabes Galaad four hundred virgins, that knew not man's bed, and they brought them to the camp in Silo, into the Land of Chanaan. 13 And they sent messengers to the children of Benjamin, that were in the Rock Remmon, & commanded them that they should receive them in peace. 14 And the children of Benjamin came at that time, and there were given unto them wives of the daughters of Jabes Galaad: but others they found not, which they might give them in like manner. 15 And all Israel was very sorry, and repented for the killing of one tribe out of Israel. 16 And the ancients said: What shalt we do to the rest, that have not taken wives? For all the women in Benjamin are dead. 17 And we must very carefully, and with great study provide, that one tribe be not destroyed out of Israel. 18 For our own daughters we cannot give them, being bound with an oath & a curse, whereby we said: Cursed be he that shall give to Benjamin any of his daughters to wife. 19 And they took counsel, and said: Behold there is an anniversary solemnity of our Lord in Silo, which is situate on the North of the city of Bethel, on the East side of the way, that goeth from Bethel to Sichem, & on the South of the town of Lebona. 20 And they commanded the children of Benjamin and said: Go, and lie hid in the vineyards. 21 And when you shall see the daughters of Silo come forth after the manner to lead dances, issue forth suddenly out of the vineyards, & catch of them every one his wife, and go into the Land of Benjamin. 22 And when their fathers shall come, and their brethren, and shall begin to complain against you, and to chide, we will say to them: Have pity on them: for they took them not away by the right of warriors and conquerors, but when they desired to receive them, you gave them not, and on your part the fault was committed. 23 And the children of Benjamin did as it had been commanded them: and according to their number they took away to themselves of those that led the dances, every one his wife: and they went into their possession, building cities, and dwelling in them. 24 The children of Israel also returned by their tribes and families into their tabernacles. In those days there was not a king in Israel: but every one did that (b) which seemed right to himself.

(b) In the time of the Judges the people presumed more to

do *that seemed to themselves right*, or good, though it was nought; which afterwards the Kings more restrained and punished.

THE ARGUMENT OF THE BOOK OF RUTH.

[1] The history of Ruth is registered in holy Scripture, for the genealogy of David, and especially of our Saviour Christ.

[2] *Iudic. 12.*

[1] AMONGST other things that happened to the people of Israel, in the time of the Judges, this history of Ruth, to wit, her coming from Moab, her conversion to true Religion, godly conversation, and marriage with Booz of the tribe of Juda, is recorded, as a more principal matter. For that not only King David, but consequently also our SAVIOUR, the Redeemer of mankind descended from her. Whereby was foresignified, that as salvation thus proceeded from the Gentiles together with the Jews: so the Gentiles are made partakers of the same grace. More clearly prophesied, as S. Hierome noteth, by Isaie (cap. 16.) saying: SEND FORTH, O LORD, THE LAMB, THE RULER OF THE EARTH, FROM THE ROCK OF THE DESERT TO THE MOUNT OF THE DAUGHTER OF SION: That is, from Ruth the gentile, to Hierusalem, or rather to the Church. This marriage of Ruth came to pass about the time of Abesan Judge [2]. The book was written, as is most probable, by Samuel: and is divided into four chapters; whose contents follow in their places.

THE BOOK OF RUTH.

CHAPTER I.

By occasion of famine Elimelech of Bethleem going with his wife Noemi, and two sons, into the Land of Moab, there dieth. 4. His sons marry wives of that country, and die without issue. 6. Noemi returning homewards hardly persuadeth one of her daughters in law to part from her. 15. The other, called Ruth, will needs go with her, professing the same God and Religion. 19. So these two arrive in Bethleem.

In the days of one Judge, when the Judges ruled, there came a famine in the Land. And there went a man of Bethlehem Juda to sojourn in the land of Moab, with his wife and two children. 2 Himself was called Elimelech, and his wife Noemi: and his two sons, the one Mahalon, and the other Chelion, Ephraites of Bethlehem Juda. And entering into the country of Moab, they abode there. 3 And Elimelech the husband of Noemi died: and she remained with her sons. 4 Who took wives of the Moabites, of the which one was called Orpha, and the other Ruth. And they abode there ten years, 5 and both died, to wit, Mahalon and Chelion: and the woman remained destitute of her two children & her husband. 6 And she arose to go into her country with both her daughters in law from the country of Moab: for she had heard that our Lord had respected his people, & had given them victuals. 7 She therefore went forth from the place of her peregrination, with both her daughters in law: and being now set in the way to return into the Land of Juda, 8 she said to them: Go into your mother's house, our Lord do mercy with you, as you have done with the dead and with me. 9 Grant he unto you to find rest in the house of your husbands, which you shall take. And she kissed them. Who lifting up their voice began to weep, 10 & to say: We will go on with thee to thy people. 11 To whom she answered: Return my daughters, why come you with me? Shall I have sons any more in my womb, that you may hope for husbands of me? 12 Return my daughters, and go your ways: for I am

now spent with old age, and not fit for wedlock. Although I might conceive this night, and bear children, 13 if you would expect till they grow, and be of man's age, you shall be old women before you marry. Do not so my daughters, I beseech you: for your distress doth the more grieve me, & the hand of our Lord is come forth against me.

14 Therefore lifting up their voice they began to weep again: Orpha kissed her mother in law, and returned: Ruth cleaved to her mother in law, 15 to whom Noemi said: Behold thy kinswoman is returned to her people, and (a) to her gods, go with her.

(a) Noemi persuaded not to idolatry, but insinuated that if Ruth would not return to her country, she must also leave the false gods. And so she answered, that she would serve the same true God of Israel.

16 Who answered: Be not against me, to the end that I should leave thee and depart: for whither soever thou shalt go, I will go: and where thou shalt abide, I also will abide. Thy people my people, and thy God my God. 17 The land that shall receive thee dying, in the same will I die: and there will I take a place for my burial. These things do God to me, & these things add he, if death only shall not separate me and thee.

18 Noemi therefore seeing that Ruth with a steadfast mind had determined to go forward with her, would not be against it, nor persuade her any more to return to her friends: 19 and they went forth together, and came into Bethlehem. Who being entered into the city, a brute was quickly spread among them: and the women said: This is that Noemi. 20 To whom she said: Call me not Noemi (that is to say, beautiful) but call me Mara (that is to say, bitter) because with bitterness hath the Almighty very much replenished me. 21 I went forth (b) full, and our Lord hath brought me back empty. Why therefore do you call me Noemi whom our Lord hath humbled, and the Almighty hath afflicted?

(b) She had a husband and two sons, & sufficient provision, but now was bereaved of them all.

22 Noemi therefore came with Ruth the Moabite her daughter in law, from the Land of her peregrination: and returned into Bethlehem, when barley was first reaped.

CHAPTER II.

Ruth gathering ears of corn in Booz' field, 8. he kindly biddeth her tarry with his servants. 17. At night she returneth carrying good quantity of corn, and part of the meat, which they gave her, to her mother in law.

And Elimelech her husband had a cousin, a mighty man and of great riches, named Booz. 2 And Ruth the Moabite said to her mother in law: If thou command, I will go into the field, and gather the ears of corn, that shall escape the hands of the reapers, where soever I shall find the grace of the father of the house favourable towards me. To whom she answered: Go my daughter. 3 She went therefore & gathered the ears of corn after the backs of the reapers. And it chanced that the owner of the same field was Booz, who was of the kindred of Elimelech. 4 And behold, he came out of Bethlehem, and said to the reapers: (a) Our Lord be with you. Who answered him: Our Lord bless thee.

(a) The Church useth this salutation in the holy sacrifice & other divine office.

5 And Booz said to the young man that was overseer of the reapers: Whose maid is this? 6 To whom he answered: This is that Moabite, which came with Noemi from the country of Moab, 7 and she desired that she might gather the ears of corn that remain, following the steps of the reapers: and from morning until now she stayeth in the field, and not so much as for a very moment hath she returned home. 8 And Booz said to Ruth: Hear me daughter, go not into another field to gather, neither depart thou from his place: but join thyself to my maids, 9 & where they have reaped, follow. For I have commanded my servants, that no man molest thee: but if thou shalt thirst also, go to the fardels, and drink the waters, whereof the servants also do drink. 10 Who falling on

her face and adoring upon the ground, said to him: Whence cometh this to me, that I should find grace before thine eyes, and that thou wouldst vouchsafe to know me a strange woman? 11 To whom he answered: All things have been told me, which thou hast done to thy mother in law after the death of thy husband: and that thou left thy parents, and the land wherein thou wast born, and art come to a people, which before thou knewest not. 12 Our Lord (b) render unto thee for thy work, and God grant thou mayest receive (c) a full reward of our Lord thy God of Israel, to whom thou art come, & under whose wings thou art fled.

(b) Booz doubted not but reward was due to good works.
(c) Yea a full reward, answerable to Ruth's piety: Which must be spiritual & eternal.

13 Who said: I have found grace in thine eyes my Lord, which hast comforted me, and hast spoken to the heart of thy handmaid, which am not like to one of thy maids. 14 And Booz said to her: When the hour shall come to eat, come hither, and eat bread, and dip thy morsel in the vinegar. She therefore sat at the side of the reapers, and she heaped to herself polent, and did eat and was filled, & took the leavings. 15 And from thence she arose to glean the ears of corn after her manner. And Booz commanded his servants, saying: Yea & if she will reap with you, forbid her not: 16 and of your own handfuls also cast forth of purpose, and let them remain, that she may gather them without bashfulness, and gathering let no man control her. 17 She gleaned therefore in the field until evening: and that which she had gathered beating with a rod and threshing she found of barley as it were the measure of an ephi, that is, three bushels. 18 Which carrying she returned into the city, and shewed to her mother in law: moreover she brought forth, & gave her of the remains of her meat, wherewith she had been filled. 19 And her mother in law said to her: Where hast thou gathered today, & where hast thou wrought? Blessed be he that hath had mercy on thee. And she told her with whom she had wrought: and she told the man's name, that he was called Booz. 20 To whom Noemi answered: Be he blessed of our Lord: because the same grace, which he had shewed to the living, he hath kept also to the dead. And again she said: The man is our nigh cousin. 21 And Ruth: This also, quoth she, he commanded me, that so long I should join myself to the reapers, till all the corn were reaped. 22 To whom her mother in law said: It is better my daughter, that thou go forth with his maids to reap, lest in another man's field some may resist thee. 23 She therefore joined herself to the maids of Booz: and so long reaped with them, till the barley and the wheat were laid up in the barns.

CHAPTER III.

Ruth instructed by her mother in law sleepeth at Booz' feet, 8. and signifying that she pertaineth to him by the law of affinity, receiveth a good answer, 14. and six measures of barley.

But after that she was returned to her mother in law, she heard of her: My daughter, I will seek thee rest, and will provide that it may be well with thee. 2 This Booz, to whose maids thou art joined in the field, is our nigh kinsman, and this night he winnoweth the barn floor of the barley. 3 Wash therefore and anoint thyself, and put on thy better garments, and go down into the barn floor, let no man see thee, till he shall have ended eating & drinking. 4 And when he shall go to sleep, mark the place wherein he sleepeth: and thou shalt come, and discover the mantle wherewith he is covered toward his feet, and shall cast thyself down and lie there: (a) and he will tell thee what thou must do.

(a) The event shewed that Noemi was inspired by God to give such direction to Ruth, and to foretell what Booz would do.

5 Who answered: Whatsoever thou shalt command, that will I do. 6 And she went down into the barn floor, and did all the things which her mother in law had commanded her. 7 And when Booz had eaten, and

drunken, and was made pleasant, and was gone to sleep by the heap of sheaves, she came closely, and discovering the mantle at his feet, laid herself down. 8 And behold, when it was now midnight the man was afraid, and troubled: and he saw a woman lying at his feet, 9 and said to her: Who art thou? And she answered: I am Ruth thy handmaid: spread thy mantle upon thy servant, because thou art nigh of kin. 10 And he said: Blessed art thou of our Lord my daughter, and the former mercy thou hast passed with the latter: because thou hast (b) not followed young men either poor or rich.

(b) It was very commendable that she loved her first husband & mother in law: but more virtue in flying occasion of sin with young men, and seeking to marry according to the law of God with her former husband's kinsman. *Deut. 25.*

11 Fear not therefore, but whatsoever thou shalt say to me, I will do to thee. For all the people that dwelleth within the gates of my city know, that thou art a woman of virtue. 12 Neither do I deny myself nigh of kin, but there is another nearer than I. 13 Rest this night: and when morning is come, if he will retain thee by the right of nigh of kindred, the thing is well done, but if he will not, I will take thee without all doubt, our Lord liveth, sleep until morning. 14 She slept therefore at his feet till the night was gone. Therefore she arose before men could know one another, and Booz said: Beware lest any man know that thou camest hither. 15 And again, Spread, quoth he, thy mantle, wherewith thou art covered, and hold it with both hands. Who spreading and holding it, he measured six measures of barley, and put it upon her. Who carrying it entered into the city, 16 and came to her mother in law. Who said to her: What hast thou done daughter? And she told her all things, that the man had done to her. 17 And she said: Behold six measures of barley hath he given me, and he said: I will not have thee return empty to thy mother in law. 18 And Noemi said: Expect daughter till we see what end the thing will have. For the man will not cease until he have accomplished that which he hath spoken.

CHAPTER IV.

Booz before the ancients of the city (the nearer kinsman refusing) possesseth the inheritance of Elimelech, 10. and marrieth Ruth. 13. Hath by her a son, the grandfather of David. 18. Whose genealogy by this occasion is recited, from Phares the son of Judas the Patriarch.

Booz therefore went up to the gate, and sat there. And when he had seen the nigh kinsman pass by, of whom the talk was had before, he said to him: Turn in a little while, and sit here: calling him by his name. Who turned in, and sat. 2 And Booz taking ten men of the city, said to them: Sit ye here. 3 Who sitting down, he spake to the nigh kinsman: Noemi, who is returned from the country of Moab, will sell the part of the field belonging to (a) our brother Elimelech.

(a) Booz calleth his kinsman brother, as Abraham called Lot his brother *Gen. 13.* being *his Nephew.*

4 Which I would thee to understand, and would tell thee before all that sit, and the ancients of my people. If thou wilt possess it by the right of nigh kindred, buy, and possess it. But if it please thee not, tell me the same, that I may know what I ought to do. For there is no nigh kinsman saving thee, which art first, and me, who am second. But he answered: I will buy the field. 5 To whom Booz said: When thou shalt buy the field at the woman's hand, thou must take also Ruth the Moabite, which was the wife of the deceased: that thou mayest raise up the name of thy kinsman in his inheritance. 6 Who answered: I yield my right of nigh kindred: for I may not abolish the posterity of mine own family. Do thou use my privilege, which I profess that I do willingly forgo. 7 And (b) this in old time was the manner in Israel between kinsmen, that if at any time one yielded to another his right: that the grant might be sure, the man put off his shoe, & gave it to his neighbour, this was a testimony of yielding in Israel.

(b) *See Deut. 25.* noting here withal, that the penalty was less, when another kinsman undertaking the marriage, the woman was prevented from complaining before the judge.

8 Booz therefore said to his kinsman: Take off thy shoe. Which immediately he loosed from his foot.
9 But to the ancients, & the whole people he said: You are witnesses this day, that I have purchased all things which were Elimelech's, and Chelion's and Mahalon's, Noemi delivering them: 10 & have taken in marriage Ruth the Moabite, the wife of Mahalon, that I may raise up the name of the deceased in his inheritance, lest his name be abolished out of his family and brethren and people. You, I say, are witnesses of this thing. 11 All the people that was in the gate answered, & the ancients: We are witnesses: Our Lord make this woman, which entereth into thy house, as Rachel, and Lia, which builded the house of Israel: that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem: 12 and that thy house may be, as the house of Phares, whom Thamar bare to Judas, of the seed which our Lord shall give thee of this young woman. 13 Booz therefore took Ruth, and had her to wife: and went in unto her and our Lord gave her to conceive, and to bear a son. 14 And the women said to Noemi: Blessed be our Lord, which hath not suffered that there should fail a successor of thy family: That his name should be called in Israel.
15 And thou shouldst have one that may comfort thy soul, and cherish thy old age. For of thy daughter in law is he born, which will love thee: and much better is she to thee, than if thou hadst seven sons. 16 And Noemi taking the child put it in her bosom, & did the office of a nurse & of one that should carry him.
17 And the women her neighbours congratulating her, & saying: There is a son born to Noemi: called his name Obed: this is (c) the father of Isai, the father of David.

(c) Here appeareth the final cause of writing this history, to shew the Genealogy of King David from Judas the Patriarch, of whom Christ should descend, so prophesied, *Gen. 49.* and shewed to be performed, *Mat. 1.*

18 These are the generations of Phares: Phares begat Esron, 19 Esron begat Aram: Aram begat Aminadab,
20 Aminadab begat Nahasson, Nahasson begat Salmon, 21 Salmon begat Booz, Booz begat Obed,
22 Obed begat Isai, Isai begat David.

THE ARGUMENT OF THE BOOK OF KINGS AND PARALIPPOMENON IN GENERAL.

AFTER the book of Judges (whereunto Ruth is annexed) rightly follow the books of Kings: signifying that after the general *Judgment* cometh the *everlasting Kingdom*. [1] As Venerable Bede expoundeth this connexion of books, wherein he also explicateth many other Mysteries of Christ and the Church prefigured in these histories. [2] [3] Likewise S. Gregory teacheth that besides the *historical and moral sense expressed in the simplicity of the letter, another mystical understanding is to be sought in the height of the Allegory*. In confirmation whereof he citeth [4] S. Augustine and S. Hierome; who say, that Elcana his two wives signified the Synagogue of the Jews, and the Church of Christ: and that the death of Heli and Saul, with translation of Priesthood to Samuel and Sadoch, and of the Kingdom to David and his successors, prefigured the *new Priesthood, and new Kingdom of Christ*, the old ceasing, which were shadows thereof. So these two great Doctors S. Gregory and S. Bede, insisting in the steps of other learned holy Fathers that had gone before them, expound these histories not only historically but also mystically. [5] The history first setteth forth the changing of the form of government from Judges to Kings: and then at large what Kings did reign over the Hebrew people, as well in one entire Realm, as over the same people divided into two Kingdoms; their more principal Acts; their good and evil behaviour; also the prosperity, declinations, and final captivities of both the Kingdoms. All which is contained in *four books of Kings*, with other *two* partly repeating that was said before, but especially supplying things omitted in the whole sacred history from the beginning of the world, called *Paralippomenon*. The two first are also called the *Books* of Samuel, [6] though he writ not one of them wholly, for he died before the history of the former ended; but they go both under his name, because he anointed the two first Kings, and writ a great part of their Acts: whereto the rest was added either by David and Salomon, as some think, or by Nathan and Gad, as is probably gathered *1. Paralip. 29. v. 29.* The authors also of the third and fourth books of Kings, and of the two of Paralippomenon are uncertain: yet all have ever been received and held for Canonical Scripture.

[1] *qq. in 1. Reg. c. 1.*

[2] These histories are also expounded mystically by the ancient Fathers.

[3] *Prologo. in 1. Reg.*

[4] *li. 27. c. 4. civit. Ep. ad Paulin.*

[5] The general contents of all the books of Kings & Paralipomenon.

[6] Samuel writ the first part, but uncertain who writ the rest.

THE ARGUMENT OF THE FIRST BOOK OF KINGS.

◦THIS first book may be divided into four parts. First are recorded the governments of Heli and Samuel, with the occasions of changing the state of that common wealth into a Kingdom, in the eight first Chapters. Secondly, the election and government of Saul their first King, from the 9. chap. to the 16. Thirdly, David's anointing, his virtues, troubles, and persecutions, from the 16. chap. to the 28. Fourthly, the ruin of Saul and exaltation of David, in the four last Chapters.

◦Contents of the first book, divided into four parts.

THE FIRST BOOK OF SAMUEL WHICH WE CALL THE FIRST OF KINGS.

CHAPTER I.

Elcana having two wives, the one called Anna, is barren, and for the same is reproached by the other, called Phenenna. 9. Anna voweth, and prayeth for a man child, 19. conceiveth and beareth a son, calleth him Samuel: 24. and presenteth him to the service of God in Silo. [1]

[1] These books are read at Matins from the feast of the B. Trinity until the first Sunday of August.

There [1] was a man of Ramathaimsophim, of mount Ephraim, & his name Elcana, the son of Jeroham, the son of Eliu, the son of Thohu, the son of Suph, an Ephraite:

[1] The first part. Of the governments of Heli and Samuel, and of changing the state into a Kingdom.

2 and he had two wives, the name of one was Anna, and the name of the second Phenenna. Phenenna had children: but Anna had not children. 3 And that man went up from his city upon ordinary days, to adore and sacrifice unto the Lord of hosts in Silo. And there were the two sons of Heli, Ophni and Phinees, Priests of our Lord. 4 The day came therefore, & Elcana immolated, and gave to Phenenna his wife, & to all her sons and daughters parts: 5 but to Anna he gave one part with heavy cheer, because he loved Anna. And our Lord had shut her matrice. 6 Her adversary also afflicted her, and vexed her sore, in so much that she upbraided her, that our Lord had shut her matrice: 7 and so did she every year, when the time returned, that they went up to the temple of our Lord: and so she provoked her: moreover she wept, and took not meat. 8 Elcana therefore her husband said to her: Anna, why weepest thou? And why dost thou not eat? And wherefore dost thou afflict thy heart? Am not I better to thee, than ten children? 9 And Anna arose after she had eaten and drunk in Silo. And Heli the Priest sitting upon a Stool before the posts of the house of our Lord, 10 whereas Anna had a heavy heart, she prayed to our Lord, weeping aboundantly, 11 and she vowed a vow, saying: O Lord of hosts, if regarding thou wilt behold the affliction of thy servant, and wilt be mindful of me, and not forget thy handmaid, and wilt give unto thy servant a man child: I (a) will give him to our Lord all the days of his life, & the razor shall not come upon his head.

(a) This child being of the tribe of Levi, though not of Aaron's stock, was lawfully vowed to the service of the tabernacle, by his parents, during his childhood, but coming to years of discretion he was at his own election to continue or to depart. If he had been of any other tribe, he must have been redeemed. *Levit. 27.*

12 And it came to pass, when she multiplied prayers before our Lord, that Heli observed her mouth. 13 Moreover Anna spake in her heart, and only her lips moved, and voice there was not heard at all. Heli therefore thought her to be drunk, 14 and said to her: How long wilt thou be drunk? Digest a little the wine, wherewith thou art wet. 15 Anna answering, Not so, quoth she, my Lord: for I am an exceeding unhappy woman, and wine and whatsoever may inebriate, I have not drunk, but I have poured out my soul in the sight of our Lord. 16 Account not thy handmaid as one of the daughters of Belial: for of the multitude of my sorrow and heaviness have I spoken until this present. 17 Then Heli said to her: Go in peace: and the God of Israel give thee thy petition, which thou hast asked him. 18 But she said: Would God thy handmaid may find grace in thine eyes. And the woman went on her way, and did eat, and her countenance was no more changed otherwise. 19 And they rose in the morning, and adored before our Lord: and they returned, & came into their house to Ramatha. And Elcana knew Anna his wife: and our Lord remembered her. 20 And it came to pass after a certain compass of days, Anna conceived & bare a son, and called his name Samuel: because she asked him of our Lord. 21 And Elcana her husband went up, and all her house, to immolate unto our Lord the solemn host, and his vow, 22 and Anna went not up: for she said to her husband: I will not go till the infant be weaned, and till I may bring him, that he may appear before the sight of our Lord, and may remain there continually.

23 And Elcana her husband said to her. Do that which seemeth good to thee, and tarry till thou wean him: and I pray that our Lord fulfill his word. The woman therefore tarried, and gave her son suck, till she removed him from the milk. 24 And she brought him with her, after she had weaned him, with three calves, & three bushels of meal, and a flagon of wine, and she brought him to the house of our Lord in Silo. But the child was yet a little infant: 25 and they immolated a calf, and offered the child to Heli. 26 And Anna said: I beseech thee my Lord, thy soul liveth my Lord: I am that woman, which stood before thee here praying our Lord. 27 For this child did I pray, and our Lord hath given me my petition, which I asked him.
28 Therefore I also have given him to our Lord all the days, which he shall live, that he may be applied to our Lord. And they adored our Lord there. And Anna prayed, and said:

CHAPTER II.

Anna giveth thanks in a Canticle. 11. The sons of Heli grievously sinning are reprehended, but not duly corrected by their father. 21. Anna beareth three sons more, and two daughters. 27. Heli is threatened, 34. and the death of his two sons foretold.

My [1] heart hath rejoiced in our Lord, and my horn is exalted in my God: my mouth is dilated upon mine enemies: because I have joyed in thy salvation.

[1] The Canticle at Lauds on Wednesday.

2 There is none holy as our Lord is: for neither is there another beside thee, and there is none so strong as our God. 3 Do not multiply to speak high things boasting, (a) let old matters depart from your mouth: because our Lord is a God of all knowledge, and to him cogitations are prepared.

(a) Leave off to praise idols, as ye have accustomed to do.

4 The bow of the strong men is overcome, and the weak are girded with strength. 5 They that before were filled have hired out themselves for bread: and the hungry are filled, until (b) the barren woman bare very many: and (c) she that had many children was weakened.

(b) The Church of Gentiles. (c) The Synagogue of the Jews. *S. Aug. li. 17. 5. 4. civit.*

6 Our Lord mortifieth and quickeneth, bringeth down to hell and fetcheth back again. 7 Our Lord maketh poor and enricheth, humbleth and lifteth up. 8 He raiseth the needy man from the dust, and from the dung he lifteth up the poor: that he may sit with Princes, and hold the throne of glory. For the poles of the earth are our Lord's, and upon them he hath set the world. 9 The feet of his Saints he will keep, and the impious shall be silent in darkness: because in his own force man shall not be strengthened. 10 Our Lord shall his adversaries fear: & upon them shall he thunder in the heavens: our Lord shall judge the ends of (d) the earth, & shall give empire to his King, and shall exalt the horn of his Christ.

(d) Neither David nor Salomon, much less any other King, possessed or judged the ends of the earth: but Christ's inheritance reacheth to the ends of the earth. *Psal. 2. v. 8.*

11 And Elcana went into Ramatha, unto his house: but the child ministered in the sight of our Lord before the face of Heli the Priest. 12 Moreover the sons of Heli, were the sons of Belial, not knowing our Lord, 13 nor the office of Priests to the people: but whosoever had immolated a victim, the servant of the Priest came, whilst the flesh was in boiling, and had a flesh hook with three teeth in his hand, 14 and thrust it into the kettle, or into the cauldron, or into the pot, or into the pan: and all that the flesh hook brought up, the Priest took to himself. So did they to all Israel that came into Silo. 15 Yea before they burnt the fat, the servant of the Priest came, and said to him that immolated: Give me flesh, that I may boil it for the Priest: for I will not take flesh of thee sod, but raw.
16 And he that immolated said to him: Let the fat first be burnt today according to the manner, and take unto thee how much soever thy soul desireth. Who answering said to him: Not so: for thou shalt give it

now, or else I will take it away by force. 17 Therefore the sin of the young men was exceeding great before our Lord: because men detracted from the sacrifice of our Lord. 18 But Samuel ministered before the face of our Lord: a child, girded with an ephod of linen.
19 And his mother made him a little tunic, which she brought upon the ordinary days, going up with her husband to immolate the solemn host. 20 And Heli blessed Elcana and his wife: & he said to him: Our Lord render thee seed of this woman, for the usury that thou hast given our Lord. And they went into their place. 21 Our Lord therefore visited Anna, and she conceived, and bare three sons, and two daughters: and the child Samuel was magnified before our Lord.
22 And Heli was very old, and heard all things which his sons did to all Israel: & how they slept with the women that waited at the door of the tabernacle:
23 and he said to them: Why do you these kind of things, which I hear, very naughty things, of all the people? 24 Do not so my sons: for it is not a good report, which I do hear, that you make the people of our Lord to transgress. 25 If man shall sin against man, God may be pacified toward him: but if a man shall sin against our Lord^ (e) who shall pray for him? And they heard not the voice of their father, (f) because our Lord would kill them.

(e) Sins directly against God, and that hinder his service, are more hardly remitted: but none at all are irremissible before death, because during life every one may truly repent, if he will: & to all true penitents God promiseth remission of sins *Ezech. 33.* (f) Gods determination to punish took not away their freewill, but for their obstinacy he left them to themselves, without his grace, & so justly punished them. *See S. Aug. l. 5. cont. Iulian. c. 3.*

26 But the child Samuel prospered, and grew, and pleased both our Lord and men. 27 And there came a man of God to Heli, and said to him: Thus saith our Lord: Was not I openly revealed to thy father's house, when they were in Aegypt in the house of Pharao?
28 and I chose him of all the tribes of Israel for my Priest, that he might ascend to my altar, and burn to me incense, and might carry the ephod before me: and I gave to thy father's house all things of the sacrifices of the children of Israel. 29 Why have you with your heel rejected my victim, and my gifts which I commanded to be offered in the temple: and hast rather honoured thy sons than me, that you would eat the first fruits of every sacrifice of Israel my people?
30 Therefore said our Lord the God of Israel: Speaking I spake that thy house, and the house of thy father should minister in my sight for ever. But now saith our Lord: Be this far from me: but whosoever shall glorify me I will glorify him: and they that contemn me, shall be base. 31 Behold the days come: and I will cut off thy arm, and the arm of thy father's house, that there may not be an old man in thy house.
32 And thou shalt see (g) whom thou enviest in the temple, in all prosperities of Israel, and there shall not be an old man in thy house for ever.

(g) This was fulfilled as in the figure in Samuel, not wholly, for priesthood still remained in the line of Aaron, as appeareth in Achias, Abiathar, & Sadoc. *ch. 14. 22. & 1. Reg. 8.* but perfectly in Christ. *S. Beda. qq. in 1. Reg. c. 2.*

33 Notwithstanding I will not altogether take away a man of thee from mine altar: but that thine eyes may fail, and thy soul melt: and a great part of thy house shall die when it is come to man's age. 34 And this shall be a sign to thee, which shall come upon thy two sons, Ophni, and Phinees: In one day they shall both die. 35 And I will raise up unto me a faithful Priest, which shall do according to my heart, and my soul: and I will build him a faithful house and the same shall walk before my Christ all days. 36 And it shall come to pass, that whosoever shall remain in thy house, shall come that he may be prayed for, and shall offer a piece of silver, and a manchet of bread, and shall say: Leave me I beseech thee to one priestly part, that I may eat a morsel of bread.

CHAPTER III.

Samuel thrice called upon in sleep by vision from God, repaireth to Heli, 10. the fourth time our Lord revealeth to him the evil, that shall fall to Heli and his house. 16. Which he, being requested, declareth to Heli.

And the child Samuel ministered to our Lord before Heli, and the word of our Lord was (a) precious in those days, there was no vision manifest.

(a) Rare things are called precious, and so the gift of prophecy is here termed, which was then granted to few.

2 It came to pass therefore on a certain day Heli lay in his place, & his eyes were become dim, neither could he see: 3 (b) before the lamp of God was extinguished, Samuel slept in the temple of our Lord, where the ark of God was.

(b) This vision happened early in the morning, before the time of dressing the lamps, when some were put out and others light.

4 And our Lord called Samuel. Who answering, said: Lo here I am. 5 And he ran to Heli and said: Lo here I am: for thou didst call me. Who said: I did not call thee: return and sleep. And he went & slept. 6 And our Lord added again to call Samuel. And Samuel rising up went to Heli, & said: Lo here I am: because thou didst call me. Who answered: I did not call thee my son, return & sleep. 7 Moreover Samuel did not yet know our Lord, neither had the word of our Lord been revealed to him. 8 And our Lord added, & called Samuel yet the third time. Who rising up went to Heli, 9 & said: Lo here I am: because thou didst call me. Heli therefore understood that our Lord called the child & said to Samuel: Go, & sleep: and if he shall call thee hereafter, thou shalt say: Speak Lord, for thy servant heareth. Samuel therefore went and slept in his place. 10 And our Lord came, and stood: and he called, as he had called twice, Samuel, Samuel. And Samuel said: Speak Lord, for thy servant heareth. 11 And our Lord said to Samuel: Behold I do a thing in Israel: which whosoever shall hear, both his ears shall tingle. 12 In that day will I raise up against Heli all things which I have spoken touching his house: I will begin, and accomplish it. 13 For I have foretold him that I would judge his house for ever, because of iniquity, for that he knew that his sons did wickedly, and hath not corrected them. 14 Therefore have I sworn to the house of Heli that the iniquity of his house cannot be expiated with victims and gifts for ever. 15 And Samuel slept until morning, and opened the doors of the house of our Lord. And Samuel feared to tell the vision unto Heli. 16 Heli therefore called Samuel, and said: Samuel my son. Who answering, said: Here I am. 17 And he asked him: What is the word, that our Lord hath spoken to thee? I beseech thee conceal it not from me. These things do God to thee, and these do he add, if thou shalt hide from me a word of all the words, which were said to thee. 18 Samuel therefore told him all the words, and did not hide them from him. And he answered: It is our Lord: let him do that which is good in his eyes. 19 And Samuel grew, and our Lord was with him, and there fell not of his words upon the ground. 20 And all Israel knew from Dan to Bersabee, that faithful Samuel was the Prophet of our Lord. 21 And our Lord added to appear in Silo, because our Lord had been revealed to Samuel in Silo, according to the word of our Lord. And the word of Samuel came to pass to all Israel.

CHAPTER IV.

The Israelites are beaten in battle by the Philisthiims. 3. Who for their better protection and comfort, fetch the Ark of God into the camp: 10. but are beaten again, the Ark taken, and with many others the two sons of Heli are slain. 13. All which Heli understanding falleth from his seat, and breaketh his neck: 19. also his daughter in law presently travailing of child is delivered of a son.

And it came to pass in those days, the Philisthiims assembled together to fight: and Israel went forth to meet the Philisthiims

into battle, & camped beside the Stone of help. Moreover the Philisthiims came into Aphec, 2 & put their army in array against Israel. And after they had joined battle, Israel turned their backs to the Philisthiims: and there were slain in the fight here & there through the fields, as it were four thousand men. 3 And the people returned to the camp: & the ancients of Israel said: Why hath our Lord struck us today before the Philisthiims? (a) Let us fetch unto us the ark of the covenant of our Lord from Silo, and let it come into the midst of us, that it may save us from the hand of our enemies.

(a) Their confidence of help from God, by presence of the ark, was good & commendable, but their sins deserved to be punished.

4 The people therefore sent into Silo, and they took from thence the ark of the covenant of the Lord of hosts sitting upon the Cherubims: and the two sons of Heli were with the ark of the covenant of God, Ophni and Phinees. 5 And when the ark of the covenant of our Lord was come into the camp, all Israel made a shout with a great cry, and the earth sounded. 6 And the Philisthiims heard the voice of the cry, & said: What is this voice of a great cry in the camp of the Hebrews? And they knew that the ark of our lord was come into the camp. 7 And the Philisthiims were afraid, saying: God is come into the camp. And they mourned, saying: 8 Woe to us: for there was no so great rejoicing yesterday and the day before: woe to us. Who shall keep us from the hand of these high gods? These be the gods that struck Aegypt with all plague, in the desert. 9 Take courage, & be men, ye Philisthiims: lest you be servants to the Hebrews, as they also have served you: take courage & fight. 10 The Philisthiims therefore fought, and Israel was slain, and every man fled into his tabernacle: and there was made an exceeding great plague: and there fell of Israel thirty thousand footmen. 11 And the ark of God was taken: the two sons also of Heli died, Ophni and Phinees. 12 And a man of Benjamin running out of the battle array, came into Silo that day, his garment rent, and sprinkled on his head with dust. 13 And when he was come, Heli sat upon a stool over against the way looking. For his heart was fearful for the ark of God. And that man after he was entered in, told it to the city: and all the city howled. 14 And Heli heard the sound of the cry, and said: What is this sound of this same tumult? But he hastened, and came, and told Heli. 15 And Heli was ninety and eight years old, & his eyes were dim, and he could not see. 16 And he said to Heli: I am he that came from the battle, & I he that fled out of the field this day. To whom he said: What is done my son? 17 And he brought the news answering: Israel, quoth he, is fled before the Philisthiims, and a great ruin is made in the people: moreover also thy two sons are dead, Ophni & Phinees: & the ark of God is taken. 18 And when he had (a) named the ark of God, he fell from his stool backward beside the door, & his neck being broken he died. For he was an old man, & of a great age: & he judged Israel forty years.

(a) This zeal of religion in Heli towards the ark, is a great sign that he died in good state, though he was temporally punished for not correcting his sons.

19 And his daughter in law, the wife of Phinees, was great with child, & nigh to be delivered: & hearing the report that the ark of God was taken, & her father in law was dead, & her husband, she bowed herself & was delivered: for sudden pains were fallen upon her. 20 And in the very moment of her death, they said to her that stood about her: Fear not, because thou hast born a son. Who answered them not, nor gave heed to it. 21 And she called the child Ichabod, saying: The glory is translated from Israel, because the ark of God is taken, and for her father in law, and for her husband; 22 and she said: The glory is translated from Israel, for that the ark of God was taken.

CHAPTER V.

Dagon falleth down twice in presence of the Ark, his head and hands broken off. 6. The Philisthiims being sore plagued in all their cities where the ark cometh, 11. determine to send it back to the Israelites.

And the Philisthiims took the ark of God, and carried it from the Stone of help into Azotus. 2 And the Philisthiims took the ark of God, and brought it into the temple of Dagon, and set it beside Dagon. 3 And when the Azotians had risen early the next day, behold (a) Dagon, lay flat on the ground before the ark of our Lord: and they took Dagon, and restored him into his place.

(a) So soon as Christ's Gospel or Testament came among the Gentiles, all false gods and idolatry fell down. *S. Beda. qq. in 1. Reg. c. 3.*

4 And again early the next day rising up, they found Dagon lying upon his face on the earth before the ark of our Lord: & the head of Dagon, & the two palms of his hands were cut off upon the threshold: 5 moreover the body only of Dagon was remaining in his place. For this cause the priests of Dagon, and all that enter into his temple, tread not upon the threshold of Dagon in Azotus until this day. 6 And the hand of our Lord was heavy upon the Azotians, and he plagued them, and struck Azotus and the coasts thereof in the secret part of the fundament. And the towns and fields bubbled forth in the midst of that country, and there came forth mice, and there was confusion of great death in the city. 7 And the men of Azotus seeing this manner of plague, said: Let not the ark of the God of Israel tarry with us: because his hand is sore upon us, and (b) upon Dagon our god.

(b) The ark being a holy thing, as Relics are, was terrible to their false god, the devil, so the Relics of S. Babilas overthrew the false god Apollo. As S. Chrysost. testifieth at large. *li. cont. Gentiles, to. 5.*

8 And sending they gathered together all the Princes of the Philisthiims to them, and said: What shall we do with the ark of the God of Israel? And the Getheites answered: Let the ark of the God of Israel be carried about, and they carried about the ark of the God of Israel. 9 And they carrying it about, the hand of our Lord was made through every city by an exceeding great slaughter: and it struck the men of every city, from little unto great, and they had emeroids in their secret parts. And the Getheites took counsel, and made themselves stools of skins. 10 They sent therefore the ark of God into Accaron. And when the ark of God was come into Accaron, the Accaronites cried out, saying: They have brought unto us the ark of the God of Israel, to kill us and our people. 11 They sent therefore and gathered together all the Princes of the Philistiims, who said: Dismiss the ark of the God of Israel, & let it return into his place, and not kill us with our people. 12 For there was made the fear of death in every city, and the hand of God exceeding grievous. The men also that had not died, were strucken in the secret part of the buttocks: and the howling of every city went up into heaven.

CHAPTER VI.

The Ark is sent back with five emeroids and five mice of gold, upon a new wain drawn by two milch kine: 13. which coming directly to Bethsames are sacrificed, the wain serving for fire, the Levites keep the Ark. 19. Many others are slain looking of curiosity into it.

Therefore the ark of God was in the country of the Philisthiims seven months. 2 And the Philisthiims called the Priests and soothsayers, saying: What shall we do with the ark of the Lord? Tell us how we may send it back into his place. Who said: 3 If you send back the ark of the God of Israel, send it not away empty, but that which you owe render unto it for sin, and then you shall be cured: and you shall know why his hand departeth not from you. 4 Who answered: What is that which we ought

to render unto it for sin? And they answered: 5 According to the number of the provinces of the Philisthiims you shall make five golden emeroids, and five golden mice: because there hath been one plague to you, and to your Princes. And you shall make the similitudes of your emeroids, and the similitudes of the mice that have destroyed the land, and you shall give glory to the God of Israel: if perhaps he will lighten his hand from you, and from your gods and from your land. 6 Why do you harden your hearts, as (a) Aegypt and Pharao did harden their heart? Did not he after he was strucken them dismiss them, and they departed?

(a) Obstinate sinners do harden their own hearts, not God, but by suffering them so to do. *See Annot. Exod. 7.*

7 Now therefore take and make one new wain: and two kine having calved, on which there hath no yoke been put, couple in the wain, & shut up their calves at home. 8 And you shall take the ark of the Lord, and put it in the wain, and the vessels of gold, which you have payed him for sin, you shall put into a little casket at the side thereof: and dismiss it that it may go. 9 And you shall look: and if so be that it shall go up by the way of his coasts against Bethsames, he hath done us this great evil: but if not, we shall know that his hand hath not touched us, but it hath happened by chance. 10 They therefore did in this manner: and taking two kine, that had sucking calves, yoked them to the wain, and shut up their calves at home. 11 And they laid the ark of God upon the wain, and the little casket, that had the golden mice and the similitudes of emeroids. 12 And the kine went directly by the way that leadeth to Bethsames, and they went one way, going forward and lowing: and they declined not neither to the right hand nor to the left: but the Princes also of the Philisthiims followed unto the borders of Bethsames. 13 Moreover the Bethsamites reaped wheat in the valley: and lifting up their eyes, they saw the ark, & were glad when they had seen it. 14 And the wain came into the field of Josue the Bethsamite, and stood there. And there was a great stone, and they did cut the wood of the wain, and laid the kine upon it an holocaust to our Lord. 15 And the Levites took down the ark of God, and the little casket, that was at the side of it, wherein were the vessels of gold, and they put it upon the great stone. The men also of Bethsames offered holocausts, and immolated victims that day to our Lord. 16 And the five Princes of the Philisthiims saw, and returned into Accaron that day. 17 And these are the golden emeroids, which the Philistiims rendered for sin to our Lord: Azotus one, Gaza one, Ascalon one, Geth one, Accaron one: 18 and the golden mice according to the number of the cities of the Philistiims, of the five provinces, from walled city unto town that was without wall, and unto Abel the great, whereupon they put the ark of our Lord, which was until that day in the field of Josue the Bethsamite. 19 But he struck of the men of Bethsames, for that they had (b) seen the ark of our Lord: and he struck of the people seventy men, and fifty thousand of the common people. And the people mourned, because our Lord had strucken the common people with a great plague.

(b) As the ark was terrible to the infidels *(chap. 5.)* so also to those that believed right, but used it not reverently.

20 And the men of Bethsames said: Who shall be able to stand in the sight of our Lord God this holy one? And to whom shall he go up from us? 21 And they sent messengers to the inhabitants of Cariathiarim, saying: The Philistiims have brought back the ark of our Lord, come & fetch it back unto you.

CHAPTER VII.

The Ark is brought to the house of Abinadab in Gabaa, 3. By Samuel's exhortation, the people cast away the idols and serve only God. 12. Samuel offering sacrifice and praying, Israel prevaileth against the Philisthiims.

Therefore the men of Cariathiarim came, and (a) brought back the ark of our Lord, and carried it into the house of Abinadab in Gabaa: and Eleazar his son they sanctified, that he might keep the ark of our Lord.

(a) These men knowing that the presence of the ark was good for them (though the Bethsamites had been punished for their irreverence towards it) feared not to receive and keep it.

2 And it came to pass, from the day that the ark of our Lord abode in Cariathiarim, the days were multiplied (for it was now the twentieth year) and all the house of Israel rested after our Lord. 3 And Samuel spake to all the house of Israel, saying: If you turn to our Lord in all your heart, take away the strange gods out of the midst of you, Baalim and Astaroth: and prepare your hearts to our Lord, & serve him only, and he will deliver you from the hand of the Philisthiims. 4 Therefore the children of Israel took away Baalim and Astaroth, and served our Lord only. 5 And Samuel said: Gather together all Israel into Masphath, that I may pray our Lord for you. 6 And they assembled into Masphath: and they drew water, and poured it out in the sight of our Lord, and they fasted that day, and said there: We have sinned to our Lord. And Samuel judged the children of Israel in Masphath. 7 And the Philisthiims heard that the children of Israel were gathered together into Masphath, and the Princes of the Philisthiims went up to Israel. Which when the children of Israel had heard, they were afraid at the face of the Philisthiims. 8 And they said to Samuel: cease not to cry to our Lord God for us, that he save us from the hand of the Philisthiims. 9 And Samuel took one sucking lamb, and offered it a whole holocaust to our Lord: and Samuel cried to our Lord for Israel, & our Lord heard him. 10 And it came to pass, when Samuel offered the holocaust, the Philisthiims began battle against Israel: but our Lord thundered with a great noise in that day upon the Philisthiims, & terrified them, & they were slain before the face of Israel. 11 And the men of Israel issuing out of Masphath pursued the Philisthiims, & struck them unto the place, that was under Bethchar. 12 And Samuel took one stone, and laid it between Masphath and Sen: and he called the name of that place, The stone of help. And he said: Thus far hath our Lord holpen us. 13 And the Philisthiims were humbled, neither added they any more to come into the borders of Israel. Therefore the hand of our Lord was made upon the Philistiims, all the days of Samuel. 14 And the cities, which the Philistiims had taken from Israel, were rendered to Israel, from Accaron unto Geth, and their borders: and he delivered Israel from the hand of the Philistiims, and there was peace between Israel and the (b) Amorrheite.

(b) That is to say, the Philisthiims, who were one of the seven nations of Chanaan, which God commanded his people to destroy, commonly called the Amorrheites.

15 Samuel also judged Israel all the days of his life: 16 and he went every year circuiting Bethel and Galgala and Masphath, and judged Israel in the foresaid places. 17 And he returned into Ramatha: for there was his house, and there he judged Israel: he built also there an altar to our Lord.

CHAPTER VIII.

Samuel growing old, and his sons for bribes perverting judgement, the people require to have a king. 7. To whom by God's commandments, Samuel foresheweth the law of a king, to make them cease from their demand; 19. but they persist therein.

And it came to pass when Samuel waxed old, he appointed his sons judges over Israel. 2 And the name of his first begotten son was Joel: and the name of the second Abia, judges in Bersabee. 3 And his sons walked not in his ways: but they declined after avarice, & took bribes, and perverted judgment. 4 (a) Therefore all the ancients of Israel being assembled, came to Samuel into Ramatha.

(a) Heli his sons grievously offending in their office before *(chap. 2.)* and now Samuel's sons also perverting judgement gave occasion to the people to demand a King, to judge their temporal causes rightly, not declining to wrong for bribes.

5 And they said to him: Behold thou art old, and thy sons walk not in thy ways: appoint us a king, that he

may judge us, as also all nations have. 6 And the word was misliked in the eyes of Samuel, because they had said: Give us a king, that he may judge us. And Samuel prayed to our Lord. 7 And our Lord said to Samuel: Hear the voice of the people in all things which they speak to thee. For they have not rejected thee, but me, that I should not reign over them. 8 According to all their works, which they have done from the day that I brought them out of Aegypt until this day: as they have forsaken me, and served strange gods, so do they also unto thee. 9 Now therefore hear their voice: but yet testify to them, and foretell them the (b) right of the king, that shall reign over them.

(b) Misphat signifieth manner, fashion, or proceeding.

10 Samuel therefore spake all the words of our Lord to the people which had desired a king of him, 11 and said: This shall be the right of the king, that shall reign over you: Your sons he will take, & put in his chariots, and will make them unto him the horsemen, and running footmen before his chariots, 12 & will appoint them his tribunes, & centurions, & the ploughers of his fields, & mowers of his corn, & makers of his armour and of his chariots. 13 Your daughters also will he take to make ointments, and to be cooks, and bakers.

14 Your fields also, and vineyards, and the best olivets he will take away, and give to his servants. 15 Yea and your corn also, and the revenues of your vineyards he will tithe, to give his eunuchs & servants. 16 Your servants also and handmaids, and goodliest young men, and asses he will take away and put in his work. 17 Your flocks also will he tithe, you shall be his servants. 18 And you shall cry in that day from the face of the king, which you have chosen you: and our Lord (c) [1] will not hear you in that day, because you desired unto yourselves a king.

(c) God always heareth those that truly repent for their sins, but doth not always deliver them from afflictions, which are due for offences, or profitable for probation and merit of his children. [1] *Exod. 19. Deut. 17. Iudic. 2. v. 16.*

19 But the people would not hear the voice of Samuel, but said: Not so: for there shall be a king over us, 20 and we also will be as all nations: and our king shall judge us, and shall go forth before us, and shall fight our battles for us. 21 And Samuel heard all the words of the people, and spake them in the ears of our Lord. 22 And our Lord said to Samuel: Hear their voice, and appoint a king over them. And Samuel said to the men of Israel: Let every man go into his city.

ANNOTATIONS.
CHAP. VIII.

◦Why the people's demand to have a King is disliked.

7. *Rejected me.]* ◦For so much as God had chosen Israel a peculiar people to himself, and hitherto ruled the same by his Priests established among them, and by Judges extraordinarily raised up, and sent by him, to deliver them in their distresses, their demand now to have a King, who (after the manner of other nations) should be their Lord, and have more dignity and authority over them, than Dukes or Judges had, is interpreted, as in effect to reject God: in that they disliked, & sought to change his form of government. And therefore this request of the people justly displeased both Samuel and God himself.

[1] Kings sometimes oppress their subjects by God's sufferance, but unjustly.

[2] *S. Cyp. li. 3. ep. 9. sive 65. 8. Hiero. in Osee 8. S. Greg. l. 4. c. 2. in 1. Reg. 8.*

11. *The right of the King.]* Samuel here by God's appointment, to dissuade the people from their desire of a King, at least to admonish them before hand, [1] what they are like to find by experience, reciteth such things, as Kings abusing their power do oftentimes practise, by reason of their high dignity, and little fear of controlment, but unjustly and unlawfully, according to the doctrine of ancient Fathers. [2] Amongst others, S. Cyprian calleth the exactions of Kings here recited, *grievous injuries*. S. Hierome *dura imperia, & servitutem: rigorous or cruel governments*, and *servitude*. S. Gregory proveth the same by two contrary examples. Seeing (saith he) that which is here foretold, was punished in Achab and Jezabel (3. Reg. 21.) it sheweth, that it was not right by

divine judgement, which they exacted. And when the elect King David was to build an altar to our Lord *(1. Paral. 21.)* he would not take part of Ornan's field, except he payed a just price for it. Moreover the law prescribing the duty of Kings *(Deut. 17. v. 16. &c.)* commandeth them not to multiply horses, not *to heap riches*, not to *take high courage, that their hearts be not lifted up into pride over their brethren*. Nevertheless Kings have great prerogatives (more than Dukes and Judges) besides, [3] and above, but never contrary to the law; that albeit they cannot take their subject's lands or goods, neither for themselves, nor to give to their servants at their pleasure: yet in diverse cases subjects are bound to contribute of their private goods, to supply the necessity of the King, or of the commonwealth, as by nature every part must suffer damage or danger in defence of the principal member, or whole body. And if any refuse to to do, they may justly be compelled.

[3] Kings have prerogatives above, but not contrary to the laws.

Furthermore in case Kings or other Princes commit excesses, and oppress their subjects, yet are they not by & by to be deposed by the people, nor commonwealth, but must be tolerated with patience, peace, and meekness, till God by his sovereign authority, left in his Church, dispose of them: [1] [2] which his divine wisdom and goodness often deferreth to do, as here he expressly forewarneth saying: *(v. 18.) You shall cry in that day from the face of your King, and our Lord will not hear you*. And the reason is, because he will punish the sins of the people, by suffering evil Princes to reign. *Job. 34. v. 30.*

[1] Evil Princes may be deposed by God & the Church: but not by the people only.

[2] *Concil. Lateran c. 3. de heret.*

Of which important difficulty, falling sometimes between Princes and their subjects, who so desireth, may search the judgement of ancient Fathers, and see S. Thomas, and other school Doctors, *2. 2. q. 12. a. 2.* [1] Here only for better understanding of this present text, these brief points may be observed. [2] First, the people of their own will desired to have a King. [3] Secondly, they requested the same at the hands of Samuel their present Superior. [4] Thirdly, this demand displeased both Samuel and God himself. [5] Fourthly, yet God condescended to grant their suit, but with an admonition, and forewarning of the inconveniences, which they should find and feel. [6] Fifthly, God himself designed the person that should be King, revealed him by vision, and commanded Samuel to anoint him. [7] Sixthly, God nevertheless by guiding the lot, more manifestly declared, and confirmed his election. [8] Seventhly, God deposed the same King, for transgressing his law, *chap. 13. v. 13.* and disobeying his commandment, *chap 15. v. 23.* appointing another, by the ministry of Samuel, *chap. 16.* [9] Eighthly, notwithstanding his deposition, he remained in his dignity till his death, which happened by other means, *chap. 31.* By all which it appeareth, that God constituted Saul the first King of the Jews, the people suing to have a King; but deposed him for evil behaviour, the people desiring no such thing, and Samuel the Prophet much lamenting the same. Yet was he not actually bereaved of the crown and Kingdom during his life.

[1] Points observed in the constitution and deposition of King Saul.

[2] 1.

[3] 2.

[4] 3.

[5] 4.

[6] 5.

[7] 6.

[8] 7.

[9] 8.

CHAPTER IX.

Saul by occasion of seeking his father's asses cometh to Samuel. 15. Who had a revelation of his coming, and a commandment to anoint him. 22. He is entertained and lodged with Samuel.

And [1] there was a man of Benjamin named Cis, the son of Abiel, the son of Seor, the son of Bechorath, the son of Aphia, the son of a man of Jemini, valiant in strength.

[1] The second part.
The election, anointing, and government of King Saul.

2 And he had a son called Saul, chosen and good: and there was not a man of the children of Israel better than he: from the shoulder and upward he appeared

above all the people. 3 And the asses of Cis the father of Saul were lost: and Cis said to Saul his son: Take one of the servants with thee, and rising go, & seek the asses. Who when they had passed by mount Ephraim, 4 & by the land of Salisa, & had not found, they passed also through the land of Salim, and they were not: yea and by the Land of Jemini, and found them not. 5 And when they were come into the Land of Suph, Saul said to the servant that was with him: Come let us return, lest perhaps my father hath let alone the asses, and be careful for us. 6 Who said to him: Behold a man of God is in this city, a famous man: all that he speaketh, cometh to pass without doubt, now therefore let us go thither, if perhaps he may tell us of our way, for which we are come. 7 And Saul said to his servant: Lo we will go: what shall we carry to the man of God? The bread is spent in our males: and present we have none to give unto the man of God, nor any thing else. 8 Again the servant answered Saul and said: Behold there is found in my hand the fourth part of a sicle of silver, let us give it to the man of God, that he may tell us our way. 9 (For in time past in Israel so every man spake, going to consult God, Come, and let us go to the seer. For he that at this day is called a Prophet, in time past was called (a) a seer.)

(a) One that by divine inspiration foreseeth things to come.

10 And Saul said to his servant: Thy word is very good, come let us go. And they went into the city, wherein the man of God was. 11 And when they went up the ascent of the city, they found maids coming forth to draw water, and said to them: Is the seer here? 12 Who answering said to them: Here he is. Lo before thee, make haste now, for this day he came into the city, because this day there is a sacrifice of the people in the excelse. 13 Entering into the city immediately you shall find him, before he go up into the excelse to eat, for the people will not eat till he come: because he will bless the Host, and afterward they shall eat that are invited. Now therefore go up, because this day you shall find him. 14 And they went up into the city. And when they walked in the midst of the city, Samuel appeared coming forth against them, to go up into the excelse. 15 And our Lord had revealed the ear of Samuel one day before Saul came, saying: 16 This very hour, that now is, tomorrow will I send to thee a man of the Land of Benjamin, and thou shalt anoint him ruler over my people of Israel: & he shall save my people from the hand of the Philistiims: because I have respected my people, for (b) their cry is come to me.

(b) Oppression of innocents cryeth to heaven.

17 And when Samuel had beheld Saul, our Lord said to him: behold the man, of whom I told thee, this man shall rule over my people. 18 And Saul came to Samuel in the midst of the gate, & said: Shew me, I pray thee, where is the house of the seer? 19 And Samuel answered Saul, saying: I am the seer, go up before me into the excelse, that you may eat with me today, & I will dismiss thee in the morning: and all things that are in thy heart, will I tell thee. 20 And concerning the asses, which thou didst lose three days agone, be not careful, because they are found. And whose shall be all the best things of Israel? Not to thee and to all thy father's house? 21 And Saul answering, said: Am not I the son of Jemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin? Why therefore hast thou spoken this word to me? 22 Samuel therefore taking Saul & his servant, brought them into the parlour, & gave them a place in the chief room of them that were invited. For there were about thirty men. 23 And Samuel said to the cook: Give the portion, which I gave thee, and commanded that thou shouldst lay it up apart with thee. 24 And the cook lifted up a shoulder, & set it before Saul. And Samuel said: Behold that which hath remained, set it before thee, & eat: because of purpose it was kept for thee, when I called the people. And Saul did eat with Samuel that day. 25 And they descended from the excelse into the town, & he spake with Saul in the top of the house: & he prepared a bed for Saul in the highest room, & he slept. 26 And when they were risen in the morning, and it began now to be light, Samuel called Saul in the high chamber, saying: Arise that I may dismiss thee. And Saul arose: and they went both forth, to wit, he and

Samuel. 27 And when they came down in the uttermost part of the city, Samuel said to Saul: Speak to the servant that he go before us, and pass: but stay thou a little while, that I may tell thee the word of our Lord.

CHAPTER X.

Saul is anointed King, and confirmed by signs that his ordinance is of God. 10. He prophesieth, which the people doth admire. 17. Samuel calleth the people together, for appointing a king, the lot falleth on Saul. 25. And the law of the king is again mentioned.

And Samuel took (a) a little vessel of (b) oil, and poured upon his head, and kissed him, and said: Behold, our Lord hath anointed thee upon his inheritance to be Prince, and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that God hath anointed thee to be Prince.

(a) S. Gregory here noteth, that such as are place in height of government are anointed with oil, which signifieth mercy, light, and curing of others. (b) But the *little* vessel foreshewed that Saul not persevering in grace, should be deposed from his kingdom. *li. 4. c. 5. in 1. Reg. 10.*

2 When thou shalt be departed from me this day, thou shalt find two men beside the sepulchre of Rachel in the borders of Benjamin, in the South, and they shall say to thee: The asses are found, which thou didst go to see: and thy father letting go the asses, is careful for you, and saith: What shall I do concerning my son? 3 And when thou shalt depart thence, and pass farther, and shalt come to the oak Thabor, three men going up to God into Bethel shall find thee there, one carrying three kids, and another three manchets of bread, and another carrying a flagon of wine. 4 And when they have saluted thee, they will give thee two loaves, and thou shalt take them of their hand. 5 After these things thou shalt come into the hill of God, where the garrison of the Philisthiims is: and when thou shalt be entered there into the city, thou shalt meet there a flock of Prophets coming down from the excelse, and before them psaltery and timbrel, and shalm, and harp, and themselves prophesying. 6 And the Spirit of our Lord shall seize upon thee, and thou shalt prophesy with them, and shalt be changed into another man. 7 Therefore when all these signs shall chance to thee, do whatsoever thy hand shall find, because our Lord is with thee. 8 And thou shalt go down before me into Galgala (for I will come down to thee) that thou mayest offer oblation, and immolate pacific victims: (c) seven days shalt thou expect, till I come to thee, & I will shew thee what thou must do.

(c) Samuel enjoineth obedience to Saul to try his humility. *S. Greg. li. 4. c. 5. in 1. Reg. 10.*

9 Therefore when he had turned away his shoulder to depart from Samuel, God (d) changed unto him another heart, and all these things came in that day.

(d) God gave him peculiar grace for executing the office of a King.

10 And they came to the foresaid hill, and behold a troop of Prophets meeting him: & the (e) Spirit of our Lord seized upon him, and he prophesied in the midst of them.

(e) By and by also the gift of prophecy.

11 And all that had known him yesterday and the day before, seeing that he was with the prophets, & did prophesy, said to each other: What thing hath happened to the son of Cis? What^ is Saul also among the Prophets? 12 And one answered another, saying: And who is (f) there father? Therefore it was turned into a proverb: What^ is Saul also among the Prophets?

(f) Their superior.

13 And he ceased to prophesy, and came to the excelse. 14 And Saul's uncle said to him, and to his servant: Whither went you? Who answered: To seek the asses: which when we had not found we came to Samuel. 15 And his uncle said to him: Tell me what Samuel said to thee. 16 And Saul said to his uncle: He told us that the asses were found. But concerning the word of the Kingdom which Samuel had spoken to

him, he told him not. 17 And Samuel called together the people of our Lord in Maspha: 18 And said to the children of Israel: Thus saith our Lord the God of Israel: I brought Israel out of Aegypt, and delivered you from the hand of the Aegyptians, and from the hand of all the kings which afflicted you. 19 But you this day have rejected your God, who only hath saved you out of all your evils and tribulations: and you have said: Not so: but appoint a king over us. Now therefore stand before our Lord by your tribes, and by your families. 20 And Samuel brought all the tribes of Israel, and the (g) lot fell on the tribe of Benjamin.

(g) By lot the people were assured that the election was of God. *S. Greg. ibidem.*

21 And he brought the tribe of Benjamin and the kindreds thereof, & it fell upon the kindred of Metri, and it came unto Saul the son of Cis. They therefore sought him, and he was not found. 22 And after these things they consulted our Lord whether he would come thither. And our Lord answered: Behold he is hid at home. 23 They ran therefore and took him from thence: and he stood in the midst of the people, and he was higher than all the people from the shoulder and upward. 24 And Samuel said to all the people: Certes you see whom our Lord hath chosen, that there is not the like to him in all the people. And all the people cried, and said: God save the king. 25 And Samuel spake to the people the law of the Kingdom, and wrote it in a book, and laid it up before our Lord: and Samuel dismissed all the people, every one into his own house. 26 But Saul also departed into his house into Gabaa: & there went with him part of the army, they whose hearts God had touched. 27 But the children of Belial said: What, shall this fellow be able to save us? And they despised him, & brought him not presents: but he dissembled as though he heard not.

CHAPTER XI.

Ammonites fighting against Jabes Galaad, and the city ready to yield, 5. Saul gathereth an army, 11. overthroweth the enemy, 14. and is established king.

And it came to pass as it were a month after, Naas the Ammonite ascended, and began to fight against Jabes of Galaad. And all the men of Jabes said to Naas: Make a league with us, and we will serve thee. 2 And Naas the Ammonite answered them: In this will I make a league with you, that I may pluck out the right eyes of you all, and may make you a reproach in all Israel. 3 And the ancients of Jabes said to him: Grant unto us seven days, that we may send messengers unto all the coasts of Israel: & if there shall not be that may defend us, we will come forth to thee. 4 The messengers therefore came into Gabaa of Saul: and they spake these words, in the hearing of the people: and all the people lifted up their voice, and wept. 5 And behold Saul came, following oxen out of the field, and said: What aileth the people that they weep? And they told him the words of the men of Jabes. 6 And the Spirit of our Lord seized on Saul, when he had heard these words, and his fury was exceeding wrath. 7 And taking both the oxen, he cut them into pieces, & sent them into all the coasts of Israel by messengers, saying: Whosoever shall not go forth, and follow Saul and Samuel, so shall it be done to his oxen. Therefore the fear of our Lord invaded the people, and they went forth as it were one man. 8 And he numbered them in Bezec: and there were of the children of Israel three hundred thousand: and of the men of Juda thirty thousand. 9 And they said to the messengers that came: Thus shall you say to the men, that are in Jabes Galaad: Tomorrow, when the sun shall wax hot, you shall have relief. The messengers therefore came, & told the men of Jabes: Who were glad. 10 And they said: In the morning (a) we will come forth to you: & you shall do to us whatsoever shall please you.

(a) As the men of Jabes deluded their enemies by equivocation, so speaking that they were otherwise understood than they meant: so the servants of God being tempted with concupiscence of gluttony (signified by *Naas*) must deceive their carnal appetite, by promising to satisfy

the desire of the flesh, but in deed keep such temperance, as they may kill the concupiscence, and not be killed by it. *S. Greg. li. 5. c. 1. in 1. Reg. 11.*

11 And it came to pass, when the morrow was come, Saul set the people into three parts: & entered into the midst of the camp in the morning watch, and struck Ammon until the day waxed hot, & the rest were dispersed, so that there were not left among them two together. 12 And the people said to Samuel: Who is this that said: what, shall Saul reign over us? Give us the men and we will kill them. 13 And Saul said: No man shall be killed this day, because our Lord this day hath relieved Israel: 14 And Samuel said to the people: Come and let us go into Galgal, and let us renew there a Kingdom. 15 And all the people went into Galgal, and there they made Saul king before our Lord in Galgal, and they immolated there pacific victims before our Lord. And Saul rejoiced there, and all the men of Israel exceedingly.

CHAPTER XII.

Samuel being justified by the people for his good behaviour, 6. chargeth them with ingratitude towards God, 14. admonishing them, and shewing by a sign, that they offended in demanding a king. 20. Exhorteth them now to serve God, promiseth to pray for them, and forewarneth that they shall receive as they deserve.

And Samuel said to all Israel: Behold I have heard your voice according to all things which you have spoken to me, and I have appointed a king over you. 2 And now the king goeth before you: and I am waxen old and have gray hairs: moreover my sons are with you: therefore having conversed with you from my youth until this day, lo I am ready. 3 Speak of me before our Lord, and before his Christ, whether I have taken any man's oxe, or ass: If I have calumniated any man, if I have oppressed any man, if I have taken gift of any man's hand: and I will contemn that same this day, and will restore it to you. 4 And they said thou hast not calumniated us, nor oppressed us, nor taken ought of any man's hand. 5 And he said to them: Witness is our Lord against you, and witness is his (a) Christ in this day, that you have not found any thing in my hand. And they said: Witness.

(a) The anointed King.

6 And Samuel said to the people: Our Lord who made Moyses & Aaron, & brought our fathers out of the Land of Aegypt is present. 7 Now therefore stand, that I may contend in judgment against you before our Lord, concerning all the mercies of our Lord, which he hath done with you, and with your fathers: 8 how Jacob entered into Aegypt, and your fathers cried to our Lord: and our Lord sent Moyses and Aaron, and brought your fathers out of Aegypt: and placed them in this place. 9 Who forgat our Lord their God, and he delivered them in the hand of Sisara master of the host of Hasor, and in the hand of the Philisthiims, and in the hand of the king of Moab, and they fought against them. 10 But afterward they cried to our Lord, & said: We have sinned, because we have forsaken our Lord, & have served Baalim & Astaroth: now therefore deliver us from the hand of our enemies, & we will serve thee. 11 And our Lord sent Jerobaal, & [1] Badan, & Jephte, & Samuel, and delivered you from the hand of your enemies round about, & you dwelt securely.

[1] *mighty Samson*

12 But you seeing that Naas, king of the children of Ammon was come against you, you said to me: (b) Not so, but a king shall reign over us: whereas our Lord your God did reign among you.

(b) They meant that they would not be ruled & protected as hitherto they had been, by Dukes & Judges ordained & sent immediately by God, but would have a King to reign over them: imagining that so they should be better protected, and defended from foreign enemies: wherein they preferred their own conceit & judgement before God's disposition, and therefore this sin is often here inculcated, and much reprehended. *S. Greg. l. 5. c. 2. in 1. Reg. 12.*

13 Now therefore your king is ready, whom you have

chosen and desired: behold our Lord hath given you a king. 14 If you shall fear our Lord, and serve him, & hear his voice, and not exasperate the mouth of our Lord: both you, & the king which reigneth over you, shall be followers of our Lord your God: 15 But if you will not hear the voice of our Lord, but shall exasperate his words, the hand of our Lord shall be upon you, & upon your [1]fathers.

[1] *governors. S. Greg.*

16 But now also stand, & see this great thing which our Lord will do in your sight. 17 Is it not wheat harvest today? I will call upon our Lord, & he will give [1]noises & rain: and you shall know, & see that you have done great evil to yourselves in the sight of our Lord, desiring a king over you.

[1] *thunder.*

18 And Samuel cried to our Lord, & our Lord gave noises & rain in that day. 19 And all the people feared exceedingly our Lord and (c)Samuel. And all the people said to Samuel: Pray for thy servants to our Lord thy God, that we die not. For we have added evil to all our sins, that we desired unto us a king.

(c) The feared God so much the more, because they feared also his servant.

20 And Samuel said to the people: Fear not, you have done all this evil: but yet depart not from the (d)back of our Lord, but serve our Lord in all your heart.

(d) For sinners to come before God's face were presumption, not to come to his back, or to depart from thence, were desperation. So Mary Magdalene with fear & hope approached & tarried at Christ's back. *Luke 7. S. Greg. loco citato.*

21 And decline not after vain things, which shall not profit you, nor deliver you, because they are vain. 22 And our Lord will not forsake his people for his great name: because our Lord hath sworn to make you a people to himself. 23 And far from me be this sin in our Lord, that I should cease to pray for you, and I will teach you the good and right way. 24 Therefore fear our Lord, and serve him in truth and from your whole heart. For you have seen the great works which he hath done among you. 25 But if you shall persevere in malice, both you and your king shall perish together.

CHAPTER XIII.

Saul and Jonathas prevail in battle against the Philisthiims. 5. Who increasing their forces, the Israelites for fear fly away and hide themselves. 8. Samuel not coming to the camp, Saul presumeth to offer sacrifice, 11. for which Samuel reproveth him, and declareth that his Kingdom shall be translated to another. 17. The Philisthiims oppress the Israelites, and deprive them of armour.

A child of (a)one year was Saul when he began to reign, and (b)two years he reigned over Israel.

(a) Saul beginning to reign was innocent & humble as a child of one year. (b) And in that state reigned the first two years. *S. Greg. in hunc locum.*

2 And Saul chose to himself three thousand of Israel: and there were with Saul two thousand in Machmas, and in the mount of Bethel: and a thousand with Jonathas in Gabaa of Benjamin. Moreover the rest of the people he sent back every man into their tabernacles: 3 And Jonathas struck the garrison of the Philisthiims, which was in Gabaa. Which when the Philisthiims had heard, Saul sounded with the trumpet in all the land, saying: Let the Hebrews hear. 4 And all Israel heard this manner of bruit: Saul hath strucken the garrison of the Philisthiims: & Israel took courage against the Philisthiims. The people therefore cried after Saul in Galgal. 5 And the Philisthiims were gathered together to fight against Israel, thirty thousand chariots, and six thousand horsemen, and the rest of the common people, as the sand which is in the sea shore very much. And going up they camped in Machmas at the East of Bethaven. 6 Which when the men of Israel had seen themselves put in a strait (for the people was afflicted) they hid themselves in caves, and in secret places, in rocks also, and in dens, and in

cisterns. 7 And the Hebrews passed Jordan into the Land of Gad and Galaad. And when Saul was yet in Galgal, all the people was sore afraid, which followed him. 8 And he expected seven days according to the appointment of Samuel, and Samuel came not into Galgal, and the people slipt away from him. 9 Saul therefore said: Bring me the holocaust, and the pacifics. And he offered the holocaust. 10 And when he had finished offering the holocaust, behold Samuel came: and Saul went forth to meet him & salute him. 11 And Samuel spake to him. What hast thou done? Saul answered: Because I saw that the people slipt from me, and thou wast not come according to the days appointed, moreover the Philisthiims were gathered together into Machmas, 12 I said: Now will the Philisthiims come down to me into Galgal, and I have not pacified the face of our Lord. Compelled by necessity, I offered the holocaust. 13 And Samuel said to Saul: Thou hast (c) done foolishly, neither hast thou kept the commandments of our Lord thy God, which he commanded thee. Which (d) if thou hadst not done, even now had our Lord prepared thy Kingdom over Israel for ever,

(c) He offended in offering sacrifice, being neither a Priest, nor extraordinarily allowed to do that office, and for this & other faults was deposed. (d) God's foresight of sin, & preordination to punish it, taketh not away freewill, nor possibility of well doing, nor of reward. *S. Aug. li. 3. c. 4. de lib. arbit.*

14 but thy Kingdom shall no farther arise. Our Lord hath sought him a man according to his heart: and him hath our Lord commanded to be Prince over his people, because thou hast not observed the things which our Lord commanded. 15 And Samuel arose & went up from Galgal into Gabaa of Benjamin. And numbered the people, which were found with him, as it were six hundred men. 16 And Saul and Jonathas his son, and the people that were found with them, was in Gabaa of Benjamin: moreover the Philisthiims had pitched in Machmas. 17 And there issued forth to prey from the camp of Philisthians three companies. One company went on against the way of Ephra to the Land of Saul. 18 Moreover another went by the way of Bethhoron, and the third had turned it-self to the way of the border, in the valley Seboim against the desert. 19 Moreover there was not found an iron smith in all the Land of Israel, for the Philisthiims had so provided, lest perhaps the Hebrews should make sword or spear. 20 All Israel therefore went down to the Philisthiims, that every man might whet his plough coulter, and spade, and axe, and rake. 21 Therefore the edges of the shares, and spades, and forks with three teeth, and axes were blunt, even to the goadprick, which was to be mended. 22 And when the day was come to fight, there was not found sword and spear in the hand of all the people, that was with Saul and Jonathas, except Saul and Jonathas his son. 23 And the station of the Philisthiims went forth, to pass up into Machmas.

CHAPTER XIV.

Jonathas trusting in God, accompanied with one man, his father not knowing, goeth into the Philisthiims' camp, killeth twenty men, and troubleth their whole army. 16. Saul understanding the same, approacheth with his army, and they get a great victory. 24. But Saul having commanded under pain of death, that none should eat till night, Jonathas for tasting a little honey (though ignorant of the prohibition) is judged to die. 45. But the people oppose themselves, and deliver him from death. 47. Saul prospereth in his Kingdom, with his family.

And it chanced on a certain day, that Jonathas the son of Saul said to the young man that bare his armour: Come and Let us pass to the garrison of the Philisthiims, which is beyond yonder place. But to his father he told not this same thing. 2 Moreover Saul abode in the utmost part of Gabaa under the pomegranate tree, which was in Magron: and the people with him was about six hundred men. 3 And Achias the son of Achitob the brother of Ichabod the son of Phinees, which was born of Heli the Priest of our Lord in Silo, bare the ephod. But the

people also was ignorant whither Jonathas was gone.
4 And there were between the ascents, by the which Jonathas endeavoured to pass unto the garrison of the Philisthiims, rocks standing up on both sides, and as it were in manner of teeth steep broken rocks on either side, the name of one Boses, and the name of the other Sene: 5 one rock standing out toward the North over-against Machmas, and the other to the South, against Gabaa. 6 And Jonathas said to the young man that bare his armour: Come, let us pass to the station of these uncircumcised, if happily our Lord will make for us: because it is not hard for our Lord to save either in many or in few. 7 And his esquire said to him: Do all things which please thy mind: go whither thou desirest, and I will be with thee wheresoever thou wilt.
8 And Jonathas said: Behold we pass to these men. And when we shall appear to them, 9 if they shall speak to us in this manner: Tarry till we come to you: let us stand in our place, & not go up to them. 10 But if they shall say: Come up to us: let us go up, because our Lord hath delivered them in our hands, (a) this shall be a sign unto us.

(a) Ominous speeches are proved by this and some other examples to be sometimes of God, though sometimes this kind of observation is superstitious. As before is noted, *Gen. 24.*

11 Both of them therefore appeared to the station of the Philisthiims: and the Philisthiims said: Behold the Hebrews come out of the caves, wherein they were hid. 12 And the men of the garrison spake to Jonathas and to his esquire, and said: Come up to us, and we will shew you a thing. And Jonathas said to his esquire: Let us go up, follow me: for our Lord hath delivered them into the hands of Israel. 13 And Jonathas went up on his hands and feet creeping, and his esquire after him. Therefore some fell before Jonathas, other some his esquire following slew.
14 And the first slaughter, which Jonathas and his esquire made, was as it were of twenty men, in the half part of an acre, which a yoke of oxen is wont to plough in a day. 15 And there was made a miracle in the camp, through the fields: yea and all the people of their garrison which had gone to take preys, was astonished, and the land was troubled: and it happened as a miracle from God. 16 And the watchmen of Saul, which were in Gabaa of Benjamin, looked, and lo a multitude overthrown, and flying hither and thither.
17 And Saul said to the people, which was with him: Inquire, and see who is gone from us. And when they had sought, it was found that Jonathas was not present and his esquire. 18 And Saul said to Achias: Bring the ark of our Lord. (for the ark of God was there that day with the children of Israel.) 19 And when Saul spake to the Priest, there arose a great tumult in the camp of the Philisthiims: and it grew by little and little, and sounded more clearly. And Saul said to the Priest: (b) Draw together thy hand.

(b) Pray no more nor expect no longer: so they proceeded to battle without further warrant.

20 Saul therefore and all the people that was with him shouted together, and they came to the place of the fight: and behold every man's sword had been turned to his neighbour, and a slaughter exceeding great.
21 But the Hebrews also which had been with the Philisthiims yesterday and the day before, and went up with them in the camp, returned to be with Israel, which were with Saul and Jonathas. 22 All the Israelites also which had hid themselves in mount Ephraim, hearing that the Philisthiims were fled, joined themselves with their fellows in battle. And there were with Saul as it were ten thousand men.
23 And our Lord in that day saved Israel. And the fight reached as far as Bethaven. 24 And the men of Israel were joined among themselves in that day: and Saul adjured the people, saying: Cursed be the man that shall eat bread until evening, till I be revenged of mine enemies. And the whole people did eat no bread:
25 and all the common people of the land came into a forest, wherein was honey upon the face of the field.
26 The people therefore entered into the forest, and there appeared dropping honey, and no man put his hand to his mouth, for the people feared the oath.
27 But Jonathas had not heard when his father adjured the people: & he put forth the tip of the rod which he had in his hand, and dipped it into a honey comb: and he turned his hand to his mouth, and his

eyes were illuminated. 28 And one of the people answering, said: Thy father hath bound the people with an oath, saying: Cursed be the man that shall eat bread this day. (And the people was faint). 29 And Jonathas said: (c) My father hath troubled the land: yourselves have seen that mine eyes are illuminated, because I have tasted a little of this honey:

(c) Jonathas was excused by ignorance, & by necessity; and therefore was justly delivered by the people; and his father offended, in not excepting the case of necessity, & through more eager zeal of revenge, than he had warrant from God, whose answer he would not expect. *v. 19.*

30 how much more if the people had eaten of the prey of their enemies, which they found? Had there not been made a greater plague in the Philisthiims? 31 They struck therefore in that day the Philisthiims from Machmas unto Aialon. And the people was wearied exceedingly: 32 and being turned to the prey took sheep, and oxen, and calves, and slew them on the ground: and the people did eat (d) with blood.

(d) Whereof followed also another sin, that the people fainting for lack of meat did eat flesh with the blood, contrary to the law.

33 And they told Saul saying that the people had sinned to our Lord, eating with blood. Who said: You have transgressed: Roll to me even now a great stone. 34 And Saul said: Disperse yourselves among the common people, and tell them that every man bring me his oxe and ram, and kill ye them upon this same, and eat, and you shall not sin to our Lord eating with blood. All the people therefore brought every man his oxe in his hand until night: and slew them there. 35 And Saul built an altar to our Lord; and then first did he begin to build an altar to our Lord. 36 And Saul said: Let us fall upon the Philisthiims by night, and let us spoil them till it wax light in the morning, neither let us leave a man of them. And the people said: Do all that seemeth good in thine eyes. And the Priest said: Let us approach hither to God. 37 And Saul consulted our Lord: Shall I pursue the Philistiims? Wilt thou deliver them into the hands of Israel? And (e) he answered him not in that day.

(e) Before, v. 19. Saul would not expect God's answer: now therefore God will not answer him.

38 And Saul said: Bring hither all the corners of the people: and know, and see by whom this sin hath chanced today. 39 Our Lord the Savior of Israel liveth, that if it were done by Jonathas my son, he shall die without revoking. Whereunto none of the people gainsaid him. 40 And he said to all Israel: Be you separated into one side, and I with Jonathas my son will be on the other side. And the people answered Saul: Do what seemeth good in thine eyes. 41 And Saul said to our Lord: Lord God of Israel, give a sign: and Jonathas was caught and Saul, and the people went forth. 42 And Saul said: Cast ye lot between me, and Jonathas my son. And (f) Jonathas was taken.

(f) Jonathas was found to have transgressed the unadvised commandment, but Saul himself was in a greater fault of rash proceeding, & undiscreet commanding.

43 And Saul said to Jonathas: Tell me what thou hast done. And Jonathas told him, and said: Tasting I tasted in the tip of the rod which was in mine hand a little honey, & behold I die. 44 And Saul said: These things do God to me, & these things add he, that dying thou shalt die Jonathas. 45 And the people said to Saul: Shall Jonathas then die, which hath made this great salvation in Israel? This is unlawful: our Lord liveth, if there shall fall a hair from his head upon the ground, because with God hath he wrought today. The people therefore delivered Jonathas, that he should not die. 46 And Saul retired, neither did he pursue the Philistiims: moreover the Philistiims departed into their places. 47 And Saul, his kingdom being established over Israel, fought round about against all his enemies, against Moab, & the children of Ammon, and Edom, and the kings of Soba, and the Philisthians: and whither soever he turned himself, he overcame. 48 And gathering together an army, he struck Amalec, and delivered Israel from the hand of the spoilers thereof. 49 And the sons of Saul, were Jonathas and Jesui, and Melchisua: and the names of his two daughters, the name of the first born Merob, and the name of the younger Michol. 50 And the name of Saul's wife, Achinoam the daughter of Achimaas: and the name of the Prince of his host Abner, the son of Ner, the cousin german of Saul by the father.

51 Moreover Cis was the father of Saul, and Ner the father of Abner, the son of Abiel. 52 And there was mighty battle against the Philisthians all the days of Saul. For whomsoever Saul had seen a valiant man, and fit for battle, he joined him to himself.

CHAPTER XV.

Saul is commanded utterly to destroy the Amalecites, 8. but he taking Agag their king spareth his life, & chief of the prey. 10. For which disobedience (20. though pretending that the best things were reserved for sacrifice) he is deposed from his Kingdom. 24. Then acknowledgeth his fault. 32. Samuel cutteth Agag in pieces, 35. and mourneth for Saul.

And Samuel said to Saul: Our Lord sent me to anoint thee king over his people Israel; now therefore hear the voice of our Lord: 2 Thus saith the Lord of hosts: I have recounted whatsoever Amalec hath done to Israel: how he resisted them in the way when they came up out of Aegypt. 3 Now therefore go, and (a) strike Amalec, and (b) destroy all that he hath: spare him not, and covet not ought of his things: but kill from man unto woman, both child & suckling, oxe and sheep, camel and ass.

(a) Amalec is strucken when the flesh is chastised by abstinence. (b) Destroyed when the mind is restrained from unclean cogitations. *S. Greg. li. 6. c. 1. in 1. Reg. 15.*

4 Saul therefore commanded the people, and numbered them as it were lambs: two hundred thousand footmen, & ten thousand of the men of Juda. 5 And when Saul was come unto the city of Amalec, he laid ambushments in the torrent. 6 And Saul said to the Cineite: Go ye, retire & depart from Amalec: lest perhaps I wrap thee in with him, for thou hast done mercy with all the children of Israel, when they descended out of Aegypt. And the Cineite departed out of the midst of Amalec. 7 And Saul struck Amalec from Hevila, until thou come to Sur, which is over-against Aegypt. 8 And he apprehended Agag the king of Amalec alive: but all the common people he slew in the edge of the sword. 9 And Saul and the people spared Agag, & the best flocks of sheep & herds, & the garments & rams, & all things, that were fair, neither would they destroy them: but whatsoever was vile and refuse, that they destroyed. 10 And the word of our Lord was made to Samuel, saying: 11 It repenteth me that I have made Saul king: because he hath forsaken me, & hath not fulfilled my words in work. And Samuel was strucken sad, and cried to our Lord all the night. 12 And when Samuel had risen in the night, to go to Saul in the morning, it was told Samuel, that Saul was come into Carmelus, and had erected to himself a triumphant arch, and returning was passed, & gone into Galgal. Samuel therefore came to Saul, and Saul offered an holocaust to our Lord of the first of the preys, which he had brought from Amalec. 13 And when Samuel was come to Saul, Saul said to him: Blessed be thou to our Lord, I have fulfilled the word of our Lord. 14 And Samuel said: And what is this voice of flocks, which soundeth in mine ears, and of herds, which I hear? 15 And Saul said: They have brought them from Amalec: for the people hath spared the better sheep and herds that they might be immolated to our Lord thy God, but the rest we have slain. 16 And Samuel said to Saul: Suffer me, and I will shew thee what our Lord hath spoken to me this night. And he said to him: Speak. 17 And Samuel said: When thou wast a little one in thine own eyes, (c) was thou not made chief in the tribes of Israel? And our Lord anointed thee to be king over Israel,

(c) When Saul was humble he was exalted, now being proud he is rejected.

18 and our Lord sent thee on the way, and said: Go, and kill the sinners of Amalec, and thou shalt fight against them until the utter destruction of them. 19 Why therefore hast thou not heard the voice of our Lord: but art turned to the prey, & hast done evil in the eyes of our Lord? 20 And Saul said to Samuel: Yea I have heard the voice of our Lord, & have walked

in the way by which our Lord sent me, & have brought Agag the king of Amalec, & Amalec I have slain.
21 But the people took of the prey^ sheep and oxen, the principal of those things which were slain, to immolate to our Lord their God in Galgal. 22 And Samuel said: why? Will our Lord have holocausts and victims, and not rather that the voice of our Lord be obeyed? For (d) BETTER IS OBEDIENCE THAN VICTIMS: and to harken rather than to offer the fat of rams.

(d) By ordinary sacrifices, we give our external goods to God, by obedience we give ourselves. *S. Greg. l. 6. c. 2. in 1. Reg. 15.*

23 Because it is as it were the sin of enchantment, to resist, & as it were the wickedness of idolatry, to refuse to obey. For as much therefore as thou hast rejected the word of our Lord, our Lord hath rejected thee, that thou shalt not be king. 24 And Saul said to Samuel: I have sinned, because I have transgressed the saying of our Lord, and thy words, fearing the people, and obeying their voice. 25 But now bear I beseech thee my sin, and return with me, that I may adore our Lord. 26 And Samuel said to Saul: I will not return with thee, because thou hast rejected the word of our Lord, and our Lord hath rejected thee that thou shalt not be king over Israel. 27 And Samuel turned himself to depart: but he caught the hem of his cloak, which also did rend. 28 And Samuel said to him: Our Lord hath rent the Kingdom of Israel from thee this day, and hath delivered it to thy neighbour better than thou. 29 Moreover the Triumpher in Israel will not spare, and he will not be turned with repentance: for neither is he a man that he may repent. 30 But he said: I have sinned: howbeit now honour me before the ancients of my people, and before Israel, & return with me, that I may adore our Lord thy God. 31 Samuel therefore returning followed Saul: & Saul adored our Lord. 32 And Samuel said: Bring unto me Agag the king of Amalec. And Agag was presented to him very fat, trembling. And Agag said: Doth bitter death thus separate? 33 And Samuel said: As thy sword hath made women without children, so shall thy mother among women be without children. And Samuel hewed him into pieces before our Lord in Galgal.
34 And Samuel departed into Ramatha: but Saul ascended unto his house into Gabaa. 35 And Samuel saw Saul no more unto the day of his death: but yet Samuel lamented Saul because it (e) repented our Lord that he had appointed him king over Israel.

(e) God is said improperly to repent, when he altereth the thing that he did before. *S. Amb. li. de Noe c. 4.*

CHAPTER XVI.

Samuel by God's commandment anointeth David king. 14. God's spirit parteth from Saul, and a wicked spirit vexeth him. 16. The vexation is mitigated by David's playing on a harp.

And [1] our Lord said to Samuel: How long dost thou mourn Saul, whom I have rejected that he rule not over Israel? Fill thy horn with oil, and come, that I may send thee to Isai the Bethlehemite: for I have provided me a king among his sons.

[1] The third part.
David's anointing, his virtues, & persecution.

2 And Samuel said: How shall I go? For Saul will hear of it, and will kill me. And our Lord said: A calf of the herd shalt thou take in thy hand, and shalt say: I am come to immolate unto our Lord. 3 And thou shalt call Isai to the victim, and I will shew thee what thou must do, and thou shalt anoint whomsoever I shall shew to thee. 4 Samuel therefore did as our Lord spake to him. And he came into Bethlehem, and the ancients of the city marveled meeting him, and they said: Is thy entrance peaceable? 5 And he said: Peaceable: I am come to immolate unto our Lord, be ye sanctified and come with me that I may immolate. He therefore sanctified Isai and his sons, and called them to the sacrifice. 6 And when they were entered in, he saw Eliab, and said: Is there before our Lord his Christ?

7 And our Lord said to Samuel: Respect not his countenance, nor the tallness of his stature: because I have rejected him, neither do I judge according to the look of man: for man seeth those things which appear, but our Lord beholdeth the heart. 8 And Isai called Aminadab, and brought him before Samuel. Who said: Neither this hath our Lord chosen. 9 And Isai brought Samma, of whom he said: This also hath not our Lord chosen. 10 Isai therefore brought his seven sons before Samuel: & Samuel said to Isai: Our Lord hath not chosen of these. 11 And Samuel said to Isai: Are all thy sons now fully come? Who answered: Yet there is left a little one, & he feedeth sheep. And Samuel said to Isai: Send, and bring him: for neither will we sit down till he come hither. 12 He sent therefore, and brought him. And he was red and beautiful to behold, and of a comely face. And our Lord said: Arise, and anoint him, for he it is. 13 Samuel therefore took the horn of oil, & anointed him in the midst of his brethren: and the Spirit of our Lord from that day & so forward was directed upon David: & Samuel rising went into Ramatha. 14 And the Spirit of our Lord departed from Saul, and a wicked spirit vexed him, (a) from our Lord.

(a) By God's permission. *S. Aug. li. 2. q. 1. ad Simplician. S. Beda qq. in 1. Reg. c. 5.*

15 And the servants of Saul said to him: Behold an evil spirit of God vexeth thee. 16 Let our Lord command, and thy servants which are before thee will seek a man skillful to (b) play on the harp, that when the evil spirit of our Lord shall take thee, he may play with his hand, and thou bear it more easily.

(b) Naturally (as these men truly judged music helpeth some disposition of humours, & draweth also the mind from so vehement apprehension of afflictions: but here it seemeth more probable that God supernaturally relieved Saul by David's playing on the harp, together with his sincere devotion, for more manifest condemnation of the one, and justification of the other. *Glos. ordin. S. Greg.*

17 And Saul said to his servants: Provide me therefore some man that playeth well, and bring him to me. 18 And one of the servants answering, said: Behold I have seen the son of Isai the Bethlehemite skillful to play, and very valiant in strength, and a warlike man, and wise in his words, & a beautiful man: and our Lord is with him. 19 Saul therefore sent messengers to Isai saying: Send unto me David thy son, which is in the pastures. 20 Isai therefore took an ass loaden with loaves, and a flagon of wine, and one kid of the goats, and sent it by the hand of David his son to Saul. 21 And David came to Saul, and stood before him: but he loved him exceedingly, and was made his esquire. 22 And Saul sent to Isai, saying: Let David stand in my sight: for he hath found grace in mine eyes. 23 Therefore whensoever the evil spirit of our Lord caught Saul, David took his harp, & struck with his hand, & Saul was refreshed, and waxed better, for the evil spirit departed from him.

ANNOTATIONS.
CHAP. XVI.

◦How Saints & Prophets know men's thoughts.

7. *Beholdeth the heart.]* It is proper to God to see the secret cogitations of men's hearts, of himself and by his own power. ◦And glorified Saints know our cogitations by seeing God, in whom all things appear, that pertain to their state, and for the profit of others. *S. Aug. li. de cura pro mortuis, c. 15. S. Greg. li. 12. c. 13. Moral.* Prophets being yet mortal, by inspiration do also see secret cogitations. *1. Reg. 9. 3. Reg. 14. &c.*

CHAPTER XVII.

Goliath a Philistian challengeth any one of Israel to combat. 12. David being sent by his father to visit his brethren, 23. and hearing all Israel so reproachfully provoked, offereth to undertake the challenge: 34. shewing by former acts that he dare accept it. 37. And so by God's special help wherein he trusteth, 49. overthroweth the challenger with a stone of his sling, and cutteth off his head with his own sword. 51. the Philisthiims flying are slain, and David bringeth the man's head to Saul.

And the Philisthiims gathering together their companies unto battle, assembled into Socho of Juda: and camped between Socho and Azeca in the borders of Dommim. 2 Moreover Saul and the children of Israel being gathered together came into the valley of Terebinth, and they put the army in array to fight against the Philisthiims. 3 And the Philisthiims stood upon the mountain on this side, and Israel stood upon the mountain on the other side: and the valley was between them. 4 And there came forth a man that was a bastard from the camp of the Philistians, named (a) Goliath, of Geth, in height six cubits and a palm:

(a) This bold & impudent challenger signifieth the devil, or any arch-heretic, that provoketh the Church of God: but is overcome by the humble of heart and confident in God, & slain with his own weapon.

5 and a helmet of brass upon his head, & he was clothed with a coat of mail linked. Moreover the weight of his coat of mail was five thousand sicles of brass: 6 and he had brazen boots on his thighs, and a target of brass covered his shoulders. 7 And the shaft of his spear was as it were a weaver's beam, and the very iron of his spear had six hundred sicles of iron: and his esquire went before him. 8 And standing he cried against the bands of Israel, & said to them: Why came you prepared to fight? Am not I a Philistian, and you the servants of Saul? Choose out a man of you, and let him descend to fight hand to hand. 9 If he shall be able to fight with me, & strike me, we will be servants to you: but if I shall prevail, & shall beat him, you shall be servants, & shall serve us. 10 And the Philistian said: I have defied the bands of Israel this day: Give me a man, and let him fight with me hand to hand. 11 And Saul and all the Israelites hearing such words of the Philistians, were astonished, and feared exceedingly. 12 And there was David the son of a man that was an Ephratheite, of whom there was mention before, of Bethlehem Juda, whose name was Isai, who had eight sons, and he was in the days of Saul an old man, and aged among men. 13 And his three elder sons went after Saul into battle: and the names of his three sons, which went to battle, were Eliab the first begotten, and the second Abinadab, the third also Samma: 14 and David was the youngest. The three elder therefore having followed Saul, 15 David went, and returned from Saul, to feed his father's flock in Bethlehem. 16 But the Philistian came forth morning and evening, and stood forty days. 17 And Isai said to David his son: Take for thy brethren an ephi of polent, and these ten loaves, and run into the camp to thy brethren, 18 and these ten little cheeses thou shalt carry to the tribune: and shalt visit thy brethren, if they do well: and learn with whom they are placed. 19 And Saul, and they, and all the children of Israel fought in the Valley of Terebinth against the Philisthiims. 20 David therefore arose in the morning, & commended the flock to the keeper: and he went loaded as Isai had commanded him. And he came to the place Magala, and to the host, which issuing out to fight had made a shout in the battle. 21 For Israel had put themselves in array, and the Philisthiims on the contrary side were prepared. 22 David therefore leaving the vessels which he had brought, under the hand of him that was keeper at the baggage, ran to the place of the battle, and asked if all things went well with his brethren. 23 And when he yet spake to them, that man the bastard appeared coming up, named Goliath, the Philistian of Geth, coming up from the camp of the Philistians: and he speaking these self-same words, David heard them. 24 And all the Israelites when they had seen the man, fled from his face, fearing him exceedingly. 25 And some one of

Israel said: Have you seen this man that came up, to defy Israel he came up? The man therefore (b) that shall strike him, the king will give him his daughter, and he will make his father's house without tribute in Israel.

(b) Christ overcoming the devil received the Church to his spouse. *S. Greg.*

26 And David spake to the men that stood with him, saying: What shall be given to the man that shall beat this Philistian, and shall take away the reproach from Israel? For who is this uncircumcised Philistian, which hath upbraided the armies of the living God? 27 And the people reported unto him the self-same word, saying: These things shall be given to the man, that shall strike him. 28 Which when Eliab his eldest brother had heard, when he spake with others, he was angry against David, and said: Wherefore camest thou? And why hast thou left those few sheep in the desert? I know thy pride, and the wickedness of thy heart: that to see the battle thou art come down.
29 And David said: What have I done? Is there not cause to speak? 30 And he went a little aside from him to another, and said the self-same word. And the people answered him as before. 31 And the words which David spake were heard, and told in the sight of Saul. 32 To whom when he was brought, he spake unto him: Let not any man's heart be discouraged in him: I thy servant will go, and will fight against the Philistian. 33 And Saul said to David: Thou art not able to resist this Philistian, nor to fight against him, because thou art a child, but he is a man of war from his youth. 34 And David said to Saul: Thy servant did feed his father's flock, and there came a lion, [1] or a bear, and took a ram out of the midst of the flock:

[1] * *or, for and. v. 36. 37.*

35 and I pursued them, and struck them, & plucked them out of their mouth, and they arose up against me, and I caught their chin, & I strangled and slew them.
36 For (c) both the lion and the bear did I thy servant kill: therefore this uncircumcised Philistian also shall be as it were one of them. Now will I go & take away the reproach of the people: for who is this uncircumcised Philistian, which hath been so hardy to curse the host of the living God?

(c) He that hath overcome the spirit of pride & of carnality (signified by a lion & a bear) is able also to overcome the devil.

37 And David said: Our Lord which hath delivered me from the hand of the lion, and of the bear, he will deliver me from the hand of this Philistian. And Saul said to David: Go, & our Lord be with thee. 38 And Saul clothed David with his raiments, & put an helmet of brass upon his head, and vested him with a coat of mail. 39 David therefore being girded with his sword over his raiment, began to prove if he could go armed: for he was not accustomed. And David said to Saul: I cannot go so, because I am not used, & he laid them off. 40 And he took his staff, which he had always in his hands, & he chose him five most bright stones out of the torrent, and cast them into the shepherd's scrip, which he had with him, & he took a sling in his hand, & went forth against the Philistian. 41 And the Philistian went, going, & approaching against David, and his esquire before him. 42 And when the Philistian had seen and beheld David, he despised him. And he was a young man red, and beautiful to behold.
43 And the Philistian said to David: Why^ am I a dog, that thou comest to me with a staff? And the Philistian cursed David in his gods, 44 and said to David: Come to me, & I will give thy flesh to the fowls of the air and the beasts of the earth. 45 And David said to the Philistian: Thou comest to me with a sword & spear, & shield, but I come to thee in the name of the Lord of hosts, the God of the bands of Israel, whom thou hast defied 46 this day, and our Lord shall give thee in my hand, & shall strike thee, and take away thy head from thee: and I shall give the carcasses of the camp of the Philisthiims this day, to the fowls of the air, and to the beasts of the earth: that all the earth may know that there is a God in Israel. 47 And all this assembly shall know, that not in sword, nor in spear, doth our Lord save, for it is his battle, & he will deliver you into our hands. 48 When the Philistian therefore was risen up, & came & approached against David, David made haste, & ran to the battle against the Philistian. 49 And he put his hand into his scrip, and took one stone, and

cast it with the sling, and fetching it about struck the Philistian in (d) the forehead, and he fell on his face upon the earth.

(d) Pride having impudency of the forehead, is overthrown by humility of Christ's cross: whose sign therefore we carry in our forehead. *S. Aug. li. 50. homil. ho. 31.*

50 And David prevailed against the Philistian with sling and stone, and he struck, and slew the Philistian. And whereas David had no sword in his hand, 51 he ran, and stood upon the Philistian, and took his sword, and drew it out of the scabbard, and slew him, & cut off his head. And the Philisthiims seeing that the strongest of them was dead, did fly. 52 And the men of Israel & Juda rising up shouted, & pursued the Philistians till they came into a valley to the gates of Accaron, and there fell wounded of the Philisthiims in the way of Saraim, as far as Geth, and as far as Accaron. 53 And the children of Israel returning, after they had pursued the Philistians, invaded their camp. 54 And David taking the head of the Philistian brought it into Jerusalem: but his armour he laid in his tabernacle. 55 And at the same time that Saul saw David going forth against the Philistian, he said to Abner the Prince of the army: (e) Of what stock is this young man descended, Abner? And Abner said: Thy soul liveth, o king, if I know.

(e) Saul knew not David, being perhaps in a shepherd's habit: though he had not long before served & pleased him well. *Ch. 16. v. 21.*

56 And the king said: Ask thou whose son this young man is. 57 And when David was returned, after the Philisthian was slain, Abner took him, and brought him in before Saul, having the head of the Philisthian in his hand. 58 And Saul said to him: O young man, of what progeny art thou? And David said: I am the son of thy servant Isai the Bethlehemite.

CHAPTER XVIII.

David and Jonathas enter league of friendship. 6. Saul hearing David praised above himself is offended, 10. and vexed with an evil spirit, attempteth twice to kill him: 17. Promiseth to give him his eldest daughter in marriage, but giveth her to another, 20. and giveth him the younger, thereby to overthrow him: 25. putting him also in more danger, by requiring of him an hundred prepuces of Philisthiims. 27. David bringeth him two hundred, and his fame increaseth.

And it came to pass, when he had finished to speak unto Saul, the soul of Jonathas was joined fast to the soul of David, and Jonathas loved him as his soul. 2 And Saul took him in that day, and did not grant unto him to return into his father's house. 3 And David and Jonathas entered a league, for he loved him as his soul. 4 For Jonathas stripped himself of the coat wherewith he was clothed, and gave it to David, and the rest of his garments, unto his sword, and bow, and unto his belt. 5 David also went forth to all things wheretosoever Saul sent him, & he behaved himself wisely: and Saul placed him over the men of war, & he was accepted in the eyes of all the people, & specially in the eyes of Saul's servants. 6 Moreover (a) when David returned, after he struck the Philistian, the women came forth from all the tribes of Israel, singing & dancing to Saul the king, in timbrels of joy, & in cornets.

(a) This happened not immediately after the victory against Goliath, but when David had dwelt some time in Saul's house, & was very grateful to him, & to all the court & people.

7 and the women sang, playing and saying: Saul struck a thousand, and David ten thousand. 8 And Saul was (b) exceeding angry, & this word was displeasant in his eyes, and he said: They have given David ten thousand, & to me they have given a thousand: what remaineth for him but only the Kingdom?

(b) When the praises of one import diminishing of another, he that is proud, as Saul now was, is moved to envy & malice, more & more as the virtues of the other & his praises do increase.

9 Therefore Saul did not look upon David with right

eyes from that day and afterward. 10 And a day after, the evil spirit of God invaded Saul, and he prophesied in the midst of his house. And David played with his hand as every day. And Saul held a spear, 11 and threw it, thinking that he could nail David to the wall, and David declined from his face the second time. 12 And Saul feared David because our Lord was with him, and was departed from himself. 13 Saul therefore removed him from him, and made him a tribune over a thousand men, and he went out and came in before all the people. 14 Also in all his ways David dealt wisely, and our Lord was with him. 15 Saul therefore saw that he was exceeding wise, and he began to beware of him. 16 But all Israel and Juda loved David, for he came in and went out before them. 17 And Saul said to David: Behold my elder daughter Merob, her will I give thee to wife, only be thou a valiant man, and fight the battles of our Lord. And Saul thought saying: Be not my hand upon him, but let the hands of the Philistians be upon him. 18 And David said to Saul: What am I, or what is my life, or the kindred of my father in Israel, that I should be made the son in law of the king? 19 And it came to pass, at what time Merob the daughter of Saul should have been given to David, she was given to Hadriel the Molathite to wife. 20 But David loved Michol the other daughter of Saul. And it was told Saul, and it pleased him. 21 And Saul said: I will give her to him, that she may be a scandal unto him, & that the hand of the Philistians may be upon him. And Saul said to David: In two things thou shalt be my son in law this day. 22 And Saul commanded his servants: Speak to David secretly out of my presence, saying: Behold thou pleasest the king, and all his servants love thee. Now therefore be thou the king's son in law. 23 And the servants of Saul spake all these words in the ears of David. And David said: Doth it seem unto you a small matter to be the son in law of a king? But I am a poor man, and of small ability. 24 And the servants of Saul reported, saying: These manner of words hath David spoken. 25 And Saul said: Speak thus to David: The king needeth no dowry, but only an hundred prepuces of the Philistians, that revenge may be made of the king's enemies. Moreover Saul thought to deliver David into the hands of the Philistians. 26 And when his servants had reported to David the words that Saul had said, the word was liked in the eyes of David, to be made the king's son in law. 27 And after few days David rising up, went with the men that were under him, and he struck of the Philisthiims two hundred men, and brought their prepuces, and numbered them to the king, that he might be his son in law, Saul therefore gave him Michol his daughter to wife. 28 And Saul saw, and understood that our Lord was with David. And Michol the daughter of Saul loved him. 29 And Saul began more to fear David: and Saul became enemy to David all days. 30 And the Princes of the Philistians went forth: and from the beginning of their going forth, David behaved himself more wisely, than all the servants of Saul, and his name was made renowned exceedingly.

CHAPTER XIX.

Saul intending to kill David is pacified by Jonathas. 9. Nevertheless attempteth again to kill him, and missing his purpose, 11. sendeth soldiers to take and bring him back that he may be slain, but Michol his wife helpeth him away, and excuseth herself to her father, as if she had done it for fear. 18. David and Samuel flying into Najoth. 20. Again Saul sendeth soldiers after them three times, and they all do prophesy. 22. Then himself pursueth David, and also prophesieth.

And Saul spake to Jonathas his Son, and to all his servants, that they should kill David. Moreover Jonathas the son of Saul loved David exceedingly. 2 And Jonathas told David, saying: Saul my father seeketh to kill thee: wherefore look to thyself I beseech thee in the morning, and thou shalt abide secretly, and shalt be hid. 3 But I going forth will stand beside my father, in the field wheresoever he shall be: and I will speak of thee to my father, and

whatsoever I shall see, I will tell thee. 4 Jonathas therefore spake good words of David to Saul his father, and said to him: Sin not, o king, against thy servant David, because he hath not sinned toward thee, and his works are very good for thee. 5 And he put his life in his hand, and struck the Philistian, and our Lord made great salvation to all Israel. Thou hast seen & didst rejoice, why therefore sinnest thou in innocent blood killing David, who is without fault? 6 Which when Saul had heard, being pacified with the voice of Jonathas, he sware: Our Lord liveth, he shall not be slain. 7 Jonathas therefore called David and shewed him all these words, and Jonathas brought in David to Saul, and he was before him, as he had been yesterday and the day before. 8 And there was battle raised again, and David going forth, fought against the Philistiims, and struck them with a great slaughter, and they fled from his face. 9 And the evil spirit of our Lord came upon Saul, and he sat in his house, and held a spear: moreover David played with his hand. 10 And Saul endeavoured to nail David to the wall with his spear. And David declined from the face of Saul: and the spear without making wound pierced the wall, & David fled, and was saved that night. 11 Saul therefore sent of his guard into David's house, that they should keep him, & that he might be killed in the morning: Which when Michol his wife had told David, saying: Unless thou save thyself this night, tomorrow thou shalt die: 12 she let him down through a window. Moreover he went and fled away, and was saved.

13 And Michol took (a) a statua, and put it upon the bed, and a hairy skin of goats she laid at the head thereof, and covered it with garments.

(a) This statua or image cannot import an idol, as the same word *teraphim* doth. *Gen. 31.* for here no idolatry at all was committed, but a right office done by the wife towards her husband. The same word also signifieth religious things belonging to God's service. *Osee 3.*

14 And Saul sent sergeants, that should take away David by force, and it was answered that he was sick. 15 And again Saul sent messengers to see David, saying: Bring him to me in the bed, that he may be slain. 16 And when the messengers were come, there was found a statua upon the bed, & skins of goats at the head thereof. 17 And Saul said to Michol: Why hast thou mocked me, and let go mine enemy that he might fly? And Michol answered Saul: Because he said to me: Let me go, otherwise I will kill thee. 18 But David flying was saved, and came to Samuel in Ramatha, & told him all things that Saul had done to him: and he and Samuel went and abode in Najoth. 19 And it was told Saul by some saying: Behold David is in Najoth in Ramatha. 20 Saul therefore sent sergeants to take away David: who when they had seen a troop of Prophets prophesying, and Samuel standing over them, the spirit of our Lord came also on them, and they also began to prophesy. 21 Which when it was told Saul, he sent other messengers: but they also did prophesy. And again Saul sent the third messengers: who also prophesied. And Saul being wrath for anger, 22 went also himself into Ramatha, and came as far as the great cistern, which is in Socho, and asked, and said: In what place are Samuel and David? And it was told him: Lo they are in Najoth in Ramatha. 23 And he went into Najoth in Ramatha, and the Spirit of our Lord came upon him, and he walked going, and he (b) prophesied till he came into Najoth in Ramatha.

(b) Saul and his messengers had not the gift of prophecy, as godly Prophets had by an inherent habit, but transitory, as Balaam's ass had faculty to speak at one time, but did not afterward speak any more. *S. Aug. l. 2. q. 1. ad Simplician.*

24 And he stripped himself of his garments, and prophesied with the rest before Samuel, and sang naked all that day and night. Whereupon there went out also a proverb: What^ is Saul also among the Prophets.

CHAPTER XX.

Jonathas comforteth David, 3. confirmeth their former league. 18. By an appointed sign (24. endeavouring first,

but in vain, to pacify his father) 35. certifieth David of his father's malice against him. 41. They meet again secretly, and sorrowfully part each from other.

But David also fled from Najoth, which is in Ramatha, and coming spake before Jonathas: What have I done? What is mine iniquity, and what sin of mine against thy father, that he seeketh my life? 2 Who said to him: God forbid, thou shalt not die: for neither will my father do any thing great or little, unless he first tell me: this word therefore only hath my father concealed from me? No, this shall not be. 3 And he sware again to David. And David said: Thy father surely knoweth that I have found grace in thy sight, & will say: Let not Jonathas know this, lest perhaps he be sad. Yea more, our Lord liveth, and thy soul liveth, by one degree only (as I may so say) I and death are divided. 4 And Jonathas said to David: Whatsoever thy soul shall say to me, I will do for thee. 5 And David said to Jonathas: Behold the calends are tomorrow, and I after the manner am wont to sit beside the king to eat: dismiss me therefore that I may be hid in the field until the evening of the third day. 6 If thy father looking inquire for me, thou shalt answer him: David desired me, that he might go quickly into Bethlehem his city: because there be solemn victims to all of his tribe. 7 If he shall say: Well; peace shall be to thy servant: but if he be angry, know that his malice is complete. 8 Do mercy therefore toward thy servant: because thou hast caused me thy servant to enter the league of our Lord with thee. But if there be any iniquity in me, do thou kill me, and bring me not in to thy father. 9 And Jonathas said: Be this far from thee, for neither can it be, that I should not tell thee, if I shall certainly know that my father's malice is complete against thee. 10 And David answered Jonathas: Who shall bring me word, if thy father answer thee perhaps any thing sharply of me? 11 And Jonathas said to David: Come, let us go forth abroad into the field: and when they were both gone forth into the field, 12 Jonathas said to David: Lord God of Israel, if I shall search out my father's meaning, tomorrow or the day after, and some good thing be upon David, and I send not immediately unto thee, and make thee know thereof, 13 these things do our Lord to Jonathas, and these things add he. But if my father's malice shall persevere against thee, I will reveal thine ear, and will dismiss thee, that thou mayest go in peace, and our Lord be with thee, as he hath been with my father. 14 And if I live, thou shalt do me the mercy of our Lord, but if I die, 15 thou shalt not take away thy mercy from my house for ever, when our Lord shall have rooted out the enemies of David, every one out of the land: take he away Jonathas from his house, and our Lord require it of the hands of David's enemies. 16 Jonathas therefore made a league with the house of David: & our Lord required it of the hands of David's enemies. 17 And Jonathas added to swear unto David, because he love him, for as his own soul, so he loved him. 18 And Jonathas said to him: Tomorrow are the calends, and thou shalt be asked for: 19 for thy sitting will be inquired of till after tomorrow. Thou shalt therefore go down in haste, and shalt come to the place, where thou must be hid in the day, when it is lawful to work, and thou shalt sit beside the stone which is named Ezel. 20 And I will shoot three arrows near it, and will shoot as it were exercising myself at a mark. 21 I will send also a boy saying to him: Go, and fetch me the arrows. 22 If I shall say to the boy: Lo, the arrows are on this side thee, take them up: come thou to me, because there is peace to thee, and there is no evil, our Lord liveth. But if I shall speak thus to the boy: Lo the arrows are beyond thee: Go in peace, because our Lord hath dismissed thee. 23 And concerning the word which I and thou have spoken, our Lord be between thee and me for ever. 24 David therefore was hid in the field, and the calends came, and the king sat down to eat bread. 25 And when the king was set upon his chair (according to the custom) which was beside the wall, Jonathas arose, and Abner sat at the side of Saul, and David's place appeared void. 26 And Saul said nothing that day, for he thought it had chanced perhaps unto him, that he was not clean, nor purified. 27 And when the second day was come after the calends, again David's place appeared empty. And Saul said to Jonathas his son: Why came not the son of Isai neither

yesterday nor today to eat? 28 Jonathas answered Saul: He desired me instantly, that he might go into Bethlehem, 29 and he said: Let me go, because there is a solemn sacrifice in the city, one of my brethren hath sent for me: now therefore if I have found grace in thy sight, I will go quickly, & see my brethren. For this cause he came not to the king's table. 30 But Saul being wrath against Jonathas, said to him: Thou son of a woman which of her own accord ravisheth a man, am I ignorant that thou lovest the son of Isai unto thine own confusion, & to the confusion of thine ignominious mother? 31 For all the days, that the son of Isai shall live upon the earth, thou shalt not be established, nor thy Kingdom. Therefore now presently send, and bring him to me: because he is the son of death. 32 And Jonathas answering Saul his father, said: Why shall he die? What hath he done? 33 And Saul caught a spear to strike him. And Jonathas understood that it was determined of his father, that he would kill David. 34 Jonathas therefore rose from the table in anger of fury, and did not eat bread the second day of the calends. For he was strucken heavy upon David, because his father had confounded him. 35 And when the morning appeared, Jonathas came into the field according to the appointment with David, and a little boy with him, 36 and said to his boy: Go, & fetch me the arrows, which I shoot. And when the boy had run, he shot another arrow beyond the boy. 37 The boy therefore came to the place of the arrow, which Jonathas had shot: and Jonathas cried behind the back of the boy, and said: Lo the arrow is there further beyond thee. 38 And Jonathas cried again behind the back of the boy, saying: Make haste speedily, stand not. And Jonathas his boy gathered up his arrows, and brought them to his master: 39 and he was altogether ignorant, what was done: for only Jonathas and David knew the matter. 40 Jonathas therefore gave his armour to the boy, and said to him: Go, and carry them into the city. 41 And when the boy was gone, David rose out of the place, which did bend to the South, and falling flat on the ground, adored thrice: & kissing one another, they wept together, but David more. 42 Jonathas therefore said to David: Go in peace: whatsoever we have sworn both of us in the name of our Lord, saying: Our Lord be between me and thee, and between my seed and thy seed for ever. 43 And David arose, and departed: but Jonathas also entered into the City.

CHAPTER XXI.

In case of necessity Achimelech the Priest giveth hallowed bread to David, 8. also the sword which he had taken from Goliath. 10. Then David going to Achis king of Geth, is forced to feign himself mad.

And David came into Nobe to Achimelech the Priest: and Achimelech was astonished, because David was come. And he said to him: Why art thou alone, and none is with thee? 2 And David said to Achimelech the Priest: The king hath commanded me a word and said: Let no man know the thing, for which thou art sent by me, & what manner of precepts I have given thee, for my servants also I have appointed into such and such a place. 3 Now therefore if thou have any thing at hand, yea if but five loaves, give me, or whatsoever thou shalt find. 4 And the Priest answered David, saying: I have no (a) lay breads at hand, but only holy bread, if the servants be clean, especially from women?

(a) Distinction of common & holy bread. Also an example of dispensation in case of necessity.

5 And David answered the Priest, and said to him: And truly, if the matter be concerning women, we have refrained ourselves from yesterday and the day before, when we came forth, and the vessels of the servants were holy. Moreover this way is polluted, but it also shall be sanctified this day in the vessels. 6 The Priest therefore gave him hallowed bread; for neither was any bread there, but only the loaves of proposition, which had been taken away from the face of our Lord, that hot loaves might be set down. 7 And there was there a certain man of the servants of Saul

that day, within the tabernacle of our Lord, & his name was Doeg an Idumeite, the mightiest of Saul's pastors. 8 And David said to Achimelech: Hast thou here at hand a spear, or a sword? Because mine own sword, and mine own weapons I took not with me. For the king's word hastened forward. 9 And the Priest said: Lo here the sword of Goliath the Philistian, whom thou slewest in the Valley of Terebinth, is wrapped up in a mantle behind the Ephod: if thou wilt take this, take it: for neither is here any other beside that. And David said: there is none other like to that, give me it. 10 David therefore arose, and fled that day from the face of Saul: and came to Achis the king of Geth, 11 & the servants of Achis said to him, when they had seen David: Is not this David the king of the land? Did they not sing in dances to this man saying: Saul struck a thousand, and David ten thousand? 12 But David put these words in his heart, and feared exceedingly at the face of Achis the king of Geth. 13 And he (b) changed his countenance before them, and slipt down between their hands: and he stumbled at the doors of the gate, and his spittle ran down upon his beard.

(b) David most wisely in such distress feigned himself to be a fool. By which the Holy Ghost mystically signified that Christ should do such things not of fear but of divine wisdom, as he should be counted a fool. *Mar. 3. v. 21. Luc. 23. v. 11. 1 Cor. 1. v. 23. S. Beda Quest. in 1. Reg. c. 14.*

14 And Achis said to his servants: You have seen the man mad: why have you brought him to me? 15 Do we lack mad men, that you have brought in this fellow, to play the mad man in my presence? Shall this man enter into my house?

CHAPTER XXII.

David with a great retinue goeth to king of Moab, 5. but by advice of Gad the Prophet, returneth into Juda. 6. Saul lamenting that many conspire against him, 9. Doeg accuseth Achimelech, 14. who justifieth both David and himself. 16. He and all the Priests with much people in Nobe are slain by Saul's commandment. 20. only Abiathar escaping flyeth to David.

David therefore went from thence, and fled to the cave of Odollam. Which when his brethren had heard, and all his father's house, they went down to him thither. 2 And there were gathered unto him all that were in distress, and oppressed with debt, and of a pensive heart, and he was made their Prince, and there were with him about four hundred men. 3 And David departed from thence into Maspha which is Moab: and he said to the king of Moab: Let my father and my mother tarry with you, I beseech thee, till I know what God will do to me. 4 And he left them before the face of the king of Moab, and they abode with him all the days that David was in garrison. 5 And Gad the Prophet said to David. Tarry not in garrison, depart, and go into the Land of Juda. And David departed, and came into the forest of Haret. 6 And Saul heard that David had appeared, and the men that were with him. And Saul when he abode in Gabaa, and was in the wood which is in Rama, holding a spear in his hand, and all his servants that stood about him, 7 he said to his servants that stood about him: Hear me now ye children of Jemini: will the son of Isai give to all you fields, and vineyards, and make all you tribunes, and centurions: 8 because you have all conspired against me, and there is none that telleth me, especially where my son also hath entered league with the son of Isai? There is none of you that pitieth my case, neither is there that telleth me: for that my son hath raised up my servant against me, lying in wait for me until this day. 9 And Doeg the Idumeite which stood by, and was the chief among the servants of Saul, answering, I saw, quoth he, the son of Isai in Nobe with Achimelech the son of Achitob the Priest. 10 Who consulted our Lord for him, and gave him victuals, yea and the sword of Goliath the Philistian he gave to him. 11 The king therefore sent to call for Achimelech the Priest the son of Achitob & all his father's house, the Priests that were in Nobe, who came all to the king. 12 And Saul said to Achimelech: Hear thou son of Achitob. Who

answered: I am ready, my Lord. 13 And Saul said to him: Why have you conspired against me, thou, and the son of Isai, and hast given him bread and a sword, & hast consulted our Lord for him, that he might rise up against me, continuing a traitor until this day? 14 And Achimelech answering the king, said: And who amongst all thy servants faithful as David, and the king's son in law, and going forth at thy commandment, & glorious in thy house? 15 Did I begin this day to consult our Lord for him? Far be this from me: let not the king suspect such a thing against his servant, in all the house of my father: for thy servant knew not any thing concerning this business, either little or great. 16 And the king said: Dying thou shalt die Achimelech, thou, and all thy father's house. 17 And the king said to the couriers, that stood about him. Turn yourselves, and kill the Priests of our Lord, (c) for their hand is with David, knowing that he was fled, and they told me not. And (d) the king's servants would not extend their hands upon the Priests of our Lord.

(c) Saul unjustly condemning David, condemned also all those that justified him. (d) Seeing so manifest injustice & cruelty, they obeyed God rather than man.

18 And the king said to Doeg: Turn thou, and run upon the Priests. And Doeg the Idumeite being turned, ran upon the Priests, and murdered in that day eighty five men revested with an ephod of linen. 19 And Nobe the city of the Priests he struck in the edge of the sword, men and women, and children, and sucklings, and oxe and ass and sheep in the edge of the sword. 20 But one son of Achimelech the son of Achitob, escaping, whose name was Abiathar, fled to David, 21 and told him that Saul had slain the Priests of our Lord. 22 And David said to Abiathar: I knew in that day when Doeg the Idumeite was there, without doubt he would tell Saul, I am guilty of all the souls of thy father. 23 Abide with me, fear not: if any man shall seek my life, he shall seek thy life also, and with me thou shall be preserved.

CHAPTER XXIII.

The city of Ceila oppugned by the Philisthiims is relieved by David. 7. who fearing to be there betrayed, 13. flyeth into the desert of Ziph. 16. Jonathas repaireth secretly to him, and they confirm again their former league. 19 The Ziphians promise to betray David: 27. but Saul leaveth for a while to persecute him, being forced to defend the land from the Philistians invading it.

And they told David, saying: Behold the Philistiims oppugn Ceila, and spoil the barns. 2 David therefore consulted our Lord, saying: Shall I go, and strike these Philistians? And our Lord said to David: Go, and thou shalt strike the Philistians, and shalt save Ceila. 3 And the men that were with David, said to him: Behold we resting here in Jury are afraid, how much more if we shall go into Ceila against the bands of the Philistians? 4 Again therefore David consulted our Lord. Who answering said to him: Arise, and go into Ceila: for I will deliver the Philistians in thy hand. 5 David therefore and his men went into Ceila, and fought against the Philistians, and drove away their beasts, and struck them with a great slaughter, and David saved the inhabitants of Ceila. 6 Moreover at that time, when Abiathar the son of Achimelech fled to David into Ceila, he went down having with him an ephod. 7 And it was told Saul that David was come into Ceila: and Saul said: Our Lord hath delivered him into my hands, & he is shut up being entered the city, where in are gates and locks. 8 And Saul commanded all the people, that they should go down into Ceila to fight, and besiege David and his men. 9 Which when David understood, that Saul secretly prepared evil against him, he said to Abiathar the Priest: (a) Apply the Ephod.

(a) By this it appeareth that David consulted God by the high priest: and the high priest for this purpose joined the priestly ornament called *Ephod* to the *Rationale*, and so had revelation from God. *Exo. 28. Levit. 8.*

10 And David said: Lord God of Israel, thy servant

hath heard a bruit, that Saul determineth to come into Ceila, to destroy the city for me: 11 Will the men of Ceila deliver me into his hands? And will Saul come down, as thy servant hath heard? Lord God of Israel tell thy servant. And our Lord said: He will come down. 12 And David said: Will the men of Ceila deliver me, and the men that are with me, into the hands of Saul? And our Lord said: (b) They will deliver thee.

(b) Conditionally: If thou tarry here.

13 David therefore arose and his men, about six hundred, and going out of Ceila, wandered hither and thither uncertain: and it was told Saul that David was fled from Ceila, and was saved: for which cause he dissembled to go forth. 14 But David abode in the desert in most strong places, & he tarried in the mount of the desert Ziph, in a shadowed hill. Saul notwithstanding sought him always: and our Lord delivered him not into his hands. 15 And David saw that Saul was gone forth to seek his life. Moreover David was in the desert Ziph, in a wood. 16 And Jonathas the son of Saul arose, and went to David into the wood, and strengthened his hands in God, and said to him: 17 Fear not; for neither shall the hand of Saul my father find thee, and thou shalt reign over Israel, & I shall be second to thee, yea and my father knoweth this. 18 Both therefore made a league before our Lord: and David abode in the wood: but Jonathas returned into his house. 19 And the Zipheites went up unto Saul in Gabaa, saying: Lo, doth not David lie hid with us in the most safe places of the wood, in the hill Hachila, which is on the right hand of the desert? 20 Now therefore, as thy soul hath desired, come down, & it shall be our charge to deliver him into the king's hands. 21 And Saul said: Blessed be ye of our Lord, because you have pitied my case. 22 Go therefore I pray you, and prepare diligently, and deal curiously, and consider the place, where his foot is, and who hath seen him there, for he thinketh of me, that I craftily lie in wait for him. 23 Consider and see all his lurking holes, wherein he is hid, and return to me with the certainty of the thing, that I may go with you. Yea and if he shall stop up himself into the earth, I will search him out among all the thousands of Juda. 24 But they rising went into Ziph before Saul: and David and his men were in the desert Maon, in the champion country at the right hand of Jesimon. 25 Saul therefore and his company went to seek him: and it was told David, and forthwith he went down to the rock, and abode in the desert Maon, which when Saul had heard, he pursued David in the desert Maon. 26 And Saul went at the side of the mountain on the one part: and David and his men were in the side of the mountain on the other part: moreover David despaired that he could escape from the face of Saul: Saul therefore & his men in manner of a ring compassed David & his men, to take them. 27 And a messenger came to Saul, saying: Make haste, and come, because the Philistiims have poured in themselves upon the land. 28 Saul therefore returned leaving off to pursue David, and he went to meet the Philistians. For this cause they called that place, The Rock dividing.

CHAPTER XXIV.

Saul chancing to come into a cave, David being hid with others in the same place, only cutteth the skirt of his cloak, 5. which after shewing, Saul acknowledgeth his fault, and ceaseth for a time to persecute him.

David therefore went up from thence, and dwelt in the safest places of Engaddi. 2 And when Saul was returned, after he pursued the Philistians, they told him, saying: Behold, David is in the desert Engaddi. 3 Saul therefore taking unto him three thousand chosen men of all Israel, went forth to search out David & his men, yea over the steep broken rocks, which are accessible only to wild goats. 4 And he came to the sheepcotes, which fell in his way as he went, and there was a cave, which Saul entered into, to do his easement: moreover David and his men lay hid

in the inner part of the cave. 5 And the servants of David said to him: Behold the day, whereof our Lord said to thee: I will deliver thee thine enemy, that thou mayest do to him as it shall seem good in thine eyes. David therefore arose, and cut off the hem of Saul's cloak softly. 6 After this (a) David's heart struck him, for that he had cut off the hem of Saul's cloak.

(a) A tender conscience had scruple of a small doubt which was no sin: a large conscience sticketh at nothing.

7 And he said to his men: Our Lord be merciful unto me, (b) that I do not this thing to my master the anointed of our Lord, that I should lay my hand upon him, because he is the anointed of our Lord.

(b) Saul being anointed King by God's appointment, could not lawfully be slain by his subjects without like ordinance from God. For though David was also already anointed, yet that was not to reign presently, but when Saul should die, or otherwise be taken away.

8 And David persuaded his men with words, and permitted them not to rise against Saul: moreover Saul rising out of the cave, went on his journey begun.
9 And David rose up after him: and going out of the cave, cried behind Saul's back, saying: My lord king. And Saul looked back behind him: and David bowing himself flat toward the ground adored, 10 and said to Saul: Why dost thou hear the words of men that say: David seeketh evil against thee? 11 Lo this day thine eyes have seen, that our Lord delivered thee in my hand, in the cave, and I had a cogitation to kill thee, but mine eye hath spared thee. For I said: I will not extend mine hand upon my Lord, because he is the anointed of our Lord. 12 But rather see and know, o my father, the hem of thy cloak in my hand, that when I did cut off the hem of thy cloak, I would not extend my hand upon thee. Mark, and see, that there is no evil in my hand, nor iniquity, neither have I sinned against thee: but thou liest in wait for my life, to take it away.
13 Our Lord judge between me and thee, and our Lord revenge me of thee, but be not my hand upon thee. 14 As also it is said in the old proverb: FROM THE IMPIOUS shall impiety proceed: be not therefore my hand upon thee: Whom dost thou persecute, o king of Israel? 15 Whom dost thou persecute? Thou persecutest a dead dog, and a flea. 16 Our Lord be judge, and judge between me and thee, and he see, and judge my cause, and deliver me out of thy hand.
17 And when David had fully ended speaking such words to Saul, Saul said: Is this thy voice my son David? And Saul lifted up his voice, and wept: 18 and said to David: Thou art juster than I: for thou hast done me good turns, and I have rendered thee evil.
19 And thou hast shewed this day what good things thou hast done to me: how our Lord delivered me into thy hand, and thou hast not killed me. 20 For who when he hath found his enemy, will let him go in a good way? But our Lord render thee this good turn, for that which thou hast wrought toward me this day.
21 And now because I know that thou most certainly shalt reign, and have the Kingdom of Israel in thy hand: 22 swear to me in our Lord, not to destroy my seed after me, nor to take away my name from the house of my father. 23 And David sware to Saul. Saul therefore went into his house: and David and his men went up into safer places.

CHAPTER XXV.

Samuel dieth & is mourned. 3. David requesting, 10. and not obtaining victuals of Nabal, 13. threateneth to kill him. 14. But his wife Abigail prudently preventeth the revenge, 18. by sending victuals, 23. and giving good words. 37. All which when Nabal understandeth, he fainteth, and after ten days dieth. 39. David marrieth Abigail: also Achinoam: 44. and his wife Michol is given to another.

And Samuel died, and all Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. And David rising went down into the desert of Pharan.
2 And there was a certain man in the wilderness of Maon, & his possession in Carmel, & that man was

exceeding great: and he had three thousand sheep, & a thousand goats: and it chanced that his flock was shorn in Carmel. 3 And the name of the man was Nabal: & the name of his wife Abigail. And that woman was very wise and beautiful: moreover her husband hard, and very ill, and malicious: and he was of the kindred of Caleb. 4 When David therefore heard in the desert, that Nabal sheared his flock, 5 he sent ten young men, and said to them: Go up into Carmel, & you shall come to Nabal, and shall salute him in my name peaceably. 6 And you shall say: Peace be to my brethren, and to thee, and peace to thy house, and to all whatsoever thou hast^ be peace. 7 I have heard, that thy shepherds which were with us in the desert did shear: we have never molested them, neither hath ought been wanting to them at any time of the flock, all the time that they were with us in Carmel. 8 Ask thy servants, and they will tell thee. Now therefore let thy servants find grace in thine eyes: for we are come in a good day, whatsoever thy hand shall find, give thy servants, and thy son David. 9 And when David's servants were come, they spake to Nabal all these words in David's name: and so held their peace. 10 But Nabal answering the servants of David, said: Who is David? And what is the son of Isai? There are servants multiplied now a days which fly from their masters. 11 Shall I then take my breads, and my waters, and the flesh of my cattle, which I have killed for my shearers, and give to men whom I know not whence they are? 12 Therefore the servants of David returned by their way, and returning came & told him all the words that he had said. 13 Then said David to his servants: Every man gird him with his sword. And they were every one girded with their swords. And David also was girded with his sword: and there followed David about four hundred men: moreover two hundred remained at the baggage. 14 But to Abigail the wife of Nabal one of their servants told, saying: Behold David hath sent messengers from the desert, to bless our master, and he disdained them: 15 these men were good enough to us, & not troublesome: neither did ever any thing perish all the time, that we have converst with them in the desert: 16 they were in stead of a wall to us both in the day and in the night, all the days that we fed the flocks with them. 17 Wherefore consider, and think what thou hast to do, for (a) malice is accomplished against thy husband, & against thy house, and he is the son of Belial, so that no man can speak to him.

(a) Not a malicious mind, such as Saul bore unjustly against David, but punishment is decreed against Nabal, for not only denying a reasonable request, but also for so reproachful an answer.

18 Abigail therefore made haste, and took two hundred loaves, and two bottles of wine, and five muttons ready dresst, and five measures of polent, and an hundred branches of raisins, and two hundred masses of dry figs, and laid them upon asses, 19 and said to her servants: Go before me; lo, I will follow you at your back: but she told not her husband Nabal. 20 When she therefore had gotten upon an ass, and came down to the foot of the mountain, David and his men came down meeting her, whom she also met. 21 And David said: In vain verily have I preserved all things that were this man's in the desert, and there perished nothing of all that pertained to him, & he hath rendered me (b) evil for good.

(b) Evil words for courteous usage heretofore, and for late gentle entreating by messengers.

22 These things do God to the enemies of David, & these things add he, if I shall leave of all things that pertain to him until morning, any thing pissing against the wall. 23 And when Abigail had seen David, she made haste, & light from her ass, & fell down before David upon her face, & adored upon the earth, 24 and fell at his feet, & said: In me my lord be this iniquity: let thy handmaid speak I beseech thee in thine ears: and hear the words of thy servant. 25 Let not my lord the king I pray thee, set his heart upon this naughty man Nabal: because according to his name, he is a fool, and folly is with him: but I thy handmaid saw not thy servants my lord, whom thou didst send. 26 Now therefore my lord, our Lord liveth, and thy soul liveth, who hath stayed thee that thou shouldst not come unto blood, and hath saved thy hand to thee: and now be thine enemies as Nabal, & they that seek evil to my

lord. 27 Wherefore receive this benediction, which thy handmaid hath brought to thee my lord: and give to thy servants that follow thee my lord. 28 Take away the iniquity of thy handmaid: for our Lord making will make to my lord a faithful house, because thou my lord dost fight the battles of our Lord: let not malice therefore be found in thee all the days of thy life. 29 For if a man shall rise, persecuting thee, & seeking thy life, the life of my lord shall be kept, as in the (c) bundle of the living, with our Lord thy God: Moreover the life of thine enemies shall be whurled, as in the violence, and whurl of a sling.

(c) Things tied in bundles are stronger and more secure, than single and loose.

30 When our Lord therefore shall do to thee, my lord, all good things, which he hath spoken concerning thee, and shall constitute thee Prince over Israel, 31 this shall not be an occasion of sobbing to thee, and a scruple of heart to my lord, that thou hast shed innocent blood, or thyself hast revenged thyself: and when our Lord hath bestowed these benefits upon my lord, thou shalt remember thy handmaid. 32 And David said to Abigail: Blessed be our Lord the God of Israel, who hath sent thee this day to meet me, and blessed be thy speech, 33 and blessed be thou, which hast stayed me today, that I might not go to blood, and revenge me with mine own hand. 34 Otherwise our Lord liveth, the God of Israel, who hath stayed me that I should not do thee any evil, unless thou hadst quickly come to meet me, there had not remained to Nabal until morning light, any pissing against a wall. 35 And David took of her hand all things which she had brought him, and said to her: Go peaceably into thy house, behold I have heard thy voice, and have honoured thy face. 36 And Abigail came to Nabal: and behold he had a feast in his house, as it were the feast of a king, and Nabal's heart was pleasant: for he was drunk exceedingly: and she told him not a word little or great until morning. 37 But early when Nabal had digested his wine, his wife told him these words, & his heart was dead inwardly, & he became as a stone. 38 And when ten days had passed, our Lord struck Nabal, & he died. 39 Which when David had heard that Nabal was dead, he said: Blessed be our Lord, who hath judged the cause of my reproach at the hand of Nabal, and hath kept his servant from evil, and the malice of Nabal hath our Lord rendered upon his head. David therefore sent, and spake to Abigail, that he might take her to himself to wife. 40 And David's servants came to Abigail into Carmel, and spake to her, saying: David hath sent us unto thee, to take thee to his wife. 41 Who arising adored flat toward the earth, and said: Lo let thy servant be as an handmaid, to wash the feet of the servants of my lord. 42 And Abigail arose, and made haste, and gat upon an ass, and five women went with her, waiting maids, and followed the messengers of David, and became his wife. 43 Yea and Achinoam also did David take of Jezrahel: and both were his wives. 44 But Saul gave Michol his daughter David's wife to Phalti, the son of Lais, who was of Gallim.

CHAPTER XXVI.

The Ziphians bewraying the place, Saul besiegeth David: 5. who by night going where Saul and his men are asleep, 9. hurteth him not: 12. but taketh from him his spear and bottle of water 14. & sheweth what he hath done. 21. Saul again confesseth his fault, and promiseth peace.

And there came Zipheites unto Saul in Gabaa, saying: Behold David is hid in the hill Hachila, which is over-against the wilderness. 2 And Saul arose, and went down into the desert Ziph, and with him three thousand men of the chosen of Israel, to seek David in the desert Ziph. 3 And Saul camped in Gabaa Hachila, which was over-against the wilderness in the way: and David dwelt in the desert. And seeing that Saul was come after him into the desert. 4 he sent discoverers, and

learned that he was come thither most certainly.
5 And David arose secretly, and came to the place where Saul was: and when he had seen the place wherein Saul slept, and Abner the son of Ner, the Prince of his war, and Saul sleeping in the tent, and the rest of the multitude round about him, 6 David spake to Achimelech the Hetheite, and Abisai the son of Sarvia the brother of Joab, saying: Who will go down with me to Saul into the camp? And Abisai said: I will go with thee. 7 David therefore and Abisai came to the people by night, and found Saul lying and sleeping in the tent, & his spear fixed in the ground at his head: and Abner, & the people sleeping round about him.
8 And Abisai said to David: God hath shut up thine enemy this day into thy hands: now therefore I will thrust him through with my spear in the earth once, and twice shall not need. 9 And David said to Abisai: Kill him not: for (a) who shall extend his hand upon the anointed of our Lord, & shall be innocent?

(a) David is resolute, and often repeateth, that it is not lawful for private subjects to kill their Prince, no although himself was anointed to succeed.

10 And David said: Our Lord liveth, unless our Lord shall strike him, or his day come to die, or descending into battle he perish: 11 Our Lord be merciful unto me, that I extend not my hand upon the anointed of our Lord. Now therefore take the spear which is at his head, and cup of water, & let us go. 12 David therefore took the spear, and cup of water, which was at Saul's head, and they went away: and there was none that saw, or understood, or awaked, but all slept, because the dead sleep (b) of our Lord had fallen upon them.

(b) God's providence sent this extraordinary sleep, and inspired David to do this fact, for more justification of his innocency.

13 And when David had passed over against, and stood in the top of the mountain far off, & a good space between them, 14 David cried to the people, and to Abner the son of Ner, saying: Wilt thou not answer, Abner? And Abner answering said: Who art thou, that cryest & disquietest the king? 15 And David said to Abner: Art not thou a man? And who is like thee in Israel? Why therefore hast thou not kept thy lord the king? For one of the multitude hath entered in to kill the king thy lord. 16 This thing is not good, which you have done: Our Lord liveth, you are the children of death, which have not kept your lord, the anointed of our Lord. Now therefore behold where the king's spear is, & where the cup of water is, which was at his head.
17 And Saul knew David's voice, & said: Is this thy voice, my son David? And David said: My voice, my lord king, 18 and he said: For what cause doth my lord persecute his servant? What have I done? Or what evil is there in my hand? 19 Now therefore hear, I pray, my lord king, the words of thy servant: If our Lord stir thee up against me, let there be odour of sacrifice: but if the sons of men, they are cursed in the sight of our Lord, which have cast me out this day, that I should not dwell in the inheritance of our Lord, saying: Go, serve strange gods. 20 And now let not my blood be shed upon the earth before our Lord, for the king of Israel is come forth to seek one flea, as the perdix is pursued in the mountains. 21 And Saul said: I have sinned, return my son David, for I will no more do thee evil, for that my life hath been precious in thine eyes today: for it appeareth that I have done foolishly, & have been ignorant of very many things. 22 And David answering, said: Behold the king's spear, let one of the king's servants pass, and take it. 23 And our Lord will reward every one according to his justice and fidelity, for our Lord hath delivered thee this day into my hand, and I would not extend my hand upon the anointed of our Lord. 24 And as thy life hath been magnified today in mine eyes, so be my life magnified in the eyes of our Lord, and deliver he me from all distress. 25 Saul therefore said to David: Blessed art thou my son David: and truly doing thou shalt do, and prevailing thou shalt prevail. And David went into his way, and Saul returned into his place.

CHAPTER XXVII.

David for more security goeth again to Achis king of Geth, 5. obtaineth of him the city of Siceleg (6. by which means it becometh subject to the kings of Juda) 8. and maketh preys upon the enemies of king Achis.

And David said in his heart: at length I shall fall one day into the hands of Saul: is it not better that I fly, and be saved in the Land of the Philistians, that Saul may despair, and cease to seek me in all the coasts of Israel? I will fly therefore his hands. 2 And David arose, and went himself, and the six hundred men with him, to Achis the son of Maoch, the king of Geth. 3 And David dwelt with Achis in Geth, he & his men; every man & his house: & David & his two wives, Achinoam the Jezrahelite, & Abigail the wife of Nabal of Carmel. 4 And it was told Saul that David was fled into Geth, and he added no more to seek him. 5 And David said to Achis: If I have grace in thy sight, let there a place be given me in one of thy cities of this country, that I may dwell there: for why abideth thy servant in the city of the king with thee? 6 Achis therefore gave him in that day Siceleg: for which cause Siceleg became the kings' of Juda until this day. 7 And the number of the days that David dwelt in the country of the Philistians, was four months. 8 And David went up, and his men, and drave preys out of (a) Gessuri, and Gerzi, and from the Amalecites: for these villages were inhabited in the land in old time, as men go to Sur, as far as the Land of Aegypt.

(a) These countries were neither subject to the Philistiims nor to the Israelites, and were also of those nations whom God had commanded to destroy, dwelling within the land of Chanaan. *Deut. 25.*

9 And David struck all the land, neither left he any man or woman: and taking the sheep, & oxen, and asses, & camels, and garments, he returned & came to Achis. 10 And Achis said to him: Whom hast thou set upon today? David answered: Against the south of Juda, and against the south of Ieramiel, and against the south of Ceni. 11 David gave life neither to man nor woman, neither brought them into Geth, saying: Lest perhaps they speak against us. These things did David, and this was decreed of him all the days that he dwelt in the country of the Philistians. 12 Achis therefore did credit David, saying: Many evils hath he wrought against his people Israel: Therefore he shall be my servant for ever.

CHAPTER XXVIII.

The Philistians fighting against Saul, David promiseth fidelity to Achis. 3. Saul destroyeth magicians, 6. but God not answering him, 7. seeketh a woman that hath a Pythonical spirit, 12. & willeth her to raise up Samuel. 15. Who appearing foretelleth him, that he, and his sons shall die the next day.

And [1] it came to pass that in those days the Philisthiims gathered together their companies, that they might be prepared to battle against Israel: and Achis said to David: Knowing know thou now, that thou shalt go forth with me in the camp, thou, and thy men.

[1] The fourth part.

Of the ruin of Saul, and exaltation of David.

2 And David said to Achis: Now thou shalt know what thy servant will do. And Achis said to David: And I will appoint thee keeper of my head all days. 3 And Samuel was dead, and all Israel mourned for him, and buried him in Ramatha his city. And Saul took all the magicians & soothsayers out of the land. 4 And the Philisthiims were gathered together, & came & camped in Sunam: and Saul also gathered together all Israel, & came into Gelboe. 5 And Saul saw the camp of the Philisthiims, and feared, and his heart was afraid exceedingly. 6 And he consulted our Lord, and he answered him not, neither by dreams, nor by Priests nor by Prophets. 7 And Saul said to his servants: Seek me a woman that hath a pythonical spirit, and I will go to her, and will ask by her. And his

servants said to him: There is a woman that hath a pythonical spirit in Endor. 8 He therefore changed his habit and was clothed with other garments, and he went himself, and two men with him, and they came to the woman in the night, and said to her: Divine unto me in the pythonical spirit, and raise me up whom I shall tell thee. 9 And the woman said to him: Lo, thou knowest what great things Saul hath done, and how he hath rased the magicians and soothsayers out of the land: why therefore dost thou lie in wait for my life, that I may be slain? 10 And Saul sware unto her in our Lord, saying: Our Lord liveth, there shall no evil happen unto thee for this thing. 11 And the woman said to him: Whom shall I raise up to thee? Who said: Raise me up Samuel. 12 And when the woman had seen Samuel, she cried out with a loud voice, and said to Saul: Why hast thou deceived me? For thou art Saul. 13 And the king said to her: Fear not: what sawest thou? And the woman said to Saul: I saw (a) gods coming out of the earth.

(a) Not many but one excellent person, an old man comely in apparel.

14 And he said to her: What manner of form hath he? Who said: An old man is come up, and he is clothed with a mantle. And Saul [1] understood that it was Samuel, and he bowed himself upon his face on the earth, and (b) adored.

[1] * *iadagh, cognovit, knew.* (b) Saul adored not Samuel with divine honour, but with dulia, reverence due to a blessed soul.

15 And Samuel said to Saul: why hast thou disquieted me, that I should be raised up? And Saul said, I am in great distress: for the Philisthiims fight against me, and God is departed from me, and would not hear me, neither in the hand of Prophets, nor by dreams: therefore I have called thee, that thou shouldst shew me what I shall do. 16 And Samuel said: Why askest thou, whereas our Lord is departed from thee, and is passed to thine adversary? 17 For our Lord will do to thee as he spake in my hand, and he will cut thy Kingdom out of thy hand, & will give it to thy neighbour David: 18 because thou hast not obeyed the voice of our Lord, neither didst thou the wrath of his fury in Amalec. Therefore that which thou sufferest hath our Lord done to thee this day. 19 And our Lord will give Israel also with thee into the hands of the Philisthiims: and tomorrow thou and thy sons shall be (c) with me: yea the camp also of Israel will our Lord deliver into the hands of the Philisthiims.

(c) In state of the dead in another world, not in the same particular state.

20 And forthwith Saul fell stretched forth on the ground, for he feared much the words of Samuel, and there was no strength in him, because he had not eaten bread all that day. 21 That woman therefore went unto Saul (for he was very much troubled) and said to him: Behold thy handmaid hath obeyed thy voice, and I have put my life in my hand: and I heard the words, which thou spakest to me. 22 Now therefore hear thou also the voice of thy handmaid, and I will set before thee a morsel of bread, that eating thou mayest recover strength, and be able to go on thy journey. 23 Who refused, and said: I will not eat. But his servants and the woman forced him, & at length hearing their voice, he arose from the ground, and sat upon the bed. 24 And that woman had a pasture fed calf in the house, and she made haste, and killed him: and taking meal kneaded it, and baked azymes, 25 and set before Saul, and before his servants, who when they had eaten rose up, and walked all that night.

ANNOTATIONS.
CHAP. XXVIII.

[1] S. Augustin's opinion whether Samuel's soul appeared, or no.

14. *Saul understood that it was Samuel.]* It is not defined nor certain, whether the soul of Samuel appeared, or an evil spirit took his shape, and spake to [1] Saul. S. Augustine *(lib. 2. q. ad Simplician.)* proposeth both the opinions as probable. Whether first he sheweth, that Samuel's soul might appear; either brought thither by the evil spirit, which is not so much to be marveled at, as

that our Lord and Saviour suffered himself to be set upon the pinnacle of the temple, and to be carried into a high mountain by the devil; yea to be taken prisoner, bound, whipped, and crucified, by the devil's ministers: or else that the spirit of the holy Prophet, was not raised by force of the enchantment, or any power of the devil, but by God's secret ordinance, unknown to the pythonical woman and to Saul, and so appeared in the King's presence, and struck him with divine sentence. Again he answereth, that there may be a more easy and ready sense of this place, to wit, that Samuel's spirit (or soul) was not indeed raised, but an imaginary illusion made by the devil's enchantment, which seemed to be Samuel, and which the Scripture calleth by the name of Samuel, as pictures or images or commonly called those persons or things, which they represent. So when we behold pictures in a table, or on a wall, we say, this is Cicero, that is Salust, that Achilles, that is Rome. To this effect S. Augustin discourseth more at large in the place before cited. But in another work written after *(de cura pro mortuis gerenda. c. 15.)* teaching that souls of the dead appear sometimes to the living, he saith expressly, *Samuel the prophet being dead, foretold future things to King Saul yet living*. Though some be of opinion (saith he) that Samuel himself appeared not, but some evil spirit took his similitude. [2]

[2] More probable that his very soul appeared, not compelled by the evil spirit, but obeying God's secret ordinance.

And this last judgement of S. Augustin is much confirmed; [1] first by the words of this text, literally and plainly affirming that Samuel appeared, and spake to Saul, and Saul to him, and that Saul *understood* (*or knew*, not only thought, imagined, or supposed) *that it was Samuel*. [2] Secondly, this apparition came sooner, preventing the enchantment, & in better order, than the pythonical woman expected, as appeareth by her answer, saying she saw God (or an excellent person) ascending in comely manner and attire: whereas evil spirits used to appear (as the Rabbins testify) in ugly bodies, with the heels into the air, and head downward. [3] Thirdly, the Author of Ecclesiasticus (ch. 46.) amongst the praises of Samuel the Prophet, saith: *He slept* (or died) *and certified the King, and shewed to him the end of his life*. Where it seemeth clear, that the same person that died, denounced God's will and sentence to Saul. Moreover if it had been an illusion of an evil spirit, it would hardly seem any praise at all. [4] Fourthly, the devil could not naturally foretell that Saul and his sons, with many of the people, should be slain the next day, and David reign after him: neither is it probable that God revealed such secrets to evil spirits, whereby men might take more occasion to follow necromancy. [5] Fifthly, most Fathers and Doctors are of the same judgement. S. Iustinus Martyr, [6] *Dialogo cum Triphone.* S. Basil. *Epist. 80. ad Eustathium.* S. Ambrose *li. 1. in Luc. 1.* S. Hierom. *in Isaiae. 7.* Josephus *li. 6. c. 15. Antiq.* and many other old and late writers. The chiefest argument for the other opinion is the authority of Tertullian. *li. de anima.* Procopius and Eucherius upon this place, and the uncertain authors, *Questionum apud Iustinum, 1. 52. lib. de mirabil. Sac. Script.* and *Quest. vet. Testamenti, q. 27. apud Augustinum, tomo. 3. & 4.* As for the Protestants denying, that souls once parted from their bodies, can appear to any alive, [7] [8] S. Augustin confuteth them, both by this example of Samuel, supposing the book of Ecclesiasticus to be Canonical Scripture, and of Moyses being dead, and Elias yet living (whom they hold also to be dead) both appearing with Christ in his transfiguration. *Mat. 17.*

[1] First proof.
[2] 2.
[3] 3.
[4] 4.
[5] 5.
[6] *to. 2. pag. 210.*
[7] Souls sometimes appear after death.
[8] *loco citato.*

CHAPTER XXIX.

David going with the Philisthiims towards the war, the Princes urge and force the king to send him back.

Therefore all the companies of the Philisthiims were gathered together into Aphec: and Israel also camped upon the fountain, which was in Jezrahel. 2 And the Princes indeed of the Philisthiims marched in hundreds and thousands: but

David and his men were in the last company with Achis. 3 And the Princes of the Philisthiims said to Achis: What mean these Hebrews? And Achis said to the Princes of the Philisthiims: Do you not know David, which was the servant of Saul the king of Israel, and is with me many days, or (a) years, and I have not found any thing in him, since the day that he fled to me, until this day?

(a) He speaketh by amplification, to make his fact seem more reasonable: whereas the time of David's abode with him was but four months. *ch. 27. v. 7.*

4 But the Princes of the Philisthiims were angry against him, and said to him: Let this man return, and abide in his place, wherein thou hast appointed him, & let him not go down with us into battle, lest he become an adversary to us, when we shall begin to fight: for how can he otherwise pacify his lord, but in our heads? 5 Is not this David, to whom they sang in dances, saying: Saul hath struck his thousands, and David his ten thousands? 6 Achis therefor called David, and said to him: The Lord liveth, thou art just, and good in my sight: and thy going out, and thy coming in is with me in the camp: and I have not found in thee any evil, since the day that thou camest to me until this day: but thou pleasest not the nobles. 7 Return therefore, and go in peace, and offend not the eyes of the Princes of the Philisthiims. 8 And David said to Achis: For what have I done, and what hast thou found in me thy servant, since the day that I have been in thy fight, until this day, that I may not come, and fight against the enemies of my lord the king? 9 And Achis answering spake to David: I know that thou art good in my sight, as an Angel of God: but the Princes of the Philisthiims have said: He shall not go up with us into battle. 10 Therefore arise in the morning, thou, and the servants of thy lord, which came with thee: and when you are risen in the night, and it shall begin to wax light, go forward. 11 David therefore arose in the night, he and his men, that they might set forward in the morning, and return to the land of the Philisthiims: and the Philisthiims went up into Jezrahel.

CHAPTER XXX.

David returning to Siceleg, findeth it burned and spoiled, and himself in danger of the people: 7. By our Lord's warrant he pursueth the enemy, 11. taketh a guide: 17. recovereth all that was taken away: 22. and rewardeth the soldiers, also those that stayed with the baggage, 25. making it a law for the time to come, that the keepers of the baggage shall have like share with those that fight in battle.

And when David & his men were come to Siceleg the third day, the Amalecites had made an invasion on the south side into Siceleg, & had strucken Siceleg, & burnt it with fire. 2 And had led away women captive out of it, from the less unto the great: and had not killed any man, but had led them with them, & went on their journey. 3 When David therefore and his men were come to the city, and had found it burnt with fire, and their wives and their sons, and their daughters to be led away captive, 4 David and the people that was with him, lifted up their voices, and mourned till tears failed them. 5 For the two wives also of David were led away captive, Achinoam the Iezraelite, and Abigail the wife of Nabal of Carmel. 6 And David was strucken very sad: for the people would have stoned him, because the soul of every man was bitterly affected upon their sons, and daughters: but David was strengthened in our Lord his God. 7 And he said to Abiathar the Priest the son of Achimelech: Apply (a) unto me the Ephod. And Abiathar applied the Ephod to David,

(a) Consult our Lord for me: so David by the Priest's mediation, was instructed what to do.

8 and David consulted our Lord, saying: Shall I pursue these thieves, and shall I take them or not? And our Lord said to him: Pursue them: for thou shalt take them without doubt, & take from them the prey. 9 David therefore went himself, and the six hundred

men that were with him, and they came unto the Torrent Besor: & some being weary stayed. 10 But David himself, and four hundred men pursued: for two hundred stayed, who being weary could not pass the Torrent Besor. 11 And they found an Aegyptian in the field, and brought him to David: and they gave him bread to eat, and water to drink, 12 and also a piece of a mass of dry figs, and two bunches of resins. Who when he had eaten, his spirit returned, and he was refreshed: for he had not eaten bread, nor drunken water three days and three nights. 13 David therefore said to him. Whose art thou? Or whence? And wither goest thou? Who said: I am a young man of Aegypt, the servant of an Amalecite: and my master hath left me, because I began to be sick three days agone. 14 For we brake forth at the south side of Cerethi, and against Juda, and at the south of Caleb, and burnt Siceleg with fire. 15 And David said to him: Canst thou bring me to this company? Who said: Swear to me by God, that thou wilt not kill me, nor deliver me into the hands of my lord, and I will bring thee to this company, And David sware to him. 16 Who when he had brought them, behold they sat upon the face of all the earth, eating & drinking, and as it were keeping a festival day, for all the prey and spoils which they had taken out of the Land of the Philisthiims, and out of the Land of Juda. 17 And David struck them from evening until the evening of the next day, and there escaped not any of them, but four hundred young men, which had gotten upon camels, and were fled. 18 David therefore rescued all things that the Amalecites had taken, and he rescued his two wives. 19 Neither was there any wanting from little to great, as well of their sons as of their daughters, and of the spoils, and what things soever they had taken, David brought all again. 20 And he took all the flocks and herds, and drave them before his face: and they said: This is the prey of David. 21 And David came to the two hundred men, which being weary had stayed, neither were able to follow David, and he had bidden them to rest in the Torrent Besor: who came forth to meet David, and the people that were with him. And David coming to the people, saluted them peaceably. 22 And every naughty, and wicked fellow of the men, that had gone with David, answering, said: Because they came not with us, we will not give them any thing of the prey, which we have recovered: but let their wife and children suffice every man, whom when they had received, let them depart. 23 But David said: You shall not do so my brethren, of these things, which our Lord hath delivered to us, and hath kept us, and hath given the thieves, that were broken out against us, into our hands: 24 neither shall any man hear you upon this talk. For there shall be equal portion of him that went down into battle, and of him that abode at the baggage, and they shall divide alike. 25 And this hath been done from that day, and ever after (b) it was decreed, and ordained as a law in Israel.

(b) It is not against God's commandment, *Deut. 4. & 12.* to make new laws, so they be conformable & not contrary to God's former laws.

26 David therefore came into Siceleg, and sent gifts of the prey to the ancients of Juda his neighbours, saying: Take a benediction of the prey of our Lord's enemies. 27 To them that were in Bethel, and that were in Ramoth toward the South, and them that were in Gether, 28 and them in Aroer, and them in Sephamoth, and them in Esthamo, 29 and them in Rachal, and them in the cities of Jerameel, and them in the cities of Semi, 30 and them in Harama, and them in the lake of Asan, and them in Athach, 31 and them in Hebron, and to the rest that were in those places, in the which David had tarried, and his men.

CHAPTER XXXI.

Saul with his sons are slain in battle. 7. The Philisthiims possess the place, and hang the dead bodies on a wall, 11. but valiant men of Jabes Galaad take them away, and burn them, bury their bones, and fast seven days.

And the Philisthiims fought against Israel, and the men of Israel fled before the face of the Philisthiims, and fell being slain in mount Gelboe. 2 And the Philisthiims fell upon Saul, and upon his sons, and they struck Jonathas, and Abinadab, and Melchisua the sons of Saul, 3 and the whole weight of the battle was turned upon Saul: and the archers overtook him, and he was sore wounded of the archers. 4 And Saul said to his esquire: Draw out thy sword, and strike me: lest perhaps these uncircumcised come, and kill me, mocking me. And his esquire would not: for he was frighted with exceeding fear. (a) Saul therefore caught his sword, and fell upon it.

(a) Saul killing himself after that he was wounded by his enemies, signifieth those that being overcome by tentations desperately persist, & willfully die in their sin. *S. Greg. ho. 10.*

5 Which when his esquire had seen, to wit, that Saul was dead, himself also fell upon his sword and died with him. 6 Saul therefore died, and his three sons, and his esquire, and all his men in that day together. 7 And the children of Israel, that were beyond the valley, and beyond Jordan, seeing that the men of Israel were fled, and that Saul was dead, and his sons, they left their cities, and fled: and the Philisthiims came, and dwelt there. 8 And when the next day was come, the Philisthiims came to spoil them that were slain, and they found Saul and his three sons, lying in mount Gelboe. 9 And they did cut off Saul's head, and spoiled him of his armour, and sent into the land of the Philistians round about, that it should be declared in the temple of their idols, and among their people. 10 And they did put his armour in the temple of Astaroth, but his body they hung on the wall of Bethsam. 11 Which when (b) the inhabiters of Jabes Galaad had heard whatsoever the Philisthiims had done to Saul,

(b) These men are commendable for *gratitude* towards Saul, who had delivered them, *ch. 11.* for *a work* of *mercy* in burying the dead: for *piety* towards their king and princes, and for *fortitude* in achieving so heroical an act.

12 all the most valiant men arose, and walked all the night, and took the body of Saul, and the bodies of his sons, from the wall of Bethsam: and they came to Jabes Galaad, and burnt them there: 13 and they took their bones, and buried them in the wood of Jabes, and fasted seven days.

THE ARGUMENT OF THE SECOND BOOK OF KINGS.

[1] *BESIDES* a great part of the first book, and beginning of the third, this second book is wholly of King David. Whose many laudable Acts, as also his faults (which were fewer) with his true repentance, and punishment are related, not in such method, as may easily be divided into distinct parts, in order of the chapters; but according to the distinction of things contained, [2] his succession to the royal crown, first in Juda, and after in all Israel, with the declination and death of his competitor Isboseth, are recorded in the 2. 3. 4. and 5. chapters. [3] His virtues, and praises, to wit, his solemn mourning for Saul and that family, his devotion, fortitude, piety, and gratitude are specially touched in the 1. 6: 7. 8. 9. and 10. chapters. [4] His sins of adultery with Bethsabee, of killing her husband Urias, of pride in numbering his people, with his hearty repentance, and temporal punishment for the same, are written from the 11. chapter to the 21. together with the 24. The 22. and 23. chapters [5] contain his thanksgiving to God for benefits received, and prophecy of things to come, with a catalogue of valiant men.

[1] This book is wholly of David.
[2] His succession to the Kingdom.
[3] His virtues.
[4] Faults.
[5] Thanks, and Prophecy.

THE SECOND BOOK OF SAMUEL, WHICH WE CALL THE SECOND OF KINGS.

CHAPTER I.

David hearing that Saul and Jonathas are slain, 11, mourneth with all his family, weeping and fasting. 13. Causeth him to be slain who affirmed that he had killed king Saul. 18. He traineth up archers: 19. and inviteth also all Israel to mourn.

And it came to pass, after that Saul was dead, that David returned from the slaughter of Amalec, and tarried in Siceleg two days. 2 And in the third day there appeared a man coming out of Saul's camp, his garments torn, and sprinkled on the head with dust, and as he came to David, he fell upon his face, and adored. 3 And David said unto him: Whence comest thou? Who said to him: I fled out of the camp of Israel. 4 And David said unto him: What is the matter that is done? Tell me. Who said: The people is fled out of the battle, and many of the people are overthrown & dead: yea Saul also and Jonathas his son are dead. 5 And David said to the young man that told him: How knowest thou that Saul is dead, and Jonathas his son? 6 And the young man that told him, said: (a) By chance I came into mount Gelboe, and Saul leaned upon his spear: moreover the chariots and horsemen approached unto him,

(a) He feigned all this, thinking to get favour (for Saul killed himself, *l. 1. c. 31.*) but David punished him, as such a crime deserved. *v. 15.*

7 and turning backward, and seeing me he called. To whom when I had answered, Here I am, 8 he said to me: Who art thou? And I said to him: I am an Amalecite. 9 And he said to me: Stand upon me and kill me, because anguishes hold me, and as yet all my life is in me. 10 And standing upon him, I killed him: for I knew that he could not live after the fall: and I

took the Diadem that was on his head, & the bracelet from his arm, & have brought to thee my lord hither. 11 And David taking his garments rent them, and all the men that were with him, 12 and they (b) mourned, & wept, & fasted until evening upon Saul & upon Jonathas his son, and upon the people of our Lord, & upon the house of Israel, because they were fallen by the sword.

(b) Exequies of Saul observed with mourning, weeping and fasting.

13 And David said to the young man that had told him: Whence art thou? Who answered: I am the son of a man a stranger of Amalec. 14 David said to him: Why didst thou not fear to put to thy hand to kill the anointed of our Lord? 15 And David calling one of his servants, said: Go run upon him. Who struck him, & he died. 16 And David said to him: Thy blood be upon thine own head: for thine own mouth hath spoken against thee, saying: I have slain the anointed of our Lord. 17 And David mourned this kind of mourning upon Saul, and upon Jonathas his son. 18 And he commanded that they should (c) teach the children of Juda the bow, as it is written in the Book of the just.) And he said: Consider, O Israel, for them that be dead wounded upon thy high places.

(c) The Philisthiims were strong & cunning archers, therefore David commanded that his subjects should learn & exercise the same manner of fight.

19 The Nobles, O Israel, are slain upon thy mountains: how are the valiant fallen? 20 Tell it not in Geth, neither tell ye it in the high ways of Ascalon: lest perhaps the daughters of the Philisthiims be glad, lest the daughters of the uncircumcised rejoice. 21 Mountains of Gelboe, let neither dew nor rain come upon you, neither be they fields of the first fruits: because there was the shield of the valiants cast away, the shield of Saul, as though he were not anointed with oil. 22 From the blood of the slain, from the fat of the valiants, the arrow of Jonathas never returned backward, and the sword of Saul did not return empty. 23 Saul and Jonathas amiable, and comely in their life, in death also were not divided: swifter than eagles, stronger than lions. 24 Ye daughters of Israel weep upon Saul, who clothed you with scarlet in delicacies, who gave golden ornaments to your attire. 25 How have the valiants fallen in battle? Jonathas been slain in thy high places? 26 I am sorry for thee, my brother Jonathas, exceeding beautiful and amiable above the love of women. As the mother loveth her only son, so did I love thee. 27 How have the strong fallen, and the weapons of war perished?

CHAPTER II.

David is received and anointed king of Juda. 5. He commendeth those of Jabes Galaad, which buried Saul. 8. Isboseth the son of Saul reigneth over the rest of Israel. 12. Whereby riseth sharp war between Abner and Joab, chief Captains of the two kings. 30. Many more are slain of Abner's party than of Joab's.

Therefore after these things David consulted our Lord, saying: Shall I go up into one of the cities of Juda? And our Lord said to him: Go up, And David said: Whither shall I go up? And he answered him: Into Hebron. 2 David therefore went up, and his two wives, Achinoam the Jezrahelite, and Abigail the wife of Nabal of Carmel: 3 yea and the men also that were with him, David brought every one with his household: and they abode in the towns of Hebron. 4 And the men of Juda came, and (a) anointed David there, to reign over the house of Juda. And it was told David, that the men of Jabes Galaad had buried Saul.

(a) This second anointing, as also the third, *(ch. 5.)* was in confirmation, & to put him in possession of the first, made long before. *1. Reg. 16.*

5 David therefore sent messengers unto the men of Jabes Galaad, and said unto them: Blessed be you to our Lord, which have done this mercy with your lord Saul, and have buried him. 6 And now our Lord certes will render you mercy and truth: but I also will requite

you the good turn, for that you have done this thing.
7 Let your hands be strengthened, and be ye stout men: for although your lord Saul be dead, yet the house of Juda hath anointed me to be their king. 8 But Abner the son of Ner Prince of Saul's army, took Isboseth the son of Saul, and led him about through the camp, 9 and ordained him king over Galaad, & over Gessuri, & over Jezrahel, & over Ephraim, and over Benjamin, and over all Israel. 10 Forty years old was Isboseth the son of Saul when he began to reign over Israel, and he reigned (b) two years: and only the house of Juda followed David.

(b) He reigned two years before he began much to decline, but in all seven years & a half, for so long David reigned only in Juda. *v. 11.*

11 And the number of the days, that David abode, reigning in Hebron over the house of Juda, was seven years and six months. 12 And Abner the son of Ner went forth, and the servants of Isboseth the son of Saul, out of the camp into Gabaon. 13 Moreover Joab the son of Sarvia, and the servants of David went forth, and met them beside the people of Gabaon, and when they were come together into one place, they sat one over-against another: these on the one side of the pool, and they on the other. 14 And Abner said to Joab: Let the young men rise, and (c) play before us. And Joab answered: Let them rise.

(c) Hence perhaps cometh the phrase, that *one army playeth upon another with small and great artillery*, that is, strike and kill their enemies with all sorts of guns. *Iosephus li. 7. c. 1. Antiq.*

15 There rose therefore and passed twelve in number, of Benjamin, of Isboseth's part the son of Saul, and twelve of the servants of David. 16 And every one taking the head of his mate, sticked his sword into the side of his adversary, and they fell together: and the name of the place was called: The field of the valiants, in Gabaon. 17 And there rose a very sore battle in that day: & Abner was put to flight, and the men of Israel, by the servants of David. 18 And there were there the three sons of Sarvia, Joab, and Abisai, & Asael: moreover Asael was a most swift runner, as it were one of the roes, that abide in the woods. 19 And Asael pursued Abner, and declined not to the right hand nor to the left omitting to pursue Abner. 20 Abner therefore looked back behind him, and said: Art thou Asael? Who answered: I am. 21 And Abner said to him: Go to the right hand, or to the left, and apprehend one of the young men, and take to thee his spoils. But Asael would not leave but urged him.
22 And again Abner said to Asael: Retire, and do not follow me, lest I be compelled to stick thee to the ground, and I shall not be able to lift up my face to Joab thy brother. 23 Who contemned to hear, and would not go aside: Abner therefore struck him with his spear turned back in the privy parts, and thrust him through, and he died in the same place: and all that passed by that place, wherein Asael fell & died, did stay. 24 But whiles Joab and Abisai pursued Abner flying, the sun went down: & they came as far as the hill of the water conduit, that is over-against the valley the way of the desert in Gabaon. 25 And the children of Benjamin were assembled together to Abner: and being gathered in a plump into one troop, they stood in the top of one hill. 26 And Abner cried out to Joab, and said: Shall thy sword rage unto utter destruction? Knowest thou not that desperation is dangerous? How long deferrest thou to say to the people, that they leave to pursue their brethren? 27 And Joab said: Our Lord liveth, if thou hadst spoken, in the morning had the people retired from pursuing their brethren.
28 Joab therefore sounded the trumpet, and all the army stood, neither did they pursue Israel any further, nor enter into fight. 29 And Abner and his men went through the champion country, all that night: and they passed Jordan, and having viewed all Beth-horon, came to the camp. 30 Moreover Joab returning, after he had left Abner, assembled all the people: and there wanted of David's servants nineteen men, beside Asael. 31 But the servants of David struck of Benjamin, and of the men that were with Abner, three hundred three score, who also died. 32 And they took Asael, and buried him in the sepulchre of his father in Bethlehem: and Joab, and the men that were with him, walked all the night, and in the very twilight they came into Hebron.

CHAPTER III.

Isboseth's forces daily decay, David increaseth in power, and hath many sons. 7. Abner upon occasion of a slander breaketh from Isboseth, and serveth David, bringing Michol to him, and much people of Israel. 23. Joab of emulation and revenge killeth Abner. 28. For which David is offended with Joab, 31. and mourneth for Abner.

There was made therefore long strife between the house of Saul, & between the house of David: David prospering & always stronger than himself, but the house of Saul decreasing daily. 2 And there were sons born to David in Hebron: & his first begotten was Amnon of Achinoam the Jezrahelite. 3 And after him Cheleab of Abigail the wife of Nabal of Carmel: moreover the third Absalom, the son of Maacha the daughter of Tolmai king of Gessur. 4 And the fourth Adonias, the son of Haggith: and the fifth Saphathia, the son of Abital. 5 The sixth also Jethraam of Egla the wife of David. These were born to David in Hebron. 6 Therefore when there was battle between the house of Saul & house of David, Abner the son of Ner ruled the house of Saul. 7 And Saul had a concubine named Respha, the daughter of Aia. And Isboseth said to Abner: 8 Why didest thou go in to my father's concubine? Who being wrath exceedingly for the words of Isboseth, said: What (a) am I a dog's head against Juda this day, which have done mercy upon the house of Saul thy father, and upon his brethren and nearest friends, and have not delivered thee into the hands of David, and hast thou sought against me that thou mightest charge me for a woman today?

(a) Am I contemptible in thy sight, and yet head of them that oppose against David? I that have done so much for thee, will not endure to be reprehended, for a small fault. So God suffereth the maintainers of an evil quarrel to fall out among themselves, whereby the right cause is advanced.

9 These things do God to Abner, and these things add he to him, unless as our Lord hath sworn to David, so I do truth to him. 10 That the Kingdom be transferred from the house of Saul, and the throne of David be exalted over Israel, and over Juda, from Dan to Bersabee. 11 And he could not answer him any thing, because he feared him. 12 Abner therefore sent messengers to David for himself saying: Whose is the land? And that they should say: Make amity with me, and my hand shall be with thee: and I will reduce unto thee all Israel. 13 Who said: Very well; I will make amity with thee: but one thing I desire of thee, saying: Thou shalt not see my face before thou bring Michol the daughter of Saul: and so thou shalt come, and see me. 14 And David sent messengers to Isboseth the son of Saul, saying: Restore my wife Michol, which I betrothed to me for an hundred prepuces of the Philisthiims. 15 Isboseth therefore sent, and took her from her husband Phaltiel, the son of Lais. 16 And her husband followed her weeping as far as Bahurim: and Abner said to him: Go, and return. Who returned. 17 Abner also spake to the ancients of Israel, saying: Both yesterday and the day before you sought David that he might reign over you. 18 Now therefore do so: because our Lord hath spoken to David, saying: In the hand of my servant David I will save my people Israel from the hands of the Philisthiims, and of all their enemies. 19 And Abner spake also to Benjamin. And he went to speak unto David in Hebron all things which pleased Israel, and all Benjamin. 20 And he came to David into Hebron with twenty men: and David made a feast to Abner, and to his men that came with him. 21 And Abner said to David: I will rise, that I may gather unto thee my lord king all Israel, and may enter a league with thee, & thou mayest reign over all, as thy soul desireth. When David therefore had brought Abner on the way, and he was gone in peace, 22 forthwith David's servants and Joab came, having slain the robbers, with a prey exceeding great: and Abner was not with David in Hebron, because he had now dismissed him, and he was departed in peace. 23 And Joab, and all the army which were with him, came afterward: it was therefore told Joab, that Abner the son of Ner came to the king, and he dismissed him, and he departed in peace. 24 And Joab went in to the king, & said: What hast thou done? Behold Abner

came to thee: why didst thou dismiss him & he is gone & departed? 25 knowest thou not Abner the son of Ner, that to this end he came to thee, that he might deceive thee, & might know thy going out, & thy coming in, & understand all things that thou doest? 26 Joab therefore being gone from David, sent messengers after Abner, and brought him back from the cistern Sira, David being ignorant thereof. 27 And when Abner was returned into Hebron, Joab brought him aside to the midst of the gate, to speak unto him in guile: and struck him there in the privy parts, & he died, in revenge of the blood of Asael his brother. 28 Which when David had heard, that the thing was now done, he said: I am innocent, and my Kingdom before God for ever from the blood of Abner the son of Ner, 29 & come it upon the head of Joab, & upon all his father's house: neither let there fail of the house of Joab one having a flux of seed, & a leper, and holding the distaff, and falling by the sword, & lacking bread. 30 Joab therefore & Abisai his brother slew Abner, because he had killed Asael their brother in Gabaon in the battle. 31 And David said to Joab, and to all the people, that were with him: Rent your garments, and be girded with sack cloths, & mourn before the funeral of Abner. Moreover king David followed the bier. 32 And when they had buried Abner in Hebron, king David lifted up his voice, and wept upon the grave of Abner: and all the people also wept. 33 And the king mourning and lamenting Abner, said: Not as cowards are wont to die, hath Abner died. 34 Thy hands were not bound, and thy feet were not laden with fetters: but as men are wont to fall before the children of iniquity, so art thou fallen. And all the people doubling it wept upon him. 35 And when all the multitude was come to take meat with David, when it was yet clear day, David sware, saying: These things do God to me, and these add he, if before sun set I shall taste bread or any thing else. 36 And all the people heard, and all things pleased them which the king did in the sight of all the people. 37 And all the people knew, and all Israel in that day, that it was not the king's doing, that Abner the son of Ner was slain. 38 The king also said to his servants: Are you ignorant that a Prince, and the greatest is slain this day in Israel? 39 But I as yet (b) delicate, & anointed king: moreover the sons of Sarvia are hard to me: our Lord reward him that doeth evil according to his malice.

(b) Weak, being newly received King, & not able to punish strong offenders. But Joab & others were afterwards punished. *3. Reg. 2.*

CHAPTER IV.

Baana and Rechab secretly kill Isboseth: 8. bring his head to David. 8. Who condemning their fact, putteth them to death.

And Isboseth the son of Saul heard that Abner was slain in Hebron: and his hands were weakened, and all Israel was troubled. 2 And the son of Saul had two men captains of robbers, the name of one Baana, & the name of the other Rechab, the sons of Rhemmon the Berothite of the sons of Benjamin: for Beroth also was accounted in Benjamin. 3 And the Berothites fled into Gethaim, and were there strangers until that time. 4 And Jonathas the son of Saul had a son lame in his feet: for he was five years old, when the tidings came of Saul and Jonathas from Jezrahel. His nurse therefore taking him, fled: and when she made haste to fly, he fell, & was made lame: and he was called Miphiboseth. 5 Therefore the sons of Rhemmon the Berothite, Rechab and Baana coming, entered into the house of Isboseth in the heat of the day: who slept upon his bed at noon. And the Portress of the house that winnowed wheat, was asleep. 6 And they entered into the house secretly taking ears of corn, and Rechab and Baana his brother struck him in privy parts and fled. 7 And when they were entered into the house, he slept upon his bed in a parlour, and striking they killed him: and taking away his head they went by the way of the desert all night. 8 And

brought the head of Isboseth to David into Hebron: & they said to the king: Behold the head of Isboseth the son of Saul thine enemy, who sought thy life: and our Lord hath given my lord the king this day revenge of Saul, and of his seed. 9 But David answering Rechab and Baana his brother, the sons of Rhemmon the Berothite, said to them: Our Lord liveth, which hath delivered my soul out of all distress, 10 for so much as him that told me, and said: Saul is dead, who thought that he told prosperous things, I apprehended, and slew him in Siceleg, to whom I should have given a reward for his tidings. 11 How much more now when wicked men have slain an innocent man in his own house, upon his bed, shall I not require his blood of your hand, and take you away from the earth? 12 David therefore commanded his servants, and they slew them, and cutting off their hands and feet, hanged them over the pool in Hebron: but the head of Isboseth they took, and buried in the sepulchre of Abner in Hebron.

CHAPTER V.

With general consent David is anointed king of all Israel. 7. He taketh the tower of Sion in Jerusalem, destroying the Jebuseites. 9. Buildeth there a new house: 13. marrieth more wives, and hath more children. 17. The Philisthiims rising against him are overthrown: 22. also the second time.

And all the tribes of Israel came to David in Hebron, saying: Behold we are thy bone and thy flesh. 2 Yea and yesterday also & the day before when Saul was king over us, thou wast he that didst lead us forth & bring back Israel: & our Lord said to thee: Thou shalt feed my people Israel, and thou shalt be Prince over Israel. 3 The ancients also of Israel came to the king into Hebron, & king David made a league with them in Hebron before our Lord: and they (a) anointed David to be king over Israel.

(a) They anoint him again in confirmation of their consent (as Juda had done *c. 2.*) acknowledging God's ordinance. *1. Reg. 10.*

4 Thirty years old was David when he began to reign, and he reigned forty years. 5 In Hebron he reigned over Juda seven years and six months: and in Jerusalem he reigned three and thirty years over all Israel & Juda 6 And the king went, & all the men that were with him, into Jerusalem, to the Jebuseite the inhabiter of the land, & they said to David: Thou shalt not come in hither, unless thou take away the blind & the lame, saying: David shall not come in hither. 7 But (b) David took the tower of Sion, this is the city of David.

(b) King David now achieved that the tribe of Juda could not in the time of Josue. *Iosue 15.*

8 For David had proposed in that day a reward to whosoever should strike the Jebuseite, and touch the gutters of the house tops, and take away the blind and the lame that hated the soul of David: therefore it is said in the proverb: (c) The blind and the lame shall not enter into the temple.

(c) Idols that have eyes and cannot see, feet and cannot go, shall not enter into the Church of Christ.

9 And David dwelt in the tower, and called it, The city of David: & built round about from Mello and inwards. 10 And he went prospering and growing up, and our Lord the God of hosts was with him. 11 Hiram also the king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons for walls: and they built a house for David. 12 And David knew that our Lord had confirmed him king over Israel, and that he exalted his Kingdom over his people Israel.

13 David therefore took yet concubines and wives of Jerusalem, after he was come from Hebron: and there were born to David other sons also and daughters: 14 And these be the names of them, that were born to him in Jerusalem, Samua, and Sobab, and Nathan, and Salomon, 15 and Jebahar and Elisua, and Nepheg, 16 and Japhia, and Elisama, and Elioda, and Eliphaleth. 17 The Philistiims therefore heard that they had anointed David to be king over Israel: and they went up all to seek David: which when David had

heard, he went down into a hold. 18 And the Philistiims coming were spread in the Vale Raphaim. 19 And David consulted our Lord, saying: Shall I go up to the Philistiims? And wilt thou give them into my hand? And our Lord said to David: Go up, because delivering I will give the Philistiims in thy hand. 20 David therefore came into Baal Pharasim: and struck them there, and said: Our Lord hath divided mine enemies before me, as waters are divided, therefore the name of the place was called Baal Pharasim. 21 And they left there their [1]graven gods: which David, and his men took.

[1] * *sculptilia.*

22 And the Philistians added yet to go up, and spread themselves in the Vale Raphaim. 23 And David consulted our Lord: Shall I go up against the Philistiims, and wilt thou deliver them into my hands? Who answered: Go not up against them, but fetch a compass behind their back, & thou shalt come to them over against the pear trees. 24 And when thou shalt hear the sound of one going in the top of the pear-trees, then shalt thou enter battle: because then will our Lord go forth before thy face, to strike the camp of the Philistiims. 25 David therefore did as our Lord had commanded him, and he struck the Philistiims from Gabaa, until thou come to Gezer.

CHAPTER VI.

With great solemnity David bringeth the Ark of God from Abinadab's house. 6. Oza for touching it is suddenly slain. 9. Whereupon David fearing to bring it to his own house, leaveth it in the house of Obededom three months, 12, then fetcheth it, dancing before it, though Michol scorn his devotion. 17. He offereth sacrifices, distributeth gifts, blesseth the people. 23. And Michol is barren.

And David again gathered all the chosen of Israel, thirty thousand, 2 And David arose, and went, and all the people that was with him of the men of Juda, to bring the ark of God, upon which was invocated the name of the Lord of hosts, which sitteth in the Cherubins upon it. 3 And they laid the ark of God upon a new wain: and took it out of the house of Abinadab, who was in Gabaa: and Oza and Ahio the sons of Abinadab, did drive the new wain. 4 And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio keeping the ark of God went before the ark. 5 But David, and all Israel played before our Lord in all wrought wood, both on harps and lutes and timbrels & citterns and cymbals. 6 And after they came to the Floor of Nachon, Oza put forth his hand to the ark of God, and held it: because the oxen spurned, and made it lean aside.

7 And our Lord was wrath with indignation against Oza, and struck him for the [a]rashness: who died there before the ark of God.

[a] Either there was no probable danger, and so without cause Oza touched the ark, that he might seem to be very careful; or else he used not so much reverence as he ought to have done. *l. 2. c. 12. de mirabil. S. Scrip. apud S. Aug. tom. 3.*

8 And David was strucken sad, for that our Lord had strucken Oza, & the name of that place was called: The striking of Oza until this day. 9 And David feared our Lord in that day, saying: How shall the ark of our Lord come unto me? 10 And he would not have the ark of our Lord turn in to himself into the city of David: but he caused it to turn in unto the house of Obededom the Getheite. 11 And the ark of our Lord dwelt in the house of Obededom the Getheite three months: & our Lord blessed Obededom, & all his house, 12 And it was told king David, that our Lord had blessed Obededom, & all that he had for the ark of God. David therefore went, & brought away the ark of God out of the house of Obededom, into the city of David with joy. 13 And when they had passed, that carried the ark of our Lord, six passes, he immolated an oxe and a ram. 14 And David danced with all his might before our Lord, moreover David was girded with a linen ephod. 15 And David, & all the house of Israel brought the ark of testament of our Lord in jubilation, & in sound

of trumpet. 16 And when the ark of our Lord was entered into the city of David, Michol the daughter of Saul looking forth through a window, saw king David leaping, & dancing (b) before our Lord: and she despised him in her heart.

(b) To dance before the ark is to dance before our Lord.

17 And they brought in the ark of our Lord, & set it in his place in the midst of the tabernacle, which David had pitched for it: & David offered holocausts, & pacifics before our Lord. 18 And when he had accomplished offering holocausts and pacifics, he blessed the people in the name of the Lord of hosts. 19 And he distributed to all the multitude of Israel as well man as woman, to every one, one cake of bread, and one roasted piece of beef, and flour fried with oil: and all the people went, every man into his house. 20 And David returned to bless his own house: and Michol the daughter of Saul coming forth to meet David, said: How glorious was the king of Israel today uncovering himself before the handmaids of his servants, and was naked, as if one of the ribalds should be naked. 21 And David said unto Michol: Before our Lord, which hath chosen me rather than thy father, and than all his house, and commanded me that I should be duke over the people of our Lord in Israel, 22 both will I play, & will become more vile than I have been: and I will be humble in mine eyes, and with the handmaids, of whom thou speakest, I will appear more glorious. 23 Therefore unto Michol the daughter of Saul was there no child born unto the day of her death.

CHAPTER VII.

David's good purpose to build a Temple is deferred by God's appointment. 12. with promise that his son shall perform it, and be established in the Kingdom. 18. For all which he rendereth thanks to God.

And it came to pass when the king sat in his house, and our Lord had given him rest on every side from all his enemies, 2 he said to Nathan the Prophet: Dost thou see that I dwell in a house of cedar, & the ark of God is set (g) in the midst of skins?

(g) The tabernacle made by Moyses was a goodly thing, but being covered with skins and in many respects insufficient for God's service, David desired to build a glorious Temple. But was not permitted to do it for mystery sake, to signify that Christ the true Salomon should build his Church, that far excelleth the Synagogue of the Jews, & old Testament. *S. Aug. l. 17. c. 8. de civit.*

3 And Nathan said to the king: All that is in thy heart, go do, because our Lord is with thee. 4 And it came to pass in that night: and behold the word of our Lord to Nathan, saying: 5 Go, and speak to my servant David: Thus saith our Lord: Shalt thou build me a house to dwell in? 6 For neither have I dwelt in house from the day that I brought the children of Israel out of the Land of Aegypt, until this day: but I walked in tabernacle, and in tent. 7 Throughout all the places, that I have passed with all the children of Israel, speaking did I speak to one of the tribes of Israel, which I commanded to feed my people Israel, saying: why did you not build me a house of cedar? 8 And now these things shalt thou say to my servant David: Thus saith the Lord of hosts: I took thee out of the pastures following the flocks, that thou shouldest be Prince over my people Israel: 9 and I have been with thee wheresoever thou hast walked, and have slain all thine enemies from thy face: and have made thee a great name, according to the name of the great ones, that are in the earth. 10 And I will appoint a place for my people Israel, and will plant it, and they shall dwell under it, and shall be troubled no more: neither shall the children of iniquity add to afflict them as before. 11 From the day that I appointed Judges over my people Israel: and I will give thee rest from all thine enemies. And our Lord foretelleth thee, that our Lord will make thee a house. 12 And when thy days shall be accomplished, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall come forth of thy womb, and (a) I will establish his

Kingdom.

(a) He that supposeth this great promise to be fulfilled in Salomon, erreth much, saith S. Augustin *ibidem.*

13 He shall build a house to my name, and I will establish the throne of his Kingdom for ever.
14 (b) I will be to him for a father, and he shall be to me for a son: who if (c) he shall do any thing unjustly, I will rebuke him in the rod of men, and in the plagues of the sons of men.

(b) S. Paul expoundeth this of Christ. *Heb. 1. v. 5.* (c) This cannot be said of Christ, but of Salomon, & of any Christian, so this place hath many literal senses.

15 But my mercy I will not take away from him, as I took from Saul, whom I removed from thy face.
16 And thy house shall be faithful, and (d) thy Kingdom for ever before thy face, and thy throne shall be firm continually.

(d) The See Apostolic, & Priestly power in the Church of Christ, is this perpetual Kingdom. *S. Epiphanius Heresi. 29.*

17 According to all these words, & according to all this vision, so did Nathan speak to David. 18 And David went in, & sat before our Lord, & said: Who am I, o Lord God, & what is my house, that thou hast brought me thus far? 19 But this also hath seemed little in thy sight, o Lord God, unless thou didst speak also of the house of thy servant for a long time: for this is the law of Adam, Lord God. 20 What can David therefore add yet, to speak unto thee? For thou knowest thy servant, o Lord God. 21 For thy word, and according to thy heart thou hast done all these great things, so that thou wouldest notify it to thy servant. 22 Therefore art thou magnified, o Lord God, because there is none like to thee, neither is there a God besides thee, in all things that we have heard with our ears. 23 And what nation is there in the earth as thy people Israel, for the which (e) God hath gone, that he might (f) redeem it to be his people, & might make himself a name, & do for them great wonders, and horrible things upon the earth, before the face of thy people, whom thou redeemedst to thyself out of Aegypt, from the nations & from their gods.

(e) Here and in many other places the Hebrew word is of the plural number, *Elohim, Gods*, signifying more divine Persons. (f) The work of man's Redemption is appropriated to God the Son.

24 For thou hast confirmed the people Israel to be an everlasting people: and thou Lord God art become their God. 25 Now therefore, o Lord God, raise up for ever the word, that thou hast spoken upon thy servant & upon his house, & do as thou hast spoken, 26 that thy name may be magnified for ever, and it may be said: The Lord of hosts is God over Israel. And the house of thy servant David shall be established before our Lord, 27 because thou, o Lord of hosts God of Israel, hast revealed the ear of thy servant, saying: A house I build thee: therefore hath thy servant found his heart to pray thee with this prayer. 28 Now therefore, o Lord God, thou art God, & thy words shall be true: for thou hast spoken to thy servant these good things. 29 Begin therefore, & bless the house of thy servant, that it may be for ever before thee: because thou Lord God hast spoken, by thy blessing shall the house of thy servant be blessed for ever.

CHAPTER VIII.

Diverse nations and countries to which Israel payed tribute, are subdued by David, and pay tribute to Israel. 16. Chief officers are mentioned.

And it came to pass, after these things David struck the Philisthiims, and humbled them, & David took the bridle of tribute out of the hand of the Philisthiims. 2 And he struck Moab, & measured them with (a) a cord, making them even with the earth: & he measured two cords, one to kill, & one to save alive: & Moab became serving David under tribute.

(a) For more reproach David compassing them with cords, as cattle are environed, cast them on the ground, and by lot killed some, and spared some alive.

3 And David struck Adarezer the son of Rohob king

of Soba, when he went forth to have dominion over the river Euphrates. 4 And David having taken of his part a thousand seven hundred horsemen, & twenty thousand footmen, hoghsinewed all the chariot horses: & he left of them a hundred chariots. 5 There came also Syria of Damascus to bring aid unto Adarezer the king of Soba: and David struck of Syria two & twenty thousand men. 6 And David put a garrison in Syria of Damascus: & Syria became serving David under tribute: and our Lord preserved David in all things to whatsoever he went forth. 7 And David took the golden armour, which the servants of Adarezer had, and brought them into Jerusalem. 8 And out of Bete, and out of Beroth the cities of Adarezer king David took brass exceeding much. 9 And Tou the king of Emath heard that David had strucken all the force of Adarezer, 10 And Tou sent Joram his son to king David, to salute him congratulating, and to give thanks: for that he had overthrown Adarezer, and strucken him. For Tou was enemy to Adarezer, and in his hand were vessels of gold, & vessels of silver, & vessels of brass: 11 which also king David sanctified to our Lord with the silver and gold, that he had sanctified of all the nations, which he had subdued 12 of Syria, & Moab, and the children of Ammon, and the Philisthiims, and Amalec, & of the spoils of Adarezer the son of Rohob king of Soba. 13 David also (b) made himself a name when he returned having taken Syria in the Vale of Salt-pits, eighteen thousand being slain:

(b) Set up an Arch in memory of triumph.

14 & he put soldiers in Idumea, and placed a garrison: and all Idumea was made to serve David: & our Lord preserved David in all things to whatsoever he proceeded. 15 And David reigned over all Israel: David also did judgment and justice to all his people. 16 And Joab the son of Sarvia was over the army: moreover Josaphat the son of Ahilud was [1] recorder:

[1] * *or chancellor.*

17 and Sadoc the son of Achitob, and Achimelech the son of Abiathar, were Priests: and Saraias, scribe: 18 And Banaias the son of Joiada was over (c) the Cerethi and Phelethi: and the sons of David (d) Princes.

(c) These were archers and sling throwers of the guard. *Paraphrasis Chald.* (d) Or Priests, or chief rulers. See the annotation *Gen. 47. v. 22. 1 Paral. 18. v. 17.*

CHAPTER IX.

Miphiboseth a lame son of Jonathas is piously relieved by David: 9. giving to his use the particular inheritance of Saul.

And David said: Is there any think you that is remaining of the house of Saul, that I may do mercy with him for Jonathas' sake? 2 And there was of the house of Saul a servant named Siba, whom when the king had called unto him, he said to him: Art thou Siba? And he answered: I am so thy servant. 3 And the king said: Is there any remaining of the house of Saul, that I may do with him the mercy of God? And Siba said to the king: There is yet living a son of Jonathas, lame of his feet. 4 Where is he? Quoth he. And Siba said to the king: Behold he is in the house of Machir the son of Ammiel in Lodabar. 5 King David therefore sent, and took him out of the house of Machir the son of Ammiel of Lodabar. 6 And when Miphiboseth the son of Jonathas the son of Saul was come to David, he fell on his face, and adored. And David said: Miphiboseth? Who answered: Here I am thy servant. 7 And David said to him: Fear not, because doing I will do mercy on thee for Jonathas thy father, and I will restore (a) the lands of Saul thy father, and thou shalt eat bread upon my table always.

(a) The particular inheritance that pertained to Saul's family.

8 Who adoring him, said: Who am I thy servant, that thou hast respect upon a dead dog like unto me? 9 The king therefore called Siba the servant of Saul, and said to him: All things whatsoever were Saul's, and all his house, I have given to thy master's son.

10 Till for him therefore the land, thou and thy sons, and thy servants: and thou shalt bring in meats for thy master's son, that he may be maintained: and Miphiboseth the son of thy Lord shall eat always bread (b) upon my table. And Siba had fifteen sons, and twenty servants.

(b) Not sit at table with the King, but have his diet of the King's provision, besides the foresaid inheritance.

11 And Siba said to the king: As thou my lord king hast commanded thy servant, so will thy servant do: and Miphiboseth shall eat upon my table, as one of the sons of the king. 12 And Miphiboseth had a little son called Micha: and all the kindred of the house of Siba served Miphiboseth. 13 Moreover Miphiboseth dwelt in Jerusalem: because he did eat always of the king's table: and he was lame on both feet.

CHAPTER X.

Hanon king of Ammon for evil entreating David's men, sent unto him of courtesy, 7. is justly plagued, with his confederates. 15. Also the second time they are overthrown by David.

And it came to pass after these things, that the king of the children of Ammon died, and Hanon his son reigned for him. 2 And David said: I will do mercy with Hanon the son of Naas, as (a) his father hath done mercy with me. David therefore sent, comforting him by his servants upon his father's death. But when the servants of David were come into the land of the children of Ammon,

(a) This Naas King of Amon courteously entertained David's friends which escaped from the King of Moab, killing most of them that were commended to him, because David had left his country, and was returned into Juda. *1. Reg. 22. Histor. Eccles.*

3 the Princes of the children of Ammon said to Hanon their lord: Thinkest thou that for the honour of thy father, David hath sent comforters unto thee, and not rather that he might search and spy into the city, and overthrow it, hath David sent his servants unto thee? 4 Hanon therefore took the servants of David, and shaved the one half of their beard, and cut away half their garments unto the buttocks, and sent them away. 5 Which when it was told David, he sent to meet them: for the men were confounded very foully, and David commanded them: Tarry in Jericho, till your beard be grown, and then return. 6 And the children of Ammon seeing that they had done injury to David, sent, and hired for wages the Syrian of Rohob, and the Syrian of Soba, twenty thousand footmen, and of the king Maacha a thousand men, and of Istob twelve thousand men. 7 Which when David had heard, he sent Joab and the whole army of warriors. 8 The children therefore of Ammon issued forth, and set their men in array before the very entrance of the gate: but the Syrian of Soba, and Rohob, and Istob, and Maacha were by themselves in the field. 9 Joab therefore seeing that there was battle prepared against him, both before him and behind him, he picked out of all the chosen of Israel, and directed his army against the Syrian: 10 and the rest of the people he delivered to Abisai his brother, who directed his army against the children of Ammon. 11 And Joab said: If the Syrian shall prevail against me, thou shalt aid me: and if the children of Ammon shall prevail against thee, I will aid thee. 12 Play the man, and let us fight for our people, and the city of our God: and our Lord will do that which is good in his sight. 13 Joab therefore and the people that were with him, began to fight against the Syrians: Who immediately fled from his face. 14 And the children of Ammon seeing that the Syrians were fled, they also fled from the face of Abisai, and entered into the city: and Joab returned from the children of Ammon, and came to Jerusalem. 15 Therefore the Syrians seeing that they were fallen before Israel, they gathered themselves together. 16 And Adarezer sent, and fetched out the Syrians, that were beyond the river, and brought their army: and Sobach the master of Adarezer's war, was their chief captain. 17 Which when it was told David, he gathered together all Israel, and passed over Jordan,

and came into Helam: and the Syrians put themselves in array against David, & fought against him. 18 And the Syrians fled from the face of Israel, and David slew of the Syrians seven hundred chariots, and forty thousand horsemen: and Sobach the Prince of the war he struck: who forthwith died. 19 And all the kings that were to aid Adarezer, seeing themselves overcome of Israel, were afraid and fled, eight and fifty thousand before Israel. And they made peace with Israel: and served them, and the Syrians were afraid any more to aid the children of Ammon.

CHAPTER XI.

David overcome with concupiscence committeth adultery with Bethsabee: 6. not finding other means to hide the crime, causeth her husband Urias to be slain. 27. Then marrieth her, she beareth a son, and God is offended.

And it came to pass the year turning about, at such time when kings are wont to proceed to battles, David sent Joab, and his servants with him, and all Israel, and they spoiled the children of Ammon, and besieged Rabba: but David remained in Jerusalem. 2 Whilst these things were in doing, it chanced that David arose from his bed after noon, and walked in the top of the king's house: and he saw a woman washing herself, over-against the roof of his house: and the woman was very beautiful. 3 The king therefore sent, and inquired what woman it was. And it was told him, that she was Bethsabee the daughter of Eliam, the wife of Urias the Hetheite. 4 David therefore sending messengers (a) took her, who when she was entered in to him, he slept with her: and forth with she was sanctified from her uncleanness:

(a) Theodosius the Emperor pretending to be excused from punishment for his sins, because King David also was an adulterer & a manslayer, S. Ambrose replied, saying: *Thou that hast followed King David erring, follow him repenting.* After which admonition the Emperor most humbly did public penance enjoined him by the Bishop. *In vita Theod.*

5 and she returned into her house having conceived a child. And sending she told David, and said: I have conceived. 6 And David sent to Joab, saying: Send Urias the Hetheite. And Joab sent Urias to David. 7 And Urias came to David. And David asked how well Joab did, & the people, and how the war was ordered. 8 And David said to Urias: Go into thy house, and wash thy feet. And Urias went forth out of the king's house, & the king's meat followed him. 9 But Urias slept before the gate of the king's house, with the other servants of his lord, and went not down to his own house. 10 And it was told David of them that said: Urias went not into his house. And David said to Urias: Didst thou not come from thy journey? Why didst thou not go down into thy house? 11 And Urias said to David: The Ark of God and Israel & Juda dwell in pavilions, & my lord Joab and the servants of my lord abide upon the face of the earth: and shall I enter into my house, to eat and to drink, and sleep with my wife? By thy health, and by the health of thy soul I will not do this thing. 12 David therefore said to Urias: tarry here also this day, and tomorrow I will dismiss thee. Urias tarried in Jerusalem that day and the next: 13 and David called him to eat before him and to drink, and he made him drunk: who going out at even, slept on his couch with the servants of his lord, and went not down into his house. 14 The morning therefore was come, and David wrote a letter to Joab: and sent it by the hand of Urias, 15 writing in the letter: Set ye Urias in the front of the battle, where the fight is strongest: and leave him, that being strucken he may die. 16 Therefore when Joab besieged the city, he put Urias in the place where he knew the strongest men were. 17 And the men issuing out of the city, fought against Joab, and there fell of the people of the servants of David, and Urias also the Hetheite died. 18 Joab therefore sent, and told David all the story of the battle: 19 and he commanded the messenger, saying: When thou hast told all the story of the battle to the king, 20 if thou see him to be angry, and he say: Why approached you to the wall, to fight? Knew you not that many weapons are thrown from above of the

wall? 21 Who struck Abimelec the son of Jerobaal? Did not a woman cast upon him a piece of a millstone from the wall, and slew him in Thebes? Why approached you near the wall? Thou shalt say: Also thy servant Urias the Hetheite is slain. 22 The messenger therefore departed, and came, and told David all things that Joab had commanded him, 23 And the messenger said to David: The men have prevailed against us, and they issued forth to us into the field: and we violently pursued them even to the gate of the city. 24 And the archers shot arrows at thy servants from off the wall above: and there died of the king's servants, yea and thy servant Urias the Hetheite is dead. 25 And David said to the messenger: Thus shalt thou say to Joab: Let not this thing discomfort thee: for the event of war is diverse: now this man, and now that man the sword consumeth: encourage thy warriors against the city, that thou mayest destroy it, and exhort them. 26 Also the wife of Urias heard, that Urias her husband was dead, & she mourned for him. 27 And the mourning being past, David sent and brought her in into his house, & she became his wife, and she bare him a son: and this thing which David had done, was displeasant before our Lord.

CHAPTER XII.

Nathan the Prophet by a parable induceth David to condemn himself of great sin, 7. blameth and threateneth him for the same. 13. But upon his confession denounceth remission of his sin, with reservation of temporal punishment, 15. the death of the child. 24. Bethsabee beareth another son, who is called Salomon. 26. The city of Rabbath is taken, and a rich crown with other prey.

Our Lord therefore sent Nathan to David: Who when he was come to him, he said unto him: There were two men in one city, one rich, and the other poor. 2 The rich man had sheep, and oxen exceeding many. 3 But the poor man had nothing at all, beside one little ewe, which he had bought and nourished, and which had grown in his house together with his children, eating of his bread, and drinking of his cup, & sleeping in his bosom: & it was to him as a daughter. 4 And when a certain stranger was come to the rich man, he sparing to take of his own sheep and oxen, to make a feast for that stranger, which was come to him, took the poor man's ewe, & made meats thereof for the man that was come to him. 5 And David being exceedingly wrath with indignation against that man, said to Nathan: Our Lord liveth, the man that hath done this is the child of death. 6 He shall render the ewe fourfold, because he hath done this thing, & hath not spared. 7 And Nathan said to David: Thou art that man. Thus saith our Lord the God of Israel: I anointed thee to be king over Israel, & I delivered thee from the hand of Saul, 8 and gave thee the house of thy lord, & the wives of thy lord in thy bosom, and have given thee the house of Israel and Juda: & if these things be little, I will add far greater things unto thee. 9 Why therefore hast thou contemned the word of the Lord, that thou wouldest do evil in my sight? Urias the Hetheite thou hast smitten with the sword, and his wife thou hast taken to thy wife, and hast slain him with the sword of the children of Ammon. 10 For which thing the sword shall not depart from thy house (a) for ever, because thou hast despised me, and hast taken the wife of Urias the Hetheite, to be thy wife.

(a) Now & then some of thy seed shall be violently slain: so were slain three of his own sons, Amnon, *chap. 13.* Absalom, *chap. 18.* Adonias, *3 Reg. 2.* six sons of Iosaphat, and all Ioram's sons save one, *2. Paralip 21.* also Ochozias, Amasias, Iosias, *2. Par. 24. 25. 35.* and the sons of Sedechias, himself having his eyes put out and so brought into Babylon. *4. Reg. 25.*

11 Therefore thus saith our Lord: Behold, I will raise upon thee evil out of thine own house, and will take thy wives before thine eyes, and give them to thy neighbour, and he shall sleep with thy wives in the sight of this sun. 12 For thou hast done it secretly: but I will do this word in the sight of all Israel, and in the

sight of the sun. 13 And David said to Nathan: I have sinned to our Lord. And Nathan said to David: Our Lord also hath taken away thy sin: thou shalt not die. 14 Nevertheless, because thou hast made the enemies of our Lord to blaspheme, for this thing, the son that is born to thee dying shall die. 15 And Nathan returned into his house. Our Lord also struck the child, which the wife of Urias had born to David, and he was past hope. 16 And David besought our Lord for the child: and David fasted a fast, and going in aside, lay upon the ground. 17 And the ancients of his house came, being earnest with him, that he would rise from the ground: who would not, neither did he eat meat with them. 18 And it chanced the seventh day that the infant died: and the servants of David feared to tell him, that the child was dead. For they said: Behold when the child yet lived, we spake to him, and he heard not our voice: how much more if we shall say, The child is dead, will he afflict himself? 19 When David therefore saw his servants muttering, he understood that the infant was dead: and he said to his servants: Is the child dead? Who answered him: He is dead. 20 David therefore rose from the ground; and was washed and anointed: and when he had changed his garment, he entered into the house of our Lord: and adored, and came into his own house, and he called for bread, and he did eat. 21 And his servants said unto him: What thing is this, that thou hast done? For the infant, when he yet lived, thou didst fast and weep: but the child being dead, thou didst rise up, and hast eaten bread. 22 Who said: For the infant, whiles he yet lived, I fasted and wept; for I said: Who knoweth if perhaps our Lord will give him to me, and the infant may live? 23 But now because he is dead, why do I fast? Shall I be able to call him again any more? I shall go to him rather: but he shall not return to me. 24 And David comforted Bethsabee his wife, & going in unto her, slept with her: Who bare a son, & he called his name Salomon, & our Lord loved him. 25 And he sent by the hand of Nathan the Prophet, & called his name, Amiable to our Lord, because our Lord loved him. 26 Joab therefore fought against Rabbath of the children of Ammon, & won the king's city. 27 And Joab sent messengers to David, saying: I have fought against Rabbath, & the City of waters is to be taken. 28 Now therefore gather the rest of the people, & besiege the city, & take it: lest when the city shall be wasted of me, the victory be ascribed to my name. 29 David therefore gathered all the people, and went forth against Rabbath, and when he had fought, he took it. 30 And he took the crown of their king from his head, in weight a talent of gold, having most precious stones, and it was put upon David's head. Yea & the prey of the city he carried away exceeding much: 31 bringing forth also the people thereof sawed them, and drew round about over them chariots shod with iron: and he divided them with knives, and drew them through in form of bricks: so did he to all the cities of the children of Ammon: and David returned, and all the army into Jerusalem.

CHAPTER XIII.

Amnon ravisheth Thamar. 20. For which Absalom killeth him, 37. and flyeth into Gessur.

And it came to pass after these things, that Amnon the son of David loved the sister of Absalom the son of David, being very beautiful, called Thamar, 2 & was fond on her exceedingly, so that for the love of her he was sick: because whereas she was a virgin, it seemed unto him hard to do any thing unhonestly with her. 3 But Amnon had a friend, named Jonadab, the son of Semmaa David's brother, a very wise man: 4 Who said to him: Why art thou so worn away with leanness the king's son, day by day? Why dost thou not tell me? And Amnon said to him: I love Thamar the sister of my brother Absalom. 5 To whom Jonadab answered: Lie upon thy bed, and feign sickness: and when thy father shall come to visit thee, say to him: Let my sister Thamar, I pray, come to me, to give me meat, and to make me broth, that I may eat of her hand.

6 Amnon therefore lay down & began as it were to be sick: & when the king came to visit him, Amnon said to the king: Let Thamar my sister come, I beseech you, that she may make in my sight two little suppings, & I may take meat of her hand. 7 David therefore sent home to Thamar, saying: Come into the house of Amnon thy brother, & make him broth. 8 And Thamar came into the house of Amnon her brother, & he lay: who taking meal tempered it, & resolving it in his sight she made suppings. 9 And taking that which she had boiled, she poured it out, and set it before him, & he would not eat: and Amnon said: Put forth all from me. And when they had put forth all. 10 Amnon said to Thamar: Bring in the meat into the parlor, that I may eat of thy hand. Thamar therefore took the suppings, which she had made, and carried it in to Amnon her brother in the parlor. 11 And when she had offered him the meat, he caught her, and said: Come, lie with me my sister. 12 Who answered him: Do not so my brother, do not ravish me: for this is not lawful in Israel. Do not this folly. 13 For I shall not be able to bear my reproach, and thou shalt be as one of the foolish in Israel: but rather speak to the king, & he will not deny me to thee. 14 But he would not rest at her petitions, but prevailing by force ravished her, & lay with her. 15 And Amnon hated her with exceeding great hatred: so that the hatred was greater wherewith he hated her, than the love with the which before he loved her. And Amnon said to her: Arise, & go. 16 Who answered him: This evil, which now thou doest against me expelling me, is greater than that which thou didst before. And he would not hear her: 17 but calling the servant, that ministered to him, he said: Thrust this woman out from me, and shut the door after her. 18 Who was clothed with a garment down to the foot; for the king's daughters that were virgins, used such kind of garments. His servant therefore thrust her out, and shut the door after her. 19 Who sprinkling ashes on her head, renting her long garment, and her hands upon her head, went going on, and crying. 20 And Absalom her brother said to her: hath Amnon thy brother lien with thee? But now sister hold thy peace, he is thy brother: neither afflict thou thy heart for this thing. Thamar therefore tarried pining in the house of Absalom her brother. 21 And when David the king had heard these words, he was grieved exceedingly. et noluit contristare spiritum Amnon filii sui, quoniam diligebat eum, quia primogenitus erat ei. 22 Moreover Absalom spake not to Amnon neither good nor evil: for Absalom hated Amnon because he had ravished Thamar his sister. 23 And it came to pass after the space of two years, that the sheep of Absalom were shorn in Baalhasor, which is beside Ephraim: and Absalom called all the king's sons, 24 and he came to the king, & said to him: Behold thy servant's sheep are to be shorn: Let the king, I pray, with his servants come to his servant. 25 And the king said to Absalom: Do not so my son, request not that we come all, & charge thee. And when he was earnest with him, and he would not go, he blessed him. 26 And Absalom said: If thou wilt not come, at the least let Amnon my brother, I beseech thee, come with us. And the king said to him: It is not necessary that he go with thee. 27 Absalom therefore was earnest with him, and he let Amnon and all the king's sons go with him. And Absalom made a feast as it were the feast of a king. 28 And Absalom had commanded his servants, saying: Mark when Amnon shall be drunk with wine, and I shall say to you: Strike him, and kill him, fear not: for it is I that command you: take courage, and play the valiant man. 29 Therefore the servants of Absalom did against Amnon, as Absalom had commanded them. And all the king's sons rising gat up every one upon their mules, and fled. 30 And when they yet went on in their way, a rumour came to David, saying: Absalom hath strucken all the king's sons, and there is not left of them so much as one. 31 The king therefore rose up, and rent his garments: and fell upon the ground, and all his servants, that stood about him, rent their garments. 32 But Jonadab the son of Semmaa David's brother answering, said: Let not my lord the king think, that all the king's sons be slain: Amnon only is dead, because he was put in the mouth of Absalom since the day that he ravished Thamar his sister. 33 Now therefore let not my lord

the king put this word upon his heart, saying: All the king's sons are slain: because Amnon only is dead. 34 And Absalom fled: and the servant that was the scout-watch, lifted up his eyes, and looked: and behold much people came by a by-way on the side of the mountain. 35 And Jonadab said to the king: Lo the king's sons be come: according to the words of thy servant so is it done. 36 And when he had ceased to speak, the king's sons also appeared: and entering in they lifted up their voice, and wept: yea the king also and all his servants bewailed with an exceeding great weeping. 37 Moreover Absalom flying, went to Tholomai the son of Ammiud the king of Gessur, David therefore mourned for his son all days. 38 And Absalom when he was fled, and come into Gessur, was there three years. 39 And king David ceased to pursue Absalom, because he was comforted upon the death of Amnon.

CHAPTER XIV.

Joab suborning a woman first to propose the suit by a parable, 21. obtaineth pardon for Absalom, 24. but so that he appeareth not in the king's presence. 25. He is exceeding fair, hath three sons and one daughter, 29. Joab refusing to deal further for his free release, Absalom burneth his corn. 31. Then Joab procureth his access to the king.

And Joab the son of Sarvia, understanding that the king's heart was turned to Absalom, 2 he sent to Thecua, and took thence a prudent woman: and he said to her: Feign that thou mournest, & put on a mourning garment, & be not anointed with oil, that thou mayest be as a woman now a long time mourning for one dead. 3 And thou shalt go in unto the king, & shalt speak to him these manner of words. And Joab put the words in her mouth. 4 Therefore when the woman of Thecua was gone in to the king, she fell before him upon the ground and adored, & said: Save me, o king. 5 And the king said to her: What matter hast thou? Who answered: Alas, I am a widow woman: for my husband is dead. 6 And thy handmaid had two sons: who fell at words against each other in the field, & there was none to stay them: & the one struck the other, & slew him. 7 And behold the whole kindred rising against thy handmaid, saith: Deliver him that hath strucken his brother, that we may kill him for the life of his brother, whom he hath slain, & may clean destroy the heir: and they seek to extinguish my sparkle, which is left, that there may no name remain to my husband, nor relics upon the earth. 8 And the king said to the woman: Go into thy house, and I will give commandment for thee. 9 And the woman of Thecua said to the king: Upon me, my lord, be the iniquity, and upon the house of my father: but be the king & his throne innocent. 10 And the king said: He that shall gainsay thee bring him to me, and he shall add no more to touch thee. 11 Who said: Let the king remember our Lord his God, that the next of blood be not multiplied to revenge, and that they kill not my son. Who said: Our Lord liveth, there shall not fall of the hairs of thy son upon the earth. 12 The woman therefore said: Let thy handmaid speak to my lord the king a word. And he said: Speak. 13 And the woman said: Why hast thou thought such a thing against the people of God, and why hath the king spoken this word, that he would sin, and not bring again his banished one? 14 We do all die, and as waters that return not, we fall down on the earth: neither will God have a soul to perish, but revoketh, meaning that he perish not altogether that is cast off. 15 Now therefore I come, that I may speak to my lord the king this word, the people being present. And thy handmaid said: I will speak to the king, if by any means the king may do the word of his handmaid. 16 And the king hath heard, to deliver his handmaid out of the hand of all, that would destroy me out of the inheritance of our Lord, and my son together. 17 Let thy handmaid therefore say, that the word of my lord the king be made as a sacrifice. For even as an Angel of God, so is my lord the king, that he is moved neither with blessing nor cursing: Wherefore our Lord also thy

God is with thee. 18 And the king answering, said to the woman: Hide not from me the thing that I ask thee. And the woman said to him: Speak my lord king. 19 And the king said: Is the hand of Joab with thee in all these things? The woman answered, & said: By the health of thy soul, my lord king, it is neither on the left hand, nor on the right of all these things, which my lord the king hath spoken: for thy servant Joab, he commanded me, and he put all these words into the mouth of thy handmaid. 20 That I should change the form of this speech, thy servant Joab commanded this: and thou my lord king, art wise, as an Angel of God hath wisdom, that thou understandest all things upon the earth. 21 And the king said to Joab: Behold I being pacified have done thy word: Go therefore, & call again the boy Absalom. 22 And Joab falling upon his face unto the earth, adored, and (a) blessed the king; and Joab said: This day thy servant hath understood, that I have found grace in thy sight my lord king for thou hast done the word of thy servant.

(a) Praised and thanked the King.

23 Joab therefore arose and went into Gessur, and brought Absalom into Jerusalem. 24 But the king said: Let him return into his house, and not see my face. Absalom therefore returned into his house, & the king's face he saw not. 25 Moreover like as Absalom, there was not a man in all Israel so beautiful, & exceeding comely: from the sole of the foot to the crown there was no blemish in him. 26 And when he polled his hair (once a year he was polled, because his bush did burden him) he weighed the hair of his head at two hundred sicles, of the common weight. 27 And there were born to Absalom (b) three sons: and one daughter, named Thamar, of a goodly beauty.

(b) These children died before him, as appeareth *cha. 18.*

28 And Absalom abode in Jerusalem two years, and saw not the king's face. 29 He therefore sent to Joab, to send him to the king: who would not come to him. And when he had sent the second time, and he would not come to him, 30 he said to his servants: You know the field of Joab beside my field, that hath barley harvest: go therefore and burn it with fire. The servants therefore of Absalom burnt the corn with fire. And Joab's servants coming, renting their garments, said: The servants of Absalom have burnt part of the field with fire. 31 And Joab arose, & came to Absalom in his house, & said: Why have thy servants burnt my corn with fire? 32 And Absalom answered Joab: I sent to thee beseeching thee that thou wouldst come unto me, & I might send thee to the king, & thou shouldst say to him: Wherefore came I out of Gessur? It was better for me to be there: I beseech thee therefore that I may see the face of the king: & if he be mindful of mine iniquity, let him kill me. 33 Joab therefore entering in to the king, told him all things: and Absalom was called, and he entered in to the king: and adored upon the face of the earth before him: and the king kissed Absalom.

CHAPTER XV.

Absalom getteth favour of the people, 7. and conspireth in Hebron against his father. 14. Who flying, 19. with difficulty permitteth Ethai a stranger to go with him. 24. But sendeth Sadoc, and other Priests and levites with the ark back into the city. 31. Sendeth Chusai to defeat Achitophel's counsel.

Therefore after these things Absalom made himself chariots, and horsemen, and fifty men, that should go before him. 2 And Absalom rising early, stood beside the entrance of the gate, and every man that had business to the king's judgment, did Absalom call to him, and said: Of what city are thou? Who answering said: Of such a tribe of Israel am I^ thy servant. 3 And Absalom answered him: Thy words seem unto me good and just. But there is none to hear thee appointed of the king. And Absalom said: 4 Oh who would appoint me judge over the land, that all might come to me which have business, and I might judge justly! 5 Yea and when a man came unto him to salute him, he put forth his hand, and taking him, kissed him. 6 And this did he to

all Israel coming for judgment, to be heard of the king, and he incited the hearts of the men of Israel. 7 And after forty years, Absalom said to king David: Let me go, and pay my vows which I have vowed to our Lord in Hebron. 8 For thy servant vowing did vow, when he was in Gessur of Syria, saying: If our Lord will bring me again into Jerusalem, I will sacrifice to our Lord. 9 And king David said to him: Go in peace. And he arose, and went into Hebron. 10 And Absalom sent spies into all the tribes of Israel, saying: forthwith as you shall hear the sound of the trumpet, say ye: Absalom reigneth in Hebron. 11 Moreover with Absalom there went two hundred men out of Jerusalem being called, going with a simple heart, and utterly ignorant of the cause. 12 Absalom also sent for Achitophel the Gilonite, David's counseller, from his city Gilo. And when he immolated victims, there was made a strong conspiracy, & the people running together increased with Absalom. 13 A messenger therefore came to David, saying: All Israel with all their heart followeth Absalom. 14 And David said to his servants, that were with him in Jerusalem: Arise let us fly: for there will be no escape for us from the face of Absalom: make haste to go out, lest coming perhaps he overtake us, and force ruin upon us, and strike the city in the edge of the sword. 15 And the king's servants said to him: all things whatsoever our lord the king shall command, we thy servants will gladly execute. 16 The king therefore went forth, and all his house on foot: & the king left ten women his (a) concubines to keep the house.

(a) Concubines were lawfully married, but had not all privileges as other wives, *See Gen. 25. Iudic. 19.*

17 And the king going forth & all Israel on their feet, stood far from the house: 18 and all his servants walked by him, and the legions Cerethi and Phelethi, and all the Getheites, valiant warriors, six hundred men which had followed him from Geth^ footmen, went before the king. 19 And the king said to Ethai the Getheite: Why comest thou with us? Return and dwell with the king, because thou art a stranger, and art come forth out of thy place. 20 Yesterday thou camest, and today shalt thou be forced to go forth with us? But I will go whither I shall go: return, and lead back thy brethren with thee, and our Lord will do with thee mercy and verity, because thou hast shewed grace and fidelity. 21 And Ethai answered the king, saying: The Lord liveth, and my lord the king liveth: for that in what place soever thou shalt be, my lord king, either in death, or in life, there will thy servant be. 22 And David said to Ethai: Come, and pass. And Ethai the Getheite passed, and all the men that were with him, and the rest of the multitude. 23 And they all wept with a loud voice, and all the people passed: the king also went over the Torrent Cedron, and all the people marched against the way, that looketh to the desert.
24 And Sadoc also the Priest came, and all the Levites with him carrying the ark of the covenant of God, and they set down the ark of God: & Abiathar ascended, till all the people was fully passed, which was come forth of the city. 25 And the king said to Sadoc: Carry back the Ark of God into the city: if I shall find grace in the sight of my Lord, he will bring me again, and will shew me it, and his tabernacle. 26 But if he shall say to me: Thou pleasest me not: I am ready, let him do that which is good before him. 27 And the king said to Sadoc the Priest: O seer return into the city in peace: and Achimaas thy son, and Jonathas the son of Abiathar, your two sons let them be with you.
28 Behold I will be hid in the champion of the desert, till there come word from you advertising me.
29 Sadoc therefore and Abiathar carried back the Ark of God into Jerusalem: and they tarried there.
30 Moreover David went up mount Olivet, climbing & weeping, going bare foot, & his head (b) covered, yea & all the people which was with him, there head covered went up weeping.

(b) He covered his head that he might not be seen to weep, lest he should discourage the people; nevertheless the people also wept, and likewise covered their heads.

31 And it was told David that Achitophel also was in the conspiracy with Absalom, & David said: Infatuate, O Lord I beseech thee, the counsel of Achitophel.
32 And when David went up to the top of the mount, wherein he would adore our Lord, behold there met him Chusai the Arachite, his garment rent & his head

full of earth. 33 And David said to him: If thou come with me, thou shalt be a burden to me: 34 but if thou return into the city, and wilt say to Absalom: I am thy servant, o king: as I have been thy father's servant, so I will be thy servant: thou shalt defeat the counsel of Achitophel. 35 And thou hast with thee Sadoc and Abiathar the Priests, and every word whatsoever thou shalt hear from out of the king's house, thou shalt tell Sadoc and Abiathar the Priests. 36 And there are with them their two sons Achimaas the son of Sadoc, and Jonathas the son of Abiathar: and you shall send by them unto me every word whatsoever you shall hear. 37 Chusai therefore the friend of David coming into the city, Absalom also entered into Jerusalem.

CHAPTER XVI.

Siba bringing victuals obtaineth (by false suggestion) his master Miphiboseth's inheritance. 5. Semei curseth, and throweth stones at the king, who nevertheless forbiddeth to kill him. 15. Absalom entereth into Hierusalem, 16. entertaineth Chusai, 20. and by Achitophel's advise lieth with his father's concubines.

And when David had passed a little the top of the Mount, Siba the servant of Miphiboseth appeared coming to meet him, with two asses, which were loaden with two hundred loaves, and an hundred bunches of raisins, an hundred masses of figs, & a bottle of wine. 2 And the king said to Siba: What mean these things? And Siba answered: The asses are for the king's household to sit on: and the loaves and the figs to eat for thy servants, and the wine to drink if any man shall faint in the desert. 3 And the king said: Where is thy master's son? And Siba answered the king: He hath remained in Jerusalem, saying: This day will the house of Israel restore me the kingdom of my father: 4 And the king said to Siba: (a) Let all things be thine that were Miphiboseth's. And Siba said: I beseech thee let me find grace before thee, my lord king.

(a) King David was here abused by false information: to which he ought not so easily to have given credit. *chap. 19. v. 24.*

5 King David therefore came as far as Bahurim: & behold there came forth thence a man of the kindred of the house of Saul named Semei, the son of Gera, & he proceeded going forth, & cursed. 6 And he threw stones against David, & against all the servants of king David: & the whole people & all the warriors went on the right, & the left side of the king. 7 And thus spake Semei when he cursed the king: Come forth, come forth thou man of blood, & man of Belial. 8 Our Lord hath repayed thee all the blood of the house of Saul: because thou hast invaded the Kingdom for him, and our Lord hath given the Kingdom into the hand of Absalom thy son: and behold thine evils press thee, because thou art a man of blood. 9 And Abisai the son of Sarvia said to the king: Why curseth this dead dog my lord thy king? I will go, and strike off his head. 10 And the king said: What is it to me and you, ye sons of Sarvia? Let him alone that he may curse: for our Lord hath (b) commanded him to curse David: and who is he that dare say, why hath he so done?

(b) God suffered Semei, being of his own freewill malicious, for punishment of David's sins, to curse him: but was not the author of his malice, for so Semei had committed no fault therein, & then he could not lawfully have been punished for it, as he was *3. Reg. 2.*

11 And the king said to Abisai, and to all his servants: Behold my son, that came out of my womb, seeketh my life: how much more the son of Jemini? Let him alone that he may curse according to the precept of our Lord: 12 if perhaps our Lord may respect mine affliction, and our Lord may render me good for this day's cursing. 13 David therefore walked and his company in the way with him. And Semei by the bank on the hill's side, went over-against him, cursing, and casting stones against him, and sprinkling earth. 14 The king therefore came, and all the people with him weary, and they were refreshed there. 15 But Absalom and all his people entered into Jerusalem, yea and Achitophel with him. 16 And when Chusai the

Arachite David's friend was come to Absalom, he said to him: God save thee, o king, God save thee, o king. 17 To whom Absalom, is this, quoth he, thy kindness toward thy friend? Why wentest thou not with thy friend? 18 And Chusai answered Absalom: Not so: because I will be his, whom our Lord hath chosen, and all this people, and all Israel, and with him will tarry. 19 Yea that I may add this also, whom shall I serve? Not the king's son? As I have served thy father, so will I serve thee also. 20 And Absalom said to Achitophel: Consult what we ought to do. 21 And Achitophel said to Absalom: Go into the concubines of thy father, which he hath left to keep the house: (c) that when all Israel shall hear that thou hast defiled thy father, their hands may be strengthened with thee.

(c) The people doubting lest Absalom might be reconciled to his father, were not assured unto him, till they saw such a crime committed as seemed to make reconciliation impossible. So all rebels and usurpers of other's right, seek by some enormous fact to make their adherents and followers sure unto them: but God plagueth them in the end; as he did both Achitophel and Absalom.

22 They pitched therefore a tent for Absalom in the house top, and he went in to his father's concubines before all Israel. 23 And the counsel of Achitophel, which he gave in those days, as if a man should consult God: so was all the counsel of Achitophel, both when he was with David, and when he was with Absalom.

CHAPTER XVII.

Achitophel counselleth Absalom presently to assault his father with forces, 7. Chusai persuadeth contrary, 15. and secretly advertiseth the king thereof. 23. Achitophel hangeth himself. 25. Absalom appointeth Amasa General of his army. 27. Other friends bring victuals to the king's camp.

Achitophel therefore said to Absalom: I will choose me twelve thousand men; & rising I will pursue David this night. 2 And falling upon him (for as much as he is weary, & of weakened hands) I will strike him: and when all the people is fled, that is with him, I shall strike the king being desolate. 3 And I shall reduce all the people, as one man is wont to return: for thou seekest one man: & all the people shall be in peace. 4 And his saying pleased Absalom, & all the ancients of Israel. 5 But Absalom said: Call Chusai the Arachite, & let us hear what he also saith. 6 And when Chusai was come to Absalom, Absalom said to him: This manner of speech spake Achitophel; shall we do it or not? What counsel givest thou? 7 And Chusai said to Absalom: It is not good counsel, that Achitophel hath given this time. 8 And again Chusai inferred: Thou knowest thy father, and the men that are with him, to be very valiant, and of fell courage, as if a bear in the wood her whelps being taken away should rage: yea and thy father is a man of war, neither will he abide with the people. 9 Perhaps he lieth now hid secretly in caves, or in some one place where he list: and when any one shall fall in the beginning, there shall one hear whosoever shall hear it, and say: There is made a slaughter in the people that followed Absalom. 10 And every one of the most valiant whose heart is as it were a lion's, shall faint for fear: for all the people of Israel know thy father to be a valiant man, and that all be strong which are with him. 11 But this seemeth unto me to be good counsel: Let all Israel be gathered to thee, from Dan to Bersabee, as the sand of the sea innumerable: and thou shalt be in the midst of them. 12 And we shall set upon them in what place soever they shall be found: and we shall cover them, as dew is wont to fall upon the earth: and we shall not leave of the men, that are with him, not so much as one. 13 And if he shall enter into any city, all Israel shall cast ropes upon that city round about, and we will draw it into the torrent, that there be not found thereof not so much as a little stone. 14 And Absalom said, and all the children of Israel: The council of Chusai the Arachite is better than the counsel of Achitophel: and by the will of our Lord was the profitable counsel of Achitophel defeated, that our Lord might bring in evil upon Absalom. 15 And

Chusai said to Sadoc and Abiathar the Priests: In this and this manner gave Achitophel counsel to Absalom, and to the Ancients of Israel: and I gave such and such counsel. 16 Now therefore send quickly, and tell David, saying: Tarry not this night in the champion of the desert, but without delay pass over: lest perhaps the king be swallowed up, and all the people that is with him. 17 And Jonathas and Achimaas stood by the Fountain Rogel: there went a maid and told them: and they went forward, to report the message to king David: for they could not be seen, nor enter into the city. 18 And a certain boy saw them, and told Absalom: but they making haste entered into the house of a certain man in Bahurim, who had a well in his court, and they went down into it. 19 And a woman took and spread a covering over the mouth of the well, as it were drying sod barley: and so the thing was not known. 20 And when Absalom's servants were come into the house, they said to the woman: Where is Achimaas, and Jonathas? And the woman answered them: They passed in haste, having tasted a little water. But they that sought, when they had not found, returned into Jerusalem. 21 And when these were gone, they went up out of the well, and going on told king David, and said: Arise ye, and pass quickly the river: because this manner of counsel hath Achitophel given against you. 22 David therefore arose, and all the people that was with him, and they passed over Jordan, until it waxed light, and not one at all was remaining, which did not pass the river.

23 Moreover Achitophel seeing that his counsel was not executed, saddled his ass, and rose and went into his house, and into his city: and taking order with his house, (a) hanged himself, and was buried in the sepulchre of his father.

(a) Bad counsel often falleth worst to the counseller.

24 But David came into the Camp, and Absalom passed over Jordan, he and all the men of Israel with him. 25 But Absalom appointed Amasa for Joab over the army: and Amasa was the son of a man, which was called Jethra of Jezrael, who went in to Abigail the daughter of Naas, the sister of Sarvia which was the mother of Joab. 26 And Israel camped with Absalom in the Land of Galaad. 27 And when David was come into the Camp, Sobi the son of Naas of Rabbath the sons of Ammon, and Machir the Son of Ammiel of Lodabar, and Berzellai the Galaadite of Rogelim, 28 presented unto him, hangings, and tapestry, and earthen vessels, wheat, and barley, and meal, and polent, and beans, and rice, and fried peas, 29 and honey, and butter, sheep, and fat calves, and they gave to David & the people that was with him, to eat: for they suspected that the people with hunger and thirst was faint in the desert.

CHAPTER XVIII.

King David disposeth his army in three parts, giving special charge to save Absalom alive. 9. Whom nevertheless (hanging by the hairs of his head in an oak) Joab killeth: 16. and saveth the common people. 19. Which David understanding greatly bewaileth Absalom.

David therefore having viewed his people, appointed over them tribunes & centurions, 2 and gave the third part of the people under the hand of Joab, and the third part under the hand of Abisai the son of Sarvia the brother of Joab, and the third part under the hand of Ethai, who was of Geth: & the king said to the people: I also will go forth with you. 3 And the people answered: Thou shalt not go forth: for whether we shall fly, it will be no great importance to them of us: or whether the half part of us shall fall, they will not greatly care: because thou alone art accounted for ten thousands: it is better therefore that thou be in the city to aid us. 4 To whom the king said: What seemeth good to you, that will I do. The king therefore stood beside the gate: and all the people went forth by their troops, by hundreds and by thousands. 5 And the king commanded Joab, & Abisai, and Ethai, saying: (b) Save me the child Absalom. And all the people heard the king commanding all the Princes for Absalom.

(b) David moved with compassion towards his son Absalom, being in actual rebellion against him, prefigured Christ's compassion towards his persecuters, being his creatures, praying for them in his passion. *S. Ambrose in Psal. 118. v. 108.*

6 The people therefore went out into the field against Israel, & the battle was fought in the forest of Ephraim. 7 And the people of Israel was slain there of David's army, and there was made a great slaughter in that day, of twenty thousand. 8 And the battle there was dispersed upon the face of all the earth, and there were many more, whom the forest had consumed of the people, than they whom the sword devoured in that day. 9 And it chanced that Absalom met the servants of David, sitting on a mule: and when the mule was gone in under a thick oak and a great, his head struck to the oak: & he hanging between heaven & earth, the mule that he rode upon passed through. 10 And one saw this & told Joab: saying: I saw Absalom hang upon an oak. 11 And Joab said to the man that told him: If thou sawest him, why didst thou not nail him to the earth, & I had given thee ten sicles of silver, and one belt? 12 Who said to Joab: If thou wouldest pay down in my hands a thousand pieces of silver, I would not lay my hands upon the king's son: for in our hearing the king commanded thee, & Abisai, and Ethai, saying: Keep me the child Absalom. 13 Yea and if I had done against my life boldly, this could not have been hid from the king, and thou wouldest have stand against it? 14 And Joab said: Not as thou wilt, but I will set upon him before thee. He took therefore three lances in his hand, and thrust them in the heart of Absalom: and when as yet he panted for life sticking on the oak. 15 There ran ten young men the squires of Joab, and striking they killed him. 16 And Joab sounded the trumpet, and stayed the people, that they should not pursue Israel flying, willing to spare the multitude. 17 And they took Absalom, and cast him in the forest into a great pit, and they heaped upon him an exceeding great heap of stones: but all Israel fled into their tabernacles. 18 Moreover Absalom had erected to himself, whiles he yet lived, a title which is in the king's Valley: for he said: I have (c) no son, and this shall be a monument of my name. And he called the title by his name, and it is called The hand of Absalom, until this present day.

(c) All his sons being dead, for he had once three sons & a daughter. *Chap. 14. v. 27.*

19 And Achimaas the son of Sadoc said: I will run, and tell the king, that our Lord hath done him judgment of the hand of his enemies. 20 To whom Joab said: Thou shalt not be messenger this day, but thou shalt carry the message another day: today I will not have thee carry the message, for the king's son is dead. 21 And Joab said to Chusai: Go, and tell the king what thou hast seen. Chusai adored Joab, and ran. 22 And again Achimaas the son of Sadoc said to Joab: What letteth if I also run after Chusai? And Joab said to him: Why wilt thou run my son? Thou shalt not be carrier of good tidings. 23 Who answered: But what if I run? And he said to him: Run. Achimaas therefore running a near way^ out went Chusai. 24 And David sat between the two gates: and the watchmen that was in the top of the gate upon the wall, lifting up his eyes, saw a man running alone. 25 And crying out he told the king: and the king said: If he be alone, there are good tidings in his mouth. And he making haste, and coming nearer, 26 the watchman saw another man running, and crying aloud in the top, he said: There appeareth unto me another man running alone. And the king said: And this is a good messenger. 27 And the watchman, I behold, said he, the running of the former, as it were the running of Achimaas the son of Sadoc. And the king said: he is a good man, & cometh bringing good news. 28 And Achimaas crying, said to the king: God save thee, o king. And adoring the king before him flat to the earth, he said: Blessed be our Lord thy God, who hath shut up the men that have lifted up their hands against my lord the king. 29 And the king said: Is the child Absalom safe? And Achimaas said I saw a great tumult, when thy servant Joab sent, o king, me thy servant: other thing I know not. 30 To whom the king: Pass, said he, & stand here. And when he had passed, & stood, 31 Chusai appeared, and coming he said: I bring good tidings my lord king: for our Lord hath judged for thee this day of

the hand of all that have risen against thee. 32 And the king said to Chusai: Is the child Absalom safe? To whom Chusai answering, said: Let the enemies of my lord the king become as the child, and all that rise against him unto evil. 33 The king therefore being made sorry, went up into the high chamber of the gate, and wept. And thus he spake, going: My son Absalom, Absalom my son: who would grant me that I might die for thee, Absalom my son, my son Absalom?

CHAPTER XIX.

David moved by Joab's admonition 8. ceaseth mourning for Absalom, and reconcileth the rebels. 19. Semei is pardoned. 24. Miphiboseth cleareth himself of his servant's false accusation, yet recovereth not his whole right. 32. Berzellai is courteously entreated. 40. The other tribes contend with Juda for their affection to the king.

And it was told Joab, that the king wept, and mourned for his son: 2 And the victory was turned into mourning that day to all the people: for the people heard it said in that day: The king sorroweth upon his son. 3 And the people shunned that day to enter into the city, as a people turned, & flying out of battle is wont to shrink aside. 4 Moreover the king covered his head, and cried with a loud voice: O my son Absalom, o Absalom my son, o my son. 5 Joab therefore entering in to the king, into his house, said: Thou hast confounded this day the countenances of all thy servants, that have saved thy life, and the life of thy sons, and thy daughters, and the life of thy wives, and the life of thy concubines. 6 Thou lovest them that hate thee, and thou hatest them that love thee: and thou hast shewed this day that thou carest not for thy nobles, and for thy servants: and indeed I know now, that if Absalom lived, and all we had been slain, then it would please thee. 7 Now therefore arise, and come forth, and speaking unto them satisfy thy servants: for I swear to thee by our Lord, that if thou wilt not go forth, not one verily will remain with thee this night: and this shall be worse for thee, than all the evils which have come upon thee from thy youth until this present. 8 The king therefore arose and sat in the gate: and it was told all the people that the king sat in the gate: and all the multitude came forth before the king, but Israel fled into their tabernacles. 9 All the people also strove in all the tribes of Israel, saying: The king hath delivered us out of the hand of our enemies, he hath saved us from the hand of the Philistians: and now he fled out of the land for Absalom. 10 But Absalom whom we anointed over us, is dead in the battle: how long are you still, and reduce not the king? 11 But king David sent to Sadoc and Abiathar the Priests, saying: speak to the Ancients of Juda, saying: Why come you last to bring back the king into his house? (And the saying of all Israel was come to the king in his house.) 12 You are my brethren, you my bone, and my flesh, why do you last bring back the king? 13 And say ye to Amasa: Art not thou my bone, and my flesh? These things do God to me, and these add he, if thou be not the chief captain of warfare before me always for Joab. 14 And he inclined the heart of all the men of Juda, as it were of one man: and they sent to the king, saying: Return thou, and all thy servants. 15 And the king returned, and came as far as Jordan, and all Juda came as far as Galgal to meet the king, and to bring him over Jordan. 16 And Semei the son of Gera the son of Jemini of Bahurim made haste, and went down with the men of Juda to meet king David, 17 with a thousand men of Benjamin, and Siba the servant of the house of Saul: and his fifteen sons, & twenty servants were with him; & rushing into Jordan, 18 passed the fords before the king, that they might help over the king's household, and do according to his commandment. And Semei the son of Gera prostrate before the king, when he had now passed Jordan, 19 said to him: Impute not to me my lord the iniquity, nor remember the injuries of thy servant in the day that thou my lord king wentest out of Jerusalem, nor put it in thy heart o king. 20 For I thy servant acknowledge my sin: and therefore this

day I am first come of all (a) the house of Joseph, and am descended to meet my lord the king.

(a) All the eleven tribes are called by the name of Ioseph, being chief after Juda. So Semei not of the proper tribe of Ioseph, but of Benjamin, pleading for pardon of his former fault, allegeth that he came first of the eleven tribes, to submit himself and serve the King.

21 But Abisai the son of Sarvia answering, said: What^ shall Semei for these words not be slain, because he reviled the anointed of our Lord? 22 And David said: What is to me and you ye sons of Sarvia? Why are you made this day as satan to me? Shall there a man be killed in Israel today? Do I not know that this day I am made king over Israel? 23 And the king said to Semei: Thou shalt not die. And he sware to him. 24 Miphiboseth also the son of Saul came down to meet the king, his feet unwashed, and his beard not polled: and he had not washed his garments from the day that the king went forth, until the day of his return in peace. 25 And when he had met the king at Jerusalem, the king said to him: Why camest thou not with me Miphiboseth? 26 And he answering, said: My lord king, my servant contemned me: and I thy servant spake to him that he should saddle me an ass, that getting on I might go with the king: for I thy servant am lame. 27 Moreover he hath also accused me thy servant to thee my lord king: but thou my lord king art as an Angel of God, do what pleaseth thee. 28 For neither was my father's house ought else, but guilty of death to my lord king: and thou hast put me thy servant among the guests of thy table? What just complaint therefore have I? Or what can I further cry out to the king? 29 The king therefore said to him: What speakest thou any more? That is determined which I have spoken: Thou and Siba divide the possessions. 30 And Miphiboseth answered the king: Yea let him take all, for so much as my lord king is returned peaceably into his house. 31 Berzellai also the Galaadite, coming down from Rogelim, brought the king over Jordan, being ready also to attend on him beyond the river. 32 And Berzellai the Galaadite was very old, that is to say, of four score years, and he gave the king victuals, when he abode in the field: for he was an exceeding rich man. 33 The king therefore said to Berzellai: Come with me, that thou mayest rest secure with me in Jerusalem. 34 And Berzellai said to the king: How many are the days of the years of my life, that I should go up with the king into Jerusalem? 35 I am this day four score years old, are my senses quick to discern sweet or sour? Or can meat or drink delight thy servant? Or can I hear more the voice of singing men and singing women? Why should thy servant be a burden to my lord the king? 36 I thy servant will go forward a little from Jordan with thee: I need not this recompense, 37 but I beseech thee that I thy servant may return, and die in my city, and be buried by the sepulchre of my father, and my mother. But there is thy servant Chamaam, let him go with thee, my lord king, and do to him whatsoever seemeth good to thee. 38 The king therefore said to him: Let Chamaam pass on with me, and I will do for him whatsoever shall please thee, and all that thou shalt ask of me, thou shalt obtain. 39 And when all the people and the king had passed Jordan, the king kissed Berzellai, and blessed him: and he returned into his place. 40 The king therefore passed into Galgal, and Chamaam with him, and all the people of Juda had brought over the king, and the half part only of the people of Israel were present. 41 Therefore all the men of Israel concurring to the king, said to him: why have our brethren the men of Juda stolen thee, and brought the king and his household over Jordan, and all the men of David with him? 42 And every man of Juda answered the men of Israel: Because the king is nearer to me: why art thou angry for this matter? Have we eaten any thing of the king's, or were there gifts given us? 43 And a certain man of Israel answered the men of Juda, and said: I am greater by ten parts with the king, and to me pertaineth David more than to thee: Why hast thou done me wrong, and it was not told me first, that I might bring back my king? And the men of Juda answered more sharply than the men of Israel.

CHAPTER XX.

Seba raiseth rebellion, is pursued by Joab, (10. Who in the way treacherously killeth Amasa.) 13. Abela is besieged, because Seba saveth himself there. 20. But his head being cut off and cast over the wall to Joab, the army departeth. 23. Chief men in office are mentioned.

It chanced also that there was there a man of Belial, named Seba, the son of Bochri, a man of Jemini: and he sounded the trumpet, and said: We have no part in David, nor inheritance in the son of Isai: Return into thy tabernacles Israel. 2 And all Israel was separated from David, and followed Seba the son of Bochri: but the men of Juda struck to their king from Jordan unto Jerusalem. 3 And when the king was come into his house to Jerusalem, he took the ten women his concubines, which he had left to keep the house, and he delivered them into custody, allowing them victuals: and he went not in unto them, but they were shut up until the day of their death living in widowhood. And the king said to Amasa: 4 Call me together all the men of Juda against the third day, and be thou present. 5 Amasa therefore went to call together Juda, and tarried beyond the time appointed which the king had assigned him. 6 And David said to Abisai: Now will Seba the son of Bochri more afflict us, than Absalom: take therefore the servants of thy lord, and pursue him, lest perhaps he find fenced cities, and escape us. 7 There went forth therefore with him Joab's men, Cerethi also and Phelethi: and all the strong men issued forth of Jerusalem to pursue Seba the son of Bochri. 8 And when they were beside the great stone, which is in Gabaon, Amasa coming met them. Moreover Joab was clothed with a strait coat according to the measure of his stature, and upon it girded with a sword hanging down to the flank, in a scabbard, which being made for the purpose could with light moving come forth and strike. 9 Joab therefore said to Amasa: God save thee my brother. And he held, with his right hand the chin of Amasa, as it were kissing him. 10 But Amasa marked not the sword, which Joab had, who struck him in the side, & poured out his bowels on the ground, neither added he the second wound, and he died. And Joab, and Abisai his brother pursued Seba the son of Bochri. 11 In the mean time certain men, when they stood by the carcass of Amasa, of Joab's company, said: Lo he that would have been for Joab the companion of David. 12 And Amasa imbrued with blood, lay in the midst of the way. A certain man saw this, that all the people, stayed to see him, and he removed Amasa out of the way into the field, and covered him with a garment, that they which passed might not stay because of him. 13 He therefore being removed out of the way, every man passed following Joab to pursue Seba the son of Bochri. 14 Moreover he had passed through all the tribes of Israel unto Abela, & Bethmaaca: and all the chosen men were gathered together unto him. 15 They therefore came, and assaulted him in Abela, and in Bethmaaca, & they compassed the city with munitions, & the city was besieged: and all the multitude, that was with Joab, laboured to destroy the walls. 16 And a wise woman cried out from the city: Hear ye, hear ye, tell Joab: Approach hither, and I will speak with thee. 17 Who when he was come to her, she said to him: Art thou Joab? And he answered, I am. To whom she spake thus: Hear the words of thy handmaid. Who answered: I do hear. 18 And she again said: A saying was used in the old proverb: They that ask, let them ask in Abela: and so they prospered. 19 Am not I she that answer truth in Israel, and thou seekest to subvert the city, and to overthrow a mother city in Israel? Why throwest thou down headlong the inheritance of our Lord? 20 And Joab answering, said: God forbid, God forbid that I should, I do not throw down, nor destroy. 21 The matter is not so, but a man of mount Ephraim, Seba the son of Bochri by name, hath lifted up his hand against king David: Deliver him only, and we will depart from the city. And the woman said to Joab: Behold his head shall be thrown to thee off the wall. 22 She therefore went to all the people, and spake to them wisely: who threw the head of Seba the son of Bochri being cut off, to Joab. And he sounded the trumpet, and they departed from the city, every one

into their tabernacles: and Joab returned to Jerusalem unto the king. 23 Joab therefore was over all the army of Israel: and Banaias the son of Joiada over the Ceretheites and Pheletheites. 24 But Aduram over the tributes: moreover Josaphat the son of Ahilud, was register. 25 And Siva, a scribe: and Sadoc and Abiathar, priests. 26 And Ira the Jairite was the (a) priest of David.

(a) Chief or great in familiarity.

CHAPTER XXI.

Famine oppressing Israel three years, for the sin of Saul against the Gabaonites, 6. seven of Saul's race (7. Miphiboseth saved) are crucified. 12. Their bones with Saul's and Jonathas are buried in the Land of Benjamin. 15. David hath four great battles and victories against the Philistians.

And there came a famine in the days of David three years continually: and David consulted the oracle of our Lord. And our Lord said: For Saul, and his bloody house, because he slew the Gabaonites. 2 The king therefore calling the Gabaonites, said to them. (Moreover the Gabaonites were not of the children of Israel, but the relics of the Amorrheites: For the children of Israel had sworn to them, and Saul would strike them of zeal, as it were for the children of Israel & Juda.)[1]

[1] *Iosue 9.*

3 David therefore said to the Gabaonites: What shall I do for you? And what shall be the expiation for you, that you may bless the inheritance of our Lord? 4 And the Gabaonites said to him: We have no question upon silver and gold, but against Saul, and against his house: neither will we that a man be slain of Israel. To whom the king said: What will you then that I do for you? 5 Who said to the king? The man, that hath wasted us and oppressed us unjustly, we must so destroy, that there be not so much as one left of his stock in all the coasts of Israel. 6 Let there be given us seven men of his children, that we may crucify them to our Lord in Gabaa of Saul, once the chosen of our Lord. And the king said: I will give them. 7 And the king spared Miphiboseth the son of Jonathas the son of Saul, for the oath of our Lord, that had been between David, and between Jonathas the son of Saul. 8 The king therefore took the two sons of Respha the daughter of Aia, whom she bare to Saul, Armoni, and Miphiboseth: and the five sons of Michol the daughter of Saul, which she bare to Hadriel the son of Berzellai, that was of Molathi, 9 and gave them into the hands of the Gabaonites: who crucified them on a hill before our Lord: and these seven died together in the first days of harvest, when the reaping of barley began. 10 And Respha the daughter of Aia taking a hair-cloth, spread it under her upon the rock from the beginning of harvest, till water dropped upon them from heaven: and she suffered not the birds to tear them by day, nor the beasts by night. 11 And the things were told David, which Respha had done, the daughter of Aia, the concubine of Saul. 12 And David went, and took the bones of Saul, and the bones of Jonathas his son from the men of Jabes Galaad, who had stolen them out of the street of Bethsan, in the which the Philisthiims hanged them when they had killed Saul in Gelboe. 13 And he carried thence the bones of Saul, and the bones of Jonathas his son: and gathering the bones of them that were crucified, 14 they buried them with the bones of Saul and of Jonathas his son in the Land of Benjamin, in the side, in the sepulchre of Cis his father: and they did all things that the king had commanded, and God was made propitious again to the land after these things. 15 And there was a battle made again of the Philistians against Israel, and David went down, and his servants with him, and fought against the Philisthiims. And David fainting, 16 Jesbibenob, which was of the kindred of Arapha, the iron of whose spear weighed three hundred ounces, & he was girded with a new sword, assayed to strike David. 17 And Abisai the son of Sarvia rescued him, and striking the Philistian killed him. Then sware

David's men, saying: Thou shalt no more go forth with us into battle, lest thou put out the lamp of Israel.
18 There was also a second battle in Gob against the Philistians: then struck Sobochai of Husathi, Saph of the stock of Arapha of the kindred of the giants.
19 There was also a third battle in Gob against the Philistians, in the which Adeodatus the son of the Forest a broiderer the Bethlehemite struck Goliath the Getheite, the shaft of whose spear was as it were a weaver's beam. 20 The fourth battle was in Geth: in the which was a tall man, that had six fingers and six toes on each hand and foot, that is four and twenty, and he was of the race of Arapha. 21 And he blasphemed Israel: and Jonathan the son of Samaa the brother of David struck him. 22 These four were born of Arapha in Geth, and they fell by the hand of David, and of his servants.

CHAPTER XXII.

King David's Canticle of thanksgiving, for his delivery from all enemies: 44. With a Prophecy of the rejection of the Jews, and vocation of the Gentiles.

And David spake to our Lord the words of this song, in the day that our Lord delivered him out of the hand of all his enemies, and out of the hand of (a) Saul.

(a) After that David was delivered from the hands of Saul (who first and longest & most dangerously of all men persecuted him, and therefore is here specially named) & from all his enemies, corporal and spiritual, when he had good repose of mind his visible enemies being subverted, and his sins remitted, acknowledging God's infinite goodness, by inspiration of the Holy Ghost, made this Canticle of thanks-giving, & praise of God.
It is inserted amongst the Psalms the 17. in order, all one in sense, so differing in some words that the one explicateth the other.

2 And he said: Our Lord is my rock, and my strength, and my Saviour. 3 God is my strong one, I will hope in him: my shield, and the horn of my salvation: my lifter up, and my refuge: my Saviour, from iniquity thou wilt deliver me. 4 Our Lord praise-worthy will I invocate: and from mine enemies I shall be saved. 5 Because the pangs of death have compassed me: the streams of Belial have terrified me. 6 The ropes of hell have compassed me: the snares of death have prevented me.
7 In my tribulation I will invocate our Lord, & I will cry to my God: and he will hear my voice out of his holy temple, and my cry shall come to his ears. 8 The earth quaked and trembled, the foundations of the mountains were strucken, and shaken, because he was angry with them. 9 A smoke arose out of his nostrils, and a fire from his mouth shall devour: coals were kindled from him. 10 And he bowed the heavens, and descended: and mist under his feet. 11 And he ascended upon the Cherubins, and flew: and slid over the wings of the wind. 12 He put darkness round about him a cover: stilling waters out of the clouds of heaven. 13 By the shining in his presence: the coals of fire were kindled. 14 Our Lord will thunder from heaven: and the high one will give his voice. 15 He shot his arrows and dispersed them: lightning, and consumed them. 16 And the overflowings of the sea appeared, and the foundations of the world were discovered at the rebuking of our Lord, at the breathing of the spirit of his fury. 17 He sent from high heaven, and took me, and drew me out of many waters. 18 He delivered me from my most mighty enemy, and from them that hated me: because they were stronger than I. 19 He prevented me in the day of my affliction, and our Lord became my stay. 20 And he brought me forth into latitude, he delivered me, because I well pleased him. 21 Our Lord will reward me according to my justice: and according to the cleanness of my hands will he render to me.
22 Because I have kept the ways of our Lord, and have not done impiously, from my God. 23 For all his judgments are in my sight: and his precepts I have not removed from me. 24 And I shall be perfect with him; and shall keep myself from mine iniquity. 25 And our Lord will restore unto me according to my justice: and

according to the cleanness of my hands in the sight of his eyes. 26 With the holy one thou shalt be holy: and with the strong perfect. 27 With the elect thou shalt be elect: and with the perverse thou shalt be perverted. 28 And the poor people thou wilt save: and the haughty in thine eyes thou wilt humble. 29 Because thou art my lamp, o Lord: and thou wilt illuminate my darkness. 30 For in thee I will run girded: in my God I will leap over the wall. 31 God, his way immaculate, the word of our Lord is examined by fire: he is the shield of all that trust in him. 32 Who is God beside our Lord: and who is strong beside our God? 33 God who hath girded me with strength: and made even my perfect way. 34 Making my feet equal with the harts, and setting me upon my high places. 35 Teaching my hands unto battle: and framing mine arms as it were a brazen bow. 36 Thou hast given me the shield of thy salvation: and thy mildness hath multiplied me. 37 Thou shalt enlarge my steps under me: and mine ankles shall not fail. 38 I will pursue mine enemies, and bruise them: and will not return till I consume them. 39 I will consume and break them, that they rise not: they shall fall under my feet. 40 Thou hast girded me with strength to battle: thou hast bowed under me them that resist me. 41 Mine enemies thou hast made to turn to me the back: them that hated me, and I shall destroy them. 42 They shall cry, and there shall not be to save, to our Lord, and he will not hear them. 43 I will destroy them as the dust of the earth: as the mire of the streets will I bruise and break them. 44 Thou wilt save me from the contradictions of my people: thou wilt keep me to be (b) the head of the Gentiles: the people which I know not, will serve me.

(b) Thought some few Gentiles were subdued by David, and some were converted to true religion in the old Testament: yet the full conversion of Gentiles pertaineth to the Church of Christ, which is here foreshewed and described to have perpetual seed for ever.

45 The children aliens will resist me, with the hearing of the ear they will obey me. 46 The children aliens are fallen away, and shall be straitened in their distresses. 47 Our Lord liveth, and my God is blessed: and the strong God of my salvation shall be exalted. 48 God which givest me revenges, and throwest down peoples under me. 49 Which bringest me out from mine enemies, and from them that resist me dost lift me up: from the wicked man thou shalt deliver me. 50 Therefore will I confess unto thee, o Lord, among the Gentiles, and will sing to thy name. 51 Magnifying the salvations of his king, and doing mercy to his Christ David, and to his seed for ever.

CHAPTER XXIII.

The last words of David concerning reward of the good 6. and punishment of the bad. 8. A Catalogue of David's valiant men.

And these are David's last words. David the son of Isai said: The man said, to whom it was appointed concerning the Christ of the God of Jacob, the excellent Psalmist of Israel: 2 The Spirit of our Lord hath spoken by me, and his words by my tongue. 3 The God of Israel said to me, the Strong one of Israel hath spoken, the Dominatour of men, the just ruler in the fear of God. 4 As the light of the morning when the sun riseth, early without clouds glistereth, and as by rain grass springeth out of the earth.

5 (a) Neither is my house so great with God, that he should enter with me an eternal covenant firm in all things & assured. For all my salvation, & all my will: neither is there ought thereof that springeth not.

(a) King David in this last prophecy plainly distinguisheth between the covenant & promise made to him touching his earthly Kingdom and the Kingdom of *Christ*, who should be born of his see. In both which he foretelleth the reward of the good and punishment of the bad.

6 And transgressors shall be plucked up as thorns every one: which are not taken with hands. 7 And if a man will touch them, he shall be armed with iron and a lanced staff, and kindled with fire they shall be burnt unto nothing. 8 These be the names of the valiants of David. Sitting in his chair the wisest Prince amongst three, he is as it were the most tender little worm of

the wood, which killed eight hundred at one brunt.
9 After him, Eleazar the son of his uncle the Ahohite among the three valiants, that were with David when they defied the Philisthiims, and were gathered thither into battle. 10 And when the men of Israel were gone up, he stood and struck the Philistians till his hand fainted, and waxed stiff with the sword: and our Lord made a great victory that day: and the people that was fled, returned to take away of the spoils of them that were slain. 11 And after him Semma the son of Age of Arari. And the Philisthiims were gathered together in their ward: for there was there a field full of rice. And when the people was fled from the face of the Philisthiims, 12 he stood in the midst of the field, and defended it, and struck the Philisthians: and our Lord gave great salvation. 13 Moreover also before there went down three which were Princes among thirty, & came to David in the harvest time into the cave of Odollam: and the camp of the Philistians was placed in the Vale of the giants. 14 And David was in a hold: moreover the ward of the Philisthians was then in Bethlehem. 15 David (b) therefore desired, & said: O that some man would give me drink of the water of the cistern, that is in Bethlehem beside the gate.

(b) The King proposed not this for desire of that water, but to try and exercise his men's fortitude.

16 Three valiants therefore brake into the camp of the Philistians, and drew water out of the cistern of Bethlehem, that was beside the gate, and brought it to David: but he would not drink, but (c) offered it to our Lord,

(c) Precious things are most meet to be offered to God.

17 saying: Our Lord be merciful to me, that I do not this thing: shall I drink the blood of these men that went, & the peril of their lives? Therefore he would not drink. These things did the three strongest.
18 Abisai also the brother of Joab the son of Sarvia, was Prince of three, it is he that lifted up his spear against three hundred, whom he slew, renowned among three, 19 and the noblest of three, and he was the chief of them, but to the three first he raught not.
20 And Banaias the son of Joiada the most valiant man, of great works, of Cabseel: he struck the two lions of Moab, and he went down, and struck the lion in the midst of the cistern in the days of snow. 21 He also struck the Aegyptian, a man worthy to be a spectacle, having in his hand a spear: therefore when he came down to him with a rod, by force he wrested the spear out of the hand of the Aegyptian, and slew him with his own spear. 22 These things did Banaias the son of Joiada. 23 And he renowned among the three valiants, which were the nobler among thirty: but unto the three he raught not: and David made him of his secret counsel. 24 Asael the brother of Joab among the thirty, Elehanan the son of his uncle of Bethlehem. 25 Semma of Harodi, Elica of Harori,
26 Heles of Phalti, Hira the son of Acces of Thecua,
27 Abiezer of Anathoth, Mobonnai of Husati,
28 Selmon the Ahohite, Maharai the Netophathite,
29 Heled the son of Baana, he also a Netophathite, Ithai the son of Ribai of Gabaath of the children of Benjamin, 30 Banaia the Pharathonite, Heddai of the Torrent Gaas, 31 Abialbon the Arbathite, Azmaveth of Beromi, 32 Eliaba of Salaboni: The sons of Jassen, Jonathan, 33 Semma of Orori, Ahiam the son of Sarar the Ararite, 34 Eliphelet the son of Aasbai the son of Machati, Eliam the son of Achitophel the Gelonite,
35 Hesrai of Carmel, Pharai of Arbi, 36 Igaal the son of Nathan of Soba, Bonni of Gadi, 37 Selec of Ammoni, Naharai the Berothite the squire of Joab the son of Sarvia, 38 Ira the Jethrite, Gareb he also a Jethrite,
39 Urias the Hetheite. All thirty seven.

CHAPTER XXIV.

For David's sin in numbering the people, 11. three sorts of punishments are proposed to his election: 14. of which he chooseth the plague, and seventy thousand die in three days. 16. God sheweth mercy. 17. David prayeth, 18. buildeth an altar, 25. and the plague ceaseth.

And (a) (a) the fury of our Lord added to be angry against Israel, & stirred up David among them saying: Go, number Israel and Juda.

(a) This sin & punishment happened before, when David had health and strength of body. (a) The fury of our Lord, that is Satan (a furious spirit, yet God's creature) not our Lord himself, but by permission only. *1. Par. 2. 1. Satan arose against Israel, & moved David.*

2 And the king said to Joab the General of his army: Walk through all the tribes of Israel from Dan to Bersabee, and number ye the people, that I may know the number thereof. 3 And Joab said to the king: Our Lord thy God increase thy people, as much more as now it is, and again multiply it an hundred fold in the sight of my lord the king: but what meaneth my lord the king by this kind of thing? 4 Howbeit the king's word more prevailed than the words of Joab, and of the chief of the army: and Joab went forth, and the captains of the soldiers from the face of the king, to number the people of Israel. 5 And when they had passed Jordan, they came into Aroer to the right hand of the city, which is in the Vale of Gad. 6 And by Jazer they passed into Galaad, and into the lower country of Hodsi, and they came into the woody country of Dan. And going about near Sidon, 7 they passed nigh to the walls of Tyre, and all the land of the Heveite, and the Chananite, and they came to the south of Juda into Bersabee: 8 and having viewed the whole land, after nine months and twenty days, they were come to Jerusalem. 9 Joab therefore gave the number of the description of the people to the king, and there were found of Israel eight hundred thousand strong men, that could draw sword: and of Juda five hundred thousand fighting men. 10 But David's (b) heart struck him, after the people was numbered: and David said to our Lord: (c) I have sinned very much in this fact: but I pray the Lord to transfer the iniquity of thy servant, because I have done exceeding foolishly.

(b) Contrition. (c) Confession.

11 David therefore arose in the morning, and the word of our Lord was made to Gad the Prophet and Seer of David, saying: 12 Go, and speak to David: Thus saith our Lord: (d) Choice is given thee of three things, choose one of them which thou wilt, that I may do it to thee.

(d) Satisfaction.

13 And when Gad was come to David, he told him, saying: Either famine shall come to thee seven years in thy land: or three months thou shalt fly thy adversaries, and they shall pursue thee: or certes three days the pestilence shall be in thy land. Now therefore deliberate, and see what word I shall answer to him that sent me. 14 And David said to Gad: I am distressed exceedingly: but it is better that I fall into the hands of our Lord (for his mercies be many) than into the hands of men. 15 [1] And our Lord sent the pestilence in Israel, from morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men.

[1] The Epistle in a votive Mass in time of plague or mortality.

16 And when the Angel of our Lord had stretched forth his hand over Jerusalem to destroy it, our Lord had pity upon the affliction, and said to the Angel that struck the people: (e) It is sufficient: now hold thy hand: and the Angel of our Lord was beside the floor of Areuna the Jebuseite.

(e) Temporal punishment inflicted after the guilt of sin was remitted.

17 And David said to our Lord when he saw the Angel striking the people: I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? Let thy hand, I beseech thee, be turned against my father's house. 18 And Gad came to David in that day, and said to him: Go up, and build an altar to our Lord in the floor of Areuna the Jebuseite. 19 And David went up according to the word of Gad, which our Lord had commanded him. 20 And Areuna looking, perceived the king and his servants to come towards him. 21 And going forth he adored the king with his face bowing to the earth, and said: What is the cause that my lord the king cometh to his servant? To whom David said: That I may buy of thee the floor, and build an altar to our Lord, & the slaughter may cease which rageth among the people. 22 And Areuna

said to David: Let my lord the king take, and offer, as it pleaseth him: thou hast the oxen for holocaust, and the wain, and the yokes of the oxen for provision of wood.
23 Areuna gave all things to the king: and Areuna said to the king: The Lord thy God receive thy vow.
24 To whom the king answering, said: Not so as thou wilt, but I will buy it of thee at a price, and I will not offer to our Lord my God holocausts (f) given gratis. David therefore bought the floor, and the oxen, for fifty sicles of silver:

(f) If subjects had not propriety in their goods, but that the right and dominion of all pertained to the Prince, then could nothing at all in any case be given gratis by the subject, but only yielded as due to his sovereign.

25 and David built there an altar to our Lord, and offered holocausts and pacifics: and our Lord became merciful to the land, and the plague was stayed from Israel.

THE ARGUMENT OF THE THIRD BOOK OF KINGS.

◦The contents of this book, divided into three parts.

◦WITH commemoration of King David's old age, of his appointing a successor, and of his death, in the first and part of the second chapters, this book containeth two other principal parts: the former is of King Salomon; of his entrance to the Kingdom; his devotion; wisdom; magnificence; riches; great family; building of the Temple, and other sumptuous palaces; of his fall also into luxury, and idolatry; in the rest of the second chapter to the end of the eleventh. The other part sheweth the division of the Kingdom; only two tribes remaining to Roboam, Salomon's son, with title of King of Juda; and ten passing to Jeroboam his servant, called King of Israel. So follow the several reigns of Abias, Asa, and Josaphat Kings of Juda: and of Nadab, Baasa, Ela, Zambri, Amri, Achab with Jezabel, and Ochozias Kings of Israel: with the preaching, miracles, and other acts of Abias, Elias, Eliseus, and other Prophets, in the other eleven chapters.

THE THIRD BOOK OF KINGS, ACCORDING TO THE HEBREWS THE FIRST OF MALACHIM.

CHAPTER I.

King David waxing old, Abisag a Sunamite is brought to him. 5. Adonias pretending to reign, 11. Nathan and Bethsabee obtain 28. that Salomon is declared and anointed king. 41. Whereupon Adonias (his followers parting to their houses) 50. flyeth to the altar in the tabernacle: but upon promise of safety doth homage to Salomon.

And [1] king David was old, and had many days of age: & when he was covered with cloths, he was not warmed.

[1] The first part.
King David's admonitions to his son: and his death.

2 His servants therefore said to him: Let us seek for our lord the king a young woman a virgin, and let her stand before the king, and cherish him, and sleep in his bosom, and warm our lord the king. 3 They sought therefore a beautiful young woman in all the coasts of Israel, and they found Abisag a Sunamite, & brought her to the king. 4 And the damsel was exceeding beautiful, and she slept with the king, and served him, but the king did not know her. 5 And Adonias the son of Haggith was elevated, saying: I will reign. And he made himself chariots & horsemen, & fifty men, that should run before him. 6 Neither did his father control him at any time, saying: Why didst thou this? And he also was very beautiful, the second born after Absalom. 7 And he had talk with Joab the son of Sarvia, and with (a) Abiathar the priest, who furthered Adonias' side.

(a) For this conspiracy Abiathar was deposed. *ch. 2. v. 27.*

8 But Sadoc the Priest, and Banaias the son of Joiada, and Nathan the Prophet, and Semei, and Rei, and the strength of David's army was not with Adonias.
9 Adonias therefore having immolated rams and calves, and all fat beasts beside the Stone zoheleth, which was nigh to the Fountain Rogel, called all his brethren the sons of the king, and all the men of Juda

the servants of the king: 10 But Nathan the Prophet, and Banaias, and all the strong ones, and Salomon his brother he called not. 11 Nathan therefore said to Bethsabee the mother of Salomon: Hast thou not heard that Adonias the son of Haggith hath reigned, & our lord David is ignorant thereof? 12 Now therefore come, take counsel of me, & save thy life, & thy son Salomon's. 13 Go, & enter in to king David, & say to him: Didst not thou my lord king swear to me thy handmaid, saying: Salomon thy son shall reign after me, and he shall sit in my throne? Why then reigneth Adonias? 14 And whiles thou art yet speaking there with the king, I will come after thee, & make up thy words. 15 Bethsabee therefore went in to the king in the chamber: and the king was exceeding old, and Abisag the Sunamite ministered to him.

16 Bethsabee bowed herself, and adored the king. To whom the king said: What is thy will? Quoth he.

17 Who answering said: My lord, thou didst swear to thy handmaid by our Lord thy God, that Salomon thy son shall reign after me, and he shall sit in my throne.

18 And behold now Adonias reigneth, thou my lord the king not knowing thereof. 19 He hath killed oxen, and all fat things, and many rams, and called all the king's sons. Abiathar also the Priest, and Joab the General of the warfare: but Salomon thy servant he called not. 20 Notwithstanding my lord king, the eyes of all Israel look upon thee, that thou wouldest shew them, who shall sit in thy throne my lord king after thee. 21 And it shall be when my lord king sleepeth with his fathers, I & my son Salomon shall be (b) sinners.

(b) Basely esteemed, or punished as offenders upon suspicion or jealousy.

22 As she was yet speaking with the king, Nathan the Prophet came. 23 And they told the king, saying: Nathan the Prophet is here. And when he was gone in to the king, and had adored bowing to the earth,

24 Nathan said: My lord king, didst thou say: Let Adonias reign after me, and let him sit upon my throne? 25 Because he is gone down today, and hath immolated oxen, and fatlings, and many rams, and called all the king's sons, and the captains of the army, Abiathar also the Priest: and they eating and drinking before him, and saying: God save the king Adonias: 26 me thy servant, and Sadoc the Priest, and Banaias the son of Joiada, and Salomon thy servant he called not. 27 Is this word proceeding from my lord the king, and hast thou not told me thy servant who should sit upon the throne of my lord the king after him?

28 And king David answered, saying: Call unto me Bethsabee. Who when she was entered in to the king, and stood before him, 29 the king sware, and said: Our Lord liveth, which hath delivered my soul from all distress, 30 that as I sware to thee by our Lord the God of Israel, saying: Salomon thy son shall reign after me, and he shall sit upon my throne for me, so will I do this day. 31 And Bethsabee bowing her countenance unto the earth adored the king, saying: God save my lord for ever. 32 King David also said: Call me Sadoc the priest, and Nathan the prophet, & Banaias the son of Joiada. Who when they were entered in before the king, 33 he said to them: Take with you the servants of your lord, and set Salomon my son upon my mule: and bring him into Gihon. 34 And let Sadoc the priest anoint him there, and Nathan the prophet to be king over Israel: and you shall sound the trumpet, and shall say: God save king Salomon. 35 And you shall go up after him, and he shall come, and shall sit upon my throne, and he shall reign for me: and I will ordain him that he be Prince over Israel, and over Juda.

36 And Banaias the son of Joiada answered the king, saying: Amen: so speak our Lord the God of my lord the king. 37 As our Lord hath been with my lord the king, so be he with Salomon, and make his throne higher than the throne of my lord king David.

38 Sadoc therefore the Priest, and Nathan the Prophet went down, and Banaias the son of Joiada, and Cerethi, and Phelethi: and they set Salomon upon the mule of king David, and brought him into Gihon. 39 And Sadoc the priest took a horn of oil out of the tabernacle, and anointed Salomon: and they sounded the trumpet, and all the people said: God save king Salomon. 40 And all the multitude went up after him, and the people singing on shalms, and rejoicing with great gladness, and the earth sounded of their cry.

41 And Adonias heard, and all that were invited of him, and the feast was ended: yea & Joab hearing the voice of the trumpet, said: What meaneth the cry of the city making a tumult? 42 As he yet spake, came Jonathas the son of Abiathar the Priest: to whom Adonias said: Come in, because thou art a stout man, and bringest good news. 43 And Jonathas answered Adonias: Not so: for our lord king David hath appointed Salomon king, 44 and hath sent with him Sadoc the Priest, and Nathan the Prophet, and Banaias the son of Joiada, and Cerethi, and Phelethi, and they have set him upon the king's mule. 45 And Sadoc the Priest, and Nathan the Prophet have anointed him king in Gihon: & they are gone up thence rejoicing, and the city sounded: this is the voice that you heard.
46 Yea and Salomon sitteth upon the throne of the Kingdom. 47 And the king's servants entering in, have blessed our lord king David, saying: God amplify the name of Salomon above thy name, and magnify his throne above thy throne. And the king (c) adored in his bed:

(c) King David did not adore his son as a subject adoreth his Prince, but adored God, giving thanks for this benefit of a successor, as it followeth in the next verse.

48 and he hath thus spoken: Blessed be our Lord the God of Israel, who hath given this day one sitting in my throne, mine eyes seeing it. 49 They therefore were terrified, and they all arose, that had been invited of Adonias, and every man went his way. 50 And Adonias fearing Salomon arose, & went, & held the horn of the altar. 51 And they told Salomon, saying: Behold Adonias fearing king Salomon, hath taken hold of the horn of the altar, saying: Let king Salomon swear to me this day, that he will not kill his servant with the sword. 52 And Salomon said: If he be a good man, there shall not so much as one hair of his^ fall upon the ground: but if evil shall be found in him, he shall die. 53 King Salomon therefore sent, and brought him out from the altar: and going in he adored king Salomon: and Salomon said to him: Go to thy house.

CHAPTER II.

David giveth godly precepts to Salomon. 5. Willeth him to punish certain offenders: 10, and dieth. 12. Salomon reigneth 13. Adonias, by intercession of Bethsabee requesteth to have Abisag to wife: 22. but is put to death for demanding her. 26. Abiathar the Priest is banished, and deposed, for conspiring with Adonias. 28. Joab also for the same cause, and former crimes is slain. 35. Semei is confined in Jerusalem, 40. & for transgressing his limits, together with old faults is likewise slain.

And the days of David approached that he should die, and he commanded his son Salomon, saying: 2 I enter into the way of all flesh: take courage, and play the man. 3 And observe the watches of our Lord thy God, that thou walk in his ways, and keep his ceremonies, and his precepts & judgments, and testimonies as is written in the law of Moyses: that thou mayst understand all things which thou doest, and whithersoever thou shalt turn thyself: 4 that our Lord may confirm his words, which he hath spoken of me, saying: If thy children shall keep their ways, and shall walk before me in truth, in all their heart, and in all their soul, there shall not altogether be taken from thee a man out of the throne of Israel. 5 Thou knowest also what Joab the son of Sarvia hath done to me, what he did to the two Princes of the army of Israel, to Abner the son of Ner, & Amasa the son of Jether: whom he slew, & shed the blood of war in peace, and put the blood of battle in his belt, which was about his loins, and in his shoe, which was on his feet. 6 Thou shalt do therefore according to thy wisdom, and shalt not bring his hoar head peaceably unto hell. 7 But to the sons also of Berzellai the Galaadite thou shalt render kindness, and they shall eat on thy table: for they met me when I fled from the face of Absalom thy brother. 8 Thou shalt also with thee Semei the son of Gera the son of Jemini of Bahurim, who cursed me with a wicked curse, when I went to the Camp; but because he came down to meet me when I passed Jordan, and I sware to him by

our Lord, saying: I will not kill thee with the sword;
9 do not thou suffer him to be guiltless. But thou art a wise man, so that thou knowest what thou shalt do to him, and thou shalt bring his hoar hair with blood unto hell. 10 David therefore slept with his fathers, & was buried in the city of David. 11 And the days that David reigned in Israel, are forty years: in Hebron he reigned seven years, in Jerusalem thirty three.
12 [1]And Salomon sat upon the throne of David his father, & his Kingdom was confirmed exceedingly.

[1]The second part.
Of Salomon's reign, and acts good and bad.

13 And Adonias the son of Haggith entered in to Bethsabee the mother of Salomon. Who said to him: Is thy coming peaceable? Who answered: Peaceable.
14 And he added: I have a word to speak with thee. To whom she said: Speak. And he: 15 Thou knowest, quoth he, that the kingdom was mine, & all Israel had purposed to make me over them to be their king: but the kingdom is transposed, & is made my brother's: for it was appointed him of our Lord. 16 Now therefore I desire one petition of thee; Confound not my face. Who said to him: Speak. 17 And he said: I pray^ speak to Salomon the king (for he cannot deny thee any thing) that he give me Abisag the Sunamite to wife.
18 And Bethsabee said: Well, I will speak for thee to the king. 19 Bethsabee therefore came to king Salomon, to speak unto him for Adonias: & the king arose to meet her, & adored her, & sat down upon his throne: & a throne was set for the king's mother, who sat on his right hand. 20 And she said to him: One little petition I desire of thee, confound not my face. And the king said to her: My mother ask: for (d)it behoveth not that I turn away thy face.

(d) In all convenient suits it behoveth the son to hear his mother.

21 Who said: Let Abisag the Sunamite be given to Adonias thy brother to wife. 22 And king Salomon answered, and said to his mother: Why doest thou ask Abisag the Sunamite for Adonias? Ask for him also the Kingdom: for he is my brother elder than I, & hath Abiathar the priest, & Joab the son of Sarvia.
23 Therefore king Salomon sware by our Lord, saying: These things do God to me, & these add he, because Adonias hath spoken this word against his life. 24 And now, our Lord liveth which hath established me, & placed me upon the throne of David my father, and which hath made me a house, as he spake, this day shall Adonias be slain. 25 And king Salomon sent by the hand of Banaias the son of Joiada, who slew him, & he died. 26 To Abiathar also the priest the king said: Go into Anathoth to thy field, and thou indeed art a man of death: but today I will not kill thee, because thou didst carry the ark of our Lord God before David my father, & hast sustained labour in all things, wherein my father laboured. 27 Salomon therefore (e)cast out Abiathar, that he should not be the priest of our Lord, that the word of our Lord might be fulfilled, which he spake concerning the house of Heli in Silo.

(e) By special instinct Salomon did this extraordinary fact as a Prophet & minister of God, executing his sentence given before against the house of Heli for the sins of his children, *1. Reg. 2. v. 11.* and for Abiathar's proper fault joining with Adonias against Salomon. *3. Reg. 1.*

28 And then a messenger came to Joab, for that Joab had turned after Adonias, and after Salomon had not turned: Joab therefore fled into the tabernacle of our Lord, & caught the horn of the altar. 29 And it was told king Salomon, that Joab was fled into the tabernacle of our Lord, and was beside the altar: and Salomon sent Banaias the son of Joiada, saying: Go, kill him 30 And Banaias came to the tabernacle of our Lord, and said to him: Thus saith the king: Come forth. Who said: I will not come forth, but here will I die. Banaias reported his word to the king, saying: Thus spake Joab, and thus he answered me. 31 And the king said to him: Do as he hath spoken: and kill him, and bury him, and thou shalt remove the innocent blood, which hath been shed of Joab, from me, and from the house of my father. 32 And our Lord shall render his blood upon his head, because he murdered two just men, and better than himself: and slew them with his sword, my father David not knowing, Abner the son of Ner^ general of the warfare of Israel, and Amasa the son of Jether general of the army of Juda: 33 and their

blood shall return upon the head of Joab, and upon the head of his seed for ever. But to David & his seed & his house, & to his throne be peace for ever from our Lord. 34 Banaias therefore the son of Joiada went up, and setting upon him slew him: and he was buried in his house in the desert. 35 And the king appointed Banaias the son of Joiada for him over the army, and Sadoc the priest he (f) placed for Abiathar.

(f) Salomon was not only a King but also a Prophet. Moreover some secular Princes do nominate superiors, and install them in their seats, yet their jurisdiction is not depending on the Prince, but the Prince to be directed by them. *Num. 27. v. 21.*

36 The king also sent, and called Semei, and said to him: Build thee a house in Jerusalem, and dwell there: and thou shalt not go out thence hither and thither. 37 But what day soever thou shalt go out, and shalt pass the Torrent Cedron, know that thou art to be slain: thy blood shall be upon thy head. 38 And Semei said to the king: The saying is good: as my lord the king hath spoken, so will thy servant do. Semei therefore dwelt in Jerusalem many days. 39 And it came to pass after three years, that the servants of Semei fled to Achis the son of Maacha the king of Geth: and it was told Semei that his servants were gone into Geth. 40 And Semei arose, and saddled his ass, & went to Achis into Geth to require his servants, & he brought them out of Geth. 41 And it was told Salomon that Semei went into Geth out of Jerusalem, & was returned. 42 And sending he called him, & said to him: Did I not testify to thee by our Lord, & told thee before: What day soever thou going out shalt pass hither and thither, know that thou shalt die? And thou didst answer me: The saying is good, which I have heard. 43 Why then hast thou not kept the oath of our Lord, and the precept that I commanded thee? 44 And the king said to Semei: Thou knowest all the evil, whereof thy heart is privy to thyself, which thou didst to David my father: our Lord hath rendered thy malice upon thy head. 45 And king Salomon be blessed, and the throne of David shall be stable before our Lord for ever. 46 The king therefore commanded Banaias the son of Joiada: who going out, struck him, and he died.

CHAPTER III.

King Salomon marrieth Pharao's sister. Offereth victims in high places. 5. Admonished by God in his sleep to demand what he will, he asketh wisdom to govern his people. 10. Which God granteth him with much riches also and glory. 16. He decideth a controversy between two women contending about a living child and a dead.

The kingdom therefore was established in the hand of Salomon, and he was joined in affinity to Pharao the king of Aegypt: for he took his daughter, and brought her into the city of David, until he accomplished building his own house, and the house of our Lord, and the wall of Jerusalem round about. 2 But yet the people immolated in the excelses: for there was no temple built to the name of our Lord until that day. 3 And Salomon loved our Lord, walking in the precepts of David his father, saving that he immolated in the excelses, and burnt incense. 4 He went therefore into Gabaon, to immolate there: for that was a very great excelse: a thousand hosts for holocaust did Salomon offer upon that altar in Gabaon. 5 And our Lord appeared to Salomon in a dream by night, saying: Ask what thou wilt that I may give it thee. 6 And Salomon said: Thou hast done great mercy with thy servant David my father, even as he walked in thy sight in truth, and justice, and a right heart with thee: for thou hast kept thy great mercy, and hast given him a son sitting upon his throne, as it is this day. 7 And now Lord God, thou hast made thy servant to reign for David my father, but I am a little child, and ignorant of my going out and coming in. 8 And thy servant is in the midst of the people, which thou hast chosen, a people infinite, which cannot be numbered and counted for the multitude. 9 Thou shalt therefore give to thy servant a docible heart, that he may judge the people, and discern between good & evil. For who shall be able to judge this people, this thy people great in number?

10 The word therefore was liked before our Lord, that Salomon had asked such a thing. 11 And our Lord said to Salomon: Because thou hast asked this thing, and hast not desired for thyself many days, nor riches, nor the lives of thine enemies, but hast desired wisdom for thyself to discern judgment: 12 behold I have done unto thee according to thy words, and have given thee a wise heart and intelligent, in so much that none before thee hath been like thee, nor shall arise after thee. 13 Yea and these things, which thou didst not ask, I have given thee; to wit, riches, and glory, so that none hath been like thee among the kings all days heretofore. 14 And if thou wilt walk in my ways, and keep my precepts, & my commandments, as thy father walked, I will make thy days long. 15 Therefore Salomon awaked, and perceived that it was a dream: and when he was come to Jerusalem, he stood before the ark of covenant of our Lord, and offered holocausts, and made pacific victims, and a great feast to all his servants. 16 [1]Then came there two women harlots^ to the king, and stood before him:

[1] The Epistle on Monday in the 4. week of Lent.

17 of the which one said: I beseech thee, my lord, I and this woman dwelt in one house, and I was delivered of a child beside her in the chamber. 18 And the third day, after that I was delivered, she also was delivered, and we were together, and no other person with us in the house, except we two. 19 And this woman's child died in the night. For sleeping she oppressed him. 20 And rising in the dead time of the night, she took my child from the side of me thy handmaid being asleep, and laid it in her bosom: and her child that was dead, she put in my bosom. 21 And when I was risen in the morning to give my child milk, he appeared dead: whom more diligently beholding when it was clear day, I found that it was not mine which I bare. 22 And the other woman answered: It is not so as thou sayst, but thy child is dead, and mine liveth. On the contrary part she said: Thou liest: for my child liveth, and thy child is dead. And in this manner they strove before the king. 23 Then said the king: This woman saith: My child liveth, and thy child is dead. And this hath answered, No, but thy child is dead, and mine liveth. 24 The king therefore said: Bring me a sword. And when they had brought a sword before the king, 25 Divide, quoth he, the living child into two parts, and give the half part to one, and half to the other. 26 But the woman, whose child was alive, said to the king (for her bowels were moved upon her child) I beseech thee my lord, give her the child alive, and kill it not. On the contrary part she said: [a]be it neither mine, nor thine, but let it be divided.

[a] So heretics not being able to prove that their synagogue is the true & permanent Church, would destroy the Catholic and so have none at all.

27 The king answered, and said: Give unto this woman the infant alive, and let it not be killed, for this is the mother thereof. 28 All Israel therefore heard the judgment that the king had judged, and they feared the king, seeing the wisdom of God to be in him to do judgment.

CHAPTER IV.

Chief men of Salomon's Kingdom are recited by their names, and offices. 22. likewise the provision of victuals for his house, 26. and number of his horses. 29. His wisdom excelleth all others. 32. He writ many parables and verses, and learnedly discoursed of all things.

And king Salomon was reigning over all Israel: 2 and these were the princes which he had: Azarias the son of Sadoc the priest: 3 Elihoreph, and Ahia the sons of Sisa Scribes: Josaphat the son of Ahilud, register: 4 Banaias the son of Joiada, over the army: and Sadoc, and Abiathar priests. 5 Azarias the son of Nathan, over them that assisted the king: Zabud the son of Nathan priest, the king's friend: 6 and Ahizar governor of the house: and Adoniram the son of Abda over the tributes. 7 And

Salomon had twelve governors over all Israel, which served out victuals for the king and for his house: for every one ministered necessaries, each man his month in the year. 8 And these are their names: Benhur in mount Ephraim. 9 Bendecar, in Macces, and in Salebim, and in Bethsames, and in Elon, and in Bethhanan. 10 Benhesed in Aruboth: his was Socho, and all the land Epher. 11 Benabinadab, whose was all Nepha Dor, had Tapheth the daughter of Salomon to wife. 12 Bana the son of Ahilud governed Thanach and Mageddo, and all Bethsan, which is beside Sarthana under Jezrahel, from Bethsan unto Abelmehula over against Jecmaan. 13 Bengaber in Ramoth Galaad: had Avothjair the son of Manasses in Galaad, he was chief in all the country of Argob, which is in Basan, three score cities great and walled, which had brazen locks. 14 Ahinadab the son of Addo was chief in Manaim. 15 Achimaas in Nephthali: yea he also had Basemath the daughter of Salomon in marriage. 16 Baana the son of Husi, in Aser, and in Baloth. 17 Josaphat the son of Pharue, in Issachar. 18 Semei the son of Ela, in Benjamin. 19 Gaber the son of Uri, in the land of Galaad in the land of Sehon the king of the Ammorrheite, & of Og the king of Basan, over all things that were in that Land. 20 Juda and Israel innumerable, as the sand of the sea in multitude: eating, and drinking, and rejoicing. 21 And Salomon was in his dominion, having all the Kingdoms with him from the river of the land of the Philisthiims unto the border of Aegypt: of them that offered him presents, & served him all the days of his life. 22 And the provision of Salomon was every day thirty measures of flour, & threescore measures of meal, 23 ten fat oxen and twenty pasture-fed, & a hundred rams, beside the venison of harts, roes, and buffles, and fatted fowl. 24 For he possessed all the country, which was beyond the river, from Thapsa unto Gaza, and all the kings of those countries: and he had peace on every side round about. 25 And Juda and Israel dwelt without any fear, every one under his vine, and under his fig tree, from Dan unto Bersabee all the days of Salomon. 26 And Salomon had forty thousand stalls of chariot-horses, and twelve thousand for the saddle. 27 And the foresaid governors of the king fed them: yea and the necessaries of king Salomon's table they gave forth with great care in their time. 28 Barley also and straw for the horses, and beasts, they brought to the place, where the king was, according as it was appointed them. 29 God also gave wisdom to Salomon and prudence exceeding much, and latitude of heart as the sand that is in the sea shore. 30 And the wisdom of Salomon passed the wisdom of all them in the east, and of the Aegyptians, 31 and he was wiser than all men: wiser than Ethan the Ezralite, and Heman, and Chalcol, & Dorda the sons of Mahol, and he was renowned in all nations round about. 32 Salomon also spake (a) three thousand parables: and his songs were a thousand & five.

(a) These books are not extant.

33 And he disputed of trees from the cedar that is in Libanus, unto the hyssop which cometh out of the wall: & he discoursed of beasts, and fowls, and creeping worms, and fishes. 34 And there came from all people to hear the wisdom of Salomon, and from all the kings of the earth, which heard his wisdom.

CHAPTER V.

Hiram king of Tyre granteth timber and workmen for building the Temple: Salomon allowing victuals, and paying wages. 13. the number of work men and overseers.

Hiram also the king of Tyre sent his servants to Salomon: for he heard that they had anointed him king for his father: because Hiram had been David's friend at all time. 2 And Salomon sent to Hiram, saying: 3 Thou knowest the will of David my father, and that he could not build a house to the name of our Lord his God, because of wars imminent round about, until our Lord put them under the sole of his

feet. 4 But now our Lord my God hath given me rest round about: and there is no satan, nor ill rencounter. 5 Wherefore I purpose to build a temple to the name of our Lord my God, as our Lord hath spoken to David my father, saying: Thy son, whom I will give for thee upon thy throne, he shall build a house to my name. 6 Command therefore that thy servants cut me down cedars out of Libanus, and let my servants be with thy servants: and I will give thee the hire of thy servants whatsoever thou wilt ask, for thou knowest how there is not in my people a man that hath skill to hew wood as the Sidonians. 7 When Hiram therefore had heard the words of Salomon, he rejoiced exceedingly, and said: Blessed be the Lord God this day, who hath given unto David a son most wise over this people so great in number. 8 And Hiram sent to Salomon, saying: I have heard whatsoever thou hast willed me: I will do all thy will in cedar trees, and fir trees. 9 My servants shall bring them down from Libanus to the sea: and I will put them in boats in the sea, unto the place which thou shalt signify to me; & will land them there, and thou shalt take them: and thou shalt allow me necessaries, that there be meat given for my house. 10 Therefore Hiram gave Salomon cedar trees, and fir trees, according to all his will. 11 And Salomon allowed Hiram twenty thousand cores of wheat, for provision for his house, and twenty cores of most pure oil: these things did Salomon give to Hiram every year. 12 Our Lord also gave wisdom to Salomon, as he spake to him: & there was peace between Hiram & Salomon, and both made a league. 13 And king Salomon chose workmen out of all Israel, and the taxed number was of thirty thousand men. 14 And he sent them into Libanus, ten thousand every month by course, so that two months they were in their houses: and Adoniram was over this taxing. 15 And Salomon had seventy thousand of them that carried burdens, and eighty thousand hewers of stones in the mountain: 16 besides the overseers which were over every work, in number three thousand, and three hundred that commanded the people, & them that did the work. 17 And the king commanded, that they should take great stones, chosen stones for the foundation of the temple, and should square them: 18 which the masons of Salomon, and masons of Hiram hewed: moreover the Giblians prepared timber and stones, to build the house.

CHAPTER VI.

In the year four hundred and four score, after the Israelites came from Aegypt, Salomon, the fourth year of his reign, beginneth to build the Temple. 2. The principal parts with the greatness, form, and ornaments thereof are described. 38. It is in building seven years.

And it came to pass in the four hundred and four score year of the coming forth of the children of Israel out of the Land of Aegypt, in the fourth year, the month Zio (that is the second month) of the reign of Salomon over Israel, he began to build a house to our Lord. 2 And the house, which king Salomon built to our Lord, had three score cubits in length, & twenty cubits in breadth, and thirty cubits in height. 3 And there was a porch before the temple of twenty cubits of length, according to the measure of the breadth of the temple: and it had ten cubits of breadth before the face of the temple. 4 And he made in the temple [1] oblique windows.

[1] *Narrow without & broad within.*

5 And he built upon the wall of the temple lofts round about, in the walls of the house round about the temple and the oracle, and he made sides round about. 6 The loft that was underneath, had five cubits of breadth, & the middle loft was of six cubits in breadth, and the third loft had seven cubits of breadth. And he put beams in the house round about on the outside, that they might not cleave to the walls of the temple. 7 And the house when it was built, was built of stones hewed and perfected: and hammer, and hatchet, and all the tool of iron were [a] not heard in the house when it was built.

(a) In perfect people is neither noise of murmur in adversity, nor of boasting in prosperity, but patience and humility with silence.

8 The door of the middle side was in the wall of the house on the right hand: and by winding stairs they went up into the middle room, and from the middle into the third. 9 And he built the house, and finished it: he covered also the house with ceilings of cedar trees. 10 And he built a loft over all the house five cubits of height, and he covered the house with cedar timber. 11 And the word of our Lord came to Salomon, saying: 12 This house, which thou buildest, if thou wilt walk in my precepts, and to my judgments, and keep all my commandments, going in them, I will establish my word to thee, which I spake to David thy father. 13 And I will dwell in the midst of the children of Israel, and will not forsake my people Israel.

14 Salomon therefore built the house, and finished it. 15 And he built the walls of the house on the inside, with cedar lofts, from the pavement of the house to the top of the walls, and to the roofs, he covered it with cedar trees on the inside: and he covered the floor of the house with boards of fir. 16 And he built lofts of cedar timber of twenty cubits at the hinder part of the temple, from the pavement to the higher parts: and he made the inner house of the oracle to be (b) Sanctum Sanctorum.

(b) *Holy of holies* or most holy place.

17 Moreover the temple itself was forty cubits before the doors of the oracle. 18 And all the house was covered within with cedar, having roundels, and the joints thereof cunningly wrought, and the engravings standing out: all things were covered with boards: (c) neither could there a stone appear in the wall at all.

(c) Stones in buildings, and bones in living bodies represent the state of religious persons: who being hid in their Monasteries and cells, so much the more fortify the Church, by how much less they appear abroad, because *their office is not to teach, but to mourn. S. Bernard. Ser. 64.*

19 And he made the oracle in the midst of the house, in the inner part, that he might put the ark of covenant of our Lord there. 20 Moreover the oracle had twenty cubits in length, and twenty cubits of breadth, and twenty cubits in height. And he covered and sealed it with most pure gold. And the altar also he decked with cedar. 21 The house also before the oracle he covered with most pure gold, and fastened on plates with nails of gold. 22 And there was nothing in the temple that was not covered with gold: yea and all the altar of the oracle he covered with gold. 23 And he made in the oracle two Cherubs of olive trees, of ten cubits in height. 24 One wing of a cherub of five cubits, and the other wing of a cherub five cubits: that is, having ten cubits, from the end of one wing unto the end of the other wing. 25 Of ten cubits also was the second cherub: in like measure, and the work was one in both cherubs, 26 that is to say, one cherub had the height of ten cubits, and in like manner the second cherub.

27 And he put the cherubs in the midst of the inner temple: and the cherubs extended their wings, and the one wing touched the wall, and the wing of the second cherub touched the other wall: and the other wings in the middle part of the temple touched each other.

28 He covered also the cherubs with gold. 29 And all the walls of the temple round about he graved with diverse engravings and carving: & he made in them cherubs, and palm trees, and (d) diverse pictures, as it were standing out of the wall, and coming forth.

(d) It is a clear case, that all carved and graven pictures, or images were not unlawful, but were religiously made & set in the holy Temple, for the more honour of God.

30 Yea the pavement also of the house he covered with gold within and without. 31 And in the entrance of the oracle he made little doors of the timber of olivetrees, and five corner posts. 32 And two doors of olivetimber: and he graved in them pictures of Cherubs, and figures of Palm trees, and graven works standing out very much; and he covered them with gold: and he covered as well the Cherubs and the palmtrees, and the other things with gold. 33 And he made in the entrance of the temple posts of olivetimber four square: 34 and two doors of fir trees, one against another: and either door was double, & so opened with folding leaves. 35 And he graved Cherubs, and palmtrees, and engravings appearing very much: and he covered all with golden plates in

square work by rule. 36 And he built the inner court with three rows of stones polished, & one row of cedar timber. 37 In the fourth year was the house of our Lord founded in the month of Zio: 38 [1]and in the eleventh year in the month Bul (that is the eighth month) the house was perfected in all the works thereof, and in all the implements thereof: and he was building it seven years.

[1]The end of the fourth age.

THE CONTINUANCE OF THE CHURCH AND RELIGION IN THE FOURTH AGE:

from the parting of Israel out of Aegypt, to the foundation of the Temple. The space of 480. years.

◦Articles of faith, other points of religion, & state of the Church more expressed in this fourth age than before.

◦We have seen already in the three first ages, or distinct times of the world, the beginning, increase, and continuance of the Church and Religion of God, without interruption. Now in this fourth age, in which God gave his people a written Law, it is yet more evident, that the same faith and religion, not only continued but also was more expressed, and explicated; and the Church had more variety of Sacrifices, Sacraments, and other holy Rites, and Observances: & the states Ecclesiastical & Temporal more distinguished, and each of them, especially the Priestly and Levitical Hierarchy, more disposed in subordination: the civil government also under Dukes, Judges, and Kings, more distributed among superior and inferior officers than before.

[1]Belief in one God.
[2]Divine laws.
[3]Moral.
[4]Ceremonial.
[5]Judicial.
[6]Only God to be served with divine honour.

[1]For first the principal point and ground of all religion, *the belief in one God*, and his proper divine worship, is above all most strictly commanded, often repeated, diligently observed by the good; and severely punished in transgressors. To which end and purpose, after that God had singularly selected three more renowned Patriarchs, *Abraham, Isaac, and Jacob*, preserving them by his special grace from idolatry, and from wicked ways of most peoples and nations, blessed their seed, not in the whole progeny of the two former, but in Jacob only, whom he otherwise named Israel, multiplying his children exceedingly, yea most of all (which was most marvelous) in hot persecution: then bringing them forth of the furnace of Aegypt, in his strong hand, as is recorded in the former age, [2]at last his Divine Majesty delivered to them his perfect and eternal Law, contained in two tables, distributed into ten precepts, teaching them their proper duties, [3]first towards himself their God and Lord, then towards each other. Adding moreover for the practice and execution thereof, other particular precepts of two sorts, to wit, [4]*Ceremonial* prescribing certain determinate manners and rites, in observing the commandments of the first table pertaining to God: and [5]*Judicial* laws directing in particular how to fulfill the commandments of the second table, concerning our duties towards our neighbours. So we see the whole law is nothing else, but to *love God above all, and our neighbours as ourselves*. The manner of performing all, is *to believe and hope in one only Lord God, honour and serve him alone*, who made all of nothing, conserveth all, will judge all, and render to all men as they deserve, and therefore fully to confirm this point, he beginneth his commandments with express prohibition of all false and imaginary gods, saying (Exod. 20. v. 3.) [6]*Thou shalt not have strange gods*, and after threats to the transgressors, and recital of the other nine commandments, he concludeth (v. 23.) with repetition of the first, saying: *You shall not make gods of silver, nor gods of gold shall you make to you*. The same is repeated and explained *(Deut. 5.)* And in the next chapter Moyses exhorting the

people saith: *Hear Israel, the Lord our God is one Lord.* And God himself speaking again saith: *(Exod. 23.) See ye that I am only, and there is no other God besides me.* The royal Prophet David (2. Reg. 22. and Psalm. 17.) *who is God but our God?* and in sundry other places the same doctrine of one God is grounded, confirmed, and established.

[1] The B. Trinity.
[2] *q. 154. in Exod.*
[3] *Mat. 22.*

[1] The Mystery of *the B. Trinity*, or of three Divine Persons, is no less true and certain, than that there is but one God, though not so manifest to reason, nor so expressly taught in the old Testament, yet believed then also, and often insinuated, where God is expressed by names of the plural number: as Elohim, Elim, Elohe, Saddai, Adonai, Tsebaoth: which import plurality of God, who is but one nature and substance. *Distinction* also *of Persons* in God is deduced *(Exod. 33.)* God saying: *I will call in the name of the Lord.* That is (as S. Augustine and other fathers expound it) [2] the second Person by his grace maketh his servants to call upon God. More distinctly (Psal. 2.) *The Lord said to me: Thou art my Son, I this day have begotten thee.* (Psalm. 109) *The Lord said to my Lord* : that is, *God the Father to God the Son*: who according to his divinity is the Lord of David, according to his humanity the son of David. [3] The same King David maketh mention also of the third Person, *the Holy Ghost*, praying (Psalm. 50.) *Thy Holy Spirit take not from me.* In the form of blessing the people. (Num. 6.) all three Persons seem to be understood in the name of our Lord thrice repeated; *Our Lord* (the Father) *bless thee and keep thee. Our Lord* (the son) *shew his face to thee, and have mercy upon thee. Our Lord* (the Holy Ghost) *turn his countenance unto thee, and give thee peace.*

◦Incarnation of Christ.

◦Of the *Incarnation* of the Son of God, we have in this age many prophecies and figures. Moyses evidently (Deut. 18.) foresheweth that after other Prophets *Christ the Son of God* should come in flesh, and redeem mankind, as S. Peter teacheth (Act. 3.) Likewise in his Canticle, and Blessing of the tribes (Deut. 32. & 33.) he speaketh more expressly of *Christ* and his Church, then of the Jews and their Synagogue. The star prophesied by Balaam (Num. 24.) foreshewed both to Jews and Gentiles, that Christ should subdue all nations. Josue both in name and office was a manifest figure of JESUS CHRIST. Also the Judges, and Kings, some in one thing, some in another, most especially King David & Salomon, were figures of our Lord & Saviour Jesus Christ. The brazen serpent (Num. 21.) signified *Christ* to be *crucified*, as himself expoundeth it (Joan. 3.) Briefly the whole Law was a Pedagogue, or conductor to bring men to Christ (Galat. 3.) and by him to know God and themselves: to wit, God omnipotent, all perfect, Creator of all, our Father, Redeemer, and Sanctifier: and man his chief earthly creature; though of himself weak and impotent, yea through sin miserable, yet in nature of free condition, endued with *understanding*, to conceive, and discourse; and with *freewill*, to choose or refuse what liketh or displeaseth him.

[1] Freewill in Angels and men.
[2] Objection of *God's fore knowledge* answered.

[1] For God appointing all creatures their offices, ingraffed in all other things invariable inclinations to perform the same, so that they could neither by virtue nor sin make their state better nor worse than it was created, but ordaining Angels and men to a higher end of eternal felicity, left their wills free to agree unto, or to resist his precepts, and counsels. Whereupon Angels cooperating with God's grace were confirmed in glory, and some revolting were eternally damned. Man also offending fell into damnable state, but through penance may be saved, if he cooperate with new grace of our Redeemer, which is in his choice to do, or omit. As when God gave his people meat in the desert (Exod. 16.) he so instructed them, how to receive it and use it, without force or compulsion, that he might *prove them* (as himself speaketh) *whether they would walk in his law or no.* And after making covenant with them (Exod. 19. Deut. 26.) required and accepted their voluntary consent: entering into formal contract or bargain between himself and them: he promising on the one party *to make them his peculiar people, a priestly Kingdom, and a*

holy nation: they on the other party promising loyalty, obedience and observation of his commandments, saying: *All things that our Lord hath spoken we will do*. For which cause God's promises are conditional (Deut. 7.) *if thou keep his judgements, God will keep his covenant to thee*. Again most plainly (Deut. 11.) *Behold I set before your sight this day benediction and malediction*, and (Deut. 30.) *I call for witnesses this day heaven and earth, that I have proposed to you life and death, blessing and cursing. Choose therefore life that thou mayest live*. In all which it is certain that God's promise being firm, man's will is variable, and so the event not necessary: which made Caleb hoping of victory to say (Josue. 14.) *if perhaps our Lord be with me*. [2] Neither doth God's foreknowledge make the event necessary, for he seeth the effect in the cause, as it is voluntary or casual: yea God knoweth all before, and sometimes foretelleth things, which conditionally would happen, and in deed (the condition failing) come not to pass, as (1. Reg. 23.) God answered, *that the men of Ceila would betray David* (meaning if he stayed there) which they did not; for he parted from thence.

[1] Yet is not man able by this his freedom, nor otherwise of himself, to do, nor so much as to think any good thing, [2] but through God's mere mercy, and *grace given him without* his *deserving*, sufficient to all, and effectual to those that accept it. God also giveth particular grace for special functions; as (Levit. 8.) to Priests (Num. 11.) to seventy ancients, and (1. Reg. 10.) to King Saul.

[1] Grace necessary.
[2] *2. Cor. 3.*

By which divine assistance the *commandments of God are possible*,◦ as himself avoucheth, saying: (Deut. 30.) *This commandment that I command thee this day is not above thee*. Again: *I have set before thee life and good, death and evil, that thou mayest love God, walk in his ways, and keep his commandments*.

◦God's commandments possible to be kept.

Works done by grace and freewill are good and commendable, Moyses so testifying (Deut. 14.) *This is your wisdom and understanding before peoples*. Yea are *meritorious*:◦ and rewards are promised for the same (Levit. 26.) and contrarywise punishments threatened to the transgressors. And Booz knowing reward to be due for well doing, prayed God to render to Ruth (ch. 2.) a full reward for her well deserving. The royal Prophet affirmeth (Psal. 18.) that *in keeping God's precepts is much reward* and (Psal. 118.) professeth that he inclined his heart to keep them *for reward*.

◦Good works. Meritorious.

[1] Amongst other services of God, and means of men's salvation, *external Sacrifice* is of the greatest. And therefore the manner of offering all sorts is at large prescribed in the Law, especially in the seven first Chapters of *Leviticus*. The first and principal was [2] *Holocaust*, wherein all the oblation was burned and consumed in the honour of God our Sovereign Lord. The second was [3] *Sacrifice for sin*, according to the diversity of offences and persons, whereof part was burned, the other part remained to the Priests, except it were for the sins of Priests, or of the whole multitude (Levit. 4.) for then the Priests had no portion, but all was offered to God. The third was [4] *pacific sacrifice*, either *of thanksgiving* for benefits received, *or to obtain God's favour* in all occurrent necessities, and good desires. And of both these sorts one part was consumed in God's honour, another part was the Priest's, the third was theirs that gave the oblation. In confirmation of these sacrifices God at first miraculously sent fire to burn them [5] (Levit. 9.) whereof he had given commandment before (Levit. 6.) that it should be conserved, and never extinguished; to teach us especially of the new Testament, that have the real Sacrifice, and very body of the former shadows and figures, to nourish and keep the fire of charity, not procured by our own power, but given by God, that it never cease, nor be extinguished in our hearts.

[1] Diverse sorts of Sacrifices.
[2] Holocausts.
[3] For sin.
[4] Pacific.
[5] Fire sent from God signifieth charity.

[1] Likewise in the same law of Moyses, besides *Circumcision* instituted before (Gen. 17.) and here

[1] Sacraments.

[2] *Alanus de Sacra. c. 9.*

[3] *li. de vera Religione c. 17.*

[4] Many more in the old Testament than in the new.

[5] Christ's Sacraments more excellent.

[6] Most of Christ's Sacraments prefigured in the old law but not all.

[7] *S. Aug. in hunc Psalm ser. de verbis Domini. li. 17. civit. c. 20. li. 1. cont. advers. leg. c. 18. S. Cyril. li. 3. in Ioan. S. Leo ser. 8. de passione.*

confirmed and continued (Levit. 12. Josue. 5.) all *hosts* and *sacrifices for sin* (Levit. 4. 5. 6. and 7.) *consecration of Priests*, (Levit. 8.) and the *sacrifices adjoined* thereunto, also diverse other *washings* and *purifications* of legal uncleanness (Levit. 14. 15. 16. & 17.) were all *Sacraments*; [2] signifying either first justification and remission of sin, or increase of grace, and purity; of which sort it is also probable that the *Paschal lamb*, and *Loaves of proposition* were sacraments (Exod. 12. 25.) which multitude S. Augustine comparing with ours of the new Testament, saith: [3] *The people bound with fear in the old law,* [4] *was burdened with many Sacraments. For this was profitable to such men* (saith he) *to make them desire the grace, foretold by the Prophets, which being come from the wisdom of God becoming Man, by whom we are called into freedom, a few most wholesome Sacraments are instituted, which hold the society of christian people under one God of a free multitude.* [5] But as Christ's Sacraments are fewer in number, so they are more excellent in virtue. And to most of these new, the former do answer as figures and shadows. So to our *Baptism* answereth Circumcision, as S. Paul teacheth (Coloss. 1.) *that Christians are circumcised in the circumcision of Christ, buried with him in Baptism.* To our holy *Eucharist*, as it is a Sacrament, did answer the Paschal lamb, and Loaves of proposition, as also Manna, and blood of the Testament. [6] It was prophesied Psal. 18. *Adore his foot stool*: as holy Fathers expound it. [7] And as the same *Eucharist* is a *Sacrifice*, it was prefigured by all the old Sacrifices of the law of nature, and of Moyses: as S. Augustine, and S. Leo do prove; and prophesied (Psal. 19.) *Be he mindful of all thy sacrifice &c.* To the sacrament of *holy Orders* answered consecration of Priests. All the ablutions, purifications, cleansings, and oblations for sin, which in great part were both Sacraments and Sacrifices, answered to our Sacrament of *Penance*, which was also prefigured by the second tables of the decalogue (Exod. 34.) More plainly foreshewed by example of particular confession of sins and satisfaction (Num. 5. 14. and 29.) Contrition also was no less required, as appeareth by the example of King David. 2. Reg. 24. Marriage in the old Testament, though not a sacrament yet signified the Sacrament of *Marriage* among Christians. But the Sacrament of *Confirmation* had not any so answerable a figure, in the old law, which brought not to perfection. Neither *Extreme unction*, because the law gave not immediate entrance into the kingdom of heaven, which defects were signified by the high Priest's entering only once in the year into *Sancta Sanctorum*, Levit. 16.

◦Some like impediments in use of holy Rites.

◦Likewise touching practice of holy Rites; diverse uncleanness hindering participation of sacrifices, and conversation with other men (Levit. 14.) Degrees of consanguinity and affinity, hindering marriage (Levit. 18.) and sundry Irregularities excluding from the office of Priests (Levit. 21.) were *figurative resemblances of sins and censures*, and of *impediments to holy Orders*, and *to Marriage*, in the new Testament.

◦Tabernacle. Propitiatory, with appertinances.

◦To the peculiar service of God pertained also *the Tabernacle*, with the *Propitiatory, Ark, Cherubims, Table* for loaves of proposition, *Candlestick, Lamps, Altars* for Holocausts, & Incense, *Vestments for Priests, a brazen laver*, & other vessels described Exod. 25. & seq. All which were kept & carried by the Levites, resting or marching in the midst of the camp. Nu. 2. 3. And when the Land of Chanaan was conquered, the same were fixed in Silo, Iosue 18. whither the people resorted at certain set times, and upon sundry occasions. From thence long after they took the Ark, and often upon diverse occasions removing it, made Oratories, or Chapels, wheresoever it rested, devotion increasing, and religious estimation of it in all Israel. 1. Reg. 4. 7. 10. Yea the infidel Philisthiims in Azotus seeing and feeling the virtue thereof, overthrowing their god Dagon, and themselves sore plagued, found it best for them to send the Ark home to the Israelites, not without costly and precious oblations (1. Reg. 5. & 6.) King David most specially honouring it (2. Reg. 6.) Who further considering that himself dwelt in a house of cedar, and the ark of God remained in the tabernacle covered with skins, intended to build a more excellent house for God. 2. Reg. 7. But

his godly purpose was deferred by God's appointment, and his son King Salomon builded the famous Temple in Hierusalem. 3. Reg. 6.

[1] Which succeeding in place of the Tabernacle, each of them (one after the other) was the only ordinary place of Sacrifice. The law commanding (Levit. 17.) *If any man of the house of Israel kill an oxe, or a sheep, or a goat* (to wit for Sacrifice, as S. Augustine, [2] and other fathers expound it) *and offer it not at the door of the tabernacle*, (afterwards at the door of the Temple) *he shall be guilty of blood, as if he had shed blood.* and *so shall he perish out of the midst of his people.* [3] Nevertheless upon occasions, and by special revelation sacrifice was lawfully offered in other places. For so in the time of the tabernacle, *Samuel* the Prophet, *offered Sacrifice in Masphath.* 1. Reg. 7. And the Prophet *Elias offered Sacrifice without the Temple*, when he convinced the false prophets of Baal, 3. Reg. 18. whose fact (as S. Augustine noteth) [4] the miracle sufficiently shewed to be done by God's dispensation.

[1] The Tabernacle, and afterwards the Temple, the only place for Sacrifice.

[2] *Quest. 56. in Levit.*

[3] Yet God sometimes dispensed therein.

[4] *Ibidem.*

And as peculiar places were dedicated, so also special times were sanctified, and diverse feasts and festivities, [1] partly ordained before (as the Sabbath Gen. 2. and Pasch Exod. 12.) were confirmed by the Law (Exod. 20. 23.) and others likewise instituted (Exod. 23. Levit. 23. Num. 28. 29. and Deut. 16.) with proper sacrifices for every sort. First and most general was the *daily Sacrifice* of a lamb every day twice, at morning and evening (Exod. 29.) which was not properly a feast, but a sacred perpetual office in the tabernacle, and after in the temple. All the rest were festival days, in which it was not lawful ordinarily to do servile work. [2] The first of these was *the Sabbath*, that is the seventh and last day of every week, which is our Saturday: Kept still solemnly by the Jews, even at this time, in all places where they dwell; but not by Christians, because the old Law is abrogated; and we keep the next day, which is *Sunday, holy, by institution and tradition of the Church.* The second, *Neomenia*, or new moon, in which day they always began the month; and twelve such months made a year, by the course of the moon; for by the course of the sun, the year containeth eleven days more, which in three years make above a month. And so every third year, and sometimes the second (for it happened seven times in nineteen years) had thirteen months: and was called *Annus embolismalis*, [3] being increased by means of those eleven days. The third feast was *Pasch*, or Phase, first instituted at the parting of the children of Israel out of Aegypt, in the full moon of the first month in the spring, in which the Paschal lamb was eaten, as is prescribed; Exod. 12. The fourth feast was *Pentecost*, or first fruits, the fiftieth day after Pasch, when Moyses received the Law in mount Sinai. The fifth, *the feast of Trumpets*, the first day of the seventh month, in grateful memory that a ram sticking by the horns, was offered in sacrifice by Abraham in place of Isaac. The sixth was *the feast of Expiation*, the tenth day of the seventh month; [4] wherein *solemn fast* was also prescribed from evening of the ninth day to evening of the tenth, for remission of sins in general, besides particular sacrifices and satisfaction for every sin, whereof any man found himself guilty. The seventh was *the feast of Tabernacles*, seven days together, beginning the fifteenth of the seventh month, in memory of God's special protection, when they remained in tabernacles, forty years in the desert. The eighth feast was of *Assembly and Collection*, the next day after the foresaid seven, in commemoration of union in the people, and peaceable possession in the promised land. In this day general collection was made for necessary expenses in the public service of God.

[1] Feasts of the old law.

[2] Eight sorts of feasts, besides the daily sacrifice.

[3] *S. Beda de Embolismo. to. 1.*

[4] Prescribed fast from even to even.

◦Moreover *the seventh year* was as a Sabbath of rest (Levit. 25.) in which no land was plowed, no vines pruned, nor those fruits gathered that sprung without man's industry of the earth. Again, the fiftieth year was peculiarly made holy, and called *the Jubilee,* or joyful year. In it all bondmen were set free; all inheritances amongst the Israelites, being for the time sold or otherwise alienated,

◦Seventh year of rest: and Jubilee year.

returned to the former owners.

[1] Other ceremonial observances.
[2] Clean and unclean.
[3] No blood to be eaten, nor fat.
[4] Not diverse seed in one field.
[5] No cloth of diverse matter.

[1] Besides Sacrifices, Sacraments, holy places, holy times, and many other sacred things belonging thereto; there were yet more *Ceremonial Observances*, commanded by Moyses' law, as well pertaining to the service of God in that time, as signifying christian life and manners. [2] So certain beasts, birds, and fishes were reputed unclean (Levit. 11.) and God's people forbid to eat them; as also that they should not eat any blood at all, nor fat. [3] Levi. 3. The reason of all which was not, as though any creature were ill in nature, but partly to avoid idolatry, partly to exercise them in obedience, and temperance, and partly for that the same things signified vices and corruptions, from which Christians especially ought to refrain. Likewise Levit. 19. they were commanded not to sow their fields with two sorts of seed, [4] nor to wear garments woven of two sorts of stuff, [5] that they might be more distinguished from Infidels by external signs, and not only by Circumcision, but especially to teach Christians to practise simple innocency, and to avoid double and deceitful dealing.

[1] Strict commandment to keep all the Law.
[2] The observers blessed and rewarded.
[3] Transgressors cursed and punished.

All which, and other *precepts*, as well moral, as ceremonial and judicial, were most *strictly commanded*; [1] the observers blessed and *rewarded*; [2] and transgressors severely *threatened* with great curses (Levit. 20. 26. Deut. 4. 27. 28.) and diverse actually *punished*, [3] Exod. 32. three thousand slain for committing idolatry, Many swallowed up in the earth. (Num. 16.) descending quick into hell, and many more burned with fire from heaven, for making and favouring Schism. Yea by one means and other, all that were above twenty years of age, coming forth of Aegypt, except two only (Josue and Caleb) died in the desert, for the general murmur of the people. Num. 11. 14. 25. and 26. All Israel beaten in battle till one malefactor Achan was discovered and punished. Ios. 7. All the tribes were punished for suffering public idolatry in Dan: and Benjamin almost extirpate, for not punishing certain malefactors. Iudic. 20. And the whole people very often invaded and sore afflicted for their sins; as appeareth in the book of Judges. In particular also diverse were advanced and prospered for their virtue; as Josue, Caleb, Phinees, Samuel, David and others. Contrarywise Nadab and Abiu Priests were miraculously burnt for offering strange fire, Levit. 10. One stoned to death for gathering sticks on the sabbath day, Num. 15. King Saul deposed, for presuming to offer sacrifice, and not destroying Infidels (1. Reg. 13. 15.) and Oza, 2. Reg. 6. suddenly slain for touching the Ark of God, the Law forbidding under pain of death, Num. 1. v. 51. & 18. v. 7. that none should approach to holy office being not thereto orderly called.

[1] Works of supererogation.
[2] Vows.
[3] Nazarites.
[4] Rechabites.
[5] Three sorts of Christians prefigured.
[6] Laity.
[7] Clergy.
[8] Monks.
[9] *S. Ber. Ser. 1. de S. Andrea. S. Beda. to. 4. S. Aug. cont. Faust. S. Greg. in li. 1. Reg. et in Iob.*

[1] Of works also of *Supererogation* (called counsels not precepts) we have examples in vows, voluntarily made of things not commanded; the law prescribing what vows might be made, [2] and by whom. Num. 30. And Num. 6. *a particular rule* was proposed to such as of their own accord, would embrace it, and a distinct name given them, to be called *Nazarites*, [3] that is, *Separate or Sanctified*. In which state they were to remain either for a time, limited by themselves or their parents, or perpetually, if they so promised. Iudic. 13. 1. Reg. 1. For so far as their promise extended, they were strictly obliged to perform. Deut. 23. *When thou hast vowed a vow to our Lord thy God, thou shalt not slack to pay it: because our Lord thy God will require it: and if thou delay, it shall be reputed to thee for sin. If thou wilt not promise, thou shalt be without* (this) *sin. Pay thy vows unto the Highest*, Psal. 75. *Vow ye, and render* (your vows) *to our Lord your God*, Psal. 49. The *Rechabites*, [4] afterwards had a like *rule* to the Nazarites; and the same perpetual (Hierem. 35.) *never to drink wine, nor to build nor dwell in houses, but in tabernacles, nor sow corn, nor plant vineyards*. Which rule though instituted by a man, yet the observation thereof was much commended and rewarded by God. v. 19. Such *distinct state of religious persons, with other states of the Church* of Christ, were also prefigured (Levit. 11.) by the clean fishes, [5] of three distinct

waters, as some holy Fathers do mystically expound that place. To wit, the clean fishes of the sea are the multitude of [6] *lay persons*, which are drawn out of the sea of this world, and happily found good fishes in our Lord's net. Math. 13. The clean fishes of the rivers, are the good and fruitful [7] *Clergy men*, that water the whole earth, by teaching Christian doctrine, and ministering holy Sacraments, with other Rites, and Governing the whole Church. And the clean fishes of standing pools, are the [8] *Monastical persons*, living perpetually in Cloisters, where good souls are always ready for our Lord's table, as [9] S. Bernard teacheth. Much more the ancient fathers, Saint Beda, Saint Gregory, Saint Augustin, and others explicate innumerable places of holy Scripture mystically; [10] relying therein upon example of the new Testament so expounding the old. Namely Saint Paul teaching (as before is noted) that the whole law was a pedagogue guiding men to Christ, and affirming that all things happened to the people of the old Testament in figure of the new.

[10] Holy scriptures explicated mystically.

Leaving therefore to prosecute the same further, which would require a very great work, it may here suffice to give according to the literal sense, a brief view of certain other points of Religion, practised in this fourth age.

Where it is clear, that as Jacob the Patriarch had foretold (Gen. 38.) that *Abraham's, Isaac's*, and his own *name* should be *invocated*, [1] so Moyses prayed God for his promise made to them, and for their sake, to pardon the people, saying Exod. 32. *Remember, o Lord, Abraham, Isaac, and Israel. And our Lord was pacified, from doing the evil which he had spoken against his people.* [2] His divine providence so disposing, that he could be hindered, by such prayers, from that which he threatened. [3] And whereas Moyses did not directly invocate the holy Patriarchs, as Christians now call upon glorified Saints, to pray for them, the cause of difference is, for that now Saints seeing God, know in him, whatsoever pertaineth to their glory, which state none before Christ attained unto. Num. 35. v. 25. Deut. 4. v. 12. Again Protestants object, that for so much as God knoweth all our necessities, desires, dispositions, and whatsoever is in man, it is needless (say they) superfluous, and in vain, that Saints should commend our causes. To this we answer, that not only glorious Saints, but also mortal men by God's ordinance (by which nothing is done vainly) do such offices, as mediators between God and other men; for so Moyses *told the words of the people to our Lord* (Exod. 19.) notwithstanding *God's omniscience*, or knowledge of all things. Also God expressly commanded Job's friends to go to Job, [4] promising to hear his prayer for them. [5] As for Saints hearing or knowing our prayers made to them, though only God of himself and by his own power, seeth men's secret cogitations, and therefore is properly called *the searcher of hearts* (1. Reg. 16.) yet God communicateth this power to Prophets, to see the secret thoughts of others; so Samuel knew the cogitations of Saul (1. Reg. 9. v. 20.) And Ahias, saw by revelation the coming of Jeroboam's wife to him in Silo (3. Reg. 14.) Much more God revealeth our present state and acts to *glorified souls*; who *are as Angels in heaven* (Math. 22.) *and being secure of their own glory, are careful* (saith S. Cyprian) [6] *of our Salvation.* [7] Neither is it derogation to God that Saints are honoured, and titles ascribed to them, of intercessors, mediators, and the like; for such titles are given to them not as to God, but by way of participation only. So *Judges* are called *gods* and *saviours* (Exod. 21. Iudic. 3.) and *Priests* called *gods* (Exod. 21.) Praise given *to God and Gedeon.* Iudic. 7. *Protection* and *adoration of Angels* is very frequent, [8] Exod. 23. 31. Num. 22. Iosue. 5. Iudic. 2. 6. 13. *The names of the twelve sons of Israel* were graven in the two chief ornaments of the high Priest, in the *Ephod and Rationale* (Exod. 28.) *Manna* was not only reserved as a memory of God's singular benefit, but also honourably reposed as a [9] *Relic in a golden vessel*, and kept in the Ark of God (Exod. 16. Heb. 9.) *Joseph's bones* reserved and removed (Iosue. 24.) [10] *Images* of holy *Cherubims* were made and set up together with the Ark and Propitiatory in the chief place of the Tabernacle, called *Sancta Sanctorum* (Exod. 25.) An *image also of a serpent* was made in brass for

[1] Invocation of Patriarchs.

[2] *S. Hiero. Ep. 12. ad Gauden.*

[3] Objections answered by holy Scriptures.

[4] *Job. 42.*

[5] How Saints know men's prayers.

[6] *lib. de mortalitate.*

[7] Titles given to men in office, and to Saints.

[8] Angels adored.

[9] Relics.

[10] Images.

the health of those that were striken by serpents (Num. 21.) *Images* also *of lions and oxen* were made, and set under the foot of the laver (called a sea) in the Temple (3. Reg. 7.) The *honour* done to any holy thing, namely *to the Ark* (2. Reg. 6.) redounded to God's more honour, and all this so far from idolatry, that quite contrary, in presence of the Ark the idol Dagon fell to the ground, and broke in pieces. 1. Reg. 5.

[1] Exequies for the dead.

[2] Purgatory.

[3] *To. 2. in sept. Ps. paenitent.*

[4] Limbus Patrum.

[5] No entrance into heaven before Christ.

[1] *Exequies* for the dead with *weeping and fasting* were then practised in the Church, as appeareth by the people's mourning for Aaron thirty days. Nu. 20. Also for Moyses (Deut. 34.) By the Gabaonites fasting *seven days for Saul and his sons lately slain.* 1. Reg. 31. Likewise King David with all his court *mourning weeping and fasting* for them. 2. Reg. 1. All which were to no purpose, if souls departed could not be relieved by such means. It moreover appeareth that the same royal Prophet believed diverse places to be in hell, when he said (Psal. 85.) *Thou hast delivered my soul from the lower hell*, signifying plainly that there is *a lower and a higher hell*: which higher the Church calleth [2] *Purgatory*: where souls suffer that pain in satisfaction for their sins, which remaineth not satisfied before death, and is due after the guilt of sin is remitted, the law prescribing that besides restitution of damage, sacrifice should also be offered (Levit. 5. 6. 16.) And David was punished by the death of his child, 2. Reg. 12. and by the plague sent amongst his people, 2. Reg. 24. after his sins were remitted. He feared also punishment in the other world, yea two sorts, and therefore prayed to be delivered from both, saying: (Psal. 6.) *Lord rebuke me not in thy fury, nor chastise me in thy wrath.* That is (saith S. Gregory) [3] *Strike me not with the reprobate, nor afflict me with those, that are purged by the punishing flames.* And most expressly signifieth also a higher place called hell, saying (Psal. 15.) in the person of Christ to his Father: *Thou shalt not leave my soul in hell.* [4] From whence Christ delivered the holy Patriarchs, Prophets and, other perfect souls, resting without sensible pain, and brought them into heaven, whither before him none could enter. [5] Which was also signified by the cities of refuge, whence none might depart to their proper country, *till the death of the high Priest* (Num. 35.) and by *Moyses* dying in the desert, and *not entering into the promised land* over Jordan, Deut. 4. 31. & 34.

◦Resurrection.

◦Presupposing the *general Resurrection* of all men (as a truth known by former traditions) King David sheweth the difference of the wicked, and godly in that time, saying (Psal. 1.) *The impious shall not rise again in judgement: nor sinners in the Councel of the just.* That is, the wicked shall not rise to joy and glory, as the just and godly shall do.

[1] Judgement.

[2] Eternal pain of the damned and glory of the blessed.

[3] *1. Cor. 2.*

[4] *1. Cor. 15.*

[5] Four dowries of glorified bodies prefigured.

[6] *Catechis. Rom. p. 1. c. 12. q. 9.*

[1] *Of general judgement* is more plainly prophesied, 1. Reg. 2. *That our Lord shall judge the ends of the earth*, not that David, nor Salomon, but Christ should reign in his militant Church, even *to the ends of the earth*, and in fine judge the whole world. The same is confirmed Psal. 49. *God will come manifestly, our God, and he will not keep silence. Fire shall burn forth in his sight.* Psal. 95. *He shall judge the round world in equity, and the peoples in his truth.* Psal 96. *Fire shall go before him, and shall inflame his enemies round about.* Again, the same royal Prophet (Psal. 48.) describeth the future and eternal state of the *damned* saying: as *sheep* (creatures unable to help themselves) *they are put in hell, death shall feed upon them.* [2] Of the blessed he addeth: *And the just shall rule over them in the morning*, that is, in the Resurrection, and Psal. 149. *The Saints shall rejoice in glory, they shall be joyful in their beds* (in eternal rest.) *The exaltations* (praises) *of God in their throat, and two edged swords in their hands: to do revenge in the nations, punishments among the peoples. To bind their Kings in fetters, and their nobles in iron manacles. That they may do in them the judgement that is written: This glory is to all his Saints.* And much greater glory belongeth to *Saints*: for this is but accidental, uttered according to vulgar capacity. The essential and perfect glory, [3] which no eye hath seen, nor ear hath heard, nor heart can conceive, consisteth in seeing God. Among accidental

glorious gifts, [4] [5] the four dowries of glorified bodies are especially prefigured: *Impassibility* by *the wood Setim*, whereof the Ark was made (Exod. 25.) *Agility* and *Penetrability* in some sort by David's quickness against Goliath, and his conveying of himself into Saul's camp and forth again (1. Reg. 17. & 26.) but a more plain figure of *Clarity* was in Moyses' face (Exod. 34.) which by his conversation with God, became more glorious than mortal eyes were able to behold, glistering and shining as most splendent light through crystal, described as if his skin had been a clear *horn*, appearing and spreading beams like the sun, proceeding from the beauty of his soul, so that none of all the people could look directly upon him, except he covered his face. [6]

Thus much concerning particular points of faith and religion. And it is no less evident, that the universal *Church* and City of God still continued: [1] yea was *more visible* and conspicuous to the whole world than before. First, by God's marvelous protection thereof in the desert, and famous victories and conquests of the land of Chanaan. And by the excellent laws given to this people, which all nations admired, and none had the like. Deut. 4. For in this fourth age, besides other laws and precepts, the spiritual and temporal States were more distinguished, [2] and the *Ecclesiastical Hierarchy* escpecially disposed in subordination of one supreme head, with inferior governers, each in their place and office, for edification of the whole body. For Moyses being chief ruler and conductor of the Israelites out of Aegypt, received and delivered to them the written Law (Exod. 20.) And for observation and conservation thereof by God's express appointment (Levit. 8.) consecrated *Aaron the ordinary High Priest*, himself remaining still extraordinary Superior, also above Aaron. [3] And after Aaron he consecrated in like manner his son *Eleazar* high Priest, and successor to his father (Num. 20.) To whom succeeded others in this order (1. Paralip. 6.) *Phinees, Abisue, Bocci, Ozi, Zacharias*, (otherwise 1. Reg. 1. called Heli) *Meraioth, Amarias* (otherwise Achimelec, whom Saul slew, 1. Reg. 22.) *Achitob* (otherwise Abiathar, who was deposed, 3. Reg. 2.) and *Sadoc*, in whose time the Temple was founded.

[1] The Church more known to other nations than before.

[2] The Ecclesiastical and temporal states more distinguished.

[3] Succession of High Priests.

◦To these were adjoined other *Priests*, also consecrated in a praescript form (Levit. 8.) and *Levites* ordained to assist in lower and distinct offices (Num. 3. & 4.) In the first degree *the Caathites*, whose office was to carry the Sanctuary, and vessel thereof wrapped up by the Priests, but were forbid in pain of death, to touch them, or to see them. In the second degree *the Gersonites*; who carried the curtains and covers of the Tabernacle, and vessel of the Altar. In the third degree the *Merarites*; who carried the boards, bars, and pillars, with their feet, pins, cords, and other implements of the tabernacle; *every one according to their office and burdens, Num. 4. v. ult.*

◦Distinction of offices in Priests & Levites.

[1] But *in the temporal state* and government *Iosue* of the tribe of Ephraim *succeeded to Moyses* (Num. 27. Deut. 3. & 34.) And after Iosue were diverse *interruptions of succession*, with governers of diverse tribes, and *change of government*, from [2] *Dukes* to *Judges*, and from Judges to *Kings*. For after Iosue's death the people being sore afflicted by invasions of Infidels, God raised certain special men, with title of [3] *Judges* to deliver and save them. First *Othoniel* of the tribe of Juda; then *Aod* of Benjamin; after him *Samgar* (the Scripture not signifying of what tribe) then *Barach* with *Debora* of Ephraim; *Gedeon* of Manasses; *Abimelech*, his base son, *an usurper*; *Thola* of Issachar; *Jair, and Jephte* of Manasses; *Abesan* of Juda; *Aialon* of Zebulon; *Abdon* of Ephraim; *Sampson* of Dan; and *Heli*, who was also high Priest of Aaron's stock, otherwise called Zaraias (1. Paralip. 6.) and *Samuel* also of the tribe of Levi a *Prophet*. In his time the people demanding and urging to have *a King*, [4] *Saul* of the tribe *of Benjamin* was anointed. 1. Reg. 10. But for transgressing God's commandments, especially for exercising spiritual function without warrant (1. Reg. 13.) and not destroying idolaters (1. Reg. 15.) was deposed, and *David* of the tribe *of Juda* was anointed King, who after many great troubles possessed the whole Kingdom, and died in

[1] Succession of temporal Princes interrupted.

[2] Dukes.

[3] Judges.

[4] Kings.

peace, leaving his son *Salomon* invested and anointed King in his throne.

[1] Many sins & difficulties in the Church.
[2] Murmur.
[3] Idolatry.
[4] Schism.
[5] Carnal fornication cause of Idolatry.

[1] The Church being thus established in distinct states and orders, albeit there were many imperfections in all sorts of persons, and great sins committed, yet God so punished offenders, and chastised the whole people, that he still conserved, the greatest, or chief part, in true faith and religion. For whiles they were in the desert, they [2] *murmured* very often against God, and his ministers their Superiors. (Exod. 17. Num. 11. 14. 20. 21.) [3] Many *fell to idolatry* (Exod. 32.) *Aaron not free from cooperating* in the people's sin. *Nadab* and *Abiu* Aaron's sons, and consecrated Priests, *offered strange fire* (Levit. 10.) *Core, Dathan* and *Abiron*, [4] with their complices *made a great schism* (Num 16.) [5] Many committed *carnal fornication* with Infidels; and were thereby drawn to *spiritual* (Num. 25.) Of which and other like sins the Psalmist speaketh (Psal. 94.) exhorting his people *not to harden their hearts, as in the desert their fathers had tempted God. Forty years was I offended* (saith God) *with that generation and said: They always err in heart*. And therefore he sware in his wrath: that same generation should not enter into the promised land of Chanaan: but their children entered and possessed it. Num. 14. Iosue 3.

[1] The Church afflicted for sins, yet was still conserved.
[2] *Iudic. 3.*

[1] Again, the people falling to idolatry and other sins, were afflicted and sore pressed by foreign enemies, but repenting were delivered and saved by certain captains called *Judges* and [2] *Saviours* : as appeareth in the book of Judges. They had also tribulations by some of their own nation, for among the Judges one (called Abimelec) was a *tyrannical usurper* (Iudic. 9.) *Saul* their first King falling from God unjustly *persecuted David* (1. Reg. 18. &c.) Ambitious *Absalom* rebelled against the King his father (2. Reg. 15.) and *Saba* of the tribe of Benjamin raised another rebellion (2. Reg. 20.) Likewise *Adonias*, assisted by *Abiathar* the high Priest, and by *Joab* general of the army, pretended to reign his father David yet living, to prevent Salomon of the Kingdom (3. Reg. 1.) So God both shewed his justice, in suffering such afflictions to happen, for punishment of sin: and his mercy, in saving his Church from ruin.

[1] Ordinary means of conserving the Church.
[2] No participation with Infidels.
[3] No novelty to be admitted.
[4] *S. Chris. orat. 1. advers. Iudeos.*
[5] But one Tabernacle.
[6] One Altar for sacrifice.

[1] Moreover, for preservation of the Church, there were diverse divine Ordinances provided by the law. For first all were strictly commanded, [2] not to communicate with Infidels in their idolatry (Ex. 23.) nor with Schismatics in their schism (Nu. 16.) but *to destroy all Idolaters* (Num. 33.) and [3] *shun all novelties* in religion, as a sure mark of idolatry, or false doctrine (Deut. 13.) [4] Further to conserve unity there was but [5] *one Tabernacle*, and [6] *one Altar for Sacrifice*, in the whole people of Israel. Whereupon when the two tribes and half, on the other side Iordan, had made a several altar, all the tribes that dwelt in Chanaan, suspecting it was for sacrifice, sent presently to admonish them, and prepared to make war against them, except they destroyed their new altar, but being advertised that it was only *an altar of monument*, and not for sacrifice, were therewith satisfied (Iosue. 22.) Afterwards the tribe of *Dan, setting up idolatry*, and the other tribes *not correcting* it, they were all punished. Which happened by occasion of another enormous sin, committed and not corrected in the tribe of Benjamin. For the other eleven tribes making war against them for this just cause, yea *by God's direction*, and warrant, yet *had the worse*, sustaining great slaughter of men in two conflicts; and in the third Benjamin was almost destroyed. Iudic. 20.

[1] One supreme Judge of controversies.
[2] All bound to obey him.
[3] His sentence infallible.

[1] Finally, for *decision of all controversies* and ending of strife, the *High Priest* was expressly *ordained* supreme Judge (Deut. 17.) And all were commanded in pain of death to submit their opinions, and obey his sentence: [2] with promise of God's assistance, whereby his *definitions* were *certain and infallible*. [3] For in consultations of doubts and difficult cases, God inspired him with *doctrine of verity* (Exod. 28. 29. Levit. 8. Num. 3. 7. 9. 1. Reg. 23. 30.) Which judgement Seat Christ admonished the Jews to repair unto and follow (Math. 23.) though the Judges themselves did

not the things which they taught. In so much that Caiphas, through this assistance of God's spirit, being otherwise a wicked man, yet pronounced the truth, *That one must die for the people*. Which therefore S. John the Evangelist ascribeth to his Chair and office, *because he was High Priest that year*. Ioan. 11.

Seeing then God's providence and continual assistance was so clear, and assured in the Church of the old Testament, [1][2] much more is the *Church of Christ builded upon a sure rock, assured of his perpetual assistance, & always preserved from erring in Faith, or in general practice of Religion*. And that by God's like assured ordinance of *one supreme head and Judge, S. Peter, and his Successor*: for whom our Saviour prayed, *that his faith should not fail*. Further commanding him, that *he should confirm his brethren*. All which we see is performed in the Successors of S. Peter, whereas the successors of the other Apostles are all failed long since. The same most assured stability of the Church of Christ, is further confirmed by the whole Law and Prophets. Namely, Deut. 32. and 33. where Moyses foretelleth more power and grace in *the Church, to be collected in the Gentiles of all nations*, than ever was in that of the Israelites or Jews. Likewise, 1. Reg. 2. The same was both prefigured and prophesied by holy Anna: *The hungry* (those that desire God's grace and glory) *are filled: until the barren woman* (the Church of the Gentiles) *bare very many: and she that had many children was weakened*. Shewing that the Church of the Jews had many, until the plentitude of Gentiles much more abounded. Wherefore the Psalmist inviteth all nations to praise God, saying: Psal. 116. *Praise our Lord all ye Gentiles: praise him all ye peoples*. Also 2. Reg. 7. God promised David, saying: [3] *Thy Kingdom for ever before thy face, and thy throne shall be firm continually.* [4] which was not verified in David's temporal Kingdom. For it was quickly divided, after Salomon's death, and a small part left to his son Roboam. And after the captivity in Babylon, his seed had only title and right without possession of royal throne. Again 2. Reg. 22. The same royal Prophet in his Canticle of thanksgiving, and last prophetical words (chap. 23.) much preferreth the spiritual Kingdom of Christ, before the earthly Kingdom of the Jews. But most specially and plainly in the Psalms: Psal. 2. *Why did the Gentiles rage, and peoples meditate vain things?* Signifying that the fury of all adversaries rageth in vain, against Christ and his Church. *For I am appointed, by him* (saith Christ of his Father) *King over Sion, his holy hill.* [5] *I will give thee* (saith God to his Son) *the Gentiles for thine inheritance,* [6] *and thy possession the ends of the earth*. Psal. 17. *A people which I knew not, hath served me*. Psal. 44. *The Queen* (the Church) *stood on thy right hand in golden raiment, compassed with variety*, of virtues, and diverse sorts of holy professions. Psal. 47. *Mount Sion is founded with the exultation of the whole earth. For ever and ever he* (Christ) *shall rule us evermore*. Psal. 86. *Glorious things are said of thee, o city of God*. But omitting innumerable other such texts, the 88. Psalm containeth a large prophecy of Christ and his Church, where S. Augustin giveth us this brief admonition: [7] *Christiani estis, Christum agnoscite. You are Christians, agnise Christ. I will put* (saith God) *his hand in the sea*, Christ's dominion in the Gentiles, and *his right hand in the rivers*; all sorts shall serve him. *He shall be high above the Kings of the earth*. Of the Church he addeth: *I will put his seed for ever and ever, and his throne as the days of heaven*. Neither do sins frustrate this promise of God, therefore it followeth: *But if his children shall forsake my law: and will not walk in my judgements: If they shall profane my justices, and not keep my commandments*; [8] What then, will Christ for all this abandon his Church, as he did the old Synagogue, of which God saith: Deut. 32. *They have provoked me in that which was no God: and I will provoke them, in that which is no people*? Not so. How then? *I will visit*, saith our Lord, *their iniquities with a rod, and their sins with stripes. But my mercy I will not take away from him*. This is a strong Firmament (saith S. Augustin) [9] *God promiseth*, yea *sweareth*, and will *not lie to David, that his seed shall continue for ever. His throne as the Sun in God's sight, and the Moon perfected for ever*. So this great Doctor sheweth by holy Scriptures against the Donatists, and in them against

[1] The Church of Christ preserved from erring in Religion.

[2] *Math. 16. 28. Luc. 22. Ioan. 14. 16. Eph. 4. 1. Tim. 3.*

[3] Not any temporal but Christ's Kingdom is in all nations and perpetual.

[4] *S. Aug. li. 17. c. 8. de civit.*
S. Epiph: heres. 29.

[5] The Church of Christ universal.

[6] *Act. 4.*

[7] *in hunc. Psalm.*

[8] The Jews will not see Christ: *2. Cor. 3.* And Heretics will not see the Church which yet is always visible. *S. Aug. in Psal. 30. Conc. 2. Collat. Carthag. et Cont. Donatist.*

[9] *Ibidem.*

Protestants, that the militant Church of Christ hath been still, and shall be visible, during this transitory world.

CHAPTER VII.

Salomon's palace, 2. his house in the forest, 8. and the Queen's house is built. 13. Two great brazen pillars: 23. a sea (or laver) 27. ten brazen feet: 38. ten less lavatories, and other vessels, and implements pertaining to the Temple, adorned with images of Angels, and other creatures, are further described. [1]

[1] The beginning of the fifth age.

And his own house Salomon built in thirteen years, and brought it to perfection. 2 He built also the house of the forest of Libanus of an hundred cubits in length, & fifty cubits in breadth, and thirty cubits in height: and four galleries between pillars of cedar: for he had cut cedar trees into pillars. 3 And he decked the whole vault with boards of cedar, which was held up with five & forty pillars, And one order had fifteen pillars, 4 set one against another, 5 and looked one over against another, with equal space between the pillars, & over the pillars square beams in all equal. 6 And the porch of the pillars he made of fifty cubits in length, and thirty cubits in breadth: and another porch before the greater porch: and pillars, and tops upon the pillars. 7 He made also the porch of the throne, wherein the seat of judgment is; and covered it with cedar wood from the pavement unto the top. 8 And the little house, where they sat in judgment, was in the midst of the porch of like work. He made also a house for the daughter of Pharao (which Salomon had taken to wife) of such work, as also this porch. 9 All of chosen stones, which were sawed by a certain rule and measure both within and without: from the foundation to the top of the walls, and without unto the greater court. 10 And the foundations of chosen stones, great stones of ten or eight cubits. 11 And above there were hewed chosen stones of equal measure, and in like manner of cedar.

12 And the greater court round with three rews of hewed stones, and one rew of planed cedar, moreover also in the inner court of the house of our Lord, and in the porch of the house. 13 King Salomon also sent, and took Hiram from Tyre, 14 the son of a widow woman of the tribe of Nephthali, his father, a Tyrian, an artificer in brass, and full of wisdom, and intelligence, and skill to make all work of brass. Who when he was come to king Salomon, made all his work. 15 And he cast two brazen pillars, of eighteen cubits in height one pillar: and a line of twelve cubits compassed both pillars. 16 He made also two little heads, which should be put upon the heads of the pillars, cast of brass: five cubits high one little head, and five cubits the other little head: 17 and as it were in manner of a net, & of chains knit one to the other with marvelous work. Both little heads of the pillars were cast: seven rews of little nets in one little head, & seven little nets in the other little head. 18 And finished the pillars, and two rews round about every net, that they might cover the little heads, which were over the top of the pomegranates: in like manner did he also to the second little head. 19 And the little heads, that were upon the heads of the pillars, were made as it were with lily work, in the porch, of four cubits. 20 And again other little heads in the top of the pillars above, according to the measure of the pillar against the little nets: and of the pomegranates were two hundred rews round about the second little head. 21 And he set two pillars in the porch of the temple: & when he had erected the pillar on the right hand, he called the name thereof [1] Iachin: in like manner he erected the second pillar, & called the name thereof [2] Booz.

[1] * *Firmness.* [2] * *in strength.*

22 And upon the heads of the pillars he put a work in manner of a lily: and the work of the pillars was perfected. 23 He made also (a) a sea of founder's work, of ten cubits from brim to brim, round in

compass, the height thereof was of five cubits, and a cord of thirty cubits did compass it round about.

(a) A vessel so called for the bigness being a great lavatory.

24 And the graving under the brim compassed it, ten cubits going about the lavatory: there were two rews of chamfered furrowed gravings cast. 25 And it stood upon twelve oxen, of which three looked to the North, and three to the West, and three to the South, and three to the East, and the sea was over them: whose hinder parts were all hid inward. 26 And the thickness of the lavatory was of three ounces: and the brim thereof as it were the brim of a chalice, and the leaf of crisped lily: it contained two thousand (b) bates.

(b) Batus containeth about five gallons: so this vessel contained ten thousand gallons.

27 And he made ten brazen feet, of four cubits in length every foot, and four cubits in breadth, and three cubits in height. 28 And the very work itself of the feet, was entergraven: and entergravings between the jointures. 29 And between the little crowns and the plaits, lions, and oxen, and Cherubs: and in the jointures likewise above: and under the lions & oxen as it were bands of brass hanging down. 30 And four wheels at every foot, and axletrees of brass: and at four sides as it were little shoulders under the lavatory cast, looking one against another. 31 The mouth also of the lavatory was inward in the top of the head: and that which appeared outward, was of one cubit all round, and together it had one cubit and a half: and in the corners of the pillars were diverse engravings: and the middle enterpillars square not round. 32 The four wheels also which were at the four corners of a foot, joined one to another under the foot: one wheel had in height a cubit and a half. 33 And they were such wheels as are accustomed to be made in a chariot: and their axletrees and spokes, and strakes, and naves, all cast. 34 For those four little shoulders also at every corner of one foot, were cast out of the foot and joined together. 35 And in the top of the foot was a certain roundness of half a cubit, so wrought, that the lavatory might be put thereon, having the engravings thereof, and diverse carvings of it-self. 36 He graved also in those ceilings, which were of brass, and in the corners, cherubs, and lions, and palmtrees, as it were in the similitude of a man standing, that they seemed not to be engraven, but put to round about. 37 After this manner made he ten feet, of one casting and measure, and like graving. 38 He made also ten lavatories of brass: one lavatory contained forty bates, and it was of four cubits: also at every foot, that is ten, he put so many lavatories. 39 And he set the ten feet, five on the right side of the temple, and five on the left: and the sea he put on the right side of the temple against the East toward the South. 40 Hiram therefore made cauldrons, and shovels, & little pots, and perfected all the work of king Salomon in the temple of our Lord. 41 Two pillars, and two cords of the little heads upon the little heads of the pillars: and two little nets, to cover the two cords, that were over the heads of the pillars. 42 And four hundred pomegranates in the two nets: two rews of pomegranates in every net, to cover the cords of the little heads, which were upon the heads of the pillars. 43 And ten feet, and ten lavatories upon the feet. 44 And one sea, and twelve oxen under the sea. 45 And cauldrons, & shovels, and little pots. All the vessels that Hiram made to king Salomon in the house of our Lord, were of bright latten. 46 In the champion country of Jordan did the king cast those things in a clay ground, between Socoth & Sarthan. 47 And Salomon placed all the vessels: but for the exceeding great multitude the brass could not be weighed. 48 And Salomon made all the vessels in the house of our Lord: an altar of gold, and a table, whereupon the loaves of proposition should be put, of gold: 49 and candlesticks of gold, five on the right hand, and five on the left against the oracle, of pure gold: and as it were little flowers, and lamps above of gold: and golden snuffers, 50 and water pots, and fleshhooks, and phials, and mortars, and censers, of most pure gold: and the hinges of doors of the inner Sanctum Sanctorum, and of the doors of the house of the temple, were of gold. 51 And Salomon perfected all the work that he did in the house of our Lord, and brought in the things that David his father (c) had sanctified, silver and gold, and the vessels, and laid

them in the treasures of the house of our Lord.

(c) Had designed & dedicated to holy uses.

CHAPTER VIII.

The ark is brought in, and the temple dedicated. 10. A glorious cloud replenisheth it. 14. Salomon prayeth long to God, 55. blesseth the people, 62. and many victims are offered in this solemn festivity.

Then were gathered together all the ancients of Israel with the princes of the tribes, and the heads of the families of the children of Israel to king Salomon into Jerusalem: that they might carry the Ark of the covenant of our Lord out of the city of David, that is, out of Sion. 2 And all Israel assembled to king Salomon in the month of Ethanim, on a solemn day, that is the seventh month. 3 And all the ancients of Israel came, and the Priests took the ark, 4 and carried the ark of our Lord, and the tabernacle of covenant, and all the vessels of the Sanctuary, that were in the tabernacle: and the Priests and the Levites carried them. 5 And King Salomon, and all the multitude of Israel which was assembled unto him, went with him before the ark, and they immolated sheep and oxen without estimation and number. 6 And the priests brought in the ark of the covenant of our Lord into his place, into the oracle of the temple, into Sanctum Sanctorum under the wings of the Cherubs. 7 For the Cherubs spread their wings over the place of the ark, and covered the ark, and the bars thereof above. 8 And whereas the bars stood out, and the ends of them appeared without in the Sanctuary before the oracle, they appeared no farther outward, which also were there until this present day. 9 And in the ark there was (a) nothing else but two tables of stone, which Moyses put in it in Horeb, when our Lord made the covenant with the children of Israel, when they came out of the Land of Aegypt.

(a) There was no more within the ark, *Deut. 10.* but on the out side was the rod of Aaron, *Nu. 17. Heb. 9.* the golden pot with Manna, *Exod. 16. Heb. 9.* and the book of the law repeated by Moyses, *Deut. 31.*

10 And it came to pass, when the Priests were gone out of the Sanctuary, a cloud filled the house of our Lord, 11 and the Priests could not stand and minister for the cloud: for the glory of our Lord had filled the house of our Lord. 12 Then said Salomon: Our Lord said that he would dwell in a cloud. 13 Building I have built a house for thy habitation, thy most firm throne for ever. 14 And the king turned his face, and (b) blessed all the Church of Israel: for all the Church of Israel stood.

(b) Princes bless their people and parents their children.

15 And Salomon said: Bless be our Lord the God of Israel, who spake by his mouth to David my father, & in his own hands hath perfected it, saying: 16 Since the day that I brought my people Israel out of Aegypt, I chose no city of all the tribes of Israel, that a house might be built, and my name might be there: but I chose David to be over my people Israel. 17 And David my father would have built a house to the name of our Lord the God of Israel: 18 and our Lord said to David my father: In that thou hast thought in thy heart to build a house to my name, thou hast done well, casting this same thing in thy mind. 19 Nevertheless thou shalt not build me a house, but thy son, that shall come forth of thy reins, he shall build a house to my name. 20 Our Lord hath confirmed his word, which he spake: & I stand for David my father, & sit upon the throne of Israel, as our Lord hath spoken: and I have built a house to the name of our Lord the God of Israel. 21 And I have appointed there a place for the ark, wherein the covenant of our Lord is, which he made with our fathers, when they came out of the Land of Aegypt. 22 And Salomon stood before the altar of our Lord in the sight of the assembly of Israel, and extended his hands toward heaven, 23 and said: Lord God of Israel, there is no God like to thee in heaven above, and upon the earth beneath: which keepest covenant and mercy with thy servants, that walk before thee in all their heart. 24 Which hast kept to

thy servant David my father, the things that thou hast spoken to him: by mouth thou didst speak, and with thy hands thou hast accomplished, as this day proveth. 25 Now therefore Lord God of Israel, keep unto thy servant David my father the things which thou hast spoken to him, saying: There shall not be taken away of thee a man before me, which sitteth upon the throne of Israel: (c) yet so if thy children shall keep their way, that they walk before me as thou hast walked in my sight.

(c) Salomon knew well God's conditional promise, but persevered not in keeping his commandments, and therefore a great part of the Kingdom was taken from his children, yet the right of the Kingdom of Juda remained to his seed even to Christ our Saviour.

26 And now Lord God of Israel, let thy words be established, which thou hast spoken to thy servant David my father. 27 Is it then to be thought that indeed God dwelleth upon the earth? For if heaven, and the heavens of heavens cannot contain thee, how much more this house, which I have built? 28 But look toward the prayer of thy servant, & to his petitions, o Lord my God: hear the hymn and the prayer, which thy servant prayeth before thee this day: 29 that thy eyes be opened upon this house night and day: upon the house, whereof thou saidst: My name shall be there: that thou hear the prayer, which thy servant prayeth in this place to thee. 30 That thou hear the request of thy servant & of thy people Israel, whatsoever they shall pray for in this place, & thou shalt hear in the place of thy habitation in heaven: and when thou hast heard, thou shalt be merciful, 31 If a man shall sin against his neighbour, & shall have any oath, wherewith he is held fast bound: & shall come because of the oath before thine altar into thy house, 32 thou shalt hear in heaven: and shalt do, and judge thy servants, condemning the impious, and rendering his way upon his head, and justifying the just, and (d) rewarding him according to his justice.

(d) Reward of good works.

33 If thy people Israel shall fly their enemies (because they will sin against thee) & doing penance and confessing to thy name, shall come, and pray, & beseech thee in this house; 34 hear in heaven, & forgive the sin of thy people Israel, and thou shalt reduce them unto the land, which thou gavest to their fathers. 35 If the heaven shall be shut, and it rain not, because of their sins, and praying in this place, they do penance to thy name, and shall be converted from their sins through their affliction: 36 hear them in heaven, and forgive the sins of thy servants, and of thy people Israel: and shew them a good way wherein they may walk, and give rain upon thy land, which thou has given to thy people in possession. 37 If famine arise in the land, or pestilence, or corrupt air, or blasting, or locust, or rust, and their enemy afflict them besieging the gates, all plague, all infirmity, 38 all cursing, and banning, that shall chance to any man of thy people Israel: if any man shall know the wound of his heart, and shall spread forth his hands in this house, 39 thou shalt hear in heaven, in the place of thy habitation, and shalt be merciful again, and shalt so do that thou give to every one according to his ways, as thou shalt see his heart (for thou only knowest the heart of all the children of men) 40 that they fear thee all the days, which they live upon the face of the land, which thou hast given our fathers. 41 Moreover also the stranger, which is not of thy people Israel, when he shall come from a far country for thy name (for thy great name shall be heard of, and thy strong hand, 42 and thy stretched out arm every-where) when therefore he shall come, and shall pray in this place, 43 thou shalt hear in heaven, in the firmament of thy habitation, & thou shalt do all things, for the which the stranger shall invocate thee: that all the peoples of the earth may learn to fear thy name, as thy people Israel, and may prove that thy name is invocated upon this house, which I have built. 44 If thy people shall go forth to war against their enemies, by the way, whithersoever thou shalt send them, they shall pray to thee against the way of the city, which thou hast chosen, and against the house, which I have built to thy name, 45 and thou shall hear in heaven their prayers, and their petitions, and shall do judgment for them. 46 But if they shall sin to thee (for there is no man which sinneth not) and thou being

wrath shalt deliver them to their enemies, and they shall be led captive into the land of their enemies far or near, 47 and shall do penance in their (e) heart in the place of captivity, and converted shall beseech thee in their captivity, saying: We have sinned, we have done wickedly, we have dealt impiously:

(e) External works of penance, except they proceed from the heart, suffice not for remission of sin.

48 and shall return to thee in all their heart, and all their soul, in the land of their enemies, to the which they shall be led captive: and shall pray to thee against the way of their land, which thou gavest to their fathers, & of the city which thou hast chosen, & of the temple which I have built to thy name: 49 thou shalt hear in heaven, in the firmament of thy throne their prayers, and their petitions, and shall do their judgment for them: 50 and shalt be merciful to thy people, which sinned to thee, and to all their iniquities wherewith they have transgressed against thee: & thou shalt give mercy before them that shall have them captives, that they may have compassion on them. 51 For they are thy people, and thine inheritance, whom thou hast brought out of the Land of Aegypt, from the midst of the iron furnace. 52 That thy eyes be open to the petition of thy servant, & of thy people Israel, and thou hear them in all things for which they shall invocate thee. 53 For thou hast separated them to thee for an inheritance from all the peoples of the earth, as thou hast spoken by Moyses thy servant, when thou didst bring our fathers out of Aegypt, Lord God. 54 And it came to pass, when Salomon had accomplished praying to our Lord all this prayer and petition, he rose from the sight of the altar of our Lord: for he had fastened both knees on the ground, and had spread his hands toward heaven. 55 He stood therefore and blessed all the assembly of Israel with a loud voice, saying: 56 Blessed be our Lord, which hath given rest to his people Israel, according to all things that he hath spoken: there hath not failed so much as one word of all the good things, that he spake by Moyses his servant. 57 Be our Lord God with us, as he hath been with our fathers, not forsaking, nor rejecting us. 58 But incline he our hearts to him, that we may walk in all his ways, and keep his commandments, and his ceremonies, and judgments whatsoever he commanded our fathers. 59 And be these my words, wherewith I have prayed before our Lord, approaching to our Lord God day and night, that he may do judgment for his servant, and for his people Israel day by day: 60 that all the people of the earth may know, that our Lord he is God, and there is none other besides him. 61 Let our heart also be perfect with our Lord God, that we walk in his decrees, and keep his commandments, as also this day. 62 Therefore the king, and all Israel with him, did immolate victims before our Lord. 63 And Salomon killed pacific hosts, which he immolated to our Lord, of oxen two and twenty thousand, and of sheep an hundred twenty thousand: and they dedicated the temple of our Lord, the king, and the children of Israel. 64 In that day the king sanctified the midst of the court, that was before the house of our Lord: for he made the holocaust there, and sacrifice, and fat of the pacifics: because the brazen altar, that was before our Lord, was too little, and could not take the holocaust, and sacrifice, and fat of the pacifics. 65 Salomon therefore made in the time a solemn festivity, and all Israel with him, a great multitude from the entrance of Emath unto the River of Aegypt, before our Lord God, seven days and seven days, that is, fourteen days. 66 And in the eighth day he dismissed the people: Who blessing the king, went into their tabernacles rejoicing, and with a joyful heart for all the good things, that our Lord had done to David his servant, and to Israel his people.

CHAPTER IX.

Our Lord appearing again to Salomon, 4. admonisheth him and his people to keep the precepts, 6. threatening punishment if they do not. 10. The king of Tyre receiveth

twenty cities of Salomon, but liketh them not. 14. Salomon buildeth more cities and towns. 20. Maketh diverse nations tributary. 24. The Queen repaireth to her house. 25. The king offereth victims thrice every year. 26. And fetcheth gold from Ophir.

And it came to pass when Salomon had perfected the building of the house of our Lord, & the king's house, and all that he wished & would have done, 2 our Lord appeared to him the second time, as he had appeared to him in Gabaon. 3 And our Lord said to him: I have heard thy prayer & thy petition which thou hast prayed before me: I have sanctified this house, which thou hast built, that I might put my name there for ever, and mine eyes and my heart shall be there always. 4 Thou also if thou wilt walk before me, as thy father walked, (a) in simplicity of heart, and in equity, and wilt do all things, which I have commanded thee, and wilt keep my ordinances and my judgments:

(a) External worship is not acceptable to God, except it proceed from internal sincerity and devotion. Wherefore S. Augustin saith: *God is worshipped in faith, hope, and charity. Enchirid. c. 3.*

5 I will set the throne of thy Kingdom over Israel for ever, as I have spoken to David thy father, saying: There shall not be taken away a man of thy stock from the throne of Israel. 6 But if by revolting you and your children shall turn away, not following me, nor keeping my commandments, and my ceremonies, which I have proposed to you, but shall go and worship strange gods, and adore them: 7 I will take away Israel from the face of the land, which I have given them, and the temple which I have sanctified to my name, I will cast away from my sight, and Israel shall be for a proverb, and for a fable to all peoples. 8 And this house shall be for an example: every one that shall pass by it, shall wonder, and hiss, and say: Why hath the Lord done thus to this land, and to this house? 9 And they shall answer: Because they have forsaken the Lord their God, which brought their fathers out of the Land of Aegypt, and have followed strange gods, and adored them, and worshipped them: therefore hath the Lord brought upon them all this evil. 10 And twenty years being complete, after that Salomon had built the two houses, that is, the house of our Lord, and the house of the king, 11 (Hiram the king of Tyre ministering to Salomon cedar trees & fir trees, and gold according to all that he had need) then Salomon (b) gave to Hiram twenty towns in the Land of Galilee.

(b) Salomon did not sell these cities, for he could not alienate them, but let the King of Tyre have the use and revenues in payment for timber, & for the gold which he sent.

12 And Hiram went from Tyre, to see the towns which Salomon had given him, and they pleased him not, 13 and he said: Are these the cities, which thou hast given me, brother? And he called them the land [1] Chabul, until this day.

[1] * *dirty or displeasing.*

14 Hiram also sent to king Salomon an hundred and twenty talents of gold. 15 This is the sum of the expenses, which king Salomon offered to build the house of our Lord, and his own house, and Mello, and the wall of Jerusalem, and Heser, and Mageddo, and Gazer. 16 Pharao the king of Aegypt came up and took Gazer, and burnt it with fire: And the Chananite, that dwelt in the city, he slew, and gave it for a dowry to his daughter the wife of Salomon. 17 Salomon therefore built Gazer, and Bethhoron the lower, 18 and Balaath, and Palmira in the Land of the wilderness. 19 And all the villages, that pertained to him, and were without wall, he fenced, and the cities of the chariots, and the cities of the horsemen, and whatsoever pleased him to build in Jerusalem, and in Libanus, and in all the land of his dominion. 20 All the people, that was remaining of the Amorrheites, and Hetheites, and Pherezites, and Heveites, and Jebusites, that are not of the children of Israel: 21 their children, that were remaining in the land, to wit, those whom the children of Israel could not abolish: Salomon made tributaries, until this day. 22 But of the children of Israel Salomon appointed not any man to serve, but they were men of war, and his servants, and Princes, and captains, and overseers of the chariots and horses. 23 And there were Princes over all the works of

Salomon, made overseers, five hundred fifty, which had the people subject, and commanded over their appointed works. 24 And the daughter of Pharao went up out of the city of David into her house, which Salomon had built her: then did he build Mello. 25 Salomon also offered three times every year holocausts, and pacific victims upon the altar, which he had built to our Lord, and he burnt incense before our Lord: and the temple was perfected. 26 King Salomon also made a navy in Asiongaber, which is beside Ailath in the shore of the Redsea in the Land of Idumea. 27 And Hiram sent in that navy his men, that were mariners & skillful of the sea, with the servants of Salomon. 28 Who when they were come into Ophir, the gold taken thence of four hundred and twenty talents, they brought to king Salomon.

CHAPTER X.

The Queen of Saba coming to king Salomon, admireth his wisdom, magnificence, and order of government. 10. She giveth and receiveth gifts. 14. Salomon receiveth much gold diverse ways: 16. maketh golden targets, 18. a magnificent throne, 21. and many golden vessels. 25. Many bring him presents. 26. He hath many chariots, horsemen, 27. abundance of silver. 28. Merchants of diverse Kingdoms sell him horses.

But[1] the queen of (a) Saba also having heard the fame of Salomon, in the name of our Lord came to prove him in hard propositions.

[1]* A wonderful thing, that a Queen upon fame of a man's wisdom travelled so far to hear him speak, and to see his government. But it was God's inspiration to signify by this figure, that the Church of Christ should be gathered of the Gentiles in all nations. Kings, Queens and most potent Princes also submitting themselves to Christ. *Isaie 49.* (a) Part of Arabia is called Saba, near to Jury, but this Saba is beyond Arabia, as S. Hierom testifieth *in Esaie 60. li. 17.* it seemeth to be in Aethiopia: for our Saviour saith *Mat. 12. The Queen of the South came from the ends of the earth, to hear the wisdom of Salomon.*

2 And entering into Jerusalem with a great train, and riches, and camels carrying spices, and gold exceeding infinite, and precious stones, she came to king Salomon, and spake to him all things that she had in her heart. 3 And Salomon interpreted to her all the words, that she proposed: there was not a word, that the king could be ignorant of, and could not answer her. 4 And the queen of Saba seeing all the wisdom of Salomon, and the house which he had built, 5 and the meats of his table, and the habitations of his servants, and the orders of them that served, and their garments, cup-bearers, and the holocausts which he offered in the house of our Lord: (b) she had no longer spirit,

(b) As this Queen had no spirit, when she saw Salomon's wisdom, so the Church gathered of gentiles knowing Christ's grace, & finding the masters of Evangelical doctrine, casting away the spirit of pride, and laying off all haughtiness of mind, learned to distrust in herself, and to trust in the great mercy of her King. *S. Greg. in Psal. 7. paeniten. to. 2.*

6 and she said to the king: The report is true, which I have heard in my country, 7 concerning thy words, and concerning thy wisdom, and I did not believe them that told me, till myself came, and saw with mine eyes, & have proved that the half hath not been told me: greater is thy wisdom, and thy works, than the rumour, which I have heard. 8 Blessed are thy men, and blessed are thy servants, which stand before thee always, and hear thy wisdom. 9 Be the Lord thy God blessed, whom thou hast pleased, and that hath set thee upon the throne of Israel, for that the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice. 10 She therefore gave to the king an hundred and twenty talents of gold, and spices exceeding much, and precious stones: There was no more brought so much spice, as that which the queen of Saba gave to king Salomon. 11 (But the navy also of Hiram, which carried gold out of Ophir, brought from Ophir thyine trees exceeding many, and precious stones. 12 And the king made of the thyine trees the porches of the house of our Lord, and of the king's

house, and harps & vials for the singers: there were not such thyine trees brought, nor seen until this present day. 13 And king Salomon gave to the queen of Saba all that she would, and asked of him: beside those things, which of himself he offered her for a royal gift. Who returned, and went into her country with her servants. 14 And the weight of the gold, that was brought to Salomon every year, was of six hundred sixty six talents of gold: 15 beside that, which the men brought, that were over the tributes, and merchants, and all that sold light wares, and all the kings of Arabia, and the Dukes of the land.
16 Salomon also made two hundred shields of most pure gold, six hundred sicles of gold did he allow for the plates of one shield. 17 And three hundred targets of tried gold: and three hundred pounds of gold garnished one target: and the king put them in the house of the forest of Libanus. 18 King Salomon also made a great throne of ivory: and covered it with gold exceeding yellow, 19 which had six steps: and the top of the throne was round in the hinder part: and two hands on either side holding the seat: and two lions stood at every hand. 20 And twelve little lions standing upon the six steps on either side: there was not such a work made in all Kingdoms. 21 Yea and all the vessels, out of the which king Salomon drunk, were of gold: and all the furniture of the house of the forest of Libanus of most pure gold: there was no silver, neither was it thought of any price in the days of Salomon, 22 because the king's navy, once in three years, went with the navy of Hiram on the sea into Tharsis, bringing thence gold, & silver, & the teeth of elephants, and apes, & peacocks. 23 King Salomon therefore was magnified above all the kings of the earth in riches, & wisdom. 24 And all the earth desired to see Salomon's face, that they might hear his wisdom, which God had given in his heart. 25 And every one presented him gifts, vessels of silver and gold, garments, and instruments for war, spices also, and horses, and mules every year. 26 And Salomon gathered together the chariots and horsemen, and there amounted to him a thousand four hundred chariots, and twelve thousand horsemen: and he disposed them in fenced cities, and with the king in Jerusalem. 27 And he made that there was as great aboundance of silver in Jerusalem, as of stones: and of cedar trees he caused such a multitude, as if it were sycamore trees, which grow in the plains. 28 And there were horses brought for Salomon out of Aegypt, and Coa, for the king's merchants bought them out of Coa, and brought them at a set price. 29 And a chariot of four horses came out of Aegypt, for six hundred sicles of silver, and one horse for an hundred and fifty. And after this manner did all the kings of the Hetheites, and of Syria sell horses.

CHAPTER XI.

Salomon loving and marrying many women of diverse nations, is drawn by them to idolatry. 9. God therefore offended suffereth Adad an Idumean, 23. Razon king of Damascus, 26. and Hieroboam his own servant to make war against him. 29. Ahias the Prophet foretelleth Hieroboam, that he shall reign over ten tribes, leaving but two to Salomon's heirs, 38. with promise to prosper, if he serve God. 42. Salomon dieth.

And king Salomon loved many women strangers, the daughter also of Pharao, and Moabites, & Ammonites, Idumeians, and Sidonians, & Hetheians: 2 of the nations, whereof our Lord said to the children of Israel: You shall not go in unto them, neither shall any of them come in unto yours: for they will most certainly turn away your hearts to follow their gods. To these therefore was Salomon coupled in most fervent love. 3 And he had wives as it were queens (a) seven hundred, and concubines three hundred: and the women turned away his heart.

(a) Though plurality of wives was then allowed, yet it was forbid to multiply many. *Deut. 17.*

4 And when he was now old, his heart was depraved by women, that he followed strange gods: neither was

his heart perfect with our Lord his God, as the heart of David his father. 5 But Salomon worshipped Astarthee the goddess of the Sidonians, and Moloch the idol of the Ammonites. 6 And Salomon did that which was not liked before our Lord, and he accomplished not to follow our Lord, as David his father. 7 Then built Salomon a temple to Chamos the idol of Moab, in the mount that is against Jerusalem, and to Moloch the idol of the children of Ammon. 8 And in this manner did he to all his wives that were strangers, which burnt frankincense, & immolated to their gods. 9 Therefore our Lord was wrath with Salomon, because his mind was turned away from our Lord the God of Israel, who had appeared unto him the second time, 10 and had commanded him concerning this word, that he should not follow strange gods, & he kept not the things which our Lord commanded him. 11 Our Lord therefore said to Salomon: Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, breaking I will rent asunder thy Kingdom, and will give it to thy servant. 12 Nevertheless in thy days I will not do it because of David thy father: out of the hand of thy son I will rent it, 13 neither will I take away the whole Kingdom, but (b) one tribe I will give to thy son for David my servant, and (c) Jerusalem, which I have chosen.

(b) The tribe of Juda. (c) By Jerusalem is understood the tribe of Benjamin, wherein it stood: so there remained two tribes to Salomon's heirs.

14 And our Lord raised up an adversary to Salomon, Adad an Idumeite of the king's seed, who was in Edom. 15 For when David was in Idumea, and Joab the general of the warfare was gone up to bury them that were slain, and had slain all male kind in Idumea, [1]

[1] *2. Reg. 8.*

16 for Joab tarried there six months, and all Israel, till he slew all male kind in Idumea. 17 Adad himself fled, & the men of Idumea of his father's servants with him, to go into Aegypt: and Adad was a little boy. 18 And when they rose out of Madian, they came into Pharan, and they took with them men of Pharan, and entered into Aegypt to Pharao the king of Aegypt: who gave him a house, and appointed him meats, and assigned him land. 19 And Adad found grace before Pharao exceedingly, in so much that he gave him to wife the german sister of his wife Taphnes the queen. 20 And the sister of Taphnes bare him a son Genubath, and Taphnes brought him up in the house of Pharao: & Genubath was dwelling at Pharao's house with his children. 21 And when Adad in Aegypt had heard, that David slept with his fathers, and that Joab the general of the warfare was dead, he said to Pharao: Dismiss me, that I may go into my country. 22 And Pharao said to him: For what lackest thou with me: that thou seekest to go into thine own country? But he answered: Nothing: yet I beseech thee that thou dismiss me. 23 God also raised up to him an adversary, Razon the son of Eliada, who had fled Adarezer the king of Soba his Lord: [1]

[1] *2. Reg. 10.*

24 and he gathered men against him, and he became the captain of thieves, when David killed them: and they went to Damascus, and dwelt there, and they made him king in Damascus, 25 and he was an adversary to Israel (d) all the days of Salomon: and this is the evil of Adad, and hatred against Israel, and he reigned in Syria.

(d) From the time that Salomon fell to idolatry, he was more impugned by three perpetual adversaries, Adad, Razon, and Hieroboam; mystically signifying the flesh, the world, and the devil.

26 Jeroboam also the son of Nabath, an Ephratheite of Sareda, the servant of Salomon, whose mother was called Serva, a woman widow, lifted up his hand against the king. 27 And this is the cause of his rebellion against him, because Salomon built Mello, and filled up the breach of the city of David his father. 28 And Jeroboam was a strong man and mighty: and Salomon seeing the young man of a good wit and industrious, had made him chief over the tributes of all the house of Joseph. 29 It came to pass therefore at that time, that Jeroboam went out of Jerusalem, and the Prophet Ahias the Silonite found him in the way, covered with a new cloak: and they two only were in the field. 30 And Ahias taking his new cloak, wherewith he was covered, (e) cut it into twelve parts.

(e) This fact confirmed his words, that he spake seriously and feigned not.

31 And he said to Jeroboam: Take unto thee ten pieces: for thus saith our Lord the God of Israel: Behold I will rent the Kingdom out of the hand of Salomon, and will give thee ten tribes. 32 But one tribe shall remain to him for my servant David, and Jerusalem the city, which I have chosen of all the tribes of Israel: 33 because he hath forsaken me, and hath adored Astarthee the goddess of the Sidonians, and Chamos the god of Moab, and Moloch the god of the children of Ammon: and hath not walked in my ways, to do justice before me, and my precepts, and judgments, as David his father. 34 Neither will I take away all the Kingdom out of his hand, but I will make him Prince all the days of his life, for David my servant, whom I chose, who kept my commandments & my precepts. 35 But I will take away the Kingdom out of his son's hand, and will give thee ten tribes: 36 and to his son I will give one tribe, that there may remain a lamp to David my servant at all times before me in Jerusalem, the city which I have chosen, that my name might be there. 37 And thee will I take, and thou shalt reign over all things, that thy soul desireth, and thou shalt be king over Israel. 38 If therefore thou wilt hear all things, that I shall command thee, and wilt walk in my ways, and do that which is right before me, keeping my commandments and my precepts, as David my servant did: I will be with thee, and will build thee a faithful house, as I built a house to David, and I will deliver Israel to thee: 39 and I will afflict the seed of David upon this, but yet not always. 40 Salomon therefore would have killed Jeroboam: who arose, and fled into Aegypt to Sesac the king of Aegypt, and was in Aegypt until the death of Salomon. 41 And the rest of the words of Salomon, and all that he did, and his wisdom: behold they are all written in the Book of the words of the days of Salomon. 42 And the days that Salomon reigned in Jerusalem over all Israel, are forty years. 43 And Salomon (f) slept with his fathers, and was buried in the city of David his father, & Roboam his son reigned for him.

(f) Whether he repented and was saved or no, is uncertain.

CHAPTER XII.

Roboam following youngmen's counsel, 16. Jeroboam possesseth ten tribes of his Kingdom. 21. Which he endeavouring to recover by war, is admonished by a Prophet to cease. 26. Hieroboam setteth up golden calves to be adored, making temples, altars, and Priests fit for his purpose.

And [1] Roboam came into Sichem: for thither was all Israel gathered together to make him king.

[1] The third part.
The division of the Kingdom, Several reigns of certain Kings: and preaching of special Prophets.

2 But Jeroboam the son of Nabat, when he was yet in Aegypt fugitive from the face of king Salomon, hearing of his death; returned out of Aegypt. 3 And they sent and called him: Jeroboam therefore came, and all the multitude of Israel, and they spake to Roboam, saying. 4 Thy father laid a most hard yoke upon us: thou therefore diminish now a little of thy father's most hard empire, and of the most heavy yoke, that he laid upon us, and we will serve thee. 5 Who said to them: Go until the third day, and return to me. And when the people was gone, 6 King Roboam took counsel with the ancients, that assisted before Salomon his father, whiles he yet lived, and he said: What counsel do you give me, that I may answer this people? 7 Who said to him: If this day thou wilt yield to this people, and condescend to them, and grant to their petition, & wilt speak to them gentle words, they will be thy servants always. 8 Who left the counsel of the ancients, which they had given him, and admitted youngmen, that had been brought up with him, & waited on him, 9 and he said to them: What counsel

give you me, that I may answer this people, which have said to me: Make the yoke lighter which thy father hath put upon us? 10 And the youngmen that had been brought up with him, said: Thus speak to this people, which have spoken to thee, saying: Thy father aggravated our yoke, do thou ease it. Thus shalt thou speak to them: My least finger is grosser than the back of my father. 11 And now my father laid upon you a heavy yoke, but I will add upon your yoke: my father beat you with scourges, but I will beat you with scorpions. 12 Jeroboam therefore came, and all the people to Roboam the third day, as the king had spoken, saying: Return to me the third day. 13 And the king answered the people rough words, leaving the counsel of the ancients, which they had given him, 14 and he spake to them according to the counsel of the youngmen, saying: My father made your yoke heavy, but I will add to your yoke: my father beat you with whips, but I will beat you with scorpions. 15 And the king condescended not to the people: because our Lord was turned away from him, (a) that he might raise up his word, which he had spoken in the hand of Ahias the Silonite, to Jeroboam the son of Nabat.

(a) This phrase noteth the sequel, not the final cause. As *chap. 14. v. 9.*

16 The people therefore seeing that the king would not hear them, answered him, saying: What part have we in David? Or what inheritance in the son of Isai? Go into thy tabernacles Israel, now see to thy house David. And Israel went into their tabernacles. 17 But over the children of Israel, whosoever dwelt in the cities of Juda, Roboam reigned. 18 King Roboam therefore sent Aduram, who was over the tributes: and all Israel stoned him, and he died, moreover king Roboam in haste went up into his chariot, and fled into Jerusalem: 19 and Israel revolted from the house of David, until this present day. 20 And it came to pass when all Israel had heard, that Jeroboam was returned, they sent, and called him, an assembly being gathered, and they made him king over all Israel, neither did any man follow the house of David beside the tribe of Juda only. 21 And Roboam came to Jerusalem, and gathered together all the house of Juda, and the tribe of Benjamin, an hundred fourscore thousand chosen men warriors, to fight against the house of Israel, and to reduce the kingdom to Roboam the son of Salomon. 22 But the word of our Lord came to Semeias the man of God, saying: 23 Speak to Roboam the son of Salomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying: 24 Thus saith our Lord: You shall not go up, neither shall you fight against your brethren the children of Israel: let every man return into his house, for this word is done by me. They heard the word of our Lord, & returned from their journey as our Lord had commanded them. 25 And Jeroboam built Sichem in mount Ephraim, and dwelt there: and departing thence he built Phanuel. 26 And Jeroboam said in his heart: Now will the Kingdom return to the house of David, 27 if this people shall go up to make sacrifices in the house of our Lord into Jerusalem: and the heart of this people will be turned to their lord Roboam the king of Juda, and they will kill me, and return to him. 28 And finding out (b) a device he made two golden calves, and said to them: Go up no more into Jerusalem: Behold thy gods Israel, which brought thee out of the Land of Aegypt.

(b) A devilish policy to make a religion conformable to the temporal state.

29 And he put one in Bethel, and the other in Dan: 30 and this thing was an occasion of sin: for the people went to adore the calf, as far as Dan. 31 And he made temples in the excelses, and Priests (c) of the abjects of the people, which were not of the children of Levi.

(c) For such a religion such Priests were fittest.

32 And he appointed a solemn day in the eighth month, the fifteenth day of the month, after the similitude of the solemnity, that was celebrated in Juda. And going up he made in like manner an altar in Bethel, to immolate to the calves, which he had framed: and he ordained in Bethel priests of the (d) excelses, which he had made.

(d) Places on hills, where they sacrificed calves, and other things to the images of calves.

33 And he went upon the altar, which he had built in

Bethel, the fifteenth day of the eighth month, which he had forged out of his own heart: and he made a solemnity to the children of Israel, and went up upon the altar, to burn incense.

CHAPTER XIII.

A Prophet sent from Juda to Bethel foretelleth the birth of Josias, and destruction of Jeroboam's altar, 4. whose hand being suddenly withered, 6. is restored by the Prophet's prayer. 11. The same Prophet is deceived by another Prophet, and slain by a lion. 33. Jeroboam proceedeth in impiety.

And behold a man of God came out of Juda, in the word of our Lord into Bethel, Jeroboam (a) standing upon the altar, and censing.

(a) This foreshewing long before the name of a child that should be born, importeth that he should do great things. *See 4. Reg. 22.*

2 And he cried out against the altar in the word of our Lord, and said: Altar, altar, thus saith our Lord: Behold a child shall be born to the house of David, named Josias, and he shall immolate upon thee priests of the excelses, which now do burn frankincense on thee, and he shall burn men's bones upon thee. 3 And he gave a sign in that day, saying: This shall be the sign, that our Lord hath spoken: Behold the altar shall be cloven, and the ashes on it shall be poured out. 4 And when the king had heard the word of the man of God, which he cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Take him. And his hand withered, which he stretched forth against him: neither was he able to draw it back upon him. 5 The altar also was cloven, and the ashes were poured out of the altar, according to the sign which the man of God had told before in the word of our Lord. 6 And the king said to the man of God: Beseech the face of our Lord thy God, and pray for me, that my hand may be restored me. And the man of God besought the face of our Lord, and the king's hand was restored to him, and it became as it was before. 7 And the king spake to the man of God: Come home with me, that thou mayst dine, and I will give thee gifts. 8 And the man of God answered the king: If thou wouldest give me the half part of thy house, I will not come with thee, nor eat bread, nor drink water in this place: 9 for so was it enjoined in the word of our Lord commanding: Thou shalt not eat bread, nor drink water, nor return by the way that thou camest. 10 He departed therefore by another way, and returned not by the way, that he came into Bethel. 11 And a certain Prophet being old dwelt in Bethel, to whom his sons came and told him all the works, that the man of God had done that day in Bethel: and the words which he had spoken to the king, they told their father. 12 And their father said to them: What way went he? His sons shewed him the way, by which the man of God was gone, which came out of Juda. 13 And he said to his sons: Saddle me an ass. Who when they had saddled it, he got up, 14 and went after the man of God, and found him sitting under a terebinth: and he said to him: Art thou the man of God that camest out of Juda? He answered: I am he. 15 And he said to him: Come home with me, that thou mayst eat bread. 16 Who said: I cannot return, nor come with thee, neither will I eat bread, nor drink water in this place: 17 because our Lord spake to me in the word of our Lord, saying: Thou shalt not eat bread, and thou shalt not drink water there, nor return by the way thou wentest. 18 Who said to him: I also am a Prophet like to thee: and (b) an Angel hath spoken to me in the word of our Lord, saying: Bring him back with thee into thy house, that he may eat bread, and drink water. He deceived him,

(b) This man of Bethel was indeed a Prophet of God, but in this lied wickedly, and so deceiving the other Prophet, made him to break God's commandment, for which he was slain. Whereupon Hieroboam (whom the wicked Prophet sought to please) was less afraid to proceed in Idolatry.

19 and brought him back with him: he did eat therefore bread in his house, and drunk water. 20 And when they sat at the table, the word of our Lord came

to the Prophet, that brought him back. 21 And he cried out to the man of God, which came out of Juda, saying: Thus saith our Lord: Because thou hast not been obedient to the mouth of our Lord, and hast not kept the commandment which our Lord thy God commanded thee, 22 and hast returned, and eaten bread, and drunk water in the place wherein he commanded thee that thou shouldest not eat bread, nor drink water, thy dead body shall not be brought into the sepulchre of thy fathers. 23 And when he had eaten and drunk, he saddled his ass for the Prophet, whom he brought back. 24 Who when he was gone, a lion found him in the way, and (c) killed him, and his body was cast forth in the way: and the ass stood by him, and the lion stood by the dead body.

(c) Not only the deceiver, but also he that is deceived, is guilty and punishable for breaking God's commandment.

25 And behold, men passing by saw the dead body cast in the way, and the lion standing beside the body. And they came and divulged it in the city, wherein that old Prophet dwelt. 26 Which when that Prophet heard, which had brought him back out of the way, he said: It is the man of God, that was disobedient to the mouth of our Lord, and our Lord hath delivered him to the lion, & he hath torn him, and killed him according to the word of our Lord, that he spake to him. 27 And he said to his sons: Saddle me an ass. Who when they had saddled, 28 and he was gone, he found his dead body cast forth in the way, and the ass and the lion standing by the corpse: the lion (d) did not eat of the dead body, nor hurt the ass.

(d) By this it appeareth to be God's work and punishment.

29 The Prophet therefore took the corpse of the man of God, and laid it upon the ass, and returning brought it into the city of the old Prophet, that they might mourn for him. 30 And he laid his corpse in his own sepulchre: and they mourned for him: Alas, alas my brother. 31 And when they had mourned for him, he said to his sons: When I shall be dead, bury me in the sepulchre, wherein the man of God is buried: beside his bones lay my bones. 32 For assuredly the word shall come to pass, which he hath foretold in the word of our Lord against the altar that is in Bethel: and against all the temples of the excelses, that are in the cities of Samaria. 33 After these words Jeroboam returned not from his wicked way, but on the contrary part he made of the most abject of the people Priests of the excelses: Whosoever would, he filled his hand, and he was made a Priest of the excelses. 34 And for this cause did the house of Jeroboam sin, and was overthrown, and destroyed from the face of the earth.

CHAPTER XIV.

Ahias the Prophet foresheweth the ruin of Hieroboam's family: 12. namely the death of his son, for whom being sick, the mother consulteth the Prophet. 20. Hieroboam dieth, and his son Nadab reigneth. 21. Some also of the people of Juda committing idolatry and other sins, 25. the king of Aegypt invadeth and sacketh Hierusalem. 31. Roboam dieth and his son Abias reigneth.

At that time Abia the son of Jeroboam was sick. 2 And Jeroboam said to his wife: Arise, and change thy habit, that thou be not known to be the wife of Jeroboam, & go into Silo, where Ahias the Prophet is, which spake to me, that I should reign over this people. 3 Take also in thy hand ten loaves, & cracknels, & a vessel of honey, & go to him: for he will shew thee what shall happen to this child. 4 The wife of Jeroboam did as he had spoken: and rising up went into Silo, and came into the house of Ahias: but he could not see, because his eyes were dim for age. 5 And our Lord said to Ahias: Behold the wife of Jeroboam cometh in, to consult thee concerning her son that is sick: thus and thus shalt thou speak to her. When she therefore entered in, and dissembled to be that she was, 6 Ahias heard the sound of her feet entering in at the door, and said: Come in Jeroboam's wife: Why doest thou feign thyself to be another woman? But I am sent to thee a heavy messenger. 7 Go, and tell Jeroboam: Thus saith our Lord the God

of Israel: Because I have exalted thee out of the midst of the people, and made thee Prince over my people Israel, 8 and have rent the Kingdom of the house of David, and given it to thee, and thou hast not been as my servant David, who kept my commandments; and followed me in all his heart, doing that which was well liked in my sight: 9 but has wrought evil above all, that have been before thee, and hast made thee strange and molten gods, (a) that thou mightest provoke me to anger, and hast rejected me behind thy back:

(a) Jeroboam did not wittingly and of purpose set up false gods, to the end he might provoke God to anger: for his intention only was to keep the people from going to Jerusalem, lest by that occasion *they should return to Roboam their lord, King of Juda. ch. 12. v. 27.* But by setting up idols he did provoke God consequently to anger. So here and in other places this phrase: *that he might provoke: that it might be fulfilled*, and the like, signifieth not the final cause, but the sequel of other facts, without direct intention.

10 therefore behold I will bring in evils upon the house of Jeroboam, and will strike of Jeroboam him that pisseth to the wall, and the inclosed, and the vilest in Israel: and I will cleanse the remains of the house of Jeroboam, as dung is wont to be cleansed till all be pure. 11 They that shall die of Jeroboam in the city, them the dogs shall eat: and they that shall die in the field, them the fowls of the air shall devour: because our Lord hath spoken. 12 Thou therefore arise, and go into thy house: and in the very entrance of thy feet into the city, the child shall die, 13 & all Israel shall mourn for him, and shall bury him: for this only of Jeroboam shall be brought into the sepulchre, because upon him hath been found a good word from our Lord the God of Israel, in the house of Jeroboam. 14 And our Lord will appoint to himself a king over Israel, that shall strike the house of Jeroboam in this day, and in this time: 15 and our Lord the God of Israel shall strike it, as a reed is wont to be moved in the water: and he shall pluck out Israel from this good country, which he gave to their fathers, and shall scatter them over the River: because they have made to themselves groves, to provoke our Lord. 16 And our Lord shall deliver Israel for the sins of Jeroboam, who hath sinned, and made Israel to sin. 17 The wife therefore of Jeroboam arose, and departed, and came into Thersa: and when she entered the threshold of the house, the child died, 18 and they buried him. And all Israel mourned for him according to the word of our Lord, which he spake in the hand of his servant Ahias the Prophet. 19 But the rest of the words of Jeroboam, how he fought, and how he reigned, behold they are written in the Book of the words of the days of the kings of Israel. 20 And the days, that Jeroboam reigned, are two and twenty years: and he slept with his fathers: and Nadab his son reigned for him. 21 Moreover Roboam the son of Salomon reigned in Juda: one and forty years old was Roboam when he began to reign: seventeen years reigned he in Jerusalem the city, which our Lord chose to put his name there, of all the tribes of Israel. And his mother's name was Naama an Ammonite. 22 And Judas did evil before our Lord, and provoked him above all things, that their fathers had done, in their sins which they sinned. 23 For they also built them altars, & statues, & groves upon every high hill, and under every tree full of green leaves: 24 yea and effeminates were in the land, and they did all the abominations of the gentiles, which our Lord destroyed before the face of the children of Israel.
25 And in the fifth year of the reign of Roboam, Sesac the king of Aegypt came up into Jerusalem, 26 and took the treasures of the house of our Lord, and the king's treasures, and all things he spoiled: the shields also of gold, which Salomon had made: 27 for the which Roboam made brazen shields, and delivered them into the hand of the captains of shield-bearers, and of them that kept watch before the door of the king's house. 28 And when the king went into the house of our Lord, they that had the office to go before, carried them: and afterward they recarried them to the armoury of the shield-bearers. 29 And the rest of the words of Roboam, and all that he did, behold they are written in the Book of the words of the days of the kings of Juda. 30 And there was war between Roboam and Jeroboam always. 31 And Roboam slept with his fathers, and was buried with them in the city of David: and his mother's name was Naama an Ammonite: and Abias his son reigned for

him.

CHAPTER XV.

Abias reigneth wickedly in Juda three years. 8. After him his son Asa succeeding destroyeth idolatry, reigning forty one years. 16. Who having wars with the king of Israel, maketh league with the king of Syria. 24. Asa dying Josaphat succeedeth. 25. Nadab reigneth wickedly two years in Israel, is then slain by Baasa of the tribe of Issachar, 29. and his whole family is destroyed. 33. Baasa also reigneth wickedly twenty four years.

Therefore in the eighteenth year of king Jeroboam the son of Nabat, Abias reigned over Juda. 2 Three years reigned he in Jerusalem: the name of his mother was Maacha the daughter of Abessalom. 3 And he walked in all the sins of his father, which he had done before him: neither was his heart perfect with our Lord his God, as the heart of David his father. 4 But for David's sake our Lord his God gave him a lamp in Jerusalem, that he might raise up his son after him, and establish Jerusalem: 5 (a) because David had done right in the eyes of our Lord, & had not declined from all things, which he commanded him, all the days of his life, except the matter of Urias the Hetheite.

(a) David's posterity conserved for his sake.

6 But there was war between Roboam and Jeroboam all the time of his life. 7 And the rest of the words of Abias, and all that he did, are they not written in the Book of the words of the kings of Juda? And there was war between Abias and Jeroboam. 8 And Abias slept with his fathers, and they buried him in the city of David: and Asa his son reigned for him. 9 In the twentieth year therefore of Jeroboam the king of Israel reigned Asa the king of Juda. 10 And he reigned one and forty years in Jerusalem. His mother's name was Maacha, the daughter of Abessalom. 11 And Asa did right before the sight of our Lord, as David his father: 12 and he took away the effeminate out of the land, and he purged all the filth of the idols, which his fathers had made. 13 Moreover he removed also Maacha his mother, that she should not be Princess in the sacrifice of Priapus, and in the grove which she had consecrated: and he destroyed her den, and brake the most filthy idol, and burnt it in the torrent cedron: 14 but (b) the excelses he did not take away. Otherwise the heart of Asa was perfect with our Lord all his days:

(b) Those altars which Salomon for his wives that were idolaters Asa destroyed not, but all which Roboam, and Abias had made, or suffered to be made for their own people, he pulled down. Josias afterward destroyed also those which Salomon had made. *2. Paral.*

15 and he carried in those things, which his father had sanctified & vowed, into the house of our Lord, silver and gold, and vessels. 16 And there was war between Asa and Baasa the king of Israel all their days. 17 Baasa also the king of Israel went up into Juda, and built Rama, that no man might go out or come in of Asa's side the king of Juda. 18 Asa therefore taking all the silver and gold that remained in the treasures of the house of our Lord, and in the treasures of the king's house, gave it into the hands of his servants: and he sent to Benadad the son of Tabremon the son of Hezion, the king of Syria, which dwelt in Damascus, saying: 19 There is a league between me and thee, and betwixt my father and thy father: therefore I have sent thee gifts, silver and gold: and I desire thee that thou come, and make void the league, that thou hast with Baasa the king of Israel, and he may retire from me. 20 Benadad agreeing to king Asa, sent the Princes of his army into the cities of Israel, and they struck Ahion, & Dan, & Abeldomum of Maacha, & all Cenneroth, to wit, all the Land of Nephthali. 21 Which when Baasa had heard, he intermitted to build Rama, & returned into Thersa. 22 But king Asa sent word into all Juda, saying: Let no man be excused, and they took stones from Rama, and the timber thereof, wherewith Baasa had built, & Asa of it built Gabaa Benjamin and Maspha. 23 But the rest of all the words of Asa, & all his forces, & all that he did, & the cities

that he built, are not these written in the Book of the words of the days of the kings of Juda? Howbeit in the time of his old age he was diseased in his feet. 24 And he slept with his fathers, & was buried with them in the city of David his father. And Josaphat his son reigned for him. 25 But Nadab the son of Jeroboam reigned over Israel the second year of Asa the king of Juda: and he reigned over Israel two years. 26 And he did that which is evil in the sight of our Lord, & walked in the ways of his father, and in his sins, wherewith he made Israel to sin. 27 And Baasa the son of Ahias of the house of Issachar, lay in wait against him, & struck him in Gebbethon, which is a city of the Philisthiims: for Nadab & all Israel besieged Gebbethon. 28 Baasa therefore slew him in the third year of Asa the king of Juda, and reigned for him. 29 And when he reigned, he struck (c) all the house of Jeroboam: he left not so much as one soul of his seed, till he destroyed him according to the word of our Lord, which he had spoken in the hand of Ahias the Silonite,

(c) The author of schism punished in his posterity.

30 for the sins of Jeroboam, which he had sinned, & wherewith he had caused Israel to sin, and for the offence, wherewith he provoked our Lord the God of Israel. 31 But the rest of the words of Nadab, and all that he wrought, are not these things written in the Book of the words of the days of the kings of Israel? 32 And there was war between Asa and Baasa the king of Israel all their days. 33 In the third year of Asa the king of Juda, reigned Baasa the son of Ahias over all Israel in Thersa four & twenty years. 34 And he did evil before our Lord, and walked in the ways of Jeroboam, and in his sins, wherewith he made Israel to sin.

CHAPTER XVI.

Jehu for prophesying the destruction of Baasa and his house, 7. is slain. 8. Yet his son Ela reigneth two years. 9. Then Zambri rebelleth, killeth Ela, and reigneth. 16. Part of the people choosing Amri (Prince of the army) their king, 18. Zambri desperately burneth himself and the king's palace. 21. Another part follow Thebni as king till his death. 23. Amri reigneth twelve years wickedly. 29. His son Achab succeedeth, marrieth Jezabel, and serveth Baal. 34. In the mean time Hiel repaireth Jericho.

And the word of our Lord came to Jehu the son of Hanani against Baasa, saying: 2 For so much as I have exalted thee out of the dust, and set thee duke over my people Israel, but thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, that thou mightest anger me with their sins: 3 behold, I will cut down the posterity of Baasa, and the posterity of his house, and I will make thy house as the house of Jeroboam the son of Nabat. 4 Whosoever of Baasa shall die in the city, him shall the dogs eat: and whosoever of his shall die in the country, him shall the fowls of the air devour. 5 But the rest of the words of Baasa, and whatsoever he did, and his battles, are not these things written in the Book of the words of the days of the kings of Israel? 6 Baasa therefore slept with his fathers, and was buried in Thersa: and Ela his son reigned for him. 7 And when the word of our Lord came in the hand of Jehu the son of Hanani the Prophet against Baasa, and against his house, & against all the evil, that he had done before our Lord, to anger him in the works of his hands, that it should be made as the house of Jeroboam: for this cause he slew him, that is to say, Jehu the son of Hanani, the Prophet. 8 In the six and twentieth year of Asa the king of Juda, reigned Ela the son of Baasa over Israel in Thersa two years. 9 And his servant Zambri rebelled against him, the captain of the half part of the horsemen: and Ela was in Thersa drinking, and drunken in the house of Arsa the governor of Thersa. 10 Zambri therefore rushing in, struck and slew him in the seven & twentieth year of Asa the king of Juda, and he reigned for him. 11 And when he reigned, and sat upon his throne, he struck all the house of Baasa, and he left not of it one that could

piss against a wall, and his kinsfolk and friends.
12 And Zambri destroyed all the house of Baasa, according to the word of our Lord, that he had spoken to Baasa in the hand of Jehu the Prophet, 13 for all the sins of Baasa, and the sins of Ela his son, who sinned, and made Israel to sin, provoking our Lord the God of Israel in their vanities. 14 But the rest of the words of Ela, and all that he did, are not these written in the Book of the words of the days of the kings of Israel?
15 In the seven and twentieth year of Asa the king of Juda, reigned Zambri seven days in Thersa: moreover the army besieged Gebbethon a city of the Philisthiims. 16 And when they heard that Zambri had rebelled, and slain the king, (a) all Israel made Amri their king, who was General of the warfare over Israel that day, in the camp.

(a) All those that were in the camp chose their General to be their King, and prevailed therein, though another half of Israel chose & followed another for a time.

17 Amri therefore went up, and all Israel with him from Gebbethon, and they besieged Thersa. 18 And Zambri seeing that the city should be taken, he went into the palace, & burnt himself with the king's house: and he died 19 in his sins, which he had sinned doing evil before our Lord, and walking in the way of Jeroboam, and in his sin, wherewith he made Israel to sin. 20 But the rest of the words of Zambri, and of his treason, and tyranny, are not these things written in the Book of the words of the days of the kings of Israel? 21 Then was the people of Israel divided into two parts: the half part of the people followed Thebni the son of Gineth, to make him king: & the half part Amri. 22 But the people that was with Amri, prevailed over the people that followed Thebni the son of Gineth: and Thebni died, and Amri reigned. 23 In (b) the one and thirtieth year of Asa the king of Juda^ Amri reigned over Israel, twelve years: in Thersa he reigned six years.

(b) Thebni being then dead he reigned peaceably, for he began his reign the 17. year of Asa. *v. 15. & 16.* and reigned in all 12. years.

24 And he bought the mount of Samaria of Somer for two talents of silver: & he built it, and he called the city which he had built by the name of Semer the lord of the mount of Samaria. 25 And Amri did evil in the sight of our Lord, & wrought wickedly above all, that were before him. 26 And he walked in all the way of Jeroboam the son of Nabat, and in his sins wherewith he made Israel to sin: that they might anger our Lord the God of Israel in their vanities. 27 But the rest of the words of Amri, and the battles he made, are not these things written in the Book of the words of the days of the kings of Israel? 28 And Amri slept with his fathers, and was buried in Samaria, and Achab his son reigned for him. 29 But Achab the son of Amri reigned over Israel the eight & thirtieth year of Asa the king of Juda. And Achab the son of Amri reigned over Israel in Samaria two and twenty years. 30 And Achab the son of Amri did evil in the sight of our Lord above all that were before him. 31 Neither did it suffice him that he walked in the sins of Jeroboam the son of Nabat: besides he took to wife Jezabel the daughter of Ethbaul the king of the Sidonians. And he went, and served Baal, and adored him. 32 And he set an altar to Baal in the temple of Baal, which he had built in Samaria,
33 and he planted a grove: and Achab added in his work, provoking our Lord the God of Israel above all the kings of Israel, that were before him. 34 In his days Hiel of Bethel built Jericho: (c) in Abiram his first born he founded it, and in Segub his last he set up the gates thereof: according to the word of our Lord, which he spake in the hand of Josue the son of Nun. [1]

(c) When Hiel began to build Jericho, his eldest son died, so the rest successively, that the last died when he finished the building: because God by the mouth of Josue had forbid the building thereof. [1] *Iosue. 6.*

CHAPTER XVII.

Elias by his prayer shutteth the heaven from raining. 2. Is fed by a crow, 8. and by a widow of Sareptha. 13. Whose pot of meal, and barrel of oil diminisheth not. 17. Her son dieth, and is raised to life.

And Elias the Thesbite of the inhabiters of Galaad said to Achab: Our Lord liveth the God of Israel, in whose sight I stand, if there shall be these years dew and rain, but according to the words of my mouth. 2 And the word of our Lord came to him, saying: 3 Depart from hence, and go against the East, and be hid in the Torrent Carith, which is against Jordan, 4 and there thou shalt drink of the torrent: and I have commanded the ravens that they feed thee there. 5 He therefore went, and did according to the word of our Lord: and when he was gone, he sat in the Torrent Carith, which is against Jordan. 6 The ravens also brought him bread and flesh in the morning, in like manner bread and flesh in the evening, and he drank of the torrent. 7 [1]But after certain days the torrent was dried: for it had not rained upon the earth.

[1]The Epistle on Tuesday in the 2. week of Lent.

8 Therefore the word of our Lord came to him, saying: 9 Arise, and go into Sareptha of the Sidonians, and thou shalt tarry there: for I have commanded a widow woman there to feed thee. 10 He arose and went into Sareptha. And when he was come to the gate of the city, the widow woman appeared to him gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink. 11 And when she went to fetch it, he cried after her saying: Bring me also, I beseech thee, a morsel of bread in thy hand. 12 who answered: Our Lord thy God liveth, I have no bread, but so much meal in a pot as a hand can hold, and a little oil in a vessel: [1]behold I gather two sticks, that I may go in, and dress it for me & my son, that we may eat, and die.

[1]The Epistle on Friday in the 4. week of Lent.

13 To whom Elias said: fear not, but go, and do as thou hast said: but first make for me of the same meal a little hearth cake, & bring it to me: & for thyself & thy son thou shalt make afterward. 14 For thus saith our Lord the God of Israel: The pot of meal shall not fail, nor the vessel of oil be diminished until the day, wherein our Lord will give rain upon the face of the earth. 15 Who went and did according to the word of Elias: and he did eat, and she, and her house: and from that day 16 the pot of meal failed not, and the vessel of oil was not diminished, according to the word of our Lord, which he spake in the hand of Elias. 17 And it came to pass after these things, the son of the woman, the good wife of the house, fell sick, & the sickness was very vehement, so that there remained no breath in him, 18 She therefore said to Elias: what is to me and thee thou man of God? Comest thou unto me, that mine iniquities might be remembered, and thou mightest kill my son? 19 And Elias said to her: Give me thy son. And he took him from her bosom, and carried him into the upper chamber where himself abode, and laid him upon his bed. 20 And he cried to our Lord, and said: O Lord my God, (a)what, the widow also with whom I am after a sort sustained, hast thou afflicted, that thou wouldest kill her son?

(a) To this question (saith S. Augustin) the Prophet answered in spirit: No. For God killed not this child to afflict so good a mother, but to confirm her in true religion & comfort her by raising him from death. So Lazarus died not to remain dead, but to be raised to life, for God's more glory. *Ioan. 11. v. 4. S. Aug. li. 2. q. 5. ad Simplicia.*

21 And he stretched forth, and measured himself upon the child three times, and he cried to our Lord, and said: O Lord my God, let the soul of this child, I beseech thee, return into his body. 22 And our Lord heard the voice of Elias: and the soul of the child returned into him, and he revived. 23 And Elias took the child, and brought him down from the upper chamber into the lower house, and delivered him to his mother, and said to her: Behold thy son liveth. 24 And the woman said to Elias: Now, in this I have known that thou art a man of God, and the word of our Lord in thy mouth is true.

CHAPTER XVIII.

The third year of famine, Elias meeting the chief governor of Achab's house, hardly persuadeth him to tell Achab, that he is present. 17. Achab blameth Elias; but Elias freely avoucheth that not he, but Achab troubleth Israel. 19. By a miracle four hundred and fifty false prophets are convinced, 40. and are slain. 41. Elias prayeth and it raineth.

After many days the word of our Lord came to Elias, the third year, saying: Go, and shew thyself to Achab, that I may give rain upon the face of the earth. 2 Elias therefore went to shew himself to Achab: and there was sore famine in Samaria. 3 And Achab called Abdias the governor of his house: And Abdias did fear our Lord very much. 4 For when Jezabel killed the Prophets of our Lord, he took an hundred Prophets, and hid them by fifty and fifty in caves, and fed them with bread and water. 5 Achab therefore said to Abdias: Go into the land to all the fountains of waters, and into all valleys, if perhaps we may find grass, and save the horses and mules, and the beasts may not utterly perish. 6 And they divided the countries between them, that they might go circuit about them: Achab went one way, and Abdias another way severally. 7 And when Abdias was in the way, Elias met him: who when he knew him, (a) fell on his face, and said: My lord, art not thou Elias?

(a) Abdias adored Elias as the Prophet of God, and a holy man, not with civil honour, for in the world Abdias was the greater person, nor with divine honour, for that had been idolatry. It was therefore religious honour, called *dulia*, due to spiritual excellency of God's servants.

8 To whom he answered: I am. Go, and tell thy lord: Elias is here. 9 And he said: What have I sinned, that thou deliverest me thy servant into the hand of Achab, that he may kill me? 10 Our Lord thy God liveth, there is no nation or Kingdom, whither my lord hath not sent to seek thee; and all answering: He is not here; he adjured all kingdoms and nations, for that thou wast not found. 11 And now thou sayest to me: Go, and tell thy lord, Elias is here. 12 And when I am departed from thee, the Spirit of our Lord will carry thee into a place, that I know not: and I entering in shall tell Achab, and not finding thee, he will kill me: and thy servant feareth our Lord from his infancy. 13 Hath it not been told thee my lord, what I did when Jezabel killed the Prophets of our Lord, that I hid of the Prophets of our Lord an hundred men, by fifty and fifty in caves, and fed them with bread and water? 14 And now thou sayst: Go, and tell thy lord: Elias is here: that he may kill me? 15 And Elias said: The Lord of hosts liveth, before whose face I stand, this day will I appear to him. 16 Abdias therefore went to meet Achab, and told him: and Achab came to meet Elias. 17 And when he had seen him, he said: Art thou he that doest trouble Israel? 18 And he said: not I have troubled Israel, but thou, and the house of thy father, who have forsaken the commandments of our Lord, & have followed Baalim. 19 Nevertheless send now, and gather unto me all Israel in the mount of Carmel, and the Prophets of Baal four hundred fifty, and the Prophets of the groves four hundred, which eat of Jezabel's table. 20 Achab sent to all the children of Israel, and gathered together the Prophets in the mount of Carmel. 21 And Elias coming to all the people, said: (b) How long halt you on two sides? If our Lord be God, follow him: but if Baal, follow him. And the people did not answer him a word.

(b) Such zealous expostulation is necessary to all Neutrals in religion who are *neither hot nor cold, but lukewarm*, such as Angels detest *Apoc. 3.*

22 And Elias said again to the people: I only remain a Prophet of our Lord: and the Prophets of Baal are four hundred and fifty men. 23 Let two oxen be given us, and let them choose to themselves one oxe, and cutting it into pieces let them lay it upon wood, but put no fire under: and I will dress the other oxe, and will lay it upon wood, and put no fire under. 24 Invocate ye the names of your gods, & I will invocate the name of my Lord: and the God that shall hear by fire, let the same be God. And all the people answering said, A very good proposition. 25 Elias therefore said to the Prophets of Baal: Choose you one

oxe, and make it first, because you are many: and invocate the names of your gods, and put no fire under. 26 Who when they had taken the oxe, which he gave them, they dressed it: and they invocated the name of Baal from morning until midday, saying: Baal hear us. And there was no voice, nor any that answered: and they leaped over the altar, that they had made. 27 And when it was now midday, Elias jested at them, saying: Cry with a louder voice: for he is God, and perhaps he speaketh, or is in his inn, or in the way, or at the least he sleepeth, that he must be waked. 28 They cried therefore with a loud voice, and cut themselves after their rite with knives and lancets, till they were all imbrued with blood. 29 And after the midday was past, and whilst they prophesied, the time was come, when they used to offer sacrifice, neither voice was heard, nor any did answer, nor attend them praying: 30 Elias said to all the people: Come unto me. And the people coming to him, he repaired the altar of our Lord, that was destroyed. 31 And he took twelve stones according to the number of the tribes of the children of Jacob, to whom the word of our Lord came, saying: Israel shall be thy name. 32 And he built of the stones an altar in the name of our Lord: and he made a water gutter, as it were by two furrows round about the altar, 33 And he laid the wood in order, and divided the oxe in joints, and laid it upon the wood, 34 and said: Fill four buckets with water, and pour upon the holocaust, and upon the wood. And again he said: Do it also the second time. Who having done it the second time, he said: The third time also do the same. And they did so the third time, 35 and the waters ran about the altar, and the trough of the conduit was filled. 36 And when it was now time that the holocaust should be offered, Elias the Prophet coming said: Lord God of Abraham, and Isaac, and Israel, shew this day that thou art the God of Israel, and I thy servant, and that according to thy commandment I have done all these things. 37 Hear me Lord, hear me (c) that this people may learn, that thou art our Lord God, and thou hast converted their heart again.

(c) When miracles are attempted for trial of the truth, the devil's power is restrained, & only the truth is testified: *Our Lord working withal, & confirming the doctrine with signs following. Marc. ult.*

38 And the fire of our Lord fell, and devoured the holocaust, and the wood, and the stones, licking also the dust, and the water, that was in the water gutter. 39 Which when all the people had seen, they fell on their face, and said: Our Lord he is God, our Lord he is God. 40 And Elias said to them: Apprehend the Prophets of Baal, and let not one escape of them. Whom when they had taken, Elias brought them to the Torrent Cison, and killed them there. 41 And Elias said to Achab: Go up, eat and drink: because there is sound of much rain. 42 Achab went up to eat and drink: and Elias went up into the top of Carmel, and flat on the earth put his face between his knees, 43 and he said to his servant: Go up, and look toward the sea. Who when he was gone up, and had looked, he said: There is nothing. And again he said to him: Return seven times. 44 And in the seventh time: Behold a little cloud as it were a man's foot came up from the sea. Who said: Go up and say to Achab: Yoke thy chariot and go down, lest the rain prevent thee. 45 And when he turned himself hither and thither, behold the heavens were darkened, and clouds, and wind, and there fell great rain. Achab therefore going up went into Jezrahel: 46 and the hand of our Lord was made upon Elias, and his loins girded he ran before Achab, until he came into Jezrahel.

CHAPTER XIX.

Elias flying Jezabel, in the desert eateth a hearth cake and drinketh water, brought by an Angel, and so goeth forty days and nights unto mount Horeb. 9. Lamenting that he alone is left of the Prophets of God, 15. God commandeth him to return to Damascus, and anoint Hazael king of Syria, Jehu king of Israel, and Eliseus a Prophet: 18. and telleth him, there remain seven

thousand in Israel, which have not bowed to Baal.

And Achab told Jezabel all things that Elias had done, and how he had killed all the prophets with the sword. 2 And Jezabel sent a message to Elias, saying: These things do the gods to me, and these add they, if this hour tomorrow I make not thy soul as the soul of one of them. 3 Elias therefore was afraid, and rising he went whither soever his will carried him: and he came into Bersabee of Juda, and left his servant there, 4 and went forward into the desert, one day's journey. And when he was come, and sat under a juniper tree, he desired for his soul to die, and said: It sufficeth me Lord, take my soul: for I am not better than my fathers. 5 And he cast himself down, & slept in the shadow of the juniper tree: & behold an Angel of our Lord touched him, and said to him: Arise, and eat. 6 He looked, and behold at his head hearth-baked bread, and a vessel of water: he therefore did eat, & drink, & he slept again. 7 And the Angel of our lord returned the second time, & touched him, & said to him: Arise, eat: for thou hast yet a great way to go. 8 Who when he was risen, did eat & drink, and walked in the strength of that meat forty days, & forty nights, unto the mount of God, Horeb. 9 And when he was come thither, he tarried in a cave, and behold the word of our Lord unto him, and he said to him: What doest thou here Elias? 10 But he answered: With zeal have I been zealous for our Lord the God of hosts, because the children of Israel have forsaken thy covenant: thy altars have they destroyed, and thy Prophets they have slain with the sword, and (a) I alone am left, and they seek my life to take it away.

(a) Elias knew no other at that instant in the ten tribes, that were not partakers in idolatry; but there were indeed seven thousand *(v. 18.)* that bowed not their knees to Baal. And the whole Kingdom of Juda observed true religion, where Asa then reigned, and after him Josaphat: both good Kings, *chap. 15. v. 11. 22. v. 43. 2. Par. 15. &, 17.*

11 And he said to him: Come forth, and stand in the mount before our Lord: and behold our Lord passeth, and a great wind and strong, overthrowing mountains and breaking rocks before our Lord: not in the wind is our Lord, and after the wind an earth quake: not in the earth quake is our Lord, 12 and after the earth quake fire: not in the fire is our Lord, & after the fire a whistling of a gentle wind. 13 Which when Elias had heard, he covered his face with his mantle, and coming forth stood in the door of the cave, and behold a voice unto him, saying: What doest thou here Elias? 14 And he answered: With zeal have I been zealous for our Lord the God of hosts: because the children of Israel have forsaken thy covenant: thine altars they have destroyed, and thy Prophets they have slain with the sword, and I alone am left, and they seek my life to take it away. 15 And our Lord said to him: Go, and return into thy way by the desert of Damascus: and when thou art come thither thou (b) shalt anoint Hazael king over Syria,

(b) Elias prophesied that these two should be Kings, and cast his cloak over Elizeus. *v. 19* Elizeus declared to Hazael that he should be King, *4. Reg. 8.* another Prophet anointed Jehu, *4. Reg. 9.*

16 and Jehu the son of Namsi thou shalt anoint king over Israel: and Eliseus the son of Saphat, which is of Abelmeula, thou shalt anoint prophet for thee. 17 And it shall be, whosoever shall escape the sword of Hazael, him Jehu shall kill: and whosoever shall escape the sword of Jehu, him shall Eliseus kill. 18 And I will leave me in Israel seven thousand men, whose knees have not been bowed before Baal, and every mouth, that hath not adored him kissing his hands. 19 Elias therefore departing thence, found Eliseus the son of Saphat, ploughing with twelve yoke of oxen, and he was one of them that ploughed with twelve yoke of oxen: and when Elias came to him, he cast his mantle upon him. 20 Who forthwith leaving the oxen ran after Elias, and said: Let me kiss, I pray thee, my father, and my mother, and so I will follow thee. And he said to him: Go, and return: for that which was my part, I have done to thee. 21 And returning from him, he took a yoke of oxen, and killed them, and sod the flesh with the plough of the oxen, and gave to the people, and they did eat: and rising up he departed, and followed Elias, and ministered to him.

CHAPTER XX.

The Syrians threatening and besieging Samaria, 13. God signifieth by a Prophet to Achab, that he shall have the victory, 20. which he obtaineth: 23. Also the second year fighting in the champion. 31. But saving the king of Syrian's life, and making league with him, 35. one of the children of the Prophets being slain, for not striking when he was so commanded, 37. another denounceth revenge to Achab; for not killing the Syrian king.

Moreover Benadad the king of Syria, gathered together all his host, and two and thirty kings with him, & horses, & chariots: & going up fought against Samaria, and besieged it. 2 And sending messengers to Achab the king of Israel into the city, 3 he said: Thus saith Benadad: Thy silver, and thy gold is mine: and thy wives, and thy principal children be mine. 4 And the king of Israel answered: According to thy word my lord king, I am thine, and all that is mine. 5 And the messengers returning, said: Thus saith Benadad, which sent us unto thee: Thy silver, and thy gold, and thy wives, and thy children thou shalt give me. 6 Tomorrow therefore this very hour I will send my servants to thee, and they shall search thy house, and the house of thy servants: and all that pleaseth them, they shall put in their hands, and take away. 7 And the king of Israel called all the ancients of the land, and said: Mark, and see that he seeketh to entrap us. For he sent to me for my wives, and children, and for the silver and gold: and I said not nay. 8 And all the ancients, and all the people said to him: Hear not, neither agree unto him. 9 He therefore answered the messengers of Benadad: Tell my lord the king: All things for the which thou didst send to me thy servant in the beginning I will do: but this thing I cannot do. 10 And the messengers returning made report unto him, who sent again, and said: These things do the gods to me, and these add they, if the dust of Samaria shall suffice for the handfuls of all the people, that followeth me. 11 And the king of Israel answering, said: Tell him (a) Let not the girded glory as the ungirded.

(a) Not at the putting on of armour, is time to boast of victory, but rather at putting it off. Those that are girded & strongly armed do unwisely in trusting their own strength, & contemning their adversaries: for by so doing they are often overthrown. And those that distrusting themselves trust in God, one way or other always prevail. A necessary lesson, both in temporal and spiritual warfare.

12 And it came to pass, when Benadad had heard this word, himself & the kings drank in pavilions, and he said to his servants: Beset the city, and they did beset it. 13 And behold a Prophet coming to Achab the king of Israel, said to him: Thus saith our Lord, Hast thou indeed seen all this exceeding great multitude? Behold, I will deliver them into thy hand this day: that thou mayst know, that I am the Lord. 14 And Achab said: By whom? And he said to him: Thus saith our Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou. 15 He therefore mustered the servants of the Princes of the provinces, and he found the number of two hundred thirty two: and he mustered after them the people, all the children of Israel, seven thousand. 16 And they went forth at noon. But Benadad drank all drunken in his tent. And two and thirty kings with him, which were come to aid him. 17 The servants thereof of the Princes of the provinces issued forth in the forefront. Benadad therefore sent. Who told him, saying: Men are come forth out of Samaria. 18 And he said: Whether they come for peace, take them alive: or else to fight, alive take ye them. 19 The servants therefore of the Princes of the provinces issued forth, and the rest of the army followed: 20 and every one struck the man that came against him: and the Syrians fled, and Israel pursued them. Benadad also the king of Syria fled on horseback with his horsemen. 21 Moreover the king of Israel issuing forth struck the horses and chariots, & he struck Syria with a great slaughter. 22 (And a Prophet coming to the king of Israel, said to him: Go, & take courage, & know, & see what thou doest: for the year following the king of Syria will come up against thee.) 23 But the servants of the king of Syria said to him: The gods of the mountains be their gods, therefore have they overcome us: but it is better that we fight against them

in the champion, and we shall overcome them.
24 Thou therefore do this word: Remove all the kings from thine army, and put captains for them: 25 and repair the number of soldiers, that are slain of thine, and horses according to the old horses, & chariots according to the chariots, which thou hadst before: and we will fight against them in the champion, and thou shalt see that we shall overcome them. He believed their counsel, and did so. 26 Therefore after a year was passed, Benadad mustered the Syrians, and went up into Aphec, to fight against Israel.
27 Moreover the children of Israel were mustered, and taking victuals they went forth on the contrary side, and camped against them, as it were two little flocks of goats: but the Syrians filled the land. 28 (And a man of God coming, said to the king of Israel: Thus saith our Lord: Because the Syrians have said: The Lord is God of the mountains, and is not God of the Valleys, I will give all this great multitude into thy hand, and (b) you shall know that I am the Lord.)

(b) Many victories and other benefits were bestowed upon Achab, to make him know God: but he contemning them all remained in his impiety, and finally was slain *ch. 22. v. 38.*

29 And seven days did these, and they direct their armies one against the other, and in the seventh day was the battle fought, and the children of Israel struck of the Syrians an hundred thousand footmen in one day. 30 And they that remained in Aphec, fled into the city: and the wall fell upon seven and twenty thousand men, that were left. Moreover Benadad flying entered the city, into a chamber that was within a chamber,
31 and his servants said to him: Behold, we have heard that the kings of the house of Israel are merciful: Let us therefore put sackcloths on our loins, and cords on our heads, and go forth to the king of Israel: perhaps he will save our lives. 32 They girded their loins with sackcloths, and put cords on their heads, and came to the king of Israel, and said to him: Thy servant Benadad saith: Let my soul live, I beseech thee. And he said: If he be yet alive, he is my brother.
33 Which the men took for good luck: and in haste caught the word of his mouth, and said: Thy brother Benadad. And he said to them: Go and bring him to me. Benadad therefore came out to him, and he lifted him up into his chariot. 34 Who said to him: The cities which my father took from thy father, I will render: do thou make thee streets in Damascus, as my father made in Samaria, and I confederate will depart from thee. He therefore made a league, and dismissed him.
35 Then a certain man of the children of the Prophets said to his fellow in the word of our Lord: Strike me. But he would not strike. 36 To whom he said: Because thou wouldest not hear the word of our Lord, behold thou shalt depart from me, and a lion shall strike thee. And when he was departed a little from him, a lion found him, and slew him. 37 But finding also another man, he said to him: Strike me. Who struck him, and wounded him. 38 The Prophet therefore went, and met the king in the way, and with sprinkling of dust changed his face and his eyes. 39 And when the king passed by, he cried to the king, and said: Thy servant went forth to fight hand strokes: and when a certain man was fled, one brought him to me, and said: Keep this man: who if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver. 40 And whilst I being troubled turned hither and thither, suddenly he appeared not. And the king of Israel said to him: This is thy judgment, which thyself hast decreed. 41 But he forthwith wiped off the dust from his face, and the king of Israel knew him, that he was of the prophets. 42 Who said to him: Thus saith our Lord: (c) Because thou hast let go out of thy hand a man worthy to die, thy life shall be for his life, and thy people for his people.

(c) Foolish pity in sparing a dangerous and common enemy is offensive to God, & severely punished by his justice.

43 The king of Israel therefore returned into his house, contemning to hear, & raging came into Samaria.

CHAPTER XXI.

Naboth for denying his vineyard to king Achab, is by queen Jezabel's commandment falsely accused, and stoned to death. 10. Achab hastening to possess the vineyard, Elias the Prophet threateneth him many evils, 23. and no less to Jezabel: both being obstinate in sin. 27. Yet Achab for fear of punishment, doth external works of penance, and thereby escapeth part of the temporal plagues.

And after these words, at that time Naboth the Jezrahelite had a vineyard, which was in Jezrahel, beside the palace of Achab the king of Samaria. 2 Achab therefore spake to Naboth, saying: Give me thy vineyard, that I may make me a garden of herbs, because it is nigh, and joining to my house, and (a) I will give thee for it a better vineyard: or if thou think it more commodious for thee, the price of silver, so much as it is worth.

(a) If no subject were lord of any land, but only at the King's pleasure & Kings were proper lords of all the lands in their Kingdoms, then Achab might have taken Naboth's vineyard; especially giving him a better, or money for it. Neither was it a vain scruple in Naboth, to conserve his ancester's inheritance. For both his denial is here justified, and Achab's extortion condemned. *S. Ambrose li. 2. offic. c. 9.* counteth Naboth a Martyr, *See Annot. 1. Reg. 8.*

3 To whom Naboth answered: Our Lord be merciful to me, that I give not the inheritance of my fathers to thee. 4 Achab therefore came into his house with indignation, and fretting upon the word that Naboth the Jezrahelite had spoken to him, saying: I will not give thee the inheritance of my fathers. And casting himself upon his bed, he turned away his face to the wall, and did not eat bread. 5 And Jezabel his wife went in unto him, and said to him: What is this matter, whereupon thy soul is grieved? And why eatest thou not bread? 6 Who answered her: I spake to Naboth the Jezrahelite, and said to him: Give me thy vineyard, taking money for it: or if it please thee, I will give thee a better vineyard for it. And he said: I will not give thee my vineyard. 7 Jezabel therefore his wife said to him: Thou art of great authority, and doest well govern the Kingdom of Israel: Arise, and eat bread, and be of good cheer, I will give thee the vineyard of Naboth the Jezrahelite. 8 She therefore wrote letters in the name of Achab, and signed them with his ring, and sent to the ancients, and the chief men that were in his city, and dwelt with Naboth. 9 And this was the tenor of the letters: Proclaim a fast, and make Naboth sit among the chief of the people, 10 and suborn two men the children of Belial against him, and let them bear false testimony: that he hath (b) blessed God and the king: and bring him forth, and stone him, and so let him die.

(b) To avoid horror of blasphemy holy scripture often useth the term *blessing* for *cursing.*

11 His citizens therefore the ancients and chief men, that dwelt with him in the city, did as Jezabel had commanded them, and as it was written in the letters which she sent to them: 12 they proclaimed a fast, and made Naboth sit among the chief of the people. 13 And two men the children of the devil being brought forth, they made them sit against him: but they, as devilish men, gave testimony against him before the multitude: Naboth hath blessed God and the king: for the which thing they brought him forth without the city, and killed him with stones. 14 And they sent to Jezabel, saying: Naboth is stoned, and is dead. 15 And it came to pass, when Jezabel had heard that Naboth was stoned, and dead, she spake to Achab: Arise, and possess the vineyard of Naboth the Jezrahelite, who would not agree unto thee, and give it taking money: for Naboth liveth not, but is dead. 16 Which when Achab had heard, to wit, that Naboth was dead, he arose, and went down into the vineyard of Naboth the Jezrahelite, to possess it. 17 The word of our Lord therefore came to Elias the Thesbite, saying: 18 Arise, and go down to meet Achab the king of Israel, who is in Samaria: behold he goeth down to the vineyard of Naboth, to possess it: 19 and thou shalt speak to him, saying: Thus saith our Lord: Thou hast slain, moreover also thou hast possest. And after these words thou shalt add: Thus saith our Lord: In this place, wherein the dogs have licked the blood of Naboth, they [1] shall lick thy blood also.

[1] * *chap. 22. v. 38.*

20 And Achab said to Elias: Hast thou found me thine enemy? Who said: I have found thee, for that thou art sold, to do evil in the sight of our Lord. 21 Behold I will bring evil upon thee, and will cut down thy posterity, and will kill of Achab him that pisseth against the wall, and the inclosed, and the last in Israel. 22 And I will make thy house, as the house of Jeroboam the son of Nabat, and as the house of Baasa the son of Ahias: because thou hast done to provoke me to anger, and hast made Israel to sin. 23 But of Jezabel also our Lord spake, saying: The dogs shall eat Jezabel in the field of Jezrahel. 24 If Achab die in the city, the dogs shall eat him: but if he die in the field, the fowls of the air shall eat him. 25 Therefore there was not such another as Achab, who (c) was sold to do evil in the sight of our Lord: for his wife Jezabel set him on,

(c) So addicted to wickedness, as if he had sold himself to the devil for some temporal profit, or pleasure: *In your iniquities you are sold. Isaiae 50. S. Aug. q. 102. c. utro. test. S. Greg. ho. 10. in Ezech.*

26 and he became abominable, in so much that he followed the idols, which the Amorrheites had made, whom our Lord consumed before the face of the children of Israel. 27 Therefore when Achab had heard these words, he rent his garments, and covered his flesh with haircloth, and fasted, and slept in sackcloth, and walked casting down his head. 28 And the word of our lord came to Elias the Thesbite, saying: 29 Hast thou not seen Achab humbled before me? Therefore, because he hath humbled himself for my sake, I will not bring in the evil in his days, but in his son's days will I bring the evil upon his house.

CHAPTER XXII.

Achab king of Israel consulting and believing false Prophets rather than Micheas a true Prophet, accompanied with Josaphat king of Juda, resolveth to fight against the Syrians for Ramoth Galaad. 26. Committeth Micheas to prison, 29. proceedeth to the war, 34. is slain, and Ochozias succeedeth. 41. Josaphat refuseth to traffic longer with Ochozias; dieth, & his son Joram reigneth. 52. Ochozias followeth the evil steps of his parent.

There passed therefore three years without war between Syria and Israel. 2 And in the third year, Josaphat the king of Juda went down to the king of Israel. 3 (And the king of Israel said to his servants: are you ignorant that Ramoth Galaad is ours, and we neglect to take it out of the hand of the king of Syria?) 4 And he said to Josaphat: Wilt thou come with me to fight into Ramoth Galaad? 5 And Josaphat said to the king of Israel: As I am, so thou also: my people and thy people are one: and my horsemen thy horsemen. And Josaphat said to the king of Israel: Ask, I beseech thee, this day the word of our Lord. 6 The king of Israel therefore assembled the prophets, about four hundred men, and he said to them: Shall I go into Ramoth Galaad to fight, or sit still? Who answered: Go up, and our Lord will give it into the king's hand. 7 And Josaphat said: (a) Is there not here some prophet of our Lord, that we may ask by him?

(a) The godly King Josaphat justly suspecting the schismatical false Prophets, advised the other King to consult a true Prophet of God.

8 And the king of Israel said to Josaphat: There is one man left, by whom we may ask our Lord: but I hate him, because he doeth not prophesy unto me good, but evil, Micheas the son of Jemla. To whom Josaphat said: Speak not so, o king. 9 The king of Israel therefore called a certain eunuch, and said to him: Make haste, and bring hither Micheas the son of Jemla. 10 And the king of Israel, and Josaphat the king of Juda sat each in his throne clothed with royal attire, in a court beside the door of the gate of Samaria, & all the Prophets prophesied before them. 11 And Sedecias the son of Chanaana made himself (b) horns of iron, and said: Thus saith our Lord: With these shalt thou strike Syria, till thou destroy it.

(b) False Prophets imitate true Prophets in some exterior things, to make their Prophecies seem more authentical. Such horns appeared in a prophetical vision to Zachary the Prophet. *Zach. 1. v. 18.*

12 And all the prophets in like manner prophesied, saying: Ascend into Ramoth Galaad, and go prosperously, & our Lord will deliver it into the king's hands. 13 But the messenger, that went to call Micheas, spake to him, saying: Behold the words of the prophets with one mouth preach good things to the king: let thy word therefore be like to theirs, and speak good things. 14 To whom Micheas said: Our Lord liveth, whatsoever our Lord shall tell me, that will I speak. 15 He therefore came to the king, and the king said to him: Micheas, shall we go into Ramoth Galaad to fight, or sit still? To whom he answered: (c) Ascend, and go prosperously, and our Lord will deliver it into the king's hands.

(c) The Prophet giveth not this for a resolute answer, but seeing the King will go, he prayeth he may go prosperously. And the King conceiveth no otherwise of his answer, and therefore urgeth him to answer resolutely in the next words: *I adjure thee &c.*

16 But the king said to him: I adjure thee again and again, that thou speak not to me but that which is true in the name of our Lord. 17 And he said: I saw all Israel dispersed in the mountains, as sheep not having a shepherd, and our Lord said: These have no master, let every man return into his house in peace.
18 (Therefore the king of Israel said to Josaphat: Did I not tell thee, that he doth not Prophesy me good, but always evil?) 19 But he adding, said: Therefore hear the word of our Lord: I saw our Lord sitting upon his throne, and all the host of heaven assisting him on the right hand and on the left: 20 and our Lord said: Who shall deceive Achab the king of Israel, that he may go up, and fall in Ramoth Galaad? And one saith these manner of words, and another otherwise. 21 And there came forth a spirit, and stood before our Lord, and said: I will deceive him. To whom our Lord spake: Wherein? 22 And he said: I will go forth, and be a lying spirit in the mouth of all his prophets. And our Lord said: Thou shalt deceive, and shalt prevail: (d) go forth, and do so.

(d) The coherence of the text sheweth that God only permitted, but commanded not the devil to deceive Achab. So S. Augustin. *li. 2. q. ult. ad Simpli.* S. Greg. *li. 2. c. 21. Moral.* and other fathers explicate this and like places.

23 Now therefore behold our Lord hath given the spirit of lying in the mouth of all thy prophets, that are here, and our Lord hath spoken evil against thee.
24 And Sedecias the son of Chanaana came, and smote Micheas on the cheek, and said: Hath the Spirit of our Lord left me, and hath it spoken to thee?
25 And Micheas said: Thou shalt see in that day, when thou shalt enter into thy chamber, (e) within the chamber to be hid.

(e) When this false Prophet heard that the King was slain he hid himself, fearing the King's sons, that they would kill him. *Iosephus li. 8. c. 14. Antiq.*

26 And the king of Israel said: Take Micheas, & let him tarry with Amon the governor of the city, and with Joas the son of Amelech, 27 and tell them: Thus saith the king: Cast this man into prison, and feed him with bread of tribulation, and water of distress, till I return in peace. 28 And Micheas said: If thou return in peace, our Lord hath not spoken in me. And he said: Hear all ye peoples. 29 Therefore the king of Israel went up, and Josaphat the king of Juda into Ramoth Galaad. 30 The king of Israel therefore said to Josaphat: Take armour, and go into the battle, and put on thine own garments. Moreover the king of Israel changed his habit, and went into the battle. 31 And the king of Syria had commanded the princes of his chariots thirty and two, saying: You shall not fight against any lesser, or greater, but against the king of Israel only. 32 When therefore the Princes of the chariots had seen Josaphat, they suspected that he was the king of Israel, & making a violent assault they fought against him: and Josaphat cried out. 33 And the Princes of the chariots perceived that he was not the king of Israel, and they ceased from him. 34 And a certain man bent his bow; directing the arrow at all adventure, and (f) by chance he struck the king of Israel between the lungs and the stomach. But he said to his coacher: Turn thy hand, and carry me out of the army, because I am grievously wounded.

(f) It happened by chance in respect of the archer's intention, but otherwise by God's providence directing his hand. So Achab's crafty persuading Josaphat to put on his kingly attire *(v. 30.)* himself fighting in vulgar armour, saved him not from just revenge.

35 The battle therefore was fought that day, and the king of Israel stood in his chariot against the Syrians, and he died in the evening: and the blood of the wound ran into the midst of the chariot, 36 and the herald sounded in all the army before the sun set, saying: Every man return into his city, and into his country. 37 And the king died, and was carried into Samaria: and they buried the king in Samaria, 38 & washed his chariot in the pool of Samaria, and the dogs licked his blood, and they washed the reins of the bridle, according to the word of our Lord which he had spoken. 39 But the rest of the words of Achab, and all that he did, and the house of ivory that he built, and of all the cities that he built, are not these things written in the Book of the words of the days of the kings of Israel? 40 Achab therefore slept with his fathers, and Ochozias his son reigned for him. 41 But Josaphat the son of Asa began to reign over Juda the fourth year of Achab the king of Israel. 42 Five and thirty years old was he when he began to reign, and five and twenty years he reigned in Jerusalem: the name of his mother was Azuba the daughter of Salai. 43 And he walked in all the way of Asa his father, and he declined not from it: and he did that which was right in the sight of our Lord. 44 But yet he took not away the excelses: for as yet the people did sacrifice, and burnt incense in the excelses. 45 And Josaphat had peace with the king of Israel. 46 But the rest of the words of Josaphat, and his works, which he did, and his battles, are not these things written in the Book of the words of the days of the kings of Juda? 47 Yea and the remnant of the effeminate, which remained in the days of Asa his father, he took out of the land. 48 Neither was there then a king appointed in Edom. 49 But king Josaphat had made navies on the sea, which should sail into Ophir for gold: and they could not go, because they were broken in Asiongaber. 50 Then said Ochozias the son of Achab to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not. 51 And Josaphat slept with his fathers, and was buried with them in the City of David his father: and Joram his son reigned for him. 52 And Ochozias the son of Achab began to reign over Israel in Samaria, in the seventeenth year of Josaphat the king of Juda, and he reigned over Israel two years. 53 And he did evil in the sight of our Lord, and walked in the way of his father and his mother, and in the way of Jeroboam the son of Nabat, who made Israel to sin. 54 He served also Baal, and adored him, and provoked our Lord the God of Israel, according to all things which his father had done.

THE ARGUMENT OF THE FOURTH BOOK OF KINGS.

THIS fourth Book prosecuteth the history of the two Kingdoms of Juda & Israel, to the several captivities of them both. Shewing many special virtues and heroical acts of good Kings, Prophets, and other godly persons; and diverse crimes of the wicked. For in Juda were some good kings, highly commended; some evil, whom God spared in this world for David's sake. [1] So that in both sorts King David's seed continued in his throne, and royal state (first in the twelve tribes, afterward in two) near four hundred fourscore years. And after the captivity (as will appear in the age ensuing) it was conserved in honour and estimation, till Christ our Saviour. [2] But in the Kingdom of Israel (or ten tribes) which stood about two hundred fifty years, was great change, by raising and extirpating royal families. All their Kings were bad, yet partly were set up by God himself, partly suffered to reign; and in both Kingdoms were true and false Prophets, God using the ministry of all, to his own glory, the good of his Church, and punishment of others, and sometimes of themselves. [3] So this Book may be divided into two parts. In the seventeen former chapters, are recorded jointly and mixtly the principal things done in both Kingdoms, till the captivity of the ten tribes. The other eight chapters contain other things done in Juda, until their captivity in Babylon.

[1] The Kingdom of Juda conserved in David's seed.

[2] Many royal families begun and destroyed in the Kingdom of Israel.

[3] This book divided into two parts.

THE FOURTH BOOK OF KINGS, ACCORDING TO THE HEBREWS, THE SECOND OF MALACHIM.

CHAPTER I.

Ochozias king of Israel consulting Beelzebub for his sickness, is blamed by Elias, and foretold, that he shall die. 9. Fire from heaven devoureth two Captains with each of them fifty men. 13. The third by his more modesty escapeth the like danger: 15. with him Elias cometh to the king. 17. The same king dieth, and his brother Joram succeedeth.

And [1] Moab moved war against Israel, after that Achab was dead.

[1] The first part.
Of things done in both Kingdoms, with the declination and ruin of Israel.

2 And Ochozias fell through the stanchions of his upper chamber which he had in Samaria, and was sick: and he sent messengers, saying to them: Go, consult Beelzebub the god of Accaron, whether I may live of this my infirmity. 3 And an Angel of our Lord spake to Elias the Thesbite, saying: Arise, and go up to meet the messengers of the king of Samaria, and thou shalt say to them: What^ is there not a God in Israel, that ye go to consult Beelzebub the god of Accaron?
4 Wherefore thus saith our Lord: From the bed on which thou art ascended, thou shalt not go down, but dying thou shalt die. And Elias went away.
5 And the messengers returned to Ochozias. Who said to them: Why are you returned? 6 But they answered him: A man met us, and said to us: Go, and

return to the king that sent you, and you shall say to him: Thus saith our Lord: Dost thou therefore send to consult Beelzebub the god of Accaron, because there was no God in Israel? Therefore from the bed, which thou art upon, thou shalt not go down, but dying thou shalt die. 7 Who said to them: What shape and habit had that man, which met you, and spake these words? 8 But they said: A hairy man, and girded about his reins with a girdle of leather: Who said: (a) It is Elias the Thesbite.

(a) Elias was known by his much hair, and distinct habit, from ordinary men.

9 And he sent unto him a captain of fifty men, and the fifty that were under him. Who went up and said to him sitting in the top of the mount: Man of God; the king hath commanded that thou come down.

10 And Elias answering, said to the captain of fifty men: If I be a man of God, (b) let fire come down from heaven, and devour thee, and thy fifty. Fire therefore came down from heaven, and devoured him and the fifty men that were with him.

(b) In zeal of justice Elias procured fire from heaven to burn these proud captains and their men, as he procured fire to burn the holocaust, and then slew the false prophets. *3. Reg. 18. apud. Aug. li. 2. c. 20. de mirabil. S. Script.*

11 And he sent again unto him another captain of fifty men, and his fifty with him. Who spake to him: Man of God, thus saith the king: Make haste, come down. 12 Elias answering said: If I be a man of God, let fire come down from heaven, and devour thee, and thy fifty. Fire therefore came down from heaven, & devoured him, & his fifty. 13 Again he sent a third captain of fifty men, and the fifty that were with him. Who when he was come, bowed his knees toward Elias, and prayed him and said: Man of God despise not my life and the lives of thy servants that are with me. 14 Behold fire came down from heaven, and hath devoured the two first captains of fifty men, and the fifties, that were with them: but now I beseech thee that thou have mercy on my life. 15 And an Angel of our Lord spake to Elias, saying: Go down with him, fear not. He therefore arose, and went down with him to the king, 16 and spake to him: Thus saith our Lord: Because thou hast sent messengers to consult Beelzebub the god of Accaron, as though there were not a God in Israel, of whom thou mightest ask the word, therefore from the bed which thou art ascended upon, thou shalt not descend, but dying thou shalt die. 17 He died therefore according to the word of our Lord which Elias spake, and Joram his brother reigned for him, in the second year of Joram the son of Josaphat the king of Juda: for he had no son.

18 But the rest of the words of Ochozias, which he wrought, are not these written in the Book of the words of the days of the kings of Israel?

CHAPTER II.

Eliseus will not part from Elias. 7. Fifty disciples follow them to Jordan. 8. The water is divided by Elias' cloak, and they two pass the dry channel. 9. Elias is assumpted in a fiery chariot, and his double spirit is given to Eliseus, 13. who returning by like miraculous means over Jordan, the disciples receive and honour him as their religious Superior. 16. They seek Elias, but find him not. 19. Eliseus amendeth the waters by casting in salt. 23. Boys are torn by bears for mocking Eliseus.

And it came to pass, when our Lord would take (a) up Elias by a hurl wind into [1] heaven, Elias and Eliseus went from Galgal.

(a) Whither Elias was carried being taken up into the air, is uncertain: but certain that he yet liveth, and must die. As *S. Augustin teacheth li. 9. c. 6. de Gen. ad lit. See Annot. in Gen. 6. & Apocalip. 11.* [1] * air or lower heaven.

2 And Elias said to Eliseus: Sit here, because our Lord hath sent me as far as Bethel. To whom Eliseus said: Our Lord liveth, and thy soul liveth, I will not leave thee. And when he was come down to Bethel, 3 the children of the prophets, that were in Bethel, went forth to Eliseus, and said to him: Doest thou know, that this day our Lord will take thy master from thee?

Who answered: I also know it: hold your peace. 4 And Elias said to Eliseus: Sit here, because our Lord hath sent me into Jericho. And he said: Our Lord liveth, and thy soul liveth, I will not leave thee. And when they were come to Jericho, 5 the children of the Prophets, that were in Jericho, came to Eliseus, and said to him: Doest thou know that this day our Lord will take away thy master from thee? And he said: I also know it, hold your peace. 6 And Elias said to him: Sit here, because our Lord hath sent me as far as Jordan. Who said: Our Lord liveth, and thy soul liveth, I will not leave thee: They went therefore both together, 7 and fifty men of the children of the Prophets followed them, who also stood over against them, far off: but they two stood upon Jordan. 8 And Elias took his mantle, and folded it together, and smote the waters, which were divided into two parts, and they both passed over by the dry land. 9 And when they were over, Elias said to Eliseus: Ask what thou wilt have me do for thee, before I be taken from thee. And Eliseus said: I beseech thee that in me may be (b) thy double spirit.

(b) He desired not the double spirit of his master, but the double spirit of prophesying, and of working miracles, which Elias had, *v. 15.*

10 Who answered: Thou hast asked a hard thing: Nevertheless if thou see me when I shall be taken from thee, thou shalt have that thou hast asked: but if thou see me not, thou shalt not have it. 11 And when they went forward, and going talked together, behold a fiery chariot, and fiery horses parted them two asunder: and Elias ascended by a hurl wind into heaven. 12 And Eliseus saw him, and cried: My father, my father, the chariot of Israel and the guider thereof. And he saw him no more: and he took his garments, and rent them in two pieces. 13 And he took up the mantle of Elias, that was fallen to him: and returning he stood upon the bank of Jordan, 14 and with the mantle of Elias, that fell down to him, he smote the waters, and they were not divided. And he said: Where is the God of Elias, now also? And he smote the waters, and they were divided this way and that way, and Eliseus passed over. 15 And the children of the prophets, that were in Jericho, over against him seeing him, said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, (c) adored him flat to the ground,

(c) They adored him for his holiness, and because God had given him the spirit of so great a Prophet, not for worldly, but spiritual excellency, and therefore not with civil but religious honour.

16 and they said to him: Behold, there are with thy servants fifty strong men, that can go, and seek thy master, lest perhaps the spirit of our Lord hath taken him, and cast him upon one of the mountains, or into one of the valleys. Who said: Send not. 17 And they forced him, till he agreed, and said: Send. And they sent fifty men. Who when they had sought three days, found not. 18 And they returned to him: but he dwelt in Jericho, & he said to them: Did I not say to you: Send not? 19 The men also of the city said to Eliseus: Behold the habitation of this city is very good, as thyself my lord perceivest: but the waters are very ill, and the ground barren. 20 But he said: Fetch me a new vessel, and put salt into it. Which when they had brought, 21 going out to the fountain of the waters, he cast salt into it, and said: Thus saith our Lord: I have amended these waters, and death shall no more be in them, nor barrenness. 22 The waters therefore were amended until this day, according to the word of Eliseus, which he spake. 23 And from thence he went up into Bethel: & when he went up by the way, little lads came forth out of the city, and mocked him, saying: Come up baldhead, come up baldhead. 24 Who when he had looked back, he saw them, and cursed them in the name of our Lord: and two bears came forth out of the forest, and tore of them two & forty boys. 25 And from thence he went into the mount of Carmel, and from thence he turned into Samaria.

CHAPTER III.

Joram king of Israel accompanied with the kings of Juda & Edom, fighteth against the king of Moab, for not paying tribute according to their league. 9. Wanting waters 16. Eliseus procureth sufficient without rain: and prophesieth victory. 21. The king of Moab deceived by a vision is overthrown in the field. 26. Then being besieged immolateth his first begotten son: and the Israelites leave the siege.

And Joram the son of Achab reigned over Israel in Samaria the eighteenth year of Josaphat the king of Juda. And he reigned twelve years. 2 And he did evil before our Lord, but not as his father and mother: for he took away the statues of Baal, which his father had made. 3 Nevertheless in the sins of Jeroboam the son of Nabat, who made Israel to sin, he struck fast, and departed not from them.

4 Moreover Mesa the king of Moab, nourished many sheep, & he payed to the king of Israel an hundred thousand lambs, and an hundred thousand rams with their fleeces. 5 And when Achab was dead, he brake the league, which he had made with the king of Israel. 6 Therefore king Joram went forth that day out of Samaria, and mustered all Israel. 7 And he sent to Josaphat the king of Juda. Saying: The king of Moab is revolted from me, come with me against him to battle. Who answered: I will come up: he that is mine is thine: my people, thy people, & my horses thy horses. 8 And he said: What way shall we go up? But he answered: By the desert of Idumea. 9 Therefore the king of Israel, and the king of Juda, and the king of Edom went forward, and compassed seven days' journey, neither was there water for the army, and the beasts that followed them. 10 And the king of Israel said: Alas alas alas, our Lord hath gathered us three kings together, that he might deliver us into the hands of Moab. 11 And Josaphat said: Is there not here a prophet of our Lord, that we may beseech our Lord by him? And one of the servants of the king of Israel answered: Here is Eliseus the son of Saphat, which poured water upon the hands of Elias. 12 And Josaphat said: The word of our Lord is with him. And the king of Israel went down to him, and Josaphat the king of Juda, and the king of Edom. 13 And Eliseus said to the king of Israel: What is to me and thee? Go to the prophets of thy father, and thy mother. And the king of Israel said to him: Why hath our Lord gathered together these three kings, that he might deliver them into the hands of Moab? 14 And Eliseus said to him: The Lord of hosts liveth, in whose sight I stand, If I did not reverence the face of Josaphat the king of Juda, I would not certes have harkened to thee. Nor looked on thee. 15 But now bring me hither a player on instruments. And when the player sang, the hand of our Lord came upon him, & he said: 16 Thus saith our Lord: Make the channel of this torrent ditches and ditches. 17 For thus saith our Lord: You shall not see wind, nor rain: and this channel shall be filled with waters, & you shall drink, and your families, & your beasts. 18 And this is a small thing in the sight of our Lord: Moreover he will deliver also Moab into your hands. 19 And you shall strike every fenced city, and every principal city, and (a) shall cut down all fruitful trees, and shall stop up all fountains of waters, and every goodly field you shall cover with stones.

(a) It was forbid *Deut. 20.* to cut down fruit trees in the land of Chanaan, which the Israelite should posses, but the land of Moab pertained not to them, and so it was not prohibited to annoy that country upon just offence.

20 It came to pass therefore in the morning, when they used to offer the sacrifice, and behold, water came by the way of Edom, and the ground was filled with waters. 21 But all the Moabites hearing that the kings were come up to fight against them, they called together all that were girded with a belt upon them, and they stood in the borders. 22 And rising early in the morning, and the sun being now risen over-against the waters, the Moabites saw the waters over against them red, as it were blood, 23 and said: It is the blood of the sword: the kings have fought among themselves, and are slain one of another: now go on forward to the prey, Moab. 24 And they went forward into the camp of Israel: Moreover Israel rising up, struck Moab: but they fled before them. They therefore

that had overcome, came and struck Moab, 25 and destroyed the cities: and every principal field they filled every man casting stones: and they stopt up all the fountains of waters: and cut down all trees that bare fruit, so that there remained only brick walls: and the city was beset of the slingers, and for a great part thereof was strucken. 26 Which when the king of Moab had seen, to wit, that the enemies had prevailed, he took with him seven hundred men that drew sword, to break in upon the king of Edom: & they could not. 27 And taking his first begotten son, that should have reigned for him, he offered him an holocaust upon the wall: and there was great indignation in Israel, and forthwith they retired from him, and returned into their country.

CHAPTER IV.

Eliseus so multiplieth a poor widow's oil, that she payeth her debts, and liveth of the rest. 8. By his prayers a Sunamite woman hath a son. 18. Which dying he raiseth to life. 38. He taketh away the bitterness of coloquintida, which by chance was put in the pot, 42. and feedeth many with few loaves.

And[1] a certain woman of the wives of the prophets cried to Eliseus, saying: Thy servant my husband is dead, and thou knowest that thy servant was one that feared God, and behold the creditor is come to take away my two sons to serve him.

[1] The Epistle on Tuesday in the third week of Lent.

2 To whom Eliseus said: What wilt thou that I do for thee? Tell me, what hast thou in thy house? But she answered: I thy handmaid have nothing in my house, but a little oil, to anoint me withal. 3 To whom he said: Go, borrow of all thy neighbours empty vessels not a few. 4 And go in, and shut thy door, when thou art within, thou and thy sons: and pour thereof into all these vessels: and when they shall be full, thou shalt take them away. 5 The woman therefore went, and shut the door upon her, and upon her sons: they brought her vessels, and she poured in. 6 And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have none. And the oil stood. 7 And she came, and told the man of God. And he said: Go, sell the oil, and pay thy creditor: and thou and thy sons live of the rest: 8 And there came a certain day, and Eliseus passed by Sunam: and there was there a great woman, which held him to eat bread: and when he passed often that way, he turned in to her to eat bread. 9 Who said to her husband: I perceive that this is a holy man of God, which passeth by us often. 10 Let us therefore make him a little chamber, and set him a little bed in it, and a table, and a stool, and a candlestick, that when he cometh to us he may tarry there. 11 There came therefore a certain day, and coming he turned in to the chamber, and rested there. 12 And he said to Giezi his servant: Call this Sunamite. Who when he had called her, and she stood before him, 13 he said to his servant: Speak to her: Behold thou hast diligently ministered to us in all things, what wilt thou that I do for thee? Hast thou any business, and wilt thou that I speak to the king, or the general of the warfare? Who answered: I dwell in the midst of mine own people. 14 And he said: What will she then that I do for her? And Giezi said: Ask not: for she hath no son, & her husband is old. 15 He therefore commanded him to call her: who when she was called, and stood before the door, 16 he said to her: At this time, this self same hour, if life accompany, thou shalt have a son in thy womb. But she answered: Do not I beseech thee my lord, man of God, do not lie to thy handmaid. 17 And the woman conceived, and brought forth a son in that time, and in the self-same hour, that Eliseus had said. 18 And the child grew. And upon a certain day, when going forth he went to his father, unto the reapers, 19 he said to his father: My head acheth, my head acheth. But he said to his servant, take him, and bring him to his mother, 20 who when he had taken him, and brought him to his mother, she set him upon her knees until

noon, and he died. 21 And she went up, and laid him upon the bed of the man of God, and shut the door: and going forth. 22 called her husband, and said: Send with me, I beseech thee, one of the servants, & an ass, that I may run to the man of God, and return. 23 Who said to her: For what cause doest thou go to him? The Calends be not today, nor the Sabbath. Who answered: I will go. 24 And she saddled the ass, and commanded her servant: drive, and make haste, make no stay in going. And do that which I command thee.

25 [1]She therefore went forward, and came to the man of God into mount Carmel: and when the man of God saw her over against him, he said to Giezi his servant: Behold that Sunamite.

[1]The Epistle on Thursday in the 4. week of Lent.

26 Go therefore to meet her, & say to her: Is all well about thee & about thy husband, and about thy son? Who answered: Well. 27 And when she was come to the man of God into the mount, she caught his feet: and Giezi came to remove her. And the man of God said: Let her alone, for her soul is in anguish, and our Lord hath hid it from me, & hath not told me. 28 Who said to him: Did I ask a son of my lord? Did I not say to thee: Mock me not? 29 And he said to Giezi: Gird thy loins, and take my staff in thy hand, & go. If a man meet thee, salute him not: and if any man salute thee, answer him not: and thou shalt put my staff upon the face of the child. 30 Moreover the mother of the child said: Our Lord liveth, and thy soul liveth, I will not leave thee. He arose therefore, and followed her.

31 But Giezi was gone before them, and had put the staff upon the face of the child, and there was not voice, nor sense: and he returned to meet him, and told him, saying: [a]The child is not risen.

[a] God sent his law by his servant, and it availed not to mankind dead in sins. But he coming and accommodating himself to our infirmity, participating our death we are quickened. So S. Augustin mystically applieth this figurative miracle to Christ and his Church. *li. 12. c. 35. cont. Faust. Manich.* and many like things of the old Testament he sheweth to be figures of the new.

32 Eliseus therefore went into the house, and behold the child lay dead on his bed: 33 and going in he shut the door upon him, and upon the child, and prayed to our Lord. 34 And he went up, and lay upon the child, and he put his mouth upon his mouth, and his eyes upon his eyes, & his hands upon his hands: and he bowed himself over him, and the child's flesh was warmed. 35 But he returning, walked up and down in the house, once hither and thither: and he went up, and lay upon him: and the child gaped seven times, and opened his eyes. 36 And he called Giezi, and said to him: Call this Sunamite. Who being called, went in unto him: Who said: Take thy son. 37 She came and fell at his feet, and adored upon the ground: and took her son, and went out, 38 and Eliseus returned into Galgal. And there was a famine in the land, and the children of the Prophets dwelt before him; and he said to one of his servants: Set on a great pot, and seethe broth for the children of the Prophets. 39 And one went out into the field to gather wild herbs: and he found as it were a wild vine, and gathered of it the colocynthides of the field, and filled his mantle, and returning cut it into the pot of broth, for he knew not what it was. 40 They therefore poured it to their fellows, to eat: and when they had tasted of the broth, they cried, saying: Death is in the pot, man of God. And they could not eat. 41 But he said: Bring meal, and when they had brought it, he cast it into the pot, and said: pour in for the multitude, that they may eat. And there was no more any bitterness in the pot.

42 And a certain man came from Baalsalisa bringing to the man of God loaves of the first fruits, twenty barley loaves, and new wheat in his scrip. But he said: Give to the people, that they may eat. 43 And his servant answered him: How much is this, that I should set it before an hundred men? Again he said: Give to the people, that they may eat: for thus saith our Lord: They shall eat, and there shall be left. 44 He therefore set it before them: who did eat, and there was left according to the word of our Lord.

CHAPTER V.

Naaman the general captain of Syria is cleansed of leprosy, by washing himself as Eliseus appointeth him seven times in Jordan: 15. professeth his belief in one God promising to serve him. 20. Giezi taketh gifts of Naaman, 25. and is strucken with leprosy.

Naaman [1] the General of the warfare of the king of Syria, was a great man with his lord, & honourable: for by him our Lord gave health to Syria: and he was a valiant man and rich, but a leper.

[1] The Epistle on Monday in the 3. week of Lent.

2 Moreover out of Syria there were come forth robbers, and had led away captive out of the Land of Israel a little girl, which waited upon the wife of Naaman. 3 Who said to her mistress: I would my lord had been with the prophet, that is in Samaria: surely he would have cured him from the leprosy, which he hath. 4 Naaman therefore went in to his lord, and told him saying: Thus and thus hath the wench of the Land of Israel spoken. 5 And the king of Syria said to him: Go, & I will send letters to the king of Israel. Who when he was set forward, & had taken with him ten talents of silver, & six thousand pieces of gold, & ten change of raiment, 6 he brought the letters to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest cure him of his leprosy. 7 And when the king of Israel had read the letters, he rent his garments, & said: Am I God, that I can kill, and give life, because this man hath sent to me, that I should cure a man of his leprosy? Mark, and see that he seeketh occasions against me. 8 Which when Eliseus the man of God had heard, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? Let him come to me, & let him know that there is a prophet in Israel 9 Naaman therefore came with horses & chariots: & stood at the door of the house of Eliseus: 10 and Eliseus sent a messenger to him, saying: Go & be washed seven times in Jordan, and thy flesh shall receive health, & thou shalt be clean. 11 Naaman being angry departed, saying: I thought he would come out to me, and standing would invocate the name of the Lord his God, and touch with his hand the place of the leprosy, and cure me. 12 What^ are not Abana and Pharphar, the rivers of Damascus, better than all the waters of Israel, that I may be washed in them, and be made clean? Therefore when he had turned himself, & went away with indignation, 13 his servants came unto him, & spake to him. Father, & if the Prophet had said a great thing to thee, certes, thou shouldest have done it: how much more whereas now he said unto thee: Be washed, and thou shalt be clean? 14 He went down, and washed in Jordan seven times according to the word of the man of God, and his flesh was restored, as the flesh of a little child, and he was made clean. 15 And returning to the man of God with all his train, he came, and stood before him, & said: In very deed I know that there is no other God in all the earth, but only in Israel. I beseech thee therefore to take a benediction of thy servant. 16 But he answered: Our Lord liveth, before whom I stand, I will not take it. And when he would have forced him, he did in nowise agree. 17 And Naaman said: As thou wilt, but I beseech thee: grant unto me thy servant, that I may take of (a) the earth the burden of two mules: for thy servant will no more make holocaust or victim to strange gods, but to the Lord.

(a) In respect of God's special electing and sanctifying the land of Chanaan, by his true religion, Naaman rightly esteemed that earth fitter for an altar than the earth of his own country.

18 But this only is it, for which thou shalt beseech the Lord for thy servant: when my master shall go into the temple of Remmon, to adore, and he leaning upon my hand, if I shall adore in the temple of Remmon, he adoring in the same place, that the Lord pardon me thy servant for this thing. 19 Who said to him: Go in peace. He therefore went from him in the spring time of the earth. 20 And (b) Giezi the servant of the man of God said: My master hath spared Naaman this Syrian, that he took not of him the things which he brought: Our Lord liveth, I will run after him, and will

take something of him.

(b) Giezi prefigured Judas the false Apostle of Christ, and all those that buy or sell spiritual things for money, who by their avarice lose God's grace, and gain infamy in this world, and eternal damnation in the next. *S. Aug. ser. 208. de tempore.*

21 And Giezi followed at the back of Naaman: whom when he saw running toward him, he lept down from his chariot to meet him, and said: Are all things well? 22 And he said: Well. My master hath sent me to thee, saying: Even now there are come to me two young men from mount Ephraim, of the children of the Prophets: give them a talent of silver, and two change of raiment. 23 And Naaman said: It is better that thou take two talents. And he forced him, and bound the two talents of silver in two bags, and the double raiment, and laid it upon two of his servants, who also carried it before him. 24 And when he was come now in the evening, he took it out of their hand, and laid it up in the house, and dismissed the men, and they departed. 25 And himself going in stood before his master. And Eliseus said: From whence comest thou Giezi? Who answered: Thy servant hath not gone any whither. 26 But he said: Was not my heart present, when the man returned out of his chariot to meet thee? Now therefore thou hast received silver, and taken raiment, to buy olivets, and vineyards, and sheep, and oxen, and servants, and handmaids. 27 But the leprosy also of Naama shall cleave to thee, and to thy seed, for ever. And he went out from him a leper as it were snow.

ANNOTATIONS.
CHAP. V.

[1] The case of going to heretical service, and Naaman's going to the temple of an idol differ in diverse respects.
Difference of times.

[2] *Mat. 10.*

[3] Of places.

[4] *Rom. 1.*
2. Pet. 1.

[5] Of persons.

[6] *Tim. 2.*

[7] The things demanded differ much.

[8] *D. Bristow's Motive. 23.*

[9] Personal presence at heretical service in England, a distinctive sign of conformity to heresy.

19. *Go in peace.]* Schismatics, as they are commonly (but improperly) now called in England, which being in mind and judgement Catholics, go sometimes to Protestants common prayers, or sermons, draw an excuse of their fact, from this warrant of the Prophet, permitting a Nobleman of Syria to go and serve his King in the temple, when he adored an Idol. [1] But whosoever will duly consider this example, shall find great difference in respect of the times, places, persons, and of the very doubts proposed, between this man's case and ours. For before Christ's Gospel was promulgate, neither all Articles of faith were so expressly taught, nor the external profession thereof so strictly commanded, as now they are in time of more grace, which giveth more aid to man's weakness, wherein also more perfection is required, and therefore our Saviour exacteth of all *to confess him*, and his Religion, *before men: else he will deny them before his Father.* [2] Likewise in the place, [3] where this Nobleman dwelt, his presence in the temple, and service to the King, could not be accounted a revolt from true religion, which was never professed there, nor be scandalous to any man, being all Infidels: but in a christian country, where all bear the name of Christians, especially where men are at controversy about the true Christian religion, all that frequent, or repair to the same assemblies, for public service of God, are reputed to be of the same religion; or else dissemblers, as it were to have no care of religion, knowing God, and not glorifying him as God, and revolting from the truth which they had learned. [4] The difference also of persons is great. [5] For this Nobleman having before his conversion served his King, in the office of sustaining him, when he bowed to the Idol, if he should have refused to do the same, it would rather have been supposed that he disdained his Master, or shewed disloyalty, than thought, that he refrained for religion: whereas in our case, very few do such temporal service, about the King in the church: and such as do carry the sword, sceptre, or the like, are accounted of that religion, which is there practised; except they manifest the contrary, as this man did, and our men commonly do not. Yea if any do say they are Catholics, and yet go to the Protestants' church, they are counted of that rank S. Paul speaketh of, which *confess they know God, but deny him in their*

deeds.[6] And those which refuse such an office, cannot be judged disloyal, because it is sufficiently known, that Catholics refuse of mere conscience. Another most especial difference is in the things demanded.[7] This Syrian promising expressly before the Prophet, and his own great train, that he would never again serve false gods, and that he would serve the only true God, and for that purpose carried earth with him, to make an Altar for Sacrifice, and returning home preached the miracle wrought in himself, desired not to do any thing, whereby he might seem to serve an Idol: [8]but that when the King leaning upon him should adore Remmon, he might bow with his master, not adoring the Idol, for he resolve & promised the contrary, but adoring God Almighty, in whom now he believed. And this the Prophet approved, in that time, place, and person to be lawful. [9]But those that now in England go to Protestants' service, or sermons, do neither publicly renounce all heresies, nor profess to frequent Mass, the true Sacrifice of the Christian Church, nor avouch the erecting of an Altar, but go to Church, to shew themselves obedient to the Parliament law, which abandoned the true Divine Service, and in place thereof appointed and commanded all to be present at a new form of common prayer, thereby making it a distinctive sign of conformity, and participation in that religion, which these dissemblers in their conscience know to be false.

This example therefore doth in no sort warrant their going to the heretical Church: but contrarywise admonisheth all to take resolution in our case (as Naaman did in his) of our Eliseus, or spiritual Superior, and if he should say: Go in peace, then might they plead an excuse, but he saith: None can go without incurring grievous sin, and eternal damnation. The case being so much different from Naaman's. [1]It is indeed more like to that of Eleazarus, and other Machabees, who were commanded *by eating swine's flesh, to depart from the law of God, and their fathers*.[2] Which by no means was lawful to do, nor to make shew of doing it, but rather to die, as they did most gloriously.

[1] A case very like to ours.

[2] *2. Machab. 6. 7.*

CHAPTER VI.

Eliseus maketh iron to swim upon the water: 8. leadeth the king of Syria his men (sent to apprehend him) blindly into Samaria. 20. Where their eyes being opened, they are courteously entertained, and freely dismissed. 24. The Syrians besiege Samaria. 26. For extreme famine a mother eateth her child. 31. And the king commandeth to kill Eliseus.

And the children of the Prophets said to Eliseus: Behold the place, wherein we dwell before thee is strait for us. 2 Let us go as far as Jordan, and take out of the wood every man some timber, that we may build there a place to dwell in. Who said: Go. 3 And one of them said: Come therefore thou also with thy servants. He answered: I will come. 4 And he went with them. And when they were come to Jordan they cut wood. 5 And it chanced, that when one had cut down timber, the head of the axe fell into the water: and he cried out, and said: Alas alas alas my lord, this same also I (a) did borrow.

(a) His grief was great, because he had not means to recompence the loss to the owner.

6 And the man of God said: where fell it? And he shewed him the place: he therefore cut off a piece of wood, and cast it thither: and the iron did swim, 7 and he said: Take it up. Who stretched forth his hand, & took it. 8 And the king of Syria fought against Israel, & took counsel with his servants, saying: In that and that place let us lay embushments. 9 Therefore the man of God sent to the king of Israel, saying: Beware thou pass not into such a place: because the Syrians are there in embushments. 10 The king of Israel therefore sent to the place, which the man of God had told him, and prevented him, and looked well to

himself there not once or twice. 11 And the heart of the king of Syria was troubled for this thing. And calling together his servants, he said: Why do you not tell me who is the betrayer of me to the king of Israel? 12 And one of his servants said: Not so my lord king, but Eliseus the prophet, which is in Israel, telleth the king of Israel all words, whatsoever thou shalt speak in thy privy chamber. 13 And he said to them: Go, and see where he is: that I may send, and take him. And they told him, saying: Behold in Dothan. 14 He therefore sent thither horses and chariots, and the force of his army: who when they were come in the night, they beset the city. 15 And the servant of the man of God rising early, went out, and saw an army round about the city, and horses and chariots: & he told him, saying: Alas alas alas my lord, what shall we do. 16 But he answered: Fear not: for there are more with us than with them. 17 And when Eliseus had prayed, he said: Lord open the eyes of this man, that he may see. And our Lord opened the eyes of the servant, and (b) he beheld: and lo the mountain full of horses, and of fiery chariots round about Eliseus.

(b) A husbandman, in Yorkshire called Ketle had the gift to see evil spirits, whereby he often detected & hindered their bad purposes. *Neu. brig. li. 2. c. 21. Rer. Anglic.*

18 But the enemies went down to him: moreover Eliseus prayed to our Lord, saying: Strike, I beseech thee, this people with blindness. And our Lord smote them, that they saw not, according to the word of Eliseus. 19 And Eliseus said to them: This is not the way, neither is this the city: follow me, and I will shew you the man, whom you seek. He therefore led them into Samaria: 20 and when they were entered into Samaria, Eliseus said: Lord open the eyes of these men, that they may see. And our Lord opened their eyes, and they saw themselves to be in the midst of Samaria. 21 And the king of Israel said to Eliseus, when he had seen them: Shall I strike them, my father? 22 And he said: Thou shalt not strike them: for thou didst not take them with thy sword, and thy bow, that thou mayst strike them: but (c) set bread & water before them, that they may eat & drink, and go to their master.

(c) By bread & water is understood ordinary meat and drink. *v. 23.*

23 And a great preparation of meats was set before them, and they did eat and drink, and he dismissed them, and they went away to their master, & the robbers of Syria came no more into the Land of Israel. 24 And it came to pass after these things, Benadad the king of Syria gathered together all his army, & went up, and besieged Samaria. 25 And there was a great famine in Samaria: and so long it was besieged, till the head of an ass was sold for four score silver pieces, & the fourth part of a cabe of pigeon's dung, for five silver pieces. 26 And when the king of Israel passed by the wall, a certain woman cried out to him, saying: Save me my lord king. 27 Who said: No, our Lord save thee: how can I save thee? Of the floor, or of the press? And the king said to her: What aileth thee? Who answered: 28 This woman said to me: Give thy son, that we may eat him today, and my son we will eat tomorrow: 29 We therefore boiled my son, and did eat him. And I said to her the next day: Give thy son, that we may eat him. Who hath hid her son. 30 Which when the king had heard, he rent his garments, and passed by the wall. And all the people saw the hair-cloth, which he wore next upon his flesh. 31 And the king said: These things do God to me, and these add he, if the head of Eliseus the son of Saphat shall stand upon him this day. 32 But Eliseus sat in his house, & the ancients sat with him. He therefore sent a man before: & before that messenger came, he said to the ancients: Do you know that this murderer's son hath sent to cut off my head? See therefore, when the messenger shall come, shut the door, and suffer him not to enter in: for behold the sound of his master's feet is behind him. 33 Whilst he was yet speaking to them, the messenger appeared, which came to him. And he said: Behold, this so great evil is of our Lord: what shall I look for more of our Lord?

CHAPTER VII.

Eliseus Prophesieth plenty of corn the next day, and death to a chief man that will not believe it. 3. Four Lepers going to yield themselves to the Syrians, 6. who by God's providence are frighted and fled away, 9. bring news thereof to Samaria, 12. which by trial is found truth. 16. And so there is plenty of corn, and the incredulous nobleman is trod to death with press of multitude in the gate, as the Prophet foretold.

And Eliseus said: Hear ye the word of our Lord: Thus saith our Lord: At this time tomorrow a bushel of flour shall be at one stater, and two bushels of barley at one stater, in the gate of Samaria. 2 One of the Dukes, upon whose hand the king leaned, answering the man of God, said: If our Lord shall make floodgates in heaven, (a) can that possibly be which thou speakest? Who said: Thou shalt see it with thine eyes, and shalt not eat thereof.

(a) Discourse of man's reason cannot reach to the power of God, who can do all that he will, and will do all that he saith: therefore the incredulous are justly punished. *v. 20.*

3 There were therefore four men lepers, beside the entrance of the gate: who said one to another: What mean we to be here till we die? 4 Whether we enter into the city, we shall die for famine: or whether we tarry here, die we must: come therefore, & let us run away to the camp of Syria. If they spare us, we shall live: but if they will kill us, we shall die nevertheless. 5 They arose therefore in the evening, to come to the camp of Syria. And when they were come to the beginning of the camp of Syria, they found no man there. 6 For our Lord had made them in the camp of Syria to hear the sound of chariots, & horses, & of a very great army: & they said one to another: Behold the king of Israel hath for wages hired against us the kings of the Hetheites, & of the Aegyptians, & they are come upon us. 7 They arose therefore, & fled in the dark, & left their tents, and their horses and asses in the camp, and fled desirous to save their lives only. 8 Therefore when these lepers were come to the beginning of the camp, they entered into one tabernacle, and did eat and drink: and they took thence silver, and gold, and raiment, and went, and hid it: again they returned to another tabernacle, and from thence likewise taking away they hid it. 9 And they said one to another: We do not well: for this is a day of good tidings. If we shall hold our peace, and will not tell until morning, we shall be blamed of a heinous offence: Come, let us go, and make report in the king's court. 10 And when they were come to the gate of the city, they told them saying: We went to the camp of Syria, and found no man there, but horses, and asses tied, and the tents pitched. 11 The porters therefore went, and told it to the king within his palace. 12 Who arose in the night, and said to his servants: I tell you what the Syrians have done to us: They know that we suffer great famine, and therefore they are gone out of the camp and lie hid in the fields, saying: When they shall come forth out of the city, we will take them alive, and then we may enter into the city. 13 But one of his servants answered: Let us take five horses that are remaining in the city (because they only are in the whole multitude of Israel for the other are consumed) and sending, we may try. 14 They brought therefore two horses, and the king sent into the camp of the Syrians, saying, Go ye, and see. 15 Who went after them as far as Jordan: and behold all the way was full of raiment, and vessels, which the Syrians had cast away, when they were amazed, and the messengers returning told the king. 16 And the people going forth spoiled the camp of Syria: & a bushel of floor became at one stater, and two bushels of barley at one stater, according to the word of our Lord. 17 Moreover the king appointed that Duke on whose hand he leaned, to stand at the gate: whom the multitude trod in the entrance of the gate, and he died, according as the man of God had spoken, when the king came down to him. 18 And it came to pass according to the word of the man of God, which he spake to the king, when he said: Two bushels of barley shall be at one stater, and a bushel of floor at one stater, this very time tomorrow in the gate of Samaria: 19 When that Duke answered the man of God, and said: Although our Lord would make floodgates in the heaven, can this be done which

thou speakest? And he said to him: Thou shalt see with thine eyes, and shalt not eat thereof. 20 It chanced therefore to him as it was foretold, and the people trod him in the gate, and he died.

CHAPTER VIII.

After seven years famine foretold by Eliseus, the Sunamite woman returning home, recovereth her lands and revenues. 7. Eliseus foresheweth the death of Benadad king of Syria, and cruel reign of Hazael. 16. Joram reigning in Juda, the Idumeans revolt from him: also Lobna. 23. He dieth, and his son Ochozias succeedeth.

And Eliseus spake to the woman, whose son he restored to life, saying: Arise, go thou and thy house, and sojourn wheresoever thou shalt find: for our Lord hath called a famine, and it shall come upon the land seven years. 2 Who arose, and did according to the word of the man of God: and going with her household, she sojourned in the land of the Philisthiims many days. 3 And when the seven years were ended, the woman returned out of the Land of the Philisthiims: and she went forth to speak to the king for her house, and for her lands. 4 And the king spake with Giezi the servant of the man of God, saying: Tell me all the marvelous things that Eliseus hath done. 5 And when he had told the king how he had raised a dead man, the woman appeared, whose son he had revived, crying to the king for her house and her lands. And Giezi said: My lord king, this is the woman, and this is her son, whom Eliseus raised. 6 And the king asked the woman: who told him. And the king gave her an eunuch, saying: Restore her all things that are hers, and all the revenues of the lands, from the day that she left the land until this present. 7 Eliseus also came to Damascus, & Benadad the king of Syria was sick: & they told him, saying: The man of God cometh hither. 8 And the king said to Hazael: Take with thee presents, & go to meet the man of God, & consult the Lord by him, saying: Can I escape of this mine infirmity? 9 Hazael therefore went to meet him, having with him presents, & all good things of Damascus, the loads of forty camels. And when he stood before him, he said: Thy son Benadad the king of Syria hath sent me to thee, saying: Can I recover of this mine infirmity? 10 And Eliseus said to him: Go, tell him: (a) Thou shalt be healed: but our Lord hath shewed me that dying he shall die.

(a) This was true in some sense, sickness ending when death came.

11 And he stood with him, and was troubled so far that he blushed: and the man of God wept. 12 To whom Hazael said: Why doeth my lord weep? But he said: Because I know what evils thou wilt do to the children of Israel. Their fenced cities thou wilt burn with fire, and their young men thou wilt kill with the sword, & their little ones thou wilt dash in pieces, and women with child thou wilt divide. 13 And Hazael said: What am I thy servant a dog, that I should do this great thing? And Eliseus said: Our Lord hath shewed me that thou shalt be king of Syria. 14 Who when he was departed from Eliseus, came to his master, who said to him: What said Eliseus to thee? But he answered: He told me: Thou shalt recover health. 15 And when the next day was come, he took a coverlet, and poured water thereon, and spread it upon his face: who being dead, Hazael reigned for him. 16 In the fifth year of Joram the son of Achab the king of Israel, and of Josaphat the king of Juda, reigned Joram the son of Josaphat the king of Juda. 17 He was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem. 18 And he walked in the ways of the kings of Israel, as the house of Achab had walked: for (b) the daughter of Achab was his wife: and he did that which is evil in the sight of our Lord.

(b) Athalia v. 26. is called the daughter of Amri. Wherefore it seemeth that either she was the adopted daughter of her brother Achab, or is there called the daughter of her grandfather.

19 But our Lord would not destroy Juda, for David his

servant, as he had promised him, to give him a lamp to him, & to his children always. 20 In his days revolted Edom, from being under Juda, and made to it-self a king. 21 And Joram came to Seira, and all the chariots with him: and he arose in the night, and struck the Idumeans, that had beset him, and the captains of the chariots, and the people fled into their tabernacles. 22 Edom therefore revolted from being under Juda, until this day. Then Lobna also revolted at that time. 23 But the rest of the words of Joram, and all that he did, are not these things written in the Book of the words of the kings of Juda? 24 And Joram slept with his fathers, and was buried with them in the city of David, and Ochozias his son reigned for him. 25 In the twelfth year of Joram the son of Achab the king of Israel, reigned Ochozias the son of Joram the king of Juda. 26 Two and twenty years old was Ochozias when he began to reign, and he reigned one year in Jerusalem: the name of his mother was Athalia the daughter of Amri the king of Israel. 27 And he walked in the ways of the house of Achab: & he did that which is evil before our Lord, as the house of Achab: for he was the son in law of the house of Achab. 28 He went also with Joram the son of Achab, to fight against Hazael the king of Syria in Ramoth Galaad, and the Syrians wounded Joram. 29 Who returned to be cured in Jezrahel: because the Syrians wounded him in Ramoth fighting against Hazael the king of Syria. Moreover Ochozias the son of Joram the king of Juda went down to visit Joram the son of Achab into Jezrael, because he was sick there.

CHAPTER IX.

Jehu is anointed king of Israel, 7. to destroy the house of Achab and Jezabel. 14. He presently killeth Joram king of Israel. 27. Likewise Ochozias king of Juda. 30. Also Jezabel, who is eaten by dogs.

And Eliseus the Prophet called one of the children of the Prophets, and said to him: Gird thy loins, and take this little box of oil in thy hand, and go into Ramoth Galaad. 2 And when thou shalt come thither, thou shalt see Jehu the son of Josaphat the son of Namsi: and going in thou shalt raise him out of the midst of his brethren, and shalt bring him into an inner chamber. 3 And holding the little box of oil, thou shalt pour upon his head, and shalt say: Thus saith our Lord: I have anointed thee king over Israel. And thou shalt open the door, and fly, and shalt not stay there. 4 The young man therefore the child of a Prophet went into Ramoth Galaad, 5 and entered in thither: and behold the captains of the army sat, and he said: I have a word to thee o prince: And Jehu said: to whom of us all? But he said: To thee o prince. 6 And he arose, and went into the chamber: but he poured oil upon his head, and said: Thus saith our Lord the God of Israel: I have anointed thee king over the people of the Lord of Israel, 7 and thou shalt strike the house of Achab thy master, and I will revenge the blood of my servants the Prophets, and the blood of all the servants of the Lord of the hand of Jezabel. 8 And I will destroy all the house of Achab, and kill of Achab him that pisseth against a wall, and the shut up, and the meanest in Israel. 9 And I will make the house of Achab as the house of Jeroboam the son of Nabat, and as the house of Baasa the son of Ahias. 10 Jezabel also the dogs shall eat in the field of Jezrahel, neither shall there be any to bury her. And he opened the door, & fled. 11 And Jehu went forth to his master's servants. Who said to him: Are all things well? Why came this mad man to thee? Who said to them: You know the man, and what he spake. 12 But they answered: It is false, but rather do thou tell us. Who said to them: Thus and thus he spake to me: and he said: Thus saith our Lord, I have anointed thee king over Israel. 13 They therefore made haste, and every man taking his mantle laid it under his feet after the similitude of a judgment seat, and they sounded the trumpet, & said: Jehu hath the Kingdom. 14 Jehu therefore the son of Josaphat the son of Namsi conspired against Joram: Moreover Joram had besieged

Ramoth Galaad, he and all Israel against Hazael the king of Syria: 15 and was returned to be cured in Jezrael of the wounds, for the Syrians had wounded him, fighting against Hazael the king of Syria. And Jehu said: If it please you, let no man go forth fugitive out of the city, lest he go, and tell in Jezrahel. 16 And he mounted, and went into Jezrahel: for Joram was sick there, and Ochozias the king of Juda was come down to visit Joram. 17 The watchman therefore, that stood upon the tower of Jezrahel, saw the troop of Jehu coming, & said: I see a troop. And Joram said: Take a Chariot, and send to meet them, and let him that goeth say: Are all things well? 18 He went therefore, that was gotten up into the chariot, to meet him, and said: Thus saith the king: Are all things peaceable? And Jehu said: What hast thou to do with peace? Pass, and follow me. The watchman also told, saying: The messenger came to them, & returneth not. 19 He sent also the second chariot of horses: and he came to them, & said: Thus saith the king: Is there peace? And Jehu said: What hast thou to do with peace? Pass, & follow me. 20 And the watchman told, saying: He is come as far as they, & returneth not: and it is the pace as it were the pace of Jehu the son of Namsi, for he goeth amain. 21 And Joram said: Make ready the chariot. And they made ready his chariot, and Joram the king of Israel went forth, and Ochozias the king of Juda, each in their chariots, and they went forth to meet Jehu, and found him in the field of Naboth the Jezrahelite. 22 And when Joram had seen Jehu, he said: Is there peace Jehu? But he answered: What peace? The fornications of Jezabel thy mother, and her many sorceries are in their vigour. 23 And Joram turned his hand, and flying said to Ochozias: Treason Ochozias. 24 Moreover Jehu bent his bow with his hand, and struck Joram between the shoulders: and the arrow went out through his heart, & immediately he fell in his chariot. 25 And Jehu said to captain Badacer: Take him, throw him forth in the field of Naboth the Jezrahelite: for I remember when I and thou sitting in a chariot did follow Achab this man's father, that our Lord lifted up this burden upon him, saying: 26 If not for the blood of Naboth, and (a) for the blood of his children, which I saw yesterday, saith our Lord, I requite thee not in this field saith our Lord. Now therefore take him, & throw him into the field according to the word of our Lord.

(a) When Naboth was fully accused & unjustly stoned to death, as if he had blasphemed God, and cursed the King, for his pretended crimes, his sons were also slain, and his lands and goods confiscate: which appeareth by the King's present going to possess the vineyard. *3. Reg. 21.*

27 But Ochozias the king of Juda seeing this, fled by the way of the house of the garden: & Jehu pursued him, and said: This man also strike ye in his chariot. And they struck him in the going up of Gaver, which is beside Jeblaam: who fled into Mageddo, and died there. 28 And his servants laid him upon his chariot, and carried him into Jerusalem: and they buried him there in his sepulchre with his fathers in the City of David. 29 In the eleventh year of Joram the son of Achab, reigned Ochozias over Juda, 30 and Jehu came into Jezrahel. Moreover Jezabel hearing of his entrance, painted her face with stibic stone, and decked her head, & beheld through the window 31 Jehu coming at the gate, and said: Can there be peace to Zambri, that killed his master? 32 And Jehu lifted up his face to the window, and said: What is she? And two or three eunuchs bowed themselves to him. 33 But he said to them: Cast her down headlong, and they threw her down and the wall was sprinkled with the blood, and the hoofs of the horses trod her. 34 And when he was entered in to eat and to drink, he said: Go, and see that cursed woman, and bury her: because she is a king's daughter. 35 And when they went to bury her, they found nothing but the skull, and the feet, and the extreme parts of the hands. 36 And returning they told him. And Jehu said: It is the word of our Lord, which he spake by his servant Elias the Thesbite, saying: In the field of Jezrahel shall the dogs eat the flesh of Jezabel. 37 and the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezrahel, so that they which pass by shall say: Is this that same Jezabel?

CHAPTER X.

The Samaritans fearing the force of Jehu, choose no other king, but offer him their service: 6. and by his commandment kill the late king's seventy sons. 12. Forty two brothers of Ochozias late king of Juda are slain. 15. Jehu making league with Jonadab, utterly destroyeth Achab's house. 18. By a stratagem killeth all the worshipers of Baal, 26. burneth his statua, & turneth his temple into a jakes: 28. but maintaineth Jeroboam's golden calves. 31. The Assyrians afflict Israel. 34. Jehu dieth, and his son Joachaz reigneth.

And Achab had seventy sons in Samaria: Jehu therefore wrote letters, and sent into Samaria to the chief of the city, and to the ancients, & to them that brought up Achab's children, saying: 2 As soon as you shall receive these letters, ye that have your master's sons, & chariots, & horses, & fenced cities, & armour, 3 choose the better, & him that shall please you of your master's sons, & set him upon his father's throne, & fight for the house of your lord. 4 They were sore afraid, and said: Behold two kings could not stand before him, & how shall we be able to resist? 5 The overseers therefore of the house, and the rulers of the city, & the ancients, & the tutors sent to Jehu, saying: We are thy servants, whatsoever thou shalt command we will do, neither will we make us a king: Do thou whatsoever pleaseth thee. 6 And he wrote letters to them again the second time, saying: If you be mine, and obey me, take the heads of your master's sons, and come to me this very hour tomorrow into Jezrahel. Moreover the king's sons, seventy men were brought up with the chief of the city. 7 And when the letters were come to them, they took the king's sons, and slew seventy men, and put their heads in baskets, and sent them to him into Jezrahel. 8 And a messenger came, and told him, saying: They have brought the heads of the king's sons. Who answered: Lay them in two heaps by the entrance of the gate until morning. 9 And when it was light he went forth, and standing said to all the people: You are just: If I have conspired against my master, and have slain him, who hath strucken all these? 10 See therefore now there hath not fallen of the words of our Lord on the ground, which our Lord spake upon the house of Achab, and our Lord hath done that which he spake in the hand of his servant Elias. 11 Jehu therefore smote all that were left of the house of Achab in Jezrahel, and all his nobles, and familiars, and Priests, till there remained no relics of him. 12 And he arose, and came into Samaria: and when he was come to the cabin of the shepherds in the way, 13 he found the brethren of Ochozias the king of Juda, and he said to them: What are you? Who answered: We are the brethren of Ochozias, and are come down to salute the king's sons, & the queen's sons. 14 Who said: Take them alive. Whom when they had taken alive, they killed them in the cistern beside the cabin, two and forty men, & he left not any of them. 15 And when he was gone thence, he found (a) Jonadab the son of Rechab coming to meet him, and he blessed him. And he said to him: Is thy heart right as my heart with thy heart? And Jonadab said: It is. If it be so, quoth he, give me thy hand. Who gave him his hand. But he lifted him up to him into the chariot,

(a) This Jonadab instituted a peculiar rule of religious abstinence: which his posterity duly observed. *Jerem. 35.*

16 and said to him: Come with me, and see my zeal for our Lord. And being set in his chariot, 17 he brought him into Samaria. And he struck all that were left of Achab in Samaria, till there was not one, according to the word of our Lord, which he spake by Elias. 18 Jehu therefore assembled all the people, & said to them: Achab worshipped Baal a little, but (b) I will worship him more.

(b) Jehu sinned in feigning, and causing others to sacrifice to Baal, his zeal wanting both discretion and equity: for *evil must not be done that good may come thereof. Rom. 3.*

19 Now therefore call to me all the Prophets of Baal, and all his servants, and all his Priests: let there be none but that he come, for I have a great sacrifice to Baal: He that shall be wanting shall not live. Moreover Jehu did this craftily, that he might destroy the worshippers of Baal. 20 And he said: Sanctify a solemn day to Baal. And he called 21 and sent into all the

borders of Israel, and all the servants of Baal came: there was left not one that came not. And they entered into the temple of Baal: and the house of Baal was filled, from one end to the other. 22 And he said to them that were over the garments: Bring forth garments for all the servants of Baal. And they brought them forth garments. 23 And Jehu going in, and Jonadab the son of Rechab into the temple of Baal, said to the worshippers of Baal: Search, and see lest perhaps there be any with you of the servants of the Lord, but that there be the servants of Baal only. 24 They therefore went in to make victims and holocausts: but Jehu had prepared him without fourscore men, and said to them: Whosoever shall escape of these men, whom I will bring into your hands, his life shall be for the life of him. 25 And it came to pass, when the holocaust was ended, Jehu commanded his soldiers and captains: Go in and strike them, let none escape. And the soldiers and captains struck them in the edge of the sword, and cast them forth: and they went into the city of the temple of Baal, 26 and brought forth the statue out of Baal's temple, and burnt it, 27 and brake it in pieces. They destroyed also the temple of Baal, & made a jakes for it until this day. 28 Jehu therefore destroyed Baal out of Israel: 29 but yet from the sins of Jeroboam the son of Nabat, who made Israel to sin, he departed not, neither forsook he the golden calves, that were in Bethel, and Dan. 30 And our Lord said to Jehu: (c) Because thou hast diligently done that which was right, and that pleased in mine eyes, and hast done all things that were in my heart, against the house of Achab: thy children shall sit upon the throne of Israel to the fourth generation.

(c) *Moral good works* done in state of mortal sin not meriting eternal life, are often rewarded temporally. *S. Aug. contra mend. c. 2.*

31 Moreover Jehu observed not to walk in the law of our Lord the God of Israel in all his heart: for he departed not from the sins of Jeroboam, who had made Israel to sin. 32 In those days our Lord began to be weary of Israel: and Hazael smote them in all the coasts of Israel, 33 from Jordan against the East quarter, all the land of Galaad, & Gad, & Ruben, & Manasses, from Aroer, which is upon the Torrent Arnon, and Galaad, and Basan. 34 But the rest of the words of Jehu, and all that he did, and his strength, are not these things written in the Book of the words of the days of the kings of Israel? 35 And Jehu slept with his fathers, and they buried him in Samaria: and Joachaz his son reigned for him. 36 And the days which Jehu reigned over Israel be eight and twenty years, in Samaria.

CHAPTER XI.

Athalia killing all the king's progeny (except Joas, who is saved by his aunt) usurpeth the Kingdom. 4. But the seventh year Joiada the high Priest crowneth Joas king. 13. causeth Athalia to be slain, 17. and maketh covenant between God, the king, and the people.

But Athalia the mother of Ochozias seeing her son dead, arose, and (a) slew all the king's seed.

(a) Ambition cause of much cruelty.

2 But Josaba king Joram's daughter, the sister of Ochozias, taking Joas the son of Ochozias, stole him out of the midst of the king's children, that were slain, and his nurse out of the bed chamber: and hid him from the face of Athalia, that he should not be slain. 3 And he was with her six years secretly in the house of our Lord. Moreover Athalia reigned over the land. 4 And in the seventh year (b) Joiada sent and taking the centurions and the soldiers brought them in to him into the temple of our Lord, and made a covenant with them: and adjuring them in the house of our Lord, shewed them the king's son:

(b) Our Saviour calleth this high-Priest Zacharias; which signifieth *blessed of our Lord*, for the justice which he did towards Athalia and Joas. *S. Hierom. li. 4. in Math. c. 23.*

5 and commanded them, saying: This is the thing,

which you must do. 6 Let the third part of you go in on the Sabbath, and keep the watch of the king's house. And let a third part be at the gate Sur: and let a third part be at the gate behind the dwelling of the shieldbearers: and you shall keep the watch of the house of Messa. 7 But let two parts of you all that go forth on the Sabbath, keep the watch of the house of our Lord about the king. 8 And you shall guard him round about, having weapons in your hands: and if any man shall enter the precinct of the temple, let him be slain: and you shall be with the king coming in and going out. 9 And the centurions did according to all things, that Joiada the Priest had commanded them: and every one taking their men, that went in on the Sabbath, with them that went out in the Sabbath, came to Joiada the Priest. 10 Who gave them the spears, and the weapons of king David, which were in the house of our Lord. 11 And they stood every one having their weapons in their hand, on the right side of the temple, unto the left side of the altar, and of the temple, about the king. 12 And he brought forth the king's son, and put upon him the diadem, and the covenant: and they made him king, and anointed him: and clapping with the hand, said: God save the king. 13 And Athalia heard the voice of people running: and she going into the multitudes into the temple of our Lord, 14 saw the king standing upon the tribunal seat according to the manner, and the singers, and trumpets near him, and all the people of the land rejoicing, and sounding the trumpets: and she rent her garments, and cried: A conspiracy, a conspiracy. 15 But Joiada commanded the centurions, that were over the army, and said to them: Lead her forth without the precinct of the temple, and whosoever shall follow her, let him be strucken with the sword. For the Priest had said: Let her (c) not be slain in the temple of our Lord.

(c) Great respect is to be had of holy places. Whereof cometh the privilege of Sanctuaries.

16 And they laid hands on her: and threw her by the way of the entrance of the horses, beside the palace, and she was slain there. 17 Joiada therefore made a covenant between our Lord, and the king, and between the people, that it should be the people of our Lord, and between the king and the people. 18 And all the people of the land entered into the temple of Baal, and destroyed his altars, and his images they brake in pieces stoutly: Mathan also the priest of Baal they slew before the altar. And the priest set guards in the house of our Lord. 19 And he took the centurions, and the legions of Cerethi and Phelethi, and all the people of the land, and they brought the king from the house of our Lord: and they came by the way of the gate of the shieldbearers into the palace, and he sat upon the throne of the kings. 20 And all the people of the land rejoiced, and the city was quiet: but Athalia was slain with the sword in the king's house. 21 And Joas was seven years old, when he began to reign.

CHAPTER XII.

Joas willeth the Priests to repair what needeth in the temple, receiving all the money offered there. 6. Which they not performing, the high Priest provideth that all is amended, 16. the Priests receiving only the money due to themselves. 17. Hazael king of Syria taking Geth, and threatening Jerusalem is pacified with money. 19. Joas is treacherously slain by his servants, and his son Amasias reigneth.

In the seventh year of Jehu reigned Joas: and he reigned forty years in Jerusalem. The name of his mother was Sebia of Bersabee. 2 And Joas did right before our Lord all the days, that Joiada the Priest taught him. 3 But yet the excelses he took not away: for the people immolated and burnt incense in the excelses. 4 And Joas said to the Priests: All the money of the sanctified things, which is brought into the temple of our Lord by the passengers, which is offered for the (a) price of a soul, and which of their own accord, and of their own free heart they bring into the temple of our Lord:

(a) That is, the ordinary oblation for each particular person. *Exod. 30.*

5 Let the Priests take it according to their order, and maintain reparations of the house, if they shall see any thing that needeth reparation. 6 Therefore until the three and twentieth year of king Joas, the Priests did not make reparations of the temple. 7 And king Joas called Joiada the high Priest and the Priests, saying to them: Why make you not the reparations of the temple? Take you therefore money no more according to your order, but render it to the reparation of the temple. 8 And the Priests were prohibited to take money any more of the people, and to make the reparations of the temple. 9 And Joiada, the high Priest took [1]a treasury, and opened a hole in the top, & set it by the altar at the right hand of them that go into the house of our Lord, and the Priests that kept the doors did cast into it all the money, that was brought to the temple of our Lord.

[1] * *a chest or alms' box.*

10 And when they saw that there was very much money in the treasury, the king's scribe, and the high priest went up, and poured it out, and counted the money, that was found in the house of our Lord: 11 and they gave it according to number and measure into their hand, which did oversee the masons of the house of our Lord: who bestowed it on carpenters, and on masons, such as wrought in the house of our Lord, 12 and made reparations: and on them that hewed stones, and that they should buy trees, and stones, that were hewed, so that the reparation of the house of our Lord was accomplished in all things, which had need of cost to uphold the house. 13 But yet there were not made of the same money the water pots of the temple of our Lord, and the fleshhooks, and censers, and trumpets, and every vessel of gold and silver, of the money that was brought into the temple of our Lord. 14 For it was given them that did the work, that the temple of our Lord might be repaired: 15 and there was no account made with those men that received the money to distribute it to the crafts men, but upon their fidelity they bestowed it. 16 But the money for offence, & the money for sins, they brought not into the temple of our Lord, because it was the Priests'. 17 Then Hazael the king of Syria went up, & fought against Geth, and took it: and directed his face to go up to Jerusalem. 18 For which cause Joas the king of Juda took all the sanctified things, which Josaphat, and Joram, and Ochozias his fathers the kings of Juda had (b) consecrated, and which himself had offered: and all the silver, that could be found in the treasures of the temple of our Lord, and in the king's palace: and sent it to Hazael the king of Syria, and he retired from Jerusalem.

(b) Dedicated to holy use.

19 But the rest of the words of Joas, and all that he did, are not these things written in the Book of the words of the days of the kings of Juda? 20 And his servants arose, & conspired among themselves, and struck Joas in the house of Mello in the descent of Sella. 21 For Josachar the son of Semaath, and Jozabad the son of Somer his servants, struck him, and he died: and they buried him with his fathers in (c) the city of David, and Amasias his son reigned for him.

(c) He as buried in the city but not in the sepulcher of the Kings. *2. Paral. 24.* for his impiety in the later part of his life.

CHAPTER XIII.

Joachaz king of Israel is afflicted by the Syrians, 4. and delivered. 6. Yet destroyeth not idolatry: 8. dieth, and his son Joas followeth his evil steps. 14. Eliseus being sick willeth the king to shoot, 18. and to strike the earth: who striking thrice, is told that he shall thrice strike the Syrians. 20. Eliseus dieth, and a dead man is revived touching his bones. 22. Joas recovereth that which the Syrians had taken from Israel.

In the three and twentieth year of Joas the son of Ochozias the king of Juda, reigned Joachaz the son of Jehu over Israel in Samaria, seventeen years. 2 And he did evil before our Lord,

and followed the sins of Jeroboam the son of Nabat, who made Israel to sin, and declined not from them.
3 And the fury of our Lord was wrath against Israel, and he delivered them into the hand of Hazael the king of Syria, and into the hand of Benadad the son of Hazael, always. 4 But Joachaz besought the face of our Lord, and our Lord heard him: for he saw the distress of Israel, that the king of Syria had broken them:
5 and our Lord gave a saviour to Israel, and they were delivered out of the hand of the king of Syria: and the children of Israel dwelt in their tabernacles as yesterday and the day before. 6 But yet they departed not from the sins of Jeroboam who made Israel to sin, but they walked in them: for the grove also remained in Samaria. 7 And there were left to Joachaz of the people but fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had slain them, and had brought them as dust by threshing in the barn floor. 8 But the rest of the words of Joachaz, & all that he did, & his strength, are not these things written in the Book of the words of the days of the kings of Israel? 9 And Joachaz slept with his fathers, and they buried him in Samaria: and Joas his son reigned for him. 10 In the seven and thirtieth year of Joas the king of Juda, reigned Joas the son of Joachaz over Israel in Samaria sixteen years, 11 and he did that which is evil in the sight of our Lord, he declined not from all the sins of Jeroboam the son of Nabat, who made Israel to sin, but he walked in them. 12 But the rest of the words of Joas, and all that he did, and his strength, how he fought against Amasias the king of Juda, are not these things written in the Book of the words of the days of the kings of Israel? 13 And Joas slept with his fathers: but Jeroboam sat upon his throne. Moreover Joas was buried in Samaria with the kings of Israel. 14 And Eliseus was sick of an infirmity, whereof also he died: and Joas the king of Israel went down to him, and wept before him, and said: My father, my father, the chariot of Israel and the guarder thereof. 15 And Eliseus said to him: fetch a bow and arrows. And when he had brought him a bow and arrows. 16 he said to the king of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the king's hands, 17 and said: Open the east window. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the salvation of our Lord, and the arrow of salvation against Syria: and thou shalt strike Syria in Aphec, till thou consume it. 18 And he said: Take up the arrows. Who when he had taken them again, he said to him: Strike the earth with a javelin. And when he had strucken three times, and stood still, 19 the man of God was angry with him, & said: (a) If thou hadst strucken five or six or seven times, thou hadst strucken Syria even to destruction: but now three times shalt thou strike it.

(a) It was revealed to the Prophet that so often as the King should strike the earth, so often he should have victories against the Syrians, but not how often he would strike on the earth.

20 Eliseus therefore died, and they buried him. And the rovers of Moab came into the land the same year.
21 And certain persons burying a man, saw the rovers, & threw the body in the sepulchre of Eliseus. Which when it had touched the bones of Eliseus, the man revived & stood upon his feet. 22 Hazael therefore the king of Syria afflicted Israel all the days of Joachaz: 23 and our Lord had mercy on them, and returned to them for his covenant, which he had with Abraham, and Isaac, and Jacob: and he would not destroy them, nor utterly cast them away, until this present time. 24 And Hazael the king of Syria died, and Benadad his son reigned for him. 25 Moreover Joas the son of Joachaz, took the cities out of the hand of Benadad the son of Hazael, which he had taken out of the hand of Joachaz his father by the right of war, three times did Joas strike him, and he delivered the cities to Israel.

CHAPTER XIV.

Amasias king of Juda killeth those that had slain his father, 7. and striketh Edom. 8. Provoking Joas king of Israel to war, receiveth a contemptible answer: 11. provoking again is beaten in battle, and Jerusalem is ransact. 15. Joas dieth, and his son Jeroboam followeth the bad steps of the first Jeroboam; yet recovereth many places lost before, and dying his son Zacharias reigneth.

In the second year of Joas the son of Joachaz the king of Israel reigned Amasias the son of Joas the king of Juda. 2 Five and twenty years old was he when he began to reign: and nine & twenty years he reigned in Jerusalem, the name of his mother was Ioadan of Jerusalem. 3 And he did right before our Lord, but yet not as David his father. He did according to all things, which Joas his father did: 4 but this only that he took not away the excelses: for yet the people immolated, and burnt incense in the excelses. 5 And when he obtained the Kingdom, he smote his servants, which had slain the king his father: 6 but their children that killed him, he did not put to death, according to that which is written in the book of the law of Moyses, as our Lord commanded, saying: The fathers shall not die for the children, neither shall the children die for the fathers: but every one shall die in his own sin.[1]

[1] *Deut. 21.*

7 He smote Edom in the Vale of Salt pits ten thousand, and took the rock in battle, & called the name thereof, Jectehel, until this present day. 8 Then Amasias sent messengers to Joas the son of Joachaz, the son of Jehu the king of Israel, saying: Come (a) let us see one another.

(a) Amongst Kings being at variance, *Seeing one another* importeth as much as to fight a battle.

9 And Joas the king of Israel sent again to Amasias the king of Juda saying: A thistle of Libanus sent to a cedar tree, which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest, that are in Libanus, passed & trod the thistle. 10 Thou striking hast prevailed over Edom, and thy heart hath puffed thee up: be content with the glory, and sit in thy house: Why provokest thou evil, that thou mayst fall & Juda with thee? 11 And Amasias agreed not. And Joas the king of Israel went up, and they saw each other, he & Amasias the king of Juda in Bethsames a town of Juda. 12 And Juda was strucken before Israel, & every man fled into their tabernacles. 13 But Joas the king of Israel did take Amasias the king of Juda the son of Joas, the son of Ochozias, in Bethsames, & brought him into Jerusalem: and he brake down the wall of Jerusalem, from the gate of Ephraim unto the gate of the corner, four hundred cubits. 14 And he took all the gold, and silver, and all the vessels, that were found in the house of our Lord, and in the king's treasures, and hostages, and returned into Samaria. 15 But the rest of the words of Joas which he did, and his strength, wherewith he fought against Amasias the king of Juda, are not these things written in the Book of the words of the days of the kings of Israel? 16 And Joas slept with his fathers, and was buried in Samaria with the kings of Israel: and Jeroboam his son reigned for him. 17 And Amasias the son of Joas the king of Juda lived, after that Joas the son of Joachaz the king of Israel was dead, fifteen years. 18 But the rest of the words of Amasias, are not these things written in the Book of the words of the days of the kings of Juda? 19 And there was a conspiracy made against him in Jerusalem: But he fled into Lachis. And they sent after him into Lachis, and killed him there. 20 And they carried him away upon horses, and he was buried in Jerusalem with his fathers in the City of David. 21 And all the people of Juda took Azarias sixteen years old, and made him king for his father Amasias. 22 He built Aelath, and restored it to Juda, after that the king slept with his fathers. 23 In the fifteenth year of Amasias the son of Joas the king of Juda, reigned Jeroboam the son of Joas the king of Israel in Samaria, one and forty years: 24 and he did that which is evil before our Lord. He departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin. 25 He restored the borders of Israel from the entrance of Emath, unto the Sea of the wilderness, according to the word of our Lord the God

of Israel, which he spake by his servant Jonas the son of Amathi, the Prophet, who was of Geth, which is in Opher. 26 For our Lord saw the affliction of Israel exceeding bitter, & that they were consumed unto the imprisoned & meanest persons, and that there was none to help Israel. 27 Neither did our Lord determine that he would destroy the name of Israel from under heaven, but he saved them in the hand of Jeroboam the son of Joas. 28 But the rest of the words of Jeroboam, and all that he did, and his strength, wherewith he fought, and how he restored Damascus, and Emath to Juda in Israel, are not these things written in the Book of the words of the days of the kings of Israel? 29 And Jeroboam slept with his fathers the kings of Israel, and Zacharias his son reigned for him.

CHAPTER XV.

Azarias beginneth well, 4. afterward (for offering incense on the altar, 2. Paralip. 26.) is strucken with leprosy, cast out of the temple, and from conversation with the people, his son Joathan ruling the Kingdom. 8. Sellum killeth Zacharias king of Israel and reigneth in his place. 14. After one month Manahem killeth Sellum and reigneth also wickedly. 19. Maketh league with the Syrians, 22. dieth, and his son Phaceia reigneth. 25. Phacee killeth him, and reigneth. 29. The Assirians spoil the country, and carry away many captives. 30. Osee killeth Phacee and reigneth. 32. In the mean time Joathan reigning in Juda is infested with enemies, 38. dieth, and his son Achaz reigneth.

In the seven and twentieth year of Jeroboam the king of Israel reigned (a) Azarias the son of Amasias the king of Juda.

(a) Otherwise called Ozias. *2. Paral. 26. Mat. 1.*

2 He was sixteen years old, when he began to reign, and two and fifty years he reigned in Jerusalem: the name of his mother was Jechelia of Jerusalem. 3 And he did that which was liked before our Lord, according to all things that his father Amasias did 4 But the excelses he destroyed not: as yet the people sacrificed, & burnt incense in the excelses. 5 And our Lord struck the king, and he was (b) a leper until the day of his death, & he dwelt in a free house a-part: but Joathan the king's son governed the palace, and judged the people of the land.

(b) This punishment was inflicted upon him for his presumption to offer incense on the altar, *2. Paral. 26.*

6 But the rest of the words of Azarias, and all that he did, are not these things written in the Book of the words of the days of the kings of Juda? 7 And Azarias slept with his fathers: and they buried him with his ancestors (c) in the city of David, & Joathan his son reigned for him.

(c) He was buried honorably *in the city of David*, that is, near to the walls, but in the field, because he was a leper even to his death. *2. Paral. 24.*

8 In the eight and thirtieth year of Azarias the king of Juda, reigned Zacharias the son of Jeroboam over Israel in Samaria six months: 9 and he did that which is evil before our Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin. 10 And Sellum the son of Jabes conspired against him: and smote him openly, killed him, and reigned for him. 11 but the rest of the words of Zacharias, are not these written in the Book of the words of the days of the kings of Israel? 12 This is the word of our Lord, which he spake to Jehu, saying: Thy children shall sit unto the fourth generation upon the throne of Israel. And so it came to pass. 13 Sellum the son of Jabes reigned the nine and thirtieth year of Azarias the king of Juda: and reigned one month in Samaria. 14 And Manahem the son of Gadi went up from Thersa: and he came into Samaria, and smote Sellum the son of Jabes in Samaria, and slew him, and reigned for him. 15 But the rest of the words of Sellum, and his conspiracy, wherewith he wrought treason, are not these things written in the Book of the words of the days of the kings of Israel? 16 Then Manahem struck Thapsa and all that were in it and the borders thereof from Thersa, for they would

not open unto him: and he slew all women thereof that were with child, and ripped them. 17 In the nine and thirtieth year of Azarias the king of Juda, reigned Manahem the son of Gadi over Israel ten years in Samaria. 18 And he did that which was evil before our Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin all his days. 19 Phul also the king of the Assyrians came into the land, and Manahem gave to Phul a thousand talents of silver, that he should aid him, and establish his Kingdom. 20 And Manahem put a tax of silver upon Israel, on them that were mighty and rich to give the king of the Assyrians, fifty sicles of silver every man: and the king of the Assyrians returned, and tarried not in the land. 21 But the rest of the words of Manahem, and all that he did, are not these things written in the Book of the words of the days of the kings of Israel? 22 And Manahem slept with his fathers: and Phaceia his son reigned for him. 23 In the fiftieth year of Azarias the king of Juda reigned Phaceia the son of Manahem over Israel in Samaria two years: 24 and he did that which was evil before our Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin. 25 And Phacee the son of Romelia, his captain conspired against him, and struck him in Samaria, in the tower of the king's house beside Argob and beside Arie, and with him fifty men of the children of the Galaadites, and he slew him, and reigned for him. 26 But the rest of the words of Phaceia and all that he did, are not these things written in the Book of the words of the days of the kings of Israel. 27 In the two and fiftieth year of Azarias the king of Juda reigned Phacee the son of Romelia over Israel in Samaria twenty years. 28 And he did that which was evil before our Lord: he departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin. 29 In the days of Phacee the king of Israel came Theglathphalasar the king of Assur, and (d) took Aion, and Abel, the house of Maachat & Janoe, and Cedes, and Asor, and Galaad, and Galilee, and all the land of Nephthali: and transported them unto the Assyrians.

(d) Some men of Ruben, Gad, Manasses, and Nephthali, were carried captives into Assyria.

30 And Osee the son of Ela conspired, and lay in wait against Phacee the son of Romelia, and struck him, and slew him: and he reigned for him the twentieth year of Joatham the son of (e) Ozias

(e) Otherwise called Azarias, *v. 1.*

31 But the rest of the words of Phacee, and all that he did, are not these things written in the Book of the words of the days of the kings of Israel? 32 In the second year of Phacee the son of Romelia the king of Israel, reigned Joatham the son of Ozias the king of Juda. 33 Five and twenty years old was he when he began to reign, and sixteen years he reigned in Jerusalem: the name of his mother was Jerusa, the daughter of Sadoc. 34 And he did that which was liked before our Lord: according to all things, which Ozias his father had done, did he work. 35 Howbeit the excelses he took not away: as yet the people immolated, and burnt incense in the excelses: he built the highest gate of the house of our Lord. 36 But the rest of the words of Joatham, and all that he did, are not these things written in the Book of the words of the days of the kings of Juda? 37 In those days our Lord began to send into Juda^ Rasin the king of Syria, and Phacee the son of Romelia. 38 And Joatham slept with his fathers, and was buried with them in the city of David his father, and Achaz his son reigned for him.

CHAPTER XVI.

Achaz king of Juda besides other idolatry, sacrificeth his own son to idols. 5. The kings of Israel and Syria besieging Jerusalem, the Assyrians are hired to relieve it. 10. Achaz causeth Urias to make an altar like to one in Damascus, 14. in place of God's altar: 17. removeth diverse other things pertaining to divine service, 19. dieth, and his son Ezechias reigneth.

In the seventeenth year of Phacee the son of Romelia reigned Achaz the son of Joatham king of Juda. 2 Twenty years old was Achaz

when he began to reign, and he reigned sixteen years in Jerusalem: he did not that which was pleasing in the sight of our Lord his God, as David his father. 3 But he walked in the way of the kings of Israel: moreover also he consecrated his son, making him pass through fire according to the idols of the Gentiles: which our Lord destroyed before the children of Israel. 4 He immolated also victims, and burnt incense in the excelses, and on the hills, and under every tree full of green leaves. 5 Then went up Rasin the king of Syria, & Phacee the son of Romelia the king of Israel into Jerusalem to fight: and when they besieged Achaz, they were not able to overcome him. 6 At that time Rasin the king of Syria restored Aila to Syria, and threw out the Jews out of Aila: and the Idumeians came into Aila, and dwelt there unto this day. 7 And Achaz sent messengers to Theglathphalasar the king of the Assyrians, saying: I am thy servant, and thy son: come up, and save me out of the hand of the king of Syria, and from the hand of the king of Israel, which are risen together against me. 8 And when he had gathered together the silver and gold, that could be found in the house of our Lord, & in the king's treasures, he sent gifts to the king of the Assyrians. 9 Who also agreed to his will: for the king of the Assyrians went up into Damascus, and wasted it: and he transferred the inhabitants thereof to Cyrene, but Rasin he slew. 10 And king Achaz went forth to meet Theglathphalasar the king of the Assyrians into Damascus, and when he had seen the altar of Damascus, king Achaz sent to Urias the Priest a pattern of it, and a similitude according to all the work thereof, 11 And Urias the Priest built an altar, according to all things, which king Achaz had commanded, from Damascus, so did the Priest Urias, whilst king Achaz came from Damascus. 12 And when the king was come from Damascus, he saw the altar and worshipped it: and went up and immolated holocausts, and his sacrifice, 13 & offered libaments, & poured the blood of the pacifics, which he had offered upon the altar. 14 Moreover the altar of brass that was before our Lord, he removed from the face of the temple, and from the place of the altar, and from the place of the temple of our Lord: and he set it at the side of the altar toward the North. 15 King Achaz also commanded Urias the Priest, saying: Upon the greater altar offer the morning holocaust, and the evening sacrifice, and the king's holocaust, and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libaments: and all the blood of the holocaust, and all the blood of the victim thou shalt pour out upon it: but the altar of brass shall be prepared ready at my pleasure. 16 Urias therefore the Priest did according to all things, which king Achaz had commanded him. 17 And king Achaz took the engraven feet, and the lavatory that was upon them: and he took down the [1]sea from the oxen of brass, that held it up, and put it upon the pavement paved with stone.

[1] * *the great vessel.*

18 The [1]Musach also of the Sabbath, which he had built in the temple: and the entry of the king outward he turned into the temple of our Lord, because of the king of the Assyrians.

[1] * *the place where the King offered.*

19 But the rest of the words of Achaz, which he did, are not these written in the Book of the words of the days of the kings of Juda? 20 And Achaz slept with his fathers, and was buried with them in the city of David, and Ezechias his son reigned for him.

CHAPTER XVII.

Salmanazar king of the Assyrians maketh Osee king of Israel tributary, and perceiving his endeavour to be delivered thereof, imprisoneth him; after three years siege taketh Samaria, and carrieth the people captive into Assyria. 7. All which God permitteth for diverse great sins here recited. 25. The new inhabitants of the country not knowing God, are devoured by lions. Whereupon a true Priest is sent to instruct them: 29. but they leaving the rites of true religion do mix the same

with idolatry.

In the twelfth year of Achaz king of Juda, reigned Osee the son of Ela in Samaria over Israel nine years. 2 And he did evil before our Lord: but not as the kings of Israel, that had been before him. 3 Against him came up Salmanasar king of the Assyrians, and Osee was made servant to him, and payed him tributes. 4 And when the king of the Assyrians had found, that Osee endeavouring to rebel had sent messengers to Sua the king of Aegypt, that he might not pay tributes to the king of the Assyrians, as every year he was accustomed, he besieged him, and cast him bound into prison. 5 And he ranged through all the land: and going up to Samaria, he besieged it three years. 6 And in the ninth year of Osee, the king of Assyrians took Samaria, and transferred Israel unto the Assyrians: and he put them in Hala, & in Habor beside the river of Gozan, in the cities of the Medes. 7 For it came to pass, when the children of Israel had sinned to our Lord their God, which brought them out of the land of Aegypt, & out of the hand of Pharao the king of Aegypt, they worshipped strange gods. 8 And they walked according to the rite of the Gentiles, which our Lord had consumed in the sight of the children of Israel, & of the kings of Israel: because they had done in like manner. 9 And the children of Israel offended our Lord their God with words not right: & built them excelses in all their cities from the Tower of watchmen unto the fenced city. 10 And they made them statues & groves on every high hill, & under every thick woody tree: 11 & burnt there incense upon the altars after the manner of the Gentiles, which our Lord removed from their face: & they did wicked things, provoking our Lord. 12 And they worshipped the filths, whereof our Lord commanded them that they should not do this thing. 13 And our Lord testified in Israel and in Juda by the hand of all the Prophets & Seers, saying: Return from your most wicked ways, and keep my precepts and ceremonies, according to all the law which I commanded your fathers: and as I have sent to you in the hand of my servants the Prophets. 14 Who heard not, but hardened their neck according to the neck of their fathers, who would not obey our Lord their God. 15 And they cast away his ordinances, and the covenant that he made with their fathers, and the testifications, wherewith he contested them: and they followed vanities, and did vainly: and they followed the Gentiles, that were round about them, concerning which our Lord had commanded them, that they should not do as they did. 16 And they forsook all the precepts of our Lord their God: and made to themselves two molten calves, and groves, and adored all the host of heaven: and they served Baal, 17 and consecrated their sons, and their daughters through fire: and they gave themselves to divinations, and soothsayings: and they delivered up themselves to do evil before our Lord, (a) that they might provoke him.

(a) That is, consequently they did provoke him, *as 3. Reg. 14. v. 9.*

18 And our Lord was wrath with Israel vehemently, and took them away from his sight, and there remained but the tribe of Juda only. 19 But neither Juda itself kept the commandments of our Lord their God: but walked in the errors of Israel, which it had wrought. 20 And our Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of the spoilers, till he threw them away from his face: 21 even now from that time, when Israel was rent from the house of David, and made Jeroboam the son of Nabat their king: for Jeroboam separated Israel from our Lord, and made them sin a great sin. 22 And the children of Israel walked in all the sins of Jeroboam, which he had done: and they departed not from them, 23 until our Lord took away Israel from his face, as he had spoken in the hand of all his servants the Prophets: and Israel was transported out of their land unto the Assyrians, until this day. 24 And the king of the Assyrians brought from Babylon, and from Cutha, and from Avah, and from Emath, and from Sepharvaim: and placed them in the cities of Samaria for the children of Israel: who possessed Samaria, and dwelt in the cities thereof. 25 And when they began to dwell there, they feared not our Lord: and our Lord sent lions upon them, which killed them. 26 And it was told the king of the Assyrians, and said: The

nations, which thou hast transferred, and made to dwell in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath sent lions upon them: and behold they kill them, for that they know not the rite of the God of the land. 27 And the king of the Assyrians commanded, saying: Bring thither one of the Priests, which you brought thence captive, and let him go, and dwell with them: and let him teach them the ordinances of the God of the land. 28 Therefore when one of those Priests, which were led captive from Samaria, was come, he dwelt in Bethel, and taught them how they should worship our Lord. 29 And every Nation framed their own god, and put them in the high temples, which the Samaritans had made, Nation and Nation in their cities, where they dwelt. 30 For the men of Babylon made Socothbenoth: and the Cutheites made Nergel: and the men of Emath made Asima. 31 Moreover the Heveites made Nebahaz and Tharthac. And they that were of Sepharvaim burnt their children in fire, to Adramelech, and Anamelech the gods of Sepharvaim, 32 and nevertheless they (b) worshipped our Lord. And they made to themselves of the vilest persons Priests of the excelses, and they placed them in the high temples.

(b) Not truly worshipped but made shew to worship. For true worship of God admitteth not worship of any false god. *v. 34.*

33 And when they worshipped our Lord, they served also their own gods according to the custom of the Nations out of the which they were transported to Samaria: 34 until this present day they follow the old manner: they fear not our Lord, neither keep they his ceremonies, and judgments, and law, and the commandment, which our Lord commanded the children of Jacob, whom he surnamed Israel: 35 and he had made a covenant with them, and had commanded them, saying: Fear not strange gods, and adore them not, neither worship them, and immolate not to them. 36 But the Lord your God, which brought you out of the Land of Aegypt in great strength, and a stretched out arm, him fear ye, and him adore, and to him do ye immolate. 37 The ceremonies also, and judgments, and law, and the commandment, that he wrote you, keep ye, that you may do them always: and fear not strange gods. 38 And the covenant, that he made with you, forget not: neither do ye worship strange gods, 39 but fear our Lord your God, and he will deliver you out of the hand of all your enemies. 40 But they heard not, but did according to their old custom. 41 These Nations therefore were fearing our Lord, but nevertheless serving their idols also: for both their children and nephews, as their fathers did, so do they until this present day.

CHAPTER XVIII.

Ezechias destroyeth all place of idolatry in Juda, breaking also the brazen serpent, made by Moyses, because the people offered incense to it. 9. The captivity of the ten tribes is repeated. 13. Ezechias not able to resist the Assyrians payeth much money to them. 17. They nevertheless send forces against Jerusalem, reproach the king, blaspheme God, and terrify the people.

Acts of other Kings till the captivity of Juda.

In [1] the third year of Osee the son of Ela king of Israel, reigned Ezechias the son of Achaz king of Juda.

[1] The second part.

2 Five and twenty years old was he when he began to reign: and he reigned nine and twenty years in Jerusalem: the name of his mother was Abi the daughter of Zacharias. 3 And he did that which was good before our Lord, according to all things which David his father had done. 4 He destroyed the excelses, and brake the statues in pieces, and cut down the groves, and brake the brazen serpent, which Moyses had made: for until that time the children of Israel (a) burnt incense to it: and he called the name thereof [1] Nohestan.

(a) This image of a serpent not only when it wrought miraculous health, but also long after was worthily reserved

in memory of the benefit: but when the people offered sacrifice unto it, which is proper to God only, good Ezechias did laudably break it. And to shew that there was no deity in it: called it *Nohestan*, that is, a piece of brass. And so in the Catholic Church when any holy Relic or Image is abused, it is taken away, or the error otherwise corrected. *See S. Aug. l. 10. c. 8. civit. Ser. 14. de verb. Apost. & 101. de temp.* [1] * *a piece of brass.*

5 He trusted in our Lord the God of Israel: Therefore after him there was not the like to him in all the kings of Juda, yea neither among them that were before him: 6 and he cleaved to our Lord, and departed not from his steps, and he did his commandments, which our Lord commanded Moyses. 7 Wherefore our Lord also was with him, and in all things, to the which he proceeded, he behaved himself wisely. He rebelled also against the king of the Assyrians, and served him not. 8 He struck the Philisthians as far as Gaza, and all the borders, from the Tower of watchmen unto the fenced city. 9 In the fourth year of king Ezechias, which was the seventh year of Osee the son of Ela the king of Israel, came up Salmanasar the king of the Assyrians into Samaria, and assaulted it, 10 and took it. For after three years, in the sixth year of Ezechias, that is, the ninth year of Osee the king of Israel, Samaria was taken: 11 and the king of the Assyrians transported Israel unto the Assyrians, and placed them in Hala, and in Habor, rivers of Gozan in the cities of the Medes: 12 because they heard not the voice of our Lord their God, but transgressed his covenant: all things, that Moyses the servant of our Lord commanded, they heard not, neither did they it. 13 In the fourteenth year of king Ezechias, came up Sennacherib the king of Assyrians to all the fenced cities of Juda: and took them. 14 Then sent Ezechias the king of Juda messengers to the king of the Assyrians into Lachis, saying: I have sinned, retire from me: and all that thou shalt put upon me, I will bear. Therefore the king of the Assyrians put a tax upon Ezechias the king of Juda, three hundred talents of silver, and thirty talents of gold. 15 And Ezechias gave all the silver that was found in the house of our Lord, and in the king's treasures. 16 At that time Ezechias brake the doors of the temple of our Lord, and the plates of gold, which he had fastened on them, and gave them to the king of the Assyrians. 17 But the king of the Assyrians sent Tharthan, and Rabsaris, and Rabsaces from Lachis to king Ezechias, with a strong power to Jerusalem: who when they were come up they came to Jerusalem, and stood beside the conduit of the upper pool, which is in the way of the fuller's field. 18 And they called the king: and there went out to them Eliacim the son of Helcias governor of the house and Sobna the Scribe and Joahe the son of Asaph, the [1] register.

[1] * *or recorder.*

19 And Rabsaces said to them: Speak to Ezechias: Thus saith the great king, the king of Assyrians: What is this confidence, that thou doest stay upon? 20 Perhaps thou hast taken counsel to prepare thyself to battle. Wherein hast thou confidence, that thou darest to rebel? 21 Dost thou hope in Aegypt, a staff of reed & broken, upon which if a man lean, broken into splinters it will enter into his hand, & pierce it? So is Pharao the king of Aegypt, to all that have confidence in him. 22 But if you will say to me: We have confidence in our Lord God: is not this he, whose excelses and altars Ezechias hath taken away: & he commanded Juda and Jerusalem: Before this altar shall you adore in Jerusalem? 23 Now therefore pass to my lord the king of the Assyrians, & I will give you two thousand horses, and see whether you be able to have riders for them. 24 And how can you resist before one prince of the least servants of my lord? Hast thou confidence in Aegypt for the chariots and horsemen? 25 Why^ am I come up without the will of the Lord to destroy it? The Lord said to me: Go up to this land, (b) and destroy it.

(b) He falsely addeth of his own that *he should destroy it.* For Isaias prophesied the contrary, that the Assyrians' camp should be destroyed *Isaie. 37.* and so it came to pass. *ch. 19. v. 35. 2. Paral. 32.*

26 And Eliacim the son of Helcias, and Sobna, and Joahe said to Rabsaces: We pray thee that thou speak to us thy servants in Syriac: for we understand this tongue: and speak not to us in the Jews' language, the people hearing it, which is upon the wall. 27 And

Rabsaces answered them, saying: What^ did my lord send me to thee, that I should speak these words, & not rather to the men that sit upon the wall, that they may eat their own dung, and drink their urine with you? 28 Rabsaces therefore stood, and cried out with a loud voice in the Jews' language, & said: Hear ye the words of the great king, the king of the Assyrians. 29 Thus saith the king: Let not Ezechias seduce you: for he shall not be able to deliver you out my hand. 30 Neither let him give you confidence upon the Lord, saying: Our Lord delivering will deliver us, and this city shall not be given into the hand of the king of the Assyrians. 31 Do not hear Ezechias. For thus saith the king of the Assyrians: Do with me that which is profitable for you, and come forth to me: & every man shall eat of his vineyard, & of his fig tree: and you shall drink waters of your own cisterns, 32 till I come, & transport you into a land, that is like to your land, into a fruitful land, and plentiful of wine, a land of bread and of vineyards, a land of olivets & of oil and honey, and you shall live, and shall not die. Hear not Ezechias, who deceiveth you, saying: Our Lord will deliver us. 33 (c) Did the gods of Nations deliver their land from the hand of the king of Assyrians?

(c) Pagans and Heretics are foolish & impudent to compare their false gods and fancies with God almighty and Catholic Religion.

34 Where is the god of Emath & Arphad? Where is the god of Sepharvaim, of Ana, and Ava? Did they deliver Samaria out of my hand? 35 What are they among all the gods of nations, which have delivered their country out of my hand, that the Lord can deliver Jerusalem out of my hand? 36 The people therefore held their peace, and did not answer him any thing: for they had received the king's commandment that they should not answer him. 37 And Eliacim the son of Helcias, governor of the house, and Sobna the scribe, and Joahe the son of Asaph register came to Ezechias, their garments rent, and told him the words of Rabsaces.

CHAPTER XIX.

Ezechias in affliction requesteth the prayers of Isaias the Prophet. 6. Who assureth him of God's help. 8. The king of the Assyrians still threateneth and blasphemeth. 15. Ezechias prayeth, 20. and God hearing the prayers of the one, and blasphemies of the other, 28. promiseth to protect Jerusalem. 35. An Angel in one night killeth an hundred four score and five thousand of the Assyrian's camp, their king returneth to Ninive, is there slain by two of his own sons, and another son reigneth in his place.

Which things when Ezechias the king had heard, he rent his garments, and was covered with sackcloth, and entered into the house of our Lord. 2 And he sent Eliacim the governor of the house, and Sobna the scribe, & the ancients of the Priests covered with sackcloths, to Isaias the Prophet the son of Amos. 3 Who said to him: Thus saith Ezechias: This day is a day of tribulation, and rebuke, and of blasphemy: the children are come to the birth, and the woman in travail hath not strength. 4 If perhaps our Lord thy God will hear all the words of Rabsaces, whom the king of the Assyrians his master hath sent to upbraid the living God, and reprove with words, which our Lord thy God hath heard: and make thou prayer for the remnants that are found. 5 The servants thereof of king Ezechias came to Isaie. 6 And Isaie said to them: Thus shall you say to your master: Thus saith our Lord: Fear not for the words, which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me. 7 Behold I will send into him a spirit, and he shall hear a message, and shall return into his country, and I will overthrow him with the sword in his country. 8 Rabsaces therefore returned, and found the king of Assyrians expugning Lobna: for he heard that he was departed from Lachis. 9 And when he had heard of Tharaca the king of Aethiopia, saying: Behold, he is come forth to fight against thee: and went against him, he sent messengers to Ezechias, saying: 10 Say this to

Ezechias the king of Juda: Let not thy God seduce thee, in whom thou hast confidence: neither say thou: Jerusalem shall not be delivered into the hands of the king of the Assyrians. 11 For thou thyself hast heard what the kings of the Assyrians have done to all the countries, how they have spoiled them, canst thou therefore only be delivered? 12 Why, have the gods of the Nations delivered all those, whom my fathers have destroyed, to wit, Gozan and Haran, and Reseph, and the children of Eden, which were in Thelassar? 13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana and Ava? 14 Therefore when Ezechias had received the letters of the hand of messengers, and had read them, he went up into the house of our Lord, and laid them open (a) before our Lord,

(a) Before the Ark and Propitiatory, being the special place of prayer.

15 and prayed in his sight, saying: Lord God of Israel, which sittest upon the cherubins, thou art the only God of all the kings of the earth: thou madest heaven and earth: 16 Incline thine ear, and hear: open Lord thine eyes, and see: and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God. 17 In very deed Lord, the kings of the Assyrians have destroyed Nations, and the countries of all. 18 And they have cast their gods into fire: for they were not gods, but the works of men's hands of wood and stone, and they destroyed them. 19 Now therefore, O Lord our God, save us from his hand, that all the Kingdoms of the earth may know, that thou art the Lord the only God. 20 And Isaie the son of Amos sent to Ezechias, saying: Thus saith our Lord the God of Israel: That which thou hast besought me concerning Sennacherib the king of the Assyrians, I have heard. 21 This is the word that our Lord hath spoken of him: The (b) virgin daughter of Sion hath despised thee, & scorned thee: Behind thy back hath the daughter of Jerusalem wagged her head.

(b) Though many in the Kingdom of Juda fell to idolatry, yet in respect of the rest publicly professing true faith and religion the Church is still called a virgin, and despiseth idolaters, blasphemers, & false gods.

22 Whom hast thou upbraided, & whom hast thou blasphemed? Against whom hast thou exalted thy voice, and lifted up thine eyes in high? Against the holy one of Israel. 23 By the hand of thy servants thou hast upbraided our Lord, and hast said: In the multitude of my chariots have I climbed the height of mountains, in the top of Libanus, and have cut down high cedars thereof, and the chosen fir-trees of it. And I have entered into the borders thereof, & the forest of the (c) carmel thereof

(c) A pleasant hill in the forest.

24 have I cut down. And I have drunk strange waters, and have dried up with the steps of my feet all the waters inclosed. 25 Why, hast thou not heard what I have done from the beginning? From ancient days I have made that thing, and now I have brought it to effect: and fenced cities shall be into ruin of little hills bickering together. 26 And they that sit in them, weak of hand, they have trembled & are confounded, they became as the grass of the field, and the green herb of the roofs of houses, which withered before it came to ripeness. 27 Thy habitation, and thy going out, and thy coming in, and thy way I have known before, and thy fury against me. 28 Thou hast been mad against me, and thy pride hath ascended into mine ears: I therefore will put a ring in thy nostrils, and a bit in thy lips, and will bring thee back into the way, by the which thou camest. 29 And to thee Ezechias this shall be a sign: Eat this year what thou shalt find: and in the second year, the things that grow of themselves: moreover in the third year sow ye and reap: plant ye vineyards, and eat the fruit of them. 30 And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward. 31 For out of Jerusalem there shall remnants go forth, and that which is to be saved from the mount of Sion: the zeal of the Lord of hosts shall do this. 32 Wherefore thus saith our Lord^ of the king of the Assyrians: He shall not enter into this city, nor shoot arrow into it, neither shall shield occupy it, nor munition compass it. 33 By the way, that he came, he shall return: and into this city he shall not enter, saith our Lord. 34 And I will protect this city, and will save it for myself, and for

David my servant. 35 It came to pass therefore in that night, an Angel of our Lord came, and struck in the camp of the Assyrians an hundred eighty five thousand. And when he was risen early, he saw all the bodies of the dead, 36 and Sennacherib the king of the Assyrians departing went away, and tarried in Ninive. 37 And when he adored in the temple of Nesroch his god, Adramelech and Sarasar his sons struck him with the sword, and they fled into the land of the Armenians, and Asarhaddon his son reigned for him.

CHAPTER XX.

Ezechias being sick is told by Isaias that he shall die: but praying to God obtaineth fifteen years longer life, 8. and in confirmation thereof receiveth a sign in Achaz dial, returning back ten lines. 12. To the Assyrians bringing him presents, he sheweth all his treasures. 16. Which Isaias reproving Prophesieth the captivity of Juda. 20. Ezechias dieth, and his son Manasses reigneth.

In those days Ezechias was sick even to death: & Isaie the son of Amos the prophet came and said to him: Thus saith our Lord God: Take order with thy house, for thou shalt die, and shalt not live. 2 Who turned his face to the wall, and prayed our Lord, saying: 3 I beseech thee Lord, remember I pray thee how I have walked before thee in truth, and in a perfect heart, and have done that which is liked before thee. Ezechias therefore wept with great weeping. 4 And before Isaie was gone out of the midst of the court, the word of our Lord came to him, saying: 5 Return, and tell Ezechias the Prince of my people: Thus saith our Lord the God of David thy father: I have heard thy prayer, and seen thy tears: and behold I have healed thee, the third day thou shalt go up to the temple of the Lord. 6 And I will add to thy days fifteen years: yea & out of the hand of the king of Assyrians I will deliver thee, and this city, and I will protect this city for my sake, and for David my servant. 7 And Isaie said: Fetch me a bunch of figs. Which when they had brought, and had laid it upon his sore, he was cured. 8 And Ezechias had said to Isaie: What sign shall there be, that our Lord will heal me, and that I shall go up the third day to the temple of our Lord? 9 To whom Isaie said: This shall be the sign from our Lord, that our Lord will do the word, which he hath spoken: Wilt thou that the shadow go forward ten times, or that it go back so many degrees. 10 And Ezechias said: It is an easy matter for the shadow to go forward ten times, neither will I that this be done, but that it return back ten degrees. 11 Isaie therefore the Prophet invocated our Lord, & brought back the shadow by (a) the lines, by the which it was now gone down in the dial of Achaz, backward ten degrees.

(a) If these ten lines import so many hours, then the dial going forwards again, by like degrees, this day was increased by twenty hours, & so was longer than that in which Iosue procured stay of the sun the space of one day, to wit of twelve hours, *Iosue 10.* as S. Dyonise thinketh. *Epist: ad Policarp: See Glossa ord. in Iosue.*

12 In that time Berodach Baladan, the son of Baladan, the king of the Babylonians sent letters & gifts to Ezechias: for he had heard that Ezechias had been sick. 13 And Ezechias rejoiced in their coming, and he shewed them the house of aromatical spices, and gold and silver, and diverse precious odours, ointments also, and the house of his vessels, and all that he had in his treasures. There was not any thing which Ezechias shewed them not in his house, and in all his power. 14 And Isaie the Prophet came to king Ezechias, and said to him: What said these men? Or from whence came they to thee? To whom Ezechias said: From a far country they came to me out of Babylon. 15 But he answered: What saw they in thy house? Ezechias said: They saw all things whatsoever are in my house: there is nothing that I have not shewed them in my treasures. 16 Isaie therefore said to Ezechias, hear the word of our Lord: 17 Behold the days shall come, and all things shall be taken away, that are in thy house, and that thy fathers have laid up until this day, into Babylon: there shall not any thing remain, saith our Lord. 18 Yea of the children also that come forth of

thee, whom thou shalt beget shall be taken away, and they shall be eunuchs in the palace of the king of Babylon. 19 Ezechias said to Isaie: The word of our Lord which thou hast spoken is good: be there peace and truth in my days. 20 But the rest of the words of Ezechias, and all his strength, and how he made a pool, & a conduit, & brought waters into the city, are not these things written in the Book of the words of the days of the kings of Juda? 21 And Ezechias slept with his fathers, and Manasses his son reigned for him.

CHAPTER XXI.

For the enormous impiety of Manasses, 10. God threateneth destruction of the Kingdom. 16. He spilleth innocent blood, 18. dieth, and his son Amon reigneth also wickedly, 23. is slain by his servants, and his son Josias reigneth.

Twelve years old was Manasses, when he began to reign, & he reigned five and fifty years in Jerusalem: the name of his mother was Haphsiba. 2 And he did evil in the sight of our Lord, according to the idols of the Nations, which our Lord destroyed from the face of the children of Israel: 3 And he was turned, and built the excelses, which Ezechias his father had destroyed: and he set up altars to Baal, and made groves, as Achab the king of Israel had done: and he adored all the host of heaven, and worshipped it. 4 And he built altars in the house of our Lord, of the which our Lord said: In Jerusalem I will put my name. 5 And he built altars to all the host of heaven in the two courts of the temple of our Lord. 6 And he made his son pass through fire: and he used soothsaying, and observed divinations, and made pythons, and multiplied enchanters, to do evil before our Lord, & to provoke him. 7 He set also the idol of the grove, which he had made in the temple of our Lord: concerning the which our Lord spake to David, and to Salomon his son: In this temple, & in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name for ever. 8 And I will no more make the foot of Israel to be moved out of the land, which I gave to their fathers: yet so if in work they shall keep all things that I have commanded them, & all the law which my servant Moyses commanded them. 9 But they heard not: but were seduced by Manasses, to do evil (a) above the Nations, which our Lord destroyed before the face of the children of Israel

(a) the Jews sinned more grievously revolting from the Law of God, and contemning the admonitions of holy Prophets, than the nations that had neither law nor Prophets to instruct them.

10 And our Lord spake in the hand of his servants the Prophets, saying: 11 Because Manasses the king of Juda hath done these most wicked abominations, passing all things that the Amorrheites did before him, and hath made Juda also to sin in his filths:
12 therefore thus saith our Lord the God of Israel: Behold I will bring in evils upon Jerusalem and Juda: that whosoever shall hear it, both his ears shall tingle.
13 And I will stretch out upon Jerusalem the cord of Samaria, and the weight of the house of Achab: and I will wipe out Jerusalem, as tables are wont to be wiped out, and wiping out I will turn it, and draw often the pencil upon the face thereof. 14 (b) But I will leave remnants of mine inheritance, and will deliver them into the hands of their enemies: and they shall be unto waste, and unto spoil to all their adversaries:

(b) God still preserved some in true religion, though they also suffered tribulations with the wicked, for the general sins of the king and people. *Psal. 88. v. 35.* Yea this King Manasses in captivity became virtuous and recovered his Kingdom. *2. Paralip. 33.*

15 because they have done evil before me, and have continued provoking me, from the day that their fathers came out of Aegypt, until this day.
16 Moreover Manasses shed also innocent blood exceeding much, till he filled Jerusalem even to the mouth: beside his sins, wherein he made Juda to sin, to do evil before our Lord. 17 But the rest of the words of Manasses, and all that he did, and his sin, which he sinned, are not these things written in the Book of the

words of the days of the kings of Juda? 18 And Manasses slept with his fathers, and was buried in the garden of his house, in the garden of Oza: and Amon his son reigned for him. 19 Two and twenty years old was Amon when he began to reign: two years also he reigned in Jerusalem: the name of his mother was Messalemeth the daughter of Jeteba. 20 And he did evil in the sight of our Lord, as Manasses his father had done. 21 And he walked in all the way, by the which his father had walked: and he served the filths, which his father had served, and he adored them, 22 and forsook our Lord the God of his fathers, and walked not in the way of our Lord. 23 And his servants lay in wait against him, and slew the king in his house. 24 But the people of the land struck all them, that had conspired against king Amon: and made Josias his son their king for him. 25 But the rest of the words of Amon which he did, are not these written in the Book of the words of the days of the kings of Juda? 26 And they buried him in his sepulchre, in the garden of Oza: and Josias his son reigned for him.

CHAPTER XXII.

Josias repaireth the temple, and Divine service. 8. The book of law is found, 11. whereupon they consult our Lord, 15. and are foretold that much evil shall fall upon them, 18. but the good king shall die in peace.

Eight years old was Josias when he began to reign, he reigned one & thirty years in Jerusalem: the name of his mother was Idida, the daughter of Hadaia of Besecath. 2 And he did that which was liked before our Lord, and walked in all the ways of David his father: he declined not to the right hand, or to the left. 3 And in the eighteenth year of king Josias, the king sent Saphan the son of Aslia, the son of Messulam, the scribe of the temple of our Lord, saying to him: 4 Go to Helcias the high Priest, that the money may be gathered into a sum, which hath been brought into the temple of our Lord, which the porters of the temple have gathered of the people, 5 and let it be given to the workmen by the overseers of the house of our Lord, who also shall distribute it to them that work in the temple of our Lord, to make the reparations of the temple: 6 that is, to the carpenters and masons, and to them that mend broken places: and that timber may be bought, and stones out of the quarries, to repair the temple of our Lord. 7 Yet let not the money which they receive be accounted to them, but let them have it in their power, and upon their fidelity. 8 And Helcias the high Priest said to Saphan the scribe: I have found the Book of the law in the house of our Lord: and Helcias gave the volume to Saphan, who also did read it. 9 Saphan also the scribe came to the king, and reported unto him that which he had commanded, and said: Thy servants have gathered into a sum the money, which is found in the house of our Lord: and they have given it to be distributed to the workmen, by the overseers of the works of the temple of our Lord. 10 Saphan also the scribe told the king, saying: Helcias the priest hath given me a Book. Which when Saphan had read before the king, 11 and the king had heard the words of the law of our Lord, he rent his garments. 12 And he willed Helcias the Priest, and Ahicam the son of Saphan, and Achobor the son of Micha, and Saphan the Scribe, and Asaia the king's servant, saying: 13 Go and consult our Lord for me, and for the people, and for all Juda, concerning the words of this volume, which is found: for the great wrath of our Lord is kindled against us: because our fathers have not heard the words of this Book, to do all that is written for us. 14 Helcias therefore the Priest, and Ahicam, and Achobor, and Saphan, and Asaia went to Holda a prophetess, the wife of Sellum, the son of Thecua, the son of Araas keeper of the garments, who dwelt in Jerusalem in the (a) second: and they spake to her.

(a) Within the second wall, the city having three walls. *3. Reg. 3.*

15 And she answered them: Thus saith our Lord the God of Israel: Tell the man, that sent you to me:

16 Thus saith our Lord: Behold, I will bring evils upon this place, and upon the inhabitants thereof, all the words of the law which the king of Juda hath read: 17 because they have forsaken me, and have sacrificed to strange gods, provoking me in all the works of their hands: and my indignation shall be kindled in this place, and shall not be quenched. 18 But to the king of Juda, that sent you to consult our Lord, thus you shall say: Thus saith our Lord the God of Israel: For that thou hast heard the words of the volume, 19 and thy heart is strucken with fear, and thou art humbled before the Lord, hearing the words against this place, and the inhabitants thereof, to wit, that they should become a wonder and a curse: and hast rent thy garments, and wept before me, and I have heard it, saith our Lord: 20 therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace, that thy eyes may not see all the evils, which I will bring in upon this place.

CHAPTER XXIII.

Josias reading the law before the people, they all promise to serve God. 4. All things belonging to Idolatry are cast forth of the temple, 8. and other places of Juda. 15. He also destroyeth the altar in Bethel (not removing the bones of a Prophet) 19. and other altars in Samaria: killeth the false Priests. 21. And maketh a notorious great Pasch. 26. Yet God threateneth the captivity of Juda for their sins. 29. Josias is slain in battle by the king of Aegypt: and his son Joachaz reigneth. Who after three months is deposed by the king of Aegypt, and his brother Eliacim, henceforth called Joakim, made king.

And they reported to the king that which she had said. Who sent: and all the ancients of Juda and Jerusalem were assembled to him. 2 And the king went up to the temple of our Lord, & all the men of Juda, and all that dwelt in Jerusalem with him Priests and Prophets, and all the people from little to great: and in hearing of all he read all the words of the Book of the covenant, which was found in the house of our Lord. 3 And the king stood upon the step: and made a covenant with our Lord, to walk after our Lord, and keep his precepts, and testimonies, and ceremonies, with all their heart, and with all their soul, and to perform the words of this covenant, which were written in that Book: and the people agreed to the covenant: 4 And the king willed Helcias the high priest, and the priests of the second order, and all the porters that they should cast out of the temple of our Lord all the vessels that had been made to Baal, and in the grove, and to all the host of heaven: & he burnt them without Jerusalem in the Valley cedron, and carried the dust of them into Bethel. 5 And he destroyed the Soothsayers, which the kings of Juda had appointed to sacrifice in the excelses in the cities of Juda, and round about Jerusalem: and them that burnt incense to Baal, and to the Sun, and to the Moon, and to the twelve signs, and to all the host of heaven. 6 And he caused the grove to be carried forth out of the house of our Lord without Jerusalem in the Valley cedron, and he burnt it there, and brought it into dust, and threw it upon the sepulchres of the common people. 7 He destroyed also the little houses of the effeminates, which were in the house of our Lord, for the which the women wove as it were little houses of the grove. 8 And he gathered together all the priests of the cities of Juda: and he contaminated the excelses, where the priests did sacrifice from Gabaa unto Bersabee: and he destroyed the altars of the gates in the entrance of the door of Josue chief of the city, which was on the left hand of the gate of the city. 9 Howbeit the priests (a) of the excelses went not up to the altar of our Lord in Jerusalem: but only they did eat azymes in the midst of their brethren.

(a) Because they had offered sacrifice to false gods and in unlawful places, they were suspended from offering any more sacrifice at all.

10 He contaminated also Topheth, which is in the Valley of the son of Ennom: that no man should consecrate his son or daughter by fire to Moloch.

11 He took away also the horses, which the kings of Juda had given to the sun, in the entrance of the temple of our Lord, beside the chamber of Nathanmelech the eunuch, who was in Pharurim: and the chariots of the sun he burnt with fire. 12 The altars also that were upon the roofs of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the temple of our Lord, the king destroyed: and he ran from thence, and sprinkled the ashes of them into the Torrent cedron. 13 The excelses also that were in Jerusalem, on the right side of the Mount of offence, which Salomon the king of Israel had built to Astaroth the idol of the Sidonians, and to Chamos the scandal of Moab, and to Melchom the abomination of the children of Ammon, the king destroyed. 14 And he brake in pieces the statues, and cut down the groves: and he filled their places with the bones of dead men. 15 Moreover the altar also, that was in Bethel, and the excelse, which Jeroboam the son of Nabat had made, who made Israel to sin: and that altar, and excelse he destroyed, and burnt, and brake into powder, and the grove also he burnt. 16 And Josias turning, saw there sepulchres, that were in the mount: and he sent & took the bones out of the sepulchres, and burnt them upon the altar, & polluted it according to the word of our Lord, which the man of God spake, who had foretold these things. 17 And he said: What title is that, which I see? And the citizens of that city answered: It is the sepulchre of the man of God, which came from Juda, and foretold these things which thou hast done upon the altar of Bethel. 18 And he said: Let him alone, let no man move his bones. And his bones remained untouched with the bones of the Prophet, that came out of Samaria. 19 Moreover all the temples of the excelses, which were in the cities of Samaria, which the kings of Israel had made to provoke our Lord, Josias took away: and he did to them according to all the works, which he had done in Bethel. 20 And he slew all the Priests of the excelses, that were there upon the altars: and he burnt men's bones upon them: and turned into Jerusalem. 21 And he commanded all the people, saying: Make a Phase to our Lord your God, according as it is written in the Book of this covenant. 22 For (b) there was not such a Phase made from the days of the Judges, which judged Israel, and of all the days of the kings of Israel, and of the kings of Juda.

(b) Josephus writeth that this godly King gave thirty thousand lambs and kids to the poor people for their Pasch, & three thousand oxen for Holocausts. The Priests also and Levites added more of their own. *li. 10. Antiq. c. 5.*

23 as in the eighteenth year of king Josias this Phase was made to our Lord in Jerusalem. 24 Yea and the Pythons, and Soothsayers, and the images of idols, and the filths, and the abominations, that had been in the land of Juda and Jerusalem, Josias took away: that he might establish the words of the law, that were written in the Book, which Helcias the Priest found in the temple of our Lord. 25 There was no king before him like to him, that turned to our Lord in all his heart, and in all his soul, and in all his power according to all the law of Moyses: neither after him did there arise the like to him. 26 But yet our Lord was not averted from the wrath of his great fury, wherewith his fury was wrath against Juda: for the provocations, wherewith (c) Manasses had provoked him.

(c) Albeit Manasses repented, and was restored to God's favour, & to his Kingdom *2. Paral. 3.* Yet his sins were temporally punished, both in himself, and his posterity.

27 Our Lord therefore said: Juda also will I take away from my face, as I have taken away Israel: and I will reject this city, which I chose^ Jerusalem, and the house whereof I said: My name shall be there. 28 But the rest of the words of Josias, and all that he did, are not these things written in the Book of the words of the days of the kings of Juda? 29 In his days came up Pharao Nechao the king of Aegypt, against the king of Assyrians to the river Euphrates: and Josias the king went to meet him: and was slain in Mageddo, when he had seen him. 30 And his servants carried him dead from Mageddo: & they brought him into Jerusalem, and buried him in his sepulchre. And the people of the land took Joachaz the son of Josias: and they anointed him, and made him king for his father. 31 Three and twenty years old was Joachaz when he began to reign, and he reigned three months in Jerusalem: the name of

his mother was Amital, the daughter of Jeremie of Lobna. 32 And he did evil before our Lord, according to all things which his fathers had done. 33 And Pharao Nechao bound him in Rebla, which is in the land Emath, that he should not reign in Jerusalem: and he set a penalty upon the land, an hundred talents of silver, and a talent of gold. 34 And Pharao Nechao made Eliacim king the son of Josias, for Josias his father: and turned his name Joakim. Moreover he took Joachaz and brought him into Aegypt, and he died there. 35 And Joakim gave the silver and the gold to Pharao, when he had taxed the land upon every man, that it might be payed according to the precept of Pharao: and he exacted of every man according to his ability, as well silver as gold of the people of the land: to give unto Pharao Nechao. 36 Five and twenty years old was Joakim, when he began to reign: and he reigned eleven years in Jerusalem: the name of his mother was Zebida the daughter of Phadaia of Ruma. 37 And he did evil before our Lord according to all things, which his fathers had done.

CHAPTER XXIV.

Joakim serveth the king of Babylon three years. 2. Many rovers infest his country. 5. He dieth, and his son Joachin reigneth. 10. The king of Babylon carrieth king Joachin, and all the chief persons and treasures into Babylon, 17. appointing Matthanias, whom he nameth Sedecias, king of Juda. 20. Who revolteth from the king of Babylon.

In his days came up Nabuchodonosor the king of Babylon, and Joakim was made his servant three years: and he rebelled against him again. 2 And our Lord sent in upon him the rovers of the Chaldees, and the rovers of Syria, and the rovers of Moab, and the rovers of the children of Ammon: and he sent them into Juda, to destroy it, according to the word of our Lord, which he had spoken by his servants the Prophets. 3 And this by the word of our Lord was done against Juda, to take it away before him for all the sins of Manasses which he did, 4 and for the innocent blood, that he had shed, and filled Jerusalem with the blood of innocents: and for this thing God would not be made propitious. 5 But the rest of the words of Joakim, and all that he did, are not these things written in the Book of the words of the days of the kings of Juda? And Joakim (a) slept with his fathers.

(a) Not dying in peace, for he was slain by Nabuchodonosor, *Iosephus li. 10. c. 8. Ant.* And his body was cast out of the city, according as Jeremy Prophesied. *c. 22. with the burial of an ass shall he be buried. &c.*

6 and Joachin his son reigned for him. 7 And the king of Aegypt added no more to come out of his country: for the king of Babylon had taken all that had been the king's of Aegypt, from the river of Aegypt, unto the river Euphrates. 8 Eighteen years old was Joachin when he began to reign, and he reigned three months in Jerusalem: the name of his mother was Nohesta the daughter of Elnathan of Jerusalem. 9 And he did evil before our Lord, according to all things which his father had done. 10 And that time came up the servants of Nabuchodonosor the king of Babylon into Jerusalem, & the city was compassed with forts. 11 And Nabuchodonosor the king of Babylon came to the city with his servants to assault it. 12 And Joachin the king of Juda went forth to the king of Babylon, he and his mother, and his servants, and his nobles, and his eunuchs: and the king of Babylon received him the eighth year of his reign. 13 And he brought forth from thence all the treasures of the house of our Lord, and the treasures of the king's house: & he cut in pieces all the golden vessels, which Salomon the king of Israel had made in the temple of our Lord, according to the word of our Lord. 14 And he transported all Jerusalem, & all the Princes, and all the strong men of the army, ten thousand into captivity: and every artificer & incloser: and nothing was left, saving the poor sort of the people of the land. 15 He transported also Joachin into Babylon, and the king's mother, and the king's wives, and his eunuchs: and the judges of the land he led into captivity from Jerusalem into Babylon. 16 And

all the strong men, seven thousand, and the artificers, and inclosers a thousand, all valiant men and warriors: and the king of Babylon led them captives into Babylon. 17 And he appointed Matthanias his uncle for him: and called his name Sedecias. 18 One and twenty years old was Sedecias when he began to reign, and he reigned eleven years in Jerusalem: the name of his mother was Amital, the daughter of Jeremie of Lobna. 19 And he did evil before our Lord, according to all things which Joakim had done. 20 For our Lord was wrath against Jerusalem and against Juda, till he cast them away from his face: and Sedecias (b) revolted from the king of Babylon.

(b) In this he grievously offended having sworn to serve him. And therefore Ezechiel *c. 17.* foretelleth the misery that will fall upon him, *shall he that broke covenant escape? &c.*

CHAPTER XXV.

Nabuchodonosor king of Babylon besieging Jerusalem two years, the soldiers pressed with famine fly away. King Sedecias also flyeth, 5. is taken and brought before Nabuchodonosor. 7. All his sons are slain in his sight: his eyes are put out, and he is carried into Babylon: the temple, the kings palace, and other houses burned; the wall destroyed, the people carried captive 12. except poor husbandmen. 13. All vessels of brass, silver, and gold, broken and transported. 18. Saraias high Priest, and other principal men are slain. 22. Godolias made governor, 25. is slain by Ismael. 27. Joachin is delivered from prison, and exalted by a new king of Babylon.

And it came to pass in the ninth year of his reign, the tenth month, the tenth day of the month, came Nabuchodonosor the king of Babylon, himself and all his army unto Jerusalem, and they beset it: and built rampires round about it. 2 And the city was shut up & trenched about until the eleventh year of king Sedecias, 3 the ninth day of the month: and there was a sore famine in the city, neither was there bread for the people of the land. 4 And a breach was made into the city: and all the men of war fled in the night by the way of the gate, which is between the double wall toward the king's garden (moreover the Chaldees besieged the city round about.) Sedecias therefore fled by the way, that leadeth to the champion of the wilderness. 5 And the army of the Chaldees pursued the king, and overtook him in the plain of Jericho: and all the warriors, that were with him, were dispersed, and forsook him. 6 They therefore having taken the king, brought him to the king of Babylon into Reblatha, who spake judgment with him. 7 And he slew the sons of Sedecias before his face, and he (a) put out his eyes, and bound him with chains, and (b) brought him into Babylon.

(a) Certain false Prophets persuaded the King and the people not to believe the Prophets, which forewarned them of these calamities, because (said they) they contradict one another, Jeremy saying *(ch. 31. & 34.) the eyes of Sedecias should see the eyes of Nabuchodonosor, and should be led into Babylon:* and Ezechiel saying *(c. 12. v. 13.) that he should not see Babylon.* (b) Both saying most truly: for he was carried thither after his eyes were put out. *Iosephus. li. 10. Antiq. c. 10.*

8 The fifth month, the seventh day of the month, that is, the nineteenth year of the king of Babylon, came Nabuzardan the General of the army, the servant of the king of Babylon into Jerusalem. 9 And he burnt the house of our Lord, the king's house, and the houses of Jerusalem, and every house he burnt with fire. 10 And all the army of the Chaldees, which was with the General of the soldiers, destroyed the walls of Jerusalem round about. 11 And Nabuzardan the General of the army, transported the remnant of the people that remained in the city, and the fugitives, that were fled to the king of Babylon, and the rest of the common people. 12 And of the poor of the land he left dressers of vineyards and husbandmen. 13 And the brazen pillars, that were in the temple of our Lord, and the feet, and the sea of brass, which was in the house of our Lord, the Chaldees brake, and transported all the brass into Babylon. 14 The pots also of brass, and

mazers, and forks with three teeth, and cups, and little mortars, and all the vessels of brass, in the which they ministered, they took away. 15 Moreover also the censers, and phials: those that were of gold: and that were of silver, the General of the warfare took, 16 that is, two pillars, one sea, and the feet which Salomon had made in the temple of our Lord: there was (c) no weight of the brass of all the vessels.

(c) There was so exceeding much, that they well could not, or did not weigh it.

17 One pillar had eighteen cubits in height: and the little head of brass upon it was three cubits in height: and the net, and the pomegranates upon the little head of the pillar, all of brass: the second also had the like adorning. 18 Also the general of the army took Saraias the chief Priest, and Sophonias the second Priest, and three porters. 19 And of the city one Eunuch, which was captain over the men of war: and five men of them that waited before the king, whom he found in the city, and Sopher the captain of the army, who proved the young soldiers of the people of the land: and threescore men of the common people, which were found in the city. 20 Whom Nabuzardan the General of the army taking, brought them to the king of Babylon into Reblatha. 21 And the king of Babylon struck them, and slew them in Reblatha in the land of Emath: and Juda was transported out of their land.

22 And he made Godolias the son of Ahicam the son of Saphan Governor over the people, that was left in the land of Juda, which Nabuchodonosor the king of Babylon had left. 23 Which when all the captains of the soldiers had heard, they and the men that were with them, to wit, that the king of Babylon had appointed Godolias, there came to Godolias into Maspha Ismael the son of Nathanias, and Johanan the son of Caree, and Saraia the son of Thanehumeth a Netophathite, and Jezonias the son of Maachathi, they and their fellows. 24 And Godolias sware to them and to their companions, saying: Be not afraid to serve the Chaldees: tarry in the country, and serve the king of Babylon, and it shall be well with you. 25 But it came to pass in the seventh month, there came Ismahel the son of Nathanias, the son of Elisama of the king's seed, and ten men with him: and struck Godolias, who also died: yea the Jews also and the Chaldees, that were with him in Maspha. 26 And all the people rising up from little to great, and the captains of the soldiers, came into Aegypt fearing the Chaldees. 27 But it came to pass in the seven & thirtieth year of the Transmigration of Joachin the king of Juda, in the twelfth month, the seven and twentieth day of the month: Evilmerodach the king of Babylon, in the year that he began to reign, (d) lifted up the head of Joachin the king of Juda out of prison.

(d) By God's special providence King Joachin (otherwise called Jechonias *2. Par. 3. & Mat. 1.)* is exalted, and set over all the Jews: unto whom others succeed in like authority, and so is fulfilled the prophecy of Jacob *Gen. 49. The sceptre shall not be taken from Juda, nor a duke of his thigh till he come that is to be sent.*

28 And he spake unto him courteously: and he set his throne above the throne of the kings, that were with him in Babylon. 29 And he changed his garments, which he had in the prison, and he did eat bread always in his sight, all the days of his life. 30 A certain provision also he appointed for him without intermission, which was also given him of the king day by day, all the days of his life.

THE ARGUMENT OF PARALIPOMENON.

[1] *PARALIPOMENON*, that is, *A supplement of things omitted*, called by the Hebrews *Dibre haiamim, The words of the days*, or Chronicle, is an Abridgement, briefly shewing, besides diverse other genealogies, from the beginning of the world, the faith and religion both of the progenitors, and offspring of the Patriarch Jacob, whose progeny God chose and made his peculiar people; and in that nation more particularly recounting the Acts of King David, and other Kings of his line, till they were led captive into Babylon. *A book of such and so great importance* (saith S. Hierome) [2] *as whosoever without it arrogateth the knowledge of Scriptures, may mock himself.* The author is uncertain, but probably it seemeth to be gathered by *Esdras*, out of other books and traditions, for the perfecting of the old Testament: and is undoubtedly canonical Scripture. In Hebrew it is all one book, but being large, is with the Greeks and Latins parted into two. [3] And the first book may be divided into three principal parts. [4] The first nine chapters contain diverse genealogies, first by the only right line from Adam to Noe, then by diverse lines of Noe's progeny, but most specially of Jacob's twelve sons. In the tenth chapter the rejection, and death of King Saul is repeated. The other nineteen chapters are all of David, to wit, of his election to be King, and inunction, his virtues, his faults also, and his special acts, concerning God's service, government of the people, and provision made for building God's Temple.

[1] The signification of the name, and the contents of this book.

[2] *Epist. ad Paulin.*

[3] Divided into two books.

[4] The first book into three parts.

THE FIRST BOOK OF PARALIPOMENON. IN HEBREW, DIBRE HAIAMIM.

CHAPTER I.

The genealogy of Adam in the right line to Noe, and his three sons, Sem, Cham, and Japhet. 5. The generations of Japhet, 8. of Cham, 17. and of Sem. 24. The right line of Sem to Abraham. 26. Abraham's generations by the line of Ismael, 32. by the sons of Cetura, 34. and by the line of Isaac, and his son Esau; 43. with their kings, 51. and dukes. [1]

[1] The first part.
Genealogies partly of other progenies of Adam, but specially of Jacob's issue.

Adam, (a) Seth, Enos,

(a) Adam had two other sons before Seth, but Cain's race was utterly extinguished by the flood, and Abel had no children.

2 Cainan, Malaleel, Jared, 3 Henoch, Mathusale, Lamech, 4 Noe, Sem, Cham, and Japheth. 5 The sons of Japheth: Gomer, and Magog, & Madai, and Javan, Thubal, Mosoch, Thiras. 6 Moreover the sons of Gomer: Ascenez, and Riphath, and Thogorma. 7 And the sons of Javan: Elisa and Tharsis, Cethim and Dodanim. 8 The sons of Cham: Chus, and Mesraim, and Phut, and Chanaan. 9 And the sons of Chus: Saba, and Hevila, Sabatha, and Regma, and Sabathaca. Moreover the sons of Regma: Saba, and

Dadan. 10 And Chus begat Nemrod: this began to be mighty in the earth. 11 But Mesraim begat Ludim, and Anamim, and Laabim, and Nephtuim,
12 Phetrusim also, and Casluim: from whom came Philisthiim, & Caphthorim. 13 But Chanaan begat Sidon his firstborn, the Hetheite also, 14 and the Jebuseite, and the Amorrhite, and the Gergesite,
15 & the Heveite, & the Aracite, & the Sinite.
16 The Aradium also, and the Samarite, & the Hamathite. 17 The sons of Sem: Aelam, and Assur, and Arphaxad, and Lud, and Aram, & Hus, and Hul, and Gether, and Mosoch. 18 And Arphaxad begat Sale, who also begat Heber. 19 Moreover to Heber were born two sons, the name of one was Phaleg, because in his days the earth was divided; and the name of his brother Jectan. 20 And Jectan begat Elmodad, & Saleph, and Asarmoth, and Jare, 21 Adoram also, and Usal, and Decla, 22 Hebal also, and Abimael, and Saba, moreover 23 also Ophir, and Hevila, and Jobab. All these are the sons of Jectan: 24 Sem, Arphaxad, Sale,
25 Heber, Phaleg, Ragau, 26 Serug, Nachor, Thare,
27 Abram, this is (b) Abraham.

(b) As before the right line of Adam to Noe, so here from his son Sem to Abram. For mystery sake God changed his name to Abraham. *Gen. 17.*

28 And the sons of Abraham, Isaac and Ismael.
29 And these are the generations of them. The first-begotten of Ismael, Nabajoth, and Cedar, and Adbeel, and Mabsam, 30 and Masma, and Duma, Massa, Hadad, and Thema, 31 Jetur, Naphis, Cedma. These are the sons of Ismahel. 32 And the sons of Cetura Abraham's concubine, which she bare: Zamran, Jecsan, Madan, Madian, Jesboc, and Sue. Moreover the sons of Jecsan: Saba, and Dadan. And the sons of Dadan: Assurim, and Latussim, and Laomim.
33 And the sons of Madian: Epha, and Epher, and Henoch, and Abida, and Eldaa. All these the sons of Cetura. 34 And Abraham begat Isaac: whose sons were Esau, and Israel. 35 The sons of Esau: Eliphaz, Rahuel, Jehus, Ihelom, and Core. 36 The sons of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, Thamna, Amalec. 37 The sons of Rahuel: Nahath, Zaza, Samma, Meza. 38 The sons of Seir: Lotan, Sobal, Sebeon, Ana, Dison, Eser, Disan. 39 The sons of Lotan: Hori, Homam. And the sister of Lotan was Thamna.
40 The sons of Sobal: Alian, and Manahath, and Ebal, Sephi, and Onam. The sons of Sebeon: Aia and Ana. The sons of Ana: Dison. 41 The sons of Dison: Hamram, and Eseban, and Jethran, and Charan.
42 The sons of Eser: Balaan, and Zavan, and Jacan. The sons of Disan: Hus and Aran. 43 These be the kings, that reigned in the Land of Edom, before there was a king over the children of Israel: Bale the son of Beor: and the name of his city, Denaba. 44 And Bale died, and Jobab the son of Zare of Bosra, reigned for him. 45 And when Jobab also was dead, Husam of the Land of the Themanes reigned for him. 46 And Husam also died, and Adad the son of Badad reigned for him, who struck Madian in the Land of Moab: and the name of his city was Avith. 47 And when Adad also was dead, Semla of Masreca reigned for him. 48 But Semla also died, and there reigned for him Saul of Rohoboth, which is situate besides the river. 49 Saul also being dead, Balanan, the son of Achobor reigned for him.
50 But this also died, and Adad reigned for him: whose city's name was Phau, and his wife was called Meetabel the daughter of Matred, the daughter of Mezaab. 51 And Adad being dead, there began to be dukes in Edom for kings: duke Thamna, duke Alva, duke Jetheth, 52 duke Oolibama, duke Ela, duke Phinon, 53 duke Cenez, duke Theman, duke Mabsar,
54 duke Magdiel, duke Hiram. These be the dukes of Edom.

ANNOTATIONS.

◦Differences of names, numbers, & times, found in holy

BECAUSE in diverse holy Scriptures, and especially in these Books of Paralipomenon, ◦many difficulties occur concerning diverse persons, and places; as also difference of numbers, and times;

in reconciling whereof the holy Fathers and Doctors have much laboured, making sometimes large commentaries to satisfy themselves, and other diligent searchers of the truth, and to remove the obloquies of detractors from the authority of holy Scripture, whose learned explications of such obscurities if we should cite, it would be over-long, and contrary to our purpose of brief Annotations; here once for often, we will present to the vulgar reader, certain clear and ordinary rules, by which the learned Divines do reconcile such apparent contradictions.

scriptures, make them hard to be understood.

[1] First, it is evident by sundry examples, that many persons, places, and some other things had diverse names, & so are sometimes called by one name, sometimes by another. [2] Secondly (which is more common) many were called by the same names, and so must be distinguished by the differences of times, places, qualities, or other circumstances. [3] Thirdly, in genealogies and other histories, children are not always called the sons, or daughters of their natural parents, but sometimes of legal fathers; [4] and sometimes also of those that adopted them for their children; and sometimes of their grandfathers, or former progenitors. [5] Fourthly, sometime for mystery sake, another number is expressed, being true in the mystical sense, differing from the precise number according to the history. As in the genealogy of Christ the Evangelist counteth thrice fourteen generations from Abraham to our Saviour, [6] differing from the history of the old Testament. [7] Fifthly, even in the history itself, sometimes holy Scripture counteth only the greater numbers, omitting the lesser, and in some other addeth also the odd numbers. [8] Sixthly, the Scriptures speak often by tropes, as mentioning part for the whole, or the whole for the part; so by the figure Synecdoche, Christ is said to have been three days dead, that is, one whole day & part of other two. And some King living or reigning so many years and part of another, and his successor reigning the other part, each part is counted to each of them for a whole year, and so a year is added, more than is in the precise number. [9] Seventhly, sometimes the sons reigned together with their fathers, as Joathan reigned his father Ozias yet living. 4. Reg. 15. and so both their reigns are sometimes counted, sometimes their several years, as every one reigned alone. [10] Eighthly, the times of vacancies, in the government of the Judges, reigns of Kings, and the like, are sometimes omitted in calculation, sometimes adjoined to the predecessor, or successor. [11] Ninthly, sometimes the holy Scripture mentioneth the only time that one lived or reigned well, as it were blotting out the rest with oblivion. So Saul is said to have reigned two years (1. Reg. 13.) who well and evil reigned much longer. [12] Tenthly, by error in writing, words, names, and especially numbers may easily be changed, and cannot easily be corrected. By these or other like means, all the holy Scriptures may be defended, [13] though none ought to presume by his private spirit, to understand and expound all Scriptures; which are hard not only by reason of their profound sense, surpassing man's natural capacity, but also for that in outward appearance, sometimes there seem to be contradictions, but indeed neither are, nor can be uttered by the Holy Ghost, the Spirit of truth, Inditer of the whole sacred Bible. [14] And therefore we must rely upon God's Spirit, speaking in his spouse the Church, commended unto us by those Scriptures, whereof we are sufficiently assured.

[1] Diverse means to reconcile seeming contradictions in holy scriptures.
1.
[2] 2.
[3] 3.
[4] *Luc. 3.*
[5] 4.
[6] *Mat. 1.*
[7] 5.
[8] 6.
[9] 7.
[10] 8.
[11] 9.
[12] 10.
[13] Not private but public spirit of the Church expounder of holy Scripture.
[14] *2. Pet. 1. v. 20.*

CHAPTER II.

The names of Israel's twelve sons. 3: The genealogy of Juda, first in the right line to David, the seventh son of Isai: 16. then other genealogies of the same Juda.

And the children of (a) Israel: Ruben, Simeon, Levi, Juda, Issachar, and Zabulon,

(a) This Patriarch first called *Jacob* signifying *supplanter*, was afterward called *Israel*, that is, *Seeing God*, or *valiant with God. Gen. 35.*

2 Dan, Joseph, Benjamin, Nephthali, Gad, and Aser.
3 The sons of Juda: Her, Onan, and Sela, these three were born to him of the Chananite the daughter of Sue. And Her the first-begotten of Juda, was evil before our Lord, & he slew him. 4 And Thamar his daughter in law bare him Phares and Zara.
5 Therefore all the sons of Juda, were five. And the sons of Phares, Hesron and Hamul. 6 The sons also of Zara: Zamri, & Ethan, and Eman, Chalcal also, and Dara, together five. 7 And the sons of Charmi: (b) Achar, who troubled Israel, and sinned in the theft of the anathema.

(b) Either this man had two names, or there is error in the last letter, here, or *Iosue 7.*

8 The sons of Ethan: Azarias. 9 And the sons of Hesron that were born to him: Jerameel, & Ram, & Calubi. 10 Moreover Ram begat Aminadab, & Aminadab begat Nahasson, the Prince of the children of Juda. 11 Nahasson also begat Salma, of whom was born Booz. 12 But Booz begat Obed, who also begat Isai. 13 And Isai begat the first-begotten Eliab, the second Abinadab, the third Simmaa, 14 the fourth, Nathanael, the fifth Raddai, 15 the sixth Asom, the seventh David. 16 Whose sisters were Sarvia, & Abigail. The sons of Sarvia: Abisai, Joab, and Asael, three. 17 And Abigail bear Amasa, whose father was Jether the Ismaelite. 18 But (c) Caleb the son of Hesron took a wife named Azuba, of whom he begat Jerioth: and her sons were Jaser, and Sobab, and Ardon.

(c) Otherwise called Calubi. *v. 9.*

19 And when Azuba was dead, Caleb took to wife Ephratha: who bare him Hur. 20 Moreover Hur begat Uri, and Uri begat Bezeleel. 21 After these things Hesron went in to the daughter of Machir the father of Galaad, & took her, when he was threescore years old: who bare him Segub. 22 But Segub also begat Jair, and possessed three and twenty cities in the Land of Galaad. 23 And he took Gessur, and Aram, the towns of Jair, and Canath, and the villages thereof, threescore cities, all these are (d) the sons of Machir the father of Galaad.

(d) By *sons*, as often elsewhere, are understood nephews & other offspring.

24 And when Hesron was dead, Caleb went into Ephrata. Hesron also had to wife, Abia, who bare him Ashur the father of Thecua. 25 And there were born sons to Jerameel, the first-begotten of Hesron, Ram his first-born, and Buna, and Aram, and Asom, and Achia.
26 Jerameel married also another wife, named Atara, which was the mother of Onam. 27 But the sons also of Ram the first-begotten of Jerameel, were Moos, Jamin, and Acar. 28 And Onam had sons Semei, & Jada. And the sons of Semei: Nadab, and Abisur:
29 But the name of Abisur's wife, was Abihail, who bare him Ahobban, & Molid. 30 And the sons of Nadab were Saled, and Apphaim. And Saled died without children. 31 But the son of Apphaim, Jesi: which Jesi begat Sesan. Moreover Sesan begat Oholai. 32 And the sons of Jada the brother of Semei: Jether, and Jonathan. But Jether also died without children. 33 Moreover Jonathan begat Phaleth, and Ziza. These were the sons of Jerameel. 34 And Sesan had no sons, but daughters: and a servant an Aegyptian, named Jeraa. 35 And he gave him his daughter to wife: who bare him Ethei.
36 And Ethei begat Nathan, and Nathan begat Zabad, 37 Zabad also begat Ophlal, and Ophlal begat Obed. 38 Obed begat Jehu, Jehu begat Azarias, 39 Azarias begat Helles, and Helles begat Elasa, 40 Elasa begat Sisamoi, Sisamoi begat Sellum, 41 Sellum begat Icamia, and Icamia begat Elisama. 42 And the sons of Caleb the brother of Jerameel: Mesa his first-begotten, he is the father of Ziph: & the sons of Maresa the father of Hebron. 43 Moreover the sons of Hebron, Core, and Thaphua, and Recem, and Samma. 44 And Samma begat Raham, the father of Jercaam, and Recem begat Sammai. 45 The son of Sammai, Maon: and Maon the father of Bethsur. 46 And Epha the concubine of Caleb bare Haran, and Mosa, and Gezez. Moreover Haran begat Gezez. 47 And the sons of Jahaddai, Regom, and Joathan, and Gesan, and Phalet, and Epha, and Saaph.

48 The concubine of Caleb Maacha bare Saber, and Tharana. 49 And Saaph the father of Madmena begat Sue the father of Machbena, and the father of Gabaa. But the daughter of Caleb, was Achsa. 50 These were the sons of Caleb the son of Hur the first-begotten of Ephrata, Sobal the father of Cariathiarim. 51 Salma the father of Bethlehem, Hariph the father of Bethgader. 52 And there were sons of Sobal the father of Chariathiarim, he that saw the half of the [1] restings.

[1] * *dwellings, or resting places.*

53 And of the kindred of Cariathiarim, the Jethrites, and Aphuthites, and Semathites, and Maseretes. Out of these issued the Saraites, and Esthaolites. 54 The sons of Salma, Bethlehem, and Netophathi, the (e) Crowns of the house of Joab, and the Half of the resting of Sarai.

(e) Valiant men by whose help Joab got victories and triumphant crowns.

55 The kindreds also of the scribes dwelling in Jabes, singing and sounding, and abiding in tabernacles. These are the Cineites, which came from Heate of the father of the house of Rechab.

CHAPTER III.

The sons of king David. 10. the line of the kings of Juda from Salomon to Josias. 15. With diverse generations of the same Josias.

But David had these sons, which were born to him in Hebron: the first begotten Amnon of Achinoam the Jesraelite, the second Daniel of Abigail the Carmelite, 2 the third Absalom the son of Maacha the daughter of Tolmai the king of Gessur, the fourth Adonias the son of Aggith, 3 the fifth Saphatias of Abital, the sixth Jethraham of Egla his wife. 4 Six sons therefore were born to him in Hebron, where he reigned seven years and six months. And in Jerusalem he reigned three and thirty years.

5 Moreover in Jerusalem^ sons were born to him, Simmaa, and Sobab, and Nathan, and Salomon, four of Bethsabee the daughter of Ammiel, 6 Jebaar also and Elisama, 7 and Eliphaleth, and Noge, and Nepheg, and Japhia, 8 moreover Elisama, and Eliada, and Elipheleth, nine: 9 all these the sons of David, beside the sons of his concubines: and they had a sister Thamar. 10 And the son of Salomon, Roboam: whose son Abia begat Asa. Of this also was born Josaphat, 11 the father of Joram: which Joram begat Ochozias, of whom rose Joas: 12 and his son Amasias begat Azarias. Moreover Azarias the son of Joathan 13 begat Achaz, the father of Ezechias, of whom was born Manasses. 14 But Manasses also begat Amon the father of Josias. 15 And the sons of Josias were, the firstbegotten Johanam, the second (a) Joakim, the third Sedecias, the fourth Sellum.

(a) S. Matthew omitteth this Joakim, and counteth Jechonias as the son of Josias. The same Jechonias was also otherwise called Joachin, *4. Reg. 24. v. 6. & 25. v. 27. S. Hierom. li. 1. in Matth.*

16 Of Joakim was born Jechonias, and Sedecias. 17 The sons of Jechonias were Asir, Salathiel, 18 Melchiram, Phadaia, Senneser and Jecemia, Sama, and Nadabia. 19 Of Phadaia were born Zorobabel and Semei. Zorobabel begat Mosollom, Hananias, and Salomith their sister: 20 Hasaba also, and Ohol, and Barachias, and Hasadias, Josabhesed, five. 21 And the son of Hananias, Phaltias the father of Jeseias, whose son was Raphaia. This man's son also Arnan, of whom was born Obdia, whose son was Sechenias. 22 The son of Sechenias: Semeia, whose sons were Hattus, and Jegaal, and Baria, and Naaria, & Saphat, (b) six in number.

(b) Semeia with his five sons are counted six sons of Sechenias, though Semeia only was his proper son, the other his nephews. *See annotation. ch. 1. num. 3.*

23 The sons of Naaria, Elioenai, and Ezechias, and Ezricam, three. 24 The sons of Elioenai, Oduia, and Eliasub, & Pheleia, and Accub, and Johanan, and Dalaia, and Anani, seven.

CHAPTER IV.

Other genealogies of Juda, 24. and of Simeon, 29. by whom the progeny of Cham, 42. and relics of Amalecites are subdued.

The sons of Juda: Phares, Hesron, and Charmi, and Hur, and Sobal. 2 But Raia the son of Sobal begat Jahath, of whom were born Ahumai, and Laad. These be the kindreds of Sarathi. 3 This also is the stock of Etam: Jezrahel, and Jesema, and Jedebos. And the name of their sister Asalelphuni. 4 And Phanuel the father of Gedor, and Ezar the father of Hosa, these are the sons of Hur the first begotten of Ephratha the father of Bethlehem. 5 But Assur the father of Thecua had two wives, Halaa, and Naara. 6 And Naara bare him Oozam, and Hepher, and Themani, & Ahasthari. These are the sons of Naara. 7 Moreover the sons of Halaa, Sereth, Isaar, and Ethnan. 8 And Cos begat Anob, and Soboba, and the kindred of Aharehel the son of Arum. 9 And Jabes was honorable above his brethren, and his mother called his name Jabes, saying: Because I bare him in sorrow. 10 But (a) Jabes invocated the God of Israel, saying: If blessing thou wilt bless me, and wilt enlarge my borders, and thy hand be with me, and thou wilt make that I be not oppressed by malice. And God granted the things that he prayed for.

(a) In joining a vow to his prayer he imitated holy Jacob. *Gen. 28.* And they both desired temporal things for the better serving of God, & advancing his glory; especially that they might be assisted with grace not to yield to tentations, nor sin of malice.

11 And Caleb the brother of Sua begat Mahir, who was the father of Esthon. 12 Moreover Esthon begat Bethrapha, and Phesse, and Tehinna the father of the city of Naas: these are the men of Recha. 13 And the sons of Cenez, Othoniel, and Saraia. Moreover the sons of Othoniel, Hathath, and Maonathi. 14 Maonathi begat Ophra, and Saraia begat Joab (b) the father of the Vale of Artificers: for there were artificers.

(b) Chief lord of the valley; where the artificers dwelt that made the Temple.

15 And the sons of Caleb the son of Jephone, Hir, & Ela, and Naham. The sons also of Ela: Cenez. 16 The sons also of Jaleleel: Ziph, and Zipha, Thiria, and Asrael. 17 And the sons of Esra, Jether, and Mered, and Epher, and Jalon, and he begat Mariam, and Sammai, and Jesba the father of Esthamo. 18 Also his wife Judaia, bare Jared the father of Gedor, and Heber the father of Socho, and Icuthiel the father of Zanoe. And these are the sons of Bethia the daughter of Pharao, whom Mered took. 19 And the sons of the wife of Odaia the sister of Naham the father of Ceila, Garmi, and Esthamo, which was of Macathi. 20 The sons also Simon, Amnon, and Rinna the son of Hanan, and Thilon. And the sons of Jesi, Zoheth, and Benzoheth. 21 The sons of Sela the son of Juda: Her the father of Lecha, and Laada the father of Maresa, and the kindreds of their house that work silk in the House of oath. 22 And he that made the Sun to stand, and the men of Lying, and Secure, and Burning, which were Princes in Moab, & which returned into Lahem. And these are old words. 23 These are potters, dwelling in Plantings, and in Hedges, with the king in his works, and they abode there. 24 The sons of Simeon: Namuel, and Jamin, Jarib, Zara, Saul: 25 Sellum his son, Mapsam his son, Masma his son. 26 The sons of Masma: Hamuel his son, Zachur his son, Semei his son. 27 The sons of Semei sixteen, and six daughters: but his brethren had not many sons, and the whole kindred could not reach to the sum of the children of Juda. 28 And they dwelt in Bersabee, and Molada, and Hasarsuhal, 29 and in Bala, and in Asom, and in Tholad, 30 and in Bathuel, and in Hormi, and in Siceleg, 31 and in Bethmarcaboth, and in Hasarsusim, and in Bethberai, and in Saarim. These were their cities until king David. 32 Their towns also: Etam, & Aen, Rhemmon, and Thochen, and Asan, five cities. 33 And all their villages round about these cities unto Baal. This is their habitation, and the distribution of their dwellings. 34 Mosabab also and Jemlech, and Josa the son of Amasias, 35 and Joel, & Jehu the son of Josabia, the son of Saraia, the son of Asiel. 36 and Elioenai, & Jacoba, & Isuhaia, & Asaia, & Adiel, and Ismiel, & Banaia, 37 Ziza also the son of Zephei the

son of Allon the son of Adaia, the son of Semri the son of Samaia. 38 These renowned Princes in their kindreds, and in the house of their affinities they were multiplied exceedingly. 39 And they went forth to enter into Gador as far as the East side of the valley, and to seek pastures for their flocks. 40 And they found fat pastures, and very good, and a country very large and quiet and fruitful, in the which before had dwelt the stock of Cham. 41 These therefore, whom before we described by name, came in the days of Ezechias the king of Juda: and they struck their tabernacles, and the inhabitants that were found there, & clean destroyed them until this present day: and they dwelt for them, because they found there most fat pastures. 42 Also of the children of Simeon there went into mount Seir five hundred men, having their Princes Phaltias and Naaria and Raphaia and Oziel the sons of Jesi: 43 and they struck the remnant of the Amalecites, which were able to escape, and they dwelt there for them until this day.

CHAPTER V.

Genealogies of Ruben, whose birth-right, concerning double portion, is translated to Joseph, the principality of Juda, with their special acts. 11. Also of Gad, 18. who with Ruben, and the half tribe of Manasses, subdue the Agarenes: 25. but for their sins are led captive into Assyria.

Also the sons of Ruben the first-begotten of Israel (for he was his first-begotten: (a) but when he had violated his father's bed, his first-birth-right was given to the sons of Joseph the son of Israel, and he was not reputed for the first-begotten.

(a) See annotations; *Gen. 49. nu. 4.*

2 Moreover Judas, which was the strongest among his brethren, of his stock sprang the Princes: but the first-birth-right was reputed to Joseph.) 3 The sons then of Ruben the first-begotten of Israel: Enoch, and Phallu, Esron, and Charmi. 4 The sons of Joel: Samia his son, Gog his son, Semei his son. 5 Micha his son, Reia his son, Baal his son, 6 Beera his son, whom Theglathphalnasar the king of the Assyrians led away captive, and he was Prince in the tribe of Ruben. 7 And his brethren, and all his kindred, when they were numbered by their families, had these Princes Jehiel, and Zacharias. 8 Moreover Bala the son of Azaz, the son of Samma, the son of Joel, he dwelt in Aroer as far as Nebo, and Beelmeon. 9 Against the east quarter also he dwelt unto the entrance of the desert, and the river Euphrates. For they possessed a great number of cattle in the land of Galaad. 10 And in the days of Saul they fought against the Agarenes, and slew them, and dwelt for them in their tabernacles, in all the quarter, that looketh to the East of Galaad. 11 But the children of Gad dwelt over-against them in the land of Basan, as far as Selcha: 12 Johel the head, and Sapham the second: and Janai, & Saphat in Basan. 13 And their brethren according to the houses of their kindreds, Michael, and Mosollam, and Sebe, and Jorai, and Jacan, and Zie, & Heber, seven. 14 These are the sons of Abihail, the son of Huri, the son of Jara, the son of Galaad, the son of Michael, the son of Jesesi, the son of Jeddo, the son of Buz. 15 Also the brethren of the son of Abdiel, the son of Guni, prince of the house in their families. 16 And they dwelt in Galaad, and in Basan, and in the towns thereof, and in all the suburbs of Saron, unto the borders. 17 All these were numbered in the days of Joathan the king of Juda, and in the days of Jeroboam the king of Israel. 18 The children of Ruben, and of Gad, and the half tribe of Manasses, men of war, carrying shields, and swords, and bending the bow, and taught to battles, four and forty thousand and seven hundred threescore going forth to fight. 19 They fought against the Agarenes, but the Itureians, and Naphis, and Nodab 20 gave them aid. And the Agarenes were delivered into their hands, and all that were with them, because they called upon God when they fought: and he heard them, (b) because they believed in him.

(b) Of these and the like, S. Paul saith: *By faith they*

overcame Kingdoms. Heb. 11.

21 And they took all that they possessed, Camels fifty thousand, and sheep two hundred fifty thousand, and asses two thousand, and of men an hundred thousand souls. 22 And many fell down wounded: for it was the battle of our Lord. And they dwelt for them until the transmigration. 23 Also the children of the half tribe of Manasses possessed the land, from the coasts of Basan unto Baal, Hermon, and Sanir, & mount Hermon, for the number was great. 24 And these were the Princes of the house of their kindred, Epher, & Jesi, and Eliel, & Esriel, and Jeremia, and Odoia, and Jediel, most valiant men and mighty, & renowned Princes in their families. 25 But they forsook the God of their fathers, and fornicated after the gods of the peoples of the land, whom God took away before them. 26 And the God of Israel raised up the spirit of Phul king of the Assyrians, and the spirit of Thelgathphalnasar king of Assur: and he transported Ruben, and Gad, and the half tribe of Manasses, and brought them into Lahela, and into Habor, and to Ara, and to the river of Gozan, until this day.

CHAPTER VI.

The genealogies of Levi, 4. with the right line of Aaron by Eleazar to Josadech, high Priest in the captivity of Babylon, 16. other progenies of his three sons; Gerson, Caath, and Merari, 31. with their offices in the temple: 49. only Aaron's sons admitted to priesthood. 54. Particular possessions of the Levites dwelling amongst the other tribes.

The sons of Levi: Gerson, Caath, and Merari. 2 The sons of Caath: Amram, Isaar, Hebron, and Oziel. 3 The children of Amram: Aaron, Moyses, and Maria. The sons of Aaron: Nadab and Abiu, Eleazar, and Ithamar. 4 (a) Eleazar begat Phinees, and Phinees begat Abisue,

(a) The lineal succession of High Priests from Aaron to the captivity in Babylon. *Nicephorus counteth some others among these. li. 2. c. 4. Iosephus also differeth from this catalogue. li. 10. c. 11.*

5 and Abisue begat Bocci, and Bocci begat Ozi. 6 Ozi begat Zaraias, and Zaraias begat Maraioth. 7 Moreover Meraioth begat Amarias, and Amarias begat Achitob. 8 Achitob begat Sadoc, and Sadoc begat Achimaas, 9 Achimaas begat Azarias, Azarias begat Johanan, 10 Johanan begat Azarias. The same is he that executed the priestly office in the house, which Salomon built in Jerusalem. 11 [1] And Azarias begat Amarias, and Amarias begat Achitob,

[1] *2. Paral. 26.*

12 and Achitob begat Sadoc, and Sadoc begat Sellum, 13 Sellum begat Helcias, and Helcias begat Azarias, 14 Azarias begat Saraias, & Saraias begat Josedec. 15 Moreover Josedec went forth, when our Lord transported Juda and Jerusalem by the hands of Nabuchodonosor. 16 The sons then of Levi: Gerson, Caath, and Merari. 17 And these be the names of the sons of Gerson: Lobni and Semei. 18 The sons of Caath: Amram, and Isaar, and Hebron, and Oziel. 19 The sons of Merari: Moholi and Musi. And these are the kindreds of Levi according to their families. 20 Gerson, Lobni his son, Jahath his son, Zamma his son, 21 Joah his son, Addo his son, Zara his son, Jethrai his son. 22 The sons of Caath, Aminadab his son, Core his son, Asir his son, 23 Elcana his son, Abiasaph his son, Asir his son. 24 Thahath his son, Uriel his son, Ozias his son, Saul his son. 25 The sons of Elcana: Amasai, and Achimoth, 26 & Elcana: The sons of Elcana: Sophai his son, Nahath his son, 27 Eliab his son, Jeroham his son, Elcana his son. 28 The sons of Samuel: the first-begotten Vasseni, and Abia. 29 And the sons of Merari, Moholi: Lobni his son, Semei his son, Oza his son, 30 Sammaa his son, Haggia his son, Asaia his son. 31 These are they, whom David appointed over the singing men of the house of our Lord, since the Ark was placed: 32 & they ministered before the tabernacle of testimony, singing, until Salomon built the house of our Lord in Jerusalem: & they stood according to their order in the ministry. 33 And these are they, which assisted with their sons,

of the sons of Caath, Hemam singing man, the son of Joel, the son of Samuel, 34 the son of Elcana, the son of Jeroham, the son of Eliel, the son of Thohu, 35 the son of Suph, the son of Elcana, the son of Mahath, the son of Amasai, 36 the son of Elcana, the son of Johel, the son of Azaria, the son of Sophonias, 37 the son of Thahath, the son of Asir, the son of Abiasaph, the son of Core, 38 the son of Isaar, the son of Caath, the son of Levi, the son of Israel. 39 And his brother Asaph, who stood on his right hand, Asaph the son of Barachias, the son of Samaa, 40 the son of Michael, the son of Basaia, the son of Melchia. 41 the son of Athanai, the son of Zara, the son of Adaia, 42 the son of Ethan, the son of Zamma, the son of Semei. 43 the son of Jeth, the son of Gerson, the son of Levi. 44 And the children of Merari their brethren, on the left hand, Ethan the son of Cusi, the son of Abdi, the son of Maloch, 45 the son of Hasabia, the son of Amasia, the son of Helcias, 46 the son of Amasai, the son of Boni, the son of Somer, 47 the son of Moholi, the son of Musi, the son of Merari, the son of Levi. 48 Their brethren also the Levites, which were ordained for all the ministry of the tabernacle of the house of our Lord. 49 But Aaron, and his sons burnt incense upon the altar of holocaust, and upon the altar of incense, for every work of Sancta Sanctorum: and to pray for Israel according to all things, which Moyses the servant of God commanded. 50 And these are the sons of Aaron: Eleazar his son, Phinees his son, Abisue his son. 51 Bocci his son, Ozi his son, Zarahia his son, 52 Meraioth his son, Amarias his son, Achitob his son, 53 (b) Sadoc his son, Achimaas his son.

(b) In Sadoc. *(3. Reg. 2.)* the high Priesthood was reduced to the line of Eleazar which by God's ordinance was translated to Heli of Ithamar's line: but still continued in the line of Aaron. The rest of Sadoch's line by Achimaas &c. to Josedech in the captivity appeareth before, *v. 9. ad 15.*

54 And these are their habitations by the towns and confines, to wit, of the sons of Aaron, according to the kindreds of the Caathites: for they were fallen to them by lot. 55 They gave therefore to them Hebron in the Land of Juda, and the suburbs thereof round about: 56 but the fields of the city, and the towns to Caleb the son of Jephone. 57 Moreover to the sons of Aaron they gave cities, to fly unto, Hebron, and Lobna, and the suburbs thereof, 58 Jether also and Esthemo with the suburbs thereof, yea and Helon, and Dabir with their suburbs: 59 Asan also and Bethsemes, & their suburbs. 60 And of the tribe of Benjamin: Gabee and the suburbs thereof, Almath with the suburbs thereof, Anothoth also with the suburbs thereof. All the cities, thirteen, by their kindreds. 61 And to the children of Caath the residue of their kindred they gave of the half tribe of Manasses in possession ten cities. 62 Moreover to the children of Gerson by their kindreds of the tribe of Issachar, and of the tribe of Aser, and of the tribe of Nephthali, and of the tribe of Manasses in Basan, thirteen cities. 63 And to the sons of Merari by their kindreds of the tribe of Ruben, and of the tribe of Gad, & of the tribe of Zabulon, they gave by lot twelve cities. 64 Also the children of Israel gave to the Levites cities, and their suburbs: 65 and they gave by lot, of the tribe of the children of Juda, and of the tribe of the children of Simeon, & of the tribe of the children of Benjamin, these cities, which they called by their names, 66 and to them, that were of the kindred of the sons of Caath, & the cities in their borders were of the tribe of Ephraim. 67 They therefore gave them cities, to fly unto, Sichem with the suburbs thereof in mount Ephraim, and Gazer with the suburbs thereof, 68 Jecmaan also with the suburbs thereof, & Bethhoron in like manner, 69 moreover Helon also with the suburbs thereof, and Gethremmon in like manner. 70 Moreover of the half tribe of Manasses Aner & the suburbs thereof, Balaam & the suburbs thereof: to wit, to them, which were left of the kindred of the sons of Caath. 71 And to the sons of Gerson of the kindred of the half tribe of Manasses, Gaulon in Basan, & the suburbs thereof, & Astaroth with the suburbs thereof. 72 Of the tribe of Issachar, Cedes & the suburbs thereof, & Dabereth with the suburbs thereof, 73 Ramoth also & the suburbs thereof, & Anem with the suburbs thereof. 74 And of the tribe of Aser: Masal with the suburbs thereof, and Abdon in like manner, 75 Hucac also and the suburbs thereof, & Rohob with the suburbs thereof. 76 Moreover of the

tribe of Nephthali, Cedes in Galilee and the suburbs thereof, Hamon with the suburbs thereof, and Cariathaim, and the suburbs thereof. 77 And to the rest of the sons of Merari: of the tribe of Zabulon Remmono and the suburbs thereof, and Thabor with the suburbs thereof: 78 beyond Jordan also over against Jericho, against the East of Jordan, of the tribe of Ruben, Bosor in the wilderness with the suburbs thereof, and Jassa with the suburbs thereof, 79 Cademoth also and the suburbs thereof, and Mephaath with the suburbs thereof. 80 Moreover also of the tribe of Gad, Ramoth in Galaad and the suburbs thereof, and Manaim with the suburbs thereof, 81 Yea and Hesebon with the suburbs thereof, and Jezer with the suburbs thereof.

CHAPTER VII.

Genealogies of Issachar, 6. Benjamin, 13. Nephthali, 44. Manasses, 20. Ephraim, 30. and Aser.

Moreover the sons of Issachar: Thola, and Phua, Jasub & Simeron, four, 2 The sons of Thola: Ozi and Raphaia, and Jeriel, and Jemai, and Jebsem, and Samuel. Princes by the houses of their kindreds. Of the stock of Thola were numbered most valiant men in the days of David, two and twenty thousand six hundred. 3 The sons of Ozi: Izrahia, of whom were born Michael, and Obadia, and Joel, and Jesia, five, all Princes. 4 And with them by their families and peoples, ready girded to battle, most valiant men, six and thirty thousand: for they had many wives, and children. 5 Their brethren also through all the kindred of Issachar, most strong to fight, were numbered four score and seven thousand. 6 The sons of Benjamin: Bela, and Bechor, and (a) Jadihel, three.

(a) *Gen. 46.* this third son is called Asbel: & seven more are there recited. And so in the rest is much difference: but all may be reconciled by such rules as are noted. *chap. 1.*

7 The sons of Bela: Esbon, and Ozi, and Oziel, and Jerimoth, and Urai, five Princes of their families, and most strong to fight, and their number was twenty two thousand and thirty four. 8 Moreover the sons of Bechor: Zamira, and Joas, and Eliezer, and Elioenai, and Amri, and Jerimoth, and Abia, and Anathoth, and Almath. All these the sons of Bechor. 9 And there were numbered by their families Princes of their kindreds most valiant unto battle, twenty thousand and two hundred. 10 Moreover the sons of Jadihel: Balan. And the sons of Balan: Jehus, and Benjamin, and Aod, and Chanana, and Zethan, and Tharsis, Ahisahar. 11 All these the sons of Jadihel, Princes of their kindreds, most valiant men, seventeen thousand, & two hundred going forth to battle. 12 Sepham also, & Hapham, the sons of Hir: and Hasim the sons of Aher. 13 And the sons of Nephthali: Jasiel, and Guni, and Jezer, and Sellum, the sons of Bala. 14 Moreover the son of Manasses, Ezriel: & his concubine the Syrian bare Machir the father of Galaad. 15 And Machir took wives for his sons Happhim, & Saphan: & he had a sister named Maacha: the name of the second Salphaad, and to Salphaad were born daughters. 16 And Maacha the wife of Machir bare a son, and she called his name Phares: moreover the name of his brother, was Sares: and his sons, Ulam and Recen. 17 And the son of Ulam, Badan. These are the children of Galaad, the son of Machir, the son of Manasses. 18 And his sister (b) Queen bare (c) Goodlieman, & Abiezer, & Mohola.

(b) *Molecheth, Regina; Queen.* (c) *Ishod, Virum decorum*, that is, A comely, personable, or goodly man. So we leave the Hebrew names in this place because S. Jerom, and the whole Church doth so in the Latin text, which we translate.

19 And the sons of Semida were, Ahin, & Sechem, and Leci, & Anian. 20 And the sons of Ephraim: Suthala, Bared his son, Thahath his son, Elada his son, Thahath his son, and this man's son Zabad, 21 and this man's son Suthala, and this man's son Ezer, and Elad: and the men of Geth^ born in the land slew them, because they came down to invade their possessions. 22 Ephraim therefore their father mourned many days, and his brethren came to comfort him. 23 And

he went in unto his wife: who conceived and bare a son, and he called his name Beria, for that he was born in the evils of his house: 24 and his daughter was Sara, who built Bethhoron, the nether and the upper, and Ozensara. 25 Moreover his son Rapha, and Reseph, and Thale, of whom was born Thaan, 26 who begat Laadan: this man's son also was Ammiud, who begat Elisama, 27 of whom was born Nun, who had Josue his son. 28 And their possession and habitation was Bethel with her daughters, and against the east of Noran, and on the west quarter of Gazer and her daughters, Sichem also with her daughters, as far as Asa with her daughters. 29 Also near the children of Manasses Bethsan & her daughters, Thanach and her daughters, Mageddo and her daughters: Dor & her daughters. In these dwelt the children of Joseph, the son of Israel. 30 The children of Aser: Jemna, and Jesua, and Jessui, and Baria, and Sara their sister. 31 And the sons of Baria: Heber, & Melchiel: he is the father of Barsaith. 32 And Heber begat Jephlat, & Somer, and Hotham, & Suaa their sister. 33 The son of Jephlat: Phosech, & Chamaal, and Asoth: these be the sons of Jephlat. 34 Moreover the sons of Somer: Ahi, and Roaga, and Haba, and Aram. 35 and the sons of Helem his brother: Supha, and Jemna, and Selles, and Amal. 36 The sons of Supha: Sue, Harnapher, and Sual, and Beri, and Jamra, 37 Bosor, and Hod, & Samma, Salusa, & Jethran, & Bera. 38 The sons of Jether: Jephone, and Phaspha, and Ara. 39 And the sons of Olla: Aree, and Haniel and Resia. 40 All these be the sons of Aser, Princes of their kindreds, the chosen and most valiant dukes of dukes: and their number of the age that was fit for battle, was six and twenty thousand.

CHAPTER VIII.

The progeny of Benjamin is further recited unto Saul: 33. and his Issue.

And Benjamin begat Bale his first begotten, Asbel the second, Ahara the third, 2 Nohaa the fourth, and Rapha the fifth. 3 And the sons of Bale were: Addar, and Gera, and Abiud, 4 Abisue also, and Naaman, and Ahoe, 5 and also Gera, and Sephuphan, and Huram. 6 These are the sons of Ahod, Princes of their kindreds that dwelt in Gabaa, which were transported into Manahath. 7 And Naaman, and Achia, and Gera he transported them, and begat Oza, and Ahiud. 8 Moreover he begat Saharaim in the country of Moab, after he dismissed Husim and Bara his wives. 9 And of Hodes his wife he begat Jobab, and Sebia, and Mosa, and Molchom, 10 Jehus also, and Sechia, and Marma. These are his sons^ Princes in their families. 11 And Mehusim begat Abitob, and Elphaal. 12 Moreover the sons of Elphaal^ Heber, and Misaam, and Samad: this man built Ono, and Lod, and her daughters. 13 And Baria, and Sama^ Princes of their kindreds that dwelt in Aialon: these drove away the inhabitants of Geth. 14 And Ahio, & Sesac, and Jerimoth, 15 and Sabadia, and Arod, and Heder, 16 Michael also, and Jespha, & Joha the sons of Baria. 17 And Zabadia, and Mosollam, and Hezeci, and Heber, 18 and Jesamari, and Jezlia, and Jobab sons of Elphaal, 19 and Jacim, and Zechri, and Zabdi 20 and Elioenai, and Selethai, and Eliel, 21 and Adaia, and Baraia, and Samarath the sons of Semei. 22 And Jespham, and Heber, and Eliel. 23 and Abdon, and Zechri, and Hanan, 24 and Hanania, and Aelam, and Anathothia, 25 and Jephdaia, and Phanuel the sons of Sesac. 26 and Samsari, and Sohoria and Otholia. 27 and Jersia, and Elia, and Zechri, the sons of Jeroham. 28 these be the Patriarchs, and Princes of their kindreds, which dwelt in Jerusalem. 29 And in Gabaon dwelt Abigabaon, and the name of his wife Maacha: 30 And his first-begotten son Abdon, and Sur, and Cis, and Baal, and Nadab. 31 Gedor also, and Ahio, and Zacher, and Macelloth: 32 and Macelloth begat Samaa: and they dwelt over against their brethren in Jerusalem with their brethren. 33 And Ner begat Cis, and Cis begat Saul. Moreover Saul begat Jonathas, and Melchisua, and Abinadab, and Esbaal. 34 And the son of Jonathas, Meribbaal: and Meribbaal

begat Micha. 35 The sons of Micha, Phithon, and Melech, and Tharaa, and Ahaz. 36 And Ahaz begat Joada and Joada begat Alamath, and Azmoth, and Zamri: moreover Zamri begat Mosa, 37 and Mosa begat Banaa, whose son was Rapha, of whom was born Elasa, who begat Asel. 38 Moreover Asel had six sons of these names, Ezricam, Bochru, Ismahel, Saria, Obdia, and Hanan. All these the sons of Asel. 39 And the sons of Esec his brother, Ulam the first-begotten, and Jehus the second, and Eliphalet the third. 40 And the sons of Ulam were most strong men, and archers of great force: and having many sons and nephews, unto an hundred fifty. All these the children of Benjamin.

CHAPTER IX.

Who of Israel (after the captivity) first inhabited Jerusalem. 10. Who exercised the offices of Priests, 14. and Levites, 35. with repetition of part of Saul's progeny.

All Israel therefore (a) was numbered: and the sum of them was written in the Book of the kings of Israel & Juda and they were transported into Babylon for their sin.

(a) The genealogies of all Israel being hitherto recited before their captivity, others are now added which first returned to Jerusalem after their release.

2 And they that dwelt first in their possessions and in their cities: Israel, and the Priests, and the Levites, and the Nathineans. 3 There dwelt in Jerusalem of the children of Juda, and of the children of Benjamin, also of the children of Ephraim, and Manasses. 4 Othei the son of Ammiud, the son of Amri, the son of Omrai, the son of Bonni, of the sons of Phares the son of Juda. 5 And of Siloni: Asaia the first-begotten, and his sons. 6 And of the sons of Zara: Jehuel, and their brethren, six hundred ninety. 7 Moreover of the sons of Benjamin: Salo the son of Mosollam, the son of Oduia the son of Asana: 8 and Jobania the son of Jeroham: and Ela the son of Ozi the son of Mochori: and Mosollam the son of Saphatias, the son of Rahuel, the son of Jebania, 9 and their brethren by their families, nine hundred fifty six. All these Princes of their kindreds by the houses of their fathers. 10 And of the Priests: Jedaia, Joiarib, and Jachin: 11 Azarias also the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Maraioth, the son of Achitob, high Priest of the house of God. 12 Moreover Adaias the son of Jeroham, the son of Phassur, the son of Melchias: and Maasai the son of Adiel, the son of Jezra, the son of Mosollam, the son of Mosollamith, the son of Emmer. 13 their brethren also Princes by their families a thousand seven hundred three score, most able men of strength to the work of the ministry in the house of God. 14 And of the Levites: Semeia the son of Hassub the son of Ezricam, the son of Hasebia of the sons of Merari. 15 Bacbacar also a carpenter, and Galal, and Mathania the son of Micha, the son of Zechri the son of Asaph: 16 and Obdia the son of Semei, the son of Galal, the son of Idithun: and Barachia the son of Asa, the son of Elcana, who dwelt in the courts of Netophati. 17 And the porters: Sellum, and Accub, and Telmon, and Ahimam: and their brother Sellum the Prince, 18 until that time, in the king's gate toward the east, waited by their courses of the children of Levi. 19 But Sellum the son of Core the son of Abiasaph, the son of Core, with his brethren, and his father's house, these are the Corites over the works of the ministry, keepers of the entrances of the tabernacle: and their families in course keeping the entrance of the camp of our Lord. 20 And Phinees the son of Eleasar, was their Prince before our Lord. 21 Moreover Zacharias the son of Mosollamia, porter of the gate of the tabernacle of testimony. 22 All these chosen men for porters, at every gate, two hundred twelve: and appointed out in their proper towns: Whom David and Samuel the seer appointed, upon their fidelity. 23 as well them as their sons, in the doors of the house of our Lord, and in the tabernacle by their courses. 24 By the four winds were the porters: that is to say, toward the East, and toward the West, & toward the North, & toward the South. 25 And their brethren dwelt in

villages, & came upon their Sabbaths from time to time. 26 To these four Levites was committed all the number of porters, & they were over the chambers, and treasures of the house of our Lord. 27 Also round about the temple of our Lord they abode in their watches: that when it was time, they in the morning might open the doors. 28 Of these men's stock there were also over the vessels of the ministry: for by number the vessels were both brought in and carried out. 29 Of them also they that had the implements of the sanctuary committed unto them, did oversee the flour, and wine, and oil, and frankincense, and spices. 30 And the sons of Priests made ointments of the spices. 31 And Mathathias a Levite the first-begotten of Sellum the Corite, was overseer of those things, which were fried in the frying pan. 32 Moreover of the children of Caath their brethren, there were over the loaves of proposition, to prepare always new every Sabbath. 33 These are the chief of the singing men by the families of the Levites, which abode in the chambers, that they might day and night continually serve in their ministry. 34 The heads of the Levites, Princes in their families, tarried in Jerusalem. 35 And in Gabaon abode Jehiel the father of Gabaon, and the name of his wife Maacha. 36 His first-begotten son Abdon, and Sur, and Cis, and Baal, and Ner, and Nadab, 37 Gedor also, and Ahio, and Zacharias, and Macelloth. 38 Moreover Macelloth begat Samaan, these dwelt over against their brethren in Jerusalem, with their brethren. 39 And Ner begat Cis: and Cis begat Saul: and Saul begat Jonathas, and Melchisua, and Abinadab, and Esbaal. 40 And the son of Jonathas, Meribbaal: & Meribbaal begat Micha. 41 Moreover the sons of Micha, Phithon, & Melech, & Tharaa, and Ahaz. 42 And Ahaz begat Jara, & Jara begat Alamath, & Azmoth, & Zamri. And Zamri begat Mosa. 43 And Mosa begat Banaa: whose son Raphaia begat Elasa: of whom was born Asel. 44 Moreover Asel had six sons of these names, Ezricam, Bochru, Ismael, Saria, Obdia, Hanan, these are the sons of Asel.

CHAPTER X.

King Saul with his three sons are slain by the Philistians, 8. who spoils the army and carry away Saul's head. 11. The men of Jabes Galaad bury his body and his sons, fasting for them seven days. And the Kingdom is translated to David.

And [1] the Philisthiims fought against Israel, and the men of Israel fled from the Palesthines, and they fell wounded in mount Gelboe.

[1] The second part.
King Saul and all his family overthrown.

2 And when the Philisthians were come near pursuing Saul and his sons, they struck Jonathas, and Abinadab, and Melchisua the sons of Saul. 3 And the battle grew sore against Saul, and the archers found him, and wounded him with arrows. 4 And Saul said to his esquire: Draw thy sword, and kill me: lest perhaps these uncircumcised come, and deride me. But his harness-bearer would not, being frighted with fear: Saul therefore caught his sword, and fell upon it. 5 Which when his harness-bearer had seen, to wit, that Saul was dead, himself also fell upon his sword, and died. 6 Saul therefore died, and his three sons, and all his house fell together. 7 Which when the men of Israel had seen that dwelt in the champion, they fled: and Saul and his sons being dead, they forsook their cities, and were dispersed hither and thither: and the Philisthiims came, and dwelt in them. 8 The next day therefore the Philisthiims taking away the spoils of them that were slain, found Saul and his sons lying on mount Gelboe. 9 And when they had spoiled him, and cut off his head, and stripped him of his armour, they sent into their land, that it should be carried about, & should be shewed in the temples of the idols, and to the people: 10 & his armour they dedicated in the temple of their god, and the head they nailed up in the temple of Dagon. 11 When the men of Jabes Galaad had heard this, to wit, all things that the Philisthiims had done upon Saul, 12 every one of the valiant men

arose, and took the bodies of Saul and of his sons, and brought them into Jabes, & buried their bones under an oak, that was in Jabes, and they fasted seven days.
13 Saul therefore died for his iniquities, for that he (a) transgressed the commandment of our Lord which he had commanded, and kept it not: yea and besides also consulted the Pythoness,

(a) He offered Sacrifice on an Altar without warrant. *1. Reg. 13.*
And destroyed not the Amalecites, as he was commanded. *1. Reg. 15.*

14 and trusted not in our Lord: for the which he slew him, and transferred his Kingdom to David the son of Isai.

CHAPTER XI.

David is elected and anointed king. 5. He overthroweth the Jebuseites taking the tower of Sion in Jerusalem, and prospereth. 10. His valiant men, and their heroical acts are recited. 17. He desiring water from the cistern of Bethleem, will not drink it, but offereth it in sacrifice, because it is brought with danger of his valiant men's lives. 20. Other valiant men of the second order, are likewise recited.

All [1] Israel therefore was gathered together to David in Hebron, saying: We are thy bone, and thy flesh.

[1] The third part.
King David's reign and his special acts.

2 Yesterday also, and the day before, when Saul as yet reigned, thou wast he that didst lead out and lead in Israel: for to thee our Lord thy God said: Thou shalt feed my people Israel, and thou shalt be Prince over it.
3 All the ancients therefore of Israel came to the king into Hebron, and David entered into a league with them before our Lord: and they anointed him king over Israel, according to the word of our Lord, which he spake in the hand of Samuel. 4 David also went, and all Israel into Jerusalem. This is Jebus, where the Jebuseites were the inhabiters of the land. 5 And they that dwelt in Jebus, said to David: Thou shalt not come in here. Moreover David took the tower of Sion, which is the City of David, 6 & he said: Every one that shall among the first strike the Jebusite, shall be the Prince & chief captain. Joab therefore the son of Sarvia went up first, and was made the Prince. 7 And David dwelt in the tower, and therefore it was called the City of David. 8 And he built the City round about from Mello unto a round compass, and Joab built the rest of the city. 9 And David prospered going and increasing, and the Lord of hosts was with him. 10 These are the Princes of the valiant men of David, which holp him to be made king over all Israel according to the word of our Lord, which he spake to Israel 11 And this is the number of David's strong ones: Jesbaam the son of Hachamoni Prince among thirty: this man lifted up his spear upon three hundred^ wounded at one time.
12 And after him Eleazar his uncle's son an Ahohite, who was among the three mighties. 13 This was with David in Phesdomim, when the Philisthiims were gathered to that place into battle: and the field of that country was full of barley, and the people was fled from the face of the Philisthiims. 14 These stood in the midst of the field, and defended him: and when they had strucken the Philistheans, our Lord gave great health to his people. 15 And there went down three of the thirty Princes to a rock, wherein David was, to the cave of Odollam, when the Philisthiims had camped in the Vale Raphaim. 16 Moreover David was in a hold, and the ward of the Philisthimes in Bethlehem.
17 David therefore desired and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate. 18 These three therefore went forward through the midst of the camp of the Philisthiims, and drew water of the cistern of Bethlehem, which was in the gate, & brought it to David to drink: who would not, but rather offered it to our Lord, 19 saying: God forbid that in the sight of my God I should do this, and should drink the blood of these men: because in the peril of their lives they have brought me the water. And for this cause he would not

drink. These things did the three most valiants.
20 Abisai also the brother of Joab^ he was Prince of three, and he lifted up his spear against three hundred^ wounded, and he was among three most renowned, 21 and among the second three he the noble one, and Prince of them: but yet unto the three first he raught not. 22 Banaias the son of Joiada a most valiant man, of Cabseel: who had done many facts, he struck the (a) two Ariel of Moab: & he went down, and slew the lion in the midst of the cistern in the time of snow.

(a) Two stout men of Moab, as if they had been lions. *2. Reg. 23. v. 20.*

23 And he struck the Aegyptian, whose stature was of five cubits, and which had a spear as the weaver's beam: he therefore went down to him with a rod, and by force took away the spear that he held in his hand, and slew him with his own spear. 24 These things did Banaias the son of Joiada, who was among the three valiants most renowned, 25 the first among thirty, but yet the three he raught not: and David made him of his counsel. 26 Moreover the most valiant men in the army, Asahel the brother of Joab, and Elchanan the son of his uncle of Bethlehem, 27 Sammoth an Arorite, Helles a Phalonite, 28 Ira the son of Acces a Thecaite, Abiezer an Anathothite, 29 Sobbochai an Husathite, Ilai an Ahohite, 30 Maharai a Netophathite, Heled the son of Baana a Netophathite. 31 Ethai the son of Ribai of Gabaath the children of Benjamin, Banaia a Pharatonite 32 Hurai of the Torrent Gaas, Abiel an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite.
33 The sons of Assem a Gezonite, Jonathan the son of Sage an Ararite, 34 Ahiam the son of Sachar an Ararite, 35 Eliphal the son of Ur, 36 Hepher a Mecherathite, Ahia Phelonite, 37 Hesro a Carmelite, Naarai the son of Azbai, 38 Joel the brother of Nathan, Mibahar the son of Agarai. 39 Selec an Ammonite, Naharai a Berothite the armour-bearer of Joab the son of Sarvia, 40 Ira a Jethreite, Gareb a Jethreite, 41 Urias the Hetheite, Zabad the son of Oholi, 42 Adina the son of Siza a Rubenite the Prince of the Rubenites, and with him thirty: 43 Hanan the son of Maacha, and Josaphat a Mathanite, 44 Ozia an Astarothite, Samma, and Jehiel the sons of Hotham an Arorite, 45 Jedihel the son of Zamri, and Joha his brother a Thosaite,
46 Eliel a Mahumite, and Jeribai, and Josaia the sons of Elnaim, and Jethma a Moabite, Eliel, and Obed, and Jasiel of Masobia.

CHAPTER XII.

Who followed David when he fled from Saul. 23. And who came into Hebron to make him king.

These also came to David into Siceleg, when as yet he fled from Saul the son of Cis, the which were most valiant and excellent warriors, 2 drawing the bow, & hurling with both hands stones in slings, & shooting arrows directly: of the brethren of Saul of Benjamin. 3 The Prince Ahiezer, and Joas the sons of Samaa a Gabaathite, and Jaziel, and Phallet the sons of Azmoth, and Beracha, and Jehu an Anothothite. 4 Samaias also a Gabaonite the most valiant amongst the thirty and above the thirty. Jeremias, and Jeheziel, and Johanan, & Jezabad a Gaderothite. 5 And Eluzai, and Jerimuth, and Baalia, & Samaria, and Saphatia an Haruphite. 6 Elcana, and Jesia, and Azareel, and Joezer, and Jesbaam of Carehim: 7 Joela also, and Zabadia the sons of Jeroham of Gedor. 8 Yea and of Gaddi also there fled to David, when he lay hid in the desert most valiant men, & the best warriors, holding shield and spear: their faces as the faces of a lion, & swift as the roe-bucks on the mountains: 9 Ezer the Prince, Obdias the second, Eliab the third, 10 Masmana the fourth, Jeremias the fifth, 11 Ethi the sixth, Eliel the seventh, 12 Johanan the eight, Elzebad the ninth, 13 Jeremias the tenth, Machbanai the eleventh, 14 these of the children of Gad were the Princes of his army. The meanest was captain over an hundred soldiers, & the greatest, over a thousand. 15 These are they which passed Jordan the first month, when it used to flow over his banks: & they chased away all that dwelt in

the valleys toward the east quarter and the west.
16 And there came also of Benjamin, & of Juda to the hold, wherein David abode. 17 And David went out to meet them, & said: If you be come peaceably to me for to help me, my heart be joined to you, but if you lie in wait against me for my adversaries, whereas I have no iniquity in my hands, the God of our fathers see, and judge. 18 But the spirit came on Amasai the Prince among thirty, & he said: We are thine, o David, & with thee, o son of Isai: peace, peace be to thee, and peace to thy helpers, for thy God helpeth thee. David therefore received them, and appointed them Princes of the band. 19 Moreover of Manasses there fled to David, when he came with the Philisthiims against Saul to fight, and he fought not with them: because the Princes of the Philisthiims taking counsel sent him back, saying: with the peril of our head will he return to his lord Saul. 20 Therefore when he returned into Siceleg, there fled to him of Manasses, Ednas, and Jozabab, and Jedihel, and Michael, and Ednas, & Jozabad, and Eliu, and Salathi, the Princes of a thousand in Manasses. 21 These did aid David against the rovers: for they were all most valiant men, & were made commanders in the army. 22 Yea & there came every day to David to help him, till it became a great number, as it were (a) the army of God.

(a) An army of many good men, well disposed in order and concord, is called *the army of God*, like the great number of Angels, which to us *are innumerable. Iob. 25.*

23 This also is the number of the commanders of the army, which came to David, when he was in Hebron, to transfer the kingdom of Saul to him, according to the word of our Lord. 24 The children of Juda bearing shield and spear, six thousand eight hundred well appointed to battle. 25 Of the children of Simeon valiant men to fight, seven thousand one hundred. 26 Of the children of Levi, four thousand six hundred. 27 Joiada also Prince of the stock of Aaron, and with him three thousand seven hundred. 28 Sadoc also a young man of goodly towardness, and the house of his father, Princes twenty two. 29 And of the children of Benjamin the brethren of Saul, three thousand: for a great part of them as yet followed the house of Saul. 30 Moreover of the children of Ephraim twenty thousand eight hundred valiant of strength, men renowned in their kindreds. 31 And of the half tribe of Manasses, eighteen thousand, every one by their names, came to make David king. 32 Also of the children of Issachar men of understanding, that knew all times to command what Israel should do, Princes two hundred: and all the rest of the tribe did follow their counsel. 33 Moreover of Zabulon such as went forth to battle, and stood in array well appointed with armour of war, there came fifty thousand to aid, not in a double heart. 34 And of Nephthali, commanders a thousand: & with them furnished with shield & spear, seven & thirty thousand. 35 Of Dan also prepared to battle, twenty eight thousand six hundred. 36 And of Aser going forth to fight, & provoking in battle, forty thousand. 37 And beyond Jordan of the children of Ruben & of Gad, & the half part of the tribe of Manasses, furnished with armour of war, an hundred twenty thousand. 38 All these men of war well appointed to fight, with perfect heart came into Hebron, to make David king over all Israel: yea & all the rest of Israel were of one heart, that David should be made king. 39 And they were there with David three days eating and drinking: for their brethren had prepared for them. 40 Yea and they that were near them as far as Issachar, and Zabulon, and Nephthali, brought loaves on Asses, and on camels, and on mules, and upon oxen, to eat: meal, figs, raisins, wine, oil, beeves, muttons, in all aboundance, for there was joy in Israel.

CHAPTER XIII.

The Ark is brought from Abinadab's house, 8. David and others dancing before it. 9. Oza for touching it is strucken dead. 13. Whereupon David fearing to bring it to Jerusalem, it remaineth three months in the house of

Obededom.

And David took counsel with the tribunes, and centurions, and all the commanders, 2 and he said to all the assembly of Israel: If it please you, & if the word which I speak proceed from our Lord God, let us send to the rest of our brethren into all the countries of Israel, & to the Priests, & Levites, that dwell in the suburbs of the cities, that they may be gathered together unto us, 3 and we may bring again unto us the Ark of our God: for we sought it not in the days of Saul. 4 And the whole multitude answered that it should be so done: for the word had pleased all the people. 5 David therefore assembled all Israel from Sihor of Aegypt, till thou enter into Emath, to bring the Ark of God from Cariathiarim. 6 And David went up, and every man of Israel to the hill of Cariathiarim which is in Juda, to fetch thence the Ark of our God sitting upon the Cherubim, where his name is invocated. 7 And they laid the Ark of God upon a new wain, out of the house of Abinadab. And Oza and his brother did drive the wain. 8 Moreover David, & all Israel played before our Lord with all their might in songs, and on harps, and psalteries, and timbrels, and cymbals, and trumpets. 9 And when they were come to the Floor of Chidon, Oza stretched forth his hand, to hold up the Ark: for the oxe being wanton had made it lean a little a-side. 10 Our Lord therefore was angry against Oza, & struck him, for that he had touched the Ark: and he died there before our Lord. 11 And David was strucken sad, because our Lord had divided Oza: and he called that place, the Division of Oza until this present day. 12 And he feared God at that time, saying: How may I bring in the Ark of God unto me? 13 And for this cause he brought it not unto himself, that is, into the city of David, but turned it away into the house of (a) Obededom the (b) Getheite.

(a) Obededom was a Levite, *(c. 15. v. 18.)* and therefore more meet to keep the ark: (b) Called a Getheite because he had dwelt in the town of Geth.

14 Therefore the Ark of God remained in the house of Obededom three months: & our Lord blessed his house, and all things that he had

CHAPTER XIV.

King David provideth timber, and work men to build his own house: 3. marrieth more wives, and hath many children, 8. overthroweth the Philistians, 13. twice.

Hiram also the king of Tyre sent messengers to David, and cedar trees, and artificers for walls, and timber, to build him a house. 2 And David knew that our Lord had established him to be king over Israel, and that his Kingdom was exalted over his people Israel. 3 David also took other wives in Jerusalem: and he begat sons, and daughters. 4 And these be their names, that were born to him in Jerusalem: Samua, and Sobab, Nathan, and Salomon. 5 Jebahar, and Elisua, and Eliphalet, 6 Noga also, and Napheg, and Japhia, 7 Elisama, and Baalaida, and Eliphalet. 8 And the Philisthiims hearing that David was anointed for king over all Israel, they went up all to seek him: which when David had heard, he went out to meet them. 9 Moreover the Philisthiims coming, were spread abroad in the Vale Raphaim. 10 And David consulted our Lord, saying: Shall I go up to the Philistians, and wilt thou deliver them into my hand? And our Lord said to him: Go up, and I will deliver them into thy hand. 11 And when they were come up into Baalpharasim, David struck them there, and said: God hath divided mine enemies by my hand, as waters are divided: and therefore the name of that place was called Baal Pharasim. 12 And they left there their gods, which David commanded to be burnt. 13 And other time also the Philisthiims invaded, and were dispersed in the Vale. 14 And David consulted God again, and God said to him: Go not up after them, retire from them, & thou shalt come against them over against the pear-trees. 15 And when thou shalt hear the sound of one going in the top of the pear-trees, then shalt thou issue forth to battle. For God is gone forth before thee, to strike the camp of the Philisthiims. 16 David therefore did as God had

commanded him, & struck the camp of the Philisthians from Gabaon unto Gazera. 17 And the name of David was bruited in all countries, and our Lord gave the dread of him over all nations.

CHAPTER XV.

With solemnity the Ark is brought into Jerusalem, carried by the Priests and Levites, 16. with music of diverse sorts, 26. Sacrifice of thanksgiving is offered. 29. Michol derideth David's devotion.

He made also houses for himself in the city of David: and built a place for the Ark of God, and pitcht a tabernacle for it. 2 Then said David: It is unlawful that the Ark of God be carried of any man, but of the Levites: whom our Lord chose to carry it, and to minister unto himself for ever. 3 And he gathered together all Israel into Jerusalem, that the Ark of God might be brought into his place, which he had prepared for it. 4 Moreover also the sons of Aaron, and the Levites. 5 Of the children of Caath, Uriel was the Prince, and his brethren an hundred twenty. 6 Of the sons of Merari, Asaia the Prince: and his brethren two hundred twenty. 7 Of the sons of Gersom, Joel the Prince: and his brethren an hundred thirty. 8 Of the sons of Elisaphan, Semeias the Prince: and his brethren two hundred. 9 Of the sons of Hebron, Eliel the Prince: and his brethren eighty. 10 Of the sons of Oziel, Aminadab the Prince: and his brethren an hundred twelve. 11 And David called Sadoc and Abiathar the Priests, and the Levites, Uriel, Asaia, Joel, Semeia, Eliel, and Aminadab: 12 and he said to them: You that are the Princes of the Levitical families, be sanctified with your brethren, and fetch the Ark of our Lord the God of Israel to the place, which is prepared for it: 13 lest as from the beginning, because you were not present, our Lord struck us: so now also it come to pass, we doing some unlawful thing. 14 The Priests therefore, and the Levites were sanctified, to carry the Ark of our Lord the God of Israel. 15 And the sons of Levi took the Ark of God, as Moyses had commanded, according to the word of our Lord, upon their shoulders, on bars. 16 And David said to the Princes of the Levites, that they should appoint of their brethren singing men on musical instruments, to wit, on nables, and harps, and cymbals, that the sound of joy might resound on high. 17 And they appointed Levites: Heman the son of Joel, and of his brethren Asaph the son of Barachias: and of the children of Merari, their brethren: Ethan the son of Casaia. 18 And with them their brethren: in the second order, Zacharias, & Ben, & Jaziel, and Semiramoth, and Jahiel, and Ani, Eliab, and Banaias, and Maasias, and Mathathias, and Eliphalu, and Macenias, and Obededom, and Jehiel, porters. 19 Moreover them that sang, Heman, Asaph and Ethan: sounding on brazen cymbals. 20 And Zacharias, and Oziel, and Semiramoth, and Jahiel, and Ani, and Eliab, and Maasias, and Banaias upon nables sang mysteries. 21 Moreover Mathathias, and Eliphalu, and Macenias, and Obededom, and Jehiel, and Ozaziu, upon harps for the octave sang a triumphant song. 22 And Chonenias the Prince of the Levites, was chief over Prophecy, to begin the melody: for he was very cunning. 23 And Barachias, and Elcana: door keepers of the Ark. 24 Moreover Sebenias, and Josaphat, and Nathanael, and Amasai, and Zacharias, and Banaias, and Eliezer Priests, sounded with trumpets, before the Ark of God: and Obededom, and Jehias kept the door of the Ark. 25 Therefore David and all the ancients of Israel, and the tribunes, went to fetch the Ark of the covenant of our Lord, out of the house of Obededom with joy. 26 And when God had holpen the Levites, which carried the Ark of the covenant of our Lord, there were immolated seven oxen, and seven rams. 27 Moreover David was clothed with a robe of fine linen, & all the Levites that carried the Ark, and the singing men, and Chonenias the Prince of prophecy among the singers: and David also was clothed with an (a) Ephod of linen.

(a) Another linen garment used by Prophets, such as Samuel did wear being a child. *1. Reg. 2.*

28 And all Israel brought the Ark of the covenant of our Lord in jubilee, and sounding with the sound of shalm, and with trumpets, and cymbals, and nables, and harps. 29 And when the Ark of the covenant of our Lord was come unto the city of David, Michol the daughter of Saul looking forth through a window, saw David the king dancing and playing, and she despised him in her heart.

CHAPTER XVI.

The Ark is placed in a tabernacle. Sacrifice is offered. David blesseth the people, 4. disposeth the offices of Levites, 8. and maketh a Psalm of praise to God.

They therefore brought the Ark of God, and set it in the midst of the tabernacle, which David had pitched for it: and they offered holocausts, and pacifics before God. 2 And when David had finished offering holocausts, and pacifics, he (a) blessed the people in the name of our Lord.

(a) Not only King David being a holy Prophet, but any other Superior might bless his subjects.

3 And he divided to all throughout every one, from man unto woman, a loaf of bread, and a piece of roasted beef, and flour fried with oil. 4 And he (b) appointed before the Ark of our Lord of the Levites, that should minister, and should remember his works, and glorify, and praise our Lord the God of Israel:

(b) That he also disposed certain offices to Levites was by special privilege, which was no prejudice to the high Priest's authority, for superior power is proved by God's institution, rather than by facts, either of good men, which do many things by way of dispensation, or of evil usurping without warrant, that to them pertaineth not. For it is clear that God instituted supreme spiritual power in the high Priest, *Deut. 17.*
And all kings and temporal princes are to receive the law at the Priest's hand, *ibidem. v. 18.* Eleazar the high Priest was appointed to consult our Lord for Iosue, *Nu. 18.* Finally by God's ordinance, *the law of truth was in the mouth of Priests. Malac. 2.*

5 Asaph the Prince, and the second after him Zacharias: moreover Jahiel, and Semiramoth, and Jehiel, and Mathathias, and Eliab, and Banaias, and Obededom: and Jehiel over the instruments of psaltery, and the harps: and Asaph to sound upon the cymbals: 6 but Banaias, and Jaziel Priests, to sound the trumpet continually before the Ark of the covenant of our Lord. 7 In that day David made Asaph, prince to confess to our Lord and his brethren. 8 Confess ye to our Lord, and invocate his name: make his inventions known among the peoples.[1]

[1] *Psal. 104.*

9 Chant to him, and sing to him: & tell ye all his marvelous things. 10 Praise ye his holy name: let the heart of them rejoice, that seek our Lord. 11 Seek ye our Lord, and his power: seek ye his face always. 12 Remember his marvelous things which he hath done: his signs, and the judgements of his mouth. 13 The seed of Israel his servant: the children of Jacob his elect. 14 He is the Lord our God: in all the earth are his judgements. 15 Remember for ever his covenant: the word, which he commanded unto a thousand generations. 16 Which he covenanted with Abraham: and his oath with Isaac. 17 And he appointed it to Jacob for a precept: and to Israel for an everlasting covenant: 18 Saying: To thee will I give the Land of Chanaan: the cord of your inheritance. 19 When they were few in number: small and sojourners thereof. 20 And they passed from nation into nation: and from Kingdom to another people. 21 He suffered not any man to calumniate them: but rebuked kings for their sake. 22 Touch not my anointed: and unto my Prophets be not malicious. 23 Sing ye to our Lord all the earth: shew forth from day to day his salvation.[1]

[1] *Psa. 95.*

24 Tell his glory among the gentiles: among all peoples his marvelous works. 25 Because our Lord is great, and laudable exceedingly: and terrible over all gods. 26 For all the gods of the peoples, be idols: but our Lord made the heavens. 27 Confession and

magnificence before him: strength and joy in his place. 28 Bring to our Lord ye families of peoples: bring to our Lord glory and empire. 29 Give our Lord glory, to his name, elevate sacrifice, and come ye in his sight: and adore our Lord in holy honour. 30 Let all the earth be moved before his face: for he founded the world unmovable. 31 Let the heavens be glad, and the earth rejoice: and let them say among nations, Our Lord hath reigned. 32 Let the sea thunder, and the fullness thereof: let the fields rejoice, and all things that are in them. 33 Then shall the trees of the forest praise before our Lord: because he is come to judge the earth. 34 Confess ye to our Lord, because he is good: because his mercy is for ever.[1]

[1] *Psa. 105.*

35 And say ye: Save us o God our Saviour: and gather us together, and deliver us out of the nations, that we may confess to thy holy name, and may rejoice in thy songs. 36 Blessed be our Lord the God of Israel from eternity unto eternity: and let all the people say: Amen, and hymn to God. 37 He therefore left Asaph there before the Ark of the covenant of our Lord, and his brethren to minister in the presence of the Ark continually day by day, & in their courses.

38 Moreover Obededom, and his brethren sixty eight: and Obededom the son of Idithun, and Hosa he appointed for porters. 39 And Sadoc the Priest, and his brethren Priests, before the tabernacle of our Lord in the excelse, which was in Gabaon, 40 that they should offer holocausts to our Lord upon the altar of holocaust continually, morning and evening, according to all things that are written in the law of our Lord, which he commanded Israel. 41 And after him Heman, and Idithun, and the rest of the chosen men, every one by his name to confess unto our Lord: because his mercy is for ever. 42 Heman also and Idithun sounding the trumpet, and quavering on the cymbals, and all musical instruments to sing unto God: and the sons of Idithun he made porters. 43 And all the people returned into their house: and David, to bless also his house.

CHAPTER XVII.

David determining to build a Temple, 11, is admonished by Nathan the Prophet, that not he, but his son, shall build it; and be established in the Kingdom. 16. David extolleth God's benignity towards him and the people.

And when David dwelt in his house, he said to Nathan the Prophet: Behold I dwell in a house of cedar: and the Ark of the covenant of our Lord is under skins. 2 And Nathan said to David: All things, that are in thy heart do: for God is with thee. 3 Therefore that night the word of God came to Nathan, saying: 4 Go, and speak to David my servant: Thus saith our Lord: Thou shalt not build me a house to dwell in. 5 For neither have I remained in house from the time, that I brought out Israel, until this day: but I have been always changing places of tabernacle, & in tent, 6 abiding with all Israel. Did I speak to one, at the least, of all the judges of Israel whom I commanded to feed my people, and did I say: Why have you not built me a house of cedar? 7 Now therefore so shalt thou speak to my servant David: Thus saith the Lord of hosts: I took thee, when in the pastures thou didest follow the flock, that thou shouldest be Prince of my people Israel. 8 And I have been with thee whither soever thou wentest: and I have slain all thine enemies before thee, and have made thee a name as of one of the great ones, that are renowned in the earth. 9 And I have given a place to my people Israel: it shall be planted, and shall dwell therein, and shall be moved no more, neither shall the children of iniquity consume them, as from the beginning, 10 since the days that I gave judges to my people Israel, & humbled all thine enemies. I therefore tell thee, that our Lord will build thee (a) a house.

(a) That is continue and preserve thy seed, & family, as we see it performed even to the B. Virgin Mary and Christ of the house of David. *Mat. 1. Luc. 2. 3.*

11 And when thou shalt have accomplished thy days

to go to thy fathers, I will raise up thy seed after thee, which shall be of thy children: and I will establish his Kingdom. 12 He shall build me a house, and I will confirm his throne for ever. 13 I will be to him for a father, and he shall be to me for a son: and my mercy I will not take from him, as I took from him, that was before thee. 14 And I will establish him in my house, and in my Kingdom for ever: and his throne shall be most firm for ever. 15 According to all these words, and according to all this vision, so spake Nathan to David. 16 And when king David came, and sat before our Lord, he said: Who am I Lord God, and what is my house, that thou shouldest give me such things? 17 But this also hath seemed little in thy sight, and therefore thou hast spoken concerning the house of thy servant for time to come also: and hast made me renowned above all men Lord God. 18 What can David add farther, whereas thou hast so glorified thy servant, and known him? 19 Lord for thy servant according to thy heart thou hast done all this magnificence, and would have all thy great wonders to be known. 20 Lord, there is not the like to thee: and there is none other beside thee, of all whom we have heard with our ears. 21 For what other is there, as thy people Israel, one nation in the earth, to the which God went, to deliver it and make it his people, and with his greatness & terrors cast out the nations before the face of it, which he delivered out of Aegypt? 22 And thou hast made thy people Israel to be thy people for ever, and thou Lord art made the God thereof. 23 Now therefore Lord, the word, which thou hast spoken to thy servant, and concerning his house, be it confirmed for ever, and do as thou hast spoken. 24 And let thy name remain and be magnified for ever: and let it be said: The Lord of hosts is God of Israel, & the house of David his servant permanent before him. 25 For thou Lord my God hast revealed the ear of thy servant, to build him a house: and therefore thy servant hath found confidence, to pray before thee. 26 Now therefore Lord thou art God: & thou hast spoken to thy servant so great benefits. 27 And thou hast begun to bless the house of thy servant, that it be always before thee: for thee o Lord blessing it, it shall be blessed for ever.

CHAPTER XVIII.

King David hath great victories, making many nations tributary. 15. His chief officers are recounted.

And it came to pass after these things, that David struck the Philisthiims, and humbled them, and took away Geth, and her (a) daughters out of the hand of the Philisthiims,

(a) The lesser towns and villages are commonly called the daughters of some great town or city to which they pertain.

2 and struck Moab; and the Moabites were made David's servants, offering him gifts. 3 At that time David struck Adarezer also the king of Soba of the country of Hemath, when he went on to dilate his empire as far as the river Euphrates. 4 David therefore took a thousand chariots of his, & seven thousand horsemen, & twenty thousand footmen, & he houghsinewed all the chariot horses, saving an hundred chariots, which he reserved to himself. 5 And the Syrian also of Damascus came moreover, to give aid to Adarezer the king of Soba, but David struck also of his two & twenty thousand men. 6 And he put soldiers in Damascus, that Syria also should serve him, & bring gifts. And our Lord holp him in all things, to the which he went. 7 David also took the golden quivers, which the servants of Adarezer had, and he brought them into Jerusalem. 8 Moreover of Thebath, and Chun, the cities of Adarezer, very much brass, of which Salomon made the brazen Sea, and Pillars, and brazen vessels. 9 Which when Tou the king of Hemath had heard, to wit, that David had strucken all the army of Adarezer the king of Soba, 10 he sent Adoram his son to king David, to desire peace of him, and to congratulate him that he had strucken, and had overthrown Adarezer: for Tou was adversary to Adarezer. 11 But all the vessels also of gold, and silver, and brass^ king David (b) consecrated to our Lord,

with the silver and gold, which he had taken out of all the nations, as well of Idumea, and Moab, and the children of Ammon, as of the Philisthiims & Amalec.

(b) That which is dedicated to sacred use, is consecrated to God.

12 And Abisai the son of Sarvia struck Edom in the Vale of salt pits, eighteen thousand: 13 and he appointed a garrison in Edom, that Idumea should serve David, and our Lord saved David in all things to which he went. 14 David therefore reigned over all Israel, & did judgement and justice to all his people. 15 Moreover Joab the son of Sarvia was over the army, and Josaphat the son of Ahilud commenter. 16 And Sadoc the son of Achitob, and Ahimelech the son of Abiathar, Priests: and Susa, Scribe. 17 Banaias also the son of Joiada over the legions Cerethi, and Phelethi: moreover the sons of David the chief at the king's hand.

CHAPTER XIX.

The king of Ammon evil entreating king David's men, whom he had courteously sent to condole the death of his father, is overthrown in battle, 16. with the Assyrians his hired confederates.

And it chanced that Naas the king of the children of Ammon died, and his son reigned for him. [1]

[1] *2. Reg. 10.*

2 And David said: I will do mercy with Hanon the son of Naas: for his father hath done me pleasure. And David sent messengers to comfort him upon the death of his father. Who when they were come into the land of the children of Ammon, to comfort Hanon, 3 the Princes of the children of Ammon said to Hanon: Thou thinkest perhaps, that David for honour sake toward thy father hath sent some that should comfort thee; neither markest thou, that his servants are come to thee to espy, and seek out, and search thy land. 4 Therefore Hanon made the servants of David bald, and shaved them, and cut away their coats from the buttocks to the feet, and sent them away. 5 Who when they were gone, and had sent word to David, he sent to meet them (for they had sustained great reproach) and commanded them to tarry in Jericho, till their beard grew, and then they should return. 6 And the children of Ammon seeing, that they had done injury to David, as well Hanon as the rest of the people, they sent a thousand talents of silver, to hire them chariots and horsemen out of Mesopotamia, and from Syria Maacha, and from Soba. 7 And they hired two and thirty thousand chariots, & king Maacha with his people. Who when they were come, camped over against Medaba. The children of Ammon also being gathered together out of their cities, came to the battle. 8 Which when David had heard, he sent Joab, and all the host of valiant men: 9 and the children of Ammon issuing forth, put their army in array beside the gate of the city: and the kings, that were come to aid him, stood apart in the field. 10 Joab therefore understanding that battle was made against him before and behind, chose the most valiant men of all Israel, and marched on against the Syrian. 11 And the rest of the people he gave under the hand of Abisai his brother: and they went forth against the children of Ammon. 12 And he said: If the Syrian shall overcome me, thou shalt aid me: and if the children of Ammon shall overcome thee, I will aid thee. 13 Take courage, and let us play the men for our people, and for the cities of our God: and our Lord will do that which is good in his sight. 14 Joab therefore marched on, and the people that were with him, against the Syrian to battle: and he put them to flight. 15 Moreover the children of Ammon seeing that the Syrian was fled, themselves also fled from Abisai his brother, and went into the city: and Joab also returned into Jerusalem. 16 But the Syrian seeing that he was fallen before Israel, sent messengers, and brought the Syrian, that was beyond the river: and Sophach the General of Adarezer's war, was their captain. 17 Which when it was told David, he gathered together all Israel, and passed Jordan, and fell upon them, & directed his army

against him, they fighting on the contrary part.
18 And the Syrian fled from Israel: and David slew of the Syrians seven thousand chariots, and forty thousand footmen, and Sophach General of the army.
19 And the servants of Adarezer seeing themselves to be overcome of Israel, fled to David, and served him: and Syria would no more give aid to the children of Ammon.

CHAPTER XX.

King David prospereth in war against the Ammonites, 4. and Philisthiims, 6. among whom Jonathan David's nephew by his brother, killeth a monstrous giant, which had twelve fingers and twelve toes.

And [1] it came to pass after the compass of a year, at such time when kings are wont to go forth to battle, Joab gathered together the army and force of war, and spoiled the land of the children of Ammon: and went on and besieged Rabba. Moreover David tarried in Jerusalem, when Joab struck Rabba, and destroyed it.

[1] *2. Reg. 11.*

2 And David took the crown of Melchom from his head, and found in it a talent weight of gold, and most precious pearls, and he made himself thereof a diadem: he took also the spoils of the city very much. 3 And the people that was therein, he brought forth: and he made harrows, and sleds, and chariots shod with Iron to pass over them, so that they were cut asunder, and broken in pieces: so did David to all the cities of the children of Ammon: and he returned with all his people into Jerusalem. 4 After these things there was war begun in Gazer against the Philisthians: in which Sobochai the Husathite struck Saphai of the kindred of Raphaim, and humbled them. 5 Another battle also was fought against the Philisthians, wherein Adeodatus the son of Saltus a Bethlehemite struck the brother of Goliath the Getheite, the staff of whose spear was as it were a weaver's beam. 6 But another battle also happened in Geth, wherein there was a very long man, having fingers and toes by six & six, that is, together four & twenty: who also was born of the stock of Rapha. 7 This man blasphemed Israel: and Jonathan the son of Samaa the brother of David struck him. These be the children of Rapha in Geth, which fell by the hand of David and of his servants.

CHAPTER XXI.

David sinneth in numbering his people, 8. repenteth, and prayeth, yet is punished, many dying of the plague, 15. till God shewing mercy spareth the rest. 16. David accusing himself and excusing the people is commanded by the Angel to offer sacrifice, which he (22. buying ground for an altar) 26. performeth.

But (a) [1] Satan rose against Israel: and moved David to number Israel.

(a) By God's permission David was tempted and overcome. *2. Reg. 24.* [1] *2. Reg. 24.*

2 And David said to Joab, and to the Princes of the people: Go, and number Israel from Bersabee unto Dan, and bring me the number that I may know.
3 And Joab, answered: Our Lord increase his people an hundred fold more than they are: are they not^ my lord king^ all thy servants? Why doth my lord seek this, which may be reputed for a sin to Israel? 4 But the king's word prevailed more: and Joab went forth, and went about all Israel: and returned to Jerusalem.
5 And he gave David the number of them, whom he had surveyed: and all the number of Israel was found a thousand thousand & an hundred thousand men that drew sword: and of Juda four hundred seventy thousand men of war. 6 For Levi and Benjamin he numbered not: because Joab unwillingly executed the king's commandment. 7 And that which was commanded displeased God: and he struck Israel.

8 And David said to God: I have sinned exceedingly in that I would do this: I beseech thee take away (b) the iniquity of thy servant, because I have done foolishly.

(b) King David was not without faith, nor hope, and yet was contaminate with iniquity, from which he prayed to be delivered.

9 And our Lord spake to Gad the Seer of David, saying: 10 Go, & speak to David, & tell him: Thus saith our Lord: I give thee the choice of three things, choose one which thou wilt, & I will do it to thee. 11 And when Gad was come to David, he said to him: Thus saith our Lord: Choose which thou wilt: 12 either three years' famine: or three months to fly from thine enemies, and not to be able to escape their sword: or three days the sword of our Lord, and pestilence to be in the land, & the Angel of our Lord to kill in all the coasts of Israel: now therefore see what I shall answer him, that sent me. 13 And David said to Gad: I am on every side in great distress: but it is better, that I fall into the hands of our Lord, because his mercies be many, than into the hands of men. 14 Our Lord therefore sent the pestilence in Israel: and there fell of Israel seventy thousand men. 15 He sent also an Angel into Jerusalem, to strike it: and when it was strucken, our Lord saw, and had compassion upon the greatness of the evil, and commanded the Angel, that smote: It is sufficient, now let thy hand cease. Moreover the Angel of our Lord stood beside the floor of Ornan the Jebusite. 16 And David lifting up his eyes, saw the Angel of our Lord standing between heaven & earth, and a sword drawn in his hand, turned against Jerusalem: and they fell as well he as the ancients clothed in hair cloths, flat on the earth. 17 And David said to God: Am not I he, that commanded the people to be numbered? It is I that have sinned: it is I that have done the evil: this flock what hath it deserved? Lord my God let thy hand be turned I beseech thee upon me, and upon my father's house: and let not thy people be strucken. 18 And the Angel of our Lord commanded Gad to tell David, that he should go up, and build an altar to our Lord God in the floor of Ornan the Jebusite. 19 David therefore went up according to the word of Gad, which he had spoken to him in the name of our Lord. 20 Moreover Ornan when he had looked up, and seen the Angel, and his four sons with him, they hid themselves. For at that time he threshed wheat in the floor. 21 Therefore when David came to Ornan, Ornan beheld him, and went forth to meet him out of the floor, and adored him flat on the ground. 22 And David said to him: Give me the place of thy floor, that I may build therein an altar to our Lord: so that thou take as much silver as it is worth, and the plague may cease from the people. 23 And Ornan said to David: Take it, and let my lord the king do whatsoever pleaseth him: yea the oxen also I give for holocaust, and [1]the drays for wood, and wheat for sacrifice: I will give all things willingly.

[1] * *little carts.*

24 And king David said to him: It shall not be so, but I will give thee silver as much as it is worth: for I may not take it from thee, and so offer to our Lord holocausts given gratis. 25 David therefore gave Ornan for the place, six hundred sicles of gold of most just weight. 26 And he built there an altar to our Lord: and he offered holocausts, and pacifics, and he invocated our Lord, and he heard him (c) in fire from heaven upon the altar of holocaust.

(c) God shewed by sending fire miraculously to burn the sacrifice, that he had heard David's prayer.

27 And our Lord commanded the Angel: & he turned his sword into the scabbard. 28 David therefore forthwith seeing that our Lord had heard him in the floor of Ornan the Jebusite, immolated victims there. 29 But the tabernacle of our Lord, which Moyses made in the desert, and the altar of holocausts, was at that time in the excelse of Gabaon. 30 And David could not go to the altar to pray God there: for he had been frighted with exceeding fear, seeing the sword of the Angel of our Lord.

CHAPTER XXII.

Workmen and all necessaries being prepared, 6. David commandeth Salomon to build the Temple, for so God hath appointed. 13. Exhorteth him to serve God, 17. and other principal men to assist him.

And David said: This is the house of God, and this is an altar for holocaust to Israel. 2 And he commanded that the proselytes of the land of Israel should be gathered together, and he appointed of them masons to hew stones and polish them, that the house of God might be built. 3 David prepared also very much iron for the nails of the gates, and for the joinings and jointures: & of brass an innumerable weight. 4 The cedar-trees also could not be esteemed, which the Sidonians and Tyrians brought down to David. 5 And David said: Salomon my son is yet a little child and delicate, and the house which I would have to be builded to our Lord, must be such as may be renowned in all countries: I therefore will prepare him necessaries. And for this cause before his death he prepared all the expenses. 6 And he called Salomon his son: and commanded him that he should build a house to our Lord the God of Israel. 7 And David said to Salomon: My son, it was my will to have built a house to the name of our Lord my God. 8 But the word of our Lord was made to me, saying: Thou hast shed much blood, and fought very many battles, thou canst not build a house to my name, so much blood being shed before me: 9 the son, which shall be born to thee, shall be a most quiet man: for I will make him rest from all his enemies round about: and for this cause, he shall be called (a) Peaceable: and I will give peace and quietness in Israel all his days.

(a) Salomon signifieth Peaceable, and therein, as in many other things, prefigured Christ, who amongst other names is called *Prince of peace. Isai. 9.*

10 He shall build a house to my name, and he shall be to me for a son, and I will be to him for a father: and I will establish the throne of his Kingdom over Israel for ever. 11 Now therefore my son, Our Lord be with thee, and do thou prosper, and build the house of our Lord thy God, as he hath spoken of thee. 12 Our Lord also give thee wisdom and understanding, that thou mayst be able to rule Israel, and to keep the law of our Lord thy God. 13 For then thou shalt be able to prosper, if thou shalt keep the commandments, and judgments, which our Lord commanded Moyses to teach Israel: take courage and play the man, fear not, neither be dismayed. 14 Behold I in my poverty have prepared the charges of the house of our Lord, of gold an hundred thousand talents, and of silver a thousand thousand talents, but of brass, & of iron there is no weight, for the number is surpassed with the greatness: timber & stones I have prepared to all the charges. 15 Thou hast also very many artificers, hewers of stones, and masons, and carpenters, and of all occupations most skillful to make work 16 in gold and silver and brass and iron, whereof there is no number. Rise therefore, and do it, and our Lord will be with thee. 17 David also commanded all the Princes of Israel, that they should help Salomon his son. 18 You see, quoth he, that our Lord your God is with you, and hath given you rest round about, and hath delivered all your enemies into your hands, and the land is subdued before our Lord, and before his people. 19 Give therefore your heart and your souls, to seek our Lord your God: and arise, and build a sanctuary to our Lord God, that the Ark of the covenant of our Lord, and the vessels consecrated to our Lord, may be brought into the house, which is built to the name of our Lord.

CHAPTER XXIII.

King David being old constituteth Salomon king, 3. disposeth the offices of Levites, 7. to wit, the families of Gerson, 12. of Caath, 21. and of Merari: (26. ceasing to carry the tabernacle.) 27. to serve in the temple.

David therefore being old and full of days, made Salomon his son king over Israel

2 And he gathered all the Princes of Israel, and the Priests and Levites. 3 And the Levites were numbered from thirty years and upward: and there were found thirty eight thousand men. 4 Of these were chosen, and distributed into the ministry of the house of our Lord four and twenty thousand: and of the overseers and judges, six thousand. 5 Moreover four thousand porters: and as many singing to our Lord on instruments, which he had made to sing on. 6 And (a) David distributed them by the courses of the children of Levi, to wit, of Gerson, and Caath, and Merari.

(a) Aaron's sons being consecrated Priests according to God's ordinance, *Levit. 8.* & the Levites to do other offices about the tabernacle, *Num. 3. & 4.* King David (with Sadoc the high Priest, & other chief men. *c. 24. v. 6.*) disposed them by lots which should serve by course, to sing & play on instruments, as well in the tabernacle now resting in Jerusalem, *v. 26.* as in the Temple when it should be built.

7 The sons of Gerson: Leedan, and Semei. 8 The sons of Leedan: the Prince Jahiel, and Zethan, and Joel, three. 9 The sons of Semei: Salomith, and Hosiel, and Aram, three: these be the Princes of the families of Leedan. 10 Moreover the sons of Semei: Leheth, and Ziza, and Jaus, and Baria: these be the sons of Semei, four. 11 And Leheth was the first, Ziza the second: moreover Jaus and Baria had not many children, and therefore they were counted in one family, and in one house. 12 The children of Caath: Amram, and Isaar, Hebron, and Oziel, four. 13 The sons of Amram, Aaron, and Moyses. And Aaron was separated to minister in Sancta Sanctorum, he and his sons for ever, and to burn incense to our Lord according to his rite, and to bless his name for ever. 14 The sons of Moyses also the man of God were numbered in the tribe of Levi. 15 The sons of Moyses: Gersom and Eliezer: 16 the sons of Gersom: Subuel the first. 17 And the sons of Eliezer were: Rohobia the first: and Eliezer had no more sons. Moreover the children of Rohobia were multiplied exceedingly. 18 The sons of Isaar: Salomith the first. 19 The sons of Hebron: Jeriau the first, Amarias the second, Jahaziel the third, Jecmaan the fourth. 20 The sons of Oziel: Micha the first, Jesia the second. 21 The sons of Merari: Moholi, and Musi. The sons of Moholi: Eleazar and Cis. 22 And Eleazar died, and had no sons but daughters, and the sons of Cis their brethren took them. 23 The sons of Musi: Moholi, and Eder, and Jerimoth, three. 24 These be the children of Levi in their kindreds and families, Princes by courses, and number of every head, that did the works of ministry of the house of our Lord from twenty years, and upward. 25 For David said: Our Lord the God of Israel hath given rest to his people, and the habitation of Jerusalem for ever. 26 Neither shall it be the office of the Levites to carry any more the tabernacle, and all the vessels thereof to minister. 27 According to the last precepts also of David the number of the children of Levi shall be numbered from twenty years & upward. 28 And they shall be under the hand of the sons of Aaron for the service of the house of our Lord, in the entrances, and in the chambers, and in the place of purification, and in the Sanctuary, and in all the works of the ministry of the temple of our Lord. 29 And the Priests over the loaves of proposition, and for the sacrifice of flour, and for cakes and azymes, and the frying pan and to roast, and over all weight and measure. 30 But the Levites to stand in the morning to confess, and sing to our Lord: and in like manner at evening, 31 as well in the oblation of the holocausts of our Lord, as in the Sabbaths and Calends, and the rest of the solemnities, according to the number, and ceremonies of every thing, continually before our Lord. 32 And let them keep the observations of the tabernacle of covenant, and the rite of the Sanctuary, and the observance of the children of Aaron their brethren, that they minister in the house of our Lord.

CHAPTER XXIV.

King David disposeth sixteen families of Eleazar, and eight of Ithamar, 7. by lots, 19. to serve in the Temple,

according to their Priestly function, 20. likewise principal Levites in their offices.

Moreover to the sons of Aaron these were the partitions: The sons of Aaron: Nadab, and Abiu, and Eleazar, and Ithamar. 2 But Nadab and Abiu died before their father without children: and Eleazar and Ithamar did the function of priesthood. 3 And David divided them, that is, Sadoc of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their courses and ministry. 4 And there were found many more children of Eleazar among the principal men, than children of Ithamar. And he divided to them, that is, to the children of Eleazar, Princes by their families sixteen: and to the children of Ithamar by their families and houses eight. 5 Moreover he divided both families between themselves by lots: for there were (a) Princes of the Sanctuary, and Princes (b) of God, as well of the children of Eleazar, as of the children of Ithamar.

(a) They were called Princes of the Sanctuary in respect of Sacrifices, & other sacred functions. (b) And Princes of God in regard of their spiritual jurisdiction in the Church, or house of God.

6 And Semeias wrote them, the son of Nathanael the Scribe a Levite, before the king and Princes, and Sadoc the Priest, and Ahimelech the son of Abiathar, the Princes also of the Priestly and Levitical families: one house, which was over the rest, Eleazar's, and another house, which had the rest under it, Ithamar's. 7 And the first lot came forth to Joiarib, the second to Jedei, 8 the third to Harim, the fourth to Seorim, 9 the fifth to Melchia, the sixth to Maiman, 10 the seventh to Accos, the eighth to Abia, 11 the ninth to Jesua, the tenth to Sechenia, 12 the eleventh to Eliasib, the twelfth to Jacim, 13 the thirteenth to Hoppha, the fourteenth to Isbaab, 14 the fifteenth to Belga, the sixteenth to Emmer, 15 the seventeenth to Hezir, the eighteenth to Aphses, 16 the nineteenth to Pheteia, the twentieth to Hezechiel, 17 the one and twentieth to Jachin, the two and twentieth to Gamul, 18 the three and twentieth to Dalaiau, the four and twentieth to Maaziau. 19 These be their courses according to their ministries, to enter into the house of our Lord, and according to their rite under the hand of Aaron their father: as our Lord the God of Israel had commanded. 20 Moreover of the children of Levi, which were remaining, there was Subael of the children of Amram: and of the children of Subael, Jehedeia. 21 Also of the children of Rohobia the Prince of Jesias. 22 And the son of Isaari Salemoth, & the son of Salemoth Jahath: 23 and his son Jeriau the first, Amarias the second, Jahaziel the third, Jecmaan the fourth. 24 The son of Oziel, Micha: the son of Micha, Samir. 25 The brother of Micha, Jesia: and the son of Jesia, Zacharias. 26 The sons of Merari: Moholi and Musi. The son of Oziau: Benno. 27 The son also of Merari: Oziau, and Soam, and Zacchur, and Hebri. 28 Moreover the son of Moholi: Eleazar, who had no children. 29 And the son of Cis, Jeramael. 30 The sons of Musi: Moholi, Eder, and Jerimoth. These be the sons of Levi according to the houses of their families. 31 And they also did cast lots against their brethren the sons of Aaron before David the king, and Sadoc, and Ahimelech, and the Princes of the Priestly and Levitical families, as well the elder as the younger. Lot divided all equally.

CHAPTER XXV.

Four sons of Asaph, six of Idithun, and fourteen of Heman, chief musicians, 7. with their brethren in all two hundred and fourscore, 8. are distributed by Lots, in four and twenty companies, to serve in the temple.

Therefore David, and the officers of the host separated for the ministry the sons of Asaph, and Heman, and (a) Idithun: which should (b) prophesy on harps, and psalteries, and cymbals, according to their number serving the office dedicated to them.

(a) Otherwise called Ethan, *ch. 9. v. 44. c. 15.* (b) They played on instruments, Psalms, and Canticles, made by Prophets.

2 Of the sons of Asaph: Zacchur, and Joseph, and Nathania, and Asarela, the sons of Asaph: under the hand of Asaph prophesying near the king. 3 Moreover Idithun: the sons of Idithun, Godolias, Sori, Jeseias, and Hasabias, and Mathathias, six, under the hand of their father Idithun, who prophesied on harp over them that confessed and praised our Lord. 4 Of Heman also: the sons of Heman Bocciau, Mathaniau, Oziel, Subuel, and Jerimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, & Jesbacassa, Mellothi, Othir, Mahazioth: 5 all these the sons of Heman the Seer of the king in the words of God, that he might exalt the horn: & God gave to Heman fourteen sons and three daughters. 6 All under their fathers were distributed to sing in the temple of our Lord, on cymbals, & psalteries, and harps, for the ministries of the house of our Lord near the king: to wit, Asaph, and Idithun, and Heman. 7 And the number of them with their brethren, that taught the song of our Lord, all the teachers two hundred eighty eight. 8 And they did cast lots by their courses, equally as well the elder as the younger, the learned and the unlearned together. 9 And the first lot came forth to Joseph, which was of Asaph. The second to Godolias, to him and his sons, and his brethren twelve. 10 The third to Zachur, to his sons and his brethren twelve. 11 The fourth to Isari, to his sons and his brethren twelve. 12 The fifth to Nathanias, to his sons and his brethren twelve. 13 The sixth to Bocciau, to his sons and his brethren twelve. 14 The seventh to Isreela, to his sons and his brethren twelve. 15 The eighth to Jesaia, to his sons and his brethren twelve. 16 The ninth to Mathanias, to his sons and his brethren twelve. 17 The tenth to Semeias, to his sons and his brethren twelve. 18 The eleventh to Azareel, to his sons and his brethren twelve. 19 The twelfth to Hasabia, to his sons and his brethren twelve. 20 The thirteenth to Subael, to his sons and his brethren twelve. 21 The fourteenth to Mathathias, to his sons and his brethren twelve. 22 The fifteenth to Jerimoth, to his sons and his brethren twelve. 23 The sixteenth to Hananias, to his sons and his brethren twelve. 24 The seventeenth to Jesbacassa, to his sons and his brethren twelve. 25 The eighteenth to Hanani, to his sons and his brethren twelve. 26 The nineteenth to Mellothi, to his sons and his brethren twelve. 27 The twentieth to Eliatha, to his sons and his brethren twelve. 28 The one and twentieth to Othir, to his sons and his brethren twelve. 29 The two & twentieth to Geddelthi, to his sons and his brethren twelve. 30 The three and twentieth to Mahazioth, to his sons and his brethren twelve. 31 The four and twentieth to Romemthiezer, to his sons and his brethren twelve.

CHAPTER XXVI.

Porters are designed by lots to watch at four gates of the temple: 20. others made keepers of the holy treasure, & vessels, 30. Officers also appointed in the two tribes and half over Jordan, for God's service and the king's.

And the divisions of the porters: of the Corites Meselemia, the son of Core, of the sons of Asaph. 2 The sons of Meselemia: Zacharias the first-begotten, Jadihel the second, Zabadias the third, Jathanael the fourth, 3 Aelam the fifth, Johanan the sixth, Elioenai the seventh. 4 And the sons of Obededom Semeias the first-begotten, Jozabad the second, Joaha the third, Sachar the fourth, Nathanael the fifth, 5 Ammiel the sixth, Issachar the seventh, Phollathi the eight: because our Lord blessed him. 6 And to Semei his son were born sons, the chief of their families: for they were most valiant men. 7 The sons then of Semeias: Othni, and Raphael, and Obed, Elizabad, and his brethren most valiant men: Eliu also, and Samachias. 8 All these of the sons of Obededom: they, & their sons, & their brethren most able to minister, sixty two of Obededom. 9 Moreover the sons of Meselemia, and their brethren most strong, eighteen. 10 And of Hosa, that is, of the sons of Merari: Semri the Prince (a) for he had not a first-begotten, and therefore his father made him chief)

(a) Either his first son was dead, or was not fit to be chief over the rest.

11 Helcias the second, Tabelias the third, Zacharias, the fourth: all these the sons, and brethren of Hosa, thirteen. 12 These were divided into porters, that the Princes also of the watches, even as their brethren, might minister in the house of our Lord. 13 Lots therefore were cast equally, both to little, and great, by their families, for every one of the gates. 14 The lot then of the East fell to Selemia. Moreover to Zacharias his son, a most wise man, and skillful, the North quarter chanced by lot. 15 But to Obededom and his sons, toward the South: in which part of the house was the Council of the ancients. 16 Sephim, and Hosa toward the West, by the gate which leadeth to the way of ascent: watch against watch. 17 And toward the East six Levites: and toward the North four a day: and toward the South likewise in a day four: and where the Council was, two and two. 18 In the cells also of the porters toward the West four in the way: and two at every cell. 19 These be the divisions of the porters of the sons of Core, and of Merari 20 Moreover Achias was over the treasures of the house of God, and the vessels of the holy places. 21 The sons also of Ledan, the sons of Gersonni: of Ledan princes of the families, Ledan, and Gersonni, Jehieli. 22 The sons of Jehieli: Zathan, and Joel, his brethren over the treasures of the house of our Lord, 23 to the Amramites, and Isaarites, and Hebronites, and Ozielites. 24 And Subael the son of Gersom, the son of Moyses, chief over the treasures. 25 His brethren also Eliezer, whose son Rahabia, and his son Isaias, and his son Joram, his son also Zechri, and his son Selemith. 26 Selemith himself, and his brethren over the treasures of the sanctified holy things, which David the king (b) sanctified, and the Princes of families, and the centurions, and the captains of the host

(b) Things are sanctified by designation to holy use.

27 of the wars, and of the spoils of the battles, which they had consecrated to the maintenance and furniture of the temple of our Lord. 28 And all these things did Samuel the Seer sanctify, and Saul the son of Cis, and Abner the son of Ner, and Joab the son of Sarvia: and all that had sanctified them by the hand of Selemith, and of his brethren. 29 But the chief over the Isaarites was Chonenias, and his sons, to the works abroad over Israel, to teach and judge them. 30 Moreover the Hebronites Hasabias, and his brethren most able men, a thousand seven hundred were chief over Israel beyond Jordan against the West, in all the works of our Lord, & for the ministry of the king. 31 And the Prince of the Hebronites was Jeria according to their families and kindreds. In the fortieth year of king David they were numbered, and there were found most valiant men in Jazer Galaad, 32 and his brethren of stronger age, two thousand seven hundred Princes of families. And David the king made them overseers over the Rubenites and the Gaddites, and the half tribe of Manasses, for all the ministry of God, and the king.

CHAPTER XXVII.

Twelve military tribunes, with four and twenty thousand under every one, by course of months serve about the king, 16. Other twelve tribunes of the people govern in several tribes. 25. Prefects also are made over the king's treasures, cattles, and other commodities in the court, camp, and country.

And the children of Israel according to their number, the Princes of families, tribunes, and centurions, and overseers, that ministered to the king according to their companies, coming in and going out every month in the year, every one was chief over four and twenty thousand. 2 Over the first company the first month Jesboam was chief the son of Zabdiel, and under him four & twenty thousand. 3 Of the sons of Phares, the Prince of all the Princes in the host the first month. 4 The company of the second month had Dudia an Ahohite, & after him another named Macelloth, which governed part of four and twenty thousand. 5 Captain also of the third company in the

third month, was Banaias the son of Joiada the Priest: and in his division four and twenty thousand. 6 The same is Banaias the most valiant among thirty, and above the thirty, and over his company Amizabad his son was chief. 7 The fourth, in the fourth month, Asahel the brother of Joab, and Zabadias his son after him: and in his company four and twenty thousand. 8 The fifth, in the fifth month, Prince Samaoth, a Jezerite: and his company four and twenty thousand. 9 The sixth, in the sixth month, Hira the son of Acces a Thecuite: and in his company four and twenty thousand. 10 The seventh, in the seventh month, Helles a Phallonite of the children of Ephraim: and in his company four and twenty thousand. 11 The eight, in the eighth month, Sobochai an Husathite of the stock of Sarahi: and in his company four and twenty thousand. 12 The ninth, in the ninth month, Abiezer an Anathothite of the children of Jemini: and in his company four and twenty thousand. 13 The tenth, in the tenth month, Marai, & he a Netophathite of the stock of Zarahi: & in his company four and twenty thousand. 14 The eleventh in the eleventh month, Banaias, a Pharathonite of the children of Ephraim: & in his company four & twenty thousand. 15 The twelfth, in the twelfth month, Holdai a Netophathite, of the stock of Gothoniel: and in his company four and twenty thousand. 16 Furthermore there were chief over the tribes of Israel, over the Rubenites, Duke Eliezer the son of Zechri: over the Simeonites, Duke Saphatias the son of Maacha: 17 over the Levites, Hasabias the son of Camuel: over the Aaronites, Sadoc: 18 over Juda, Eliu the brother of David: over Issachar, Amri the son of Michael: 19 over the Zabulonites, Jesmaias the son of Abdias: over the Nephthalites, Jerimoth the son of Ozriel: 20 over the children of Ephraim, Osee the son of Ozaziu: over the half tribe of Manasses, Joel the son of Phadaia: 21 and over the half tribe of Manasses in Galaad, Jaddo the son of Zacharias: and over Benjamin, Jasiel the son of Abner. 22 But over Dan, Ezrihel the son of Jeroham: these be the Princes of the children of Israel. 23 And David (a) would not number them from twenty years downward: because our Lord had said that he would multiply Israel as the stars of heaven.

(a) King David having heretofore offended in commanding to number the whole people, *2. Reg. 24.* would not now attempt to number all (which were indeed innumerable, but only those that were to be disposed of in special services.

24 Joab the son of Sarvia began to number, and finished not: because upon this there fell wrath upon Israel: and therefore the number of them that were numbered, was not registered in the chronicles of king David. 25 And over the king's treasures was Azmoth the son of Adiel, and over those treasures, which were in the cities, and in the towns, and in the towers, Jonathan the son of Ozias was president. 26 And over husbandry, and the husbandmen, which tilled the ground, Ezri the son of Chelub was overseer: 27 and over the dressers of vineyards, Semeias a Romathite: and over the wine cellars, Zabdias an Aphonite. 28 For over the Olivets and the fig-groves, which were in the champion, was Balanam a Gederite: and over the oil cellars, Joas. 29 Furthermore over the herds that fed in Saron, the overseer was Setrai a Saronite: and over the oxen in the valleys, Saphat the son of Adli: 30 but over the camels, Ubil an Ismaelite: and over the asses, Jadias a Meronathite: 31 over the sheep also Jaziz an Agarene. All these, Princes of the substance of king David. 32 And Jonathan David's uncle, a counsellor, a man wise and learned: He and Jahiel the son of Hachamoni were with the king's sons. 33 Achitophel also the king's counsellor, and Chusai an Arachite the king's friend. 34 After Achitophel was Joiada the son of Banaias, and Abiathar. And the Prince of the king's army was Joab.

CHAPTER XXVIII.

Again king David calling all his states together, with commemoration of God's singular favour in electing him, and Salomon, 8. exhorteth them all, and namely his son

to serve God sincerely: 10. and to build the temple, describing in what form to make it.

David[1] therefore called together all the Princes of Israel, the Dukes of the tribes, and the heads of the companies, which ministered to the king: the tribunes also and the centurions, and them that were chief over the substance and possessions of the king, and his sons with the eunuchs, and the mighty, and all the most valiant in the host of Jerusalem.

[1] *3. Reg. 1.*

2 And when the king had risen up, and stood, he said: Hear me my brethren, and my people: I meant to have built a house, wherein the Ark of our Lord might rest, and the foot stool of the feet of our God: and to build it I prepared all things. 3 [1]But God said to me: Thou shalt not build a house to my name: because thou art a man of war, and hast shed blood

[1] *2. Reg. 7.*

4 Howbeit our Lord the God of Israel chose me of all the house of my father, to be king over Israel for ever: for (a) of Juda he chose the Princes: moreover of the house of Juda, my father's house: and of the sons of my father, it pleased him to choose me king over all Israel.

(a) So Jacob prophesied, that the royal sceptre should come to the tribe of Juda, & therein remain till Christ. *Gen. 49.*

5 Yea and of my sons (for our Lord hath given me many sons) he hath chosen Salomon my son, to sit in the throne of the Kingdom of our Lord over Israel, 6 and he said to me: Salomon thy son shall build my house, and my courts: for him have I chosen to me for a son, and I will be to him for a father. 7 And I will confirm his Kingdom for ever, if he shall persevere to do my precepts, and my judgments, as (b) at this day.

(b) It is here evident, that Salomon was sometime the true servant and child of God, keeping his precepts & as certain, that he fell into great sins, & lost God's grace, & finally it is doubtful in what state he died. *3. Reg. 11.* whereby is convinced their vain fancy that think, he who is once the child of God can never fall, nor become a wicked man.

8 Now then before all the assembly of Israel in the hearing of our God, keep ye, and search all the commandments of our Lord God: that you may possess the good land, & may leave it to your children after you for ever. 9 And thou Salomon my son, know the God of thy father, and serve him with a perfect heart, and a voluntary mind: for our Lord searcheth all hearts, and understandeth all cogitations of minds. If thou seek him, thou shalt find: but if thou forsake him he will reject thee for ever. 10 Now therefore because our Lord hath chosen thee to build the house of the Sanctuary, take courage, and perfit it. 11 And David gave to Salomon his son a description of the porch, and of the temple and of the cellars, and of the upper loft, and of the chambers in the inner rooms, and of the house of the propitiation, 12 moreover also of all the courts, which he had thought upon, and of the chambers round about, for the treasures of the house of our Lord, and for the treasures of the holy things, 13 and of the divisions of the Priests and the Levites, for all the works of the house of our Lord, and for all the vessels of the ministry of the temple of our Lord. 14 Gold in weight for every vessel of the ministry. A weight of silver also according to the diversity of the vessels and works. 15 And for golden candlesticks also, and their lamps, gold according to the measure of every candlestick, and of the lamps. In like manner also for the silver candlesticks, and for their lamps, according to the diversity of the measure, he delivered a weight of silver. 16 He gave also gold for tables of proposition, according to the diversity of the tables: in like manner also silver for other silver tables. 17 For flesh-hooks also, and phials, and censers of most pure gold, and for little lions of gold, according to the quality of the measure he distributed a weight, for lion and lion. In like manner also for lions of silver he separated a diverse weight of silver. 18 And for the Altar whereupon incense is burnt, he gave most pure gold: that of it might be made a similitude of the chariot of the Cherubs spreading their wings, and covering the Ark of the covenant of our Lord. 19 All things, quoth he, came written with the hand of our Lord unto me: that I might understand all the works of the pattern. 20 David also said to Salomon his son: Deal manfully, and take courage, and do it: fear not,

and be not dismayed: for our Lord my God will be with thee, and will not leave thee, nor forsake thee, till thou perfit all the work of the ministry of the house of our Lord. 21 Behold the divisions of the Priests and the Levites, for every ministry of the house of our Lord, assist thee, and are ready, and as well the Princes know, as the people, to do all thy precepts.

CHAPTER XXIX.

King David once more by word, and example of his own bountifulness, inviteth others to assist in building the temple, 6. whereto the Princes and people contribute much. 10. So after praises, 18. prayers, 21. and sacrifices offered to God, 22. Salomon is anointed king. 26. And king David dieth blessedly, having reigned forty years.

And David the king spake to all the assembly: Salomon my son alone hath God chosen, as yet a child and a little tender one: for the work is great, neither is the habitation prepared for man, but for God. 2 And I with all my ability have prepared the expenses of the house of my God. Gold for vessels of gold, and silver for them of silver, brass for them of brass, iron for them of iron, wood for them of wood: and onyx stones, and as it were [1]stibians, and of diverse colours, and every precious stone, and marble of Paros most abundantly:

[1] * *a kind of fine white stone.*

3 and above these things, which I have offered into the house of my God, I give (a)of mine own peculiar goods, gold & silver unto the temple of my God, beside those things, which I have prepared for the holy house:

(a) That which he had already vowed & prepared he counted not his own, and now giveth more to the building & furnishing of the Temple.

4 Three thousand talents of gold of the gold of Ophir: and seven thousand talents of most approved silver, to guilt the walls of the temple. 5 And wheresoever there needeth gold, of gold: and wheresoever there needeth silver, of silver: let the works be made by the hands of the artificers: and if any man offer voluntarily, let him fill his hand today, and offer what he will to our Lord. 6 The Princes therefore of the families promised, and the nobles of the tribes of Israel, the tribunes also and the centurions, and the Princes of the king's possessions. 7 And they gave unto the works of the house of our Lord, of gold, five thousand talents, and ten thousand solidos: of silver ten thousand talents, and of brass eighteen thousand talents: of iron also an hundred thousand talents. 8 And with whomsoever were found stones, they gave them into the treasures of the house of our Lord, by the hand of Jahiel the Gersonite. 9 And the people rejoiced, when they promised vows of their own accord: because they did offer them to our Lord with all their heart: yea and David the king rejoiced with great joy. 10 And he blessed our Lord before all the multitude, and he said: Blessed art thou, o Lord the God of Israel, our father, from eternity unto eternity. 11 Thine o Lord is the magnificence, and might, and glory, and victory: and to thee is the praise: for all things that be in heaven, and in the earth, are thine: thine o Lord is the Kingdom, & thou art over all Princes. 12 Thine are riches and thine is glory: thou hast dominion over all, in thy hand is power and might: in thy hand greatness, and the empire of all things. 13 Now therefore our God we confess to thee, and we praise thy glorious name. 14 Who am I, and what is my people, that we can promise thee all these things? All are thine: and things that we received of thy hand, we have given thee. 15 For we are pilgrims before thee, and strangers, (b)as all our fathers. Our days are as a shadow upon the earth, and there is no abiding.

(b) As Abraham, Isaac, Jacob & others were strangers in respect of Chanaan: so both they, and also David, Salomon, and all men in this world, are pilgrims in respect of heaven. *Heb. 13.*

16 Lord our God, all this plenty, which we have prepared that a house might be built to thy holy name, is of thy hand, and all things are thine. 17 I know my God that thou provest the hearts, and lovest simplicity,

wherefore I also in the simplicity of my heart, gladly have offered all these things: and thy people, which is here found, I have seen with great joy offer thee donaries. 18 Lord God of Abraham, and Isaac, and Israel our fathers, keep for ever this will of their heart, and let this mind remain always to the honour of thee. 19 To Salomon also my son give a perfect heart, that he keep thy commandments, thy testimonies, and thy ceremonies, and do all things: and build the house, the expenses whereof I have prepared. 20 And David commanded the whole assembly: Bless ye our Lord God. And all the assembly blessed our Lord the God of their fathers: and they (c) bowed themselves, & adored God, and then the king.

(c) Albeit they did the same exterior act of honour to God and the King: yet in their mind and intention they gave divine honour to God, and civil to the King. *See Exod. 20.*

21 And they immolated victim to our Lord: and they offered holocausts the day following, oxen a thousand, rams a thousand, lambs a thousand with their libaments, and with all rite most aboundantly for all Israel. 22 [1] And they did eat, and drink before our Lord in that day with great joy. And they anointed the second time Salomon the son of David. And they anointed him to our Lord for the Prince, and Sadoc for the high Priest.

[1] *3. Reg. 1. v. 34.*

23 And Salomon sat upon the throne of our Lord as king for David his father, and he pleased all: and all Israel obeyed him. 24 Yea and all the princes, and men of might, and all the sons of king David gave their hand, and were subject to Salomon the king. 25 Our Lord therefore magnified Salomon over all Israel: & gave him the glory of a Kingdom, such as no king of Israel had before him. 26 David therefore the son of Isai reigned over all Israel. 27 And the days that he reigned over Israel, were forty years: in Hebron he reigned seven years, and in Jerusalem three & thirty years. 28 And he died in a good old age, full of days, and riches, & glory. And Salomon his son reigned for him. 29 But the acts of king David the first and the last are written in the Book of Samuel the Seer, and in the Book of (d) Nathan the Prophet, and in the Volume of Gad the Seer:

(d) Either Nathan and Gad writ the later part of the first book, and the second book of Kings, or else their books are not now extant.

30 and of all his Kingdom, and strength, and of the times, that passed under him, either in Israel, or in all the Kingdoms of the earth.

THE ARGUMENT OF THE SECOND BOOK OF PARALIPOMENON.

[1] The connection of this book with the former.

[2] *1. Par. 1.*

[3] The contents divided into two parts.

[1][2] As the former book sheweth, how after many generations from the beginning of the world, God selecting one special nation for his peculiar people, and the same being afterwards made a kingdom, the Sceptre thereof, both by God's and the people's election, came to David, and his son Salomon: [3] So this book declareth that first *Salomon reigned peaceably over the whole kingdom.* in the nine first chapters. Then, in the other twenty seven chapters, relateth how the same Kingdom was divided, ten tribes being taken away (the history whereof is but here briefly touched) and two only, with the title of the *kingdom of Juda*, were *possessed, by succession of nineteen kings*, all of David's and Salomon's issue, in royal estate till the captivity in Babylon.

THE SECOND BOOK OF PARALIPOMENON IN HEBREW, DIBRE HAIAMIM.

CHAPTER I.

Salomon established in the throne, offereth a thousand hosts of sacrifice, 7. asking wisdom, 12. it is given him; with riches, and temporal glory, which he asked not. 14. He provideth many chariots and horsemen.

Salomon [1] therefore the son of David was strengthened in his Kingdom, and our Lord was with him, and magnified him on high.

[1] The first part.
Salomon's reign in the whole Kingdom.

2 And Salomon commanded all Israel, the tribunes, and the centurions, & the dukes, and judges of all Israel, and the Princes of the families: 3 and he went with all the multitude into the Excelse of Gabaon, where was the tabernacle of the covenant of our Lord, which Moyses the servant of God made, in the wilderness. 4 [1] For David had brought the Ark of God from Cariathiarim into the place, which he had prepared for it, & where he had pitcht a tabernacle for it, that is, in Jerusalem:

[1] *1. Paral. 13.*

5 The altar also of brass, which Beseleel the son of Uri the son of Hur had made, was there before the tabernacle of our Lord: which also Salomon sought, and all the assembly. 6 And Salomon went up to the altar of brass, before the tabernacle of the covenant of our Lord, and offered on it a thousand hosts.
7 And behold in that very night God appeared to him, saying: Ask what thou wilt that I may give it thee.
8 And Salomon said to God: Thou hast done great mercy with my father David: and hast made me king for him. 9 Now therefore Lord God be thy word fulfilled, which thou hast promised to David my father: for thou hast made me king over thy people great in number, which is so innumerable as the dust of the earth. 10 Give me wisdom and intelligence, that I may come in and go out before thy people: for who can worthily judge this thy people, which is so great?
11 And God said to Salomon: Because this rather hath pleased thy heart, and thou hast not asked riches, and substance, and glory, nor their lives that hate thee, no nor many days of life: but hast desired wisdom and

knowledge, that thou mayst be able to judge my people, over which I have made thee king:
12 Wisdom and knowledge are given thee: and riches, and substance, and glory I will give thee, so that none among the kings neither before thee, nor after thee shall be like thee. 13 Salomon therefore came from the Excelse of Gabaon into Jerusalem before the tabernacle of covenant, and reigned over Israel. 14 And he gathered to him chariots and horsemen, and there amounted to him a thousand four hundred chariots, and twelve thousand horsemen: and he caused them to be in the cities of the chariots, and with the king in Jerusalem. 15 And the king gave silver and gold in Jerusalem (a) as stones, and cedar-trees as sycamores, which grow in the champion in great multitude.

(a) It is the manner of holy scripture to express things exceeding vulgar capacity by the figure *Hyperbole*.

16 And there were horses brought him from Aegypt, and from Coa by the king's merchants, which went, and bought by a price, 17 a chariot of four horses for six hundred pieces of silver, & an horse for an hundred fifty: in like manner of all the kingdoms of the Hetheites, and of the kings of Syria market was made.

CHAPTER II.

Other workmen being provided to build the Temple, 7. Salomon procureth a cunning artificer from the king of Tyre, and special timber, 16. to be cut, and sent from thence.

And Salomon determined to build a house to the name of our Lord, and a palace for himself. 2 And he numbered seventy thousand men that carried on their shoulders, and eighty thousand that should hew stones in the mountains, and overseers of them three thousand six hundred. [1]

[1] *3. Reg. 5.*

3 He sent also to Hiram the king of Tyre, saying: As thou didst with David my father, and didst send him cedar-trees, to build him a house, wherein also he dwelt: 4 so do with me that I may build a house to the name of our Lord my God, that I may consecrate it to burn incense before him, and to perfume with aromatical spices, and to the everlasting proposition of loaves, and for holocausts, morning and evening, on the sabbaths also, and the new moons, and the solemnities of our Lord God for ever, which are commanded Israel. 5 For the house which I desire to build, is great: for our God is great above all gods.
6 Who then can be able to build him a worthy house? If heaven, and the heavens of heavens cannot contain him: how great am I, that I may build him a house? But to this end only, that incense may be burnt before him. 7 Send me therefore a cunning man, that hath skill to work in gold, and silver, brass, & iron, purple, scarlet, and hyacinth, and that knoweth to make engraved works with these artificers, which I have with me in Jewry, and Jerusalem, whom David my father prepared. 8 But send me also cedar-trees, fir-trees, and pine trees from Libanus: for I know that thy servants have skill to hew the timber of Libanus, and my servants shall be with thy servants, 9 that many trees may be prepared for me. For the house which I desire to build, is exceeding great, and glorious. 10 Moreover to the workmen, that shall hew the trees, thy servants, I will give for victuals of wheat twenty thousand cores, and of barley as many cores, & of wine twenty thousand, metretes, of oil also twenty thousand sates. 11 And Hiram the king of Tyre by letters, which he sent to Salomon, said: Because the Lord loved his people, therefore hath he made thee to reign over it, 12 And he added, saying: Blessed be the Lord the God of Israel, that made heaven & earth, who hath given to David the king a son wise and learned, and of understanding, and prudent, to build a house to the Lord, and a palace for himself. 13 I therefore have sent thee a man wise and most skillful, Hiram (b) my father,

(b) It is probable, that this man had instructed the king of Tyre in true religion of one God whom he confesseth, v. 11. 12. and that therefore the King called him his father.

14 the son of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth to work in gold, and silver, brass, and iron, and marble, and in timber, in purple also, and in hyacinth, and silk, and scarlet: and that knoweth to grave all engraving, and to devise wisely whatsoever in the work is necessary with thy artificers, & with the artificers of my lord David thy father. 15 The wheat therefore, & barley, & oil, and wine, which thou my lord hast promised, send to thy servants. 16 And we will cut down the trees out of Libanus, as many as shall be necessary for thee, and will convey them in boats by the sea unto Joppe: and it shall be thy part to transport them into Jerusalem. 17 Salomon therefore numbered all the men, that were proselytes in the land of Israel, after the numbering which David his father numbered, and they were found an hundred fifty three thousand & six hundred. 18 And he made of them seventy thousand, that should carry burdens on their shoulders, and eighty thousand, that should cut stones out of the mountains: & three thousand and six hundred overseers of the work of the people.

CHAPTER III.

The Temple is begun to be built in mount Moria, the fourth year of Salomon's reign: 3. the form whereof is described, and the precious matter, 8. especially of Sancta Sanctorum: 14. with a costly veil, 15. and two excellent pillars before the gate.

1 And Salomon began to build the house of our Lord in Jerusalem, in mount (a) Moria, which had been shewed to David his father, in the place, which (b) David had prepared in the floor of Ornan the Jebusite.

(a) This mount *Moria*, signifying *vision*, was so named by Abraham, who was there ready to sacrifice his son Isaac *Gen. 22.* (b) And David, by the appointment of an Angel, offered there sacrifice. *2. Reg. 24. 1. Par. 21.*

2 [1] And he began to build in the second month, in the fourth year of his Kingdom.

[1] *2. Reg. 24.*
3. Reg. 6.

3 And these be the foundations, which Salomon laid, to build the house of God, of length in the first measure sixty cubits, of breadth twenty cubits. 4 But the porch before the front, which was extended in length according to the measure of the breadth of the house, of twenty cubits: moreover the height was of an hundred twenty cubits: and he did gild it on the inside with most pure gold. 5 Also the greater house he covered with wooden boards of fir tree, & he fastened on plates of fine gold throughout: and he graved in it palm-trees, and as it were little chains embracing one another. 6 He paved also the floor of the Temple with most precious marble, in much beauty. 7 Moreover it was most tried gold, of the plates whereof he covered the house, and the beams thereof, and the posts, and the walls, and the doors: and he graved Cherubs in the walls. 8 He made also the house of Sanctum Sanctorum: the length according to the breadth of the house, of twenty cubits: and the breadth likewise of it twenty cubits: and he covered it with plates of gold, as it were six hundred talents. 9 Yea and he made nails of gold, so that every nail weighed fifty sicles a piece: the upper chambers also he covered with gold. 10 He made also in the house of Sanctum Sanctorum two Cherubs of statuary work: and he covered them with gold. 11 The wings of the Cherubs were extended twenty cubits, so that one wing had five cubits, and touched the wall of the house: and the other having five cubits, touched the wing of the other Cherub. 12 In like manner the wing of the other Cherub, had five cubits, and touched the wall: and his other wing of five cubits, touched the wing of the other Cherub. 13 Therefore the wings of both the Cherubs were spread forth, and were extended twenty cubits: and they stood upright on their feet, and their faces were turned to the utter house. 14 He made also a veil of hyacinth, purple, scarlet, and silk: & wove in it Cherubs. 15 Before the doors also of the temple two pillars, which had five and thirty cubits in height:

moreover their heads, of five cubits. 16 Moreover also as it were little chains in the oracle, and he put them to the heads of the pillars: pomegranates also an hundred, which he put between the little chains. 17 The pillars also themselves he put in the entrance of the temple, one on the right hand, and the other on the left: that, which was on the right hand, he called Jachin: and that on the left hand, Boz.[1]

[1] *3. Reg. 7.*

CHAPTER IV.

The forms of the brazen altar, 2. of the lavatory (or Sea) with figures of twelve oxen, 6. of other ten small lavatories, 7. ten candlesticks, 8. ten tables, and an hundred basins, a great hall for the Priests, 10. and other vessels, and ornaments of the Temple are described.

He made also an altar of brass (a) of twenty cubits in length, and of twenty cubits in breadth, and of ten cubits in height.

(a) As well the Temple as the Altars, and other appertinances were made after the form of Moyses' Tabernacle altars of sacrifice & incense, and the rest: but greater in quantity, of more precious matter, & more excellent workmanship.

2 (b) A Sea also cast, ten cubits from brim to brim, round in compass: it had five cubits in height, and a cord of thirty cubits did compass it round about.[1]

(b) A great brazen vessel, and some other things that were not before. [1] *3. Reg. 7.*

3 There was also under it the similitude of oxen, and certain engravings of ten cubits on the outside compassed the belly of the Sea, as it were with two rews. 4 and the oxen were cast: and the Sea it-self was set upon the twelve oxen, of the which three looked toward the North, and other three to the West: moreover other three to the South, and the three that remained, to the East, having the Sea put upon them: and the hinder parts of the oxen were inward under the sea. 5 Moreover the thickness thereof had the measure of a palm, and the brim thereof was as it were the brim of a chalice, or of a crisped lily: and it held three thousand metretes. 6 He made also ten lavatories: and set five on the right hand, and five on the left, that they might wash in them all things, that they would offer for holocaust: moreover in the Sea the Priests were washed. 7 And he made also (c) ten golden candlesticks, according to the fashion which they were commanded to be made by: and he set them in the temple, five on the right hand, and five on the left.

(c) Also a greater number of candlesticks, and other the like.

8 Moreover also ten tables: and he set them in the temple, five on the right hand, and five on the left. Phials also of gold an hundred. 9 He made also the court of the Priests, and a great hall: and doors in the hall, which he covered with brass. 10 Moreover he set the Sea on the right side against the East toward the South. 11 And Hiram made cauldrons, and flesh-hooks, and phials: and accomplished all the king's work in the house of God: 12 that is to say, two pillars, and the [1] chapiters and the heads, and as it were certain little nets, which should cover the heads over the chapiters.

[1] * *or pommels.*

13 Pomegranates also four hundred, and two little nets, so that two rews of the pomegranates were joined to each little net, which covered the pommels, and the heads of the pillars. 14 He made feet also, and lavatories, which he put upon the feet: 15 one sea, also twelve oxen under the sea. 16 And the cauldrons, and flesh-hooks, and phials. All the vessels did Hiram his father make for Salomon in the house of our Lord of most pure brass. 17 In the country of Jordan did the king cast them, in a clay ground between Socot and Saredatha. 18 And the multitude of vessels was innumerable, so that the weight of the brass was not known. 19 And Salomon made all the vessels of the house of God, and the golden altar, and the tables, and upon them the loaves of proposition, 20 the

candlesticks also with their lamps to give light before the oracle, according to the rite, of most pure gold: 21 and certain flourishing things, and lamps, and golden tongs all were made of most fine gold. 22 The vessels also of perfume and censers, and phials, and little mortars, of most pure gold. And he graved the doors of the inner temple, that is, in Sancta Sanctorum: and the doors of the temple without^ of gold. And so all the work was finished which Salomon made in the house of our Lord.

CHAPTER V.

Many gifts are offered. 4. The Ark is brought with great solemnity into the Temple. 6. Innumerable hosts are offered, 11, with excellent music, and the Temple is replenished with the glory of God.

Salomon therefore brought in all the things, that David his father had vowed, the silver, & gold, & all the vessels he put in the treasures of the house of God. 2 [1]After which things he gathered together all the ancients of Israel, and all the Princes of the tribes, and the heads of families, of the children of Israel into Jerusalem, to bring (a)the Ark of the covenant of our Lord from the City of David, which is Sion.

[1]*3. Reg. 7.*(a) Another Ark was not made, because that was most holy and most excellent, which Moyses made. Likewise other holy things of the tabernacle were brought into the Temple with great solemnity.

3 There came therefore unto the king all the men of Israel in the solemn day of the seventh month. 4 And when all the ancients of Israel were come, the Levites carried the Ark, 5 and brought it in, and all the furniture of the tabernacle. Moreover the Priests with the Levites did carry the vessels of the Sanctuary, which were in the tabernacle. 6 And king Salomon, and all the assembly of Israel, and all that were gathered before the Ark, immolated rams, and oxen without any number: for so great was the multitude of victims. 7 And the Priests brought in the Ark of the covenant of our Lord into his place, that is, to the oracle of the temple, into Sancta Sanctorum under the wings of the cherubs: 8 so that the cherubs spread their wings over the place wherein the Ark was set, and covered the Ark itself with his bars. 9 And the heads of the bars, wherewith the Ark was carried, because they were a little longer, appeared before the oracle: but if a man had been a little outward, he could not see them. The Ark therefore was there until this present day. 10 And there was nothing in the Ark, but the two tables, which Moyses had put in Horeb, when our Lord gave the law to the children of Israel coming out of Aegypt. 11 And the Priests being gone out of the Sanctuary (for all the Priests that could be found there, were sanctified, neither as yet at that time were the courses, & the order of the ministries divided among them) 12 as well the Levites as the singing men, that is, both they which were under Asaph, and they which were under Heman, and they which were under Idithun, their sons, and brethren revested with fine linen cloths, sounding cymbals, and psalteries, and harps, standing at the East side of the Altar, and with them Priests an hundred twenty, sounding with trumpets. 13 Therefore all sounding together, both with trumpets, and voice, and cymbals, and organs, and with diverse kind of musical instruments, and lifting up their voice on high: the sound was heard far off, so that when they began to praise our Lord, and to say: Confess to our Lord, because he is good, because his mercy is for ever: the house of God was filled with a cloud, 14 that the Priests could not stand and minister for the darkness. For the glory of our Lord had filled the house of God.

CHAPTER VI.

Salomon blesseth the people, 4. prayeth to God, giving thanks for benefits received, 16. and requesting continual protection, and that God will hear the prayers of the people, 32. yea also of strangers that pray in the Temple.

Then Salomon said: Our Lord promised that he would dwell (a) in darkness:

(a) God shewed his presence by the dark cloud which replenished the Temple.

2 and I have built a house to his name, that he might dwell there for ever. 3 And the king turned his face, and blessed all the multitude of Israel (for all the multitude stood attent) and said: 4 Blessed be our Lord the God of Israel, who in work hath accomplished that, which he spake to David my father, saying: 5 From the day, that I brought my people out of the Land of Aegypt, I chose not a city of all the tribes of Israel, that a house might be built in it to my name: neither did I choose any other man, to be Duke in my people Israel. 6 but I chose Jerusalem, that my name may be in it: and I chose David, that I might appoint him over my people Israel. 7 And whereas David my father had meant to build a house to the name of our Lord the God of Israel, 8 our Lord said to him: Because thy will was this, that thou wouldest build a house to my name, thou hast done well certes to have such a will: 9 howbeit thou shalt not build the house, but thy son, which shall come out of thy loins, he shall build a house to my name. 10 Our Lord therefore hath accomplished his word, which he spake: and I am risen for David my father, and sit upon the throne of Israel, as our Lord hath spoken: and have built a house to the name of our Lord the God of Israel. 11 And I have put in it the Ark, wherein is the covenant of our Lord, which he made with the children of Israel: 12 He therefore stood before the Altar of our Lord, over against all the multitude of Israel, and stretched forth his hands. 13 For Salomon had made an eminent place of brass, and had put it in the midst of the [1] temple, having five cubits of length, and breadth, & three of height: & he stood upon it: and afterward (b) kneeling over against all the multitude of Israel, and (c) his hands lifted up toward heaven,

[1] * *Basilicae.* (b) Kneeling, (c) Lifting up hands, stretching forth arms, and the like external gestures do much help internal attention in prayer, & also stir up others to godly imitation: and therefore hath been much practised by devout persons both in the old and new Testament.

14 he said: Lord God of Israel, there is not the like God to thee in heaven and in earth: which keepest covenant and mercy with thy servants, that walk before thee in all their heart: 15 which hast performed to thy servant David my father what things soever thou hadst spoken to him: and the things that by mouth thou hadst promised, in work thou hast accomplished, as also the present time proveth. 16 Now therefore Lord God of Israel, fulfill to thy servant my father David, what soever thou didst speak to him, saying: There shall not fail of thee a man before me, to sit upon the throne of Israel: yet so if thy children keep their ways, and walk in my law, as thou also hast walked before me. 17 And now Lord God of Israel, be thy word confirmed, which thou hast spoken to thy servant David. 18 Is it credible then that God should dwell with men upon the earth? If heaven & the heavens of heavens do not take thee, how much more this house, which I have built? 19 But to this end only it is made, that thou shouldest respect the prayer of thy servant, & his supplication Lord my God: and mayst hear the prayers, which thy servant poureth out before thee: 20 that thou open thine eyes upon this house days and nights, upon the place, wherein thou hast promised that thy name should be invocated, 21 and wouldest hear the prayer, which thy servant prayeth in it: and mayst hear the prayers of thy servant, and of thy people Israel. Whosoever shall pray in this place, hear out of thy habitation, that is^ from the heavens, & be propitious. 22 If any man shall sin against his neighbour, and come ready to swear against him, and bind himself with a curse before the altar in this house: 23 thou shalt hear from heaven, and shalt do the judgment of thy servants, so that thou render to the unjust his way upon his own head, and revenge the just, rewarding him according to his

justice. 24 If thy people Israel shall be overcome of their enemies, (for they will sin to thee) & converted shall do penance, and beseech thy name, and pray in this place, 25 thou shalt hear from heaven, and be thou propitious to the sin of thy people Israel, and reduce them into the land, which thou gavest them, and their fathers. 26 If the heaven being shut, there fall no rain for the sins of the people, and they shall beseech thee in this place, and shall confess to thy name, & shall be converted from their sins, when thou shalt afflict them, 27 hear from heaven o Lord, and forgive the sins of thy servants and of thy people Israel, and teach them the good way, by the which they may go: and give rain to thy land, which thou hast given thy people to possess. 28 If famine shall arise in the land, and pestilence, rust, and blast, and locust, & bruch, and the enemies, wasting the countries, shall besiege the gates of the city, and all plague and infirmity shall press them: 29 if any of thy people Israel shall pray, knowing their plague and infirmity, and shall spread forth their hands in (d) this house,

(d) In this chapter & often elsewhere it is evident, that places dedicated to God's service are more acceptable to him, than other places.

30 thou shalt hear from heaven, to wit, out of thy high habitation, & be thou propitious, & render to every one according to his ways, which thou knowest him to have in his heart: (for thou only knowest the hearts of the children of men:) 31 that they may fear thee, & walk in thy ways all the days, that they live upon the face of the land, which thou hast given to our fathers. 32 The Foreigner also, which is not of thy people Israel, if he come from a far country, for thy strong hand, & thy stretched out arm, and adore in this place: 33 thou shalt hear from heaven thy most firm habitation, and shalt do all things, for the which that pilgrim shall invocate thee: that all the peoples of the earth may know thy name, and may fear thee, as thy people Israel, and may know, that thy name is invocated upon this house, which I have built. 34 If thy people shall go forth to war against their adversaries, by the way that thou shalt send them, shall adore thee against the way wherein is this city, which thou hast chosen, & the house, which I have built to thy name: 35 thou shalt from heaven hear their prayers, and petition, and do thou revenge. 36 And if they shall sin to thee (for there is no man that sinneth not) & thou be angry with them, and deliver them to the enemies, and they lead them captive into a far country, or which is near at the least, 37 and being converted in their heart in the land, to the which they were led captive, shall do penance, and shall beseech thee in the land of their captivity, saying: We have sinned, we have done wickedly, we have dealt unjustly: 38 and shall return to thee in all their heart, and in all their soul, in the land of their captivity, to the which they were led, shall adore thee against the way of their land, which thou gavest their fathers, & of the city, which thou hast chosen, & of the house, which I have built to thy name: 39 thou shall hear from heaven, that is, from thy firm habitation their prayers, and do thou judgment, and forgive thy people, although sinful: 40 for thou art my God: let thine eyes, I beseech thee, be opened, and let thine ears be attent to the prayer, that is made in this place. 41 Now therefore arise Lord God in thy rest, thou and the Ark of thy strength: Let thy Priests Lord God put on salvation, and thy Saints rejoice in good things. 42 Lord God turn not away from the face of thy Christ: remember the mercies of David thy servant.

CHAPTER VII.

Fire from heaven devoureth the holocausts, and glory replenisheth the Temple. 5. More sacrifices are offered, 8. and the Temple is dedicated, with seven days solemnity, the eighth day collection is made. 12. God signifieth that he hath heard Salomon's prayer, 17. conditionally (as it was made) if they serve him, 19. otherwise he will punish them.

And when Salomon had finished to pour out his prayers, fire descended from heaven, and devoured the holocausts & victims: and the majesty of our Lord filled the house. 2 Neither could the Priests enter into the Temple of our Lord, because the majesty of our Lord had filled the temple of our Lord. 3 Yea and all the children of Israel saw the fire descending, and the glory of our Lord upon the house: and falling flat on the earth upon the pavement paved with stone, they adored, and praised our Lord: Because he is good, because his mercy is for ever. 4 And the king and all the people immolated victims before our Lord. 5 King Salomon therefore killed hosts, of oxen twenty two thousand, of rams an hundred twenty thousand: and the king and all the people dedicated the house of God. 6 And the Priests stood in their offices: and the Levites with the instruments of the songs of our Lord, which David the king made to praise our Lord: Because his mercy is for ever, singing (a) the hymns of David by their hands: moreover the Priests sounded with trumpets before them, and all Israel stood.

(a) As the Temple was the special place of prayer, chosen by God, *v. 12.* so special Hymns, Psalms and other set forms of blessing are more grateful to God, and more effectual to his servants.

7 Salomon also sanctified the midst of the court before the temple of our Lord: for he had offered there the holocausts, & the fat of the pacifics: because the brazen altar, which he had made, could not sustain the holocausts and the sacrifices and the fat. 8 Salomon therefore made a solemnity at that time seven days, and all Israel with him, an assembly very great, from the entrance of Emath to the Torrent of Aegypt. 9 And he made in the eighth day an assembly, because he had dedicated the altar seven days, and had celebrated the solemnity seven days. 10 Therefore in the three and twentieth day of the seventh month, he dismist the people to their tabernacles, rejoicing and being glad for the good, that our Lord had done to David, and Salomon, and Israel his people. 11 And Salomon accomplished the house of our Lord, and the house of the king, and all that he had disposed in his heart to do, in the house of our Lord, and in his own house, and he prospered. 12 And our Lord appeared to him by night, and said: I have heard thy prayer, and have chosen this place to me for a house of sacrifice. 13 If I shall shut heaven, and rain fall not, and shall bid and command the locust to devour the land, and shall send pestilence into my people: 14 and my people being converted upon whom my name is invocated, shall beseech me, and seek out my face, and shall do penance from their most wicked ways: I also will hear from heaven, and will be propitious to their sins, and will save their land. 15 Mine eyes also shall be opened, and mine ears erected to his prayer, that shall pray in this place. 16 For I have chosen, and have sanctified this place, that my name may be there for ever, and mine eyes and my heart may remain there all days. 17 Thou also if thou walk before me, as David thy father walked, & shalt do according to all things, which I have commanded thee, and shalt keep my justices and judgments: 18 I will raise up the throne of thy Kingdom, as I promised to David thy father, saying: There shall not be taken away of thy stock a man, that shall be Prince in Israel. 19 But if you shall be turned away, and shall forsake my justices, and my precepts, which I have proposed to you, and going shall serve strange gods, and adore them, 20 I will pluck you out of my land, which I have given you: and this house, which I have sanctified to my name, I will cast away from my face, and will deliver it for a parable, and an example to all peoples. 21 And this house shall be for a proverb to all passengers, and they shall say being astonished: Why hath the Lord done so to this land, and to this house? 22 And they shall answer: Because they forsook the Lord the God of their fathers, who brought them out of the Land of Aegypt, and took hold of strange gods, and adored them, and worshipped them: therefore are all these evils come upon them.

CHAPTER VIII.

Salomon buildeth diverse cities, 7. maketh the residue of the Chananites tributary, 12. offereth the ordinary hosts of sacrifices in the solemn feasts. 14. Disposeth the Priests and Levites in their offices, as David had ordained: 17. and sendeth ships to fetch gold from Ophir.

And twenty years being complete after that Salomon built the house of our Lord, and his own house: 2 he built the cities, which Hiram had given to Salomon, and made the children of Israel dwell there. 3 He went also into Emath Suba, and obtained it. 4 And he built Palmira in the desert, and he built other cities very well fenced in Emath. 5 And he built Beth horon the upper, and Beth horon the nether, walled cities having gates and barrigates and locks. 6 Balaath also and all the strongest cities that were Salomon's, and all the cities of the chariots, and the cities of the horsemen. All things whatsoever Salomon would, and disposed, he built in Jerusalem, and in Libanus, and in all the land of his dominion. 7 All the people that was left of the Hetheites, & Amorrheites, & Pherezites, and Heveites, & Jebuseites, which were not of the stock of Israel, 8 of their children, & of the posterity, which the children of Israel had not slain, Salomon subdued to be tributaries, until this day. 9 Moreover of the children of Israel he set not to serve the king's works: for they were men of war, and the chief Captains, and Princes of his chariots, and horsemen. 10 And all the Princes of king Salomon's army were two hundred fifty, which taught the people. 11 But the daughter of Pharao he removed from the city of David, into the house which he had built for her. For the king said: My wife shall not dwell in the house of David the king of Israel (a) because it is sanctified: because the Ark of our Lord is entered into it.

(a) Salomon was yet so far from communicating with Infidels, that he suffered not his wife an infidel to be present where the Ark of God had been placed. *1. Par. 15.*

12 Then Salomon offered holocausts to our Lord upon the altar of our Lord, which he had built before the porch, 13 that every day there might be offering on it, according to the precept of Moyses in the Sabbaths, and in the Calends, and in the festival days thrice a year, that is to say, in the Solemnity of Azymes, and in the Solemnity of weeks, and in the Solemnity of tabernacles. 14 And he appointed according to the disposition of David his father the offices of the Priests in their ministries: and the Levites, in their order, that they should praise, and minister before the Priests according to the rite of every day: and the porters in their divisions by gate and gate: for so David the man of God had commanded. 15 Neither did they transgress of the king's commandments as well the Priests as the Levites, touching all things, that he had commanded, and in the custodies of the treasures. 16 Salomon had all expenses prepared, from the day that he founded the house of our Lord, until the day wherein he perfited it. 17 Then went Salomon into Asiongaber, and into Ailath to the coast of the Red sea, which is in the Land of Edom. 18 And Hiram sent unto him by the hands of his servants, ships, and cunning mariners, and they went with Salomon's servants into Ophir, and they took from thence four hundred fifty talents of gold, and brought it to king Salomon.

CHAPTER IX.

The queen of Saba admireth Salomon's wisdom, 9. giveth and receiveth presents. 13. Of the great store of treasure which is yearly brought in, 13. King Salomon maketh precious armour, 17. a throne, 20. and plate. 24. Other kings send him gifts, so he aboundeth in glory, and riches. 29. After forty years reign he dieth, and his son Roboam succeedeth.

The [1] queen of Saba also, when she had heard the fame of Salomon, came to prove him in hard propositions in Jerusalem, with great riches, and camels, which carried spices, and very much gold, and precious stones. And when she

was come to Salomon, she spake to him what things soever were in her heart.

[1] *3. Reg. 10.*

2 And Salomon expounded to her all things that she propounded: neither was there any thing, that he made not plain unto her. 3 Who after she saw, to wit, the wisdom of Salomon, and the house which he had built, 4 moreover also the meats of his table, and the habitations of his servants, and the offices of his ministers, and their garments, the cup-bearers also, and their garments, and the victims, which he immolated in the house of our Lord: there was no spirit in her any longer, she was so astonished. 5 And she said to the king: The word is true, which I heard in my country of thy virtues and wisdom. 6 I did not believe them that told it, until myself was come, and mine eyes had seen, and I had proved scarce the half part of thy wisdom to have been told me: thou hast passed the fame with thy virtues. 7 Blessed are thy men, and blessed are thy servants, which assist before thee at all time, and hear thy wisdom. 8 Be the Lord thy God blessed, who would ordain thee over his throne, king (a) of the Lord thy God. Because God loveth Israel, & will preserve it for ever: therefore hath he set thee king over it, to do judgments and justice.

(a) They are called kings of God, which reign by his grace & according to his will. Whereupon they use this style. *By the grace of God, K. of England, Jerusalem. &c.*

9 And she gave to the king an hundred twenty talents of gold, and spices exceeding much, and most precious stones: there were not such spices, as these, which the queen of Saba gave to king Salomon. 10 But the servants of Hiram also with the servants of Salomon brought gold from Ophir, & Thym-trees, & most precious stones: 11 whereof the king made, to wit, of the Thym-trees, stairs in the house of our Lord, and in the king's house, harps also and psalteries for the singing men: never were there seen such trees in the Land of Juda. 12 And king Salomon gave to the queen of Saba all things that she would, and that she asked, and many more things than she brought to him: who returning, went into her country with her servants. 13 And the weight of the gold, that was brought to Salomon every year was six hundred sixty six talents of gold: 14 beside that sum, which the legates of diverse nations, and the merchants were accustomed to bring, and all the kings of Arabia, and the Dukes of the lands, which brought gold and silver to Salomon. 15 King Salomon therefore made two hundred golden spears, of the sum of six hundred pieces of gold, which were spent in every spear: 16 also three hundred golden shields of three hundred pieces of gold, with which every shield was covered: and the king put them in the armoury, which was beset with a wood. 17 The king also made a great throne of ivory, and covered it with most fine gold. 18 six steps also, wherewith the going up was to the throne, and a foot-stool of gold, and two little arms on either side, and two lions standing by the little arms, 19 yea and other twelve little lions standing upon the steps on both sides: there was not such a throne in all kingdoms. 20 All the vessels also of the king's table were of gold, and the vessels of the house of the forest of Libanus of most pure gold. For silver in those days was reputed for nothing. 21 For the king's ships went into Tharsis with the servants of Hiram, once in three years: and they brought from thence gold and silver, and ivory, and apes, and peacocks. 22 Salomon therefore was magnified above all the kings of the earth for riches and glory. 23 And all the kings of the earth desired to see Salomon's face, that they might hear the wisdom, which God had given in his heart. 24 And they brought him gifts, vessels of silver, and gold, and garments, and armour, and spices, horses, and mules, every year. 25 Salomon also had forty thousand horses in the stables, and of chariots, and horsemen twelve thousand, and he placed them in the cities of the chariots, and where the king was in Jerusalem. 26 He exercised also authority over all the kings from the river Euphrates unto the land of the Philisthians, and unto the borders of Aegypt. 27 And he made so great plenty of silver in Jerusalem as it were of stones: and of cedars so great a multitude as of sycamores, which grow in the champion. 28 And horses were brought him out of Aegypt, & all countries. 29 But the rest of the works of Salomon the

first and the last are written in the words of Nathan the Prophet, and in the Books of Ahias the Silonite, in the Vision also of Addo the Seer, against Jeroboam the son of Nabat. 30 And Salomon reigned in Jerusalem over all Israel forty years. 31 And he (b) slept with his fathers: and they buried him in the city of David: and Roboam his son reigned for him.

(b) His fall to luxury & idolatry is recorded *3. Reg. 11.*

CHAPTER X.

Roboam requested by Jeroboam and the people to lighten their yoke of service, 6. leaving the counsel of the ancient, and following young counsellers, threateneth to press the people: 16. whereupon many revolt from him.

And[1][2] Roboam went forth into Sichem: for thither all Israel was assembled, to make him king.

[1] The second part.
Division of the kingdom. David's issue reigning only in two tribes, which also are carried captive into Babylon. [2] *3. Reg. 12.*

2 Which when Jeroboam the son of Nabat heard, who was in Aegypt (for he was fled thither from Salomon) forthwith he returned. 3 And they called him, and he came with all Israel & spake to Roboam, saying: 4 Thy father pressed us with a most hard yoke, do thou command lighter things than thy father, who laid upon us a heavy servitude, and ease thou a little of the burden, that we may serve thee. 5 Who said: After three days return ye to me. And when the people was gone, 6 he took counsel with the Ancients, which stood before his father Salomon, whiles he yet lived, saying: What counsel give you, that I may answer the people? 7 Who said to him: If thou wilt please this people, and pacify them with words of clemency, they will serve thee at all times. 8 But he forsook the counsel of the Ancients, and began to treat with young men, that had been brought up with him, and were in his train. 9 And he said to them: What seemeth to you? Or what shall I answer this people, which hath said to me: Ease the yoke which my father laid upon us? 10 But they answered as youngmen, & brought up with him in delicateness, and said: Thus shalt thou speak to the people, that said to thee: Thy father aggravated our yoke, do thou ease it: and thus shalt thou answer them: My least finger is thicker than the loins of my father. 11 My father laid upon you an heavy yoke, and I will add a greater weight: my father beat you with scourges, but I will beat you with scorpions. 12 Jeroboam therefore came, and all the people to Roboam the third day, as he had commanded them. 13 And the king answered rough words, leaving the counsel of the Ancients: 14 And he spake according to the youngmen's will: My father laid upon you a heavy yoke, which I will make heavier: my father beat you with scourges, but I will beat you with scorpions. 15 And he condescended not to the people's requests: for it was the will of God, that his word should be accomplished, which he had spoken by the hand of Ahias the Silonite to Jeroboam the son of Nabat. 16 And all the people when the king spake rough words, said thus unto him: We have no part in David, nor inheritance in the son of Isai. Return into thy tabernacles o Israel, and do thou feed thy house David. And Israel went into their tabernacles. 17 But over the children of Israel, that dwelt in the cities of Juda Roboam reigned. 18 And king Roboam sent Aduram, who was over the tributes, and the children of Israel stoned him, and he died: moreover king Roboam made haste to get up into his chariot, and fled into Jerusalem. 19 And Israel revolted from the house of David until this day.

CHAPTER XI.

Roboam intending by force to reduce all Israel to his subjection, is warned by a Prophet to cease from that enterprise. 5. He maketh walls about diverse cities, 11. furnished them with victuals, and munition. 13. Priests, Levites, and many others repair to Jerusalem, because Jeroboam maketh a new religion, and new Priests. 18. Roboam taketh many wives, and concubines. 22. preferreth Abias above all his other sons.

And Roboam came into Jerusalem, and called together all the house of Juda and Benjamin, an hundred fourscore thousand chosen men and warriors, to fight against Israel, and to convert his Kingdom unto him. 2 And the word of our Lord came to Semeias the man of God, saying: 3 Speak to Roboam the son of Salomon the king of Juda, and to all Israel, that is in Juda and Benjamin: 4 Thus saith our Lord: You shall not go up, neither shall you fight against your brethren: let every man return into his house, because this thing is done by my will. Who when they had heard the word of our Lord, returned, neither went they forward against Jeroboam. 5 And Roboam dwelt in Jerusalem, and built walled cities in Juda. 6 And he built Bethlehem, and Etam, and Thecue, 7 Bethsur also, and Socho, and Odollam, 8 moreover also Geth, and Maresa, and Ziph, 9 yea and Aduram, and Lachis, and Azeca, 10 Saraa also, and Aialon, and Hebron, which were in Juda and Benjamin, most fenced cities. 11 And when he had inclosed them with walls, he put in them Princes, and store houses of victuals, that is, of oil and wine. 12 Yea and in every city he made armories of shields and spears, and he strengthened them with great diligence, and reigned over Juda and Benjamin. 13 And the Priests and Levites, that were in all Israel, came to him out of all their seats, 14 (a) leaving their suburbs, and their possessions, and passing to Juda, and Jerusalem, because Jeroboam had cast them off, and their posterity: that they should not execute the priesthood of our Lord.

(a) A worthy example to suffer temporal damage rather than to conform themselves to the practice of false religion.

15 Who made unto himself Priests of the excelses, and of devils, and of the calves which he had made. 16 Yea and of all the tribes of Israel, whosoever had given their heart to seek our Lord the God of Israel, came into Jerusalem to immolate their victims before our Lord the God of their fathers. 17 And they strengthened the Kingdom of Juda, and established Roboam the son of Salomon for three years: for they walked in the ways of David and Salomon, only three years. 18 And Roboam took to wife Mahalath, the daughter of Jerimoth the son of David: Abihail also the daughter of Eliab the son of Isai, 19 who bare him sons, Jehus, & Somorias, and Zoom. 20 After this woman also he took Maacha the daughter of Absalom, who bare him Abia, and Ethai, and Ziza, & Salomith. 21 And Roboam loved Maacha the daughter of Absalom above all his wives and concubines: for he had married eighteen wives, and threescore concubines: and he begat eight and twenty sons, and threescore daughters. 22 But he appointed for head Abias the son of Maacha duke over all his brethren: for he meant to make him king, 23 because he was wiser, and mightier above all his sons, and in all the coasts of Juda, and of Benjamin, and in all the walled cities: and he gave them much meat, and he desired many wives.

CHAPTER XII.

For the sins of Roboam and the people, many strong cities, also Jerusalem, are taken and spoiled by the king of Aegypt. 8. They repent, and the Aegyptians depart, 9 but carry away the treasures. 13. Roboam dieth, and his son Abias reigneth.

And when the kingdom of Roboam was strengthened and fortified, he forsook the law of our Lord, and all Israel with him. 2 And in the fifth year of the kingdom of Roboam came up Sesac the king of Aegypt into Jerusalem

(because they had sinned to our Lord) 3 with a thousand two hundred chariots, and threescore thousand horsemen: neither was any number of the common people, that came with him out of Aegypt, to wit, Libyans, and Troglodytes, and Aethiopians. 4 And he took the most fenced cities in Juda, and came over unto Jerusalem. 5 And Semeias the Prophet went to Roboam, and to the Princes of Juda, that were gathered together in Jerusalem, flying from Sesac, and he said to them: Thus saith our Lord: You have left me, and I have left you in the hand of Sesac. 6 And the Princes of Israel, and the king, being astonished, said: Our Lord is just. 7 And when our Lord had seen that they were humbled, the word of our Lord came to Semeias, saying: Because they are humbled, I will not destroy them, and I will give them a little aid, & my fury shall not drop upon Jerusalem by the hand of Sesac. 8 But yet they shall serve him, that they may know the distance of my service, and of the service of the Kingdom of the earth. 9 Therefore Sesac the king of Aegypt retired from Jerusalem, taking away the treasures of the house of our Lord, and of the king's house, & he took all things with him, and the golden shields that Salomon had made, 10 for the which the king made brazen ones, and delivered them to the Princes of the shield-bearers, which kept the entrance of the palace. 11 And when the king entered into the house of our Lord, the shield-bearers came, and took them, and brought them back again to their armoury. 12 But yet because they were humbled, the wrath of our Lord was turned away from them, neither were they utterly destroyed: for in Juda there were found good works. 13 King Roboam therefore was strengthened in Jerusalem, and reigned: one & forty years old was he when he began to reign, and he reigned seventeen years in Jerusalem, the city which our Lord chose, to confirm his name there, out of all the tribes of Israel: and the name of his mother was Naama an Ammonite. 14 And he did evil, and prepared not his heart to seek our Lord. 15 But the works of Roboam the first and the last are written in the Books of Semeias the Prophet, and of Addo the Seer, and diligently expounded: and Roboam and Jeroboam fought one against the other all their days. 16 And Roboam slept with his fathers, and was buried in the city of David. And Abias his son reigned for him.

CHAPTER XIII.

Abias maketh war against Jeroboam, 4. exhorteth the people of Israel for justice and religions sake to return to him. 13. In the mean time Jeroboam environeth him with forces, but by God's assistance Abias prevaileth, 21. and reigneth securely.

In the eighteenth year of king Jeroboam, reigned Abias over Juda.[1]

[1] *3. Reg. 15.*

2 Three years reigned he in Jerusalem, and his mother's name was Michaia, the daughter of Uriel of Gabaa: there was war between Abias & Jeroboam. 3 And when Abias had begun battle, and had most warlike men, and of chosen ones four hundreth thousand: Jeroboam put his army in array on the contrary side, eight hundreth thousand men, who themselves also were chosen men, & most valiant to battles. 4 Abias therefore stood upon mount Semeron, which was in Ephraim, and said: Hear Jeroboam, & all Israel: 5 Are you ignorant that our Lord the God of Israel gave the kingdom to David over Israel for ever, to him & his children as a (a) covenant of salt?

(a) A firm & perpetual covenant. *Num. 8. v. 19.*

6 And there rose up Jeroboam the son of Nabat, the servant of Salomon the son of David: and rebelled against his Lord. 7 And there were gathered to him all the most vain men, and the children of Belial: and they prevailed against Roboam the son of Salomon: moreover Roboam was rude, and of a fearful heart, and could not resist them. 8 Now therefore you say that you are able to resist the Kingdom of our Lord, which he possesseth by the children of David, and you have a

great multitude of people, and golden calves, which Jeroboam hath made you for gods. 9 And you have cast out the Priests of our Lord, the children of Aaron, & the Levites: and you have made you Priests, as all the peoples of the earth: who soever shall come and consecrate his hand in a bullock of oxen, and in seven rams, is made the Priest of them that are not gods. 10 But our Lord is God, whom we forsake not, and the Priests do minister to our Lord of the children of Aaron, and the Levites are in their order. 11 Holocausts also they do offer to our Lord, every day morning and evening, and incense made according to the precepts of the law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick, and the lamps thereof, that they may be lighted always at evening: for we keep the precepts of the Lord our God, whom you have forsaken. 12 Therefore in our host^ God is the Prince, & his Priests, which sound with trumpets, and resound against you: children of Israel fight not against our Lord the God of your fathers, because it is not expedient for you. 13 He speaking these things, Jeroboam endeavoured to entrap him behind. And when he stood over against the enemies, he compassed Juda unwitting with his army. 14 And Judas looking back, saw the battle at hand before and behind, and cried to our Lord: and the Priests began to sound with trumpets. 15 And all the men of Juda made a shout: and behold they crying, God terrified Jeroboam, and all Israel that stood against Abias and Juda. 16 And the children of Israel fled from Juda, and our Lord delivered them into their hand. 17 Abias therefore and his people struck them with a great slaughter, and there fell wounded of Israel five hundreth thousand valiant men. 18 And the children of Israel were humbled at that time, and the children of Juda exceedingly encouraged, because they had trusted in our Lord the God of their fathers. 19 And Abias pursued Jeroboam flying, and he took his cities, Bethel and her daughters, & Jesana with her daughters, Ephron also and her daughters. 20 Neither was Jeroboam able to resist any more, in the days of Abias: whom our Lord struck, and he died. 21 Therefore Abias, his empire being strengthened, took fourteen wives: and he begat two and twenty sons, & sixteen daughters. 22 But the rest of the words of Abias, and of his ways and words, are written diligently in the Book of Addo the Prophet.

CHAPTER XIV.

Abias dieth, and his son Asa reigneth, destroyeth idolatry, 6. fortifieth his cities, 9. and overcometh, by God's special help, the Aethiopians' army of a million of men.

And Abias slept with his fathers, and they buried him in the City of David: & Asa his son reigned for him, in whose days the land was quiet ten years. 2 And Asa did that which was good and pleasing in the sight of his God, & he overthrew the altars of (a) strange service, and the excelses, 3 and brake the statues, and cut down the groves. 4 And he commanded Juda that they should seek our Lord the God of their fathers, and should do the law, and all the commandments. 5 And he took away out of all the cities of Juda the altars, & temples, and reigned in peace. 6 He built also fenced cities in Juda, because he was quiet, and there had no battles risen in his time, our Lord giving peace. 7 And he said to Juda: let us build these cities, and compass them with walls, and strengthen them with towers, and gates, & locks, whilst things are quiet from battles, because we have sought our Lord the God of our fathers, and he hath given us peace round about. They therefore did build, and there was no impediment in building. 8 And Asa had in his army of them that carried shields and spears, of Juda three hundred thousand: and of Benjamin shield-bearers and archers, two hundred

(a) It pertained properly to the king to destroy the exterior practice of idolatry, but to the Priests & Prophets to inform the interior mind & consciences of every one.

eighty thousand, all these were most valiant men. 9 And Zara the Aethiopian with his army issued forth against them, ten hundred thousand, and with three hundred chariots: and he came as far as Maresa. 10 Moreover Asa went on to meet him, and set his army in array to battle in the vale Sephata, which is near Maresa. 11 And he invocated our Lord God, and said: Lord there is no difference with thee, whether thou help in few, or in many: help us o Lord our God: for having confidence in thee, & in thy name we are come against this multitude. Lord, thou art our God, let not man prevail against thee. 12 Our Lord therefore terrified the Aethiopians before Asa and Juda: & the Aethiopians fled. 13 And Asa pursued them, & the people that was with him, unto Gerara: & the Aethiopians fell to utter destruction because our Lord killing them, and his army fighting, they were destroyed. They took therefore many spoils, 14 and they struck all the cities round about Gerara: for great terror had invaded all men: and they spoiled the cities, and carried away much prey. 15 Yea and destroying the sheepcotes of sheep, they took an infinite multitude of cattle, and of camels: and returned into Jerusalem.

CHAPTER XV.

Azarias prophesieth that Israel shall lack the true God, Priests, and the law, a long time. 8. Which king Asa hearing most seriously destroyeth idolatry, 12. maketh covenant and oath to serve God. 16. And deposeth his mother for offering sacrifice to Priapus.

And Azarias the son of Oded, the Spirit of God coming upon him, 2 went out to meet Asa, and said to him: Hear ye me Asa, and all Juda and Benjamin: Our Lord is with you, (a) because you have been with him. If you will seek him, you shall find: but if you forsake him, he will forsake you.

(a) Cooperation with God's grace meriteth increase of grace.

3 And many days shall pass in Israel without the true God, and without Priest a teacher, and without the Law. 4 And when they shall return in their distress to our Lord the God of Israel, and shall seek him, they shall find him. 5 At that time there shall not be peace to him that goeth out and cometh in, but terrors on every side in the inhabiters of the earth. 6 For nation shall fight against nation, and city against city, because our Lord will trouble them with all distress. 7 You therefore take courage, and let not your hands be dissolved: for there shall be reward to your work. 8 Which when Asa had heard, to wit, the words, and the prophecy of Azarias the son of Oded the Prophet, he took courage, and took away the idols out of all the land of Juda, and out of Benjamin, and out of the cities, which he had taken, of mount Ephraim, and he dedicated the altar of our Lord, which was before the porch of our Lord. 9 And he gathered together all Juda and Benjamin, & the strangers with them of Ephraim, and of Manasses, and of Simeon: for many were fled to him of Israel, seeing that our Lord his God was with him. 10 And when they were come into Jerusalem the third month, in the fifteenth year of the reign of Asa, 11 they immolated to our Lord in that day of the spoils and the prey that they had brought, oxen seven hundred, and rams seven thousand. 12 And he went in after the manner to establish the covenant, that they should seek our Lord the God of their fathers in all their heart, and in all their soul. 13 And if any man, quoth he, shall not seek our Lord the God of Israel, let him die, from the least to the greatest, from man unto woman. 14 And they sware to our Lord with a loud voice in jubilation, and in noise of trumpet, and sound of shalms, 15 all that were in Juda, with execration: for in all their heart did they swear, & with all their will did they seek him, & found him, & our Lord gave them rest round about. 16 Yea & Maacha the mother of king Asa he deposed from the royal empire, because she had made in a grove the idol of Priapus: which he wholly destroyed, and breaking into pieces, burnt it in the Torrent cedron. 17 But the (b) Excelses were left in Israel: nevertheless the heart of Asa was perfect all

his days.

(b) King Asa destroyed the places where Idols were served, c. 14. v. 2. but tolerated the places where some offered sacrifice to God beside the proper altar in Jerusalem, because this was dispensable and not the other.

18 And those things which his father had vowed, and himself, he brought into the house of our Lord, gold and silver, and of vessels diverse furniture. 19 And there was no war unto the five and thirtieth year of the reign of Asa.

CHAPTER XVI.

Against the king of Israel, king Asa procureth help of the Assyrians, 7. which a Prophet reproving is put in fetters. 11. Asa dieth, with disease of his feet, and is buried with pump.

And[1] in the six and thirtieth year of his reign, came up Baasa the king of Israel into Juda, and with a wall compassed Rama, that none could safely go out and come in of the Kingdom of Asa.

[1] *3. Reg. 15.*

2 Asa therefore brought forth silver and gold, out of the treasures house of our Lord, and of the king's treasures, and he sent to Benadad the king of Syria, who dwelt in Damascus, saying: 3 There is league between me and thee, my father also & thy father had concord, wherefore I have sent thee silver and gold that breaking the league, which thou hast with Baasa the king of Israel, thou make him retire from me. 4 Which being known, Benadad sent the Princes of his hosts to the cities of Israel: who struck Ahion, and Dan, and Ablemaim, and all the walled cities of Nephthali. 5 Which when Baasa had heard, he ceased to build Rama, & intermitted his work. 6 Moreover Asa the king took all Juda, and carried away the stones out of Rama, and the timber that Baasa had prepared for the building: & he built of them Gabaa, & Maspha. 7 At that time came Hanani the Prophet to Asa the king of Juda, & said to him: Because thou hast had confidence in the king of Syria, and not in our Lord thy God, therefore hath the army of the king of Syria escaped out of thy hand. 8 Were not the Aethiopians, and Libyans, many more in chariots and horsemen, and a multitude exceeding great: whom, when thou didst believe in our Lord, he delivered into thy hand? 9 For the eyes of our Lord behold all the earth, and give strength to them, that with perfect heart believe in him. Thou therefore hast done foolishly, and for this cause from this present time shall battles arise against thee. 10 And Asa being angry against the Seer, commanded him to be cast into fetters: for he took indignation exceedingly upon this thing: & he slew of the people at that time very many. 11 But the works of Asa the first & the last are written in the Book of the kings of Juda and Israel. 12 Asa also fell sick in the nine and thirtieth year of his reign, of a most vehement pain of his (a) feet, and neither in his infirmity did he seek our Lord, but rather trusted in the art of Physicians.

(a) Just punishment with pain of his feet, for injuriously putting God's Prophet in fetters v. 10.
So God punished him temporally, for that and other passionate sins: & he died in good state, for his heart was perfect all his days *(c. 15. v. 17.)* that is, most part of his life, especially in his last days.

13 And he slept with his fathers: and he died the one and fortieth year of his reign. 14 And they buried him in his sepulchre, which he had digged for himself in the City of David: and they laid him upon his bed full of spices and odoriferous ointments, which were made by the art of apothecaries, and they burnt over him with exceeding ambition.

CHAPTER XVII.

Josaphat succeeding in the Kingdom prevaileth in battle against the King of Israel, 6. destroyeth Idolaters, and sendeth Priests and Levites to instruct the people 11. The Philistians and Arabians send presents to king Josaphat. 13. The leaders of the army and soldiers are numbered.

And Josaphat his son reigned for him, and grew strong against Israel. 2 And he appointed numbers of soldiers in all the cities of Juda, that were compassed with walls. And he placed garrisons in the land of Juda, & in the cities of Ephraim, which Asa his father had taken. 3 And our Lord was with Josaphat, because he walked in the first ways of David his father: and he trusted not in Baalim, 4 but in the God of his father, & went forward in his precepts, and not according to the sins of Israel. 5 And our Lord confirmed the Kingdom in his hand, and all Juda gave gifts to Josaphat: and there grew to him infinite riches, and much glory. 6 And when his heart had taken courage (a) for the ways of our Lord, he took away also the Excelses and groves out of Juda.

(a) Good works approved by new benefits from God, as a reward thereof, do give more hope & confidence to proceed from virtue to virtue. *S. Tho. l. de regimine Regum.*

7 And in the third year of his Kingdom, he sent of his Princes Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, that they should teach in the cities of Juda: 8 and with them Levites, Semeias, & Nathanias, and Zabadias, Asael also, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Thobadonias Levites, and with them Elisama, and Joram Priests. 9 And they taught the people in Juda, having the book of the law of our Lord: and they went about all the cities of Juda, and instructed the people. 10 Therefore the dread of our Lord came upon all the Kingdoms of the lands, that were round about Juda, neither durst they make battle against Josaphat. 11 Yea and the Philistians brought gifts to Josaphat, and tribute of silver, the Arabians also brought cattle, of rams seven thousand seven hundred, and buck goats as many. 12 Josaphat therefore grew, & was magnified on high: and he built in Juda houses like to towers, and walled cities. 13 And he prepared many works in the cities of Juda: there were also men of war, and valiant in Jerusalem, 14 of whom this is the number by the houses and families of every one: In Juda Princes of the army, Ednas duke, and with him most valiant men three hundred thousand. 15 After him Johanan the Prince, and with him two hundred eighty thousand. 16 After him also Amasias the son of Zechri, consecrated to our Lord, and with him two hundred thousand of valiant men. 17 Him followed Eliada valiant to battles, and with him of them that held bow and shield two hundred thousand. 18 After this man also Jozabad, and with him an hundred eighty thousand ready soldiers. 19 All these were at the hand of the king, beside others, whom he had put in walled cities, in all Juda.

CHAPTER XVIII.

Josaphat joined in affinity with wicked Achab king of Israel, goeth with him against Ramoth Galaad, four hundred false Prophets promising victory. 14. Micheas prophesying the contrary, 28. is put in prison. 28. Achab (notwithstanding he changeth his attire, and leaveth Josaphat in danger) 33. is slain.

Josaphat therefore was rich and very glorious, & was joined in affinity to Achab. 2 And he went down to him after certain years into Samaria: at whose coming Achab killed muttons and oxen very many for him and the people that came with him: & he persuaded him to go up into Ramoth Galaad. 3 And Achab the king of Israel said to Josaphat the king of Juda: Come with me into Ramoth Galaad. To whom he answered: As I am^ thou also: as thy people, so my people also: and (a) we will be with thee in battle.

(a) For this, he was justly reprehended, but his simple intention diminished his fault, and so he was more easily pardoned, & for his good works otherwise done in God's service. *ch. 19. 3.*

4 Josaphat said to the king of Israel: Consult I beseech thee presently the word of our Lord. 5 Therefore the king of Israel gathered together of the Prophets four hundred men, & said to them: Shall we go into Ramoth Galaad to fight, or sit still? But they said: Go up, say they, & God will deliver it into thy hand. 6 And Josaphat said: Is there not here a Prophet of our Lord, that we may inquire also of him? 7 And the king of Israel said to Josaphat: There is one man, of whom we may ask the will of our Lord: but I hate him, because he doth not prophesy me good, but evil at all times: and it is Micheas the son of Jemla. And Josaphat said: Speak not in this manner, o king. 8 The king of Israel therefore called one of the Eunuchs, and said to him: Call quickly Micheas the son of Jemla. 9 Moreover the king of Israel, and Josaphat the king of Juda, both sat in their thrones, clothed with kingly attire, and they sat in the court beside the gate of Samaria, and all the Prophets prophesied before them. 10 But Sedecias the son of Chanaana made him horns of iron, and said: Thus saith our Lord: With these shalt thou strike Syria, till thou destroy it. 11 And all the Prophets in like manner prophesied, and said: Go up into Ramoth Galaad, and thou shalt prosper, and our Lord will deliver them into the king's hand. 12 And the messenger that went to call Micheas, said to him: Behold the words of all the Prophets with one mouth tell the king good things: I beseech thee therefore that thy word also dissent not from them, and that thou speak prosperous things. 13 To whom Micheas answered: Our Lord liveth, whatsoever my God shall say to me, that will I speak. 14 He therefore came to the king. To whom the king said: Micheas, shall we go into Ramoth Galaad to fight, or sit still? To whom he answered (b) Go ye up: for all things shall fall out prosperous, and the enemies shall be delivered into your hands.

(b) See Annotation *3. Reg. 22. v. 15.*

15 And the king said: Again and again I adjure thee, that thou speak not to me, but that which is true in the name of our Lord. 16 But he said: I saw all Israel disperst in the mountains, as sheep without a shepherd: & our Lord said: These have no masters: let every man return into his house in peace. 17 And the king of Israel said to Josaphat: did I not tell thee that this man did not prophesy me any good, but those things that be evil? 18 But he said: Hear ye therefore the word of our Lord: I saw our Lord sitting in his throne, and all the host of heaven assisting him on the right hand and on the left. 19 And our Lord said: who shall deceive Achab the king of Israel, that he may go up and fall in Ramoth Galaad? And when one said in this manner, and another otherwise: 20 there came forth a spirit, and stood before our Lord, & said: I will deceive him. To whom our Lord said: wherein wilt thou deceive him. 21 But he answered: I will go forth, and will be a lying spirit in the mouth of all his Prophets. And our Lord said: Thou shalt deceive, and shalt prevail: go forth, and do so. 22 Now therefore, behold our Lord hath given the spirit of lying in the mouth of all thy Prophets, and our Lord hath spoken of thee evil things. 23 And Sedecias the son of Chanaana came, and struck the cheek of Micheas, and said: Which way passed the spirit of our Lord from me, that it should speak to thee. 24 And Micheas said: Thou thyself shalt see in that day, when thou shalt enter into chamber out of chamber, to be hid. 25 And the king of Israel commanded, saying: Take Micheas, and lead him to Amon the governor of the city, and to Joas the son of Amelech. 26 And you shall say: Thus saith the king: Cast this fellow into prison, and give him a little bread, and a little water, till I return in peace. 27 And Micheas said: If thou return in peace, our Lord hath not spoken in me, and he said: Hear all ye peoples. 28 Therefore the king of Israel, & Josaphat the king of Juda, went up into Ramoth Galaad. 29 And the king of Israel said to Josaphat: I will change my habit, and so I will go to the fight, but be thou clothed with thine own garments. And the king of Israel changing his habit came to the battle. 30 And the king of Syria had commanded the captains of his horsemen saying: Fight not against the least, or against the

greatest, but against the king of Israel only.
31 Therefore when the Princes of the horsemen saw Josaphat, they said: This is the king of Israel. And they compassed him fighting: but he cried to our Lord, and he holp him, and turned them away from him. 32 For when the captains of the horsemen saw, that it was not the king of Israel, they left him. 33 And it chanced that one of the people shot an arrow at adventure, and struck the king of Israel between the neck & the shoulders, & he said to his coacher: Turn thy hand, & carry me out of the battle, because I am wounded.
34 And the fight was ended in that day: moreover the king of Israel stood in his chariot against the Syrians until evening, and died at the sun set.

CHAPTER XIX.

Josaphat being reproved by a Prophet for yielding help to Achab, 5. appointeth Judges in several cities, admonishing them to do justice: 8. exhorteth Priests and Levites to execute their functions carefully. 11. Amarias High Priest directing and ruling in things belonging to God, Zabedias general captain governeth the king's affairs.

And Josaphat the king of Juda returned into his house peaceably, into Jerusalem. 2 Whom Jehu the son of Hanani the Seer met, and said to him: (a) To the impious man thou givest aid, and to them that hate our Lord thou art joined in friendship, and therefore thou didst deserve indeed the wrath of our Lord:

(a) Precisian Donatists holding it unlawful to converse with sinners amongst other Scriptures alleged this reprehension of Iosaphat for his society with Achab. To whom *S. Augustin* answereth, that he was not blamed for other conversation with Achab, but for aiding him, and joining with him in the act of sin, when he contemning Micheas the true prophet of God, and believing false prophets went to battle wherein both kings offended, but with difference; so one was slain though he seemed to be secure, the other was saved in great danger, and repenting was pardoned. *li. 2. c. 18. cont. epist. Parmen.*

3 but good works are found in thee, for that thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek our Lord the God of thy fathers. 4 Josaphat therefore dwelt in Jerusalem: and he went forth to the people again from Bersabee unto mount Ephraim, and recalled them to our Lord the God of their fathers. 5 And he appointed judges of the land in all the fenced cities of Juda, in every place,
6 and commanding the judges, he said: Take heed what you do: for you exercise not judgment of man, but of our Lord: and whatsoever you shall judge, it shall redound to you. 7 Let the fear of our Lord be with you, and with diligence do all things: for there is no iniquity with the Lord our God, nor acception of persons, nor desire of gifts. 8 In Jerusalem also Josaphat appointed Levites, and Priests, and Princes of families of Israel, that they should judge the judgement and cause of our Lord to the inhabitants thereof.
9 And he commanded them, saying: Thus shall you do in the fear of our Lord faithfully, & with a perfect heart. 10 Every cause, that shall come to you of your brethren, that dwell in their cities, between kindred and kindred, wheresoever there is question of the law, of the commandment, of ceremonies, of justifications: shew it them, that they sin not against our Lord, and lest there come wrath upon you and your brethren: so doing therefore you shall not sin. 11 And (b) Amarias the Priest and your Bishop shall be chief in these things, which pertain to God: moreover Zabadias the son of Ismahel, who is the Prince in the house of Juda, shall be over those works, which pertain to the king's office: and you have masters the Levites before you, take courage, and do diligently, and our Lord will be with the good.

(b) A most plain distinction of spiritual & temporal authority and offices, not instituted by Iosaphat, nor any other king, but by God himself. *Deut. 17. Num. 27.*

CHAPTER XX.

The Ammonites, Moabites, and Syrians, joining forces against Josaphat, 3. he seeketh God's help by public prayer and fasting. 14. A Prophet foretelleth that God will fight for them: 20. so they singing praises to God, the enemies kill each other. 24. Josaphat with his men gather very great spoils, 30. reigneth in peace, 35. but his navy perished, for his society with wicked Ochozias.

After these things were the children of Moab gathered together, and the children of Ammon, & with them of the Ammonites, to fight against Josaphat. 2 And there came messengers, and told Josaphat, saying: There cometh against thee a great multitude from those places, which are beyond the sea, & out of Syria, & behold they stay in Asasonthamar, which is Engaddi. 3 And Josaphat being frighted with fear, betook him wholly to beseech our Lord, and he (a) proclaimed a fast to all Juda.

(a) They fasted not only to subdue the flesh to the spirit, but also for other necessities.

4 And Judas was gathered together to pray to our Lord: yea and all (b) came out of their cities to beseech him.

(b) Example of pilgrimage to holy places, because it pleaseth God to hear the prayers of good people rather in one place than in another. *c. 6. 7. &c.*

5 And when Josaphat stood in the midst of the assembly of Juda, and Jerusalem in the house of our Lord before the new court, 6 he said: Lord God of our fathers, thou art God in heaven, and rulest over all the Kingdoms of Nations, in thy hand is strength and might, neither can any man resist thee. 7 Didst not thou our God kill all the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? 8 And they dwelt in it, and built in it a Sanctuary to thy name, saying: 9 If evils fall upon us, the sword of judgment, pestilence, and famine, we will stand before this house in thy sight, wherein thy name is invocated: and we will cry to thee in our tribulations, and thou shalt hear, and save us. 10 Now therefore behold the children of Ammon, and mount Seir, by whom thou didst not grant Israel to pass, when they came out of Aegypt, but they declined from them, and slew them not: 11 do the contrary, and endeavour to cast us out of the possession, which thou hast delivered to us. 12 Our God, wilt not thou therefore judge them? In us indeed there is not so great strength, that we can resist this multitude, which cometh violently upon us. But whereas we are ignorant what we ought to do, this only we have left, that we direct our eyes to thee. 13 And all Juda stood before our Lord with their little ones, and wives, and their children. 14 And there was Jahaziel the son of Zacharias, the son of Banaias, the son of Jehiel, the son of Mathanias, a Levite of the children of Asaph, upon whom the spirit of our Lord came in the midst of the multitude, 15 and he said: Attend ye all Juda, and you that dwell in Jerusalem, and thou king Josaphat: thus saith our Lord to you: Fear not, neither dread ye this multitude: for it is not your battle, but God's.

16 Tomorrow you shall go down against them: for they will come up by the steep named Sis, and you shall find them in the utmost part of the torrent, which is against the wilderness of Ieruel. 17 It shall not be you that shall fight, but only stand confidently, & you shall see the help of our Lord over you, O Juda, and Jerusalem: fear not, neither dread ye: tomorrow you shall go out against them, & our Lord will be with you. 18 Josaphat therefore, and Juda, & all the inhabitants of Jerusalem fell flat on the earth before our Lord & adored him. 19 Moreover the Levites of the children of Caath, & of the children of Core praised our Lord the God of Israel with a loud voice, on high. 20 And when they had risen early in the morning, they went forth by the desert of Thecua: and they being gone forth, Josaphat standing in the midst of them, said: Hear me ye men of Juda, & all the inhabiters of Jerusalem: (c) believe in the Lord your God, & you shall be secure: believe his Prophets, & all things shall fall our prosperous.

(c) Faith is the foundation of all good works. *Heb. 11.* but not sufficient to salvation without other virtues: and therefore they not only believed, but also fasted and prayed, and where need required fought with weapons, though at this time it pleased God to fight for them. *See Iosue 23.*

21 He gave counsel also to the people, & appointed the singing men of our Lord, that they should praise him in their companies, & should go before the host, & with agreeable voice should say: Confess to our Lord, because his mercy is for ever.[1]

[1] *Psal. 135.*

22 And when they began to sing praises, our Lord turned their embushments upon themselves, to wit, of the children of Ammon, & of Moab, & of mount Seir, who were gone forth to fight against Juda, & were strucken. 23 For the children of Ammon, & of Moab, rose together against the inhabitants of mount Seir, to kill & destroy them: & when they had in work achieved this, being turned also against themselves, they fell wounded one of another. 24 Moreover Juda when they were come to the watch place, that looketh to the desert, saw a far off all the country abroad full of dead bodies, and that none remained alive that could escape death. 25 Josaphat therefore came, & all the people with him to take away the spoils of the dead, & they found among the dead bodies, diverse stuff, garments also, & most precious vessels: & they spoiled it, so that they could not carry all things, nor in three days take away the spoils for the greatness of the prey. 26 And in the fourth day they were assembled in the Vale of blessing: for because there they had blessed our Lord, they called that place the Vale of blessing until this present day. 27 And every man of Juda returned, & the inhabitants of Jerusalem, & Josaphat before them into Jerusalem with great joy, because our Lord had given them joy of their enemies. 28 And they entered into Jerusalem with psalteries, and harps, and trumpets into the house of our Lord. 29 And the dread of our Lord fell upon all the Kingdoms of the lands when they heard that our Lord had fought against the enemies of Israel. 30 And the Kingdom of Josaphat was quiet, and God gave him peace round about.

31 Josaphat therefore reigned over Juda, and he was five and thirty years old when he began to reign: and he reigned five & twenty years in Jerusalem: & the name of his mother was Azuba the daughter of Selahi. 32 And he walked in the way of his father Asa, neither declined he from it, doing the things that were pleasing before our Lord. 33 But (d) yet the excelses he took not away, & as yet the people had not directed their heart to our Lord the God of their fathers.

(d) He destroyed the places where sacrifice was offered to idols, ch. 17. v. 6. but tolerated other places where the people offered to God our Lord without the temple, not being able to reduce all to perfection.

34 But the rest of the acts of Josaphat, the first & the last are written in the words of Jehu the son of Hanani which he disposed into the Books of the kings of Israel. 35 After these things Josaphat the king of Juda entered friendship with Ochozias the king of Israel, whose works were most impious. 36 And he was partaker to make ships, which should go into Tharsis: and they made a navy in Asiongaber. 37 And Eliezer the son of Dodau of Maresa prophesied to Josaphat, saying: Because thou hast had a league with Ochozias, our Lord hath strucken thy works, & the ships are broken, neither could they go into Tharsis.

CHAPTER XXI.

Josaphat dieth, and Joram succeeding killeth his own brethren, and some other chief men: 6. reigneth wickedly. 8. Edom, and Lobna revolt from him. 12. Elias by letters sore warneth him of plagues, 15. which falling upon him he dieth after two years of a languishing and horrible disease.

And[1] Josaphat slept with his fathers, & was buried with them in the City of David: and Joram his son reigned for him.

[1] *4. Reg. 8.*

2 Who had brethren the sons of Josaphat, Azarias, and Jahiel, and Zacharias, & Azarias, & Michael, and Saphatias. All these were the sons of Josaphat the king of Juda. 3 And their father gave them many gifts of silver, and of gold, and pensions, with the most fenced cities in Juda: But the Kingdom he delivered to Joram,

because he was the first begotten. 4 And Joram rose over the Kingdom of his father: and when he had established himself, he slew all his brethren with the sword, and certain of the Princes of Israel. 5 Two and thirty years old was Joram when he began to reign: and he reigned eight years in Jerusalem. 6 And he walked in the ways of the kings of Israel, as the house of Achab had done: for Achab's daughter was his wife, and he did evil in the sight of our Lord. 7 But our Lord would not destroy the house of David for the covenant which he had made with him: and because he had promised that he would give him a lamp, and to his sons for ever. 8 In those days Edom rebelled, from being subject to Juda, and made themselves a king 9 And when Joram had passed with his Princes, and all the horsemen, that were with him, he rose in the night, and struck Edom, which had compassed him, and all the captains of his horsemen. 10 But yet Edom rebelled, from being under the dominion of Juda until this day: at that time Lobna also revolted, from being under his hand. For he had forsaken our Lord the God of their fathers: 11 moreover he built also excelses in the cities of Juda, and he made the inhabitants of Jerusalem to fornicate, and Juda to transgress. 12 And there were letters brought him (a) from Elias the Prophet, in which was Written: Thus saith our Lord the God of David thy father: Because thou hast not walked in the ways of Josaphat thy father, and in the ways of Asa the king of Juda,

(a) Elias was assumpted from ordinary conversation with mortal men the eighteenth year of King Josaphat, *4. Reg. 2. 3.* who reigned twenty years, *3. Reg. 22. v. 42.* So he shewed this special care of Joram & his Kingdom, after his assumption seven years.

13 but hast gone by the ways of the kings of Israel, and hast made Juda to fornicate, and the inhabitants of Jerusalem, having imitated the fornication of the house of Achab, moreover also hast killed thy brethren, the house of thy father, better men than thou: 14 behold our Lord will strike thee with a great plague with all thy people, and children, and thy wives, and all thy substance. 15 And thou shalt be sick of a very sore disease of thy belly, till thy vital parts come forth by little and little every day. 16 Our Lord therefore raised up against Joram the spirit of the Philisthians, and of the Arabians, which are borderers to the Aethiopians. 17 and they went up into the Land of Juda, and wasted it, and they spoiled all the substance, that was found in the king's house, moreover also his sons, and wives: neither was there a son left him but Joachaz, who was the youngest. 18 And beside all these things our Lord struck him with an incurable disease of the belly. 19 And when day succeeded day, and the spaces of times passed about, the circuit of two years was complete: and so being wasted with a long consumption, so that he voided even his very bowels, he was rid of the disease, and of his life together. And he died in an exceeding vile infirmity, and the people made him not exequies according to the manner of burning, as they had done to his ancestors. 20 He was two and thirty years old, when he began to reign, and he reigned eight years in Jerusalem. And he walked not rightly, and they buried him in the City of David: but yet not in the sepulchre of the kings.

CHAPTER XXII.

Ochozias reigning one year, 3. is slain together with Joram king of Israel, by King Jehu. 10. Athalia killeth the king's children (only Joas being saved by his aunt) and usurpeth the kingdom six years.

And[1] the inhabitants of Jerusalem made Ochozias his least son king for him: for all the elders, that had been before him, the rovers of the Arabians had slain, which invaded the camp: and Ochozias the son of Joram the king of Juda reigned.

[1] *4. Reg. 8. v. 25. c. 9.*

2 Two & (a) forty years old was Ochozias when he began to reign, & he reigned one year in Jerusalem,

and the name of his mother was Athalia the daughter of Amri.

(a) To wit when he began to reign alone: for he reigned together with his father at the age of 22. *4. Reg. 8. v. 26.* And after his father's death but one year. *See. 4. Reg. 8. V. 18.*

3 But he also went by the ways of the house of Achab: for his mother forced him to do impiously. 4 He therefore did evil in the sight of our Lord, as the house of Achab: for they were his counsellers after the death of his father, to his destruction. 5 And he walked in their counsels. And he went forth with Joram the son of Achab king of Israel, into battle against Hazael king of Syria, into Ramoth Galaad: and the Syrians wounded Joram. 6 Who returned to be cured into Jezrael: for he had taken many wounds in the foresaid battle. Therefore Ochozias the son of Joram king of Juda, went down to visit Joram the son of Achab in Jezrael being sick. 7 For it was the will of God against Ochozias, that he should come to Joram: and when he was come he should go out also against Jehu the son of Namsi, whom our Lord anointed to destroy the house of Achab. 8 When Jehu therefore overthrew the house of Achab, he found the Princes of Juda, and the son of the brethren of Ochozias, which served him, and he slew them. 9 Searching also for Ochozias himself, he took him lying hid in Samaria: and being brought unto him, he killed him, and they buried him: because he was the son of Josaphat, who had sought our Lord in all his heart^ (b) neither was there any more hope that any should reign of the stock of Ochozias.

(b) Human hope failed, but God's providence used means to conserve some of David's issue to sit in his throne, yea to continue the *succession till Christ. Mat. 1.*

10 For Athalia his mother, seeing that her son was dead, arose, & slew all the king's stock of the house of Joram. 11 Saving that Josabeth the king's daughter took Joas the son of Ochozias, and stole him out of the midst of the king's sons, when they were slain, and she hid him with his nurse in the bed chamber: and Josabeth that hid him, was the daughter of king Joram, the wife of Joiada the high Priest, the sister of Ochozias, and therefore Athalia did not kill him. 12 He therefore was with them in the house of God six years, in the which Athalia reigned over the Land.

CHAPTER XXIII.

Joiada the High Priest anointeth and crowneth Joas king, 12. causeth Athalia to be slain, 16. idolatry to be destroyed, 18. and God's service advanced.

And [1] in the seventh year Joiada taking courage, took the centurions, to wit, Azarias the son of Jeroham, and Ismahel the son of Johanan, Azarias also the son of Obed, and Maasias the son of Adaias, and Elisaphat the son of Zechri: and made a covenant with them.

[1] *4. Reg. 11.*

2 Who going about Juda, gathered together the Levites out of all the cities of Juda, and the princes of the families of Israel, and they came into Jerusalem. 3 Therefore all the multitude made a covenant with the king in the house of God: and Joiada said to them: Behold the king's son shall reign, as our Lord hath spoken, upon the sons of David. 4 This (a) therefore is the thing which you shall do.

(a) God's promise being absolute and certain, yet human means were nevertheless required.

5 The third part of you that come to the [1] Sabbath of the Priests, and of Levites, and of porters, shall be in the gates: and a third part at the king's house: and a third at the gate, which is called of the Foundation: but all the rest of the common people be in the courts of the house of our Lord.

[1] * *the weekly watch.*

6 Neither let any other enter into the house of our Lord, but the Priests, and they that minister of the Levites: let them only go in, because they are sanctified, and let all the rest of the multitude observe the watches of our Lord. 7 And let the Levites environ the king, having every one their weapons: (and if any

other shall enter into the temple, let him be slain) and let them be with the king both coming in, and going out. 8 The Levites therefore, and all Juda did according to all things, which (b) Joiada the high Priest had commanded, and they took every one the men that were under them, and came by the order of the Sabbath, with them that had fulfilled the Sabbath, and were to go forth. For Joiada the high Priest permitted not the companies to depart, which were accustomed to succeed one another every week.

(b) In case of right and necessity we see here what the high Priest could do and did by his authority: who otherwise intermeddled not in the King's affairs. *ch. 19. v. 11.*

9 And Joiada the Priest gave to the centurions the spears, and the shields, and targets of king David, which he had consecrated in the house of our Lord. 10 And he appointed all the people of them that held weapons on the right side of the temple, unto the left side of the temple, before the altar, and the temple, round about the king. 11 And they brought forth the king's son, and put the crown upon him, and the testimony, and gave the law to be in his hand, and they made him king: Joiada also the high Priest, and his sons anointed him: and they wished him well, and said: God save the king. 12 Which thing when Athalia had heard, to wit, the voice of them that ran and praised the king, she went in unto the people, into the temple of our Lord. 13 And when she had seen the king standing upon the step in the entrance, and the Princes, and the companies about him, and all the people of the land rejoicing, and sounding with trumpets, and playing on instruments of diverse kind, & the voice of them that praised, she rent her garments, and said: Treason, treason. 14 And Joiada the high Priest going forth to the centurions, and captains of the army, said to them: Bring her forth without the precinct of the temple, and let her be killed with the sword without. And the Priest commanded that she should not be killed in the house of our Lord. 15 And they laid hands upon her neck: and when she was entered within the gate of the horses of the king's house, they killed her there. 16 And Joiada made a covenant between himself, and all the people, and the king, that they would be the people of our Lord. 17 All the people therefore entered into the house of Baal, and destroyed it: and they brake his altars and (c) his [1] images: Mathan also the Priest of Baal they slew before the altars.

(c) They are willfully blind that will not see difference between images of Baal & of Christ or of his Saints. [1] * *simulacra.*

18 And Joiada appointed overseers in the house of our Lord, under the hands of the Priests, and the Levites, which David distributed in the house of our Lord: that they should offer holocausts to our Lord, as it is written in the law of Moyses, in joy and songs, according to the disposition of David. 19 He appointed also porters in the gates of the house of our Lord, that the unclean in any thing should not enter in. 20 And he took the centurions, and the most valiant men and Princes of the people, and all the common people of the land, and they made the king to go down from the house of our Lord, and to enter by the midst of the upper gate into the king's house, and placed him in the royal throne. 21 And all the people of the land rejoiced, and the city was quiet: moreover Athalia was slain with the sword.

CHAPTER XXIV.

Joas reigning piously, so long as Joiada liveth, causeth the Temple to be repaired, 14. and new sacred vessels to be made. 15. Joiada an hundred thirty years old dieth. 17. Joas falleth to idolatry: 20. causeth Zacharias to be slain in the court of the Temple. 23. A few Syrians kill the chief men about the king, and carry away great preys. 25. Joas is slain by his own men, and his son Amasias reigneth.

Seven years old was Joas when he began to reign: and he reigned forty years in

Jerusalem, the name of his mother was Sebia of Bersabee. 2 And he did that which is good before our Lord all the days of Joiada the Priest. 3 And Joiada took for him two wives, of whom he begat sons & daughters. 4 After which things it pleased Joas to repair the house of our Lord. 5 And he assembled the priests, & the Levites & said to them: Go ye forth to the cities of Juda, & gather of all Israel money for the reparation of the temple of your God, year by year, and do this in haste: moreover the Levites did negligently. 6 And the king called Joiada the Prince, and said to him: why hast thou had no care to constrain the Levites to bring in out of Juda and Jerusalem the money, that was (a) appointed of Moyses the servant of our Lord, that all the multitude of Israel should bring it in into the tabernacle of testimony?

(a) By the law every one payed yearly half a sicle, towards the repairing of the tabernacle, and so afterwards of the temple. *Ex. 30.*

7 For the most impious Athalia, & her children have destroyed the house of God, and of all things that had been sanctified in the temple of our Lord, they adorned the temple of Baalim. 8 The king therefore commanded and they made a chest: and set it by the gate of our Lord on the out side. 9 And it was proclaimed in Juda and Jerusalem, that every man should bring the price to our Lord, which Moyses the servant of God appointed over all Israel, in the desert. 10 And all the Princes rejoiced, and all the people: and going in they contributed into the chest of our Lord, and cast in so that it was filled. 11 And when it was time that they should bring the chest before the king by the hands of Levites (for they saw much money) the king's Scribe went in, and he whom the high Priest had appointed: & they poured out the money that was in the chest, and recarried it to his place: and so did they from day to day, and there was gathered infinite money. 12 Which the king and Joiada gave to them, that oversaw the works of the house of our Lord: but they hired with it hewers of stones, and artificers of all works, to repair the house of our Lord: smiths also of iron and brass, that that which began to fall might be upholden. 13 And they that wrought did industriously, and the breach of the walls was closed by their hands, and they raised the house of our Lord into the old state, and made it stand firmly. 14 And when they had accomplished all the works, they brought the rest of the money before the king and Joiada: of the which were made vessels of the temple to the ministry, and for holocausts, phials also, and other vessels of gold and silver, and holocausts were offered in the house of our Lord continually all the days of Joiada. 15 But Joiada became old being full of days, and died when he was an hundred and thirty years old. 16 And they buried him in the city of David with the kings, because he had done good with Israel, and with his house. 17 And after that Joiada was dead, the Princes of Juda went in, and adored the king, who being altered by their serviceableness, agreed to them. 18 And they forsook the temple of our Lord the God of their fathers, and served groves, and sculptiles, & there came wrath against Juda, and Jerusalem for this sin. 19 And he sent them Prophets, that they should return to our Lord, whom, protesting, they would not hear. 20 The spirit of God therefore invested Zacharias the son of Joiada the Priest, and he stood in the sight of the people, and said to them: Thus saith our Lord God: Why transgress you the precept of our Lord, which thing shall not profit you, and have forsaken our Lord, that he should forsake you? 21 Who being gathered against him, they threw stones according to the king's commandment, in the court of the house of our Lord.[1]

[1] *Mat. 23.*

22 And Joas the king did not remember the mercy, that Joiada his father had done with him, but he killed his son. Who when he died, said: Our Lord see, and require it. 23 And when a year was come about, the army of Syria came up against him: and it came into Juda and Jerusalem, & slew all the Princes of the people, and all the prey they sent to the king into Damascus. 24 And whereas there was come a very small number of the Syrians, our Lord delivered into their hands an infinite multitude, for that they had forsaken our Lord the God of their fathers: on Joas also

they exercised ignominious judgments. 25 And departing they left him in great diseases: and his servants rose against him, (b) for revenge of the blood of the son of Joiada the Priest, and they slew him in his bed, & he died: and they buried him in the City of David, but not in the king's sepulchres.

(b) He that killed his spiritual father was slain by his own servants.

26 And there conspired against him Zabad the son of Semmaath an Ammonitess, and Jozabad the son of Semarith a Moabitess. 27 Moreover his children, and the sum of money, which was gathered under him, and the repairing of the house of God are written more diligently in the Book of kings: and Amasias his son reigned for him.

CHAPTER XXV.

Amasias killeth those that slew his father. 5. Besides his own people, hireth soldiers of Israel, but by advise of a Prophet dismisseth them, 11. and with his own overthroweth the Idumeans, whose idols taken in battle (13. the dismissed soldiers in the mean time spoiling his country) he adoreth. 15. contemning admonition, 17. and provoking the king of Israel to war, 22. is taken in battle and spoiled. 27. Fearing treason in Jerusalem flyeth, and is slain in Lachis.

Five [1] and twenty years old was Amasias when he began to reign, and he reigned nine & twenty years in Jerusalem, the name of his mother was Ioadan of Jerusalem.

[1] *4. Reg. 14.*

2 And he did good in the sight of our Lord: but yet not in a perfect heart. 3 And when he saw his Kingdom strengthened, he put to death the servants, that had slain the king his father, 4 but their children he slew not, as it is written in the Book of the law of Moyses, where our Lord commanded, saying: The fathers shall not be slain for the children, nor the children for their fathers, but every one shall die in his own sin. [1]

[1] *Deu. 24.*

5 Amasias therefore gathered together Juda, and appointed them by families, and tribunes, and centurions, in all Juda, & Benjamin, and he numbered from twenty years upward, & found three hundred thousand of young men that went forth to battle, and held spear and shield. 6 He hired also for wages of Israel an hundred thousand strong men, for an hundred talents of silver. 7 But a man of God came to him, and said: O king, let not the host of Israel go forth with thee, for our Lord is not with Israel, and all the children of Ephraim: 8 and if thou think that battles consist in the force of an army, God will make thee to be overcome of the enemies: for it pertaineth to God both to help, and to put to flight. 9 And Amasias said to the man of God: What shall become then of the hundred talents, which I have given the soldiers of Israel? And the man of God answered him: Our Lord hath whereby he is able to give thee much more than this. 10 Amasias therefore separated the host, that came to him out of Ephraim, that they should return into their place: but they being wrath exceedingly against Juda, returned into their country. 11 Moreover Amasias brought forth his people confidently, and went into the Vale of salt pits, and struck the children of Seir, ten thousand. 12 And other ten thousand men did the children of Juda take, and bring to the steep of a certain rock, and cast them down headlong from the top, who burst in sunder every one. 13 But that army which Amasias had sent back, from going with him to battle, was spread in the cities of Juda, from Samaria unto Bethhoron, and killing three thousand took away a great prey. 14 But Amasias after the slaughter of the Idumeans, set up the gods of the children of Seir, which he had brought thence, for his gods, & adored them, and burnt incense to them. 15 For which thing our Lord being angry against Amasias, sent a Prophet unto him, which should say to him: Why hast thou adored gods, that have not delivered their own people out of thy hand? 16 [1] And when he spake these

things, he answered him: Art thou the king's counseller? Be quiet, lest I kill thee. And the Prophet departing, said: I know that God is minded to kill thee, because thou hast done this evil, & besides hast not agreed to my counsel.

[1] *4. Reg. 8.*

17 Therefore Amasias the king of Juda taking very ill counsel, sent to Joas the son of Joachaz the son of Jehu, the king of Israel, saying: Come, let us see one another. 18 But he sent back the messengers, saying: A thistle that is in Libanus sent to a cedar of Libanus, saying: Give thy daughter to my son to wife: & behold the beasts that were in the wood of Libanus passed, and trod down the thistle. 19 Thou hast said: I have strucken Edom, and therefore thy heart is extolled into pride, sit in thy house, why dost thou provoke evil against thee, that both thou mayest fall, and Juda with thee. 20 Amasias would not hear, because it was our Lord's will, that he should be delivered into the hands of the enemies (a) for the gods of Edom.

(a) Obduration of heart for former sin.

21 Joas therefore the king of Israel went up, and they gave themselves one the sight of the other: and Amasias the king of Juda was in Bethsames of Juda: 22 and Juda fell before Israel, and fled into their tabernacles. 23 Moreover Joas the king of Israel in Bethsames took Amasias the king of Juda, the son of Joas, the son of Joachaz, and brought him into Jerusalem: and destroyed the wall thereof from the gate of Ephraim, to the gate of the corner, four hundred cubits. 24 All the gold also, and silver, and all the vessels, that he found in the house of God, and which Obededom in the treasures also of the king's house, moreover he brought back the sons of the hostages into Samaria. 25 And Amasias the son of Joas the king of Juda lived, after that Joas died the son of Joachaz the king of Israel fifteen years. 26 But the rest of the words of Amasias the first and the last are written in the Book of the kings of Juda and Israel. 27 Who after he revolted from our Lord, they lay in wait against him in Jerusalem. And when he had fled into Lachis, they sent, and slew him there. 28 And carrying him back upon horses, buried him with his fathers in the City of David.

CHAPTER XXVI.

Ozias serving God, 6. prevaileth in battle against the Philistians, Arabians, and Ammonites: 9. prospereth in honour and wealth. 16. Then waxing proud offereth incense on the altar, is strucken with leprosy, expelled out of the Temple, and city: 20. and his son Joathan ruleth the Kingdom.

And all the people of Juda made his son Ozias sixteen years old, king for Amasias his father. 2 He built Ailath, & restored it to the dominion of Juda, after that the king slept with his fathers. 3 Sixteen years old was Ozias when he began to reign, and he reigned two and fifty years in Jerusalem, the name of his mother was Jechelia of Jerusalem. 4 And he did that which was right in the eyes of our Lord, according to all things, which Amasias his father had done. 5 And he sought our Lord in the days of Zacharias that understood and saw God: and when he sought our Lord, (a) he directed him in all things.

(a) So long as this King observed the ordinance of God to be directed by the high Priest *Nu. 27. v. 21.* he prospered in his affairs.

6 Moreover he went forth, and fought against the Philisthiims, and destroyed the wall of Geth, and the wall of Iabinia, and the wall of Azotus: he built also towns in Azotus, and among the Philisthiims. 7 And God did help him against the Philisthiims, and against the Arabians, that dwelt in Gurbaal, & against the Ammonites. 8 And the Ammonites gave gifts to Ozias: and his name was renowned unto the entrance of Aegypt for his often victories. 9 And Ozias built towers in Jerusalem over the gate of the corner, and over the gate of the valley, and the rest, in the same side of the wall, and strengthened them. 10 He built towers also in the wilderness, and digged many

cisterns, because he had much cattle as well in the champion, as in the vastity of the desert: he had also vineyards and dressers of vines in the mountains, and in Carmel: for he was a man given to husbandry.
11 And the host of his warriors, which went forth to battles, was under the hand of Jehiel the scribe, and Maasias the doctor, and under the hand of Hananias, who was of the king's dukes. 12 And all the number of the Princes by families of valiant men, was two thousand six hundred. 13 And under them all the host of three hundred and seven thousand five hundred: which were apt to battles, and fought for the king against the adversaries. 14 Ozias also prepared for them, that is to say, for all the army, shields, and spears, and helmets, and coats of mail, and bows, and slings to cast stones. 15 And he made in Jerusalem engines of diverse kind, which he placed in the towers, and in the corners of the walls, to shoot arrows, & great stones: and his name went forth far, for that our Lord did aid him, and had strengthened him. 16 But when he was strengthened, his heart was elevated to his destruction, and he neglected our Lord his God: and entering into the temple of our Lord, he would burn (b) incense upon the altar of incense.

(b) For usurping spiritual authority which pertained not to him, the high Priest with his assistants opposed themselves against the King: and God confirmed their sentence by striking the same King with leprosy. And so he was not only cast out of the temple, but also out of his Kingdom, and common conversation with other men, and forced to dwell in a separate house without the city according to the law. *Levit. 13. v. 46.*

17 And incontinent Azarias the Priest going in after him, and with him the Priests of our Lord eighty, most valiant men, 18 they resisted the king, and said: It is not thy office Ozias, to burn incense to our Lord, but of the Priests, that is, of the children of Aaron, which are consecrated to this kind of ministry: go out of the Sanctuary, contemn not: because this thing shall not be reputed to thee for glory of our Lord God. 19 And Ozias being angry, and holding in his hand the censer to burn incense, threatened the Priests. And forthwith there rose a leprosy in his forehead before the Priests, in the house of our Lord upon the altar of incense.
20 And when Azarias the high Priest had beheld him, and all the rest of the Priests, they saw the leprosy in his forehead, and in haste they thrust him out. Yea and himself being sore afraid, made haste to go out, because he felt by and by the plague of our Lord.
21 Ozias therefore the king was a leper until the day of his death, and he dwelt in a house apart full of the leprosy, for the which he had been cast out of the house of our Lord. Moreover Joathan his son governed the king's house, and judged the people of the land.
22 But the rest of the words of Ozias the first and the last wrote Isaias the son of Amos, the Prophet. 23 And Ozias slept with his fathers, and they buried him in the (c) kings' sepulchres' field, because he was a leper: and Joathan his son reigned for him.

(c) Neither could he be buried in the proper sepulchres of the Kings.

CHAPTER XXVII.

Joathan a godly king, 5. prevaileth in battle against the Ammonites: 7. dieth, and his son Achaz succeedeth.

Five [1] and twenty years old was Joathan when he began to reign, and he reigned sixteen years in Jerusalem: the name of his mother was Jerusa the daughter of Sadoc.

[1] *4. Reg. 15.*

2 And he did that which was right before our Lord, according to all things, which Ozias his father had done, saving that he entered not in the temple of our Lord, and as yet the people did sin. 3 He built the high gate of the house of our Lord, and in the wall of Ophel he built many things. 4 Cities also he built in the mountains of Juda, and castles, and towers in the forests. 5 He fought against the king of the children of Ammon, and overcame them, and the children of Ammon gave him at that time an hundred talents of

silver, and ten thousand cores of wheat, and as many cores of barley: the children of Ammon gave him these things in the second and third year. 6 And Joathan was strengthened, because he had directed his ways before our Lord his God. 7 But the rest of the words of Joathan, and all his battles, and works, are written in the Book of the kings of Israel and Juda. 8 He was five & twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. 9 And Joathan slept with his fathers, and they buried him in the City of David: And Achaz his son reigned for him.

CHAPTER XXVIII.

For his great wickedness Achaz is taken in battle, his country spoiled, and many slain by the kings of Syria, and Israel: 9. yet God suffereth not the Kingdom to be subdued. 16. Then requiring help of the Assyrians, 17. is spoiled by the Idumeans, Philisthians, and Assyrians. 22. After all which plagues he committeth more idolatry. 26. dieth, and his son Ezechias reigneth.

Twenty[1] years old was Achaz when he began to reign, and he reigned sixteen years in Jerusalem: he did not right in the sight of our Lord as David his father,

[1] *4. Reg. 16.*

2 but walked in the ways of the kings of Israel, moreover also he did cast statues to Baalim. 3 He it is that burnt incense to the Valebenennom, and he consecrated his sons in fire according to the rite of the nations, which our Lord slew in the coming of the children of Israel. 4 He sacrificed also, & burnt incense in the excelses, and on hills, and under every tree full of green leaves. 5 And our Lord his God delivered him into the hands of the king of Syria, who struck him, and took a great prey out of his Kingdom, and brought into Damascus: to the hands also of the king of Israel was he delivered, & stricken with a great plague. 6 And Phacee the son of Romelia slew of Juda an hundred twenty thousand in one day, all men of war: for that they had forsaken our Lord the God of their fathers. 7 At that time Zechri a mighty man of Ephraim, slew Maasias the king's son, and Ezricam the governor of his house, Elcana also second from the king. 8 And the children of Israel took of their brethren two hundred thousand of women, of boys, and of wenches, and an infinite prey: & they brought it into Samaria. 9 At that time there was a Prophet of our Lord, named Oded: who going forth to meet the army coming into Samaria, said to them: Behold our Lord the God of your fathers being angry against Juda, hath delivered them into your hands, and you have slain them cruelly, so that your cruelty did reach to heaven. 10 Moreover the children of Juda and Jerusalem you will subdue unto you for bondmen and bond women, which needeth not to be done: for you have sinned hereupon to our Lord your God. 11 But hear ye my counsel, and carry back the captives, that you have brought of your brethren, because the great fury of our Lord hangeth over you. 12 There stood therefore Princes of the children of Ephraim, Azarias the son of Johanan, Barachias the son of Mosollomoth, Ezechias the son of Sellum, and Amasa the son of Hadali, against them that came out of the battle, 13 and they said to them: You shall not bring in the captives hither, lest we sin to our Lord. Why will you add upon our sins, and heap up old offences? For it is a great sin, and the anger of the fury of our Lord hangeth over Israel. 14 And the men of war dismist the prey, and all the things that they had taken, before the Princes and all the multitude. 15 And the men, whom we mentioned above, stood, and taking the captives, and all that were naked they clothed and shod them with the spoils: and when they had clothed and refreshed them with meat and drink, & anointed them because of their labour, and had looked carefully to them: as many as could not walk, and were of a weak body, they set on beasts, and brought them to Jericho the City of palm trees to their brethren, and themselves returned into Samaria. 16 At that time king Achaz sent to the king of the Assyrians asking

help. 17 And the Idumeans came and struck many of Juda, and took a great prey. 18 The Philisthiims also were spread abroad by the cities of the champion, and toward the South of Juda: and they took Bethsames, and Aialon, and Gaderoth, Socho also, and Thamnan, and Gamzo, with their villages, and dwelt in them. 19 For our Lord had humbled Juda because of Achaz the king of Juda, for that he had made it naked of help, and had contemned our Lord. 20 And he brought against him Theglathphalnasar the king of the Assyrians, who also afflicted him, and spoiled him no man resisting. 21 Therefore Achaz spoiling the house of our Lord, and the house of the kings, and of the Princes gave gifts to the king of the Assyrians, and yet it did nothing profit him. 22 Moreover also in the time of his distress he increased contempt against our Lord, king Achaz himself by himself, 23 immolated victims to the gods of Damascus that struck him, and said: The gods of the kings of Syria do help them, whom I will pacify with hosts, and they will aid me, whereas on the contrary part they were his ruin,[1] and all Israel's.

[1] Wicked policy availeth nothing, but hurteth much.

24 Achaz therefore having spoiled all the vessels of the house of God, and broken them, shut the gates of the temple of God, and made him altars in all the corners of Jerusalem. 25 In all the cities also of Juda he built altars to burn frankincense, and he provoked to wrath our Lord the God of his fathers. 26 But the rest of his words, & all his works the first and the last are written in the Book of the kings of Juda and Israel. 27 And Achaz slept with his fathers, and they buried him in the City of Jerusalem: for they received him not into the sepulchres of the kings of Israel. And Ezechias his son reigned for him.

CHAPTER XXIX.

Ezechias repaireth the Temple, and divine service. 5. Zealously exhorteth offenders to repentance: 12. the Temple is purified in sixteen days. 18. The king and nobles offer hosts, which the Priests immolate, 25. with solemn music (ordained by king David) and great joy of all the people.

Therefore[1] Ezechias began to reign, when he was five and twenty years old, & he reigned nine and twenty years in Jerusalem: the name of his mother was Abia, the daughter of Zacharias.

[1] *4. Reg. 18.*

2 And he did that which was pleasing in the sight of our Lord, according to all things that David his father had done. 3 He in the first year & month of his reign opened the doors of the house of our Lord, and repaired them. 4 And he brought the Priests and the Levites, & assembled them in the East street. 5 And he said to them: Hear me ye Levites, and be sanctified, clean the house of our Lord the God of your fathers, and take away all uncleanness out of the Sanctuary. 6 Our fathers have sinned and done evil in the sight of our Lord God, forsaking him: they have turned away their faces from the tabernacle of our Lord, & given the back. 7 They have shut the doors, that were in the porch, and put out the lamps, and have not burnt incense, and have not offered holocausts in the Sanctuary of the God of Israel. 8 Therefore was the fury of our Lord stirred up upon Juda and Jerusalem, and he hath delivered them into commotion, and into destruction, and to be hissed at, as yourselves see with your eyes. 9 Behold, our fathers have fallen by the swords, our sons, and our daughters, and wives are led captive for this wickedness. 10 Now therefore it pleaseth me that we make a covenant with our Lord the God of Israel, and he will turn away the fury of his wrath from us. 11 My children be not negligent: our Lord hath chosen you to stand before him, and to minister to him, and to worship him, and to burn incense to him. 12 The Levites therefore arose: Mahath the son of Amasai, and Joel the son of Azarias, of the children of Caath: moreover the children of Merari, Cis the son of Abdi, and Azarias the son of Jalaleel. And of the children of Gerson, Joah the son of Zemma, and Eden the son of Joah. 13 But of the

children of Elisaphan, Samri, and Jahiel. Also of the children of Asaph, Zacharias, and Mathanias.
14 Moreover also of the children of Heman, Jahiel and Semei: yea and of the children of Idithun, Semeias, and Oziel. 15 And they gathered together their brethren, and were sanctified, and went in according to the commandment of the king and the precept of our Lord, to purge the house of God. 16 The Priests also going into the Temple of our Lord to sanctify it, brought out all uncleanness, which they found within the entrance of the house of our Lord, which the Levites took, and carried to the Torrent cedron without. 17 And they began to cleanse it in the first day of the first month, and in the eighth day of the same month they entered into the porch of the temple of our Lord, and they purged the temple in eight days, and in the sixteenth day of the same month, they accomplished that which they began. 18 They entered in also to Ezechias the king, and said to him: We have sanctified all the house of our Lord, and the altar of holocaust, and the vessels thereof, moreover also the table of proposition with all the vessels thereof, 19 and all the furniture of the temple, which king Achaz in his reign had polluted, after that he transgressed; and behold all things are set forth before the altar of our Lord. 20 And Ezechias the king rising early, assembled all the Princes of the city, & went up into the house of our Lord: 21 and they offered together seven oxen, and seven rams, seven lambs, and seven buckgoats for sin, for the Kingdom, for the sanctuary, for Juda, and he said to the Priests the children of Aaron, that they should offer them upon the altar of our Lord. 22 They killed therefore the oxen, & the Priests took the blood, and poured it upon the altar, they killed also the rams, and their blood they poured also upon the altar, and they immolated the lambs, and poured the blood upon the altar. 23 They brought the buckgoats for sin before the king, & the whole multitude, & they put their hands upon them: 24 & the Priests immolated them, & sprinkled their blood on the altar for an expiation of all Israel: for the king had commanded for all Israel, that holocaust should be made, & for sin. 25 He appointed also the Levites in the house of our Lord with cymbals, and psalteries, and harps according to the disposition of David the king, and of Gad the Seer, and of Nathan the Prophet: for it was the precept of our Lord by the hand of his Prophets. 26 And the Levites stood, holding the instruments of David, and the Priests^ trumpets. 27 And Ezechias commanded that they should offer holocausts upon the altar: and when holocausts were offered, they began to sing praises to our Lord, and to sound with trumpets, and on diverse instruments, which David the king of Israel had prepared for to sound. 28 And all the multitude adoring, the singing men, and they that held the trumpets, were in their office, whiles the holocaust was accomplished. 29 And when the oblation was ended, the king bowed, and all that were with him, and adored. 30 And Ezechias, and the Princes commanded the Levites, that they should praise our Lord in the words of David, and Asaph the Seer: who praised him with great joy, and bowing the knee adored. 31 But Ezechias added these words also: You have filled your hands to our Lord, come, and offer victims, and praises in the house of our Lord. All the multitude therefore offered hosts, and praises, and holocausts with a devout mind. 32 Moreover the number of the holocausts, which the multitude offered, was this, oxen seventy, rams an hundred, lambs two hundred. 33 And they sanctified to our Lord oxen six hundred, and sheep three thousand. 34 But the Priests were few, neither could they suffice to draw off the skins of the holocausts: wherefore the Levites also their brethren holp them, till the work was accomplished, and the Priests were sanctified, for the Levites are sanctified with an easier rite than the Priests. 35 There were holocausts therefore very many, the fat of pacifics, and the libaments of the holocausts, and the service of the house of our Lord was accomplished. 36 And Ezechias rejoiced, and all the people, because the ministry of our Lord was accomplished. For it pleased them that the thing should be done of a sudden.

CHAPTER XXX.

Ezechias by messengers and letters exhorteth the people both of Juda & Israel, to make Pasch in Jerusalem: 11. which some of Israel, and all Juda perform, 18. the fourteenth day of the second month, though all could not be purified according to the law. 23. They make another feast of Azymes seven days more, the king and Princes giving hosts to the people.

Ezechias also sent to all Israel and Juda: and he wrote letters to Ephraim & Manasses, that they should come to the house of our Lord in Jerusalem, and should make a Phase to our Lord the God of Israel. 2 Counsel therefore being taken of the king and the Princes, and of all the assembly of Jerusalem, they decreed to make the Phase the second month. 3 For they could not make it in his time, because the Priests that might suffice, had not been sanctified, and the people had not as yet been gathered into Jerusalem. 4 And the word pleased the king, and all the multitude. 5 And they decreed to send messengers into all Israel from Bersabee unto Dan, that they should come, and make the Phase to our Lord the God of Israel in Jerusalem: for many had not made it as is prescribed by the law. 6 And the posts went forth with letters of commandment from the king and his Princes, into all Israel and Juda, according to the which the king had commanded, proclaiming: Children of Israel return ye to our Lord the God of Abraham, and Isaac, and Israel: and he will return to the remnant, that hath escaped the hand of the king of the Assyrians. 7 Become not as your fathers, and brethren, which have revolted from our Lord the God of their fathers, who hath delivered them into destruction, as yourselves see. 8 Harden not your necks, as your fathers: give hands to our Lord, and come to his Sanctuary, which he hath sanctified for ever: serve our Lord the God of your fathers, & the wrath of his fury shall be turned away from you. 9 For if you shall return to our Lord, your brethren, and children shall have mercy before their lords, that have led them captive, and they shall return into this land. For our Lord your God is merciful, and will not turn away his face from you, if you shall return to him.[1]

[1] *4. Reg. 8.*

10 Therefore the posts went forward speedily from city to city, through the land of Ephraim, & of Manasses, as far as Zabulon, they mocking and scorning them. 11 Nevertheless certain men of Aser, and Manasses, and Zabulon, condescending to the counsel, came to Jerusalem. 12 But the hand of God was in Juda, to give them one heart to do the word of our Lord, according to the precept of the king and of the Princes 13 And much people was gathered into Jerusalem to make the solemnity of Azymes in the second month: 14 And rising they destroyed the altars that were in Jerusalem, and overthrowing all things wherein incense was burnt to idols, they threw it into the Torrent cedron. 15 And they immolated the Phase the fourteenth day of the second month. The Priests also and the Levites at length being sanctified offered holocausts in the house of our Lord. 16 And they stood in their order according to the disposition and Law of Moyses the man of God: but the Priests received the blood to be poured out of the hands of the Levites, 17 because a great multitude was not sanctified: and therefore the Levites immolated the Phase for them that came not in time to be sanctified to our Lord. 18 For a great part of the people of Ephraim, and Manasses, and Issachar, and Zabulon, that had not been sanctified, did eat the Phase, not according to that which is written: and Ezechias prayed for them, saying: Our good Lord will be merciful 19 to all them (a) that in all their heart seek our Lord the God of their fathers: & will not impute it to them that they are not sanctified.

(a) Being penitent in heart for their sins, God's dispensation might be supposed for legal purification in case of necessity, which otherwise was strictly commanded *Levit. 4. et seq. Deut. 27.* &c.

20 Whom our Lord heard, and was pacified to the people. 21 And the children of Israel, that were found in Jerusalem, made the solemnity of Azymes seven days in great joy, praying our Lord every day. The Levites also and the Priests by instruments, that agreed

to their office. 22 And Ezechias spake to the heart of all the Levites, that had good understanding concerning our Lord: & they did eat during the seven days of the solemnity, immolating victims of pacifics, and praising our Lord the God of their fathers. 23 And it pleased the whole multitude to celebrate it (b) other seven days. Which also they did with great joy.

(b) Voluntary works of supererogation, more than was commanded.

24 For Ezechias the king of Juda had given the multitude a thousand oxen, and seven thousand sheep: but the Princes had given the people oxen a thousand, and sheep ten thousand: there was sanctified therefore a very great multitude of Priests. 25 And all the multitude of Juda was full of mirth, as well of the Priests and Levites, as of all the assembly, that came out of Israel, of the proselytes also of the land of Israel, and them that dwelt in Juda. 26 And there was made a great solemnity in Jerusalem, such as had not been in that city from the days of Salomon the son of David the king of Israel. 27 And the Priests and the Levites rose up blessing the people: and their voice was heard: and their prayer came into the holy habitation of heaven.

CHAPTER XXXI.

Idols being destroyed in all Juda and part of Israel, Priests and Levites freely execute their functions. 4. Tithes and first fruits are payed in such aboundance, 15. that they are put in store houses, and distributed by officers.

And when these things had been ritely celebrated, all Israel that was found in the cities of Juda, went forth, and they brake the idols, & cut down the groves, overthrew the excelses, and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim also and Manasses, till they utterly destroyed them: and all the children of Israel returned into their possessions and cities. 2 And Ezechias appointed companies of Priests, and of Levites, by their divisions, every man in his own office, to wit, as well of the Priests, as of the Levites, for the holocausts, and pacifics, that they should minister, and (a) confess, and sing in the gates of the camp of our Lord.

(a) Besides confession of sins there is also confession of God's excellency and goodness.

3 And the king's part was, that of his proper substance^ holocaust should be offered, morning always and evening, in the Sabbaths also, and the Calends, and in other solemnities, as it is written in the law of Moyses. 4 He commanded also the people that dwelt in Jerusalem, to give portions to the Priests, and the Levites, that they might attend the law of our Lord. 5 Which when it was noised in the ears of the multitude, the children of Israel offered very many first fruits of corn, of wine, and of oil, of honey also: and of all things, which the ground bringeth forth, they offered tithes. 6 Yea and the children of Israel and Juda, that dwelt in the cities of Juda, offered tithes of oxen, and sheep, and tithes of sanctified things, which they had vowed to our Lord their God: and carrying them all, made many heaps. 7 The third month they began to lay the foundations of the heaps, and in the seventh month they finished them. 8 And when Ezechias and his Princes came in, they saw the heaps, and blessed our Lord, and the people of Israel. 9 And Ezechias asked the Priests and the Levites, why the heaps lay so: 10 Azarias the high Priest of the stock of Sadoc answered him, saying: Since first fruits began to be offered in the house of our Lord, we have eaten, and have been full, and very much hath remained, because our Lord hath blessed his people: and of the remains this is the aboundance, which thou seest. 11 Ezechias therefore commanded that storehouses should be prepared in the house of our Lord. Which when they had done, 12 they brought in as well the first fruits, as the tithes, and whatsoever they had vowed, faithfully. And the overseer of them was Chonenias a Levite, & Semei his brother the second, 13 after whom Jahiel, and Azarias, and

Nahath, and Asael, and Jerimoth, Josabad also, and Eliel, and Iesmachias, and Mahath, and Banaias, overseers under the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the king, and Azarias the high Priest of the house of God, to whom all things appertained. 14 But Core the son of Jemna a Levite, and porter of the east gate, was overseer of those things, which were voluntarily offered to our Lord, and of the first fruits and the things consecrated for Sancta sanctorum. 15 And under his charge Eden, and Benjamin, Jesue, and Semeias, Amarias also, and Sechenias, in the cities of the Priests, that they should faithfully distribute to their brethren portions, to the lesser and greater: 16 saving the men children from three years and above, to all that entered into the temple of our Lord, and whatsoever day by day was profitable in the ministry, and the observances according to their divisions, 17 to the Priests by families, and to the Levites from the twentieth year and upward, by the orders and companies, 18 and to all the multitude, as well their wives, as their children of both sex, meats were given faithfully of these things, that had been sanctified. 19 Yea and of the children of Aaron by the fields and the suburbs of every city, there were men ordained, that should distribute portions, to all the male sex, of the Priests and the Levites. 20 Ezechias therefore did all things which we have said in all Juda: and wrought good and right, and truth before our Lord his God, 21 in all the service of the ministry of the house of our Lord, according to the law and the ceremonies, willing to seek his God in all his heart, and he did it and prospered.

CHAPTER XXXII.

Sennacherib king of Assyria invading Juda, king Ezechias encourageth the people, and provideth to defend the country. 9. The Assyrians threaten the people, and blaspheme God. 20. Ezechias and Isaias pray. 21. An Angel destroyeth the Assyrians' army, so their king retiring home, is slain in his idol's temple by his own sons. 22. Ezechias reigneth in peace, 24. falleth into deadly sickness, but miraculously recovereth, offendeth in pride, and repenteth: 27. is exceeding rich, which he imprudently sheweth to strangers: 32. dieth, and Manasses succeedeth.

After [1] which things, and this manner of truth, came Sennacherib the king of the Assyrians, and entering into Juda, besieged the fenced cities, desirous to take them.

[1] *2. Reg. 18. Isa. 36.*

2 Which when Ezechias had seen, to wit, that Sennacherib was come, and the whole force of the battle to be turned against Jerusalem, 3 taking counsel with the Princes, and the most valiant men, to stop up the heads of the fountains, that were without the city: and the sentence of them all decreeing this, 4 he gathered a very great multitude, & they stopped up all the fountains, and the river that ran in the midst of the land, saying: Lest the kings of the Assyrians come, and find aboundance of waters. 5 He built also doing industriously every wall that had been destroyed, and built towers upon them, & another wall without: and he repaired Mello in the city of David, and made armour and shields of all sorts: 6 And he appointed Princes of warriors in the army: and he called them all together in the street of the gate of the city, and spake to their heart, saying: 7 Do manfully, & take courage: fear not, neither dread ye the king of the Assyrians, and all the multitude, that is with him: for there are many more with us, than with him. 8 For with him is an arm of flesh: with us the Lord our God, which is our helper, and fighteth for us. And the people was encouraged with these manner of words of Ezechias the king of Juda. 9 Which things after they were done, Sennacherib the king of the Assyrians sent his servants to Jerusalem (for himself with all his army besieged Lachis) to Ezechias the king of Juda, and to all the people, that was in the city, saying: 10 Thus saith Sennacherib the king of the Assyrians: In whom

having affiance, do you sit besieged in Jerusalem? 11 Hath Ezechias deceived you, to deliver you to death in hunger and thirst, affirming that the Lord your God can deliver you from the hand of the king of the Assyrians? 12 Why, is not this Ezechias, that hath destroyed his excelses, and altars, and hath commanded Juda and Jerusalem, saying: Before one altar you shall adore, and on it you shall burn incense? 13 Are you ignorant what things I have done, and my fathers to all the peoples of the lands? Have the gods of nations, and of all lands been able to deliver their country out of my hand? 14 Who is there of all the gods of the nations, which my fathers wasted, that could deliver his people out of my hand, that your God also can deliver you out of this hand? 15 Let not therefore Ezechias deceive you, nor delude you with vain persuasion, neither believe ye him. For if no god of all nations & Kingdoms could deliver his people out of my hand, and out of the hand of my fathers, consequently neither shall your God be able to deliver you out of my hand. 16 Yea & many other things did his servants speak against our Lord God, and against Ezechias his servant. 17 Letters also he wrote full of blasphemy against our Lord the God of Israel, and he spake against him: as the gods of their nations could not deliver their people out of my hand, so the God also of Ezechias cannot deliver his people out of this hand. 18 Moreover also with a loud cry, in the Jews' tongue, he sounded against the people that sat on the walls of Jerusalem, that he might terrify them, and take the city. 19 And he spake against the God of Jerusalem, as against the gods of the peoples of the earth, the works of men's hands. 20 Ezechias therefore the king, and Isaias the Prophet the son of Amos, prayed against this blasphemy, and cried out even to heaven. 21 And our Lord sent an Angel, which struck every strong man, and warrior, and Prince of the army of the king of the Assyrians: and he returned with ignominy into his country. And when he was entered into the house of his god, his sons that were come forth of his womb, slew him with the sword. 22 And our Lord saved Ezechias and the inhabitants of Jerusalem, out of the hand of Sennacherib the king of the Assyrians, and out of the hand of all, and gave them rest round about. 23 Many also brought hosts, and sacrifices to our Lord into Jerusalem, and gifts to Ezechias the king of Juda: who was exalted after these things before all nations. 24 In those days Ezechias was sick even to death, and he prayed our Lord: and he heard him, and gave him a sign. 25 But not according to the benefits which he received, did he recompense, (a) because his heart was elevated: & wrath came against him, and against Juda and Jerusalem.

(a) More danger of pride in prosperity, than in adversity.

26 And he was humbled afterward, because his heart had been exalted, both he & the inhabitants of Jerusalem: and therefore the wrath of our Lord came not upon them in the days of Ezechias. 27 And Ezechias was rich & glorious exceedingly, & gathered to himself great treasures of silver and of gold, and of precious stone, of spices, & of armour of all kind, and of vessels of great price. 28 Storehouses also of corn, of wine, and of oil, and stalls of all beasts, and folds of cattle, 29 and six cities he built to himself: for he had flocks of sheep, & of herds innumerable, because our Lord had given him substance exceeding much. 30 The same is Ezechias, that stopped the upper fountain of the waters of Gihon, and turned them away underneath toward the West of the City of David: in all his works he did prosperously what he would. 31 But yet in the embassy of the Princes of Babylon, that were sent to him, to ask of the wonder, that had chanced upon the earth, God left him that he might be tempted, and all things might be made known, that were in his heart. 32 But the rest of the words of Ezechias, and of his mercies, are written in the vision of Isaias the son of Amos the Prophet, and in the book of the kings of Juda and Israel. 33 And Ezechias slept with his fathers, and they buried him in the chief sepulchres of the children of David: and all Juda celebrated his funerals, and all the inhabitants of Jerusalem: and Manasses his son reigned for him.

CHAPTER XXXIII.

Manasses for his manifold wickedness is led captive into Babylon: 12. repenteth in prison, is restored to his kingdom, and destroyeth idolatry: 18. dieth, 21. and Amon succeeding, 24. is slain by his servants, and Josias reigneth.

Twelve [1] years old was Manasses when he began to reign, & he reigned fifty five years in Jerusalem.

[1] *4. Reg. 21.*

2 And he did evil before our Lord, according to all the abominations of the nations, which our Lord overthrew before the children of Israel: 3 and being turned, he re-edified the excelses which Ezechias his father had destroyed: and he built altars to Baalim, and made groves, and he adored all the host of heaven, & worshipped it. 4 He built also altars in the house of our Lord, whereof our Lord had said: In Jerusalem shall my name be for ever. 5 And he built them to all the host of heaven in the two courts of the house of our Lord: 6 And he made his sons to pass through fire, to the Valebenennom: he observed dreams, followed soothsayings, gave himself to magic arts, he had with him magicians, and enchanters: and he wrought many evils before our Lord, to provoke him. 7 Also a graven and a molten sign he put in the house of God, whereof our Lord spake to David, and to Salomon his son, saying: In this house, and in Jerusalem, which I have chosen of all the tribes of Israel, will I put my name for ever, 8 And I will not make the foot of Israel to move out of the land, which I have delivered to their fathers: yet so if they shall observe to do that I have commanded them, and all the law, and the ceremonies, and judgements by the hand of Moyses. 9 Manasses therefore seduced Juda, & the inhabitants of Jerusalem, that they did evil above all the nations, which our Lord had overthrown before the face of the children of Israel. 10 And our Lord spake to him, and to his people, and they would not attend. 11 Therefore he brought upon them the Princes of the host of the king of the Assyrians: and they took Manasses, and led him bound with chains, and fetters into Babylon. 12 Who after that he was in distress, prayed our Lord his God: and did penance exceedingly before the God of his fathers. 13 And he desired him, and besought him earnestly: (a) and he heard his prayer, and brought him again to Jerusalem into his Kingdom, and Manasses knew that our Lord he was God.

(a) A pregnant example of the effect of hearty repentance.

14 After these things he built a wall without the city of David, on the west of Gihon in the valley, from the entrance of the fish gate round about unto Ophel, and raised it exceedingly: and he appointed Princes of the host in all the fenced cities of Juda: 15 and he took away strange gods, and the idol out of the house of our Lord: the altars also which he had made in the mount of the house of our Lord, and in Jerusalem, and he threw all without the city. 16 Moreover he re-edified the altar of our Lord, and immolated upon it victims, and pacifics, and praise: and he commanded Juda to serve our Lord the God of Israel. 17 Nevertheless as yet the people immolated in the excelses to our Lord their God. 18 But the rest of the acts of Manasses: and his obsecration to his God: the words also of the Seers, that spake to him in the name of our Lord the God of Israel, are contained in the words of the kings of Israel. 19 His (b) prayer also, and his obtaining, and all his sins, and contempt, the places also wherein he built excelses, and made groves, and statues before he did penance, are written in the words of Hozai.

(b) This prayer is not extant in the Hebrew but in Greek and Latin, as yet neither received for canonical by the Church, nor refused.

20 Manasses therefore slept with his fathers, and they buried him in his house: and his son Amon reigned for him. 21 Amon was two & twenty years old when he began to reign, & he reigned two years in Jerusalem. 22 And he did evil in the sight of our Lord, as Manasses his father had done: & he immolated to all the idols, which Manasses his father had made, and served them. 23 And he did not reverence the face of our Lord, as Manasses his father did reverence it, and he committed far greater sins. 24 And when his servants had conspired against him, they slew him in

his own house. 25 Moreover the rest of the multitude of the people, having slain them that struck Amon, made Josias his son king for him.

CHAPTER XXXIV.

Josias destroyeth idolatry, 8. repaireth the Temple. 14. The Book of the law found in the Temple is read before him. 19. Whereby understanding the sins of the people, 23. a Prophet foresheweth their punishment, 26. but not in his days. 29. He reneweth the covenant between God and the people.

Eight[1] years old was Josias when he began to reign and he reigned thirty and one years in Jerusalem.

[1] *4. Reg. 22.*

2 And he did that which was right in the sight of our Lord, and walked in the ways of David his father: he declined not neither to the right hand, nor to the left. 3 And in the eighth year of his reign, when he was yet a child, he began to seek the God of his father David: & the twelfth year after he began to reign, he cleansed Juda and Jerusalem from excelses, and groves, and idols, and sculptiles. 4 And they destroyed before him the altars of Baalim, & the idols that had been set upon them, they destroyed: the groves also and sculptiles he cut down and brake in pieces: and over their tombs, that were accustomed to immolate unto them, he strawed the fragments. 5 [1]Moreover the bones of the Priests he burnt on the altars of the idols, and he cleansed Juda and Jerusalem.

[1] *3. Reg. 12.*

6 Yea and in the cities of Manasses, and of Ephraim, and of Simeon, unto Nephthali he overthrew all. 7 And when he had destroyed the altars, and the groves, and had broken the idols into pieces, and had overthrown all profane temples out of all the land of Israel, he returned into Jerusalem. 8 Therefore in the eighteenth year of his reign, the land now cleansed, and the temple of our Lord, he sent Saphan the son of Eselias, and Maasias the governor of the city, and Joha the son of Joachaz Commenter, that they should repair the house of our Lord his God. 9 Who came to Helcias the high Priest: and taking of him the money, which had been brought into the house of our Lord, and which the Levites and porters had gathered together of Manasses, and Ephraim, and of all the remnant of Israel, of all Juda also, and Benjamin, and the inhabiters of Jerusalem, 10 they delivered in their hands, that oversaw the workmen in the house of our Lord, that they should repair the temple, and mend all weak parts. 11 But they gave it to the artificers, and to the masons, that they should buy stones out of the quarries, and timber for the jointures of the building, and for making the roof of the houses, which the kings of Juda had destroyed. 12 Who did all things faithfully. And the overseers of the workmen were Jahath and Abdias of the children of Merari, Zacharias and Mosollam of the children of Caath, which urged the work: all Levites skillful to sing on instruments. 13 But over them, that carried burdens to diverse uses, were scribes, & masters of the Levites, & porters. 14 And when they carried forth the money, that had been brought into the temple of our Lord, Helcias the Priest found the Book of the law of our Lord (a) by the hand of Moyses.

(a) Given by the hand of Moyses.

15 And he said to Saphan the Scribe: I have found the Book of the law in the house of our Lord: and delivered it to him. 16 But he brought in the volume to the king, and told him, saying: All things, which thou gavest into the hand of thy servants, lo are accomplished. 17 The silver that was found in the house of our Lord they have gathered into a mass: and it was given to the overseers of the artificers, and of them that make diverse works. 18 Moreover Helcias the priest delivered me this Book. Which when he had read in the king's presence, 19 and he had heard the words of the law, he rent his garments: 20 and he commanded Helcias, and Ahicam the son of Saphan, and Abdon the son of Micha, Saphan also the scribe,

and Asaa the king's servant, saying: 21 Go, and pray our Lord for me, and for the remnant of Israel, and Juda, concerning all the words of this Book, which is found: for the great fury of our Lord hath distilled upon us, for that our fathers have not kept the words of our Lord, to do all things that are written in this volume. 22 Helcias therefore went, and they that were sent together by the king, to Olda a Prophetess, the wife of Sellum the son of Thecuath, the son of Hasra keeper of the garments: who dwelt in Jerusalem in the second part: and they spake to her the words, which we have above mentioned. 23 But she answered them: Thus saith our Lord the God of Israel: Tell the man, that sent you to me: 24 Thus saith our Lord: Behold I will bring evils upon this place, and upon the inhabitants thereof, and all the curses, that are written in this Book, which they read before the king of Juda. 25 Because they have forsaken me, and have sacrificed to strange gods, that they might provoke me to wrath in all the works of their hands, therefore shall my fury drop upon this place, and shall not be extinguished. 26 But to the king of Juda that sent you to beseech our Lord, thus speak ye: Thus saith our Lord the God of Israel: Because thou hast heard the words of this volume, 27 and thy heart is mollified, & thou art humbled in the sight of our Lord for these things, which are spoken against this place, and the inhabitants of Jerusalem, and reverencing my face hast rent thy garments, and wept before me: I also have heard thee, saith our Lord. 28 (b) For now will I gather thee to thy fathers, & thou shalt be brought into thy grave in peace: neither shall thine eyes see all the evil that I will bring in upon this place, and upon the inhabitants thereof. They therefore reported to the king all things that she had said.

(b) It is a benefit to be taken out of this world, before general misery come upon the people.

29 But he calling together all the ancients of Juda and Jerusalem, 30 went up into the house of our Lord, and all the men of Juda, and the inhabitants of Jerusalem, Priests and Levites, and all the people from the least to the greatest. In whose hearing in the house of our Lord, the king read all the words of the volume. 31 And standing on his tribunal seat, he made a covenant before our Lord, that he would walk after him, and keep his precepts, and testimonies, and justifications in all his heart, and in all his soul, and would do the things that were written in that volume, which he had read. 32 He adjured also upon this^ all that were found in Jerusalem, and Benjamin: and the inhabitants of Jerusalem did according to the covenant of our Lord the God of their fathers. 33 Josias therefore took away all abominations of all the countries of the children of Israel: and made all, that were left in Israel, to serve our Lord their God. All his days they revolted not from our Lord the God of their fathers.

CHAPTER XXXV.

Josias celebrateth a most Solemn Pasch. 20. Is slain by the king of Aegypt, all Juda lamenting him, 25. most specially Jeremias.

And Josias made in Jerusalem (a) [1] a Phase to our Lord, which was immolated the fourteenth day of the first month.

(a) This Phase or Pasch made by Iosias is famous, partly for that this feast had been omitted some years, but specially for the great and extraordinary solemnity made at this time. [1] *4. Reg. 16.*

2 And he appointed the Priests in their offices, & exhorted them that they would minister in the house of our Lord. 3 To the Levites also, at whose instruction all Israel was sanctified to our Lord, he spake: Put the Ark in the Sanctuary of the temple, which Salomon built^ the son of David the king of Israel, for you shall carry it no more: but now minister to our Lord your God, & to his people Israel. 4 And prepare yourselves by your houses & kindreds in the divisions of every one, as David the king of Israel commanded, & Salomon his son described. 5 And minister ye in the Sanctuary by families and Levitical

companies, 6 and being sanctified immolate the Phase, prepare also your brethren, that they may do according to the words, which our Lord spake in the hand of Moyses. 7 Moreover Josias gave to all the people, that was found there in the solemnity of the Phase, lambs and kids of the flocks, and of the rest of the cattle thirty thousand, of oxen also three thousand, all these things of the king's substance. 8 His dukes also voluntarily offered that which they vowed, as well to the people, as to the Priests and the Levites. Moreover Helcias, and Zacharias, and Jahiel, Princes of the house of our Lord, gave to the Priests to make the Phase, cattle, one with another two thousand six hundred, and oxen three hundred. 9 And Chonenias, & Semeias, also Nathanael, his brethren, moreover Hasabias, & Jehiel, and Jozabad Princes of the Levites, gave to the rest of the Levites to celebrate the Phase five thousand sheep, and oxen five hundred. 10 And the ministry was prepared, and the Priests stood in their office: the Levites also in companies, according to the king's commandment. 11 And the Phase was immolated: and Priests sprinkled the blood with their hand, and the Levites drew of the skins of the holocausts: 12 and they separated them to give them by the houses and families of every one, and to be offered to our Lord, as it is written in the Book of Moyses, of oxen also they did in like manner. 13 And they roasted the Phase upon fire, according to that which is written in the law: but the pacific hosts they boiled in cauldrons, and kettles, and pots, & in haste they distributed it to all the people. 14 And for themselves and for the Priests they prepared afterward: for in oblation of holocausts and of fat the Priests were occupied until night: wherefore the Levites prepared for themselves, and for the Priests the children of Aaron last. 15 Moreover the singing men the children of Asaph stood in their order, according to the precept of David, and Asaph, and Heman, and Idithun the Prophets of the king: and the porters watched at every gate, so that they departed not a moment from the ministry. For the which cause also their brethren the Levites prepared meats for them. 16 Therefore all the service of our Lord was ritely accomplished that day, so that they made the Phase, and offered holocausts upon the altar of our Lord, according to the precept of king Josias. 17 And the children of Israel that were found there, made the Phase at that time, and the solemnity of Azymes seven days. 18 There was not a Phase like to this in Israel, from the days of Samuel the Prophet: neither did any of all the kings of Israel make a Phase as Josias, to the Priests, and the Levites, and to all Juda, and Israel, that was found, and to the inhabitants of Jerusalem. 19 In the eighteenth year of the Kingdom of Josias was this Phase celebrated. 20 After that Josias had repaired the temple, came up Nechao the king of Aegypt to fight in Charcamis beside Euphrates: and Josias went forth to meet him. 21 But he sending messengers unto him, said: What have I to do with thee king of Juda? I come not against thee this day, but I fight against another house, to the which God hath commanded me to go in haste. Leave to do against God, who is with me, lest he kill thee. 22 (b) Josias would not return, but prepared battle against him, neither did he agree to the words of Nechao from the mouth of God, but went forward to fight in the field of Mageddo.

(b) Josias thought that the King of Aegypt intended to invade his Kingdom. And it was God's will he should be slain, and not see the evils that should happen to the people.

23 And there being wounded of the Archers, he said to his servants: Carry me out of the battle, because I am sore wounded. 24 Who removed him from one chariot into another chariot that followed him after the manner of kings, and they carried him away into Jerusalem, & he died, & was buried in the monument of his fathers, and all Juda & Jerusalem (c) mourned for him.

(c) Solemn exequies with lamentations and music.

25 Jeremy most of all: whose lamentations all the singing men and singing women repeat until this present day upon Josias, & it is grown as it were a law in Israel: Behold it is said to be written in the lamentations. 26 But the rest of the words of Josias and of his mercies: which are commanded by the law of our Lord: 27 his works also the first and the last, are

written in the Book of the kings of Juda and Israel.

CHAPTER XXXVI.

Joachaz reigneth three months. 4. His brother Eliakim (named Joakim) eleven years, 9. his son Joachin three months, 11. his uncle Sedecias eleven years. 14. Most Priests and people contemning the admonitions of Prophets, 17. many are slain by the Chaldees, the temple and Jerusalem spoiled and burnt. 20. The said kings successively and people are carried captive into Babylon. 22. After seventy years Cyrus king of Persia, releaseth the captivity, and giveth leave to re-edify the Temple.

The people therefore of the land took Joachaz the son of Josias, and made him king for his father in Jerusalem. 2 Three and twenty years old was Joachaz, when he began to reign, and he reigned three months in Jerusalem. 3 And the king of Aegypt when he came into Jerusalem, deposed him, and condemned the land in an hundred talents of silver, and a talent of gold. 4 And he made Eliakim (a) his brother king for him, over Juda and Jerusalem: and he turned his name Joakim: but he took Joachaz himself with him, and carried him away into Aegypt.

(a) Hitherto from K. David's death the son had ever succeeded to his father.

5 Five and twenty years old was Joakim when he began to reign, and he reigned eleven years in Jerusalem: and he did evil before our Lord his God. 6 Against him came up Nabuchodonosor the king of the Chaldees, and brought him bound in chains into Babylon. 7 Whither he transported also the vessels of our Lord, and put them in his temple. 8 But the rest of the words of Joakim, and of his abominations which he wrought, and the things that were found in him, are contained in the Book of the kings of Juda and Israel. And Joachin his son reigned for him. 9 Eight years old was Joachin when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of our Lord. 10 And when the compass of a year was come about, Nabuchodonosor the king sent some, that brought him into Babylon, the most precious vessels of the house of our Lord being carried away withal: But he made Sedecias his uncle king over Juda and Jerusalem. 11 One and twenty years old was Sedecias when he began to reign: and he reigned eleven years in Jerusalem. 12 And he did evil in the eyes of our Lord his God, neither did he reverence the face of Jeremy the Prophet speaking to him from the mouth of our Lord. 13 He revolted also from king Nabuchodonosor, who had adjured him by God: & he hardened his neck & his heart, that he would not return to our Lord the God of Israel. 14 Yea and all the chief of the Priests, and the people transgressed unlawfully according to all the abominations of the Gentiles: and they polluted the house of our Lord, which he had sanctified to him in Jerusalem. 15 And our Lord the God of their fathers sent to them by the hand of his messengers rising by night, and daily admonishing them: for that he spared his people and his habitation. 16 But they mocked the messengers of God, and little esteemed his words, and scorned the Prophets, until the fury of our Lord ascended upon his people, and there was no amendment. 17 For he brought upon them the king of the Chaldees, & slew their young men with the sword in the house of his sanctuary, he pitied not young man, and virgin, and old man, no neither him that stooped for age, but he delivered all into his hands. 18 And all the vessels of the house of our Lord, as well greater as lesser, and the treasures of the temple, and of the king, and the Princes, he transported into Babylon. 19 The enemies set fire on the house of God, & destroyed the wall of Jerusalem, all the towers they burnt, and whatsoever was precious, they destroyed. 20 If any man escaped the sword, being led into Babylon he served the king and his sons, till the king of the Persians reigned. 21 [1] That the word of our Lord by the mouth of Jeremy might be accomplished, and the land might celebrate their Sabbaths: for all the days of the desolation she kept a Sabbath, till the seventy years were expired.

[1] *Jere. 25.*

22 But in (b) the first year of Cyrus king of the Persians, to fulfill the word of our Lord, which he had spoken by the mouth of Jeremy, our Lord raised up the spirit of Cyrus king of the Persians: who commanded to be proclaimed in all his Kingdom, yea by writing, saying:

(b) It is like that Esdras added this conclusion when he restored the holy Scriptures that were lost: for he beginneth his own book with the same words.

23 Thus saith Cyrus king of the Persians: All Kingdoms of the earth hath the Lord the God of heaven given me, and he hath commanded me that I should build him a house in Jerusalem, which is in Jewry: who of you is there in all his people? The Lord his God be with him, and let him go up.

The end of the fifth age.

THE CONTINUANCE OF THE CHURCH AND RELIGION, IN THE FIFTH AGE.

From the foundation of the Temple, to the captivity in Babylon. The space of 430. years.

◦The Church still visible, and the same faith as before.

ALBEIT there were greater Schisms, Heresies, and more revolts from God's law and service in this fifth age, than in the former: ◦Yet the true Church and Religion continued still, and were no less conspicuous than before. Which being clear and evident, touching many principal Articles, we will here only remit the reader to some special places, for confirmation thereof: neither will we be prolix in declaring other points denied, or called into controversy at this time, by the impugners of Catholic Religion.

[1] One God.
[2] Three Persons.
[3] Christ.
[4] Sacrifices.
[5] Sacraments to be changed by Christ.
[6] Fruits of penance.
[7] Abstinence.
[8] Fasts.
[9] Lent.

[1] *Belief in one God* appeareth plainly in building, adorning, and dedicating the Temple with so great solemnity of the Priests, Levites, and all the Tribes, and particularly by King Salomon's prayer, 3. Reg. 7. & 8. 2. Paral. 2. &c. Also Proverb. 8. Eccle. 12. Isaie 41. 44. 45. [2] The Mystery of the *B. Trinity*, Prover. 12. Isaie 6. 48. 49. Ose. 11. Ioel. 2. [3] *Of Christ our Redeemer*, Isaie. 7. 8. 9. 11. 28. 53. Ierem. 23. 30. 33. Ezech. 17. 34. 37. Dan. 7. 9. Osee. 6. 11. 14. Ioel. 2. Sophon. 2. Aggai 2. Zachar. 2. &c. [4] *Sacrifices, Sacraments*, & other Rites the same as before. But more frequent Prophecies, that they *should be changed into better* and perfecter *by Christ* [5]. Prov. 9. Isai. 12. 52. 55. 61. In the mean time for more signification of the *singular virtue of Christ's Sacraments*, the effect of *penitential works* is often recorded. For example, wicked *Achab by hair-cloth, fasting, and* other *humiliation escaped* part of his deserved *punishment*, [6] 3. Reg. 21. *Manasses recovered God's favour*, and *his temporal Kingdom*, 2. Par. 33. Who yet was punished in his posterity. 4. Reg. 23. And the *Ninivites* by such penance *avoided destruction*. Ionae 3. Yea nothing is more frequent in the Prophets than preaching of penance. Isa. 1. 2. 3. 30. Iere. 3. 18. &c. and others, all ascribing the cause of plagues, and afflictions to the want of repentance. And *false Prophets* condemned of error and false doctrine, *for promising the people peace*, and security *in their sins*. Ierem. 14. Lamen. 2. [7] Besides *abstinence* from diverse sorts of meats, counted unclean (Isaiae 66.) and *ordinary fasts*, [8] according to the law, *other fasts* were *appointed* sometimes, upon occasions requiring, not only to subdue, and mortify the flesh, but also *to obtain mercy* at God's hands in special distresses. 2. Par. 20. Ioel. 1. 2. Ionae 3. *Elias fasting forty days*, 3. Reg. 19. prefigured *Christ's fast*. Which the

Church imitateth in *Lent of forty days*,[9] according to human hability, for the fasts of Christ, Elias, and Moyses were miraculous.

[1]To the Feasts instituted before, was added the *Dedication of the Temple*. 3. Reg. 7. 2. Par. 3. *Which was built in Mount Moria*, 2. Par. 3. [2]the place *designed long before* for this purpose, when Abraham was directed thither by God, and was there ready to sacrifice his son Isaac. Gen. 22. Where David also offered sacrifice. 2. Reg. 24, 1. Par. 21.

[1]Feasts.
[2]Place of the Temple designed long before.

This being the *only ordinary place for Sacrifice*, there were for other uses of daily prayer, reading, preaching, and hearing the word of God other *Synagogues built*[1] (as it were Parish churches) in great number: in Jerusalem it-self four hundred and four score, and many more in the whole Kingdom, as the Hebrew Traditions testify. [2]Of all which places, especially *of the Temple*, there was *venerable respect* had. For which cause when Joiada the High Priest gave order to kill Athalia, he suffered it not to be done in the Temple, but commanded first to draw her forth. 4. Reg. 11. 2. Par. 23. And as peculiar places, [3]so *special Psalms*, and *Hymns* were *appointed* for diverse purposes and occasions. 2. Par. 20.

[1]Synagogues.
[2]Sanctuary.
[3]Set form of prayers.

◦The *ministry of Angels* was very usual in this time. One was *sent to* comfort and direct *Elias* the prophet in his afflictions. 3. Reg. 19. 4. Reg. 1. *An Angel struck the Assyrians' whole camp*, 4. Reg. 19. 2. Par. 32. Also the *Intercession of Angels is* so evident, Tobiae 12. Raphael offering Tobias' prayer to God*, that Protestants have no other refuge to avoid this point of faith, but by denying the Book to be Canonical Scripture*.

◦Ministry of Angels.

[1]*Honour of* other *Saints, and* their *Intercession* is proved *a Maiori*. For so much as honour was religiously exhibited to spiritual power and excellency, in men yet living in this world. So *a Noble man adored Elias* the Prophet, being far greater than he in civil and worldly respects. 3. Reg. 18. *Eliseus* also was *adored by his disciples*, not for any worldly authority or eminence, but *for his spiritual power and superiority* amongst them. 4. Reg. 2. Likewise all *Prophets* and *Priests* were *religiously honoured for their holy and spiritual functions*. 3. Reg. 13. Much more Saints are rightly honoured, being immortal and in eternal glory. It appeareth also that *Elias seven* years *after* that *he was translated* from human conversation (when Eliseus was chief Prophet, 4. Reg. 3. which was in or before the eighteenth year of Iosaphat, who reigned five and twenty, 3. Reg. 22.) *had care of Joram*, and his kingdom, *admonishing him by letters* of God's wrath, against him and his people for their sins. 2. Par. 21. And the Scripture saith often, that *God spared and protected Jerusalem, and the Kingdom of Juda for David's sake*. 3. Reg. 11. 15. 4. Reg. 8. 19. 20. 2. Par. 6. 21. Isa. 37. [2]We have also example of *Saints' Relics* in the *cloak of Elias.* 4. Reg. 2. in *Eliseus' bones*, 4. Reg. 13. and in *another Prophet's body buried* in Bethel. Which Iosias would not suffer to be touched. 4. Reg. 23. [3]*Images* were conserved *in the Temple*, 3. Reg. 7. as before in the Tabernacle: when idolatry was most destroyed. 3. Reg. 15. 4. Reg. 23. yea an abuse rising of the *brazen serpent*, for which Ezechias *destroyed it*, 4. Reg. 18. yet he touched not the Images of Cherubins in the Temple. Which none but Infidels sought to destroy. And *Osee* the Prophet (ch. 3.) *bewaileth the want of Theraphim* or *Images*, amongst other sacred things, Sacrifice, Altar, and Ephod. Whereby the ancient Rabbins prove very well, that *Images of Angels* (and the same of other Saints) are *not contrary to the Decalogue*, but the images of Idols. [4]*Good works* were *rewarded*, and *bad punished*, 3. Reg. 9. and the whole history of this age testifieth the same. Where by the way may be observed, that some *just men fell from their justice*, as Salomon 1. Par. 28. 3. Reg. 11. Joas, 4. Reg. 12. 2. Par. 24. Ozias, 2. Paral. 26. *Others from wickedness returned to piety*, as Manasses 4. Reg. 23. 2. Par. 33. the multitude of the people very often much following the disposition of their Kings. [5]*Special State of life* not commanded

[1]Honour and Intercession of Saints.
[2]Relics.
[3]Images.
[4]Good works meritorious.
[5]Evangelical counsels prefigured.
[6]Chastity of clergy men, & religious orders.
[7]*Mat. 19.*
1. Cor. 7.
Act. 5.
1. Tim. 5.

by the law, was *voluntarily professed*, and observed by some Prophets, and their disciples called *the children of Prophets*: Keeping *particular Rules*, and wearing *distinct habit*, 4. Reg. 1. 2. 4. The orders of *Nazarites*, and *Rechabites* instituted before, *continued* still, Amos. 2. Ierem. 35. [6] All which were very exemplar *figures of Religious State, and Orders in the new Testament*, and perpetual chastity of clergy men embraced by such as follow *Evangelical counsels*, proposed, and not commanded by our Saviour. [7] To which S. Paul likewise exhorteth, though there be no precept thereof to any, before they bind themselves.

[1] Solemn Exequies for the dead.

[2] *Gen. 5.*

[3] Resurrection.

[4] Judgement.

[5] Eternal glory or pain.

[1] *Exequies for the dead* were continually kept, as the sacred history witnesseth, recording where and with what solemnity the Kings were buried. Which would be overlong, and needless to recite: the like is also written of some Prophets. 3. Reg. 13. 4. Reg. 23. Holy *Tobias* by example and fatherly admonition *exhorted* his son *to do works of mercy*, not only to the living, but also *to the dead. Put thy bread and thy wine upon the sepulture of the just*. ch. 4. Isaias, ch. 57. as the Jews both understood and practised, *prayed, that peace be given to the just, in his couch*, or resting place after his death. *Of the general Resurrection*, [2] Elias' translation is a figure, who yet living sheweth, that God can and will restore all men to life again in their bodies, after death, as he conserveth him, an Enoch in their mortal bodies without corruption. [3] Ezechiel also *prophesieth of the Resurrection* of the dead, applying it mystically to spiritual resurrection, and restoration of Israel to former state. ch. 37. [4] Of the *last Judgement*, and *eternal glory to* the good, and everlasting *pain* to the wicked, [5] Salomon agreeably to the doctrine of other Prophets, discourseth in his book of Ecclesiastes, namely ch. 3. 11. and in the last concludeth thus: *Let us altogether hear the end of speaking: Fear God, and observe his commandments: for this is every man* (or, to this end man is created) *and God will bring into Judgement all things, that are done, for every error* (or obscure thing) *whether it be good or evil*.

[1] Church without interruption.

[2] Jeroboam's wicked policy.

[1] Neither were these and other *points of Faith and Religion* interrupted, but *still believed and professed* in the *Church always visible and incontaminate*, notwithstanding *some boughs* and branches became unfruitful, and rotten: others *brake off and were separated* from this vine. For when *Salomon falling* to luxury, multiplying many wives and concubines, was by them seduced and brought *to spiritual fornication* and idolatry, *making altars, and offering sacrifices to Idols, the Priests, Prophets, and people generally persevered in God's law* and service. 3. Reg. 11. [2] After whose death *Jeroboam* his servant, of the tribe of Ephraim, *possessing Ten Tribes* (called the Kingdom of Israel) to maintain his new state, fearing that if the people resorted to Jerusalem for religion's sake, they would depart from him, and return to the right heirs of David and Salomon, *made an egregious Schism, setting up two golden calves in Bethel and Dan*, 3. Reg. 12. *made temples, altars, and Priests* to serve them, all opposite to God's ordinance. But not only the other *Two Tribes*, called the Kingdom of Juda, but also *the greatest part of Israel*, especially *Priests, Levites*, and *devoutest people, repaired still to Jerusalem, not yielding to* that *schism* and idolatry. 2. Par. 11. Moreover God raised up and *sent* special *Prophets* to confirm the weak and recall the seduced.

[1] Prophets inspired by God to resist Schism and Heresy.

[2] *4. Reg. 23.*

[3] The often change of Kings, and evil succeed in the Kingdom of Israel.

[1] For Jeroboam has no sooner set up his new altar in Bethel, and begun to offer incense upon it, but *a Prophet came out of Juda in the word of our Lord*, and cried against that altar, foretelling that whereas for that present they burnt frankincense upon it, the time should come, when the false Priests should be burned there, confirming by present *miracles* that which he averred in words, [2] *the King's hand suddenly withering*, and *restored* again *by the Prophet's prayer*, and the new *altar cleaving* in sunder, that the ashes fell out. 3. Reg. 13. [3] Further another Prophet called *Ahias foreshewed* the destruction and utter *extirpation of Jeroboam's family*, for his enormous wickedness, and namely (which is most often inculcate) *for making Israel to sin*, by devising and setting abroach

a new religion. 3. Reg. 14. which ruin happened very shortly. [4] For himself reigning twenty two years (3. Reg. 14.) one of his sons died presently *according to the Prophet's word*. v. 18. Another called *Nadab* succeeding to his father, reigned only two year, and was *slain* together *with their whole race* and kindred, by *Baasa* of the tribe of Issachar. 3. Reg. 15. [5] Likewise Baasa following the bad steps of Jeroboam was forewarned by *Jehu a Prophet*, that his house should also be destroyed. And accordingly when he had reigned four and twenty years, his son *Ela* reigned but two years, was *slain* by his servant *Zambri*, and all his kindred destroyed. [6] Which Zambri reigned but seven days. For being forthwith besieged by *Amri*, of the tribe of Benjamin, he desperately burned himself together with the King's palace. [7] Neither did Amri then possess the Kingdom with peace. For he being chosen King by the army only, whereof he was General, another part of the people chose & followed *Thebni. Whereof* arose *civil War* between the Anti-Kings, continuing three years: till Thebni died, and so Amri reigned alone, but wickedly as his predecessors, twelve years in all. Then succeeded his son *Achab* most wicked. *Who married Jezabel* a Sidonian, & by her was persuaded to worship Baal. 3. Reg. 16. To him notwithstanding God sent many admonitions by sundry Prophets, and bestowed great benefits upon him, whereupon he did some notorious penitential works, but not persevering in any good thing, returned to his wickedness. 3. Reg. 20. And finally *believing false Prophets*, and persecuting Micheas for prophesying the truth, was slain in battle when he thought himself most secure. 3. Reg. 22. having reigned twenty two years. 3. Reg. 16. His son *Ochozias* reigning but two years fell through a window, and died of the hurt. 4. Reg. 1. His other son Joram, after twelve years was *slain* by *Jehu* of another family: [8] who then dispatched *Jezabel*, and leaving her in the street, the dogs did eat her carcass. He also caused seventy sons of Joram to be slain, and utterly destroyed all Achab's house. 4. Reg. 10. For which service he was established in the Kingdom, for four generations, v. 30. So himself reigning twenty eight years, 3. Reg. 10. after him reigned successively his son *Joachaz* seventeen years, his son *Joas* sixteen years, 4. Reg. 13. his son *Jeroboam* one and forty years. Lastly his son *Zacharias*, whom his servant *Sellum*, of another race, killed when he had reigned but six months, 4. Reg. 15. [9] And after one month *Sellum* was slain by *Manahen* of another progeny. [10] Who reigned ten years. Then his son *Phaceia* reigning two years, was slain by *Phacee* of another generation. [11] He reigning twenty years, *many* of his people were *carried captive into Assyria*, and himself was slain by *Osee* of another kindred. 4. Reg. 15. [12] Finally *the Assyrians* taking Samaria by three years siege, in the ninth year of Osee *possessed the Kingdom of Israel,* [13] *and led all the principal persons captives* into Assyria: about two hundred forty two years after that Jeroboam first reigned over the Ten Tribes. Thus there were in all *nineteen Kings. Besides Thebni*, who only reigned in part against another. Of which the first Jeroboam, and Jehu were advanced by God's ordinance, for punishment of others. Amri was chosen by the army, the rest of the people choosing Thebni. Six invaded by mere force, killing their predecessors. The rest succeeded, by such titles as their fathers had. And though some were better some worse than others, all were wicked, and at last overthrown.

[4] The first family reigned but 24. years.

[5] The second new family. 26.

[6] The third but 7. days.

[7] The fourth, 48.

[8] The fifth. 103.

[9] The sixth, one month.

[10] The seventh, 12. years.

[11] The eighth 20. years.

[12] The ninth nine years.

[13] Then overthrown, and the Kingdom never restored.

◦ Contrarywise *in the Kingdom of Juda* standing after the separation of ten tribes about four hundred years, though some Kings were wicked, yet some were good, and in them all *God preserved David's seed, by the line of Salomon*, in this direct succession: *Roboam, Abias, Asa, Iosaphat, Joram, Ochozias, Joas* (in whose infancy, his grandmother *Athalia usurped* the Kingdom six years) *Amasias, Ozias, Joathan, Achaz, Ezechias, Manasses, Amon, Josias, Joachaz* (hitherto the son ever succeeding his father) then *Ioakim* (brother of Joachaz) Ioachin otherwise called *Jechonias*, son of Joachaz. And finally his Uncle *Sedecias*, who was carried captive into Babylon. But *Jechonias by God's special providence*, was *favoured & exalted* by a new King of Babylon, whither he was led captive before. *In whose line David's offspring continued* though not with title of Kings, *yet in*

◦ The Kingdom of Juda for David's sake conserved in his seed.

eminent state, and estimation. As resteth to be noted in the sixth age of the world.

◦Succession of Priests continued.

◦The *progeny* also *of Aaron continued* in their office and function of Priesthood, *with succession of High Priests*, as before from Aaron to Sadoc, partly in the line of Eleazar, partly of Ithamar, both Aaron's sons, so from Sadoc, by the like succession of both families. For *of Eleazar* is recorded this *Genealogy* 1. Paral. 6. *Sadoc, Achimaas, Azarias, Johanan, Azarias, Amarias, Achitob, Sadoc, Sellum, Helcias, Azarias, Zaraias*, and *Josedech*, who was High Priest in the captivity (v. 15.) being carried into Babylon in the first transmigration with King Jechonias, before the general captivity of all, as it seemeth 4. Reg. 24. his father *Zaraias* yet living, who was *slain* nine years after by Nabuchodonosor, 4. Reg. 25. And amongst these there were some *High Priests of Ithamar's line*. To wit, *Joram, Joiada*, (4. Reg. 11. 2. Par. 23.) *Joathan, Urias*, (4. Reg. 16.) and some others; or else some of the above mentioned, had other names, recited by Iosephus lib. 10. cap. 11. Antiq. and Nicephorus lib. 2. cap. 4. Hist. Eccles.

[1] Extraordinary mission of Prophets.

[2] Great effects of their preaching and miracles.

[3] Elias his miracles.

[4] Eliseus his miracles.

[1] Moreover besides this ordinary succession of Priests, there was an *extraordinary mission of Prophets*: to supply more fully the office of preaching the truth, and admonishing offenders. And these God *inspired* and sent, most especially *when and where errors sprung, and sins most abounded*: giving them *extraordinary grace* and most excellent virtues, to counterpoise the enormities of wicked men. Such were in the times of Achab and Jezabel, in the kingdom of Israel, besides many others, the *two famous great Prophets Elias, & Eliseus*. [2] Whose admirable lives and holy conversation were a mirror to the world, and great terror to the wicked, whose works and miracles marvelously confirmed the well disposed, encouraged the weak, converted many transgressors, confounded false Prophets, justified their own preaching, and much glorified God. [3] *Elias 1. shut the heaven, that it rained not* in three years. *2. was fed by ravens. 3. Multiplied a poor widow's meal and oil. 4. Raised her dead son to life* (3. Reg. 17.) *5. Brought fire from heaven, to burn his sacrifice*: thereby confounding four hundred and fifty false prophets of Baal. *6.* by prayer *procured rain.* (3. Reg. 18.) *7. Fasted* without eating or drinking *forty days* and nights together. (3. Reg. 19.) *8. Procured fire* from heaven, *which devoured two* insolent *captains, and their hundred men* (4. Reg. 1.) *9. Divided* the river of *Jordan* with his cloak, that himself and Eliseus pass over the dry channel. *10. Was assumpted in a fiery chariot* into some place, where he yet liveth. And parting away *obtained* of God the like *double spirit* (of prophecy and miracles) to Eliseus. In like manner [4] *Eliseus 1. divided Jordan again by Elias' cloak*, and so returned to his disciples. *2. Amended* the bitterness of certain *waters, by casting in salt. 3. Boys* being *cursed by him*, for deriding him, *were* forthwith torn by bears (4. Reg. 2.) *4.* He *procured water without rain* for three Kings in the camp (4. Reg. 3.) *5. Multiplied* a poor widow's *oil. 6. By his prayers a barren woman became fruitful. 7.* He *raised* her son *from death. 8. Made* the *bitter broth* of his disciples *sweet. 9. Fed many with few loaves* (4. Reg. 4.) *10. Cured Naaman of leprosy. 11. Struck Giezi with the same* (4. Reg. 5.) *12. Made iron to swim. 13. Knew the secret counsels* of the Syrian *King. 14. Made one see horse-men, and fiery chariots, which to others were invisible. 15. Made the Syrians blind*, that were sent to apprehend him, and so led them into Samaria. *16. Foreshewed unexpected plenty of corn* the next day, with the *death of* a great *man, that would not believe it* (4. Reg. 7.) *17.* And after his death *another man's dead body touching his bones was revived.* 4. Reg. 13.

◦Religion not wholly destroyed in the Kingdom of Israel.

Other Prophets wrought also miracles, but these for examples may suffice to shew, ◦that *God preserved religion also in the Kingdom of Israel*. Which himself further testified, even in most desolate times, when Elias lamented, that he was left alone (3. Reg. 19.) For God answered, *that seven thousand* (meaning thereby a great multitude) *had not bowed their knees to Baal*, not so much as in outward shew conformed themselves to infidelity, or idolatry. *Jehu* in his time, destroyed all

the *worshippers of Baal.* (4. Reg. 10.) But *none* at any time *could wholly destroy true Israelites*: For *God would not suffer it.* 4. Reg. 14. v. 27.

[1] Yea notwithstanding *diverse notorious heresies* were preached, & followed *in that Kingdom of the Ten tribes*, yet all did not fall, nor embrace them. *Jeroboam* not only made and set up golden calves, but also *taught that* they were Gods, [2] saying: *Behold* thy Gods, O Israel, which *brought thee out of the land of Aegypt*. 3. Reg. 12. *making temples, altars*, and *imaginary Priests, which were not of the children of Levi*. Also *a feast the fifteenth day of the month, after the similitude of the solemnity, that was celebrated in Juda*. All which the holy Scripture saith: *He forged of his own heart* . That very property of Arch-heretics. [3] But the *true Priests, Levites, &* many *others, that had given their heart to seek our Lord, went into Jerusalem, to immolate their victims before our Lord the God of their fathers*. 2. Par. 11. Yea *Naaman* a stranger of Syria, and a Neophyte in religion, *taught* by his example, *that none may yield conformity, nor otherwise communicate with Infidels, than God's Priests and Prophets approve for lawful*. 4. Reg. 5.

[1] Heresies in the Kingdom of Israel.
[2] Jeroboamites.
[3] Many constant in true religion.

Unto this heresy of Jeroboam, *Achab by Jezabel's persuasion added the worshipping of Baal* as God, ◦ 3. Reg. 16. making both temple and altar to him in Samaria. Jeroboam's priests serving fitly this purpose. Though all the former heretics no more agreed to this new heresy, than Lutherans now admit of Calvinism. For *Jehu a Jeroboamite destroyed all Jezabelites* that he could by a stratagem get together. 4. Reg. 10. v. 28. 29. Much less did all Israel serve Baal.

◦ Jezabelites.

[1] Again, after that Salmanazar King of Assyria had taken Samaria, and placed there a new people, 4. Reg. 17. they learning the rites of the Israelites' *religion, mixed* their *Paganism* therewith, and *made a new heresy*, or rather *many new heresies*. For being *diverse nations* they *had* in several conventicles their *particular gods*, and *so many diverse Sects*. The *Babylonians, Cutheites, Emathites, Heveites*, and *Sapharvaimites*. 4. Reg. 17. But as the Priests, which taught them rites of true religion, allowed not of this mixture, so doubtless some people harkened to their admonitions, and kept religion simply and sincerely. And at this very time of the Ten tribes' captivity, [2] *holy Tobias* who was carried captive with the rest, *neither before nor after the captivity, left the law of God. But went to Jerusalem* (when others served Jeroboam's golden calves) to the Temple of our Lord, and there adored the Lord God of Israel. And in captivity bestowed himself in works of mercy towards the living and dead of his nation. Tob. 1.

[1] Samaritanites, divided into many Sects.
[2] Tobias never yielded to Schism.

[1] As for *the Kingdom of Juda*, it was *more free from heresies*. For very few or none of those Kings that fell to other gross enormities, yea to manifest idolatry, became heretics, as is probably collected by that Isaias the Prophet being sent to Achaz, admonished him, conversed and dealt with him, as with one that believed wholly and solidly true religion: assuring him that God would protect Jerusalem, bidding him not to *fear the two smoking firebrands, in the wrath of Rasin King of Syria, and of Phacee King of Israel*. Isa. 7. [2] Further bidding him ask a sign of God, he answered, though frowardly, yet not as an infidel: *I will not ask: and I will not tempt our Lord*. [3] Yea though *Urias* the *High Priest* by commandment of the same King (4. Reg. 16.) *made a new altar* in place of God's Altar, *yet* he *erred not in faith*, nor in doctrine, as teaching in Moyses chair, *but in fact* only, and of frailty for fear of the King, as the King offended in his external act, to flatter the King of Syria. And in this case God sent Isaias to admonish the King, which Urias neglected, or durst not do. [4] Likewise *Joram* (4. Reg. 8. 2. Par. 21.) *Ochozias* (2. Par. 22.) *Joas* in the later part of his life, 2. Par. 24. *Manasses* in the former part of his reign (4. Reg. 2. 2. Par. 33.) and some other Kings of Juda committing idolatry, and making others to fall with them, either were *not wholly perverted*, or at least *drew not all with them*. For not only *Prophets, in whose hand* (or ministry) *God spake*, and

[1] The Kingdom of Juda more free from heresy.
[2] King Achaz.
[3] Urias high Priest.
[4] King Joram and others committing idolatry in fact, many others still professed true Religion.

reproved these sins, but many others kept their Zeal of true religion, as appeared in their promptness to serve God, when by good Kings Asa, Josaphat, Ezechias, Iosias, and others, they were exhorted, or admitted so to do. 4. Reg. 18. 23. 2. Par. 15. 17. 29. 30. 31. 33. 34. &c.

[1] Authority depending upon divine ordinance, is not changed by facts or practice.

[2] Good Kings defended and promoted religion not as chief in spiritual causes, but by way of execution, dispensation, or commission. Priests by their negligence do sin but lose not their authority.

[3] *Mat. 12.*

[4] *Deut. 17. v. 18.*

[5] The Church of the old Testament conserved in truth. Much more the Church of Christ.

[6] *in Psal. 30. conc. 2. li. 3. c. 32. doctrine Christ. 1. Tim. 3. 4. Reg. 19.*

Finally, whereas diverse *good Princes disposed, things belonging to Divine service* in the temple, *correcting faults*, and *punishing offenders* in that behalf (3. Reg. 15. 4. Reg. 18. 23.) they *did the same without prejudice of the High Priest's supremacy* in spiritual causes, and their godly acts *make nothing for the English Paradox of Layheadship*. [1] For superior authority and ordinary power is not proved by facts good or evil, but rather by God's ordinance and institution. For as the facts of usurpers make no lawful prescription, so neither the facts of good men, do change God's general ordinance and law: But are done either by way of execution, or sometimes by dispensation. Often also by commission and special inspiration of God. [2][3] As King David by dispensation did eat the holy bread, which was ordained for Priests only. 1. Reg. 21. He disposed of Priests' and Levites' offices about the Ark of God. Par. 15. 19. by way of execution according to the law. And of the like offices in the Temple (when it should be built) 1. Par. 23. 24. 25. 26. by divine inspiration. And Salomon by commission from God deposed Abiathar the High Priest from his office, and put Sadoc in his place. 3. Reg. 2. Wherefore albeit good Kings did excellently well in calling together the Priests, and disposing them in their offices, for execution of God's service, yea in commanding what they should do 4. Reg. 18. 19. 22. and in punishing Priests (4. Reg. 23.) yet they did such things as *God's Commissioners*, not as ordinary Superiors *in spiritual causes*, and still the ordinary subordination made by the law, Deut. 17. Num. 27. stood firm and inviolable, the *High Priest supreme Judge* of all doubts in faith, causes, and quarrels in religion, when other subordinate inferior Judges varied in their judgements. Of which offices Malachias the Prophet: (c. 2.) admonisheth Priests in his time, that whereas they were negligent, not performing their duty, their sin was the greater, for that their authority still remained, and the perpetual Rule of the law, that *the lips of the Priest shall keep knowledge, and they* (other men generally) *shall require the law of his mouth, because he is the Angel of the Lord of hosts*. [4] And all Princes & others *were to receive the law at the Priest's hand* of the Levitical Tribe. This was the warrant of stability in truth of the Synagogue in the old Testament. [5] Much more *the Church* and Spouse *of Christ*, whose excellency and singular privileges *Salomon describeth in his canticle of canticles*, [6] hath such warrant. *Of this spouse all the Prophets writ*, & that more plainly than of Christ himself, *foreseeing more adversaries bending their forces against her*, as S. Augustine observeth, *than against Christ* her head. And the same holy father in many places teacheth, that she *neither perisheth nor loseth her beauty* for the mixture of evil members, in respect of whom she *is black, but fair* in respect of the good, Cantic. 1. Notwithstanding therefore sinners remaining within the Church, schismatics and heretics breaking from the Church, still she remaineth the *pillar and firmament of truth, the virgin daughter of Sion*.

THE ARGUMENT OF THE BOOKS OF ESDRAS.

[1][2] *ESDRAS* a holy Priest and Scribe, of the stock of Aaron, by the line of Eleazar, writeth the history of God's people, in, and presently after their captivity in Babylon: which *Nehemias* another godly Priest prosecuteth, whose Book is also called the second of Esdras, because in the Hebrew and Greek they are but one Book, relating the acts of them both. The other two books called *the third and fourth* of Esdras, touching the same matter, *are* not in the Hebrew, [3] nor *received into the Canon of holy Scripture*, though the Greek Church hold the third book as Canonical, and placeth it first, because it containeth things done before the other.

[1] The two Books of Esdras and Nehemias are but one in the Hebrew.

[2] *1. Esdr. 7.*

[3] The third and fourth are not canonical.

[1] In the two here following, which are undoubtedly holy Scripture [2] S. Jerom saith, that *Esdras and Nehemias (to wit the Helper, & Comforter from God) restored the Temple, and built the walls of the city*; adding that *all the troop of the people returning into their country, also the description of Priests, Levites, Israelites, Proselytes, and the works of walls and towers divided by several families*, aliud in cortice praeferunt, aliud in medulla retinent, *shew one thing in the bark, keep another thing in the marrow*: signifying that this history hath both a literal, and a mystical sense. According to the letter, [3] this first Book sheweth the reduction of God's people from Babylon; In the first six chapters. In the other four, their instruction by Esdras after their return.

[1] This history hath also a spiritual sense.

[2] *Epist. ad Paulin.*

[3] First book divided into two parts.

THE FIRST BOOK OF ESDRAS.

CHAPTER I.

Cyrus king of Persia moved by divine inspiration, releaseth God's people from captivity, with license to return and build the Temple in Jerusalem: 7. restoring the holy vessels, which Nabuchodonosor had taken from thence.

In [1][2] the first year of Cyrus king of the Persians, that the word of our Lord by the mouth of Jeremy might be accomplished, our Lord raised up the spirit of Cyrus king of the Persians: & he made proclamation in all his Kingdom, yea by writing, saying:

[1] The first part.
The return of God's people from Babylon. [2] *Isa. 44. 45. Jer. 25. 29.*

2 Thus saith Cyrus king of the Persians: All the Kingdoms of the earth hath the Lord the God of heaven given me, and he hath commanded me that I should build him a house in Jerusalem, which is in Jewry. 3 Who is there among you of all his people? His God be with him. Let him go up into Jerusalem, which is in Jewry, and build the house of the Lord the God of Israel, he is the God that is in Jerusalem. 4 And let all the rest in all places wheresoever they dwell, let every man of his place help him, with silver and gold, and substance, and cattle, besides that which they offer voluntarily to the temple of God, which is in Jerusalem. 5 And there rose up the Princes of the fathers of Juda and Benjamin, and the Priests, and Levites, and every one, whose spirit God raised up, to go up to build the temple of our Lord, which was in

Jerusalem. 6 And all that were round about, (a) did help their hands in vessels of silver & of gold, in substance, and beasts, in furniture, besides those things which they had offered voluntarily.

(a) Liberally gave such things into their hands.

7 King Cyrus also brought forth the vessels of the temple of our Lord, which Nabuchodonosor had taken out of Jerusalem, & had put them in the temple of his god. 8 But Cyrus the king of Persians brought them forth by the hand of Mithridates the son of Gazabar, & numbered them to Sassabasar the Prince of Juda. 9 And this is the number of them: Phials of gold thirty, Phials of silver a thousand, knives twenty nine, goblets of gold thirty, 10 goblets of silver of the second order, four hundred ten: other vessels a thousand. 11 All the vessels of gold & silver, five thousand four hundred: Sassabasar took all, with them that went up from the transmigration of Babylon into Jerusalem.

CHAPTER II.

The names and number of special men, which returned under the conduct of Zorobabel into Jerusalem: 66. their substance of cattle, 68. and their oblations for the re-edifying of the Temple.

And (a) these are the children of the province that went up from the captivity, which Nabuchodonosor the king of Babylon had transported into Babylon, and returned into Jerusalem and Juda, every man into his city.

(a) This enumeration of the Israelites, which ascended into Jerusalem, signifieth the Elect which ascend from the militant Church to the triumphant.

2 They that came with Zorobabel, Josue, Nehemia, Saraia, Rahelaia, Mardochai, Belsan, Mesphar, Beguai, Rehum, Baana: The number of the men of the people of Israel: 3 The children of Pharos two thousand an hundred seventy two. 4 The children of Sephatia, three hundred seventy two. 5 The children of Area, seven hundred seventy five. 6 The children of Phahath Moab, of the children of Josue: Joab, two thousand eight hundred twelve. 7 The children of Aelam a thousand two hundred fifty four. 8 The children of Zethua, nine hundred forty five. 9 The children of Zachai, seven hundred sixty. 10 The children of Bani^ six hundred forty two. 11 The children of Bebai, six hundred twenty three. 12 The children of Azgad, a thousand two hundred twenty two. 13 The children of Adonicam, six hundred sixty six. 14 The children of Beguai, two thousand fifty six. 15 The children of Adin, four hundred fifty four. 16 The children of Ather, which were of Ezechias, ninety eight. 17 The children of Besai, three hundred and twenty three. 18 The children of Iora, an hundred twelve. 19 The children of Hasum, two hundred twenty three. 20 The children of Gebbar, ninety five. 21 The children of Bethlehem, an hundred twenty three. 22 The men of Netupha, fifty six. 23 The men of Anathoth an hundred twenty eight. 24 The children of Azmaveth, forty two. 25 The children of Cariathiarim, Cephira, & Beroth, seven hundred forty three. 26 The children of Rama and Gabaa, six hundred twenty one. 27 The men of Machmas, an hundred twenty two. 28 The men of Bethel and Hai, two hundred twenty three. 29 The children of Nebo, fifty two. 30 The children of Megbis, an hundred fifty six. 31 The children of another Aelam, a thousand two hundred fifty four. 32 The children of Harim, three hundred twenty. 33 The children of Lod Hadid and Ono, seven hundred twenty five. 34 The children of Jericho, three hundred forty five. 35 The children of Senaa, three thousand six hundred thirty. 36 The Priests: The children of Iadaia in the house of Josue, nine hundred seventy three. 37 The children of Emmer, a thousand fifty two. 38 The children of Pheshur, a thousand two hundred forty seven. 39 The children of Harim, a thousand and seventeen. 40 The Levites: The children of Josue and Cedmiel, the children of Odovia, seventy four. 41 The singing men: The children of Asaph, an hundred twenty eight. 42 The children of the Porters: the

children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: all an hundred thirty nine.
43 The Natheneites: The children of Siha, the children of Hasupha, the children of Tabbaoth, 44 The children of Ceros, the children of Siaa, the children of Phadon,
45 The children of Lebana, the children of Hagaba, the children of Accub, 46 The children of Hagab, the children of Semlai, the children of Hanan, 47 The children of Gaddel, the children of Gaher, the children of Raaia, 48 The children of Rasin, the children of Necoda, the children of Gazam, 49 The children of Aza, the children of Phasea, the children of Besee,
50 The children of Asena, the children of Munim, the children of Nephusim, 51 The children of Bacbuc, the children of Hacupha, the children of Harhur, 52 The children of Besluth, the children of Mahida, the children of Harsa, 53 The children of Bercos, the children of Sisara, the children of Thema, 54 The children of Nasia, the children of Hatipha, 55 The children of the servants of Salomon, the children of Sotai, the children of Sophereth, the children of Pharuda, 56 The children of Iala, the children of Dercon, the children of Geddel, 57 The children of Saphatia, the children of Hatil, the children of Phochereth, which were of Asebaim, the children of Ami. 58 All the Nathinaites, & the children of the servants of Salomon, three hundred ninety two.
59 And these are they that came up from Thelmela, Thelharsa, Cherub, and Adon, and Emer. And they could not shew the house of their fathers and their seed, whether they were of Israel. 60 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fifty two. 61 And of the children of the Priests: The children of Hobia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai the Galaadite, and was called by their name: 62 these sought the writing of their genealogy, and (b) found it not, and they were cast out of the Priesthood.

(b) Such as say they are Priests and cannot shew their vocation, must not exercise that function.

63 And Athersatha said to them, that they should not eat of the Holy of holies, till there rose a Priest learned and perfect. 64 All the multitude as it were one man, (c) forty two thousand three hundred sixty:

(c) All above numbered of the tribes of Juda, Benjamin, & Levi, do not amount to 30. thousand three hundred. So in this general number are contained above twelve thousand of other tribes, not recited among the rest, as Rabbi Salomon explicateth the difficulty.

65 beside their men servants, and women servants, which were seven thousand three hundred thirty seven: & among them singing men, & singing women two hundred. 66 Their horses seven hundred thirty six, their mules two hundred forty five, 67 their camels, four hundred thirty five, their asses six thousand seven hundred twenty. 68 And of the Princes of the fathers, when they entered into the temple of our Lord, which is in Jerusalem, they offered voluntarily unto the house of our Lord to build it in his place. 69 According to their abilities, they gave the expenses of the work, of gold sixty one thousand solids, of silver five thousand pounds, & garments for the Priests an hundred. 70 The Priests therefore and the Levites, and they of the people, and the singing men, and the porters, and the Nathinaites dwelt in their cities, and all Israel in their cities.

CHAPTER III.

An Altar is built for sacrifice: 4. The feast of Tabernacles solemnly celebrated. 8. And in the second year (after their return) the Temple is founded with great joy of the people, and mourning of some.

And now the seventh month was come, and the children of Israel were in their cities: the people therefore was gathered together as it were one man into Jerusalem. 2 And Josue the son of Josedec rose up, and his brethren the Priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel, that they might

offer on it holocausts, as it is written in the law of Moyses the man of God. 3 And they placed the altar of God upon his feet, the people of the lands round about putting them (a) in fear, and they offered upon it holocaust to our Lord morning and evening.

(a) Notwithstanding the terror of infidels, God's servants took courage to offer sacrifice.

4 And they made the solemnity of tabernacles, as it is written, and holocaust every day by order according to the precept, the work of the day in his day. 5 And after these things the continual holocaust, as well in the Calends, as in all the solemnities of our Lord, that were consecrated, and in all wherein there was offered voluntarily a gift to our Lord. 6 From the first day of the seventh month they began to offer holocaust to our Lord: moreover the temple of God was not yet founded. 7 And they gave money to hewers of stones and to masons: meat also and drink, and oil to the Sidonians & Tyrians, that they should bring cedar trees from Libanus to the sea unto Joppe, according to that which Cyrus the king of the Persians had commanded them. 8 And in the second year of their coming to the temple of God in Jerusalem, the second month, began Zorobabel the son of Salathiel, and Josue the son of Josedec, and the rest of their brethren the Priests, and the Levites, and all that were come from the captivity into Jerusalem, & they appointed Levites from twenty years and upward, that they should hasten forward the work of our Lord. 9 And Josue stood and his sons, and his brethren, Cedmihel, and his sons, and the children of Juda, as it were one man, that they might be instant upon them, that did the work in the temple of God: the sons of Henadad, and their sons, & their brethren Levites. 10 The temple therefore of our Lord being founded by the masons, the priests stood in their attire with trumpets: and the Levites the children of Asaph in cymbals, to praise God (b) by the hands of David the king of Israel.

(b) By the ordinance of David, *1. Par. 25.*

11 And they sang together in hymns, and confession to our Lord: Because he is good, because his mercy is for ever upon Israel. All the people also made a shout with a loud cry in praising our Lord, because the temple of our Lord was founded. 12 Very many also of the Priests and the Levites, and the Princes of the fathers, and the ancients, that had seen the former temple, when they saw this temple founded, (c) they wept with a loud voice: and many shouting in joy, lifted up their voice.

(c) By their weeping they testified that the new temple was not so excellent as the former. And therefore Aggeus' prophecy *(c. 2.)* cannot be understood of this temple, but of the Church of Christ. *S. Aug. li. 18. civit. c. 45.*

13 Neither could any man discern the voice of the cry of them that rejoiced, and the voice of the weeping of the people: for one with another the people shouted with a loud cry, and the voice was heard far off.

CHAPTER IV.

The schismatical Samaritans, because they are not admitted to communicate with the Jews, endeavour to hinder the building of the Temple. 5. Which nevertheless proceedeth all the days of king Cyrus: 7. but is hindered by Artaxerxes, till the second year of Darius.

But the enemies of Juda and Benjamin heard that the children of the captivity built a temple to our Lord the God of Israel. 2 And coming to Zorobabel, & the Princes of the fathers, they said to them: Let us build with you, because (a) even as you, so do we seek your God: Behold we have immolated victims from the days of Asor Haddan the king of Assur, which brought us hither.

(a) Schismatics and Heretics may not be admitted to communicate in sacrifice with Catholics.

3 And Zorobabel said to them, and Josue, and the rest of the Princes of the fathers of Israel: It is not for you and us to build a house to our God, but we ourselves alone will build to the Lord our God, as Cyrus the king of the Persians hath commanded us. 4 It came to pass therefore that the people of the land hindered the

hands of the people of Juda, & troubled them in building. 5 And they hired counsellers against them, to destroy their counsel all the days of Cyrus the king of the Persians, and until the reign of Darius the king of the Persians. 6 And in the reign of Assuerus, in the beginning of his reign, they wrote an accusation against the inhabitants of Juda and Jerusalem. 7 And in the days of Artaxerxes, Beselam, Mithridates, & Thabeel, and the rest that were in their counsel writ to Artaxerxes king of the Persians: and the epistle of the accusation was written in Syriac, and was read in the Syrian language. 8 Reum Beelteem, and Samsai scribe wrote one epistle from Jerusalem to Artaxerxes the king, of this tenure: 9 Reum Beelteem, and Samsai scribe, and the rest of their counsellers, the Dineites, and the Apharsathaceites, the Terphaleites, the Apharsaites, the Erchueites, the Babylonians, the Susanecheites, the Dievites, and the Aelamites, 10 and the rest of the Gentiles, which Asenaphar the great and glorious transported: and made them dwell in the cities of Samaria, and in the rest of the countries beyond the River in peace: 11 (this is the copy of the epistle, which they sent to him:) To Artaxerxes the king, thy servants, the men that are beyond the River, send greeting. 12 Be it known to the king, that the Jews, which came up from thee to us, are come into Jerusalem, a rebellious & naughty city, which they build, making the rampires thereof, & repairing the walls. 13 Now therefore be it known to the king, that if that city shall be built, & the walls thereof repaired, they will not give tribute, and toll, and yearly rents, and this damage will come even to the kings. 14 But we^ mindful of the salt that we have eaten in the palace, and because we count it heinous to see the king's harms, therefore we have sent and certified the king, 15 that thou recount in the Books of the histories of thy fathers, and thou shalt find written in the commentaries, and shalt know that that city is a rebellious city, and hurtful to the kings, and provinces, and battles are raised in it of old time: for the which cause also the city it-self was destroyed. 16 We certify the king, that if that city shall be built, and the walls thereof repaired, thou shalt have no possession beyond the River. 17 The king sent word to Reum Beelteem, and Samsai scribe, and to the rest that were in their counsel inhabitants of Samaria, and to the rest beyond the River, sending greeting and peace. 18 The accusation, which you have sent to us, was openly read before me. 19 and I gave commandment: and they recounted, and have found, that that city of old time rebelleth against the kings, & seditions and battles are raised in it. 20 For there have been also most valiant kings in Jerusalem, which also had dominion over all the country that is beyond the River. They took also tribute, & toll and rents. 21 Now therefore hear the sentence: Prohibit ye those men, that that city be not built, till it perhaps shall be commanded by me. 22 See that you do not negligently accomplish this thing, and by little there grow evil against the kings.
23 Therefore the copy of the edict of Artaxerxes the king was read before Reum Beelteem, and Samsai the scribe, and their counsellers: and they went in haste into Jerusalem to the Jews, and prohibited them with arm and strength. 24 Then was the work of the house of our Lord in Jerusalem intermitted, and was not done until the second year of the reign of Darius the king of the Persians.

CHAPTER V.

By the exhortation of Aggaeus, and Zacharias, the people proceed in building the Temple. 3. Which their enemies striving to hinder, for decision of the cause, both parties write to king Darius.

And there prophesied Aggaeus the Prophet, and Zacharias the son of Addo, prophesying to the Jews, that were in Jewry and Jerusalem, in the name of the God of Israel. 2 Then rose up Zorobabel the son of Salathiel, and Josue the son of Josedec, and began to build the temple of God in Jerusalem, and with them the Prophets of God helping

them. 3 But at the same time there came to them Thathanai, who was Prince beyond the River, and Stharbuzanai, and their counsellers: and said thus to them: Who hath given you counsel to build this house, and to repair the walls? 4 Whereto we answered them, what the names were of the men that were authors of that building. 5 And (a) the eye of their God was set upon the ancients of the Jews, and they could not inhibit them. And it pleased them that the matter should be referred to Darius, and then they would satisfy against that accusation.

(a) God giving courage to his servants, struck their enemies with terror, & so made them cease from hindering his work as they before intended.

6 The copy of the epistle, which Thathanai Prince of the country beyond the River sent, and Stharbuzanai, and his counsellers the Arphasacheites, which were beyond the River, to Darius the king. 7 The word, which they sent him, was written thus: To Darius the king all peace. 8 Be it known to the king, that we went to Jury, the province, to the house of the great God, which is in building with stone unpolished, and timber is put in the walls: and that work is in building diligently, and groweth in their hands. 9 We therefore demanded of those ancients, and thus we said to them: Who hath given you authority to build this house, and to repair these walls? 10 Yea and their names we asked of them, that we might certify thee: and we writ the names of those men, that are the chief amongst them. 11 And they answered us these words, saying: We are the servants of the God of heaven and earth, and we do build a temple, that was built these many years before, and which a great king of Israel built and set up. 12 But after that our fathers provoked the God of heaven to wrath, he delivered them into the hands of Nabuchodonosor the king of Babylon the Chaldee: this house also he destroyed, and his people he transported into Babylon. 13 But in the first year of Cyrus the king of Babylon, Cyrus the king put forth an edict, that this house of God should be built. 14 For the vessels also of the temple of God, of gold and of silver, which Nabuchodonosor had taken out of the temple that was in Jerusalem, and had carried them into the temple of Babylon, Cyrus the king brought forth out of the temple of Babylon, and they were given to Sassabasar so called, whom also he appointed the chief, 15 and said to him: Take these vessels, and go, and put them in the temple, that is in Jerusalem, and let the house of God be built in his place. 16 Then therefore came this Sassabasar, and laid the foundations of the temple of God in Jerusalem, & from that time until now it is in building, & is not yet finished. 17 Now therefore if it seem good to the king, let him search in the king's library, which is in Babylon, whether it hath been commanded by Cyrus the king, that the house of God in Jerusalem should be built, and let him send the king's pleasure concerning this thing unto us.

CHAPTER VI.

Darius finding in the register, that Cyrus gave license to build the Temple, commandeth that none hinder it: 8. giveth also money towards the charges, and hosts for sacrifice.

Then Darius the king commanded, and they searched in the library of the Books, that were laid up in Babylon, 2 and there was found in Ecbatanis, which is a castle in the province Medena, one volume, & there was such a commentary written therein: 3 In the first year of Cyrus the king, Cyrus the king decreed, that the house of God should be built, which is in Jerusalem, in the place where they immolate hosts, & that they lay the foundations supporting the height of threescore cubits, & the breadth of threescore cubits, 4 three rews of stones unpolished, and so many rews of new timber: and the costs shall be given out of the king's house. 5 Yea and the vessels of the temple of God, of gold and of silver, which Nabuchodonosor had taken out of the Temple of Jerusalem, and had brought them into Babylon, let them be restored, and brought back into the temple of

Jerusalem unto their place, which also were put in the temple of God. 6 Now therefore Thathanai Prince of the country, that is beyond the River, Stharbuzanai, and your counsellers the Apharsacheites, which are beyond the River, depart far from them, 7 and suffer that temple of God to be made of the Duke of the Jews, and of their ancients, that they may build that house of God in his place. 8 Also there is commandment given from me what must be done of those ancients of the Jews, that the house of God may be built, to wit, that of the king's coffer, that is, of the tributes that are given out of the country beyond the River, the charges be diligently given to those men, lest the work be hindered. 9 And if it shall be necessary, calves also, and lambs, and kids, for holocaust to the God of heaven, wheat, salt, wine, and oil, according to the rite of the Priests that are in Jerusalem, let there be given them day by day, that there be no complain in any thing. 10 And let them offer oblations to the God of heaven, and pray for the life of the king, and of his children. 11 By me therefore there is a decree made: That every man, which shall alter this commandment, there be a beam taken of his house, and set up, and he be fast hanged upon it, and his house be confiscate. 12 And the God, that hath made his name to dwell there, destroy all Kingdoms, and the people that shall extend their hand to resist, and to destroy the house of God, that is in Jerusalem. I^ Darius have made the decree, which I will to be diligently accomplished. 13 Therefore Thathanai the Prince of the country beyond the River, and Stharbuzanai, and his counsellers, according to that which Darius the king had commanded, so did execute it diligently. 14 And the ancients of the Jews built, and prospered according to the prophecy of Aggeus the Prophet, and of Zacharias the son of Addo: and they built & set up, the God of Israel commanding, and (a) Cyrus commanding, and Darius, and Artaxerxes the kings of the Persians.

(a) The heart of the King is in the hand of our Lord. *Proverb. 21.*

15 And they were finishing this house of God, until the third day of the month of Adar, which is the sixth year of Darius the king. 16 And the children of Israel, the Priests and the Levites, and the rest of the transmigration, made the dedication of the house of God in joy. 17 And they offered in the dedication of the house of God, calves an hundred, rams two hundred, lambs four hundred, buck-goats for the sin of all Israel twelve, according to the number of the tribes of Israel. 18 And they set the Priests in their orders, and the Levites in their courses over the works of God in Jerusalem, as it is written in the Book of Moyses. 19 And the children of Israel of the transmigration made the Phase, the fourteenth day of the first month. 20 For all the Priests and the Levites were purified as it were one man: all clean to immolate the Phase for all the children of the transmigration, and for their brethren the Priests, and themselves. 21 And the children of Israel that were returned from the transmigration, did eat, and all that had separated themselves from the coinquination of the Gentiles of the earth unto them, to seek our Lord the God of Israel. 22 And they made the solemnity of Azymes seven days in joy, because our Lord had made them joyful, and had turned the heart of the king of Assur to them, that he should help their hands in the work of the house of our Lord the God of Israel.

CHAPTER VII.

Esdras, with many other Priests and Levites, ascendeth to Jerusalem to teach, and assist the people: 11. bringing Artaxerxes' Edict, declareth it to the people, 27. and giveth thanks to God.

nd [1] after these things in the reign of Artaxerxes king of Persians, Esdras, the son of Saraias, the son of Azarias, the son of Helcias,

[1] The second part.
Esdras instructeth the people.

2 the son of Sellum, the son of Sadoc, the son of

Achitob, 3 the son of Amarias, the son of Azarias, the son of Maraioth, 4 the son of Zarahias, the son of Ozi, the son of Bocci, 5 the son of Abisue, the son of Phinees, the son of Eleazar, the son of Aaron the Priest from the beginning: 6 The same Esdras (a) came up from Babylon, and he was a quick scribe in the law of Moyses, which our Lord God gave to Israel: and the king gave him according to the hand of our Lord his God upon him all his petition.

(a) Esdras came with the first from Babylon *(2. Esd. 12.)* but returned thither, and now ascended the second time to Jerusalem.

7 And there came up of the children of Israel, and of the children of the Priests, and of the children of the Levites, and of the singing men, and of the porters, and of the Nathineites into Jerusalem in the seventh year of Artaxerxes the king. 8 And they came into Jerusalem the fifth month, that is the seventh year of the king. 9 For in the first day of the first month he began to go up from Babylon, and in the first day of the fifth month he came into Jerusalem, according to the good hand of his God upon him. 10 For Esdras prepared his heart to search the law of our God, & to do and to teach in Israel precept & judgment, 11 And this is the copy of the epistle of the edict, which king Artaxerxes gave to Esdras the Priest, the learned scribe, in the words and precepts of our Lord, & his ceremonies in Israel. 12 Artaxerxes the king of kings to Esdras the Priest, the most learned scribe of the law of God of heaven, greeting. 13 It is decreed by me that whomsoever it shall please in my Kingdom, of the people of Israel, and of the Priests and Levites, to go into Jerusalem, let him go with thee. 14 For thou art sent from the face of the king, & of his seven counsellers, that thou mayst visit Jewry & Jerusalem in the law of thy God, which is in thy hand. 15 And that thou mayst carry the silver & gold, which the king & his counsellers have voluntarily offered to the God of Israel, whose tabernacle is in Jerusalem. 16 And all the silver & gold whatsoever thou shalt find in all the Province of Babylon, & the people will offer, & of the Priests that shall voluntarily offer to the house of their God which is in Jerusalem, 17 take freely, and buy diligently of this money calves, rams, lambs, and the sacrifices and libaments of them, and offer them upon the altar of the temple of your God, that is in Jerusalem. 18 Yea and if it shall please thee, and thy brethren to do any thing with the rest of the silver and gold, do ye according to the will of your God. 19 The vessels also, which are given thee for the ministry of the house of thy God, deliver thou in the sight of God in Jerusalem. 20 Yea and other things whereof need shall be for the house of thy God, how much soever is necessary for thee to spend, thou shalt give it out of the treasure and exchequer of the king, and from me. 21 I^ Artaxerxes the king have appointed and decreed to all the keepers of the Common coffer, that are beyond the River, that whatsoever Esdras the Priest, the scribe of the law of God of heaven, shall ask of you, you give it without delay, 22 unto an hundred talents of silver, and unto an hundred cores of wheat, and unto an hundred bates of wine, and unto an hundred bates of oil, but salt without measure. 23 All that pertaineth to the rite of the God of heaven let it be given diligently in the house of the God of heaven: lest perhaps he be angry against the kingdom of the king, and of his sons. 24 We do you also to understand concerning all the Priests, & Levites, and the singers, and the porters, the Nathineites, and ministers of the house of this God, that you have no authority to put toll and tribute and yearly rents upon them. 25 And thou Esdras according to the wisdom of thy God, which is in thy hand, appoint judges and presidents, that they may judge for all the people, that is beyond the River, that is for them which know the law of thy God, yea and the ignorant teach ye freely. 26 And every one that shall not do the law of thy God, and the law of thy king diligently, there shall be judgement of him, either unto death, or into banishment, or to the confiscation of his substance, or at the least into prison. 27 Blessed be our Lord the God of our fathers, which hath put this in the king's heart, that he would glorify the house of our Lord, which is in Jerusalem, 28 and hath inclined his mercy toward me before the king and his counsellers, and all the mighty princes of the king: and I taking courage by the hand of our Lord

my God, which was on me, gathered together out of Israel princes that should go up with me.

CHAPTER VIII.

Esdras reciteth those that came with him from Babylon, 21. the fast which he appointed, 33. and how they brought the holy vessels into the Temple.

These therefore are the Princes of the families, and the genealogy of them, that came up with me in the reign of Artaxerxes the king (a) out of Babylon.

(a) This great number which by Esdras' persuasion came from Babylon, signified the great fruit of souls converted from sin by the exhortation of holy preachers. *S. Beda li. 2. in Esdr. c. 10.*

2 Of the children of Phinees, Gersom. Of the children of Ithamar, Daniel. Of the children of David, Hattus. 3 Of the children of Sechenias, the children of Pharos, Zacharias: and with him were numbered an hundred fifty men. 4 Of the children of Phahath Moab, Eleoenai the son of Zareha, and with him two hundred men. 5 Of the children of Sechenias, the son of Ezechiel, and with him three hundred men. 6 Of the children of Adan, Abed the son of Jonathan, and with him fifty men. 7 Of the children of Alam, Isaias the son of Athalia, and with him seventy men. 8 Of the children of Saphatia, Zebedia the son of Michael, and with him eighty men. 9 Of the children of Joab, Obedia the son of Jahiel, and with him two hundred and eighteen men. 10 Of the children of Selomith, the son of Josphia, and with him an hundred sixty men. 11 Of the children of Bebai, Zacharias the son of Bebai: and with him twenty eight men. 12 Of the children of Azgad, Ioanan the son of Eccetan, and with him an hundred and ten men. 13 Of the children of Adonicam, which were the last: and these are their names: Elipheleth, and Jehiel, and Samaias, and with them sixty men. 14 Of the children of Begui, Uthai and Zachur, and with them seventy men. 15 And I gathered them to the river, which runneth down to Ahava, and we tarried there three days: and I sought among the people and among the Priests for the children of Levi, and found none there. 16 Therefore I sent Eliezer, and Ariel, and Semeias, and Elnathan, & Jarib, and another Elnathan, and Nathan, and Zacharias, and Mosollam Princes: and Joiarib, and Elnathan, wise men. 17 And I sent them to Eddo, which is chief in the place of Chasphia, and I did put in their mouth the words that they should speak to Eddo, and his brethren the Nathineites in the place of Chasphia, that they should bring us ministers of the house of our God. 18 And they brought us by the good hand of our God upon us a most learned man of the children of Mocholi the son of Levi the son of Israel, and Sarabias and his sons, and his brethren eighteen, 19 and Hasabias, and with him Isaias of the children of Merari, and his brethren, and his sons twenty. 20 And all the Nathineites, which David gave, and the Princes for the ministries of the Levites, Nathineites two hundred twenty: all these were called by their names. 21 And I proclaimed there (b) a fast beside the River of Ahava, that we might be afflicted before the Lord our God, and might desire of him a right way for us and our children, and all our substance.

(b) It sufficeth not to part from Babylon (that is, from sin) but we must also do works of satisfaction, and therefore Esdras here proclaimed an extraordinary fast to those that were come from captivity.

22 For I was ashamed to ask the king aid and horsemen, that might defend us from the enemy in the way: because we had said to the king: The hand of our God is upon all them, that seek him in goodness: and his empire and strength, and fury upon all them that forsake him. 23 And we fasted, and besought our God hereby: and it fell out prosperously unto us. 24 And I separated twelve of the chief Priests, Sarabias, and Hasabias, and with them ten of their brethren. 25 And I weighed unto them the silver and gold, and the consecrated vessels of the house of our God, which the king had offered and his counsellers, and his Princes, and all Israel of them that were found: 26 and I

weighed in their hands of silver six hundred fifty talents, and vessels of silver an hundred, of gold an hundred talents: 27 and cups of gold twenty, which had a thousand solids, and two vessels of the best shining brass, fair as gold. 28 And I said to them: You are the holy of our Lord, and the vessels are holy, and the silver and gold, that is voluntarily offered to our Lord the God of our fathers: 29 Watch & keep it, until you deliver it by weight before the Princes of the Priests, and of the Levites, & the Princes of the families of Israel in Jerusalem, into the treasure of the house of our Lord. 30 And the Priests and the Levites received the weight of the silver and gold, and of the vessels, to carry it to Jerusalem into the house of our God. 31 We therefore did set forward from the river of Ahava the twelfth day of the first month to go on to Jerusalem: and the hand of our God was upon us, & delivered us from the hand of the enemy, and the lier in wait by the way. 32 And we came to Jerusalem, and we tarried there three days. 33 And in the fourth day the silver was weighed, and the gold, and the vessels in the house of our God by the hand of Meremoth the son of Urias the Priest, and with him Eleazar the son of Phinees, and with them Jozabed the son of Josue, and Noadaia the son of Bennoi^ Levites, 34 according to the number and weight of all: and all the weight was described at that time. 35 Yea & the children of the transmigration that were come from the captivity, offered holocausts to the God of Israel, calves twelve for all the people of Israel, rams ninety six, lambs seventy seven, buck-goats for sin twelve: all for holocaust to our Lord. 36 And they gave the king's edicts to the Princes, that were overseers for the king, and the dukes beyond the River, and they advanced the people and the house of God.

CHAPTER IX.

For marriages and other association which the Jews had with Gentiles, Esdras lamenteth, 5. and confessing the people's iniquity, prayeth God to conserve them from utter destruction.

And after these things were accomplished, the Princes came to me, saying: The people of Israel, and the Priests and Levites (a) are not separated from the people of the lands, and from the abominations of them, to wit, of the Chananeite, and Hetheite, and Pherezeite, and Jebuseite, and of the Ammonites, and Moabites, and the Aegyptians, and Amorrheites.

(a) Malachias the Prophet complaineth also of this fault, *c. 2. v. 11.* threatening God's punishment both to superiors and subjects for not correcting it. *v. 12.*

2 For they have taken of their daughters to them and to their sons, and have mingled the holy seed with the people of the lands. The hand also of the Princes and magistrates hath been first in this transgression.
3 And when I had heard this word, I rent my cloak and my coat, and plucked off the hairs of my head and beard, and sat mourning. 4 And there assembled to me all that feared the God of Israel, for the transgression of them that were come from the captivity, and I sat sorrowful, until the evening sacrifice. 5 And at the evening sacrifice I rose out of my affliction, and my cloak and coat being rent I fell upon my knees, and spread forth my hands to our Lord my God, 6 and said: My God I am confounded and ashamed to lift up my face to thee: because our iniquities are multiplied over our head, and our sins have grown even unto heaven. 7 from the days of our fathers: yea and we ourselves also have sinned grievously unto this day, and in our iniquities have we been delivered, ourselves, and our kings, and our Priests, into the hand of the kings of the lands, and into the sword, and into captivity, and into spoil, and into confusion of countenance, as also at this day. 8 And now as it were a little, and for a moment was our prayer made before the Lord our God, that a remnant might be left us, and (a) a nail might be given us in his holy place, and that our God would illuminate our eyes, and would give us a little life in our bondage.

(a) In respect of their great iniquities Esdras presumeth

not to ask the conservation of the whole people, but some relics or smallest part, as it were a little post, or a nail of a whole house towards the re-edifying thereof.

9 Because we are bondmen, and in our bondage our God did not forsake us, but he inclined mercy upon us before the king of the Persians, to give us life, & to advance the house of our God, & to build the desolations thereof, & to give us a hedge in Juda & Jerusalem. 10 And now what shall we say, o our God, after these things? Because we have forsaken thy commandments, 11 which thou hast commanded in the hand of thy servants the Prophets, saying: The land, to the which you enter to possess it, is an unclean land, according to the uncleanness of peoples, and of other lands, by the abominations of them that have filled it from mouth unto mouth in their coinquination. 12 Now therefore give not your daughters to their sons, and their daughters take not for your sons, and do ye not seek their peace, and their prosperity for ever: that you may be strengthened, and may eat the goods that are of the land, and may have your children heirs for ever. 13 And after all things that come upon us in our most wicked works, and our most great sin, because thou our God hast delivered us from our iniquity, and hast given us health as it is at this day, 14 that we shall not turn away, & make frustrate thy commandments, neither should join matrimonies with the peoples of these abominations. Why art thou angry with us unto utter destruction, not to leave us a remnant unto salvation? 15 Lord God of Israel thou art just: because we are left, which should be saved as at this day. Behold we are before thee in our sin, for there can be no standing before thee upon this.

CHAPTER X.

Esdras calling the people together commandeth them to dismiss the strange women, which they have married: 14. appointing officers to see it executed. 18. and reciteth those which had married such women.

Esdras therefore thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great company of men and women and children, and the people wept with much lamentation. 2 And Sechenias the son of Jehiel of the children of Aelam answered, and said to Esdras: We have transgressed against our God, and have taken to wives strange women of the peoples of the land: and now if there be penance in Israel upon this, 3 let us make a covenant with the Lord our God, to put away all the wives, and them that are born of them, according to the will of our Lord, and of them that fear the precept of the Lord our God: be it done according to the law. 4 Arise, it is thy part to discern, and we will be with thee: take courage, and do it. 5 Esdras therefore rose up, and adjured the Princes of the Priests and of the Levites, & all Israel, that they should do according to this word, and they sware. 6 And Esdras rose up before the house of God, & went to the chamber of (a) Johanan the son of Eliasib, and entered into it: he did eat no bread, & drank no water: for he mourned for the transgression of them that were come out of the captivity.

(a) Esdras being extraordinarily sent by God to correct the people, repaireth to the high Priest's son, by his authority calleth the people together, and so proceedeth to make reformation. So S. Paul conferred with other Apostles. *Gal. 2.*

7 And there was a proclamation sent in Juda and Jerusalem to all the children of the transgression, that they should assemble together into Jerusalem. 8 And every one that shall not come within three days, according to the counsel of the Princes & ancients, all his substance shall be taken away and himself shall be cast out of the company of the transmigration. 9 There assembled therefore all the men of Juda, and Benjamin into Jerusalem within three days, that is the ninth month, the twentieth day of the month: and all the people sat in the street of the house of God, trembling for the sin, and (b) the rain.

(b) Their sin was punished by over-much rain. *v. 13.* And so affliction gave them more feeling of their faults.

10 And Esdras the Priest arose, and said to them: You have transgressed, and taken strange women to wife, to add upon the sin of Israel. 11 And now give confession to our Lord the God of your fathers, and do his pleasure, and be separated from the peoples of the land, and from your wives the strangers. 12 And all the multitude answered, and said with a loud voice: According to thy word unto us, so be it done.
13 Nevertheless because there is much people, and a time of rain, and we cannot abide to stand without, and it is not a work of one day or two (for we have exceedingly sinned in this thing), 14 let there be Princes appointed in all the multitude: & let all in our cities that have taken strangers to wife, come at set times, and with them the ancients by city and city, and the judges thereof, until the wrath of our God be turned away from us for this sin. 15 Therefore Jonathan the son of Azahel, and Iaazia the son of Thecua were appointed over this, and Mosollam and Sebethai Levites did help them: 16 and the children of the transmigration did so. And Esdras the Priest, and the men, Princes of the families, went into the houses of their fathers, & all by their names, and they sat in the first day of the tenth month to search out the matter. 17 And all the men were fully counted that had taken strangers to wife, unto the first day of the first month. 18 And there were found of the sons of the Priests that had taken strangers to wife. Of the children of Josue the son of Josedec, and his brethren, Maasia, and Eliezer, and Jarib, and Godolia. 19 And they gave their hands to put away their wives, & to offer for their offence a ram of the flock. 20 And of the children of Emmer, Hanani, and Zebedia. 21 And of the children of Harim, Maasia, and Elia, and Semeia, and Jehiel, and Ozias. 22 And of the children of Pheshur, Elionai, Maasia, Ismael, Nathanael, Jozabed, and Elasa. 23 And of the children of the Levites, Jozabed, and Semei, and Celaia, the same is Calita, Phataia, Juda, & Eliezer. 24 And of the singing men Eliasib: and of the porters, Sellum, and Thelem, and Uri. 25 And of Israel, of the children of Pharos, Remeia, and Iezia, and Melchia, and Miamin, and Eliezer, and Melchia, and Banea. 26 And of the children of Aelam, Mathania, Zacharias, and Jehiel, and Abdi, and Jerimoth, and Elia. 27 And of the children of Zethua, Elioenai, Eliasib, Mathania, Jerimuth, and Zabad, and Aziza. 28 And of the children of Bebai, Johanan, Hanania, Zabbai, Athalai. 29 And of the children of Bani, Mosollam, and Melluch, and Adaia, Jasub, and Saal, and Ramoth. 30 And of the children of Phahath Moab, Edna & Chalal, Bananias, and Maasias, Mathanias, Beseleel, Bennui, and Manasse. 31 And of the children of Herem, Eliezer, Josue, Melchias, Semeias, Simeon, 32 Benjamin, Maloch, Samarias. 33 And of the children of Hasom, Mathanai, Mathatha, Zabad, Eliphelet, Iermai, Manasse, Semei. 34 Of the children of Bani, Maaddi, Amram, and Vel, 35 Baneas, and Badaias, Cheliau, 36 Vania, Marimuth, and Eliasib, 37 Mathanias, and Mathanai, and Iasi, 38 and Bani, and Bennui, Semei, 39 and Salmias, and Nathan, & Adaias, 40 and Mechnedebai, Sisai, Sarai. 41 Ezrel, and Selemiau, Semeria, 42 Sellum, Amaria, Joseph. 43 Of the children of Nebo, Jehiel, Mathathias, Zabad, Zabina, Ieddu, and Joel, and Banaia. 44 All these had taken strangers to wife, and there were of them that had born (c) children.

(c) Amongst other inconveniences of unlawful marriages one is that children are born illegitimate.

THE ARGUMENT OF THE BOOK OF NEHEMIAS.

[1] *THIS Book* beareth Title both of the author *Nehemias*, who writ it, and *the second Book of Esdras*, who in the former writ the history of the Israelites after their relaxation from captivity, to the building again of the Temple, with other things done the same time. [2] Whereunto Nehemias joineth things succeeding, especially the *new erection of walls and towers about the city of Jerusalem*. [3] [4] And it may be divided into three parts. In the two first chapters, he sheweth his compassion of his country's misery: and his coming to assist them. In the ten following, he reciteth the good effects in repairing, and strengthening the city with walls and people. In the last chapter, the correction of errors and evil manners, which he found amongst them.

[1] Double title of this Book.
[2] The contents.
[3] Divided into three parts.
[4] *S. Iero. Epist. ad Paulin.*

THE BOOK OF NEHEMIAS WHICH ALSO IS CALLED: THE SECOND OF ESDRAS.

CHAPTER I.

Nehemias hearing the miserable state of his country-men in Jury, 4. lamenteth, fasteth, and prayeth God for their relief.

The [1] words of (a) Nehemias the son of Helchias. And it came to pass in the month of Casleu, the twentieth year, and I was in Susis the castle.

[1] The first part.
Nehemias his commiseration of his country. (a) Nehemias by *his legacy*, being sent from a King; by *his name* which signifieth comforter from our Lord; and by *his building* again the walls of Jerusalem; prefigured our Saviour, who was sent from God the Father, himself being the comforter of mankind, & the sender of another comforter the Holy Ghost, to remain with his Church. *S. Beda prolog. in Nehemiam.*

2 And Hanani one of my brethren came, himself and men of Juda, and I asked them of the Jews, that remained, and were left alive of the captivity, and of Jerusalem. 3 And they said to me: They that remained, and are left of the captivity there in the province, are in great affliction, and in reproach: and the wall of Jerusalem is broken down, and the gates thereof are burnt with fire. 4 And when I had heard these manner of words, I sat, and wept, and mourned many days: and fasted, and prayed before the face of the God of heaven. 5 And I said: I beseech thee Lord God of heaven, strong, great, and terrible, which keepest covenant and mercy with them that love thee, and keep thy commandments: 6 let thine ears be harkening, and thine eyes open, to hear the prayer of thy servant, which I pray before thee this day, night and day for the children of Israel thy servants: and I confess for the sins of the children of Israel, in which they have sinned to thee: I and my father's house have sinned, 7 we have been seduced with vanity, & have not kept the commandments & ceremonies & judgment, which thou hast commanded to Moyses thy servant. 8 Remember the word, that thou didst command unto Moyses thy servant, saying: When you shall transgress, I will disperse you into peoples:

9 and if you return to me, and keep my precepts, and do them, although you shall be led away to the uttermost parts of heaven, thence will I gather you, and bring you back into the place, which I have chosen that my name should dwell there. 10 And they are thy servants, and thy people: whom thou hast redeemed in thy great strength, and in thy mighty hand. 11 I beseech thee Lord, let thine ear be attent to the prayer of thy servant, and to the prayer of thy servants, which will fear thy name: and direct thy servant this day, and give him mercy before this man. For I was the king's cup-bearer.

CHAPTER II.

Nehemias obtaining commission from king Artaxerxes cometh to Jerusalem: 11. secretly vieweth the broken walls and ruins of the city, 17. and exhorteth all the Jews to the re-edifying thereof.

And it came to pass in the month of Nisan, the twentieth year of Artaxerxes the king: and there was wine before him, and I lifted up the wine, and gave to the king: and I was as it were languishing before his face. 2 And the king said to me: Why is thy countenance sad, whereas I do not see thee sick? This is not without cause, but some evil I know not what, is in thy heart. And I was very much & exceedingly afraid: 3 and I said to the king: O king for ever mayst thou live: why should not my countenance be heavy, because the city of the house of the sepulchres of my fathers is desolate, & the gates thereof are burnt with fire? 4 And the king said to me: For what thing makest thou request? And I prayed the God of heaven, 5 and I said to the king: If it seem good to the king, and if thy servant do please before thy face, that thou send me into Jewry to the city of the sepulchre of my father, & I will build it. 6 And the king said to me, & the queen that sat by him: Unto what time will thy journey be, and when wilt thou return? And it pleased before the king, and he sent me: and I appointed him a time. 7 And I said to the king: If it seem good to the king, let him give me letters to the governors of the country beyond the River, that they conduct me, till I come into Jewry: 8 and a letter to Asaph the keeper of the king's forest, to give me timber that I may cover the gates of the tower of the house, and the walls of the city, and the house that I shall enter into. And the king gave according to the good hand of my God with me. 9 And I came to the dukes of the country beyond the River, and gave them the king's letters. And the king had sent with me captains of soldiers, and horsemen. 10 And Sanaballat an Horonite, and Tobias a servant an Ammanite heard it, and (a) were grieved with great affliction, that a man was come, which sought the prosperity of the children of Israel.

(a) Infidels and Heretics are grieved, that others endeavour to repair the ruins of the Church in any country.

11 And I came to Jerusalem and was there three days. 12 And I arose in the night, I and a few men with me, and I told not any man what God had put in my heart to do in Jerusalem, and there was no beast with me, but the beast whereon I sat. 13 And I went out by the gate of the valley by night, and before the fountain of the dragon, and to the gate of the dung, and I viewed the wall of Jerusalem broken down, and the gates thereof consumed with fire. 14 And I passed to the gate of the fountain, and to the king's conduit, and there was no place for the beast where on I sat, to pass. 15 And I went up by the torrent in the night, and viewed the wall, and going back I came to the gate of the valley, and returned. 16 But the magistrates knew not whither I went, or what I did: yea and to the Jews, and the Priests, and the nobles, and the magistrates, and the rest that did the work, until then I had shewed nothing. 17 And I said to them: You know the affliction wherein we are, because Jerusalem is made desolate, and the gates thereof are consumed with fire: Come, and let us build the walls of Jerusalem, and let us be no longer a reproach. 18 And I shewed them (b) the hand of my God, that it was good with me, and the king's words, which he had spoken to me, and I said:

Let us rise, and let us build. And their hands were encouraged in good.

(b) God's hand was clearly shewed in the effect of obtaining the King's favorable letters.

19 But Sanaballat the Horonite, and Tobias the servant an Ammanite, and Gosem an Arabian heard of it, and they scorned us, and despised us, and said: What is this thing that you do? Why do you rebel against the king? 20 And I answered them, and said to them: The God of heaven he helpeth us, and we are his servants: let us rise and build: but you have no part, nor justice, nor memory in Jerusalem.

CHAPTER III.

The High Priest and others begin to repair Jerusalem strengthening it with an uttermost, 19. middle, 28. and innermost wall, with towers and gates.

And[1] Eliasib the high Priest arose, and his brethren the Priests: and they built the gate of the flock: they sanctified it, and set the doors thereof, and unto the tower of an hundred cubits they (a) sanctified it, unto the tower of Hananeel.

[1] The second part.
How the city was repaired with walls and people. (a) Finishing the gate they dedicated it to God's service, being for defence of his holy city: & so sanctified it.

2 And besides him did the men of Jericho build, and besides him built Zachur the son of Amri. 3 But the fish-gate the children of Asnaa did build: they covered it, and set up the doors thereof, and the locks, and bars. And besides them built Marimuth the son of Urias the son of Accas. 4 And besides him built Mosollam the son of Bazachias, the son of Mesezebel, & besides them built Sadoc the son of Baana. 5 And beside them builded the Thecuenes: but their great men did not put under their necks in the work of their Lord. 6 And Joiada the son of Phasea, and Mosollam the son of Besodia built the old-gate, covered it, & set up the doors thereof, and the locks, and bars. 7 And beside them built Meltias a Gabaonite, & Iadon a Meronathite, men of Gabaon, & Maspha, for the duke that was in the country beyond the River. 8 And beside him built Eziel the son of Araia a goldsmith: and beside him built Ananias the son of a Pigmentary: and they left Jerusalem unto the wall of the broader street. 9 And beside him built Raphaia the son of Hur, Prince of the street of Jerusalem. 10 And beside them Jedaia the son of Haromaph against his house: and beside him built Hattus the son of Hasebomia. 11 The half part of the street built Melchias the son of Herem, and Hasub the son of Phahath Moab, and the tower of the furnaces. 12 And beside him built Sellum the son of Alohes Prince of the half part of the street of Jerusalem, he and his daughters. 13 And the gate of the valley built Hanun, and the inhabitants of Zanoe: they built it, and set up the doors thereof, and the locks, and bars, and a thousand cubits in the wall unto the gate of the dunghill. 14 And the gate of the dunghill built Melchias the son of Rechab, the Prince of the street of Bethacaram: he built it, & set up the doors thereof, and the locks, and bars. 15 And the gate of the fountain Sellum builded the son of Colhoza, Prince of the village of Maspha: he built it, and covered it, and set up the doors thereof, and the locks, and bars, and the walls of the pool of Siloe unto the king's garden, and unto the steps that go down from the city of David. 16 After him built Nehemias the son of Azboc Prince of the half part of the street of Bethsur, as far as over against the sepulchre of David, and unto the pool, that is built with great work, and unto the house of the valiants. 17 After him the Levites builded, Rehum the son of Benni. After him built Hasebias Prince of the half part of the street of Ceila in his street. 18 After him built their brethren, Bavai the son of Enadad, Prince of the half part of Ceila. 19 And beside him built Azer the son of Josue, the Prince of Maspha the second measure, against the visiting of the most sure corner. 20 After him in the mount built Baruch the son of Zachai the second measure, from the corner unto the gate of the house of Eliasib the high Priest. 21 After him built Merimuth the son of Urias

the son of Haccus, the second measure, from the gate of the house of Eliasib, as far as the house of Eliasib extended. 22 And after him built the Priests, men of the champion of Jordan. 23 After him built Benjamin and Hasub against their house: and after him built Azarias the son of Maasias the son of Ananias against his house. 24 After him built Bennui the son of Hanadad the second measure, from the house of Azarias unto the bending, and unto the corner. 25 Phalel the son of Ozi against the bending and the tower, which appeareth from out of the king's high house, that is, in the court of the prison: after him Phadaia the son of Pharos. 26 And the Nathineites dwelt in Ophel, as far as over against the gate of waters toward the East, and the tower that stood out. 27 After him the Thecuenes builded the second measure over against, from the great and eminent tower unto the wall of the temple. 28 And upward to the gate of horses the Priests built, every man against his house. 29 After them built Sadoc the son of Emmer against his house. And after him built Semaia the son of Sechenias, keeper of the East gate. 30 After him built Hanania the son of Selemia, and Hanun the son of Seleph the sixth, the second measure: after him built Mosollam the son of Barachias, against his treasury. After him Melchias a gold-smith son unto the house of the Nathineites, and of them that sold old stuff against the judgment gate, and unto the upper chamber of the corner. 31 And within the upper chamber of the corner in the gate of the flock, the goldsmiths and merchants builded.

CHAPTER IV.

Notwithstanding the enemies' rage and oppose against the building of the walls, 4. the Jews build with one hand, & hold their swords in the other. Nehemias encourageth them, and the work proceedeth.

And it came to pass, when Sanaballat had heard that we builded the wall, he was very angry: and being moved exceedingly he scorned the Jews, 2 and said before his brethren, and the multitude of the Samaritans: What do (a) the silly Jews? Will the gentiles let them alone? Shall they sacrifice and accomplish in one day? Why, are they able to build up the stones out of the heaps of dust, that are burnt?

(a) It was God's providence that the enemies mocking at the reparation of Jerusalem did not so furiously resist, till the work was performed: so sometimes heretics scoff at the endeavours of poor Priests labouring to restore Catholic religion: but whether they scoff or rage, God's holy work proceedeth and prospereth.

3 Yea Tobias also the Ammanite his neighbour said: Let them build: if a fox come up, he shall leap over their stone wall. 4 Hear our God, because we are had in despise: turn the reproach upon their head, and give them into despise in a Land of captivity. 5 Cover not their iniquity, and let not their sin be put out before thy face, because they have mocked thy builders. 6 Therefore we built the wall, and joined together the whole unto the half part: and the heart of the people was provoked to work. 7 And it came to pass when Sanaballat had heard, and Tobias, and the Arabians, and the Ammanites, and the Azotians, that the breach of the wall of Jerusalem was closed up, and the gates began to be stopped, they were wrath exceedingly. 8 And they were all assembled together to come, and to fight against Jerusalem, and to prepare ambushments. 9 And we prayed our God, and set watchmen upon the wall day and night against them. 10 And Judas said: The strength of him that carrieth is weakened, and the mortar is very much, and we shall not be able to build the wall. 11 And our enemies said: Let them not know, and let them be ignorant, till we come into the midst of them, and kill them, and make their work to cease. 12 And it came to pass, the Jews that dwelt beside them, coming and telling us ten times, out of all places from whence they came to us, 13 I set the people in a place behind the wall round about in order, with their swords, and spears, and bows. 14 And I looked and rose up: and I said to the Princes and magistrates, and to the rest of the common

people: Be not afraid at their face: Remember our Lord great and terrible, and fight for your brethren, your sons, and your daughters, and your wives, and your houses. 15 And it came to pass, when our enemies had heard that it was told us, God defeated their counsel. And we returned all to the walls, every man to his work. 16 And it came to pass from that day, the half part of their young men did the work, and half was ready to battle, and spears, and shields, and bows, and coats of mail, and the Princes behind them in all the house of Juda 17 of them that built in the wall, and that carried burdens, and that laded them: with one of his hands he did the work, and with the other he held a sword: 18 for every one of the builders was girded with a sword about his reins. And they builded, and sounded with the trumpet near me. 19 And I said to the Princes, & to the magistrates, & to the rest of the common people: The work is great and broad, and we are separated in the wall one far from another: 20 in what place soever you shall hear the sound of the trumpet, thither run together unto us: our God will fight for us. 21 And let us ourselves do the work: and let the half part of us hold spears from the rising of the morning, till the stars appear. 22 At that time also I said to the people: Let every man with his servant tarry in the midst of Jerusalem, and let there be courses among us by day and night to work. 23 And I and my brethren, & my servants, and the watchmen that were behind me, did not put off our cloths: every man was made bare only to washing.

CHAPTER V.

Nehemias blameth covetous richmen, for oppressing the poor: 14. himself giveth largely of his own to the needy.

And there was (a) a great cry of the people, and of their wives against their brethren the Jews.

(a) S. Beda in his time lamented that some spiritual Superiors neglected to feed their flock, either spiritually or temporally, and yet exacted temporal revenues, and oppressed the poor people. *li. 3. c. 21. in Esd.* How much more may we with him, wish another Nehemias, that is a *comforter from our Lord* to correct this fault, & to relieve poor Catholics distressed?

2 And there were that said: Our sons and daughters are very many: let us take corn for the price of them, and let us eat, & live. 3 And there were that said: Let us pledge our fields, & vineyards, and our houses, and let us take corn in famine. 4 And others said: Let us borrow money for the king's tributes, and let us give our fields and vineyards, 5 and now as the flesh of our brethren, so is our flesh: and as their children so also our children. Behold we subdue our sons, and our daughters into bondage, and our daughters there are bond women, neither have we wherewith they may be redeemed, and our fields and our vineyards other men do possess. 6 And I was exceeding angry, when I had heard their cry according to these words. 7 And my heart thought with myself: and I rebuked the Princes and magistrates, and said to them: Do you every one exact usuries of your brethren? And I gathered against them a great assembly. 8 and I said to them: We as you know, have redeemed our brethren the Jews, that were sold to the gentiles, according to our ability: & will you therefore sell your brethren, and shall we redeem them? And they held their peace, neither did they find what to answer. 9 And I said to them: The thing is not good, which you do: why walk (b) you not in the fear of our God, lest we be upbraided with all the gentiles our enemies?

(b) A right property of a true pastor, to do that good which he preacheth to others. *S. Beda ibidem.*

10 I also & my brethren, and my servants, have lent money and corn to very many: let us not ask this again in common, let us remit them the debt, that is due to us. 11 Restore ye to them their fields this day, and their vineyards, & their olivets, and their houses: yea the hundreth part also of money, corn, wine, and oil, which you were wont to exact of them, give it rather for them. 12 And they said: We will restore, and we will seek nothing of them: and we will do so as thou

speakest. And I called the Priests, and adjured them to do according to that which I had said. 13 Moreover I shook my bosom, and said: God so shake every man, that shall not accomplish this word, out of his house, and out of his labours, so be he shaken out, and made empty. And all the multitude said: Amen. And they praised God. And the people did as it was said. 14 And from that day, wherein the king commanded me to the Duke in the land of Juda, from the twentieth year till the two and thirtieth year of Artaxerxes the king, for twelve years, I and my brethren did not eat the yearly allowance, that was due to the Dukes. 15 But the former Dukes, that had been before me, burdened the people, & took of them in bread, & wine, and money, every day forty sicles: yea & their officers oppressed the people. But I did not so for the fear of God. 16 Yea I builded rather in the work of the wall, and field I bought not, and all my servants were gathered together to the work. 17 The Jews also & the magistrates an hundred fifty men, and they that came to us out of the nations, that were round about us, were at the table. 18 And there was prepared for me day by day one oxe, six chosen rams, beside fowls, and within ten days diverse wines, and many other things did I give. Moreover also the yearly allowance of my dukedom I sought not, for the people was very much impoverished. 19 (c) Remember me my God to good, according to all things which I have done to this people.

(c) A good conscience hath great confidence in God, and justly hopeth for reward.

CHAPTER VI.

The enemies guilefully offer to make league with the Jews. 3. But Nehemias proceedeth in building the walls: 16. and all bordering nations fear them.

And it came to pass, when Sanaballat had heard, and Tobias, and Gossem the Arabian, and the rest of our enemies, that I did build the wall, and there was no breach remaining in it (howbeit at that time I had not put the doors in the gates) 2 Sanaballat and Gossem sent to me, saying: Come, and (a) let us make a league together in the villages, in the field of Ono: But they thought to do me evil.

(a) When heretics & other adversaries of the Church find themselves not able to suppress Catholics, they offer conditions of peace, and liberty to all: So when Protestants began, and where they are weak, they would have none persecuted for any opinions in religion; but where they are strong they hardly grant toleration to Catholics.

3 I sent therefore messengers to them, saying: I am doing a great work, and I cannot go down, lest perhaps it be neglected when I shall come and descend to you. 4 But they sent to me according to this word, four times: and I answered them according to the former word. 5 And Sanaballat sent his servant to me the fifth time according to the former word, and he had a letter in his hand written in this manner: 6 Among the Gentiles it is heard, and Gossem hath said, that thou and the Jews mean to rebel, and therefore thou buildest the wall, and will advance thyself king over them: for which cause, 7 thou hast set up Prophets also, which should preach of thee in Jerusalem, saying: There is a king in Jury: The king will hear of these things: therefore come now, that we may take counsel together. 8 And I sent to them, saying: It is not done according to these words, which thou speakest: for thou framest these things of thine own heart. 9 For all these terrified us, thinking that our hands would cease from the work, and we would leave off. For which cause I did the more strengthen my hands: 10 and I entered into the house of Samaia the son of Dalaia the son of Metabeel secretly, who said: Let us consult with ourselves in the house of God in the midst of the temple: and Let us shut the doors of the temple, because they will come to kill thee, and in the night they will come to slay thee. 11 And I said. Doth any man that is like unto me fly? And who being as I am, will go into the temple, and live? I will not go in.

12 And I understood that God had not sent him, but as it were prophesying he had spoken to me, and Tobias, and Sanaballat had hired him. 13 For he had taken a price, that I being terrified should do it, and sin, and they might have some evil to upbraid me withal. 14 Remember me Lord for Tobias and Sanaballat, according to such their works. Yea and Noadias the Prophet, and the rest of the Prophets that terrified me. 15 But the wall was finished the five and twentieth day of the month of Elul, in two and fifty days. 16 It came to pass therefore when all our enemies had heard it, that all nations which were round about us, feared, and were dismayed within themselves, and knew that this work was done of God. 17 But in those days also many letters of the principal Jews were sent to Tobias, and from Tobias there came to them. 18 For there were many in Jury sworn unto him, because he was the son in law of Sechenias the son of Area, and Johanan his son had taken the daughter of Mosollam the son of Barachias. 19 Yea and they praised him before me, and they reported my words unto him: and Tobias sent letters to terrify me.

CHAPTER VII.

Nehemias appointeth watchmen in Jerusalem, 5. and calling the people together reciteth the number of those, which came first from Babylon. 68. Likewise of their cattle, 70. and the gifts of certain chief men towards the reparations.

And after the wall was built, and I had put on the doors, and numbered the porters, and singing men, and Levites: 2 I commanded Hanani my brother, and Hananias Prince of the house of Jerusalem (for he seemed as it were a true man, & one that feared God above the rest) 3 and I said to them: Let not the gates of Jerusalem be opened until the heat of the sun. And when they yet stood by, the gates were shut, and barred: and I set (a) watchmen of the inhabitants of Jerusalem, every one by their courses, and every man against his house.

(a) Three special defences of a city, are the strength of walls, shutting and opening the gates in due time, & diligent watchmen: so to the custody of faithful souls three things are necessary; the grace of God, due regard of the outward senses, and continual watch against our invisible enemies.

4 And the city was exceeding large and great, and the people few in the midst thereof, and there were no houses built. 5 But God gave me in my heart, and I assembled the Princes and magistrates, and common people, that I might number them: and I found a Book of the number of them that came up first, and there was found written in it: 6 These are the children of the province, which came up from the captivity of them that were transported, whom Nabuchodonosor the king of Babylon had transported, and returned into Jury, every one into his own city. 7 They that came with Zorobabel, Josue, Nehemias, Azarias, Rahamias, Nahamani, Mardochaeus, Belsam, Mespharath, Begoai, Nahum, Baana. The number of the men of the people of Israel. 8 The children of Pharos, two thousand an hundred seventy two. 9 The children of Saphatia, three hundred seventy two. 10 The children of Area, six hundred fifty two. 11 The children of Phahathmoab of the children of Josue and Joab, two thousand eight hundred eighteen. 12 The children of Aelam, a thousand two hundred fifty four. 13 The children of Zethua, eight hundred forty five. 14 The children of Zachai, seven hundred sixty. 15 The children of Bannui, six hundred forty eight. 16 The children of Bebai, six hundred twenty eight. 17 The children of Azgad, two thousand three hundred twenty two. 18 The children of Adonicam, six hundred sixty seven. 19 The children of Beguai, two thousand sixty seven. 20 The children of Adin, six hundred fifty five. 21 The children of Ater, children of Hezecias, ninety eight. 22 The children of Hasem, three hundred twenty eight. 23 The children of Besai, three hundred twenty four. 24 The children of Hareph, an hundred twelve. 25 The children of Gabaon, ninety five. 26 The children of Bethlehem, and Netupha, an hundred

eighty eight. 27 The men of Anathoth, an hundred twenty eight. 28 The men of Bethazmoth, forty two. 29 The men of Cariathiarim, Cephira, and Beroth, seven hundred forty three. 30 The men of Rama and Geba, six hundred twenty one. 31 The men of Machmas, an hundred twenty two. 32 The men of Bethel and Hai, an hundred twenty three. 33 The men of another Nebo, fifty two. 34 The men of another Aelam, a thousand two hundred fifty four. 35 The children of Harem, three hundred twenty. 36 The children of Jericho, three hundred forty five. 37 The children of Lod Hadid and Ono, seven hundred twenty one. 38 The children of Senaa, three thousand nine hundred thirty. 39 The Priests: The children of Idaia in the house of Josue, nine hundred seventy three. 40 The children of Emmer, a thousand fifty two. 41 The children of Phashur, a thousand two hundred forty seven. 42 The children of Arem, a thousand seventeen. The Levites: 43 The children of Josue and Cedmihel, the children 44 of Oduia, seventy four: The singing men: 45 the children of Asaph, an hundred forty eight. 46 The porters: The children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: an hundred thirty eight. 47 The Nathineites: The children of Soha, the children of Hasupha, the children of Tebbaath, 48 the children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana, the children of Hagaba, the children of Selmai, 49 the children of Hanan, the children of Geddel, the children of Gaher, 50 the children of Raaia, the children of Rasin, the children of Necoda, 51 the children of Gesem, the children of Aza, the children of Phasea, 52 the children of Besai, the children of Munim, the children of Nephussim, 53 the children of Bacbuc, the children of Hacupha, the children of Harhur, 54 the children of Besloth, the children of Mahida, the children of Harsa, 55 the children of Bercos, the children of Sisara, the children of Thema, 56 the children of Nasia, the children of Hatipha, 57 the children of the servants of Salomon, the children of Sotai, the children of Sophereth, the children of Pharida, 58 the children of Iahala, the children of Darcon, the children of Ieddel, 59 the children of Saphatia, the children of Hatil, the children of Phochereth, who was born unto Sabaim, the son of Amon. 60 All Nathineites, and the children of the servants of Salomon, three hundred ninety two. 61 But these be they which came up from Thelmela, Thelharsa, Cherub, Addon, and Emmer: and could not shew the house of their fathers, and their seed, whether they were of Israel. 62 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred forty two. 63 And of the Priests, the children of Habia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai a Galaadite, and he was called by their name. 64 These sought their writing in the register, & found it not: & they were cast out of the Priesthood. 65 And Athersatha said to them, that they should not eat of the Holies of holies, until there stood up a Priest learned and cunning. 66 All the multitude as it were one man^ forty two thousand three hundred sixty, 67 beside their men-servants and women-servants, which were seven thousand three hundred thirty seven: and among them singing men, and singing women, two hundred forty five. 68 Their horses, seven hundred thirty six, their mules two hundred forty five, 69 their camels, four hundred thirty five, asses six thousand seven hundred twenty.

Hitherto is reported what was written in the Register. From this place forward goeth on in order the history of Nehemias. [1]

[1] *S. Jerome* here noteth whence he received each part of this book, which is all Canonical Scripture, being all alike so declared by the Church.

70 And certain of the Princes of families gave unto the work. Athersatha gave into the treasure of gold a thousand drachmas, phials fifty, tunics for Priests five hundred thirty. 71 And of the Princes of families there gave into the treasure of the work of gold, twenty thousand drachmas, and of silver two thousand two hundred pound. 72 And that which the rest of the people gave, of gold twenty thousand drachmas, and of silver two thousand pound, and tunics for Priests sixty seven. 73 And the Priests, and Levites, and porters,

and singing men, and the rest of the common people, and the Nathineites, and all Israel dwelt in their cities. And the seventh month was come: and the children of Israel were in their cities.

CHAPTER VIII.

Esdras readeth the law before the people. 9. Nehemias comforteth them. 13. They celebrate the feast of tabernacles seven days: 13. and of collection the eighth day.

And all the people was gathered together as it were one man to the street, which is before the water, & they said to Esdras the scribe, that he should bring the book of the law of Moyses, which our Lord had commanded Israel. 2 Esdras therefore the Priest (a) brought the law before the multitude of men and women, and all that could understand, in the first day of the seventh month.

(a) The people requested Esdras to *bring the book* of the law, and he *brought it*, neither is there any mention that he writ the whole law out of his memory or by miracle: which maketh it probable that all copies were not burned or lost, but some reserved by Jeremias, Ezechiel, Daniel, Aggeus, Zacharias, or by himself or others, out of which he collected one entire volume, correcting faults committed by scribes, & adding some things for explication sake & supplement of the histories: and that either by tradition or revelation.

3 And he read it plainly in the street that was before the water gate, from morning until midday, in the presence of the men, and women, & of those that understood: & the ears of all the people were attent to the book. 4 And Esdras the scribe stood upon a step of wood, which he made to speak upon: & there stood by him Mathathias, & Semeia, & Ania, and Uria, & Helcia, and Maasia, on his right hand: and on the left: Phadaia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia, and Mosollam. 5 And Esdras opened the Book before all the people: for he appeared above all the people: and when he had opened it, all the people stood. 6 And Esdras blessed our Lord the great God: and all the people answered: Amen, amen: lifting up their hands, and they bowed, and adored God flat on the earth. 7 Moreover Josue, and Bani, and Serebia, Jamin, Accub, Septhai, Odia, Maasia, Celita, Azarias, Jozabed, Hanan, Phalaia: Levites, made silence in the people to hear the law: and the people stood in their degree. 8 And they read in the Book of the law of God distinctly and plainly, for to understand: and they understood when it was read. 9 And Nehemias said (the same is (b) Athersatha) and Esdras the Priest and scribe, and the Levites interpreting to all the people: It is a day sanctified to the Lord our God, mourn ye not, and weep not. For all the people wept, when they heard the words of the law.[1]

(b) *Athersatha privileged*, by reason of his favour with King Artaxerxes, *chap. 2.*[1] *1. Esd. 2.*

10 And he said to them: Go, eat fat things, and drink the sweet wine, and send portions to them, that have not prepared for themselves, because it is the holy day of our Lord, and be not sad: for the joy of our Lord is our strength. 11 And the Levites made silence in all the people, saying: Hold your peace, because the day is holy, & be not sorrowful. 12 Therefore all the people went to eat and drink, and to send portions, and to make great joy: because they understood the words, that he had taught them. 13 And in the second day were gathered the Princes of the families of all the people, the Priests and Levites to Esdras the scribe, that he should interpret unto them the words of the law. 14 And they found written in the law, that our Lord commanded in the hand of Moyses, that the children of Israel should dwell in tabernacles, on the solemn day, the seventh month: 15 and that they should proclaim and publish a voice in all their cities, and in Jerusalem, saying: Go ye forth into the mount, and fetch branches of the olive tree, and branches of the most fair tree, branches of the myrtle tree, & boughs of the palm trees, and branches of the thick leaved tree, that tabernacles may be made, as it is written. 16 And the people went forth, and brought. And they made themselves tabernacles every man in

his house top, and in his courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. 17 Therefore all the Church of them, that were returned from the captivity, made tabernacles, and dwelt in tabernacles. For from the days of Josue the son of Nun the children of Israel had not done it in such sort, until that day: and there was exceeding great joy. 18 And he read in the book of the law of God day by day, from the first day till the last, and they made the solemnity seven days, & in the eighth day a collect according to the rite.

CHAPTER IX.

The people repenting in fasting and sackcloth, put away their wives of strange nations. 5. Esdras confesseth God's benefits, and the people's ingratitude. 32. Prayeth for them, and maketh league with God.

And in the four and twentieth day of the month the children of Israel came together in fasting and sackcloths, and earth upon them. 2 And the seed of the children of Israel was (a) separated from every strange child: and they stood, and confessed their sins, and the iniquities of their fathers.

(a) True repentance requireth works of penance, & especially the removing of occasions of sin: a separation from evil company, abandoning of evil cogitations, and of much worldly pleasure.

3 And they rose up to stand: and they read in the volume of the law of our Lord their God four times in a day, and four times they confessed, and adored our Lord their God. 4 And there arose upon the step of the Levites Josue, and Bani, Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a loud voice to our Lord their God. 5 And the Levites Josue and Cedmihel, Bonni, Hasebnia, Serebia, Odaia, Sebnia, and Phathahia, said: Arise, Bless our Lord your God from eternity to eternity: and let them bless the high name of thy glory in all blessing and praise. 6 Thou the same, o Lord, alone thou hast made heaven, and all the host thereof: the earth and all things that are in it: the seas and all things that are therein: and thou dost give life to all these things, and the host of heaven adoreth thee. 7 Thou the same o Lord God, which didst choose Abram, and broughtest him out of the fire of the Chaldees, and gavest him the (b) name Abraham.

(b) Changing of names importeth some beneficial mystery. *Gen. 17.*

8 And thou didst find his heart faithful before thee: and thou madest a covenant with him, that thou wouldest give him the land of the Chananeite, of the Hetheite, and of the Amorrheite, and of the Pherezeite, and of the Jebuseite, and of the Gergeseite, to give unto his seed: and thou hast fulfilled thy words, because thou art just. 9 And thou sawest the affliction of our fathers in Aegypt: and their cry thou didst hear upon the Red sea. 10 And thou gavest signs and wonders in Pharao, and in all his servants, and in all the people of his land: for thou didst know that they had done proudly against them: and thou madest thyself a name, as also at this day. 11 And thou didst divide the sea before them, and they passed through the midst of the sea in dry land: but their persecutors thou threwest into the depth, as a stone into the rough waters. 12 And in a pillar of a cloud thou wast their leader by day, and in a pillar of fire by night, that the way might appear to them, by the which they went. 13 To mount Sinai also thou didst descend, and spakest with them from heaven, and thou gavest them right judgments, and the law of truth, ceremonies, and good precepts. 14 Thy sanctified Sabbath thou didst shew them, and the commandments, and ceremonies, and the law thou didst command them in the hand of Moyses thy servant. 15 Bread also from heaven thou gavest them in their hunger, and water out of the rock thou didst bring forth to them thirsting, and thou saidst to them that they should enter in and possess the land, upon which thou didst lift up thy hand to deliver it them. 16 But they and our fathers did

proudly, and hardened their necks, and heard not thy commandments. 17 And they (c) would not hear, and they remembered not thy marvelous works which thou hast done to them. And they hardened their necks, and gave the head to return to their servitude, as it were by contention. But thou a propitious God, & gracious, and merciful, long suffering and of much compassion, didst not forsake them.

(c) Free will in sinners.

18 Yea and when they had made to themselves a molten calf, and had said: This is thy God, which brought thee out of Aegypt: and they did great blasphemies. 19 But thou in thy many mercies didst not leave them in the desert: the pillar of the cloud departed not from them by day to lead them into the way, and the pillar of fire by night to shew them the way by which they should go. 20 And thou gavest them thy good spirit, which should teach them, and thy Manna thou didst not withhold from their mouth, and thou gavest them water in thirst. 21 Forty years didst thou feed them in the desert, and nothing was wanting to them, their garments waxed not old, & their feet were not worn. 22 And thou gavest them Kingdoms, & peoples, and didst part lots unto them: and they possessed the land of Sehon, and the land of the king Hesebon, and the land of Og the king of Basan. 23 And thou didst multiply their children as the stars of heaven, and brought them to the land whereof thou hadst said to their fathers, that they should enter and possess it. 24 And the children came, and possessed the land, and thou didst humble before them the inhabiters of the land, the Chananeites, and gavest them into their hand, & their kings, & the peoples of the land, that they might do to them as it pleased them. 25 They therefore took the fenced cities, and fat ground, and possessed houses full of all goods; cisterns made by others, vineyards, and olivets, and many trees that bare fruit: and they did eat, and were filled, and became fat, and abounded with delicious things in thy great goodness, 26 But they provoked thee to wrath, and departed from thee, and threw the law behind their backs: and they killed thy Prophets, which admonished them earnestly to return to thee: and they did great blasphemies. 27 And thou gavest them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou from heaven didst hear, and according to thy many compassions gavest them saviours, that should save them from the hand of their enemies. 28 And when they had rested, they returned to do evil in thy sight: and thou didst leave them in the hand of their enemies, and they possessed them. And they returned, and cried to thee: and thou heardest from heaven, and deliveredst them in thy mercies many times. 29 And thou didst admonish them that they should return to thy law. But they did proudly, and heard not thy commandments, and sinned in thy judgments, which a man should do, and shall live in them, and they gave the revolting shoulder, & hardened their neck, neither did they hear. 30 And thou didst prolong many years over them, and didst testify to charge them in thy spirit by the hand of thy Prophets: and they heard not, & thou didst deliver them into the hand of the peoples of the nations. 31 But in thy very many mercies thou madest them not into consumption, neither didst thou forsake them: because a God of compassions and gracious art thou. 32 Now therefore o our God, great, strong, and terrible, keeping covenant and mercy, turn not away from thy face all the labour which hath found us, our kings, & our Princes, and our Priests, and our Prophets, and our fathers, and all the people from the days of the king of Assur, until this day. 33 And thou art just in all things, that have come upon us: because thou hast done truth, but we have done wickedly. 34 Our kings, our Princes, our Priests, and our fathers have not done thy law, and have not attended thy commandments, and thy testimonies which thou hast testified among them. 35 And they in their reigns, and in thy manifold goodness, which thou gavest them, and in the land most large and fat, which thou didst deliver in their sight, served not thee, nor returned from their most wicked devices. 36 Behold we ourselves this day are bondmen: and the land, which thou gavest our fathers, that they should eat the bread thereof, and the good things that are thereof, and

ourselves are servants in it. 37 And the fruits thereof are multiplied to the kings, whom thou hast set over us for our sins, and they have dominion over our bodies, and over our beasts, according to their will, and we are in great tribulation. 38 Therefore upon all these things we ourselves make a covenant, and write, and our Princes, our Levites, and our Priests sign it.

CHAPTER X.

Many, in name of all, subscribe to the covenant made with God. 30. Namely not to marry with strangers, 31. to keep the Sabbath day, and the seventh year. 32. To pay oblations, 37. First fruits, 38. and Tithes.

And the subscribers were Nehemias, Athersatha the son of Hachelai, and Sedecias, 2 Saraias, Azarias, Jeremias, 3 Pheshur, Amarias, Melchias, 4 Hattus, Sebenia, Melluch, 5 Harem, Merimuth, Obdias, 6 Daniel, Genthon, Baruch, 7 Mosollam, Abia, Miamin, 8 Maazia, Belgai, Semeia: these were Priests. 9 Moreover Levites, Josue the son of Azanias, Bennui of the children of Henadad, Cedmihel, 10 And their brethren, Sebenia, Odaia, Celita, Phalaia, Hanan, 11 Micha, Rohob, Hasebia, 12 Zachur, Serebia, Sabania, 13 Odaia, Bani, Baninu. 14 The heads of the people, Pharos, Phahathmoab, Aelam, Zethu, Bani, 15 Bonni, Azgad, Bebai, 16 Adonia, Begoai, Adin, 17 Ater, Hezecia, Azur, 18 Odaia, Hasum, Besai, 19 Hareph, Anathoth, Nebai, 20 Megphias, Mosollam, Hazir, 21 Mesizabel, Sadoc, Iedua. 22 Pheltia, Hanan, Anai, 23 Osee, Hanania, Hasub, 24 Alohes, Phalea, Sobec, 25 Rehum, Hasebna, Maasia, 26 Echaia, Hanan, Anan, 27 Melluch, Haran, Baana: 28 And the rest of the people, Priests, Levites, Porters, and singing men, Nathineites, and all that separated themselves from the peoples of the lands to the law of God, their wives, their sons, and their daughters. 29 All that could understand, promising for their brethren, their Princes, and they that came to promise, and swear that they would walk in the law of God, which he gave in the hand of Moyses the servant of God, that they would do and keep all the commandments of the Lord our God, and his judgments and his ceremonies. 30 And that we would not give (a) our daughters to the people of the land, and their daughters we would not take to our sons.

(a) In all leagues & covenants of peace those articles are specially mentioned wherein breach hath been made in former times.

31 The peoples of the land, which bring in things to sell, & all things to be used, to sell them on the Sabbath day, we will not take it of them in the Sabbath, & in the sanctified day. And we will let pass the seventh year, & the exaction of every hand. 32 And we will ordain precepts upon ourselves, to give the third part of a sicle every year to the work of the house of our God. 33 to the loaves of proposition, and to the continual sacrifice, & for a continual holocaust in the Sabbaths, in the Calends, in the Solemnities, and in the sanctified, and for sin: that propitiation may be made for Israel, and unto all use of the house of our God. 34 We therefore did cast lots concerning the oblation of wood between the Priests, and the Levites, and the people, that it should be brought into the house of our God by the houses of our fathers at set times, from year to year: that it might burn upon the altar of the Lord our God as it is written in the law of Moyses: 35 And that we would bring the first born of our land, and the first fruits of all the fruit of every tree, from year to year, in the house of our Lord. 36 and the first fruits of our sons, and of our cattle, as it is written in the law, and the first fruits of our oxen, and of our sheep, that they might be offered in the house of our God, to the Priests which minister in the house of our God. 37 And the first fruits of our meats, and of our libaments, & the fruits of every tree, of vintage also and of oil we will bring to the Priests, unto the treasury of our God, and the tenth part of our land to the Levites. The Levites themselves shall receive the tithes out of all the cities^ of our works. 38 And the Priest the son of Aaron shall be with the Levites in the

tithes of the Levites, and the Levites shall offer the tenth part of their tithe in the house of our God, to the treasury in the treasure-house. 39 For the children of Israel and the children of Levi shall carry to the treasury the first fruits of corn, of wine, and of oil: and the sanctified vessels shall be there, and the Priests, and singing men, and porters, and ministers, and we will not leave the house of our God.

CHAPTER XI.

New inhabitants of Jerusalem are recited. 20. Likewise who dwelt in other cities of Juda.

And the Princes of the people dwelt in Jerusalem: but the rest of the people cast lots, to take (a) one part of ten that should dwell in Jerusalem the holy city, and nine parts in the cities.

(a) Because Jerusalem was most impugned by enemies few were willing to dwell there,

2 And the people blessed all the men that had (b) voluntarily offered themselves to dwell in Jerusalem.

(b) yet many valiant men of the tribes of Juda, Benjamin, and Levi, offered themselves: of other tribes the tenth part were chosen by lots. Whereby is gathered that many of the ten tribes returned also into Chanaan, though the holy Scripture doth not so expressly record what became of them as of the other tree tribes, because Jerusalem pertained to the lot of Benjamin, Juda was the Kingly tribe, and Levi the Priestly.
S. Beda. lib. 3. cap. 31. in Esdr.

3 These therefore are the Princes of the Province, which dwelt in Jerusalem, and in the cities of Juda. And every one dwelt in his possession, in their cities, Israel, the Priests, the Levites, the Nathineites, and the children of the servants of Salomon. 4 And in Jerusalem there dwelt of the children of Juda, and of the children of Benjamin: of the children of Juda, Athaias the son of Aziam, the son of Zacharias, the son of Amarias, the son of Saphatias, the son of Malaleel: of the children of Phares, 5 Maasia the son of Baruch, the son of Cholhoza, the son of Hazia, the son of Adaia, the son of Joiarib, the son of Zacharias, the son of a Silonite. 6 All these the children of Phares, which dwelt in Jerusalem, four hundred sixty eight, valiant men. 7 And these are the children of Benjamin: Sellum the son of Mosollam, the son of Ioed, the son of Phadaia, the son of Colaia, the son of Masia, the son of Etheel, the son of Isaia, 8 and after him Gebbai, Sellai, nine hundred twenty eight. 9 and Joel the son of Zechri the overseer of them, and Judas the son of Senua second over the city. 10 And of the Priests, Idaia the son of Joarib, Jachin, 11 Saraia the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Meraioth, the son of Achitob the Prince of the house of God, 12 and their brethren that do the works of the temple: eight hundred twenty two. And Adaia the son of Jeroham, the son of Phelelia, the son of Amsi, the son of Zacharias, the son of Pheshur, the son of Melchias, 13 and his brethren the Princes of the fathers: two hundred forty two. And Amassai the son of Azreel, the son of Ahazi, the son of Mosolamoth, the son of Emmer, 14 and their brethren exceeding mighty: an hundred twenty eight, and their overseer Zabdiel son of the mighty ones. 15 And of the Levites Semeia the son of Hasub, the son of Azaricam, the son of Hasabia, the son of Boni, 16 and Sabathai and Jozabed, over all the works, that were without the house of God, of the Princes of the Levites. 17 And Mathania the son of Micha, the son of Zebedei, the son of Asaph Prince to praise, and to confess in prayer, and Becbecia second of his brethren, and Abda the son of Samua, the son of Galal, the son of Idithun. 18 All the Levites in the holy city two hundred eighty four. 19 And the porters, Accub, Telmon, and their brethren, which kept the doors: an hundred seventy two. 20 And the rest of Israel the Priests and the Levites in all the cities of Juda, every man in his possession. 21 And the Nathineites, that dwelt in Ophel, and Siaha, and Gaspha of the Nathineites. 22 And the overseer of the Levites in Jerusalem, Azzi the son of Bani, the son of Hasabia, the son of Mathania, the son of Micha. Of the children of Asaph,

the singing men in the ministry of the house of God. 23 For the king's commandment was upon them, and an order among the singing men day by day. 24 And Phathahia the son of Mesezebel of the children of Zara the son of Juda in the hand of the king, according to every word of the people, 25 and in the houses through all their countries. Of the children of Juda there dwelt in Cariatharbe, and in her daughters: and in Dibon, and in her daughters, and in Cabseel, and in the villages thereof, 26 and in Jesue, and in Molada, and in Bethphaleth, 27 and in Hasersual, and in Bersabee, and in her daughters, 28 and in Siceleg, and in Mochona, and in her daughters, 29 and in Remmon, and in Saraa, and in Jerimuth, 30 Zanoa, Odollam, and in their towns, Lachis and in her countries, Azeca, and in her daughters. And they abode in Bersabee unto the vale of Ennom. 31 And the children of Benjamin, of Geba, Mecmas, and Hai, and Bethel, and her daughters, 32 in Anathoth, Nob, Anania, 33 Asor, Rama, Gethaim, 34 Hadid, Seboim, and Neballat, Lod, 35 and Ono the valley of artificers. 36 And of the Levites were portions of Juda, and Benjamin.

CHAPTER XII.

The names and offices of Priests, and Levites, which came with Zorobabel and Josue to Jerusalem 27. with great solemnity of thanks-giving. 31. Watchmen are appointed on the new walls, 45. and Keepers of the holy treasure.

And these are the Priests and Levites, that came up with Zorobabel the son of Salathiel, and Josue: Saraia, Jeremias, (a) Esdras,

(a) Esdras went again to Babylon, and obtaining a favourable commission of the King brought many with him into Jerusalem. *1. Esdr. 7.*

2 Amaria, Melluch, Hattus. 3 Sebenias, Rheum, Merimuth, 4 Addo, Genthon, Abia, 5 Miamin, Madia, Belga, 6 Semeia, and Joiarib, Idaia, Sellum, Amoc, Helcias, 7 Idaia. These are the Princes of the Priests, & their brethren in the days of Josue. 8 Moreover the Levites, Jesua, Bennui, Cedmihel, Sarebia, Juda, Mathanias, over the hymns^ they & their brethren: 9 And Becbecia, and Hannia and their brethren every one in his office. 10 And (b) Josue begat Ioacim, and Ioacim begat Eliasib, and Eliasib begat Joiada,

(b) The genealogy of high Priests from Iosue to Ieddoa, otherwise called Iaddus.

11 and Joiada begat Jonathan, and Jonathan begat Ieddoa. 12 And in the days of Ioacim the Priests and Princes of the families were: Of Saraia, Maraia: Of Jeremias, Hanania: 13 Of Esdras, Mosollam: Of Amaria, Johanan: 14 Of Milicho, Jonathan: Of Sebenia, Joseph: 15 Of Haram, Edna: Of Maraioth, Helci: 16 Of Adaia, Zacharia: Of Genthon, Mosollam: 17 Of Abia, Zechri: Of Miamin and Moadia, Phelti: 18 Of Belga, Sammua: Of Semaia, Jonathan: 19 Of Joiarib, Mathanai: Of Iodaia, Azzi: 20 Of Sellai, Celai: Of Amoc, Heber: 21 Of Helcias, Hasebia: Of Idaia, Nathanael. 22 The Levites in the days of Eliasib, and Joiada, and Johanan, and Ieddoa, written Princes of the families, and the Priests in the reign of Darius the Persian. 23 The children of Levi, Princes of the families, written in the book of Chronicles of days, and unto the days of Jonathan the son of Eliasib. 24 And the Princes of the Levites, Hasebia, Serebia, and Josue the son of Cedmihel: and their brethren by their courses, to praise and confess according to the precept of David the man of God, and to wait equally in order. 25 Mathania, and Becbecia, Obedia, and Mosollam, Telmon, Accub, keepers of the gates and of the entrances before the gates. 26 These were in the days of Ioacim the son of Josue, the son Josedec, and in the days of Nehemias the duke, and of Esdras the Priest, and Scribe. 27 And in the dedication of the wall of Jerusalem they sought Levites out of all other places, to bring them into Jerusalem, and to make the dedication and joy in giving of thanks, and song, and in cymbals, psalteries and harps. 28 And the children of the singing men were gathered together out of the champion about Jerusalem, and out of the towns Nethuphati, 29 and from the house of Galgal, and from

the countries of Geba and Azmaveth: because the singing men did build themselves villages round about Jerusalem. 30 And the Priests and Levites were cleansed, and they cleansed the people, and the gates, & the wall. 31 And I made the Princes of Juda go up upon the wall, and I set two great choirs of them that should praise. And they went on the right hand upon the wall to the gate of the dunghill. 32 And after them went Osaias, & the half part of the Princes of Juda, 33 and Azarias, Esdras, & Mosollam, Judas, & Benjamin, & Semeia, & Jeremias. 34 And of the children of the Priests with trumpets, Zacharias the son of Jonathan, the son of Semeia, the son of Mathania, the son of Michaia, the son Zechur, the son Asaph, 35 and his brethren Semeia, and Azareel, Malalai, Galalai, Maai, Nathanael, and Judas, and Hanani, with the instruments of the song of David the man of God: and Esdras the scribe before them in the gate of the fountain. 36 And against them there went up in the stairs of the city of David, in the rising of the wall above the house of David, and unto the gate of waters toward the East. 37 And the second choir of thanks-givers went on the contrary side, and I after it, & the half part of the people upon the wall, & above the tower of the furnaces, and unto the broadest wall, 38 and above the gate of Ephraim, and above the old gate, and above the gate of fishes and the tower of Hananeel, and the tower of Emath, and unto the gate of the flock: and they stood in the gate of the watch, 39 and there stood two choirs of them that praised in the house of God, and I, and the half part of the magistrates with me. 40 And the Priests, Eliachim, Maasia, Miamin, Michea, Elioenai, Zacharia, Hanania with trumpets, 41 and Maasia, & Semeia, & Eleazar, & Azzi, & Johanan, and Melchia, and Aelam, and Ezer. And the singing men sang aloud, and Iezraia the overseer: 42 and they immolated in that day great victims, and rejoiced: for God had made them joyful with great joy: yea their wives also & children rejoiced, & the joy of Jerusalem was heard far off. 43 They numbered also in that day men over the storehouses of the treasure, for the libaments, and for the first fruits, & for the tithes, that the Princes of the city might bring in by them in the honour of thanks-giving, Priests and Levites: because Juda was made joyful in the Priests and Levites standing by. 44 And they kept the watch of their God, and the observance of expiation, and the singing men, and the porters, according to the precept of David, and of Salomon his son, 45 because in the days of David and Asaph from the beginning there were Princes appointed of the singing men in song praising, and confessing to God. 46 And all Israel, in the days of Zorobabel, and in the days of Nehemias gave portions to the singing men, and to the porters day by day, and they (b) sanctified the Levites, and the Levites sanctified the children of Aaron.

(b) As others gave tithes to the Levites: so they gave to Priests. *Num. 18. v. 21. 28.*

CHAPTER XIII.

The law is read, 3. strange women are dismissed. 5. Faults in distribution of the treasure are amended, 10. and due portions given to the Levites. 15. Breakers of the Sabbath are corrected, 23. and those which married women of strange nations.

And [1] in that day there was read in the volume of Moyses the people hearing it: and there was found written in it, that the Ammonites and the Moabites should not enter into the Church of God for ever:

[1] The third part.
Correction of faults.

2 [1] for that they met not the children of Israel with bread and water: and they hired against them Balaam to curse them: and our God turned the cursing into blessing.

[1] *Deut. 23.*
Num. 22.

3 And it came to pass, when they had heard the law,

they separated every stranger from Israel. 4 And over this thing was Eliasib the Priest, who had been made overseer in the treasury of the house of our God, and near a-kin to (a) Tobias.

(a) This Tobias was an Ammonite & a persecuter, *c. 14.* to whom Eliasib being a-kin (by reason of unlawful marriages) joined fellowship with him for wicked lucre: which therefore Nehemias corrected, prefiguring therein our Saviour's zeal, who threw buyers and sellers out of the temple *Mat. 21.* And these persecuters prefigured heretics in their words and acts, as Venerable Bede expoundeth. *li. 3. in Esd. c. 19.*

5 He therefore made to himself a great treasury, and they were there before him laying up gifts, and frankincense, and vessels, and the tithe of corn, of wine, and of oil, the portions of the Levites, and of the singing men, and of the porters, and the first fruits of the Priests. 6 But in all these things I was not in Jerusalem, because in the two and thirtieth year of Artaxerxes the king of Babylon I came to the king, and in the end of certain days I desired the king. 7 And I came to Jerusalem, and I understood the evil that Eliasib had done to Tobias, to make him a treasure in the entrances of the house of God. 8 And it seemed to me exceeding evil. And I threw forth the vessels of the house of Tobias out of the treasury: 9 and I commanded and they cleansed the treasury: and I brought thither again the vessels of the house of God, the sacrifice, and the frankincense. 10 And I knew that the portions of the Levites had not been given: and that every man was fled into his country of the Levites, and the singing men, and of them that ministered: 11 and I pleaded the matter against the magistrates, and said: Why have we forsaken the house of God? And I assembled them, and I made them to stand in their standings. 12 And all Juda carried the tithe of the corn, wine, and oil into the store-houses: 13 And we appointed over the store-houses Selemias Priest, and Sadoc scribe, and Phadaia of the Levites, and next to them Hanan the son of Zachur, the son of Mathania: because they were approved faithful, and to them were committed the portions of the brethren. 14 Remember me my God for this thing, and wipe not out my mercies, which I have done in the house of my God, and in his ceremonies. 15 In those days I saw them in Juda treading the presses on the Sabbath, carrying heaps, and loading upon asses wine, and grapes, and figs, and all manner of burden, and bringing it into Jerusalem on the Sabbath day. And I charged them, that they should sell on a day that it was lawful to sell in. 16 And the Tyrians dwelt in it, bringing fishes, and all things to sell: and they sold on the Sabbaths to the children of Juda in Jerusalem. 17 And I rebuked the Princes of Juda, and said to them: What is this evil thing, that you do, and profane the day of the Sabbath? 18 Why, did not our fathers these things, and our God brought upon us all this evil, and upon this city? And you add wrath upon Israel in violating the Sabbath. 19 And it came to pass, when the gates of Jerusalem had rested on the Sabbath day, I spake: and they shut the gates, and I commanded them that they should not open them till after the Sabbath: and of my servants I appointed over the gates, that none should bring in burdens in the Sabbath day. 20 And the merchants, and they that sold all merchandise, tarried without Jerusalem once and again. 21 And I charged them, and I said to them: Why tarry you over-against the wall? If you shall do so the second time, I will lay my hand upon you. Therefore from that time they came not on the Sabbath. 22 I spake also to the Levites that they should be cleansed, and should come to keep the gates, and to sanctify the day of the Sabbath: therefore for this also remember me my God, and spare me according to the multitude of thy mercies. 23 But in those days also I saw the Jews marrying wives women of Azotus, and of Ammon, and of Moab. 24 And their children spake, the half part the Azotian tongue, and they could not speak the Jews' language, and they spake according to the language of the people and people. 25 And I rebuked them, and cursed them. And I beat of them some men, & shaved them bald, & adjured them by God, that they should not give their daughters to their sons, nor take their daughters for their sons, and for themselves, saying: 26 Did not Salomon the king of Israel sin in this kind of thing? And surely in many nations, there was not a king like to him, and he was

beloved of his God, and God set him king over all Israel: him therefore also foreign women brought to sin. 27 And shall we also being disobedient persons do all this great evil, to transgress against our God, and to marry foreign women? 28 And Sanaballat the Horonite was son in law to one of the sons of Joiada, the son of Eliasib the high Priest, whom I drave from me. 29 Remember o Lord my God against them, that pollute the Priesthood, and the right of Priests and Levites. 30 Therefore I separated from them all strangers, & I appointed the courses of the Priests and Levites, every man in his ministry: 31 and in the oblation of wood at times appointed, and in the first fruits: (a) Remember me my God unto good. Amen.

(a) A just man that hath merited by good works may pray with great confidence for reward.

The third and fourth Books of Esdras, with the prayer of Manasses, follow after the Machabees.

ANNOTATIONS.

Concerning the Book of TOBIAS, JUDITH, WISDOM, ECCLESIASTICUS, and MACHABEES.

[1] Heretics deny some scriptures because they convince their errors.

[2] *Lib. de Praedest. Sanct. c. 14.*

[3] The Church's canon of more authority than the Jews.

[4] A Canon is an infallible rule of direction.

[5] The Gospel is known by the Church.

PROTESTANTS and other Sectaries of this time deny these Books to be divine Scripture, because they are not in the Jews' Canon, nor were accepted for canonical in the primitive Church. [1] But indeed the chief cause is, for that some things in these Books are so manifest against their opinions, that they have no other answer, but to reject their authority: An old shift noted and refuted by S. Augustin, [2] touching the Book of Wisdom, which some refused, pretending that it was not canonical, but indeed because it convinced their errors. For otherwise who seeth not, that the Canon of the Church of Christ is of more authority with all true Christians, [3] than the Canon of the Jews? And that the Church of Christ numbereth these Books amongst others of divine and infallible authority, is evident by the testimony and definition, not only of later general Councels; of Trent, Sess. 4. and Florence *Instructione Armenorum*, of Pope Innocentius, *Epist. ad Exuperium*, and Gelasius, *Decreto de libris sacris*; but also the Councel of Carthage *An. Dom. 419.* S. Augustin *lib. 2. Doct. Christ. cap. 8.* Isidorus *lib. 6. Etymol. cap. 1.* Cassiodorus *lib. 1. Divinarum Lectionum*, Rabunus, *lib. 2. de Institutione Clericorum*, and others testify the same, as we shall further note severally of every book in their particular places. And for so much as our adversaries acknowledge these Books to be Holy, and worthy to be read in the Church, but not sufficient to prove and confirm points of faith: the studious reader may consider that the Councel of Carthage calleth them *Canonical, and Divine*, which sheweth that they are of infallible authority. [4] For a Canon is an assured rule and warrant of direction, whereby (saith S. Augustin lib. 11. contra Faustum cap. 5. & lib. 2. contra Cresconium cap. 32.) the infirmity of our defect in knowledge is guided, and by which rule other books are likewise known to be God's word. His reason is, because we have no other assurance that the books of Moyses, the four Gospels, and other books are the true word of God, but by the Canon of the Church. [5] Whereupon the same great Doctor uttered that famous saying: that *he would not believe the Gospel, except the authority of the Catholic Church moved him thereunto. contra. Epist. Fundamenti. ca. 5.*

[1] Books doubted of before the Church's decision are not doubted after.

[2] *praefat. in Iudith.*

[3] *De viris illustrib. verbo. Iacobus.*

True it is that some Catholic Doctors doubted whether these Books were Canonical or no, because the Church had not then declared that they were; but since the Church's declaration no Catholic doubteth. [1] So S. Jerom testifieth, [2] that the Book of Judith (among the rest) seemed to him not canonical, till the Councel of Nice declared it to be. Likewise the Epistle to the Hebrews, the Epistle of S. James, the second of S. Peter, the second and third of S. John, S. Jude's Epistle, and the Apocalypse were sometimes doubted of, yet were afterwards declared to be Canonical. And most Protestants, namely English, admit them all, as the assured word of God though they were not always so reputed by all, [3] but as S. Jerome affirmeth of S. James' Epistle, *Paulatim tempore procedente meruit authoritatem*: By little and little in process of time merited authority.

THE ARGUMENT OF THE BOOK OF TOBIE.

[1] Other testimonies, that this

[1] BESIDES the testimonies of Councels and Fathers before mentioned, S. Cyprian, de *Oratione*

Dominica alleging this book (cap. 12.) saith: *Divine Scripture instructeth us, that prayer is good with fasting and alms*. S. Ambrose (li. de Tobia. c. 1.) calleth this Book by the common name of Scripture, saying *he will briefly gather the virtues of Tobie, which the Scripture in historical manner layeth forth at large*. Where he also calleth this history Prophetical, and Tobie a Prophet. And lib. 3. Offic. cap. 14. allegeth this Book as he doth other holy Scriptures, to prove that the virtues of God's servants far excel the Moral Philosophers. [2] S. Chrysostom ho. 15. ad Heb. allegeth Tobias as Scripture, denouncing curse to contemners. S. Augustin made a special sermon of Tobias, as he did of Job, which is the 226. sermon *de tempore*. S. Gregory *parte 3. pastor. curae admon. 21.* allegeth it as holy Scripture. And Venerable Beda expoundeth this whole Book Mystically, as he doth other holy Scripture. [3] *S. Jerom* translated it out of the Chaldee language, [4] wherein it was written, *judging it more meet to displease the Pharisaical Jews, who reject it*, than not to satisfy the will of holy Bishops, urging to have it. Epist. ad Chromat. & Heliodorum. to. 3.

Book is canonical.

[2] *cap. 13.*

[3] *Tomo 4. et in 1. Reg. 10.*

[4] It was written in Chaldee.

The author is uncertain: but S. Athanasius (in Synopsi) reporteth the contents at large. And S. Augustin (li. quest. ex utroque testamento, 9. 119.) delivereth both the contents, and cause of writing it, briefly thus: [1] *The servant of God holy Tobias, is given to us after the law for an example, that we might know how to practise the things, which we read. And if tentations come upon us, not to depart from the fear of God, nor expect help from any other than from him.* It may be divided into three parts. [2] The first four chapters shew the holy and sincere manner of life of old Tobias. The eight following relate the journey and affairs of young Tobias, accompanied and directed by the Angel Raphael. In the two last chapters they praise God. And old Tobias prophesieth better state of the commonwealth.

[1] The contents.

[2] Divided into three parts.

THE BOOK OF TOBIAS.

CHAPTER I.

Tobias of the tribe of Nephthali, never communicateth in Jeroboam's schism. 9. Teacheth his son to fear God, and fly sin. 11. Being in captivity eateth not forbidden meats, as others do. 13. Amongst other works of mercy, he lendeth ten talents of silver to Gabelus. 21. Is persecuted and spoiled. 24. Shortly the king being slain, he recovereth liberty and his goods. [1]

[1] This book is read at Matins the third week of September.

Tobias [1] of the tribe and city of Nephthali (which is in the upper parts of Galilee above Naasson, beyond the way that leadeth to the west, having on the right hand the city Sephet)

[1] The first part.
Tobias his holy manner of life.

2 when he was captive in the days of Salmanasar the king of the Assyrians, yet being in captivity, he forsook not the way of truth, 3 so that he imparted all things that he could make daily to his brethren captives with him, which were of his kindred.
4 And whereas he was younger than all the tribe of Nephthali, yet did he no childish thing in his work.
5 Finally, when (a) all went to the golden calves,

which Jeroboam the king of Israel had made, he alone fled the companies of all,

(a) Not absolutely all, but very many: for some of the same tribe and kindred did also fear God. *c. 2. v. 2.*

6 and went into Jerusalem to the temple of our Lord, and there adored our Lord God of Israel, offering faithfully all his first fruits, and his tithes, 7 so that in the third year he ministered all the tithing to the proselytes and strangers. 8 These things and the like to these did he observe being a child according to the law of God. 9 But when he was a man, he took to wife Anna of his own tribe, and he begat a son of her, giving him his own name. 10 Whom from his infancy he taught to fear God, and to abstain from all sin. 11 Therefore when by the captivity he was come with his wife and son into the city of Ninive, with all his tribe, 12 (When all did eat of the meats of the Gentiles) he kept his soul, and never was contaminated in their meats. 13 And because he was mindful of our Lord in all his heart, God gave him grace in the sight of Salmanasar the king, 14 and he gave him leave to go whithersoever he would, having liberty to do what things soever he would. 15 He therefore went to all that were in the captivity, and gave them wholesome admonitions. 16 And when he was come into Rages a city of the Medes, and had ten talents of silver of these wherewith he had been honoured of the king: 17 and when in a great multitude of his kindred, he saw Gabelus stand in need, who was of his tribe, under a bill of his hand he gave him the said weight of silver. 18 But after much time, Salmanasar the king being dead, when Sennacherib his son reigned for him, & esteemed the children of Israel odious in his sight: 19 Tobias daily went through all his kindred, and comforted them, and divided to every one, as he was able, of his goods: 20 the hungry he nourished, and to the naked he gave cloths, and the dead, and them that were slain, he buried carefully. 21 Finally when king Sennacherib was returned flying from Jewry the slaughter, that God had made about him for his blasphemy, & being angry slew many of the children of Israel, Tobias buried their bodies. 22 But when it was told the king, he commanded him to be slain, and took all his substance. 23 But Tobias flying with his son and with his wife, nakedly lay hid, because many loved him. 24 But after forty five days the king was slain of his own sons, 25 and Tobias returned into his house, and all his substance was restored to him.

CHAPTER II.

Tobias to bury an Israelite that is slain in the street, leaveth his dinner and guests. 10. Is made blind by God's permission, for manifestation of his patience. 19. His wife getteth her living by work, 22. and for a scrupulous word, reproacheth his sincerity.

But after these things, when there was a festival day of our Lord, and a good dinner was made in Tobias' house, 2 he said to his son: Go, and bring some of our tribe (a) that fear God, to make merry with us.

(a) All the people of the ten tribes did not serve Jeroboam's golden calves, but some *feared God* & consequently *refrained from evil. Prov. 3.* at least from idolatry.

3 And when he had gone, returning he told him, that one of the children of Israel lay slain in the street. And he forthwith leaping up from his place at the table, leaving his dinner, came fasting to the body: 4 and taking it up carried it to his house secretly, that when the sun should be down, he might warily bury him. 5 And when he had hid the body, he eat bread with mourning & trembling. 6 remembering that word which our Lord said by Amos the Prophet: Your festival days shall be turned into lamentation & mourning.[1]

[1] *Amos 8. v. 10.*

7 But when the sun was down, he went and buried him. 8 And all his neighbours rebuked him, saying: Even now thou wast commanded to be slain because of this matter, and thou didst scarce escape the commandment of death, and (b) doest thou bury the dead again?

(b) True zeal is not hindered from works of mercy by fear of death: *because perfect charity casteth out fear. 1. Ioan. 4.*

9 But Tobias more fearing God than the king, in haste took the bodies of them that were slain, and hid them in his house, & at midnight buried them. 10 And it happened that on a certain day, being wearied with burying, coming into his house he had cast himself down by the wall, and slept, 11 and as he was sleeping, hot dung out of the swallows' nest fell upon his eyes, and he was made blind. 12 And this tentation therefore our Lord permitted to chance unto him, that an example might be given to posterity of his patience, as also of holy Job. 13 For whereas he feared God always from his infancy, and kept his commandments, he grudged not against God for that the plague of blindness had chanced to him, 14 but continued immovable in the fear of God, giving thanks to God all the days of his life. 15 For as the kings insulted against blessed Job, so his (c) parents and cousins derided his life, saying:

(c) Both elder and younger sort of his kindred derided him, not his proper parents, for he was deprived of father and mother when he was a child, as it seemeth *c. 1. v. 4.*

16 Where is thy hope, for the which thou didest bestow alms & burials? 17 But Tobias rebuked them, saying: Speak not so: 18 because we are the children of holy ones, and look for that life, which God will give to them, that never change their faith from him. 19 But Anna his wife went daily to weaving work, and she brought the gains of her handy labour, which she could get. 20 Whereby it came to pass, that she receiving a kid of goats had brought it home: 21 the voice whereof bleating^ when her husband had heard, he said: Take heed, lest perhaps it be stolen, restore ye it to his owners, because it is not lawful for us either to eat any thing of theft or to touch it. 22 To these words his wife being angry answered: Thy hope is become vain manifestly, and thine alms now have appeared. 23 And with these, and other such like words she upbraided him.

CHAPTER III.

The prayer of Tobias, 7. and Sara, in their several afflictions, 24. are heard by God, and the Angel Raphael is sent to relieve them.

Then Tobias lamented, and began to pray with tears, 2 saying: Thou art just o Lord, and all thy judgments are just, & all thy ways mercy, & truth & judgment. 3 And now Lord be mindful of me, and take not revenge of my sins, neither remember the sins of me, or of my parents'. 4 Because we have not obeyed thy commandments, therefore we are delivered in spoil, and captivity, and death, and into a fable, and into reproach to all nations, in which thou hast dispersed us. 5 And now Lord great are thy judgments, because we have not done according to thy precepts, & have not walked sincerely before thee: 6 and now Lord according to thy will^ do with me, and command my spirit to be received in peace: for it is expedient for me to die, rather than to live. 7 The very same day therefore it chanced that Sara the daughter of Raguel in (a) Rages a city of the Medes, she also heard reproach of one of her father's hand-maids,

(a) In a province of the Medes, whereof Rages was the head city: for when they came where Raguel dwelt, Tobias stayed there, and the Angel went to the city of Rages where Gabelus dwelt. *c. 9.* As one may say: such a one dwelleth in Rome, that dwelleth in any part of Romania: in York, Lincolne, or Munmoth, that dwelleth in one of those shires.

8 because she had been delivered to seven husbands, and the devil named (b) Asmodeus had killed them forthwith as they were entered in unto her.

(b) *Asmodeos*, signifying *Destroyer* is a captain or King of those devils which specially destroy souls by the sins of the flesh, & afterward tormenteth both souls and bodies for the same sins.

9 Therefore when she rebuked the wench for her fault, she answered her, saying: Let us no more see son of thee, or daughter upon the earth, thou murderer of thy husbands. 10 What, wilt thou kill me also, as thou

hast now killed seven husbands? At this voice she went into an higher chamber of her house: and three days and three nights did not eat, nor drink: 11 but continuing in prayer with tears besought God, that he would deliver her from this reproach. 12 And it came to pass the third day, whiles she accomplished her prayer, blessing our Lord, 13 she said: Blessed is thy name o God of our fathers: who when thou hast been angry, wilt do mercy, and in the time of tribulation forgivest them their sins, that invocate thee. 14 To thee o Lord I turn my face, to thee I direct mine eyes. 15 I desire Lord that thou loose me from the bond of this reproach, or else take me away from the earth. 16 Thou knowest Lord that I never coveted a husband, & have kept my soul clean from all concupiscence. 17 Never have I companied myself with sporters: neither have I made myself partaker with them that walk in lightness. 18 But a husband I consented to take, with thy fear, not with my lust. 19 And either I was unworthy of them, or they perhaps were not worthy for me: because perhaps thou hast kept me for another man. 20 For thy counsel is not in man's power. 21 But this hath every one for certain, that worshippeth thee, that his life, if it be in probation, shall be crowned: and if it be in tribulation, it shall be delivered: and if it be in correction, it shall be lawful to come to thy mercy. 22 For thou art not delighted in our perditions: because after a tempest thou makest a calm, and after tears and weeping thou pourest in joyfulness. 23 Be thy name God of Israel blessed for ever. 24 At that time the prayers of both were heard in the sight of the glory of the high God: 25 and the holy Angel of our Lord Raphael was sent to cure them both, whose prayers at one time were (c) recited in the sight of our Lord.

(c) *Act. 10.* An Angel shewed Cornelius that his prayers were heard. *Apoc. 5.* prayers of the faithful are offered to God by Angels, & other Saints.

CHAPTER IV.

Tobias thinking he shall die, giveth his son godly admonitions: 7. especially exhorteth him to give alms diligently, 13. to fly all fornication, pride, and fraud. 21. And telleth him of money lent to a friend.

Therefore when Tobias thought his prayer to be heard that he might have died, he called to him Tobias his son, 2 and said to him: (a) Hear my son the words of my mouth, and lay them as a foundation in thy heart.

(a) As Moyses to the people *Deut. 33.* and David to Salomon. *3. Reg. 2.* so Tobias gave holy admonitions to his son: in all fourteen, *noted in the inner margin.*

3 When God shall take my soul, [1] bury my body: & thou shalt do [2] honour to thy mother all the days of her life:

[1] 1. [2] 2.

4 for thou must be mindful what perils, and how great she suffered for thee in her womb. 5 And when she also shall have accomplished the time of her life, bury her beside me. 6 And all the days of thy life [1] have God in thy mind: and beware thou consent not to sin at any time, and pretermit the precepts of our Lord God.

[1] 3.

7 [1] Of thy substance (b) give alms, & turn not away thy face from any poor person: for so it shall come to pass that neither the face of our Lord shall be turned from thee.

[1] 4. (b) The same doctrine of good works, and reward, is taught *Daniel 4. v. 24.*

8 As thou shalt be able, so be merciful. 9 If thou have much, give abundantly: if thou have little, study to impart also a little willingly. 10 For thou doest treasure up to thyself a good reward in the day of necessity. 11 Because alms delivereth from all sin, and from death, and will not suffer the soul to go into darkness. 12 Great confidence before God most high shall alms be to all them that do it. 13 [1] Take heed to thyself my son of all fornication, and beside thy wife

never abide to know crime,

[1]5.

14 [1]Never permit pride to rule in thy word: for in it all perdition took his beginning.

[1]6.

15 [1]Whosoever hath wrought any thing for thee, pay him his hire immediately, and let not the hire of thy hired servant remain with thee at all.

[1]7.

16 [1]That (c) which thou hatest to be done to thee by another, see thou do it not to another at any time.

[1]8. (c) A notable rule, agreeable to the law of nature.

17 Eat thy bread with the hungry & needy, and of thy garments cover the naked. 18 [1]Set thy bread, and thy wine upon (d) the burial of a just man, [2]and do not eat and drink thereof with sinners.

[1]9. (d) Works of mercy extend also to the dead. [2]10.

19 [1]Seek counsel always of a wise man.

[1]11.

20 [1]At all time bless God: and desire of him, that he direct thy ways, and that all thy counsels remain in him.

[1]12.

21 [1]I tell thee also my son (e) that I gave ten talents of silver, whiles thou wast yet a child, to Gabelus, in Rages a city of the Medes, & I have a bill of his hand with me:

[1]13. (e) It pertaineth to good men among other things, to give notice and to dispose of their temporal goods by their last will.

22 and therefore inquire how thou mayst come to him, and receive of him the foresaid weight of silver, and restore him the bill of his hand. 23 [1]Fear not my son: we lead indeed a poor life, but we shall have many good things if we fear God, and depart from all sin, and do well.

[1]14.

CHAPTER V.

Young Tobias seeking a guide for his journey, Raphael the Angel in shape of a man presenteth himself, and undertaketh this office. 23. The mother lamenteth the absence and danger of her son.

Then [1] Tobias answered his father, and said: I will do all things, father, whatsoever thou hast commanded me.

[1]The second part.
The journey & affairs of young Tobias assisted by the Angel Raphael.

2 But how I shall require this money, I cannot tell, he knoweth not me, and I know not him: what token shall I give him? Yea neither the way which leadeth thither did I ever know. 3 Then his father answered him, & said: I have the bill of his hand with me, which when thou shalt shew him he will forthwith restore it. 4 But go now, and seek thee out some faithful man, that may go with thee, being sure of his hire: that thou mayst receive it, whilst I yet live. 5 Then Tobias going forth, found a (a) goodly young man, standing girded, and as it were ready to walk.

(a) The Angel Raphael appearing in form of a man prefigured our Saviour, who indeed became a very man. *S. Beda.*

6 And not knowing that it was an Angel of God, he saluted him, and said: From whence have we thee, good young man? 7 But he answered: Of the children of Israel. And Tobias said to him: Knowest thou the way, that leadeth unto the country of the Medes? 8 To whom he answered: I know it: and all the ways thereof I have often walked, and I have tarried with Gabelus our brother, who abideth in Rages a city of the Medes, which is situate in the Mount Ecbatanis. 9 To whom Tobias said: Stay for me I beseech thee, till I tell these same things to my father. 10 Then Tobias going in told all these things to his father. Where upon his father marveling, requested that he would come in unto him. 11 Going in therefore he saluted him, and said: Joy be to thee always. 12 And Tobias said: What

manner of joy shall be to me, which sit in darkness, and see not the light of heaven? 13 To whom the young man said: Be of good cheer, it is very near that thou mayst be cured of God. 14 Tobias therefore said to him: Canst thou bring my son to Gabelus into Rages a city of the Medes? And when thou shalt return, I will pay thee thy hire. 15 And the Angel said to him: I will conduct him, and bring him to thee again. 16 To whom Tobias answered: I pray thee tell me, of what house, or what tribe art thou? 17 To whom (b) Raphael the Angel said: Seekest thou the kindred of an hired servant, or an hired servant himself, that may go with thy son?

(b) *Raphael signifying medicine of God.* (S. Gre. ho. 34.) calleth himself Azarias, whose shape & visage he took upon him, which name also signifieth *the help of God.*

18 But lest perhaps I make thee careful, I am Azarias the son of Ananias the great. 19 And Tobias answered: Thou art of a great kindred. But I pray thee be not angry that I would know thy kindred. 20 And the Angel said to him: I will lead thy son safe, and bring him to thee again safe. 21 And Tobias answering, said: Well may you walk, & God be in your journey, and his Angel accompany you. 22 Then all things being ready that were to be carried in the way, Tobias bid his father and his mother fare well, & they walked both together. 23 And when they were departed, his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us. 24 I would the money had never been, for the which thou hast sent him. 25 For our poverty sufficed us, that we might account this thing riches, that we saw our son. 26 And Tobias said to her: Weep not, our son shall come thither save, and shall return safe to us, and thine eyes shall see him. 27 For I believe that (c) the good Angel of God doth accompany him, & doth well dispose all things that are done about him, so that he shall return to us with joy.

(c) Angel Guardian.

28 At this voice his mother left weeping, and held her peace.

CHAPTER VI.

By the Angel's advise young Tobias apprehendeth a fish, that assaulteth him: 5. reserveth the heart, gall, and liver for medicines. 10. They lodge at the house of Raguel, whose daughter Sara Tobias is to marry. 14. A devil hath heretofore slain her seven husbands, 16. but shall not hurt him.

And Tobias went forward, and a dog followed him, and he made his first abode by the river of Tigris. 2 And he went out to wash his feet, and behold an huge fish came forth to devour him. 3 Of whom Tobias being afraid, cried out with a loud voice, saying: Sir, he invadeth me. 4 And the Angel said to him: Take him by the gill, and draw him to thee. Which when he had done, he drew him on the dry land, and he began to struggle before his feet. 5 Then said the Angel to him: Take out the entrails of this fish, and his heart, and gall, and liver, keep to thee: for these are necessary & profitable for medicines. 6 Which when he had done, he roasted the (c) flesh thereof, and they took it with them in the way: the rest they salted which might suffice them, till they came to Rages the city of Medes.

(c) S. Paul also calleth flesh of fish *1. Cor. 15.* and Plinie *lib. 9. c. 19.*

7 Then Tobias asked the Angel, & said to him: I beseech thee brother Azarias, tell me what remedies shall these things have, which thou hast bid me keep of the fish? 8 And the Angel answering, said to him: If thou put a little piece of his [1] heart upon coals, the (d) smoke thereof driveth out all kind of devils, either from man or from woman, so that it cometh no more unto them.

[1] * *and liver. v. 19.* (d) Devils who exalted themselves as equal with God, are justly made subject to corporal creatures. God concurring with natural causes, whose good pleasure is sometimes to use instruments naturally unapt, as when Christ gave sight to the blind by putting clay on his eyes. *Ioan. 9.* sometimes more apt, as when he fed many

with few loaves. *Ioan. 6.* So the Angel by God's appointment used this means to expel the devil.

9 And the gall is available to anoint the eyes, in which there shall be white blemish and they shall be healed. 10 And Tobias said to him: Where wilt thou that we tarry? 11 And the Angel answering, said: Here is one named Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, and he hath neither man child, nor any woman child beside her. 12 All his substance is due to thee, and thou mayst take her to wife. 13 Ask her therefore of her father, and he will give her thee to wife. 14 Then Tobias answered, and said: I hear that she hath been delivered to seven husbands, and they are dead: yea and I have heard, that a devil killed them. 15 I am afraid therefore, lest these things may happen to me also: & whereas I am the only child of my parents, I may bring down their old age with sorrow unto (e) hell.

(e) Into the place where good souls rested, none then having access into heaven. *See Annot. Gen. 37.*

16 Then the Angel Raphael said to him: Hear me, and I will shew thee who they are, on whom the devil can prevail. 17 For they that so receive matrimony, that they exclude God from themselves, & from their mind, & so give themselves to their lust, as horse and mule, which have not understanding, over them the devil hath power. 18 But thou when thou shalt take her, entering into the chamber, for three days be continent from her, and thou shalt give thyself to nothing else but to prayers with her. 19 And the same night, the [1] liver of the fish set on the fire, the devil shall be driven away.

[1] * *and heart. v. 8.*

20 But the (f) second night thou shalt be admitted in the copulation of the holy Patriarchs.

(f) The second night he asked and obtained this grace; for he knew not his wife until the fourth night. *v. 22.*

21 And the third night thou shalt obtain a blessing that sound children may be procreated of you. 22 And when the third night is past, thou shalt take the virgin, with the fear of our Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayst obtain blessing in children.

CHAPTER VII.

They are kindly entertained by Raguel. 10. Tobias demandeth Sara to wife, which Raguel, encouraged by the Angel, granteth: 15. and the marriage is made.

And they went to Raguel, and Raguel received them with joy. 2 And Raguel beholding Tobias, said to Anna his wife: How like is this young man to my sister's son! 3 And when he had spoken these words, he said: Whence are ye young men our brethren? 4 But they said: We are the tribe of Nephthali, of the captivity of Ninive. 5 And Raguel said to them: Know you Tobias my brother? Who said: We know him. 6 And when he spake much good of him, the Angel said to Raguel: Tobias, of whom thou askest is this man's father. 7 And Raguel put forth himself, and with tears kissed him, and weeping upon his neck, said: Blessing have thou my son, because thou art the son of a good and most virtuous man. 8 And Anna his wife, and Sara their daughter wept. 9 And after they had talked, Raguel commanded a wether to be killed, and a banquet to be prepared, And when he desired them to sit down to dinner, 10 Tobias said: I will not eat nor drink here this day, unless thou first assure my petition, and promise to give me Sara thy daughter. 11 Which word Raguel hearing, was sore afraid, knowing what had chanced to those seven husbands, which went in unto her: and he began to fear lest perhaps, it might chance to him also in like manner: and when he doubted, and (a) gave no answer to him demanding,

(a) A just man (saith S. Ambrose *lib. 3. Off. c. 14.*) feared other men's harms, and would rather his daughter should not be married than others should be in danger, preferring honesty before profit.

12 the Angel said to him: Fear not to give her to this man, for to him fearing God is thy daughter due to be

his wife: therefore another could not have her.
13 Then said Raguel: I doubt not but God hath admitted my prayers and tears in his sight. 14 And I believe that therefore he hath made you come to me, that this maid might be joined to her kindred, according to the law of Moyses: and now have no doubt but I will deliver her to thee. 15 And taking his daughter by the right hand, gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and he join you together, and fulfill his blessing in you. 16 And taking paper they made a writing of the marriage.
17 And after these things they made merry, blessing God. 18 And Raguel called to him Anna his wife, and commanded her to prepare another chamber. 19 And she brought Sara her daughter in thither, and she wept. 20 And she said to her: Be of good cheer my daughter, our Lord of heaven give thee joy for the tediousness which thou has suffered.

CHAPTER VIII.

Tobias broiling part of the fish's liver, Raphael bindeth the devil. 4. Tobias and Sara pray. 11. Raguel fearing that Tobias is dead, maketh a grave for him, but understanding that he is well, filleth it up again, 21. prepareth a feast, giveth the half of his goods presently for Sara's dowry, the other half after her parent's death.

And after they had supped, they brought in the young man to her. 2 Tobias therefore remembering the Angel's word, brought forth out of his bag part of (a) the liver, & laid it upon live coals.

(a) *See c. 6. v. 8.* Mystically it signified Christ's passion whereby the devil was expelled out of men's hearts. *S. Aug. ser. 28. de Sanctis Prosper l. de promiss. p. 2. c. 39.*

3 Then Raphael the Angel took the devil, & bound him in the desert of higher Aegypt. 4 Then Tobias exhorted the virgin, & said to her: Sara arise, & let us pray to God today, and tomorrow, and the next morrow: because these three nights we are joined to God: & when the third night is past, we will be in our wedlock. 5 For we are the children of holy men, and we may not be joined together as gentiles, that know not God. 6 And they rising together, prayed both together that health might be given them. 7 And Tobias said: Lord God of our fathers, the heavens, and the earth, and the sea, and fountains, and rivers, and all thy creatures that are in them, bless thee. 8 Thou madest Adam of the slime of the earth, and gavest him Eve an helper. 9 And now Lord thou knowest, that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in the which thy name may be blessed for ever & ever. 10 Sara also said. Have mercy on us Lord, have mercy upon us, and let us grow old both together in health. 11 And it came to pass about the cocks' crowing, Raguel bade his servants to be called for, and they went with him together to dig a grave. 12 For he said: Lest perhaps it may chance to him, as also to the other seven husbands that went in unto her. 13 And when they had prepared the pit, Raguel returning to his wife, said to her: 14 Send one of thy handmaids, & let her see if he be dead, that I may bury him before it be day. 15 But she sent one of her handmaids, who going into the chamber, found them safe & sound, sleeping both together. 16 And returning she brought good tidings: and they blessed our Lord, to wit, Raguel & Anna his wife, 17 & said: We bless thee Lord God of Israel, because it hath not chanced as we thought. 18 For thou hast done thy mercy with us, & hast excluded from us the enemy, that persecuted us. 19 And thou hast taken pity upon two^ the (b) only children. Make them Lord bless thee more fully, & to offer up to thee a sacrifice of thy praise, and of their health, that all nations may know, that thou art God only in all the earth.

(b) In the one family there were no more children but one son, in the other one only daughter.

20 And forthwith Raguel commanded his servants, that they should fill up the pit which they had made, before it were day. 21 And he bade his wife make

ready a feast, and prepare all things, that for victuals were necessary to them that go a journey. 22 He caused also two fat kine, and four wethers to be killed, and great cheer to be prepared for all his neighbours and all his friends. 23 And Raguel adjured Tobias that he should abide with him two weeks. 24 And of all things which Raguel possessed, he gave the half part to Tobias, and made this writing, that the half part, which was remaining after their decease, should come to the dominion of Tobias.

CHAPTER IX.

The Angel Raphael goeth to Gabelus, receiveth the money, and bringeth him to the marriage. 8. They salute each other, and Gabelus wisheth all prosperity to young Tobias and his spouse.

Then Tobias called the Angel to him, whom he thought to be a man, and he said to him: Brother Azarias, I pray thee harken to my words: 2 If I should deliver myself to be thy servant I shall not deserve thy providence. 3 Howbeit I beseech thee, that thou take unto thee beasts and servants, and go to Gabelus into (a) Rages the city of Medes: and render him his hand writing, and receive of him the money, and desire him to come to my marriage.

(a) The Angel went to the city it-self called Rages, Tobias remaining in the territory or province thereof with Raguel, which place is also called Rages. *c. 3. v. 7.*

4 For thyself knowest that my father numbereth the days: and if I slack one day more, his soul is made sorrowful. 5 And surely thou seest how Raguel hath adjured me, whose adjuring I cannot despise. 6 Then Raphael taking four of Raguel's servants, and two camels, went into Rages the city of Medes: & finding Gabelus gave him his hand writing, and received of him all the money. 7 And he told him of Tobias the son of Tobias, all things that were done: & made him come with him to the marriage. 8 And when he was entered into Raguel's house, he found Tobias sitting at the table: and he leaping up, they kissed each other: and Gabelus wept, and blessed God, 9 and said: The God of Israel bless thee, because thou art the son of a very good man, and just, and that feareth God, and doth alms deeds: 10 and blessing be given upon thy wife, and upon your parents: 11 and that you may see your children, and your children's children, unto the third and fourth generation: and your seed be blessed of the God of Israel, who reigneth for ever and ever. 12 And when all had said, Amen, they went to the feast: but with the fear of our Lord also did they celebrate the feast of the marriage.

CHAPTER X.

The parents lament the long absence of their son Tobias. 8. Whom when Raguel cannot persuade to stay longer, 11. he wisheth much good unto him and his wife, admonishing her to be dutiful in all things.

But when Tobias tarried long because of the marriage, Tobias his father was careful, saying: Why thinkest thou doth my son tarry, or why is he held there? 2 Is Gabelus dead thinkest thou, and no man will restore him the money? 3 And he began to be sorrowful exceedingly himself, and Anna his wife with him: & (a) they began both to weep together: because their son did not return to them the day appointed.

(a) Such of the Jews as believe in Christ, heartily lament that he tarrieth so long from their nation: Some more assuredly with old Tobias, others more doubtfully with his wife, expect his return. *S. Beda in Tobiam.* Even so the remnant of Catholics in countries fallen to heresy *have great sadness and continual sorrow in their heart (Rom. 9.) wishing* (with what temporal loss soever) *the salvation of their brethren, kinsmen*, and countrymen: some hoping more confidently & comforting others that Christ will again illuminate our whole nation, as sight was restored to old Tobias.

4 His mother therefore wept with discomfortable tears, & said: Woe, woe is me, my son, why sent we thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity? 5 We having all things together in thee only, ought not to have let thee go from us. 6 To whom Tobias said: Hold thy peace, and be not troubled, our son is safe, that man with whom we sent him is faithful enough. 7 Howbeit she could by no means be comforted, but daily running out looked about, and went about all ways by which there seemed hope he would return, that she might see him a far off, if it were possible, coming. 8 But Raguel said to his son in law: Tarry here, and I will send a messenger to Tobias thy father, that thou art in health. 9 To whom Tobias said: I know that my father and my mother do now count the days, and their spirit is tormented in them. 10 And when Raguel desired Tobias in many words, and he by no means would hear him, he delivered Sara unto him, & the half part of all his substance in men servants, & women servants, in cattle, in camels, and in kine, and in much money and dismist him safe and joyful from him, 11 saying: The holy Angel of our Lord be in your journey, and bring you through safe, and that you may find all things well about your parents, and mine eyes may see your children before I die. 12 And the parents taking their daughter, kissed her, and let her go: 13 admonishing her to honour her father and mother in law, to love her husband, to rule the household, to govern the house, and to shew herself irreprehensible.

ANNOTATIONS.
CHAP. VI. VII. VIII. IX. X. X.

[1] Instructions to married persons out of the example of Tobias & Sara's Marriage.

[2] True Marriage always a holy contract.

[3] Now a Sacrament.

[4] *Ephes. 5.*

[5] *Mat. 19.*

[6] *part 2. de Matr. q. 22. 23.*

[7] Proper instructions for man and wife.

[8] Three necessary points in Matrimony.

[9] *Exod. 34. Deut. 7. Levi. 18. Nu. 36. v. 7.*

[10] Ten godly Rites observed in the Marriage of Tobias and Sara.

[11] 1.

[12] 2.

1. *Tarried long because of the Marriage.]* [1] Out of this example of a holy Marriage between young Tobias and Sara, described in the five precedent Chapters, some special good lessons may be briefly gathered, for the instruction and consolation of such as are to marry, or be already married. Not that either all, or only the same observations pertain now to christian Marriage, but that all Christians may see, how orderly godly persons proceeded in making, and performing this holy contract in the old Testament, [2] and thereby learn, that more perfection is required in Christian Matrimony, being now (as then it was not) a holy Sacrament, [3] signifying the Union between Christ and his Church: [4] and giving peculiar Grace to the parties (if themselves hinder it not) to bear more easily the incident burdens, [5] and rightly to fulfill the proper duties of man and wife, according to the godly instruction of the Roman Catechism. [6] All that we shall here note, may be reduced to two heads, or principal parts. For in this Marriage there were certain necessary, and as it were essential points, [7] without which it had not been a lawful nor right contract: Other accessory ceremonies, and Rites were also very convenient, for the more solemnity and better performance thereof. As the like of both sorts are now, but more perfect in Christian Marriages. In the former kind, [8] first of all, *the end of Marriage* was proposed by the Angel, and desired by the parties. *chap. 6. v. 22. c. 8. v. 9. not for pleasure but for children, and posterity, by which God might be blessed and served*: Secondly, Marriage must be *between lawful persons*: For the servants of God could not lawfully match, neither with Infidels, nor with over near kindred, but in convenient degrees, and that ordinarily in the same Tribe. *ch. 6. v. 11. ch. 7. v. 14.* as the law of Moyses prescribed. Thirdly, the *parties* must give and *express their mutual consent*. And the good will of parents was also requisite. *ch. 7. v. 10. 15. 20.* [9] These principal points premised; for the due solemnization other Rites were also adjoined. [10] [11] First, Raguel the maid's *father gave his daughter* taking her by the right hand, and so delivered her into the right hand of Tobias. *ch. 7. v. 15.* as with us the father, or near friend of the woman, giveth her to be married to such a man. [12] Secondly, her father prayed that it might well succeed, *ibidem* and so do all friends now,

especially the Priest by the public prayers of the Church. [13] The third rite, the *covenants of Marriage* were made, with assignment of dowry, also *written ch. 7. v. 16.* & sealed, as the [14] Hebrew and Greek text witness. [15] The fourth, invitation of friends to the Marriage. *ch. 8. v. 2. ch. 9. v. 3.* [16] The fifth, They made a *feast* which commonly dured seven days, but here fourteen *ch. 8. v. 23.* for the double joy of the marriage, & expulsion of the devil. But though the feast continued long, yet was *it most moderate* and sober, *with fear of our Lord they celebrated the feast of the Marriage ch. 9. v. 12.* Plato a heathen Philosopher, *li. 6. de legibus*, prescribeth what temperance in meat & drink, and what modesty of behaviour, are required in marriage feasts. Whose excellent sentence, *F. Serarius in Tob. 10.* reciteth. [17] The sixth rite, the bringing of the bride to her chamber, *chap. 7. v. 19.* the Catholic Church hath a particular form of blessing the bridal chamber. [18] The seventh, Tobias & Sara observed three days continency after the Marriage ch. 6. v. 18. ch. 8. v. 4. which now is commended by way of counsel, not of precept. [19] The eight, Tobias observed that which the Angel advised him, in burning the liver of the fish upon coals in their chamber. ch. 6. v. 19. ch. 8. v. 2. So devout persons commonly observe that which spiritual men exhort them unto, though it be not a commandment. [20] The ninth, Private prayer of the new married persons, ch. 6. v. 18. c. 8. v. 4. [21] The tenth, the sending away of the spouse to her husband's house, or dwelling place, with good wishes, due payment of the promised dowry, and goodly admonitions by her parents. ch. 10. v. 10. 11. 12. 13.

[13] 3.
[14] *Apud: Munsterum. Gen. 29. v. 27. Iudic. 14. v. 17.*
[15] 4.
[16] 5.
[17] 6.
[18] 7.
[19] 8.
[20] 9.
[21] 10.

CHAPTER XI.

Leaving Sara with the rest of the company, and the flock to follow, the Angel Raphael and Tobias go before, 5. are joyfully received, 8. Tobias anointeth his father's eyes with the fish's gall, and he seeth. 18. Sara arriveth seven days after with her family and cattle.

And when they returned they came to Charan, which is in the mid-way against Ninive, the eleventh day. 2 And the Angel said: Brother Tobias thou knowest how thou didst leave thy father. 3 If it please thee therefore, let us go before, and let the families follow softly after us, together with thy wife, and with the beasts. 4 And when this pleased him that they should go, Raphael said to Tobias: Take with thee of the gall of the fish: for it shall be necessary. Tobias therefore took of that gall and they departed. 5 But Anna sat beside the way daily, in the top of a hill, from whence she might see a far off. 6 And whilst she watched his coming out of that place, she saw a far off, and by and by perceived her son coming: and running she told her husband saying: Behold thy son cometh. 7 And Raphael said to Tobias: But when thou art entered into thy house forthwith adore our Lord thy God: and giving thanks to him go to thy father, and kiss him. 8 And immediately anoint upon his eyes of this gall of the fish, which thou carriest with thee. For know thou that forthwith his eyes shall be opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee. 9 Then ran (a) the dog before, which had been with them in the way, and coming as it were a messenger with the fawning of his tail rejoiced.

(a) It nothing disgraceth the sacred history that a small matter being also true is recorded with the rest, *As not one letter nor one title of the law may be omitted, Mat. 5. S. Beda* also expoundeth it mystically of God's Preachers. S. Jerome doth the like, *in: Isaie. 56.* and S. Augustin li. 22. c. 56.*cont. Faustum. Manich.*

10 And his father that was blind rising up began to run stumbling with his feet: and giving a servant his hand, went to meet his son. 11 And receiving him kissed him, with his wife, and they began both to weep for joy. 12 And when they had adored God, and given thanks, they sat down together. 13 Then Tobias taking of the gall of the fish, anointed his father's eyes. 14 And he stayed as it were almost half an hour: and

the white blemish began to come out of his eyes, as it were the skin of an egg. 15 Which Tobias taking drew from his eyes, and immediately (b) he received sight.

(b) God used this gall of a fish in curing Tobias' eyes, in like sort as the liver in driving away the devil. *c. 6. v. 8.*

16 And they glorified God, to wit, himself and his wife, and all that knew him. 17 And Tobias said: I bless thee Lord God of Israel, because thou hast chastised me, and thou hast saved me: and behold I see Tobias my son. 18 After seven days also came in Sara his son's wife, & all the family safe, & cattle, & the camels, and much money of his wife's: and that money also, which he had received of Gabelus: 19 and he told his parents all the benefits of God, which he had done to him by the man that conducted him. 20 And Achior and Nabath^ Tobias' sister's sons came, rejoicing at Tobias, and congratulating him for all good things that God had shewed towards him. 21 And for seven days making good cheer, they rejoiced all with great joy.

CHAPTER XII.

Old Tobias and his son offer the half of all the goods which they had newly received, to Raphael, for his wages. 6. Who then declareth to them that he was sent from God to help them, 15. and that he is an Angel. 20. He parteth away, and they render thanks to God.

Then Tobias called to him his son, and said to him: What may we give to this holy man, that is come with thee? 2 Tobias answering, said to his father: Father what reward shall we give him? Or what can be worthy of his benefits? 3 He hath [1] led me & brought me again safe, he [2] received the money of Gabelus, he [3] caused me to have my wife, and the [4] evil spirit he chased from her, he [5] made joy unto her parents, myself he [6] delivered from being devoured of the fish, [7] thee also he hath made to see the light of heaven, and we are replenished with (a) all good things by him. What can we give him worthy for these things?

[1] 1. [2] 2. [3] 3. [4] 4. [5] 5. [6] 6. [7] 7. (a) Grateful Tobias recounteth seven benefits received by the companion of his journey, and that they *have received* (not many but) *all good things by him.*

4 But I beseech thee my father, that thou desire him, if perhaps he will vouchsafe to take unto him the one half of all things which are brought. 5 And they calling him, to wit the father and the son, took him aside: and began to desire him that he would vouchsafe to accept the half part of all things, that they had brought. 6 Then he said to them secretly: Bless ye the God of heaven, and before all that live confess to him, because he hath done mercy with you. 7 For to hide the secret of a king is good: but to reveal and confess the works of God is an honourable thing. 8 (b) Prayer is good with fasting and alms, rather than to lay up treasures of gold:

(b) Fasting and alms are as two wings with which prayer flyeth into heaven.

9 because alms delivereth from death, and that is it which purgeth sins, and maketh to find mercy and life everlasting. 10 But they that commit sin and iniquity, are enemies to their own soul. 11 I open therefore unto you the truth, and I will not hide from you the secret word. 12 When thou didst pray with tears, and didst bury the dead, and left thy dinner, and didest hide the dead by day in thy house, and by night didst bury them, I (c) offered thy prayer to our Lord.

(c) O how sweet (or excellent) a thing is it (saith *S. Aug. serm. 3. de Nativit.*) when Angels guardians of our life offer our vows (or resolution to fly vices and embrace virtues) before the sight of God's Majesty!

13 And because thou wast acceptable to God, it was necessary that tentation should prove thee. 14 And now our Lord sent me to cure thee, and to deliver Sara thy son's wife from the devil. 15 For I am Raphael an Angel, one of the seven, which assist before our Lord. 16 And when they had heard these things, they were troubled, and trembling fell upon the ground on their face. 17 And the Angel said to them: Peace be to you, fear not. 18 For when I was with you, by the will of

God I was so: bless ye him, and sing to him. 19 I seemed indeed to eat with you, and to drink: but I use an invisible meat and drink, which cannot be seen of men. 20 It is time therefore that I return to him, that sent me: but bless ye God, and tell all his marvelous works. 21 And when he had said these things, he was taken from their sight, and they could see him no more. 22 Then prostrate for three hours upon their face, they blessed God: and rising up they told all his marvelous works.

ANNOTATIONS.
CHAP. XII.

12. *I offered thy prayer to our Lord.]* Here the Angel Raphael reporteth certain good offices, [1] which he had done for Tobias. He did other like for his son, and for Raguel, and his daughter, which are likewise recorded in this Book. And the whole world, especially God's servants, receive continual great benefits by holy Angels, as partly may be gathered in this holy history, and more else-where. For first the office of Angels is, to assist, or be always ready, [2] as most diligent servitors of God, expecting what his divine goodness will appoint them, whither to go, and what to do for the benefit of men: as holy Raphael was sent, when young Tobias wanted a guide. Secondly, Angels offer the prayers of the faithful, or as the Greek text readeth, v. 15. Angels present the prayers of Saints, that is, of godly men and women to God: so Raphael testifieth here himself, [3] that he offered Tobias' prayers to our Lord. Thirdly, [4] Angels aid and assist those that love purity of life, sincere service of God, hate vice, embrace virtue, and do works of mercy; so Raphael assisted Tobias, when he travailed to bury the dead, flying from the King's fury, and hiding himself, ch. 1. v. 21. 23. Fourthly, [5] Angels exhort to good works, as in this 12. chapter, v. 6. 8. 9. 10. 18. Fifthly, [6] they suggest and instruct what to do, ch. 6. v. 4. 5. Raphael taught young Tobias to take the fish, unbowel him, reserve parts thereof, v. 11. 12. 13. advised him to lodge at Raguel's house, to demand Sara to wife, and v. 6. 17. instructed him, against whom devils have power. Sixthly, [7] they expel devils from persons, and places, ch. 8. v. 3. Raphael took and bound the devil *Asmodeus* in the desert of higher Aegypt. Seventhly, [8] they deliver men from dangers & evils, c. 6. v. 3. as when the great fish assaulted Tobias, & Sara from molestation and slander, and old Tobias from blindness. chap. 3. v. 10. ch. 11. v. 8. ch. 12. v. 14. Eighthly, when it redoundeth to the honour and more service of God, and good of the soul, [9] Angels procure riches, and worldly commodities, ch. 12. v. 3. Young Tobias gratefully confessed the great benefits received by his guide, concluding generally, *by him we are replenished* (saith he) *with all good things*. Ninthly, Good Angels also prove men, for their mere merit, so the Angel witnesseth ch. 12. v. 13. *Because thou wast acceptable to God, it was necessary, that tentation should prove thee*. Tenthly, and finally (for we remit the reader to larger documents of others) [10] after proof of patience, fortitude, and other virtues, holy Angels comfort good men; so Raphael encouraged old Tobias, saying, ch. 5. v. 13. his blindness should shortly be cured. ch. 12. v. 12. shewed him how grateful his prayers with tears and works of mercy were in God's sight. [11] He comforted Raguel and his family by bringing young Tobias to their house, ch. 7. v. 5. Much more, ch. 8. v. 16. both them and all Tobias his family, by driving away the devil; and lastly by revealing himself unto them. So holy Angels, [12] especially the proper guardian patrons of every one, are always ready to help men; guard them, exhort them to good, do instruct them, do expel evil spirits, and deliver men from many evils & dangers, do procure them temporal commodities, prove their virtues, offer their prayers and good works, assist them all their lives, and at their deaths, then also bring their souls to the Judgement seat, and (if they die in good state) to eternal joy and glory, whereof the ancient fathers'

[1] Offices of Angels towards men.
[2] Ready to help all.
[3] Offer men's prayers and good works.
[4] Aid the godly.
[5] Exhort to good.
[6] Instruct.
[7] Expel evil spirits.
[8] Deliver from evils and dangers.
[9] Procure temporal commodities for the soul's good.
[10] Prove the good by tribulations.
[11] Comfort the patient and all virtuous.
[12] Angels Guardians have special care of souls committed to their charge.

writings are full. S. Gregory the great in his Dialogue, *li. 4. c. 58.* S. Athanasius *li. de communi essentia.* S. Chrysostom. *ho. 3. in Epist. ad* Coloss. li. 6. de Sacerdotio. Gregorius Turonen. *li. de gloria Martyrum & Confessorum. S. Augustin Epist. ad Probam. c. 9. Epist. 68. ad fratres in eremo. li. 11. c. 31. civit. & octoginta trium. qq. q. 79.* Our Saviour himself testifieth that Angels rejoice at the conversion of a sinner. Luc. 15. and therefore, they know and have care of men's states in this life, and finally Angels carried the soul of poor Lazarus into Abraham's bosom. *Luc. 16.*

CHAPTER XIII.

Tobias the father praiseth God, exhorting all Israel to do the same: 11. prophesieth the restoration and better state of Jerusalem.

And [1] Tobias the elder opening his mouth, blessed our Lord, and said: Thou art great Lord for ever, and thy Kingdom world without end:

[1] The third part.
Old Tobias praiseth God, prophesieth better state of God's people.

2 because thou scourgest, and savest: leadest down to hell, and bringest back again: and there is none that may escape thy hand. 3 Confess to our Lord ye children of Israel, and in the sight of the Gentiles praise him: 4 because he hath therefore dispersed you among the gentiles, which know not him, that you may declare his marvelous works, and (a) make them know, that there is no other God omnipotent besides him.

(a) Temporal affliction for the spiritual good of others.

5 He hath chastised us for our iniquities: and he will save us for his mercy. 6 Behold therefore what he hath done with us, and with fear & trembling confess ye to him: and extol the King of the worlds in your works. 7 And I (b) in the land of my captivity will confess to him: because he hath shewed his majesty toward a sinful nation.

(b) His body being in captivity, yet his spirit was free to praise and thank God. *S. Cypr. li. de mortalitate.*

8 Convert therefore ye sinners, and do justice before God, believing that he will do his mercy with you. 9 And I and my soul will rejoice in him. 10 Bless ye our Lord all his elect, celebrate days of gladness, and confess to him. 11 Jerusalem the city of God, our Lord hath chastised thee in the works of thy hands.

12 Confess to our Lord in thy good things, and bless the God of the worlds, that he may (c) re-edify his tabernacle in thee, and may call back all the captives to thee, and thou mayst rejoice for ever and ever.

(c) He prophesieth the re-edifying of the temple and city of Jerusalem.

13 Thou shalt shine with a glorious light: and all the coasts of the earth shall adore thee. 14 Nations from far shall come to thee: and bringing gifts, they shall adore our Lord in thee, and shall esteem thy land for sanctification. 15 For they shall invocate the great name in thee. 16 Cursed shall they be that shall contemn thee: and damned shall they be that shall blaspheme thee: and blessed shall they be that shall build thee. 17 And thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to our Lord. 18 Blessed are all that love thee, and that rejoice upon thy peace. 19 My soul, bless thou our Lord, because he hath delivered Jerusalem his city (d) from all her tribulations, the Lord our God.

(d) Only celestial Jerusalem shall be free from all tribulations.

20 Blessed shall I be if there shall remain of my seed, to see the glory of Jerusalem 21 The gates of Jerusalem shall be built of Sapphire and the Emerald: and all the compass of the walls thereof of precious stone.

22 With white and clean stone shall all the streets thereof be paved: and in the streets thereof (e) *Alleluia* shall be sung.

(e) No Christian is ignorant *(saith S. Augustin Epist. 86.)* that *Alleluia* is a voice of praise. In English it is. *Praise ye the Lord with joy.*

23 Blessed be our Lord, which hath exalted it, and his Kingdom be for ever and ever over it. Amen.

CHAPTER XIV.

Old Tobias dieth at the age of an hundred and two years, 5. exhorteth his son and nephews to piety, foreshewing that Ninive shall be destroyed, and Jerusalem re-edified. 14. Younger Tobias returneth with his family to Raguel, and dieth happily as he had lived.

And the words of Tobias were ended. And after that Tobias was restored to his sight, he lived two and forty years, and saw the children of his nephews. 2 Therefore an hundred and two years being accomplished, he was buried honourably in Ninive. 3 For being six and fifty years old he lost the sight of his eyes, and being threescore he received it again. 4 And the rest of his life was in joy, and with great increase of the fear of God he went forward in peace. 5 And at the hour of his death he called unto him Tobias his son, and his seven young sons, his nephews, and said to them. 6 The destruction of Ninive is near: for the word of our Lord faileth not: and our brethren, which are dispersed from the land of Israel, shall return to it. 7 And all the desert land thereof shall be replenished, & the house of God which is burnt in it, shall again be re-edified: and thither shall all return that fear God, 8 and the Gentiles shall forsake their idols, and shall come into Jerusalem; and shall inhabit in it, 9 and (a) all the kings of the earth shall rejoice in it, adoring the king of Israel.

(a) This cannot be understood of the city of Jerusalem but the Church of Christ.

10 Hear ye therefore my children your father: serve our Lord in truth, and (b) seek to do the things that please him:

(b) God's servants must not only expect what shall be commanded, but also seek to know what they ought to do.

11 and command your children that they do justices and alms deeds, that they be mindful of God, and bless him at all time in truth, and in all their power. 12 Now therefore children hear me, and do not tarry here: but what day soever you shall bury your mother by me in one sepulchre, from thenceforth direct your steps to depart hence: 13 for I see that the iniquity thereof will give it an end. 14 And it came to pass after the death of his mother, Tobias departed out of Ninive with his wife, and children, and children's children, and returned to his father and mother in law. 15 And he found them in health in good old age: and he took care of them, and he closed their eyes: and all the inheritance of Raguel's house he received: and he saw the fifth generation, his children's children. 16 And ninety nine years being accomplished in the fear of our Lord, with joy they buried him. 17 And (c) all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable both to God, and to men, and to all the inhabitants in the land.

(c) A notable commendation of Tobias' family & posterity. And a plain testimony that true Religion never failed wholly in the ten tribes, much less in the Kingdom of Juda, least of all in the Church of Christ, & new Testament.

THE ARGUMENT OF THE BOOK OF JUDITH.

[1] S. Jerome for the authority of the Councel of Nice, held this Book to be canonical, which before he did not.

[2] *Epist. 111. 115. Prefa. in Iudith.*

[3] Other Doctors both before and after the councel of Nice accounted this Book canonical.

[4] When this history happened.

[5] *2. Para. 33.*

[6] And by whom it was written.

[7] The contents.

[8] Divided into four parts.

[1][2] SAINT Jerom sometime supposed this book not to be canonical, but afterward finding that the *Councel of Nice accounted it in the number of holy Scriptures*, he so esteemed it, and thereupon not only translated it into Latin, out of the Chaldee tongue, wherein it was first written, but also as occasion required alleged the same as divine Scripture, and sufficient to convince matters of faith in controversy. For otherwise his opposing the authority of the Nicene Councel, should prove nothing at all against *the Jews*, seeing also they *acknowledge this book amongst Agiographa* (or holy writs) *but less fit* (say they) *to strengthen those things which come into contention*. Whereby is clear that S. Jerom thenceforth held it for divine Scripture. As further appeareth in his commentaries in Isai 14. more expressly Epist. ad Principiam, he counted it in rank with other Scriptures, whereof none doubteth, saying: *Ruth, Esther, Judith* were of so great renown, that they *gave the names to sacred volumes*. And in this Preface doubted not to say: that *the rewarder of Judith's chastity* (God himself) *gave her for imitation not only to women, but also to men: gave her such virtue that she overthrew him, whom none could overcome, and conquered the invincible*. [3] Also Before the Councel, *Origen* in c. 14. Iudith, *Tertullian* de Monogamia. c. ult. And diverse whom *S. Hilary* citeth, and dissenteth not from them, Prologo in Psalmos, *held this book for Canonical*. Many more writers likewise about the time of the same Councel, and after so account it. *Prudentius* in Psychomachia pudicitiae & libidinis: *Chromatius* in c. 6. Mat. *Paulinus* in Natali. 10. *S. Chrysostom* hom. 10. in Math. S. Ambrose li. 3. Offic. c. 13. Epist. 82. & li. de viduis. *S. Augustin* (or some other good author) writ two sermons of Judith, 228. 229. *Cassiodorus* divini lect. c. 6. *Fulgentius* Epist. 2. de statu viduarum. *Ferrandus Carthaginensis* ad Regium de re militari. *Iunilius Africanus* li. 1. de partibus divinae legis. *Sulpitius* in historia. *S. Beda* de sex aetatibus. *Alredus* writing the life of S. Edward our King. More are not necessary to reasonable men. Concerning the time, [4] and author, it seemeth most probable that these things happened when Manasses King of Juda was either in prison in Babylon, [5] or newly restored to his Kingdom, who as it seemeth permitted the government to the high Priest Eliachim (Ch. 4.) otherwise called Ioachim (ch. 15.) who also writ this Book, [6] as Philo's Chronology, li. 2. reporteth. From which time they had no wars till the reign of Joachaz, about 80. years, conformable to the long peace mentioned chap. 16. v. 30. [7] In sum we have here, not a poetical Comedy (as Martin Luther shameth not to call it, in Simposiacis, c. 29. and in his German Preface of Judith) but a sacred History (as all aforementioned esteemed it, & the Jews confess) of a most valiant Matron's fact, delivering the people of God from persecution of a cruel Tyrant. [8] The first three chapters shew the occasion of this danger: the next four describe the difficulties & distresses thereof: other seven with part of the 15. how Judith delivered them from it. In the rest Judith is much praised, and she with the whole people praise God.

THE BOOK OF JUDITH.

CHAPTER I.

Nabuchodonosor king of the Assyrians overcometh Arphaxad king of the Medes: 7. summoneth many other nations to submit themselves to his Empire: 11. which they refusing he threateneth revenge.[1]

[1] This book is read at Matins the fourth week of September.

Arphaxad[1] (a) therefore king of the Medes had subdued many nations to his empire, and he built a most mighty city, which he called Ecbatanis,

[1] The first part.
The occasion of the Jews' persecution at this time. (a) The author being resolved to write this history, joineth his narration to his internal purpose saying: *Arphaxad therefore &c. S. Greg. ho. 2. in Ezech.*

2 of stones squared and hewed: he made walls thereof in height seventy cubits, and in breadth thirty cubits, and the towers thereof he made in height an hundred cubits. 3 But each side of them was in four square twenty foot long, and he made the gates thereof according to the height of the towers: 4 and he (b) gloried as mighty in the force of his army, and in the glory of his chariots.

(b) Thou fool this night they shall take thy life from thee, & these things whose shall they be? *Luc. 12. v. 20.*

5 In the twelfth year of his reign: Nabuchodonosor the king of the Assyrians, who reigned in Ninive the great city, fought against Arphaxad, and overcame him 6 in the great field, which is called Ragau, about Euphrates, and Tigris, and Iadason in the field of Erioch the king of the Elicians. 7 Then was the Kingdom of Nabuchodonosor exalted, and his heart was elevated: and he sent to all that dwelt in Cilicia and Damascus, and Libanus, 8 and to the nations, that are in Carmelus, and Cedar, and the inhabitants of Galilee in the great field of Esdrelon, 9 and to all that were in Samaria, and beyond the river Jordan even to Jerusalem, and all the land of Jesse till you come to the borders of Aethiopia. 10 To all these Nabuchodonosor king of the Assyrians sent messengers: 11 Who all with one mind said nay, and sent them back empty, and rejected them without honour. 12 Then Nabuchodonosor the king taking indignation against all that land, swore by his throne and kingdom that he would [1] revenge himself of all those countries.

[1] * *defenderet se.*

CHAPTER II.

Nabuchodonosor sendeth Holofernes his General to waste all countries of the west, 7. with a great army, and aboundant munition. 11. They subdue many places, and others are strucken with great fear.

In the thirteenth year of king Nabuchodonosor, the two and twentieth day of the first month, the word was given out in the house of Nabuchodonosor the king of the Assyrians, that he would revenge himself. 2 And he called all the ancients, & all the captains, and his men of war, and communicated with them the secret of his counsel: 3 & he said that his cogitation was upon that, to subdue all the earth to his empire. 4 Which saying when it had pleased them all, Nabuchodonosor the king called Holofernes the General of his wars, 5 and said to him: Go forth against every Kingdom of the west, and against them especially, that contemned my commandment. 6 (a) Thine eye shall spare no Kingdom, and every fenced city thou shalt subdue to me.

(a) This cruel commandment was as cruelly put in execution by Holofernes, *ch. 3. v. 11.*

7 Then Holofernes called the captains and magistrates of the power of the Assyrians: and he mustered men for the expedition, as the king commanded him, an hundred twenty thousand fighting men on foot, and twelve thousand archers horsemen. 8 And he made all his expedition to go before in a multitude of innumerable camels, with

those things that might suffice the armies aboundantly, herds of oxen also, & flocks of sheep, which had no number. 9 He appointed corn to be prepared out of all Syria in his passage. 10 But gold & silver he took out of the king's house exceeding much. 11 And he went forth and all the army, with the chariots, & horsemen, & the archers, which covered the face of the earth as locusts. 12 And when he had passed through the coasts of the Assyrians, he came to the great mountains of Ange, which are on the left hand of Cilicia: and he went up into all their castles, and won every fortress. 13 And he brake down the renowned city of Melothus, and spoiled all the children of Tharsis, and the children of Ismael, which were against the face of the desert, and on the south of the land of Cellon. 14 And he passed over Euphrates, & came into Mesopotamia: & he brake all the high cities, that were there, from the torrent of Mambre, till ye come to the sea: 15 and he took the borders thereof, from Cilicia unto the coasts of Japheth, which are toward the south. 16 And he carried away all the children of Madian, & spoiled all their riches, and all that resisted him he slew in the edge of the sword. 17 And after these things he went down into the fields of Damascus in the days of harvest, and he set all the corn on fire, & he made all the trees and vineyards to be cut down; 18 and the fear of him fell upon all the inhabitants of the land.

CHAPTER III.

Many kings and other Princes submit themselves to Holofernes. 8. He receiveth them, and taketh of their chief men to reinforce his army, 11. nevertheless destroyeth their cities, and their gods, that Nabuchodonosor only might be called God.

Then the kings and Princes of all cities and Provinces, namely of Syria and Mesopotamia, and Syria Sobal, and Libya, and Cilicia sent their ambassadors, which coming to Holofernes, said: 2 Let thy indignation toward us cease: For it is better that living we fear Nabuchodonosor the great king, and be subject to thee, than dying, we should with our destruction suffer the damages of our servitude. 3 Every city of ours, and all our possession, all mountains, and hills, and fields, and herds of oxen, and flocks of sheep, and goats, and of horses, and camels, and all our goods, and families are in thy sight: 4 Let all our things be under thy law. 5 We also, and our children are thy servants. 6 Come to us a peaceable lord, and use our service, as it shall please thee. 7 Then went he down from the mountains with horsemen in a great power, and took every city, and every inhabiter of the land. 8 And of all the cities he took to help him valiant men, and chosen for battle. 9 And so great fear lay upon all those Provinces, that the inhabitants of all cities, Princes, and honourable persons, together with the people went out to meet him coming, 10 receiving him with garlands, and torches, dancing with timbrels, and shalms. 11 Neither doing these things, could they for all that^ mitigate the fierceness of his stomach: 12 for he did both destroy their cities, and cut down their groves. 13 For Nabuchodonosor the king had commanded him, that he should destroy all the gods of the earth, that (a) he only might be called God of those nations, which could be subdued with the might of Holofernes.

(a) An express figure of Antichrist *2. Thes. 2.* for whom all heretics make way as precursers, for the singular *man of sin* will confess no God but himself.

14 And passing through all Syria Sobal, and all Apamea, and all Mesopotamia, he came to the Idumeians into the land of Gabaa, 15 and took their cities, and sat there for thirty days, in which days he commanded all the army of his power to be united.

CHAPTER IV.

The children of Israel exceedingly fearing Holofernes' forces. 3. provide to resist him, by the exhortation of the High Priest, using both human 8. and divine means.

Then [1] the children of Israel, which dwelt in the Land of Juda, hearing these things, were sore afraid of his presence.

[1] The second part.
God's people are in great fear and distress.

2 Trembling also, & horror invaded their senses, lest he would do that to Jerusalem and to the temple of our Lord, which he had done to other cities, & their temples. 3 And they sent into all Samaria round about, as far as Jericho, and preoccupated all the tops of mountains: 4 and they compassed their towns with walls, and gathered together corn for provision of battle. 5 Eliachim (a) the Priest wrote to all, that were against Esdrelon, which is against the face of the great field beside Dothain, and to all, by whom there might be passage of way,

(a) The high Priest managed also the temporal affairs of the common wealth, at this time, by consent & commission of King Manasses, as is most probable these things happening shortly after his repentance. *2. Paral. 33.*

6 that they should take the ascents of the mountains, by which there might be way to Jerusalem, and should keep watch, where the way was narrow between the mountains. 7 And the children of Israel did according as the Priest of our Lord Eliachim had appointed them. 8 And all the people cried to our Lord with great instance, and they humbled their souls in fastings, and prayers, they and their wives. 9 And the Priests put on hair-cloths, and they laid the infants prostrate against the face of the temple of our Lord, and the altar of our Lord they covered with hair-cloth: 10 and they cried to our Lord the God of Israel with one accord, that their infants might not be given into prey, and their wives into spoil, & their cities into destruction, and their holy things into pollution, and they be made a reproach to the Gentiles. 11 Then Eliachim the high Priest of our Lord went about all Israel and spake to them, 12 saying: Know ye, that our Lord will hear your prayers, if continuing you continue in fastings and prayers in the sight of our Lord. 13 [1] Be mindful of Moyses the servant of our Lord, who overthrew Amalec trusting in his power, and in his might, and in his army, & in his shields, and in his chariots, and in his horsemen, not by fighting, but with holy prayers:

[1] *Exod. 17.*

14 so shall all the enemies of Israel be, if you persevere in this work, which you have begun. 15 They therefore at this exhortation of his, beseeching our Lord, continued in the sight of our Lord, 16 so that they also which offered the holocausts to our Lord, did offer the sacrifices to our Lord girded with hair-cloths, and there were ashes upon their head. 17 And they all prayed God with all their heart, that he would visit his people Israel.

CHAPTER V.

Holofernes hearing that the Israelites prepare to resist him, in great rage demandeth diverse particulars concerning that people. 5. Achior an Ammonite telleth the marvelous works of God towards them, 22. adviseth him not to fight against them. 26. The chief captains are offended, and threaten Achior.

And it was told Holofernes the General of the wars of the Assyrians, that the children of Israel prepared themselves to resist, and had shut up the ways of the mountains, 2 and with exceeding fury he chased in great anger, & called all the Princes of Moab and dukes of Ammon, 3 and he said to them: Tell me (a) what is this people which besetteth the mountains: or what, and of what sort, and how great their cities are: also what their power is, or what is their multitude: or who is the king of their warfare:

(a) Holofernes could not be altogether ignorant of so famous a people as the Jews, but in his rage marveling at their attempt demandeth more particularly of their hability to resist him. *See. v. 27.*

4 and why above all that dwell in the East, have these contemned us, & have not come forth to meet us, that they might receive us with peace? 5 Then Achior captain of all the children of Ammon answering, said: If thou vouchsafe my Lord to hear, I will tell the truth in thy sight, of this people, which dwelleth in the mountains, & there shall not a false word come forth of my mouth. 6 This people is of the progeny of the Chaldees. 7 The same dwelt first in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of the Chaldees. [1]

[1] *Gen. 11.*

8 Forsaking therefore the ceremonies of their fathers, which were in multitude of gods, 9 they worshipped one God of heaven, who also commanded them that they should depart from thence, and should dwell in Charan. And when there was famine over all the land, [1] they went down into Aegypt, and there for four hundred years were so multiplied, that the host of them could not be numbered.

[1] *Gen. 12.*

10 [1] And when the king of Aegypt oppressed them, and in the buildings of his cities had subdued them in brick and clay, they cried to their Lord, and he struck the whole Land of Aegypt with diverse plagues. [2]

[1] *Exod. 1.* [2] *Exod. 7. &c.*

11 And when the Aegyptians had cast them out from them, and the plague had ceased from them, and they would take them again, and call them back to their service, 12 these flying away, the God of heaven opened the sea, so that the waters were [1] consolidated as a wall, on either side, and they walking through the bottom of the sea passed dry-foot.

[1] * *made solid or firm. Exo. 14.*

13 In which place whilst an innumerable army of the Aegyptians pursued them, they were so overwhelmed with the waters, that there was not one remaining, to tell the fact to posterity. 14 Also being past the red sea, they possessed the deserts of Mount Sinai, in which never man could dwell, or son of man rested. 15 [1] There bitter fountains were made sweet for them to drink, and for forty years they received meat from heaven.

[1] *Exod. 15. 16. 17.*

16 Wheresoever they entered without bow and arrow, and without shield and sword, their God fought for them, and overcame. 17 [1] And there was not that did insult against this people, but when they departed from the worship of the Lord their God.

[1] *Iudic. 2. 3. 4. &c.*

18 But as often as beside their own God they worshipped another, they were given to prey, and into the sword, and to reproach. 19 And as often as they were penitent for that they revolted from the worship of their God, the God of heaven gave them power to resist. [1]

[1] *Nu. 21.*

20 Finally the king of the Chananeites, and of the Jebuseites, and of the Pherezeites, and of the Hetheites, and of the Heveites, and of the Amorrheites, and all the mighty in Hesebon they overthrew, and they possessed their lands, and their cities: [1]

[1] *Ios. 21.*

21 and as long as they sinned not in the sight of their God, it was well with them, for their God hateth iniquity. 22 [1] For (b) these years also past when they had revolted from the way, which God had given them, that they should walk in it, they were destroyed in battles by many nations, and very many of them were led captive into a strange land.

[1] *4. Reg. 21.* (b) He seemeth to speak of the captivity of King Manasses. *2. Paral. 33.* See the argument of this Book.

23 But of late returning to the Lord their God, from the dispersion wherein they were dispersed, they are united and are come up into all these mountains, and possess Jerusalem again where their Holies are.

24 Now therefore my Lord, search if there be any iniquity of theirs in the sight of their God: and let us go up to them, because their God delivering will deliver them to thee, and they shall be subdued under the yoke of thy power: 25 but if there be no offence of this people before their God, we cannot resist them,

because their God will defend them: and we shall be a reproach to the whole earth. 26 And it came to pass, when Achior had ceased to speak these words, all the great men of Holofernes were angry, and they thought to kill him, saying to each other: 27 (c) who is this, that saith the children of Israel can resist king Nabuchodonosor, and his armies, men unarmed, and without force, and without skill of the feats of war?

(c) As Holofernes *v. 3.* demanded that which he in great part knew, so his men (knowing Achior well enough) in rage demand, *who* he is that dare say such things?

28 That Achior therefore may know that he deceiveth us, let us go up into the mountains: and when their mighty ones shall be taken, then shall he with them be strucken through with the sword: 29 that every nation may know that Nabuchodonosor is God of the earth, and besides him there is none other.

CHAPTER VI.

Holofernes in great rage sendeth Achior to Bethulia, that he may there be slain with the Israelites. 8. He is left bound to a tree. 10. from whence the Israelites taking him, he telleth them the cause. 14. They entertain him courteously, and earnestly pray to God for help.

And it came to pass when they had ceased to speak, Holofernes being sore offended, said to Achior: 2 Because thou hast prophesied unto us saying, that the nation of Israel is defended of their God, that I may shew thee (a) that there is no God but Nabuchodonosor,

(a) Nabuchodonosor's vassals would have no other God but him. And God Almighty is also jealous and will have no God but himself.

3 when we shall have struck them all as one man, then thyself with them shalt die by the sword of the Assyrians, & all Israel with thee shall perish by destruction: 4 and thou shalt prove that Nabuchodonosor is Lord of the whole earth: and then the sword of my warfare shall pass through thy sides, & pierced^ thou shalt fall among the wounded of Israel, & thou shalt no more fetch breath, till thou be destroyed with them. 5 But if thou think thy prophecy true, let not thy countenance quail, and the paleness that is in thy face, let it depart from thee, if thou think these my words cannot be accomplished. 6 And that thou mayst know that thou shalt prove these things together with them, behold from this hour thou shalt be associate to their people, that whiles they shall receive worthy punishment of my sword, thou withal may be subject to the vengeance. 7 Then Holofernes commanded his servants that they should take Achior, and lead him into Bethulia, & should deliver him into the hands of the children of Israel. 8 And the servants of Holofernes taking him, went through the champion: but when they came near the mountains, the slingers came forth against them. 9 And they returning out of the way by the side of the mountain, tied Achior to a tree^ hand and foot, and so left him bound with withes, and returned to their lord. 10 Moreover the children of Israel descending from Bethulia, came to him. Whom loosing they brought to Bethulia, and setting him in the midst of the people, demanded what was the matter, that the Assyrians had left him bound. 11 In those days the Princes there, were Ozias the son of Micha of the tribe of Simeon, and Charmi, who also is Gothoniel. 12 In the midst therefore of the ancients, and in the sight of all, Achior told all things that he had spoken being asked of Holofernes: and how the people of Holofernes would have killed him for this word, 13 and how Holofernes himself being angry commanded him to be delivered for this cause to the Israelites: that when he should overcome the children of Israel, then he might command Achior also himself to die by diverse torments, for this that he had said: The God of heaven is their defender. 14 And when Achior had declared all these things, all the people fell on their face, adoring our Lord, and with common lamentation and weeping they poured out their prayers with one accord to our Lord, 15 saying: Lord God of heaven and earth, behold (b) their pride, and

have regard to (c) our humility, and attend (d) the face of thy saints, and shew that (e) thou forsakest not them that presume of thee, and that thou humblest them that presume of themselves, and glory of their power.

(b) God regardeth the pride of sinners; (c) the humiliation of penitents, (d) the sanctity of his Church in general, as well holy persons, as holy things (e) and true confidence in him, without presuming of men's power.

16 Their weeping therefore being ended, and the people's prayer by the whole day being finished, they comforted Achior, 17 saying: The God of our fathers, whose power thou hast set forth, he will give thee this recompense, that thou rather shalt see their destruction. 18 And when the Lord our God shall give this liberty to his servants, be God with thee also in the midst of us: that as it shall please thee, so thou with all thine mayst converse with us. 19 Then Ozias, the counsel being ended, received him into his house, and made him a great supper. 20 And all the ancients being called, they refreshed themselves together after the fasting was ended. 21 But afterward all the people was called together, & all the night long within the Church, they prayed desiring help of the God of Israel.

CHAPTER VII.

Holofernes besiegeth Bethulia, 6. cutteth their conduit of water, 9. keepeth their fountains. 12. The people murmur and mutiny, 18. yet they pray to God, 23. and the high Priest determineth, if aid come not within five days, to deliver the city to the Assyrians.

But Holofernes the next day commanded his armies, that they should go up against Bethulia. 2 And there were of war foot-men an hundred twenty thousand, and horse-men two and twenty thousand, besides the preparations of those men, whom the captivity had taken, and had been led away out of the Provinces & cities, of all youth. 3 All prepared themselves together to the fight against the children of Israel, and they came by the hill side unto the top, which looketh toward Dothaim, from the place which is called Belma unto Chelmon, which is against Esdrelon. 4 But (a) the children of Israel, as they saw the multitude of them, laid themselves prostrate upon the earth, casting ashes upon their heads, praying with one accord, that the God of Israel would shew his mercy upon his people.

(a) God's servants first of all before they fight, do works of penance, commend their cause to God, then take weapons in hand, & expect opportunity to encounter with the enemies.

5 And taking their weapons of war, they sat at the places, which by a narrow path-way lead directly between the mountains, and they were keeping them all day and night. 6 Moreover Holofernes, whilst he compasseth round about, found that the fountain which ran in, went directly to their conduit on the south side without the city: and he commanded their conduit to be cut asunder. 7 Nevertheless there were fountains not far from the walls, out of which secretly they seemed to draw water to refresh themselves, rather than to drink. 8 But the children of Ammon and Moab came to Holofernes, saying: The children of Israel trust not in spear, nor in arrow, but the mountains defend them, and the hills standing marvelous steep guard them. 9 Therefore that thou mayst overcome them without joining battle, set keepers of the fountains, that they may not draw water of them, and without sword thou shalt kill them, or at the least being wearied they will yield their city, which they think being set in the mountains, cannot be overcome. 10 And these words pleased Holofernes and his soldiers, and he placed round about an hundred men at every fountain. 11 And when that watch had been fully kept for twenty days, the cisterns failed, and the collections of waters to all the inhabitants of Bethulia, so that there was not within the city whereof they might be satisfied, no not for one day, because water was daily given to the people by measure. 12 Then all the men, and women, young men, and children, being gathered together to (b)

Ozias, all together with one voice,

(b) A common frailty of people in distress to impute error to their Superiors: though indeed Ozias erred rather in yielding at last to their suggestion, *v. 25.* than in withstanding thus long.

13 said: God judge between us and thee, because thou hast done evil against us, in that thou wouldest not speak peaceably with the Assyrians, and for this cause God hath sold us into their hands. 14 And there is none to help, whereas we lie prostrate before their eyes in thirst, and great destruction. 15 And now assemble ye all, that are in the city, that we may of our own accord yield us all to the people of Holofernes. 16 For it is better, that captives we bless our Lord living, than we should die, and be a reproach to all flesh, when we shall see our wives and our infants die before our eyes. 17 We call to witness this day heaven and earth, and the God of our fathers, which taketh vengeance of us according to our sins, that now you deliver the city into the hand of Holofernes' army, that our end may be short in the edge of the sword, which is made longer in the drought of thirst. 18 And when they had said these things, there was made great weeping and howling of all in the assembly, and for many hours with one voice they cried to God, saying: 19 We have sinned with our fathers, we have done unjustly, we have committed iniquity. 20 Thou because thou art gracious, have mercy upon us, or in thy scourge revenge our iniquities, and deliver not them that trust in thee to a people, that knoweth not thee, 21 that they say not among the Gentiles: Where is their God? 22 And when they^ wearied with these cries, and tired with these weepings, had held their peace, 23 Ozias rising up imbrued with tears, said: Be of good cheer brethren, and these five days let us expect mercy of our Lord. 24 For peradventure he will cut off his indignation, and will give glory to his name. 25 But if after five days be past there come no aid, we will do these words, which you have spoken.

CHAPTER VIII.

Judith a most virtuous, rich, fair, and renowned widow, 9. rebuketh the high Priest and ancients, for their determination to deliver the city, if aid come not in five days: 14. exhorteth all to penance. 28. They all agree to her godly advise, 30. praying for good success of her intention, which they yet know not.[1]

[1] The third part.

Judith delivereth her whole nation from persecution.

And it came to pass, when Judith a widow had heard these words, which was the daughter of Merari, the son of Idox, the son of Joseph, the son of Ozias, the son of Elai, the son of Iamnor, the son of Gedeon, the son of Raphaim, the son of Achitob, the son of Melchias, the son of Enan, the son of Nathanias, the son of Salathiel, the son of Simeon, the son of Israel: 2 and her husband was Manasses, who died in the days of barley harvest: 3 for he was occupied with them that bound sheaves in the field, and the heat came upon his head, and he died in Bethulia his city, and was buried there with his father. 4 And Judith was left his widow now three years & six months. 5 And in the higher parts of her house she made herself (a) a secret chamber, in which she abode shut up with her maids.

(a) In three special observances this holy widow led a most religious life: In much private prayer;

6 and having (b) cloth of hair upon her loins, she (c) fasted all the days of her life, but Sabbaths, and [1] new moons, and the feasts of the house of Israel.

(b) in wearing hair-cloth; (c) and in much fasting: as it were a perpetual lent, *all days but Sabbaths & feasts* excepted.[1] * *the first day of the month.*

7 And she was of an exceeding beautiful countenance, to whom her husband had left much riches, & a great family, and possessions full of herds of oxen, and flocks of sheep. 8 And she was among all most famous, because she feared our Lord very much, neither was there that spake an ill word of her. 9 When she therefore had heard that Ozias had promised, that after the fifth day were past he would

yield the city, she sent to the ancients Chabri & Charmi. 10 And they came to her, and she said to them: What is this word, wherein Ozias hath consented, to yield the city to the Assyrians, if within five days there come no aid to us? 11 And what are you, that tempt our Lord? 12 This is no word that may provoke mercy, but rather that may raise up wrath, and inflame fury. 13 You (d) have set a time for the mercy of our Lord, and according to your pleasure, you have appointed him a day.

(d) In this especially they offended, that they prefixed a time, meaning then to yield the city, for they should rather have fought against the enemies, than deliver God's people to a Tyrant, holy things into profane hands, and by their example put Jerusalem and the temple in like danger. *Rabanus.*

14 But because our Lord is patient, let us be penitent for this same thing, and shedding tears let us desire his pardon: 15 for not as man, so will God threaten, neither as the son of man will he be inflamed to anger. 16 And therefore let us humble our souls to him, & being settled in an humble spirit, serving him: 17 let us say weeping to our Lord, that according to his will so he do his mercy with us: that as our heart is troubled in their pride, so also we may glory in our humility: 18 because we have not followed the sins of our fathers, which forsook their God, and adored strange gods, 19 for which abomination they were given into the sword, & into confusion to their enemies: but we know no other God but him. 20 Let us humbly expect his consolation, and he will require our blood of the afflictions of our enemies, and he will humble all Nations, what soever shall rise up against us, and the Lord our God will make them without honour. 21 And now brethren, because you are ancients in the people of God, and their souls depend of you: by your speech comfort their hearts, that they be mindful, that our fathers were tempted to be proved, whether they did worship their God truly.

22 They must be mindful how our father Abraham was tempted, and by many tribulations proved, was made the friend of God. 23 So Isaac, so Jacob, so Moyses, and all that have pleased God, through many tribulations have passed faithful. 24 But they that did not receive the tentations with the fear of our Lord, and uttered their impatience and reproach of their murmuring against our Lord, 25 were destroyed of (e) the destroyer, and perished by serpents.

(e) S. Paul *1. Cor. 10. v. 10.* alleging that happened to the people of Israel in the desert, addeth this word *destroyer*, which is only in this place, and not *Num. 11.* nor *14.* nor else in the old Testament: which is another argument that this book is Canonical.

26 And we therefore let us not revenge ourselves for these things, which we suffer, 27 but reputing these very punishments to be the scourges of our Lord less than our sins, wherewith as servants we are chastised, let us think them to have chanced to our amendment, and not to our destruction. 28 And Ozias and the ancients said to her: All things which thou hast spoken be true, and there is no reprehension in thy words. 29 Now therefore pray for us, because thou art a holy woman, and fearing God. 30 And Judith said to them: As you know, that which I could speak to be of God, 31 so that which I have disposed to do, prove if it be of God, and pray that God establish my counsel. 32 You shall stand at the gate this night, and I will go out with mine (f) Abra: and pray ye, that as you have said, in five days our Lord respect his people Israel.

(f) Some think Abra was a proper name, but whether it was or no, it signifieth an handmaid of more honour, as we speak: *A maid of honour.*

33 But I will not that you search my doing, and till I bring you word, let nothing else be done, but pray for me to our Lord God. 34 And Ozias the Prince of Juda said to her: Go in peace, and our Lord be with thee to the revenge of our enemies. And returning they departed.

CHAPTER IX.

Judith in hair-cloth & ashes prayeth for the delivery of the people, remembering like benefits of God: 12. craveth power to overthrow Holofernes.

Who going away, Judith (a) went into her oratory: and clothing herself with hair-cloth, put ashes upon her head: and falling prostrate to our Lord, she cried to our Lord, saying:

(a) Of such private oratories as this our Saviour seemeth to speak *Mat. 6.* saying: *Enter into thy chamber &c.* Of like oratories among Christians read Car. Baronius An. D. 293. S. Cyp. ep. 56.

2 Lord God of my father Simeon, who gavest him a sword for defence against strangers, which were ravishers in their coinquination, & discovered the virgin unto confusion: 3 and gavest their women into prey, and their daughters into captivity: and all the prey to be divided to thy servants, which were zealous in (b) thy zeal: help I beseech thee, o Lord God, me a widow.

(b) The zeal of Simeon and Levi was commendable, but for diverse evil circumstances the fact was reproved by Iacob. *Gen. 34. & 49.*

4 For thou hast done the things heretofore, and hast purposed one thing after another: and that hath been done which thou wouldest. 5 For all thy ways are ready, and thy judgments thou hast put in thy providence. 6 Look upon the camp of the Assyrians now, as thou didst vouchsafe to see the camp of the Aegyptians, when they ran armed after thy servants, trusting in chariots, and in their horsemen, and in a multitude of men of war. 7 But thou didst look over their camp, and darkness wearied them. 8 The depth held their feet, and the waters overwhelmed them. 9 So let these also be made o Lord, which trust in their multitude, and in their chariots, and in pikes, and in shields, and in their arrows, and glory in their spears, 10 and know not thyself art our God, which destroyest wars from the beginning, and Lord is thy name. 11 Lift up thine arm as from the beginning, & dash their power in thy power: let their power fall in thy wrath, which promise that they will violate thy holy things, and pollute the tabernacle of thy holy name, & with their sword throw down the horn of thine altar. 12 Bring to pass Lord, that his pride be cut off with his own sword, 13 (c) let him be caught with the snares of his eyes in me, & thou shalt strike him from the lips of my charity.

(c) She prayed, that Holofernes should be moved with her beauty & sweet speech: which he might be and not sin, but he by his free will sinning God turned his sin to the good of others. *See Annot. Exod. 7. pag. 173. S. Aug. ser. 228.*

14 Give me constancy in mind, that I may contemn him: and power that I may overthrow him. 15 For this shall be a memorial of thy name, when the hand of a woman shall overthrow him. 16 For not in multitude is thy power o Lord, neither in strength of horses is thy will, neither have the proud pleased thee from the beginning: but the prayer of the humble and meek hath always pleased thee. 17 God of the heavens, creator of the waters, & Lord of every creature, hear me wretch, praying and presuming of thy mercy. 18 Remember Lord thy testament, and give a word in my mouth, and strengthen counsel in my heart, that thy house may continue in thy sanctification: 19 and all Nations may acknowledge that thou art God, and there is no other besides thee.

CHAPTER X.

Judith excellently adorned, and very beautiful goeth with her handmaid towards the camp, 11. is taken by the watch, 16. and brought to Holofernes.

And it came to pass, when she had ceased to cry to our Lord, she rose from the place, wherein she lay prostrate to our Lord. 2 And she called her (a) Abra, and going down into her house she took from her the hair-cloth, & put off the garments of her widowhood,

(a) See ch. 8. *v. 32.*

3 and washed her body, and anointed herself with ointment, and plaited the hair of her head, and put a crown upon her head, and clothed herself with the garments of her joyfulness, and put [1]pantofles on her feet, & took bracelets, and Lilies, and earlets, and rings, and with all her ornaments she adorned herself.

[1] *Sandalia.*

4 To whom also (b) our Lord gave beauty: because all this trimming did not depend of sensuality, but of virtue: and therefore our Lord amplified this beauty on her, that she might appear to all men's eyes of incomparable comeliness.

(b) God by this testified her holy intention in adorning herself.

5 She therefore laid upon her Abra (c) a bottle of wine, and a vessel of oil, and [1]polent, and dry figs, and bread, and cheese, and went forward.

(c) Not only certain meats were forbid by the law *Levit. 11.* but in a manner all the meats of the Gentiles were unlawful being offered to idols, for which cause Daniel and the three children would not eat of the King's meats in Babylon. [1] *Polentam.*

6 And when they were come to the gate of the city, they found Ozias expecting, and the ancients of the city. 7 Who when they saw her, being astonished marveled at her beauty exceedingly. 8 Yet asking her no question, they let her pass, saying: The God of our fathers give thee grace, and strengthen all the counsel of thy heart, with his power, that Jerusalem may glory upon thee, and thy name may be in the number of the holy and just. 9 And they that were there said all with one voice: So be it, so be it. 10 But Judith praying our Lord, passed through the gates^ she & her Abra.

11 And it came to pass, when she went down the hill, about break of day the watchmen of the Assyrians met her, & held her, saying: whence comest thou? Or wither goest thou? 12 Who answered, I am a daughter of the Hebrews, therefore am I fled from their face (d) because I knew it should come to pass, that they should be given you unto spoil, because that contemning you, they would not of their own accord yield themselves, that they might find mercy in your sight.

(d) She told many things evidently true, other things conditionally, as it was like to come to pass if God sent not better means.

13 For this cause I thought with myself, saying: I will go to the presence of the Prince Holofernes, that I may tell him their secrets, and shew him by what entrance he may win them, so that there shall not fall one man of his army, 14 And when those men had heard her words, they considered her face, and she was a wonder in their eyes, for they marveled at her beauty exceedingly. 15 And they said to her: Thou hast saved thy life, in that thou hast found such counsel, that thou wouldest come down to our Lord. 16 And this know thou, that when thou shalt stand in his sight, he will deal well with thee, and thou shalt be most gracious in his heart. And they brought her to the tabernacle of Holofernes, telling him of her. 17 And when she was entered before his face, forthwith Holofernes was caught in his eyes. 18 And his guard said to him: Who can contemn the people of the Hebrews, which have (e) so beautiful women, that we should not worthily fight against them for these?

(e) S. Fulgentius probably judgeth that Iudith was now about forty years old. *Epist. 2. cap. 6.*

19 Judith therefore seeing Holofernes sitting in a canopy, which was woven of purple, and gold, and emerald, and precious stones: 20 and when she had looked in his face, she adored him, falling prostrate upon the ground. And the servants of Holofernes lifted her up, their lord commanding it.

CHAPTER XI.

Holofernes demanding Judith the cause of her coming: 4. she deceiveth him with a probable narration.

Then Holofernes said to her: Be of good cheer, and fear not in thy heart: because I have never hurt man, that would serve Nabuchodonosor the king. 2 And thy people, if they

had not contemned me, I would never have lifted up my spear over them. 3 But now tell me, for what cause hast thou departed from them, and it hath pleased thee to come to us? 4 And Judith said to him: (a) Take the words of thy handmaid, for if thou wilt follow the words of thy handmaid, our Lord will do with thee a perfect thing.

(a) All that Iudith saith is true in her sense as she meant it, but not in the understanding of Holofernes and his soldiers, yet was no less lawful than that Iosue did in deceiving the citizens of Hai. *Iosue 8. S. Aug. q. 10. in Iosue.*

5 For Nabuchodonosor the king of the earth liveth, and his power liveth which is in thee to the chastising of all straying souls: that not only men serve him by thee, but also the beasts of the field obey him. 6 For the industry of thy mind is reported to all nations, and it is declared to all the world, that thou only art good, and mighty in all his Kingdom, and thy discipline is bruited to all provinces. 7 Neither is that unknown which Achior spake, neither are we ignorant of that^ thou hast commanded to come upon him. 8 For it is certain that our God is so offended with sins, that he hath sent word by his Prophets to the people, that he will deliver them for their sins. 9 And because the children of Israel know they offended their God, thy dread is upon them. 10 Moreover also famine hath invaded them, and for drought of water they are now esteemed among the dead. 11 Finally, they ordain this, to kill their cattle, and to drink the blood of them, 12 and the holy things of our Lord their God, which God commanded not to be touched, in corn, wine, and oil, these have they purposed to bestow, and they will consume the things which they ought not to touch with their hands: therefore because they do these things, it is sure that they shall be given in to perdition. 13 Which I thy handmaid knowing, am fled from them, & our Lord hath sent me to tell thee these very things. 14 For I thy handmaid worship God, even now being with thee, and thy handmaid will go forth, and I will pray God, 15 and he will tell me when he will repay them their sins, and I coming will tell thee, so that I may bring thee through the midst of Jerusalem, and thou shalt have all the people of Israel, as sheep that have no pastor, & there shall not so much as one dog bark against thee: 16 because these things are told me by the providence of God. 17 And because God is angry with them, I am sent to tell these very things to thee. 18 And all these words pleased Holofernes, and his servants, and they marveled at her wisdom, and one said to another: 19 There is not such a woman upon the earth in look, in beauty, and in sense of words. 20 And Holofernes said to her: God hath done well, which sent thee before the people, that thou mightest give them into our hands: 21 and because thy promise is good, if thy God shall do this for me, he shall also be my God, and thou shalt be great in the house of Nabuchodonosor, and thy name shall be renowned in all the earth.

CHAPTER XII.

Judith is brought into Holofernes' treasure-house, 2. hath leave to abstain from the Gentiles' meats, 5. and to go forth in the night to pray. 10. The fourth day she cometh to Holofernes banquet; 16. he is taken with concupiscence, and drinketh very much wine.

Then he bade her go in where his treasures were laid up, and bade her tarry there, and he appointed what should be given her of his own banquet. 2 To whom Judith answered, and said: Now (a) I cannot eat of these things, which thou commandest to be given me, lest there come displeasure upon me: but I will eat of these things, which I have brought.

(a) See chap. *10. v. 5.*

3 To whom Holofernes said: If these things which thou hast brought with thee shall fail thee, what shall we do to thee? 4 And Judith said: Thy soul liveth my lord, that thy handmaid shall not spend all these things, till God do by my hand these things, which I have purposed. And his servants brought her into the tabernacle, which he had commanded. 5 And whilst

she went in, she desired that she might have licence to go forth in the night and before day to prayer, & to beseech our Lord. 6 And he commanded his chamberlains, that as it pleased her, she should go out & come in to adore her God for three days. 7 And she went forth in the nights into the vale of Bethulia, & washed herself in a fountain of water. 8 And as she came up, she prayed our Lord the God of Israel, that he would direct her way to the delivery of his people. 9 And going in, she remained (b) pure in the tabernacle, until she took her own meat in the evening.

(b) This purity consisted in abstaining from meats forbid by the Law, or offered to Idols.

10 And it came to pass in the fourth day, Holofernes made a supper to his servants, and said to Vagao his eunuch: Go, and persuade that Hebrew woman, that she consent to her own accord to dwell with me. 11 For it is a foul thing with the Assyrians, if a woman mock a man in doing, that she pass free from him. 12 Then Vagao went in to Judith, & said: Let not the good [1] young maid fear to go in to my lord, that she may be honoured before his face, that she may eat with him & drink wine in joyfulness.

[1] * *Puella.*

13 To whom Judith answered: Whom am I, that I should gainsay my lord? 14 All that shall be good & best before his eyes, will I do. And whatsoever shall please him, that shall be best to me all the days of my life. 15 And she arose, and decked herself with her garments, and going in she stood before his face. 16 And the heart of Holofernes was strucken: for he burnt in the concupiscence of her. 17 And Holofernes said to her: Drink now, & sit down in joyfulness, because thou hast found grace before me. 18 And Judith said: I will drink my lord, because my soul is magnified this day above all my days. 19 And she took, and did eat, & drank before him those things, which her handmaid had prepared her. 20 And Holofernes was made pleasant toward her, & drank wine exceeding much, so much as he had never drunk in his life?

CHAPTER XIII.

Holofernes lying in a drunken sleep, Judith cutteth off his head, 12. so returneth with her maid through the guard, as it were to pray, cometh to Bethulia 16. exhorteth all to thank God, and sheweth them the head. 22. She is blessed of all. 27. Achior also praiseth God and Judith.

And when it was waxen late, his servants made haste to their lodgings, and Vagao shut the chamber doors, and went his way. 2 And they were all overladen with wine. 3 And Judith was alone in the chamber. 4 Moreover Holofernes lay in his bed, fast asleep with very much (a) drunkenness.

(a) The fasting of one woman overthrew an innumerable host of drunkards. *S. Amb. li. de ieiunio & Elia. c. 9.*

5 And Judith said to her maid that she should stand without^ before the chamber, & watch. 6 And Judith stood before the bed, praying with tears, & with moving of her lips in silence, 7 saying: Confirm me o Lord God of Israel and in this hour have respect to the works of my hands, that as thou hast promised, thou mayst advance (b) Jerusalem thy city: and I may bring to pass that which I believing that it may be done by thee, have purposed.

(b) If Bethulia had been taken, Jerusalem also had been in extreme danger: for safety whereof God had made more special promise to David and others. *Isaiae 37. 38. &c.*

8 And when she had said these things, she went to the pillar, that was at his bed's head, and his sword that hung tied on it, she loosed. 9 And when she had drawn it out, she took him by the hair of his head, and said: Confirm me, o Lord God, in this hour, 10 and she struck twice upon his neck, and cut off his head, and took his canopy from the pillars, and rolled aside his body a trunk. 11 And after a while she went out, and delivered the head of Holofernes to her maid, and bade her put it into her wallet. 12 And they two went forth, according to their custom, as it were to prayer, and

they passed the camp, and compassing the valley, they came to the gate of the city. 13 And Judith a far off said to the keepers of the walls: Open the gates, because God is with us, which hath wrought power in Israel. 14 And it came to pass, when the men had heard her voice, they called the ancients of the city. 15 And they ran all to meet her, from the least to the greatest: because they hoped not that now she would come. 16 And they lighting lights gathered round about her every one: and she going up into a higher place, commanded silence to be made. And when all had held their peace, 17 Judith said: Praise ye the Lord our God, who hath not forsaken them that hope in him: 18 and in me his handmaid he hath fulfilled his mercy, which he promised to the house of Israel: and he hath killed by my hand the enemy of his people this night. 19 And bringing forth the head of Holofernes out of the wallet, she shewed it them, saying: Lo the head of Holofernes the General of the army of the Assyrians, & behold his canopy, wherein he lay in is drunkenness, where the Lord our God struck him by the hand of a woman. 20 But the same our Lord liveth, that his (c) Angel hath kept me, both going hence, and abiding there, and from thence returning hither: and our Lord hath not suffered me his handmaid to be defiled, but without pollution of sin he hath called me back to you, rejoicing in this victory, in my escape, and in your delivery.

(c) Iudith's proper Angel so defended her, as Iacob's Angel delivered him from all evils. *Gen. 48.*

21 Confess ye all to him, because he is good, because his mercy is for ever. 22 And they all adoring our Lord, said to her: Our Lord hath blessed thee in his power, because by thee he hath brought our enemies to nothing. 23 Moreover Ozias the Prince of the people of Israel, said to her: Blessed art thou daughter of our Lord the high God, above all women upon the earth. 24 Blessed be our Lord, which made heaven & earth, which hath directed thee unto the wounds of the head of the Prince of our enemies. 25 Because this day he hath so magnified thy name, that thy praise shall not depart out of the mouth of men, which shall be mindful of the power of our Lord for ever, for that thou hast not spared thy life for the distresses and tribulation of thy kindred, but hast holpen the ruin before the presence of our God. 26 And all the people said: So be it, so be it. 27 Moreover Achior being called^ came, and Judith said to him: The God of Israel, to whom thou gavest testimony, that he revengeth himself of his enemies, he hath cut off the head of all the unfaithful this night by my hand. 28 And that thou mayst prove that it is so, lo the head of Holofernes, who in the contempt of his pride contemned the God of Israel: and threatened thee death, saying: When the people of Israel shall be taken, I will command thy sides to be pierced with a sword. 29 But Achior seeing the head of Holofernes, being in anguish for fear, fell on his face upon the earth, and his soul was sore troubled. 30 But after taking spirit again he was refreshed, and fell down at her feet, and adored her, and said: 31 Blessed art thou of thy God in every tabernacle of Jacob, because in every nation, which shall hear thy name, the God of Israel shall be magnified in thee.

CHAPTER XIV.

Holofernes' head is hanged on the wall. 6. Achior is circumcised. 7. The Israelites assault the Assyrians, 8. who going to awake their General, find him slain, 17. and are all confounded with fear.

And Judith said to all the people: Hear me brethren, hang ye this head upon our walls: 2 and it shall be, when the sun shall rise, let every man take his armour, & issue ye forth with violence, not that you go down beneath, but as it were invading violently. 3 Then the watchmen must of necessity run to raise up their Prince to battle. 4 And when the captains of them shall run to the tabernacle of Holofernes, and shall find him headless rolled in

blood, fear will fall upon them. 5 And when you shall know that they fly, go after them securely, because our Lord will destroy them under your feet. 6 Then (a) Achior seeing the power, that God of Israel wrought, forsaking the rite of gentility, believed God, and circumcised the flesh of his prepuce, and was joined to the people of Israel, and all the succession of his kindred until this present day.

(a) Achior an Ammonite *(ch. 5. v. 5.)* being truly converted and believing in God, was admitted into the Church, not withstanding that Ammonites and Moabites were excluded by name, *Deut. 23. v. 3.* which is therefore meant only of those that persist impenitent and obstinate.

7 And immediately as day brake, they hung the head of Holofernes upon the walls, & every man took his armour, & they went forth with great noise & shouting. 8 Which the watchmen seeing, ran to the tabernacle of Holofernes. 9 Moreover they that were in the tabernacle coming, and before the door of the tabernacle making a noise to raise him, they endeavoured by art to disquiet him, that Holofernes might awake not by them raising him, but by them making a noise. 10 For no man durst by knocking, or entering, to open the chamber of the chief of the Assyrians. 11 But when his Dukes and tribunes were come, and all the chief of the army of the king of the Assyrians, they said to the chamberlains: 12 Go in, and awake him, because the mice issuing out of their holes, have presumed to provoke us to battle. 13 Then Vagao entering into his chamber, stood before the curtain, & made a clapping with his hands: for he thought that he slept with Judith. 14 But when with the sense of his ears he perceived no motion of person lying, he came near to the curtain, and lifting it up, and seeing the body without the head of Holofernes weltered in his blood lie upon the ground, cried out in a loud voice with weeping, and rent his garments. 15 And going into the tabernacle of Judith, he found her not, and he lept forth to the people, 16 and said: One Hebrew woman hath made confusion in the house of king Nabuchodonosor: for behold Holofernes lieth upon the ground and his head is not upon him. 17 Which when the Princes of the power of the Assyrians had heard, they all rent their garments, & intolerable fear and dread fell upon them, and their minds were troubled exceedingly. 18 And there was made an incomparable cry in the midst of their camp.

CHAPTER XV.

The Assyrians fly for fear, 3. the Hebrews pursue them, 7. and are enriched by the spoils. 9. The high Priest with others come from Jerusalem and praise Judith. 14. The goods of Holofernes are given to her.

And when all the army heard that Holofernes was beheaded, courage and counsel fell from them, and being shaken with trembling only and fear, they help themselves by flight, 2 so that none spake with his neighbour, but hanging the head, all things left behind, they made haste to escape the Hebrews, whom they heard to come armed upon them, flying by the ways of the fields, and the paths of the hills. 3 The children of Israel therefore seeing them flying, followed them. And they went down sounding with trumpets, and shouting after them. 4 And because the Assyrians were not united together, they went headlong into flight: but the children of Israel pursuing in one company, discomfited all that they could find. 5 Ozias therefore sent messengers through all the cities and countries of Israel. 6 Every country therefore, and every city sent chosen youth armed after them, and they pursued them in the edge of the sword, until they came to the extremity of their borders. 7 And the rest that were in Bethulia, entered into the camp of the Assyrians, and took away the prey, which the Assyrians flying had left, and were loaden exceedingly. 8 But they that were returned conquerors to Bethulia, took away with them all things that were theirs, so that there was no number in cattle, and beasts, and all their moveables, that from the least unto the greatest all were made rich of their preys. 9 [1] And Ioachim the high Priest came from Jerusalem into Bethulia with all his ancients to see

Judith.

[1] The fourth part.
The praises of Iudith, who with all the people praise God.

10 Who when she was come out to him, they all blessed her with one voice, saying: (a) Thou art the glory of Jerusalem, thou the joy of Israel, thou the honour of our people:

(a) Iudith was a special figure of the B. Virgin Mary, to whom these praises pertain in more eminent sort, than to any other creature. *S. Fulbertus Carnotensis.*

11 because thou hast done manfully, and thy heart was strengthened, for that thou had loved chastity, and after thy husband not known any other: therefore also the hand of our Lord hath strengthened thee, and therefore shall thou be blessed for ever. 12 And all the people said: So be it, so be it. 13 And for thirty days, scarce were the spoils of the Assyrians gathered of the people of Israel. 14 Moreover all things, that were proved to be the peculiar goods of Holofernes, they gave to Judith, in gold, and silver, and garments, and precious stones, and all stuff, and all the things were delivered her of the people. 15 And all the people rejoiced with women, and virgins, and youngmen, on instruments and harps.

CHAPTER XVI.

Judith singeth a canticle of thanks-giving to our Lord. 22. The people go to Jerusalem and offer sacrifices. 25. She in great honour liveth a widow till her death in good old age. 30. The people have long peace, and a festival day is instituted in perpetual memory of her fact.

Then sang Judith this song to our Lord, saying: 2 Begin ye to our Lord in timbrels, sing ye to our Lord in cymbals, tune to him a new Psalm, rejoice, and invocate his name. 3 (a) Our Lord confoundeth battles, Lord is his name.

(a) S. Ephrem *ser. de 2. Adventu*, citeth this place as holy scripture, so testifying this Book to be canonical.

4 Who hath set his camp in the midst of his people, that he might deliver us from the hand of all our enemies. 5 Assur came out of the mountains from the North in the multitude of his strength: whose multitude stopped up the torrents, and their horses covered the valleys. 6 He said that he would set my borders on fire, and kill my young men with the sword, to give my infants into prey, and virgins into captivity. 7 But our Lord omnipotent hath hurt him, and hath delivered him into the hands of a woman, and hath pierced him. 8 For, not by young men is their mighty one fallen, neither have the sons of (b) Titan strucken him, neither did the high (c) giants set themselves upon him, but Judith the daughter of Merari in the beauty of her face dissolved him.

(b) Such giants as were before Noe's flood, *Gen. 6.* (c) Not such as were after, *Num. 13. Deut. 3.*

9 For she put from her the garments of widowhood, and put on her the garments of joy, in the rejoicing of the children of Israel. 10 She anointed her face with ointment, and tied together her locks with a crown, she took a new stole to deceive him. 11 Her sandals ravished his eyes, her beauty made his soul captive, she with a sword cut off his head. 12 The Persians did quake at her constancy, and the Medes at her boldness. 13 Then did the camp of the Assyrians howl, when my humble ones appeared, withering in thirst. 14 The sons of young women have pierced them, and they have killed them as boys flying away: they have perished in battle before the face of the Lord my God. 15 Let us sing an hymn to our Lord, let us sing a new hymn to our God. 16 Adonai o Lord, great art thou, and noble in thy power, and whom no man can overcome. 17 Let every creature of thine serve thee: because thou saidst, and they were made: thou didst send thy spirit, and they were created, and there is none that can resist thy voice. 18 The mountains with the waters shall be moved with the foundations: the rocks shall melt as wax before thy face. 19 But they that fear thee, shall be great with thee in all things. 20 Woe be to the nation, that riseth up upon my kindred: for our Lord omnipotent will be revenged on them, in the day of judgment he will visit them. 21 For

he will give (d) fire, and worms into their flesh, that they may be burnt, and may feel for ever.

(d) Everlasting torments of fire & worms pertain to the damned bodies. *S. Aug. li. 21. c. 4. &c. civit.* and greater pains to the damned souls, especially the loss of God's vision.

22 And it came to pass after these things, all the people after the victory came into Jerusalem to adore our Lord: and forthwith as they were purified, they all offered holocausts, and vows, and their promises. 23 Moreover Judith offered for an anathema of oblivion all the instruments of war of Holofernes, which the people gave her, and the canopy that herself had taken away out of his chamber. 24 And the people was pleasant according to the face of saints, and for three months the joy of this victory was celebrated with Judith. 25 And after those days every man returned into his house, and Judith was made great in Bethulia, and she was more glorious to all the land of Israel. 26 There was also chastity joined to her virtue, (e) so that she knew not man all the days of her life, after that Manasses her husband was dead.

(e) In the Greek *v. 22. Many desired her to marriage.*

27 And on festival days she came forth with great glory. 28 And she abode in her husband's house (f) an hundred five years, and dismist her Abra free, & she died and was buried with her husband in Bethulia.

(f) Living in all 105. years, she was widow about sixty nine: for when she slew Holofernes she was about forty years old. *c. 10. v. 18.* & her husband was then dead three years & a half before. *ch. 8 v. 4.*

29 And all the people mourned for her seven days. 30 And in all the space of her life there was not that troubled Israel, and after her death many years. 31 But the day of the festivity of this victory is received of the Hebrews in the number of holy days, and is worshipped of the Jews from that time until this present day.

ANNOTATIONS.
CHAP. XVI.

[1] Judith an example of holy widowhood.

[2] Many incitements concurring to the contrary made her widowhood more excellent.

[3] *Deut. 25. v. 5. Ruth. 3. v. 12.*

[4] widowhood an Evangelical counsel.

26. *After that her husband was dead.]* As young Tobias and Sara were notable patterns to married persons: [1] so Judith is a like good example to devout widows, excelling most part in many respects. [2] For first, she professed this holy state of life in the old Testament, when it was most rare, the law providing that the brother, or next kinsman, should marry the widow of him that died without children, [3] as it seemeth she had none, the Greek text affirming that she gave all her goods before her death to other kindred. ch. 16. v. 24. Secondly, she was only once married, ch. 15. v. 13. ch. 16. v. 26. whereas it is also commendable after twice or oftener marriage at last to abstain. Thirdly, she was young, about 36. years: for three years and a half after that her husband was dead, she was called a young maid, ch. 12. v. 12. Fourthly, she was of excellent beauty, *ch. 8. v. 7.* Fifthly, exceeding rich. *Ibidem.* Sixthly, very noble, especially after the delivery of the people from such distress. ch. 15. v. 10. Seventhly, for this renowned fact, and for her other great virtue *(ch. 8. v. 8.)* many principal men desired to marry her, ch. 16. v. 22. Eighthly, all the people wished much issue of so noble a stock. ch. 16. v. 25. Ninthly, she lived long in the state of widowhood, about threescore and nine years, from 36. to 105, ch. 16. v. 28. Tenthly, there was great and long peace in all Israel, after that she had relieved Bethulia. ch. 16. v. 30. All which might easily have invited another to have married: but her great devotion, and fervent desire to serve God in a retired austere life, fasting & praying, ch. 8. v. 6. cut off all incitements to marriage, [4] and made her before the Gospel to embrace Evangelical counsel, not commanded, but for better attaining to perfection counseled by our Saviour and S. Paul. *Mat. 19. 1. Cor. 7.*

THE ARGUMENT OF THE BOOK OF ESTHER.

[1][2] OF the authority of this book *only two or three ancient writers doubted*, before the Councels of Laodicea and Carthage declared it to be Canonical. *All the rest did ever esteem it as divine Scripture*. For albeit S. Jerome in his time found not certain parts thereof in the Hebrew, and therefore transposed the same to the end of the book, as now we have them: yet in the Greek he found all these sixteen chapters contained in ten. And it is not unprobable, that these parcels were sometimes in the Hebrew, as were diverse whole books which are now lost. But whether they were at any time in the Hebrew or no, the Church of Christ accounteth the whole Book of infallible authority, reading as well these parts, as the rest in her public office. And the Councel of Trent (sess. 4.) for more express declaration defineth *that all the books recited in the same Decree* (amongst which is Esther) *with all the parts thereof, as they are accustomed to be read in the Catholic Church, and be contained in the old vulgar Latin Edition, are sacred and Canonical Scripture*.

[1] This whole book is canonical.

[2] *Melito. S. Atha. S. Greg. Nazian. Origen apud Euseb. lib. 6. c. 25. hist.*

[1] It containeth a particular great danger of the people of Israel, happening (as is probable) shortly after their general relaxation, and return of some from the captivity of Babylon; and their delivery from it, through the godly zeal and other virtues of Queen Esther, directed herein by Mardocheus, who being also in imminent danger was delivered and advanced: [2] and finally writ the history, which may be divided into four parts, [3] not by order of the chapters as they are here transposed, but in order of time. First the author reporteth some things going before the people's danger, in the 11. 1. 2. 12. chapters, and part of the 3. Secondly, their danger and distress, in the rest of the 3. and part of 13. chapters. Thirdly, their delivery: from the 4. chapter to the midst of the 9. and rest of the 13. and in the 14. 15. and 16. Fourthly, the things that ensued hereupon, in the other half of the ninth chapter, the 10. chapter, and first verse of the eleventh.

[1] The contents

[2] Written by Mardocheus.

[3] Divided into four parts.

Whosoever will please to read this history, in order of the time as the things happened, adjoining the latter chapters, which are in the Greek, and not in Hebrew, may follow the letters of the Alphabet, as here we have placed them in the margent, beginning at the second verse of the 11. chapter, where he findeth the letter A. and when he cometh to B. return where the same letter is noted. ch. 1. And so in the rest follow the same direction.

THE BOOK OF ESTHER

CHAPTER I.

King Assuerus celebrateth a great banquet to shew his glory, 10. calleth queen Vasthi thereto. Who refusing to come, is by advise of his Counsel deposed. [1]

[1] This book is read at matins the last week of September.

In [1] the days of Assuerus, who reigned from India unto Aethiopia over an hundred

twenty seven provinces:

[1] The first part beginneth in the 11. ch.

2 when he sat in the throne of his Kingdom, the city Susan was in the beginning of his Kingdom. [1]

[1] A. B.

3 In the third year therefore of his empire he made a great feast to all the Princes, and to his servants, to the most valiant of the Persians, and the nobles of the Medes, and the rulers of the Provinces in his sight, 4 that he might shew the riches of the glory of his Kingdom, and the greatness, and vaunting of his might, a great time, to wit, an hundred an fourscore days. 5 And when the days of the feast were accomplished, he invited all people, that was found in Susan, from the greatest to the least: and commanded seven days a feast to be prepared in the entrance of the garden, & of the wood, which was planted with royal garnishing and with hand. 6 And there hung on every side hangings of sky-colour, and green, and hyacinthine colour, held up with cords of silk, & of purple, which were put into rings of ivory, and were held up with marble pillars. Beds also of gold and silver were placed in order upon the floor paved with the emerald, and the touch-stone: which painting adorned with marvelous variety. 7 And they that were invited, drank in golden cups, & the meats were brought in change of vessels. Wine also plenteous and the best was set down, as was worthy of a king's magnificence. 8 (a) Neither was there that compelled them to drink that would not, but as the king had appointed, making each of his Princes overseer of every table, that every man might take what he would.

(a) Modesty & temperance amongst heathen people condemneth Christians that urge men to drink immoderately, & so cause them to be drunk. *S. Aug. Ser. 231. 232. de tempore.*

9 Vasthi also the queen made a feast for the women in the palace, where king Assuerus had accustomed to remain. 10 Therefore the seventh day, when the king was merrier, and after very much drinking was well warmed with wine, he commanded Maumam, & Bazatha, & Harbona, & Bagatha, & Abgatha, & Zethar, & Charchas, the seven eunuchs, that ministered in his sight, 11 that they should bring in queen Vasthi before the king, the crown set upon her head, that he might shew her beauty to all the peoples and Princes: for she was exceeding beautiful. 12 Who refused, and contemned to come at the king's commandment, which he had commanded by the eunuchs. Whereupon the king being wrath, & chaffed with (b) exceeding fury,

(b) The end of immoderate feasting is commonly brawling. Here the King became furious, & the Queen was divorced from him.

13 asked the wisemen, which after the manner of a king were always present with him, & he did all things by their counsel, which knew the laws, and rights of the elders: 14 (and the chief & nearest him were, Charsena, & Sethar, and Admatha, & Tharsis, and Mares, and Marsana, and Mamuchan, seven dukes of the Persians, and of the Medes, which saw the face of the king, & were wont to sit first after him) 15 to what sentence Vasthi the queen should be subject, that would not do Assuerus' the king's commandment, which he had commanded by the eunuchs.

16 And Mamuchan answered, the king hearing, and the Princes: (c) queen Vasthi hath not only hurt the king, but also all peoples, & Princes, that are in all the provinces of king Assuerus.

(c) Brentius approveth the sentence of this parasite, but Iosephus *l. 11. c. 6.* Macrobius *li. 7. c. 1. Saturn. S. Ierome and Rustic.* & S. Ambrose *l. 1. de Elia c. 14.* judge the Queen's refusal lawful, & agreeable to the Persians' laws, which prohibited married women to come in sight of other men in great assemblies: neither had the King just cause to break the law, for pleasing his fancy in his drunken humour. *v. 10.* Luther also wresteth this example in favour of adultery, *par. 2. de divortio. folio 177. Editionis Wittenber. An. 1553.*

17 For the word of the queen will go forth to all women, that they will contemn their husbands, and will say: King Assuerus commanded that the queen Vasthi should come in to him, and she would not.

18 And by this example all the wives of the Princes of the Persians and the Medes, will little esteem the commandments of their husbands: wherefore the king's indignation is just. 19 If it please thee, let an edict go forth from thy face, and let it be written

according to the law of the Persians and of Medes, which is not lawful to be transgressed, that Vasthi come in no more to the king, but another that is better than she, take her Kingdom. 20 And let this be published into all the empire of thy Provinces (which is most large) and let all the wives, as well of the greater as of the lesser give honour to their husbands. 21 His counsel pleased the king, and the Princes: and the king did according to the counsel of Mamuchan, 22 and he sent letters to all the Provinces of his Kingdom, as every nation could hear and read, in diverse languages and characters, that the husbands should be Princes and masters in their houses: and that this should be published through all peoples.

CHAPTER II.

Inquiry being made of the best and fairest virgins, 5. Esther the unknown niece of Mardocheus a Jew, is preferred, 18. and made queen in place of Vasthi; a marriage feast made, and presents given. 21. Mardocheus detecteth traitors, and his service is recorded in the register.

These things so done, after the indignation of king Assuerus was assuaged, he remembered Vasthi, & what she had done, or what she had suffered: 2 and the king's servants and his ministers said: Let there be maidens sought for the king, virgins and beautiful, 3 and let there be sent that may view through all Provinces beautiful maidens & virgins: and let them bring them to the city of Susan, and deliver them into the house of women under the hand of Egeus the eunuch, who is overseer of the king's women: and let them receive women's ornaments, and other things necessary to be used. 4 And which so ever among all shall please the king's eyes, let her reign for Vasthi. The word pleased the king: and so as they had suggested, he commanded to be done. 5 There was a man in the city of Susan a Jew, named Mardocheus, the son of Jair, the son of Semei, the son of Cis, of the stock of Jemini, 6 who had been transported from Jerusalem the same time that Nabuchodonosor the king of Babylon transported Jechonias the king of Juda, [1]

[1] *4. Reg. 24.*

7 who was the foster-father of his brother's daughter Edissa, which by another name was called Esther: & she had lost both her parents: exceeding beautiful, and of comely face. And her father and mother being dead, Mardocheus adopted her for his daughter. 8 And when the king's commandment was bruited abroad, and according to his commandment many fair virgins were brought to Susan, and were delivered to Egeus the eunuch: (a) Esther also among the rest of the maidens was delivered to him, that she might be kept in the number of the women.

(a) Deut. *7. v. 3.* Israelites are forbid to marry with Gentiles, yet when there was no danger to be perverted, and great hope of good, Esther by Mardocheus' counsel consented to marry King Assuerus, though otherwise she *detested the bed of the incircumcised, and of every stranger. ch. 14. v. 15.*
K. David also married the King's daughter of Gessur. *2. Reg. 3. v. 3.*

9 Who pleased him, and found grace in his sight. And he commanded the eunuch, that he should hasten the women's ornaments, and should deliver her her parts, and seven the most beautiful maidens of the king's house, and should adorn and deck both her and her waiting maids. 10 Who would not tell him her people & country. For Mardocheus had commanded her, that of this thing she should altogether keep silence: 11 who walked daily before the entrance of the house, wherein the chosen virgins were kept, taking care of Esther's welfare, and desirous to know what should chance unto her. 12 And when the time of every virgin in order was come, that they should go in to the king, all things accomplished that pertained to women's ornaments, it was the twelfth month: yet so, that for six months they were anointed with oil of myrtle, and other six months they used certain paintings & sweet spices. 13 And going in to the king,

what soever they asked that pertained to adorning, they received: and being trimmed, as it pleased them, they passed from the chamber of the women to the king's chamber. 14 And she that went in at evening, came out in the morning, and from thence she was brought to the second house, that was under the hand of Susagazus the eunuch, who was chief over the king's concubines: neither had she power to return any more to the king, unless the king had willed, and had commanded her to come by name. 15 And the time by order coming about, the day was at hand that Esther the daughter of Abihail the brother of Mardocheus, whom he had adopted for his daughter, should go in to the king. Who sought not women's ornaments, but whatsoever Egeus the eunuch the keeper of the virgins would, those things he gave her to her adorning. For she was exceeding fair, and of incredible beauty, she seemed to all men's eyes gracious and amiable. 16 She therefore was brought to the chamber of king Assuerus the tenth month, which is called Tebeth, in the seventh year of his reign. 17 And the king loved her more than all the women, and she had grace and mercy before him above all the women, and he put the crown of the Kingdom on her head, and made her reign in stead of Vasthi. 18 And he commanded a very magnifical feast to be prepared to all the Princes, and to his servants, for the conjunction and marriage of Esther. And gave rest to all the Provinces, and bestowed gifts according to princely magnificence. 19 And when virgins were sought the second time and gathered together, Mardocheus tarried at the king's gate: 20 neither had Esther as yet uttered her country, & people, according to his commandment. For whatsoever he commanded, Esther observed: & she did all things so as she was wont at that time, when he nourished her a little one. 21 At that time therefore, when Mardocheus abode at the king's gate, Bagathan & Thares were angry, two of the king's eunuchs, that were porters, & were chief in the first entry of the palace: and they would make insurrection against the king, and kill him. 22 Whereof Mardocheus (b) got notice, & immediately he told it to queen Esther: & she to the king in the name of Mardocheus, who had reported the thing unto her.

(b) Mardocheus hearing suspicious words & observing their actions, saw that they intended evil, & informed the King; whereby their treason was discovered. *Rab. Calom. & Iosep.*

23 It was examined and found: and they were both hanged on a gibbet. And it was put in the histories, and registered in the chronicles before the king.[1]

[1]C *ch. 12. v. 1.*

CHAPTER III.

Aman advanced by the king, is much offended that Mardocheus doth not adore him, 6. and therefore procureth the king's decree, to destroy the whole nation of the Jews.

After[1] these things king Assuerus advance Aman the son of Amadathi, which was of the stock of Agag: and he put his throne above all the Princes which he had.

[1]D

2 And all the king's servants, that were in the doors of his palace, bowed their knees, and adored Aman: for so the Emperor had commanded them: (a) only Mardocheus did not bow his knee, nor adore him.

(a) Aman exacted such honour as heathen people gave to their less gods, which was also idolatry: for Mardocheus was willing to give him civil honour, *even to kiss the steps of his feet, but feared (and* refused*) to give Godly honour to him. ch. 13. v. 13. 14. S. Tho. 2. 2. q. 84. a. 1.*

3 To whom the king's servants, that were chief at the doors of the palace, said: Why doest thou above the rest not observe the king's commandment? 4 And when they said this often, and he would not hear, they told Aman, desirous to know whether he would persevere in his sentence: for he had told them that he was a Jew. 5 Which Aman had heard, & had proved by experience that Mardocheus bowed not his knee

unto him, nor adored him, he was angry exceedingly. 6 And he counted it a matter of nothing to lay his hands upon Mardocheus alone: for he had heard that he was of the nation of the Jews, and he would rather destroy all the nation of the Jews, that were in the Kingdom of Assuerus. 7 The first month (which is called Nisan) in the twelfth year of the reign of Assuerus, the lot was cast into a pot which in Hebrew is called Phur, before Aman, (b) in what day and what month the nation of the Jews should be slain: and there came forth the twelfth month, which is called Adar.

(b) Such is the preposterous fury of rancour, to appoint the day of executing his malice, before he had got the King's decree.

8 And Aman said to king Assuerus: There is a people dispersed through all the Provinces of thy kingdom, and separated one from another, using new laws and ceremonies, moreover also contemning the king's ordinances: And thou knowest very well that it is not expedient for thy kingdom that they wax insolent by liberty. 9 If it please thee, decree that they may perish, & I will pay ten thousand talents to the cofferers of the treasure. 10 The king therefore took the ring that he used, from his hand, and gave it to Aman the son of Amadathi of the progeny of Agag, the enemy of the Jews, 11 and he said to him: The silver which thou doest promise, be it thine: but concerning the people do that which pleaseth thee. 12 [1] And the king's scribes were called in the first month, Nisan, the thirteenth day of the same month: and it was written, as Aman had commanded, to all the king's lieutenants, and judges of the Provinces, and of diverse nations, as every nation could read, and hear according to the variety of languages, in the name of king Assuerus: and the letters signed with his ring,

[1] The second part.
The Jews' danger to be massacred.

13 were sent by the king's posts to all provinces, that they should kill and destroy all the Jews, from boy unto old man, children, and women, in one day, that is, in the thirteenth of the twelfth month, which is called Adar, and should spoil them of their goods. [1]

[1] E *ch. 13. v. 1.*

14 [1] And (c) the content of the letters was this, that all Provinces might know, and prepare themselves against the day aforesaid.

[1] F (c) The letter at large is in the seven first verses of the *13. ch.* of which this is the sum.

15 The posts that were sent, made haste to fulfill the king's commandment. And immediately the edict hung in Susan, the king and Aman feasting, and all the Jews that were in the city weeping.

CHAPTER IV.

All the Jews lament their imminent danger. 5. Mardocheus willeth Esther to entreat the king for their safety. 11. She fearing to go to the king contrary to his law uncalled, 15. yet they all fasting and praying for her, she doth it.

Which [1] things when Mardocheus had heard, he rent his garments, and was clothed with sackcloth, sprinkling ashes on his head: and in the street of the midst of the city he cried with a loud voice, shewing the anguish of his mind,

[1] The third part.
The delivery of the Jews from danger.

2 and with this wailing going even to the doors of the palace: for it was not lawful for one clothed with sack-cloth to enter the king's court. 3 In all Provinces also, towns, and places, to which the king's cruel decree was come, there was (a) great mourning with the Jews, fasting, howling, and weeping, many using sack-cloth and ashes for their couch.

(a) The first & best remedy in distress is to do works of penance for sins committed. *1. Cor. 11. v. 31.*

4 And Esther's maids and the eunuchs went in, & told her. Which she hearing was astonished: & she sent a garment, that the sack-cloth being taken away, they should put it on him: which he would not take. 5 And

calling for Athach the eunuch, whom the king had given her for a servant to Mardocheus, commanded him to go and to learn of him, why he did this. 6 And Athach going forth went to Mardocheus standing in the street of the city before the palace door: 7 who told him all things that had chanced, how Aman had promised, that he would bring silver into the king's treasures for the slaughter of the Jews. 8 He gave him also a copy of the edict which hung in Susan, that he should shew it to the queen, and should admonish her to enter in to the king, and to entreat him for her people. 9 Athach returning told Esther all things, that Mardocheus had said. 10 Who answered him, and bade that he should say to Mardocheus: 11 All the king's servants, and all the Provinces that are under his dominion, know, that whether man, or woman, not called, shall enter in to the king's inner court, he must immediately be slain without all delay: unless perhaps the king stretch forth a golden rod unto him, for a sign of clemency, and so he may live. I therefore^ how can I enter in to the king, which now these thirty days have not been called unto him? 12 Which when Mardocheus had heard, 13 he sent word to Esther again, saying: Think not that thou mayst deliver thy own life only, because thou art in the king's house, above all the Jews: 14 for if thou wilt now hold thy peace, (b) the Jews shall be delivered by another occasion: and thou, and thy father's house shall perish. And who knoweth whether thou camest to the Kingdom therefore, that in such a time thou mightest be ready?

(b) Great confidence in God's help when man's help faileth: & indeed this means by moving the King's heart to grant Esther's petition was God's special work.

15 And again Esther sent to Mardocheus in these words: 16 Go, and gather together all the Jews, whom thou shalt find in Susan, and pray ye for me. Eat ye not, and drink not in three days, and three nights: and I with my handmaids in like manner will fast, and then will I go in to the king, doing against the law, not called, and delivering myself to death and to peril. 17 Mardocheus therefore went, and did all things that Esther had commanded him. [1]

[1]G *ch. 15. v. 1.*

CHAPTER V.

Esther standing in the king's sight he calleth her, 4. she requesteth that he and Aman will dine with her. 7. Again she inviteth them. 9. Aman is more incensed against Mardocheus, prepareth high gallows to hang him on.

And [1] the third day Esther put on royal garments, and stood in the court of the king's house, which was the inner against the king's hall: but he sat upon his throne in the consistory of the palace, against the door of the house. [2]

[1]H [2]I *ch. 15. v. 4.*

2 And when he had seen Esther the queen standing, she pleased his eyes, and he put forth toward her the golden rod, which he held in his hand: who going near, kissed the top of his rod. [1]

[1]K

3 And the king said to her: What wilt thou queen Esther? What is thy request? Yea if thou wilt ask the half part of the kingdom, it shall be given thee. 4 But she answered: If it please the king, I beseech thee that thou come to me this day, and Aman with thee to a banquet, which I have prepared. 5 And the king forthwith, Call ye Aman, quoth he, quickly, that he may obey Esther's will. The king therefore and Aman came to the banquet, which the queen had prepared for them. 6 And the king said to her, after that he had drunk wine aboundantly. What doest thou desire to be given thee? And for what thing askest thou? Although thou ask the half part of my Kingdom, thou shalt obtain. 7 To whom Esther answered: (a) My petition & requests are these:

(a) This prudence in delaying to propose her petition, increased the King's desire to know it, moved him to

promise more assuredly, & so bound him the more to accomplish it.

8 If I have found grace in the king's sight, and if it please the king to give that which I ask, and to fulfill my petition: let the king and Aman come to the banquet which I have prepared them, and tomorrow I will open my will to the king. 9 Aman therefore went forth that day joyful and merry. And when he had seen Mardocheus sitting before the doors of the palace, and not only not to have risen up to him, but not so much as to have moved from the place where he sat, he was wrath exceedingly: 10 and dissembling his anger, and returning into his house, he called together unto him his friends, and Zares his wife: 11 and he declared to them the greatness of his riches, and the multitude of his children, and with how great glory the king had advanced him above all his princes and servants. 12 And after these things he said: Queen Esther also hath called none other to the banquet with the king, but me: with whom tomorrow also I shall dine with the king. 13 And whereas I have all these things, I think I have nothing, so long as I shall see Mardocheus the Jew sitting before the king's doors. 14 And Zares his wife, and the rest of his friends answered him: Command a great beam to be prepared, having fifty cubits in height, and speak in the morning to the king, that Mardocheus may be hanged upon it, and so thou shalt go joyful with the king to the banquet. The counsel pleased him, and he commanded an high gallows to be prepared.

CHAPTER VI.

The king hearing the good service of Mardocheus in detecting traitors, read in the chronicle (for which he had yet no reward) 4. commandeth Aman to honour him next to the king, 11. which he performeth.

That night the king (a) passed without sleep, and he commanded the histories and chronicles of former times to be brought him. Which when they were read in his presence,

(a) God's eye which never sleepeth, saw what Aman intended: and for execution of his own divine justice, used this means, by subtracting sleep that time from the King, & inspiring his mind to hear the histories read, and to reward good service, done. *Ioseph.*

2 they came to that place where it was written, how Mardocheus had uttered the treason of Bagathan and Thares the eunuchs, coveting to kill king Assuerus. 3 Which when the king had heard, he said: What honour and reward hath Mardocheus received for this fidelity? His servants & ministers said to him: He hath received no reward at all. 4 And the king by and by, Who is, quoth he, in the court? For Aman had entered the inner court of the king's house, that he might suggest to the king, and he might command Mardocheus to be hanged fast on the gibbet, which was prepared for him. 5 The servants answered: Aman standeth in the court. And the king said: Let him come in. 6 And when he was come in, he said to him: What ought to be done to the man, whom the king is desirous to honour? But Aman (b) thinking in his heart, and supposing that the king would honour no other but himself,

(b) Ambitious men are most blind in conceit of their own deserts, and fortunes.

7 answered: The man, whom the king desireth to honour, 8 ought to be clothed with the king's garments, and to be set upon the horse that is for the king's saddle, and to take the king's crown upon his head, 9 and let the chief of the king's Princes and nobles hold his horse and going through the street of the city, cry and say: So shall he be honoured, whomsoever the king will honour. 10 And the king said to him: Make haste, and taking a robe and a horse, do that thou hast spoken, to Mardocheus the Jew, which sitteth before the doors of the palace: Beware thou pretermit nothing of those things, which thou hast spoken. 11 Aman therefore took a robe and a horse, and putting it on Mardocheus, & setting him on the horse, in the street of the city went before him, and cried: This honour is he worthy of, whomsoever the

king is willing to honour. 12 And Mardocheus returned to the palace gate: & Aman made haste to go into his house, mourning and his head covered: 13 and he told Zares his wife and his friends all things that had chanced him. To whom the wise men whom he had in counsel, and his wife answered: (c) If Mardocheus be of the Jews' seed, before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight.

(c) Either they had read God's promise to the Jews *Gen. 13. 15. &c.* or conjectured this by human Prudence.

14 As they were yet speaking, the king's eunuchs came, and compelled him to go quickly to the banquet which the queen had prepared.

CHAPTER VII.

Esther entertaining the king and Aman again at a feast, is promised to obtain whatsoever she will ask. 3. She demandeth safety for herself, and all the people, against Aman's cruelty, 6. and Aman is hanged on the gallows, which he had prepared for Mardocheus.

The king therefore and Aman went in, to drink with the queen. 2 And the king said to her also the second day, after he was warm with wine: What is thy petition Esther, that it may be given thee? And what wilt thou^ have done? Although thou shalt ask the half part of my Kingdom, thou shalt obtain. 3 To whom she answered: (a) If I have found grace in thine eyes o king, and if it please thee, give me my life for the which I make request, and my people for the which I beseech.

(a) After three days fast of all the Jews with prayers and other works of penance, Esther asked & obtained the safety of the whole people, more precious to her than half of the Kingdom.

4 For we are delivered I and my people, to be destroyed, murdered, and to perish. And would to God we were sold for bondmen & bond-women: it were a tolerable evil, and mourning I would hold my peace: but now it is our enemy, whose cruelty redoundeth upon the king. 5 And king Assuerus answering, said: Who is this, and of what might, that he dare do these things? 6 And Esther said: It is this Aman our adversary and most wicked enemy. Which he hearing (b) forthwith was astonished, not enduring to bear the countenance of the king and of the queen.

(b) Horror of a guilty conscience is commonly the first torment of a sinner.
S. Chrissocons. 4. de Lagaro.

7 But the king being wrath rose up, and from the place of the banquet went into the garden set with trees. Aman also rose up, to entreat Esther the queen for his life, for he understood that there was evil prepared him of the king. 8 Who when he was returned out of the garden set with trees, and had entered into the place of the banquet, he found Aman to have fallen upon the bed, wherein Esther lay, and he said: The queen also he will force in my presence, in my house. Neither was the word yet passed from the king's mouth, and immediately they covered his face. 9 And Harbona, (c) one of the eunuchs which stood waiting of the king, said: Behold the gibbet, which he had prepared for Mardocheus, that spake for the king, standeth in Aman's house, having in height fifty cubits.

(c) What little trust in false friendship, when bad men once fall into disgrace.

10 To whom the king said: Hang him upon it. Aman therefore was hanged on the gibbet, which he had prepared for Mardocheus: and the king's wrath ceased.

CHAPTER VIII.

Esther informeth the king that Mardocheus is her uncle, he is advanced in authority, 3. and contrary letters are sent that the Jews be saved, 11. and their enemies slain,

15. Mardocheus is in high honour, and his whole nation is esteemed and feared by other people.

That day king Assuerus gave unto Esther the queen the house of Aman the Jews' adversary, and Mardocheus went in before the king's presence. For Esther confessed to him that he was her uncle. 2 And the king took the ring, which he had commanded to be taken again from Aman, and delivered it to Mardocheus. And Esther appointed Mardocheus also over her house. 3 Neither content with these things, she (a) fell down at the king's feet, and she wept and speaking to him prayed him, that he would command that the malice of Aman the Agagite, and his most wicked devices, which he had invented against the Jews, should be of none effect.

(a) Such honour is due to Kings, yea though they be Infidels, because they have terrestrial majesty and authority from God. And the contrary opinion and behaviour of heretics, *which despise Dominion and blaspheme Majesty,* is condemned by S. Jude, *in his Epistle. v. 8.*

4 But he after the manner put forth the golden sceptre with his hand, by the which the sign of clemency was shewed: and she rising up stood before him, 5 and said: If it please the king, and if I have found grace in his eyes, and my request seem not contrary to him, I beseech thee, that the old letters of Aman the traitor and enemy of the Jews, wherein he commanded that in all the king's provinces they should perish, may by new letters be corrected. 6 For how can I abide the murder and slaughter of my people? 7 And king Assuerus answered Esther the queen, and Mardocheus the Jew: Aman's house I have given to Esther, and himself I have commanded to be hanged on the gallows, because he durst lay hands on the Jews. 8 Write ye therefore to the Jews as pleaseth you, in the king's name, signing the letters with my ring. For this was the custom, that no man durst speak against the letters, which were sent in the king's name, and were signed with his ring. 9 And the king's scribes and secretaries being called for (and it was the time of the third month, which is called Siban) the three and twentieth day thereof letters were written, as Mardocheus would, to the Jews, and to the Princes, & the lieutenants and judges, which were rulers over the hundred and seven and twenty Provinces, from India even to Aethiopia: to Province and Province, to people and people, according to their languages and characters, and to the Jews, according as they could read, and hear. 10 And the said letters, which were sent in the king's name, were signed with his ring, and sent by riding posts: which running through all the Provinces, should prevent the old letters with the new messages. 11 To whom the king gave commandment, that they should speak to the Jews in every city, and should command them to be gathered together in one, that they might stand for their lives, and might kill and destroy all their enemies with their wives and children and all their houses, and to take the spoil of them. 12 And there was appointed through all the Provinces one day of revenge, that is, the thirteenth of the twelfth month Adar. 13 And this was the content of the letter, that in all lands and peoples which were subject to the empire of king Assuerus, it should be notified, the Jews to be ready to be revenged of their enemies. 14 And there went forth swift posts carrying the messages, and the king's edict hung in Susan. 15 But Mardocheus going forth out of the palace, and from the king's presence, shining in royal garments, to wit, hyacinthine and sky colour, bearing a golden crown on his head, and clothed with a silk and purple cloak. And the city rejoiced, and was glad. 16 But to the Jews there seemed a new light to rise, joy, honour, and dancing. 17 With all peoples, cities, and Provinces, whither soever the king's commandments came, marvelous rejoicing, feasts and banquets, and holy day: in so much that many of the other nation and sect, were joined to their religion and ceremonies. For great terror of the name of the Jews had invaded them all.[1]

[1] L *ch. 16. v. 1.*

CHAPTER IX.

The Jews kill their enemies which would have killed them, 6. namely the ten sons of Aman are hanged on gallows, 13. more slain the next day. 17. The day following is made holy, and so to be kept every year.

Therefore[1] in the thirteenth day of the twelfth month, which we have said now before to be called Adar, when slaughter was prepared for all the Jews, and their enemies gaped after their blood, the case being changed to the contrary, the Jews began to be superiors, and (a) to revenge themselves of their adversaries.

[1]M(a) Where no more danger remaineth, remission of injuries is more commendable than revenge, but where malice continueth, & new danger may probably ensue, justice is necessary, and afterwards peace may be made more securely. *S. Bern. ser. 2. de verb. Apost.*

2 And they were gathered together in every city, and town, & place, to extend their hand against their enemies and their persecutors. And none durst resist, because the fear of their greatness did penetrate all peoples. 3 For both the judges of the Provinces, and captains, and lieutenants, and every dignity that was chief over every place and work, extolled the Jews for fear of Mardocheus: 4 Whom they knew to be Prince of the palace, and to be able to do very much: the fame also of his name increased daily, and flew abroad through all men's mouths. 5 Therefore the Jews struck their enemies with a great slaughter, and slew them, repaying them that which they had prepared to do to them: 6 in so much that in Susan also they killed five hundred men, besides the ten sons of Aman the Agagite the enemy of the Jews: whose names be these: 7 Pharsandatha, and Delphon, and Esphatha, 8 and Phoratha, and Adalia, & Aridatha, 9 and Phermesta, and Arisai, and Aridai, and Iezatha. 10 Whom when they had slain, they would not take preys of their goods. 11 And by and by the number of them that were killed in Susan, was brought to the king. 12 Who said to the queen: In the city of Susan the Jews have killed five hundred men, besides the (b) ten sons of Aman: how great a slaughter thinkest thou do they make in all the Provinces? What askest thou more, and what wilt thou that I command to be done?

(b) In the first slaughter Aman's ten sons were slain, & afterwards also hanged. *v. 14.*

13 To whom she answered: If it please the king, let there authority be given to the Jews, that as they have done today in Susan, so also they may do tomorrow, and that the ten sons of Aman be hanged on gibbets. 14 And the king commanded that it should be so done. And forthwith the edict hung in Susan, and the ten sons of Aman were hanged. 15 The fourteenth day of the month Adar, the Jews being gathered together, there were killed in Susan three hundred men: neither was their substance spoiled by them. 16 Yea and through all Provinces, which were subject to the king's dominion, the Jews stood for their lives, their enemies and persecutors being slain: in so much that there was fully seventy five thousand of them that were killed, and no man took any of their goods. 17 And the thirteenth day of the month Adar was the first day with them all^ of the slaughter, & the fourteenth day they ceased to kill. Which they ordained to be solemn, so that in it at all times afterward they gave themselves to good cheer, mirth and banquets.[1]

[1]The fourth part.
Other things following their delivery from danger.

18 But they that made the slaughter in the city of Susan, were occupied in the slaughter the thirteenth and fourteenth day of the same month: and in the fifteenth day they ceased to kill. And therefore they ordained the same a solemn day of good cheer and joyfulness. 19 But those Jews, that abode in towns not walled and villages, ordained the fourteenth day of the month Adar for banquets and joy, so that they rejoice in it, and send one another portions of banquets and meats. 20 Mardocheus therefore wrote all these things, and being comprised in letters sent them to the Jews, that abode in all the king's Provinces, as well those that lay near, as far off, 21 that they should take (c) the fourteenth and fifteenth day of the month Adar for feasts, and the year always returning should celebrate them with solemn honour:

(c) The Jews in Susan kept the fifteenth day holy v. 18. those that dwelt in other places kept the fourteenth day.

22 because in the same days the Jews revenged themselves of their enemies, and mourning and sorrow were turned into mirth and joy, and that these should be days of good cheer and gladness, and they should send one to another portions of meats, and should give gifts to the poor. 23 And the Jews received into a solemn rite all things, which they had begun to do at that time, and which Mardocheus by letters had commanded to be done. 24 For Aman, the son of Amadathi of the stock of Agag, the enemy & adversary of the Jews, purposed evil against them, to kill them and destroy them: & he cast Phur, which in our language is turned, a lot. 25 And afterward Esther went in to the king, beseeching that his endeavours might by the king's letters be made void: & the evil that he had intended against the Jews, might return upon his own head. Finally, they hung both him and his sons upon the gallows, 26 and since that time these days are called Phurim, that is, of Lots: because Phur, that is, a lot, was cast into the pot. And all things that were done, are contained in the volume of this epistle, that is, of this Book: 27 and the things that they sustained, and that were afterward changed, the Jews (d) took upon themselves and their seed, & upon all that would be joined to their religion, that it should be lawful for none to pass without solemnity these days: which the writing testifieth, and certain times require; as years continually succeed one another.

(d) A feast instituted by Mardocheus was accepted & observed by all the Jews, as a constitution agreeable and not contrary to the law *Deut. 4. v. 2. & 12. v. 32.*

28 These are days, which no oblivion shall ever put out: and all Provinces in all the world shall celebrate throughout all generations: neither is there any city, wherein the days of Phurim, that is, of lots, must not be observed of the Jews, and of their progeny, which is bound to these ceremonies. 29 And Esther the queen the daughter of Abihail, & Mardocheus the Jew wrote also the second epistle, that with all diligence this day should be established solemn for the time to come. 30 and they sent to all the Jews, that were in the hundred and seven and twenty Provinces of king Assuerus, that they should have peace, and receive truth, 31 observing the Days of lots, and in their time should celebrate them with joy: as Mardocheus and Esther had appointed, and they took upon them to be observed of themselves, and of their seed, fasts, and cries, and the days of lots, 32 and all things, which are contained in the history of this Book, which is called Esther.

ANNOTATIONS.
CHAP. IX.

1. *The case being changed.]* In this whole history (as in many other passages of holy Scripture) [1] [2] we see the marvelous change of the right hand of the Highest. First, in the very instant of extreme danger, the King's face with burning eyes shewing the fury of his breast, *ch. 15. v. 10.* was turned into mildness towards Esther, *v. 11.* Secondly, proud Aman being advanced in honour & office, above all Princes of the King's court, *ch. 3. v. 1.* was suddenly forced publicly to lead Mardocheus his horse, whom he most hated, *ch. 6. v. 10.* Thirdly, he was constrained with loud voice to proclaim his honour, whom he most despised and threatened. Fourthly, the same Aman, before called the father (as it were the only governor) of the king, *ch. 13. v. 6. ch. 16. v. 11.* was forthwith condemned for a traitor. *ch. 7. v. 8. ch. 16. v. 18.* Fifthly, He that could not abide to see Mardocheus, *ch. 5. v. 13.* afterward durst not look upon the king, nor could endure his countenance. *ch. 7. v. 6.* Sixthly, He was hanged on the same gallows, which he had prepared for Mardocheus, *ch. 7. v. 9.* Seventhly, Whereas he was not content with the death of Mardocheus alone, but procured the king's decree to destroy the whole nation. *ch. 3. v. 6.* and so feasted with

[1] Great & marvelous changes by the power of God.

[2] *Psa. 76.*

[3] Esther a figure of our B. Lady.

[4] *D. Tho. prologo in Epist. Canonic.*

[5] And of the Church.

the king, when the Jews mourned, *v. 15.* shortly after the king sent new letters for the Jews' safety, giving them leave to kill whomsoever they would of their enemies. ch. 8. v. 8. 11. Eighthly, the same day which was designed for destruction, was made the day of joy and exultation to the children of God, *ch. 9. v. 1. 17. ch. 16. v. 21. &c.* By which literal sense God's marvelous providence is manifestly shewed, never suffering his Church to perish. It hath moreover two special mystical senses. First, as safety of temporal life was procured to one nation by Esther's intercession to King Assuerus, so general salvation is procured to all mankind by mediation of the Blessed Virgin Mary, [3][4] crushing the serpent's head; and the sentence of death is changed by new letters, granting everlasting life, and glory to all God's true servants. Esther also, as likewise Judith, [5] in figure of the Church (saith S. Jerom, *Prologo in Sophon.*) killed the adversaries, and delivered Israel from danger of perishing.

CHAPTER X.

Assuerus subdueth many countries. 4. Mardocheus understandeth, and declareth his dream. 9. God separateth his people from other nations by a better lot.

But king Assuerus made all the earth, and all the islands of the sea tributaries. 2 Whose strength and empire, and the dignity and highness, wherewith he exalted Mardocheus, are written in the books of the Medes, and of the Persians: 3 and how Mardocheus of the Jews' kindred was second after king Assuerus: and great with the Jews, and acceptable to the people of his brethren, seeking good to his people, and speaking those things, which pertained to the good of his seed.

That (a) which is in the Hebrew I have expressed most faithfully. And these things that follow, I found written in [1] the common edition, which are contained in the Greek tongue and letters; and in the mean time this chapter was extant after the end of the book; which according to our custom, we have marked with an Obelus before it, that is to say, a broach.

(a) S. Ierome here advertiseth the reader that he found all hitherto in the Hebrew. And the parcels which follow only in the Septuaginta Greek Edition, which either they translated out of the Hebrew, or added by inspiration of the Holy Ghost.

[1] *The Greek of the 72. interpreters.*

4 And Mardocheus said: These things are done of God. 5 I remember the dream that I saw, signifying these very things: neither was any of them frustrate. 6 The little fountain which grew into a river, and was turned into light, and into the sun, and abounded into many waters, is Esther, whom the king took to wife, and made her to be queen. 7 But the two dragons: I am, and Aman. 8 The nations, that were assembled: are they that endeavoured to destroy the name of the Jews. 9 And my nation: is Israel, which cried to our Lord, and our Lord hath saved his people: and he hath delivered us from all evils, and hath done great signs and wonders among the nations: 10 and he commanded that there should be two lots, one of the people of God, and the other of all Nations. 11 And both lots are come to the day appointed even now from that time before God to all nations: 12 and our Lord hath remembered his people, and hath had mercy on his inheritance. 13 And these days shall be observed in the month of Adar the fourteenth, and fifteenth day of the same month, with all diligence, and joy of the people gathered into one assembly, throughout all the generations here-after of the People of Israel.

CHAPTER XI.

An Appendix and conclusion of this history. 2. The dream of Mardocheus.

In [1] the fourth year when Ptolomee and Cleopatra reigned, Dositheus, which named himself a Priest, and of the Levitical kindred, and Ptolomee his son brought this epistle of Phurim, which they said Lysimachus the son of Ptolomee did interpret in Jerusalem.

[1] The first part.
The presage, & occasion of Esther's advancement and Aman's persecuting the Jews.

This beginning was in the common edition, which is neither extant in Hebrew, nor with any of [2] the interpreters.

[2] *Except the 72.*

2 [1] In the second year, when Artaxerxes the greatest reigned, in the first day of the month Nisan, Mardocheus the son of Jairi, the son of Semei, the son of Cis, of the tribe of Benjamin,

[1] A

3 a Jew which dwelt in the city of Susan, a great man and among the first of the king's court, (a) saw a dream.

(a) Mardocheus had this dream before Aman's advancement, of his own and the people's danger.

4 [1] And he was of that number of captives, whom Nabuchodonosor the king of Babylon had transported from Jerusalem with Jechonias the king of Juda:

[1] *4. Reg. 24.*

5 and this was his dream: There appeared voices, and tumults, and thunders, and earth-quakes, and perturbation upon the earth. 6 and behold (b) two great dragons, prepared one against another into battle.

(b) Mardocheus was a good dragon, and Aman a bad one.

7 At whose cry all nations were raised up to fight against the nation of the just. 8 And that was a day of darkness and danger, of tribulation and distress, and great fear upon the earth. 9 And the nation of the just fearing their evils, was troubled, and prepared to death. 10 And they cried to God: and they crying, (c) a little fountain grew into a very great river, and abounded into very many waters.

(c) Esther by her fountain of tears and humble supplication, quenched a great flame of Gentiles against the Jews. *ch. 10.*

11 Light and the sun arose, & the humble were exalted, & they devoured the glorious. 12 Which when Mardocheus had seen, and risen out of his bed, he mused what God would do: and he had it fixed in his mind, desirous to know what the dream should signify. [1]

[1] B *ch. 1. v. 1.*

CHAPTER XII.

The conspiracy of two eunuchs detected by Mardocheus, is repeated, 6. and Aman's malice against him for the same.

And [1] he abode that time in the king's court with Bagatha and Thara the king's eunuchs, which were porters of the palace.

[1] C

2 And when he understood their cogitations, and had throughly seen their cares, he learned that they went about to lay hands on king Artaxerxes, and he told the king thereof. 3 Who having them both in examination, when they had confessed he commanded them to be led to death. 4 But the king wrote that which was done, in the commentaries: and Mardocheus also committed the memory of the thing to writing. 5 And the king commanded him, that he should abide in the court of the palace, giving him gifts for the delation. 6 But Aman the son of Amadathi the Bugeite was most glorious before the king, and would hurt Mardocheus, and his people, (a) for the two eunuchs of the king, which were put to death. [1]

(a) Here it appeareth that Aman was a favourer of traitors

or perhaps of the same conspiracy. [1] D *ch. 3. v. 1.*

Hitherto the proem. That which followeth was set in that place, where it is written in the volume: [2] And should spoil their goods. *Which we found in the common edition only.*

[2] *ch. 3. v. 3.*

CHAPTER XIII.

A copy of the epistle which Aman sent to all provinces to destroy the Jews. 8. And Mardocheus his prayer for the people.

And [1] this was the copy of the letter. The most great king Artaxerxes from India unto Aethiopia, to the Princes of an hundred and seven & twenty provinces, and to the captains that are subject to his empire, greeting.

[1] E

2 Whereas I reigned over many nations, and had subdued all the world to my dominion, I would not abuse the greatness of my might, but with clemency & lenity govern my subjects, that passing their life quietly without any terror, they might enjoy peace wished of all men. 3 But when I demanded of my counsellers how this might be accomplished, (a) one that excelled the rest in wisdom & fidelity, & was second after the king, Aman by name,

(a) Great hurt to a King, that is ruled much by one counseller. Salomon teacheth, that *Where are many counsellers, cogitations are confirmed. Prov. 15. v. 22.*

4 told me that there was a people dispersed through the whole world, which used new laws, and doing against the customs of all Nations, contemned the commandments of kings, and brake the concord of all nations by their dissension. 5 Which when we had learned, seeing one nation rebellious against all kind of men to use perverse laws, & to go against our commandments, and to disturb the peace and concord of the Provinces subject to us, 6 we have commanded that whomsoever Aman shall shew, who is chief over all the Provinces, and second after the king, and whom we honour in stead of a father, they with their wives and children be destroyed of their enemies, and that none have pity on them the fourteenth day of the twelfth month Adar of this present year: 7 that the wicked men going down to hell in one day, may restore the peace to our empire, which they had disturbed. [1]

[1] F *ch. 3. v. 14.*

Hitherto the copy of the letter.
That which followeth I found written after that place, where it is read, [2] And Mardocheus going forth, did all things that Esther had commanded him. *yet it is neither in the Hebrew, nor extant with any of* [3] *the interpreters.*

[2] *ch. 4. v. 17.*
[3] * *Except the 72.*

8 [1] But Mardocheus besought our Lord, mindful of all his works,

[1] G

9 [1] and said: Lord Lord King omnipotent, for in thy dominion are all things set, and there is none that can resist thy will, if thou determine to save Israel.

[1] The Epistle on Wednesday in the 2. week of Lent. And in a votive Mass against Pagans.

10 Thou madest heaven and earth, and whatsoever is contained in the compass of heaven. 11 Thou art Lord of all, neither is there that can resist thy majesty. 12 Thou understandest all things, and knowest that I have not done this for pride and contumely, and any desire of glory, that I adored not the proud Aman, 13 (for gladly would I be ready for the salvation of Israel to kiss even the steps of his feet,) 14 but I feared lest I should transfer the honour of my God to a man, and lest I should adore any except my God. 15 And now o Lord King, the God of Abraham have mercy upon thy people, because our enemies will destroy us, and extinguish thine inheritance. 16 Despise not thy portion, which thou hast redeemed to thyself out of Aegypt. 17 Hear my prayer, and be propitious to thy lot and cord, and turn our mourning into joy, that living we may praise thy name o Lord, and do not shut

the mouths of them that sing to thee. 18 All Israel also with like mind and supplication cried to our Lord, because certain death did hang over them.

CHAPTER XIV.

Esther prayeth in humility of spirit, that God will deliver the people from the cruelty of Aman.

Esther also the queen fled to our Lord, fearing the peril that was at hand. 2 And when she had laid off her royal garments, she took cloths meet for weeping and mourning, & for diverse ointments, filled her head with ashes & dung, & her body she humbled with fasts: and all the places, in which before she was accustomed to rejoice, she filled with tearing of her hairs. 3 And she besought our Lord the God of Israel, saying: My Lord, which only art our King, help me solitary woman, and which have no other helper beside thee. 4 My peril is in my hands. 5 I have heard of my father that thou Lord didst take Israel out from all Gentiles, and our fathers out of all their predecessors before, that thou mightest possess an everlasting inheritance, and thou hast done to them as thou hast spoken. 6 We have sinned in thy sight, and therefore thou hast delivered us into the hands of our enemies: 7 for we have worshipped their gods. Thou art just o Lord. 8 And now it sufficeth them not, that they oppress us with most hard servitude, but imputing the force of their hands to the might of their idols, 9 they will change thy promises, and destroy thine inheritance, and shut the mouths of them that praise thee, and extinguish the glory of thy temple and altar, 10 that they may open the mouths of Gentiles, and praise the strength of idols, and magnify a carnal king for ever. 11 [1]Deliver not o Lord thy sceptre to them (a)that are not, lest they laugh at our ruin: but turn their counsel upon them, & destroy him, that hath begun to do cruelly against us.

[1]The Church useth this prayer in the offertory the 22. Sunday after Pentecost: as a parcel of holy Scripture. (a) *Idols are nothing in the world.* 1. Cor. 8. but bare imaginations of men.

12 Remember o Lord: and shew thyself to us in the time of our tribulation, and give me confidence Lord King of gods, and of all power: 13 give me speech well framed in my mouth, in the presence of the lion, and turn his heart into the hatred of our enemy, that both himself may perish, and the rest that consent unto him. 14 But deliver us in thy hand, and help me, having no other help but thee o Lord, which hast the knowledge of all things, 15 and knowest that I hate the glory of the wicked, and (b)detest the bed of the uncircumcised, and of every stranger.

(b) Of herself, nor for worldly glory she desired not to marry a heathen king but for the common good she married him, God dispensing with the law in this behalf. *See ch. 2.*

16 Thou knowest my necessity, that I abhor the sign of my pride & glory, which is upon my head in the days of my ostentation, and detest it as the cloth of a woman in her monthly flowers, and wear it not in the days of my silence, 17 and that I have not eaten at Aman's table, neither the king's banquet hath pleased me, and that I have not drunk the wine of libaments: 18 & that thy handmaid did never rejoice, since I was transported hither unto this day, but in thee o Lord the God of Abraham. 19 O God strong above all, hear the voice of them, that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.

CHAPTER XV.

Mardocheus causeth Esther to go to the king and entreat for the people. 10. She is terrified by his countenance, but God turneth his heart, and he calleth her courteously to him.

And [1] he commanded her (*no doubt but Mardocheus commanded Esther*) that she should go unto the king, & make petition for her people and for her country.

This also I found added in the common edition.

[1] G

2 Remember (quoth he,) the days of thy humility, how thou wast brought up in my hand, because Aman the second after the king hath spoken against us unto death: 3 & do thou invocate our Lord, and speak to the king for us, and deliver us from death. [1]

[1]* H *ch. 13. v. 8.*

Moreover this also which followeth I found in the common Greek.

4 [1] And in the third day she laid away (a) the garments which she wore, and was clothed in her glory.

[1] I (a) Vestimenta *oratus*, not *ornatus*, her praying weed.

5 And when she glistered in royal apparel, and had invocated God the ruler and saviour of all, she took two waiting maids, 6 and upon the one indeed she leaned, as it were for delicateness & very much tenderness not able to bear up her body: 7 but the other of the maids followed her lady, bearing up her garments trailing on the ground. 8 But herself in all her countenance of colour like the rose, also with gracious and shining eyes (b) hid her mind full of sorrow, & exceeding fear.

(b) A notable example for Noble women; how to keep their state, and remain nevertheless humble in heart.

9 She therefore entering through all the doors in order, stood before the king, where he sat upon the throne of his kingdom, clothed with royal garments, & glittering in gold, and precious stones, and he was terrible to behold. 10 And when he had lifted up his face, and with burning eyes had shewed the fury of his breast, the queen fell down, & her colour being changed into paleness, she rested her weary head upon her handmaid. 11 And God turned the king's spirit into mildness, & in haste & fearing he lept out of the throne, & holding her up in his arms, till she came to herself, spake her fair with these words: 12 What aileth thee Esther? I am thy brother, fear not. 13 Thou shalt not die: for this law is not made for thee, but for the common sort. 14 Come near therefore, and touch the sceptre. 15 And when she held her peace, he took the golden rod, & put it upon her neck, & kissed her, & said: Why speakest thou not to me? 16 Who answered: I saw thee, my lord, (c) as an angel of God, and my heart was troubled for the fear of thy glory.

(c) By this comparison of Angels she meant that the King excelled all or most part of men.

17 For thou, my lord, art exceeding marvelous, and thy face is full of graces. 18 And when she spake, she fell down again, and was almost in a swoon. 19 But the king was troubled, and all his servants did comfort her. [1]

[1]* K *ch. 5. v. 2.*

CHAPTER XVI.

A copy of king Artaxerxes' letters, which he sent for the safety of the Jews, 10. declaring the insolency of Aman, and dutiful service of Mardocheus and Esther, 20. commanding all his Princes to assist the Jews, and with them to celebrate the day which is changed from sorrow to joy.

The [1] great king Artaxerxes, from India to Aethiopia, to the dukes and Princes of an hundred twenty seven Provinces, which obey our commandment, sendeth greeting.

The copy of King Artaxerxes' letter, which he sent for the Jews to all the provinces of his kingdom: the which also is not found in the Hebrew volume.

[1] L

2 Many have abused unto pride the goodness of Princes, and the honour, that hath been bestowed

upon them: 3 and they do not only endeavour to oppress the king's subjects, but not bearing the glory that is given them, they work treason against them that gave it. 4 Neither are they content not to give thanks for the benefits, and to violate in themselves the laws of humanity, but they think they can escape the sentence of God also who seeth all things. 5 And they have burst forth into so great madness, that such as observe diligently the offices committed unto them, and do all things so that they are worthy of all men's praise, them they endeavour to overthrow by subtile means of lies, 6 whilst with crafty fraud they deceive the simple ears of Princes, and esteeming others by their own nature. 7 Which thing is proved both out of old histories, and by these things, which are done daily, how (a) the enterprises of kings are depraved by the evil suggestions of certain men.

(a) At last this king saw his own error in believing one false counseller overmuch. *ch. 13. v. 3.*

8 Wherefore we must provide for the peace of all Provinces. 9 Neither must you think, if we command diverse things, that it cometh of the lightness of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the common wealth requireth. 10 And that you may more plainly understand, that which we say, Aman the son of Amadathi, both in mind & country a Macedonian, & an alien from the Persians' blood, and with his cruelty staining our piety, was received of us a stranger:
11 and found our humanity so great towards him, that he was called (b) our father, & was adored of all^ second after the king:

(b) *ch. 13. v. 6.*

12 who was puft up with so great swelling of arrogancy, that he went about to deprive us of Kingdom and life. 13 For by certain new devices and not heard of before he hath sought to kill Mardocheus, by whose fidelity and benefits we live, and Esther the fellow of our Kingdom with all their nation:
14 thinking this that they being slain, he might work treason to our solitariness, and might transfer the Kingdom of the Persians to the Macedonians. 15 But we have found the Jews, which were by that most wicked of men appointed to be slain, in no fault at all, but contrary wise using just laws, 16 and the children of the highest and the greatest, and always loving God, by whose benefit the Kingdom was given both to our fathers and to us, and is kept unto this day.
17 Wherefore know ye those letters, which he directed in our name, to be of none effect. 18 For the which heinous fact, before the gates of this city, that is of Susan, both himself that devised it, and all his kindred hang on gibbets: not we, but God repaying him that which he hath deserved. 19 But this edict, which we now send, let it be set forth in all cities, that it be lawful for the Jews to use their own laws.
20 Whom you must help, that those which had prepared themselves to their slaughter, they may kill, the thirteenth day of the twelfth month, which is called Adar. 21 For God omnipotent hath turned this day of sadness and mourning into joy to them.
22 Wherefore (c) count you also this day among other festival days, and celebrate it with all joy, that hereafter also it may be known,

(c) As Mardocheus suggested, the King confirmed the observation of a feast in memory of God's benefit, and so both Jews & Gentiles kept it.

23 that all, which faithfully obey the Persians, receive worthy reward for their fidelity: and they that lie in wait against their Kingdom, perish for their wicked fact. 24 And every Province and city, that will not be partaker of this solemnity, let it perish by sword and fire, and let it so be destroyed, that not only men, but also beasts have no access thereto for ever, for an example of contempt, and disobedience. [1]

[1] M *ch. 9. v. 1.*

THE ARGUMENT OF THE BOOK OF JOB.

[1] *Li. 18. c. 47. civit. conc. 2. de Laza. Rom. 9. Praefat. in Iob.*

[2] Job of the race of Esau.

[3] Why God suffered him to be so afflicted.

The contents according to the history.

Holy Job, otherwise called *Iobab* (Gen. 36.) as [1] S. Augustin, S. Chrysostom, S. Ambrose, S. Gregory, and other fathers teach, *the son of Zara, the son of Rahuel, the son of Esau*,[2] was King (or absolute Prince) of the land of Hus. Who being perfect in religion, sincere in life, rich in wealth, and blessed with children, for an admirable example of patience,[3] and to shew that a mortal man through God's grace, may resist all the devil's tentations, by God's permission, suddenly lost all his goods and children, was striken with horrible sores in all his body, reviled by his wife, and instead of comfort which his special friends pretended towards him, was injuriously charged by them, with impatience, arrogance, blasphemy, and other crimes, for which they falsely supposed he was so afflicted, affirming, and by diverse sophistical arguments, grounded as they pretended upon God's justice, wisdom, power, mercy, and goodness, would prove that God suffereth none but wicked men to be so afflicted. But Job constantly defendeth his own just innocency, and that worldly calamities, and prosperity happen indifferently to good and bad in this life, and that the true reward of the just, & punishment of the wicked, is to be expected in the other world. At last God, with due reprehension of Job for some imperfections, sharply rebuketh the errors and insolency of his adverse friends, giveth sentence on Job's side, pardoneth them at his intercession, and restoreth all things to him double to that he had before.

[1] Job an especial figure of Christ.

[2] *Praefat.*

[3] Moral documents in this book.

[4] True logic & Philosophy.

[5] Hard and easy things to be understood are both profitable.

Besides the literal sense, *Job* in all his actions, sufferings, and whole life, was *a special figure of Christ,*[1] *shewing* (saith S. Gregory)[2] *by those things which he did and sustained, what our Redeemer should do and suffer* yea more particularly than most part of the Patriarchs, which *S. Jerome* (epist. ad Paulin.) also admireth and testifieth, saying: *what mysteries* of Christ *doth not this book comprehend? Every word is full of sense.* Moreover this history is replenished with *moral documents*,[3] how to embrace virtue, and eschew vice: proposing the life of a right godly man, neither insolent in prosperity, not despairing in adversity, always resolute in God's service, as well in his prosperous kingdom as in the miserable dunghill. Here also we have the true manner of arguing, according to the rules of Logic,[4] with detection of sophistry, *Job proving and disproving assertions by proposition, assumption, and conclusion*, as S. Jerome observeth, with profound knowledge of natural things and causes, and appeareth in very many place. All which variety and abundance of matter, comprised in small room, make many things hard and obscure,[5] yet are the same so tempered with other things plain and easy, that here is verified S. Augustin's observation (li. 2. c. 6. doct. Christ) *certain places of holy Scriptures serve as delectable meat to them that hunger and thirst divine knowledge, and the obscure take away tediousness from them, that loathe usual plain doctrine*.

◦Written by Job himself most part in verse.

It is most probable that Job himself,◦ inspired by the Holy Ghost, by whose grace he excelled all in right simplicity (c. 1.) writ his own history; the most part in verse, only the two first chapters and the last in prose, in the Arabian tongue; which Moyses translated into Hebrew, for the consolation of Israelites afflicted in Aegypt.

◦Divided into three parts.

And it may be divided into three general parts.◦ First the change of Job's state from prosperity into affliction, with his lamentation for the same, are recorded in the three first chapters. In four and thirty chapters following are sundry disputations, conflicts, and discourses between him and his friends, touching the cause of his so vehement affliction. In the five last chapters God discusseth the quarrel, giveth sentence for Job against his adversaries, pardoneth them, and rewardeth him.

THE BOOK OF JOB.

CHAPTER I.

Holy Job offereth sacrifice for every one of his children, 6. whose good estate Satan envying, by God's permission spoileth him of all his goods, and children, 20. for which he being pensive offendeth not, but thanketh God for all. [1]

[1] This book is read the two first weeks of September.

There [1] was a man in the Land of Hus, named Job, and that man was simple, and right, and fearing God, and departing from evil.

[1] The first part.
The change of Job's prosperous state into affliction.

2 And there were born to him seven sons and three daughters. 3 And his possession was seven thousand sheep, & three thousand camels, also five hundred yoke of oxen, and five hundred she-asses, and a family exceeding great: and that man was great among all them of the East. 4 And his sons went, and made a feast by houses, every one in his day. And sending they called their three sisters to eat & drink with them. 5 And when the days of feasting had passed about in course, Job sent to them, and sanctified them: and rising up early offered holocausts for every one. For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts. So did Job all the days. 6 But on a certain day when the sons of God were come to assist before our Lord, (a) Satan also was present among them.

(a) Devils appear not in God's sight, but sometime in presence of Angels which represent God. *S. Athan. q. 8. ad Antiochum.*

7 To whom our Lord said: From whence comest thou? Who answering, said: I have gone round about the earth, & walked through it. 8 And our Lord said to him: Hast thou considered my servant Job, that there is not the like to him in the earth, a man simple, and right, and fearing God, and departing from evil? 9 To whom Satan answering, said: Why, doth Job fear God in vain? 10 hast not thou fenced him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth? 11 But stretch forth thy hand a little, and touch all things that he possesseth, unless he bless thee in the face. 12 Our Lord therefore said to Satan: (b) behold, all things that he hath, are in thy hand, only upon him extend not thy hand. And Satan went forth from the face of our Lord.

(b) God doth not directly send evils, but permitteth them to happen to his servants.

13 And when upon a certain day his sons and daughters did eat, and drink wine in the house of their eldest brother, 14 there came a messenger to Job, which said: The oxen ploughed, and the she-asses fed beside them, 15 and the Sabeians came in violently, and have taken all things, and have strucken the servants with the sword, and I only have escaped to tell thee. 16 And when he yet spake, another came, and said: The fire of God fell from heaven, and striking the sheep and the servants hath consumed them, and I only have escaped to tell thee. 17 But whilst he also was yet speaking, there came another and said: The Chaldees made three troops, and have invaded the camels, and taken them, moreover the servants also they have strucken with the sword, and I alone am fled to tell thee. 18 He yet spake, and behold another came in, and said: Thy sons and daughters eating and

drinking wine in the house of their eldest brother, 19 suddenly a vehement wind came violently from the country of the desert, and shook the four corners of the house, which falling oppressed thy children and they are dead, and I alone have escaped to tell thee. 20 Then Job rose up, and rent his garments, & with polled head falling on the ground, adored, 21 and said: (c) Naked came I out of my mother's womb, and naked shall I return thither: Our Lord gave, and our Lord hath taken away: as it hath pleased our Lord, so is it done: the name of our Lord be blessed.

(c) By this holy example ancient fathers condemn the senseless Stoics, who are never moved. S. Aug. li. 1. c. 9. civit. S. Paul also reproveth *men without affection. Rom. 1. v. 31.*

22 In all these things Job sinned not with his lips, neither spake he any foolish thing against God.

ANNOTATIONS.
CHAP. I.

[1] As well Job as other Prophets writ their own acts and praises.

[2] *Praefat. in Iob.*

[3] Good works are both God's works & men's works.

[4] Job's patience invincible in all sorts of affliction.

[5] English Catholics loose their goods & children, & are afflicted in body.

[6] Great commendation to be good amongst the bad.

[7] *Phil. 2. Apoc. 2. Cantic.*

1. *Simple, right, and fearing God.]* Moyses, Samuel, Esdras, and other Prophets writ there own acts among others, [1] also their own prayers, speaking of themselves in the third person, and so did holy Job, humbly, truly, and simply, without vain glory, or arrogancy, as S. Gregory noteth, [2] saying: Blessed Job, inspired with the Holy Ghost, might well write his own acts, which were the gifts of supernal inspiration. [3] God being the principal cause efficient of all good men's works, and men the secondary cause of the same. Moreover Job's singular patience and other virtues are likewise commended in other Scriptures and by ancient Doctors. *Tobiae 2.* God permitted tentation to happen unto Tobias, that example might be given to his followers of his patience, *as of holy Job.* S. James (c. 5.) exhorting to patience, saith: *You have heard the suffering of Job, and you have seen the end of our Lord.* [4] Tertullian *(li. de patientia)* admiring Job's patience exclaimeth thus: O most happy man! Whom neither the driving away of his flocks of cattle, nor consuming of the rest with fire, nor the loss of his children, nor torments of his body, could drive from patience: but he stood immovable in the service of God, for example to us, that we fall not for any worldly damage, loss of dearest friends, or corporal afflictions. And blessed be God, by whose blessing we may now say: O happy English Catholics, [5] that patiently suffer the very same kinds of tribulation (though not in so great a degree) in our time! S. Cyprian *(li. de bono patientiae)* Job examined and proved by the virtue of patience, was advanced to the very height of praise, a rich lord in possession, and a more rich father in children, suddenly was neither lord, nor father: was also most grievously afflicted in his flesh: and that no tentation might be wanting, the devil armed his wife against him, yet was he not moved, but by victorious patience thanked God for all. In like sort other holy fathers, for encouragement and consolation of the afflicted, write much of holy Job's invincible patience. [6] Above all S. Gregory, our Apostle, dilateth most excellently in thirty and five whole books, describing and proposing his so great virtues to be imitated by all Christians, first of all (li. 1. c. 5.) observing how great a praise it is to be good in such a place, *in the middes of a crooked and perverse nation, shining as a light in the world,* dwelling in the gentiles, *where was the seat of Satan, a lily amongst thorns.* [7]

◦Sacrifice being of infinite virtue, yet the value in application is limited.

5. *Offered holocausts for every one.]* Albeit the virtue of Sacrifice as well of Holocaust in the old Testament, as especially of Christ's Sacrifice in the New, ◦ is of infinite value in it-self, yet the application thereof to particular persons and purposes is limited, and therefore holy Job offered not only once for all his children, but many times, severally for every one. *Whereof see Cardinal Allan li. 2. de Eucharist. Sacrific. c. 35.*

CHAPTER II.

Satan by God's permission, 7. striketh Job with sores from the sole of his foot to the top of his head. 9. His wife also insulteth against him, but he sinneth not. 11. Three friends coming to visit and comfort him, sit silent by him seven days.

And it came to pass when on a certain day the sons of God were come, and stood before our Lord, and Satan came among them, and stood in his sight, 2 that our Lord said to Satan: From whence comest thou? Who answering said: I have gone round about the earth, and walked through it. 3 And our Lord said to Satan: Hast thou considered my servant Job, that there is not the like to him in the earth, a man (a) simple, and right, and fearing God, and departing from evil, and yet retaining innocency? But thou hast moved me against him, that I should afflict him in vain.

(a) A man of plain & true dealing mixed with meekness without all guile is called a simple right man. *S. Greg. li. 1. Moral. c. 2. & 10.*

4 To whom Satan answering, said: Skin for skin, and all things that a man hath, he will give for his life: 5 otherwise put thy hand, and touch his bone and flesh, and then shalt thou see that he will bless thee in the face. 6 Our Lord therefore said to Satan: Behold he is in thy hand, but yet save his life. 7 Satan therefore going out from the face of our Lord, struck Job with a very sore boil, from the sole of the foot even to the top of his head: 8 who with a shell scraped the corruption, sitting on a dunghill. 9 And (b) his wife said to him: Doest thou yet continue in thy simplicity? Bless God and die.

(b) His wife persuading him to desperation & blasphemy, signified carnal cogitations, which corrupt the soul inwardly, as afflictions do assault the flesh outwardly. *S. Greg. li. 3. c. 24.*

10 Who said to her: Thou hast spoken like one of the foolish women: if we have received good things of the hand of God, evil things why should we not receive? In all these things Job sinned not with his lips.

11 Therefore Job's three friends hearing all the evil, that had chanced to him, came every one out of their place, Eliphaz a Themanite, and Baldad a Suhite, and Sophar a Naamathite. For they had appointed, that coming together they would visit him, and comfort him. 12 And when they had lifted up their eyes a far off, they knew him not, and crying out they wept, and renting their cloths sprinkled dust over their head toward heaven. 13 And they sat with him on the ground (c) seven days and seven nights, and no man spake to him a word: for they saw the pain to be vehement.

(c) Seven days together every day & night some good part.

ANNOTATIONS. CHAP. II.

11. *Job's three friends.]* For better intelligence of these conflicts between holy Job and his friends, it may here be observed, that they were indeed his friends, [1] as the text simply calleth them: that they believed rightly in God Almighty, and were not idolaters: that they came of friendly good affection *to comfort him, though they fell into words of reproving him* [2] (as S. Gregory teacheth:) they alleged also many excellent divine sentences very truly, which therefore Job reproved not. But they erred in their illations against Job: [3] and that of ignorance rather than of set malice, concluding that Job was guilty of some enormous sins, because they saw him so grievously punished, and heard him complain thereof; his own conscience known to him and hid to them (whereof they rashly judged) testifying that he was innocent, in respect of so great crimes. And in this their particular error, though they were not heretics, being not obstinate after that the truth was sufficiently revealed unto them, yet they prefigured heretics, [4] endeavouring by one truth

[1] These visiters of Job were indeed his friends, & professed true religion.

[2] *li. 3. 6. 24.*

[3] They erred in Job's particular case.

[4] And prefigured Heretics.

[5] *Li. 5. 18.*

to destroy another, and by arrogating knowledge which they had not: *promising also new things and unheard of, rather to draw others to admire them, than to edification.* [5]

CHAPTER III.

Job lamenteth, describing his own, and the general calamities of man, 13. and shewing how they escape many miseries, which either are never born, or die presently after their birth.

After these things Job opened his mouth, and (a) cursed his day,

(a) After so long silence at last Job expresseth his grief before his friends to be so great, that in respect thereof, he justly curseth all evil things as not made by God but adjoined to man's life, being the effects of sin, even from his conception and birth: wishing that whatsoever concurred to his longer afflictions in this life, and hindered his more speedy delivery from dangers and calamities had not been, for so he had been sooner at rest, as God's goodness should dispose of him.
All which was a lawful desire & no sin at all. *See I. Pineda in c. 2. Iob.*

2 and spake. 3 Perish may the day wherein I was born, & the night wherein it was said: A man is conceived. 4 Be that day turned into darkness, God require it not from above, and let it not be lightened with light. 5 Let darkness, and the shadow of death obscure it, let a mist possess it, and be it wrapped in bitterness. 6 A darksome hurl wind possess that night, be it not counted in the days of the year, nor numbered in the months. 7 Be that night solitary, nor praise-worthy. 8 Let them curse it which curse the day, which are ready to raise up Leviathan. 9 Let the stars be darkened with the mist thereof: let it expect light and let it not see, neither the rising of the appearing morning. 10 Because it shut not up the doors of the womb that bare me, nor took away evils from mine eyes. 11 Why died I not in the matrice, perished not forthwith being come forth of the womb? 12 Why received upon the knees: why nursed with the breasts? 13 For now sleeping I should be quiet, and should rest in my sleep: 14 With kings and consuls of the earth, which build themselves solitary places: 15 Or with Princes, that posses gold, and replenish their houses with silver: 16 Or as a thing untimely born that is hid I should not be, or as they that being conceived have not seen the light. 17 There the impious have ceased from tumult, & there the wearied with strength have rested. 18 And they sometime bound together without grief, have not heard the voice of the exactor. 19 Little and great are there, and the servant free from his master. 20 Why is there light given to a miserable man, and life to them, that are in bitterness of soul, 21 that expect death, and it cometh not, as they that dig up treasure, 22 and they rejoice exceedingly when they have found the grave? 23 To a man whose life is hid, and God hath compassed him with darkness? 24 Before I eat I sigh: and as it were overflowing waters, so my roaring: 25 Because the fear which I feared, hath chanced to me: and that which I was afraid of, hath happened. 26 Have I not dissembled? Have I not kept silence? Have I not been at ease? And indignation is come upon me.

CHAPTER IV.

Eliphaz blameth Job as guilty of impatience, arguing thereupon that he was not so perfect in virtue as he seemed, 7. and therefore is now punished by God, who (as Eliphaz falsely supposeth) `afflicteth not innocent men`: 12. alleging for proof an imaginary vision. [1]

[1] The second part.
Diverse discourses & disputes about the cause of Job's afflictions.

But [1] Eliphaz the Themanite answering, said:

[1] The first conflict, between Eliphaz & Job.

2 If we shall begin to speak to thee, perhaps thou wilt take it grievously, but the word conceived who can hold? 3 Behold thou hast taught many, and weary hands thou hast strengthened. 4 Them that wavered thy words have confirmed, and trembling knees thou hast strengthened: 5 But now a plague is come upon thee, & thou hast fainted: hath touched thee, and thou art troubled. 6 Where is thy fear, thy strength, thy patience, and the perfection of thy ways? 7 Remember I beseech thee, who ever being innocent hath (a) perished? Or when have the just been destroyed?

(a) No innocent ever perished eternally: but innocent Abel was slain temporally, & innumerable others suffer calamities for their greater merit.

8 Yea rather I have seen them that work iniquity, and sow sorrows, and reap them, 9 to have perished by the blast of God, and with the spirit of his wrath to have been consumed. 10 The roaring of the lion, and the voice of the lioness, and the teeth of the whelps of lions are bruised: 11 The tiger hath perished, because he had no prey, and the lions' whelps are destroyed. 12 Moreover (b) to me there was spoken a secret word, and as it were by stealth hath mine ear received the veins of the whispering thereof.

(b) Heretics pretend such obscure visions more to get credit than to edify others. *S. Greg. l. 5. c. 18.*

13 In the horror of a vision by night, when deep sleep is wont to hold men, 14 fear held me, and trembling, and all my bones were made sore afraid: 15 And when the spirit passed in my presence, the hairs of my flesh stood upright. 16 There stood one, whose countenance I knew not, an image before mine eyes, and I heard the voice as it were of a gentle wind: 17 What, (c) shall man be justified in comparison of God, or shall a man be more pure than his maker?

(c) Job easily granteth that man may not compare nor contend with God. *ch. 9. v. 1.* Yet men may be innocent & free from grievous sins.

18 Behold they that serve him are not stable, and in his Angels he found wickedness: 19 How much more they that inhabit houses of clay, which have an earthly foundation, shall be consumed as it were of the moth? 20 From morning until evening they shall be cut down: and because none understandeth, they shall perish for ever. 21 And they that shall be left, shall be taken away from them: they shall die, and not in wisdom.

CHAPTER V.

Eliphaz prosecuteth his discourse to convince Job of great sins, because he is so vehemently afflicted: 17. exhorteth him therefore to acknowledge his sins, so all things shall succeed prosperously.

Call therefore (a) if there be that will answer thee, and turn to some of the Saints.

(a) This disputer having pretended an imaginary vision from God against Job, now he supposeth that neither God nor other holy person will patronage his cause, nor judge of his cause as he doth, but that all will condemn him of impatience, folly, envy, & other sins.

2 Anger indeed killeth the foolish, and envy slayeth the little one. 3 I have seen a fool with firm root, and I cursed his beauty by and by. 4 His children shall be made far from salvation, and shall be destroyed in the gate, and there shall be none to deliver. 5 Whose harvest the hungry shall eat, and the armed shall take him by violence, and the thirsty shall drink his riches. 6 Nothing in the earth is done without a cause, and out of the ground sorrow shall not rise. 7 (b) Man is born to labour, and the bird to flight.

(b) This Proverb importeth that a man must not think to pass his life without travail but must *get his bread with sweat of his brows*, or suffer other calamities.

8 For the which thing I will beseech our Lord, and toward God I will set my speech: 9 Who doeth great and unsearchable and marvelous things without number: 10 Who giveth rain upon the face of the earth, and watereth all things with waters: 11 Who

setteth the humble on high, and them that are in heaviness he comforteth with health: 12 Who dissipateth the cogitations of the malignant, that their hands cannot accomplish that which they began: 13 Who apprehendeth the wise in their subtilty, and dissipateth the counsel of the wicked: 14 By day they shall incur darkness, and as it were in the night, so shall they grope at noon days. 15 Moreover he shall save the needy from the sword of their mouth, and the poor from the hand of the violent. 16 And to the needy there shall be hope, but iniquity shall draw together her mouth. 17 Blessed is the man that is corrected of God: refuse not therefore the chastising of our Lord: 18 Because he woundeth, and cureth: striketh, & his hands shall heal. 19 In (c) six tribulations he shall deliver thee, and in the (d) seventh evil shall not touch thee.

(c) God's goodness delivereth his servants the space of this laborious life: (d) And most especially in the hour of death. *S. Greg. li. 6. c. 18.*

20 In famine he shall deliver thee from death, and in battle, from the hand of the sword. 21 From the scourge of the tongue thou shalt be hid; and thou shalt not fear calamity when it cometh. 22 In waste and famine thou shalt laugh, & the beasts of the earth thou shalt not fear. 23 But with the stones of the lands thy covenant, and the beasts of the earth shall be peaceable to thee. 24 And thou shalt know that thy tabernacle hath peace, and visiting thy beauty, thou shalt not sin. 25 Thou shalt know also that thy seed shall be manifold, and thy progeny as the grass of the earth. 26 Thou shalt enter into the grave in aboundance, as a heap of wheat is carried in his time. 27 Behold, this is even so, as we have searched out: which thou having heard revolve in thy mind.

ANNOTATIONS.
CHAP. V.

[1] Invocation of Saints, escpecially Angels in Job's time.

[2] *li. 5. c. 30.*

1. *Turn to some of the Saints.]* Eliphaz provoking Job to produce some of his opinion, or to seek the help and patronage of some Saint in his cause, [1] plainly sheweth the common faith and practice of invocating Saints in that time. Else it had been a frivolous speech, which is not to be imputed to a sensible wise man as he was. For it appeareth by the drift of his reasoning, that he supposed some of God's special servants would maintain a good cause, but that Job's cause was such as neither God, nor holy Angel, nor good man would defend, and therefore boldly provoked him to this trial, presuming that he should find no such patron. Neither did he will Job in these words to call upon God only, for he could not err so grossly, as to call God *some of the Saints*: but must mean some other holy person. And it is clear by the Septuaginta Interpreters, that Eliphaz willed Job to invocate the Angels, saying: *Invocate if any will answer thee, or if thou canst behold any of the holy Angels.* [2] S. Gregory expoundeth it to the same sense, that Saints were to be invocated in a good cause, but that Eliphaz here despising and deriding holy Job, said to him: *Thou canst not find Saints thy helpers in affliction, whom thou wouldest not have thy fellows in prosperity.*

CHAPTER VI.

Job answereth the objections of Eliphaz, shewing that indeed the calamity which he suffereth is much greater than his sins deserve; and therefore his lamentation is excusable: 8. wisheth (if it so please God) that he may die: 13. complaineth that his friends are become his adversaries: 16. gravely expostulateth that they reprehend him, 12. and help him not.

But Job answering, said: 2 (a) would God my sins were weighed, whereby I have deserved wrath, and the calamity, which I suffer, in a

balance.

(a) A man of sincere conscience confesseth the sins whereof he is guilty, yet acknowledgeth not all wherewith others may unjustly charge him.

3 As the sand of the sea this would appear heavier, wherefore my words also are full of sorrow: 4 Because the arrows of our Lord be in me, the indignation whereof drinketh up my spirit, & the terrors of our Lord war against me. 5 Will the wild ass roar when he hath grass? Or the oxe loweth when he shall stand before the full manger? 6 Or can an unsavoury thing be eaten, that is not seasoned with salt? Or can a man taste that which being tasted bringeth death? 7 The things which before my soul would not touch, now for anguish are my meats. 8 Who will grant that my petition may come: and that God would give me that which I expect? 9 And he that hath begun, the same would loose his hand, and cut me off? 10 And this might be my comfort, that afflicting me with sorrow, he spare not, nor I gainsay the words of the Holy one. 11 For what is my strength, that I can sustain it? Or what is mine end, that I should do patiently? 12 Neither is my strength the strength of stones, neither is my flesh of brass. 13 Behold there is no help for me in myself, and my familiar friends also are departed from me. 14 He that taketh away mercy from his friend, forsaketh the fear of our Lord. 15 My brethren have passed by me, as the torrent that passeth swiftly in the valleys. 16 They that fear the hoarfrost, snow shall fall upon them. 17 At the time, when they shall be dissipated they shall perish: & after they wax hot they shall be dissolved out of their place. 18 The paths of their steps are entangled: they shall walk in vain, & shall perish. 19 Consider ye the paths (b) of Thema, the ways of Saba, and expect a little while.

(b) Sandy ways without water.

20 They are confounded, because I have hoped: they are come also even unto me, and are covered with shame. 21 Now you are come: and even now seeing my plague you are afraid. 22 Have I said: Bring ye to me, and of your substance give to me? 23 Or deliver me from the hand of the enemy, and out of the hand of the strong deliver me? 24 (c) Teach ye me, and I will hold my peace: and if I perhaps have been ignorant in any thing, instruct ye me.

(c) Job's adversaries presumed to teach him, but because they erred in their applying of true assertions in his case, which himself understood and not they, he accounted not their discourses for good doctrine.

25 Why have you detracted from the words of truth, whereas there is none of you that can control me? 26 To rebuke only you frame speeches, and you utter words in the wind. 27 You rush in upon a pupil, and you endeavour to overthrow your friend. 28 Notwithstanding accomplish that which you have begun: give ear, and see whether I lie. 29 Answer I beseech you without contention: and speaking that which is just, judge ye. 30 And you shall not find iniquity in my tongue, neither shall folly sound in my jaws.

ANNOTATIONS.
CHAP. VI.

3. *As the sand of the sea.]* Scarce any figure is more common in holy Scripture than *Hyperbole*[1]: whereby our understanding is drawn to conceive the greatness of things that otherwise surpass vulgar capacity. So Job signifieth here that *his calamity being weighed with his sins in a balance, would appear heavier*, not precisely in proportion of the number of the sands in the sea, but exceeding much in true comparison. [2] Of which superaboundance of pains patiently suffered by holy Job, and other Saints, more than their sins deserved, especially of our B. Saviour, who could not sin, and of our B. Lady, who never sinned, remaineth an infinity treasure of satisfactory works, appliable by the supreme steward of God's Church, Christ's Vicar in earth, for satisfaction of others which have need, and are in the communion of Saints, and perform the conditions appointed. And

[1] The use of *Hyperbole* in holy Scripture.

[2] Treasure of satisfactory works in the Church.

[3] Pardons do apply the suffering of some for the satisfaction of

others. so this high steward may in due manner by his authority, give limited, or plenary pardons to penitents, [3] of the pains which otherwise they should suffer in this life, or in purgatory, for their sins first remitted. Other Bishops can also give or dispense so much as the Supreme Bishop allotteth to their power: all to the edification and necessity of God's servants, as dispensers, not dissipators of so holy a treasure.

CHAPTER VII.

Job explicateth diverse calamities of man's life, and namely of his own. 6. supposing it not likely that he shall return to former prosperous state, 15. desireth to die.

The life of man upon earth is a (a) warfare, and his days, as the days of an hired man.

(a) A soldier must be always ready to endure travail, to be promptly obedient, content to be beaten by his superior without all resistance, upon pain of his life: he is always subject to cares, and to danger of death, & therefore must ever be ready to die.

2 As a servant desireth the shadow, and as the hired man tarrieth for the end of his work: 3 so I also have had vain months, & have numbered to myself laborious nights. 4 If I sleep, I shall say: When shall I arise? & again I shall expect the evening, & shall be replenished with sorrows even until darkness. 5 My flesh is clothed with rottenness & filth of dust, my skin is withered, & drawn together. 6 My days have passed more swiftly, than the web is cut of the weaver, and are consumed without any hope. 7 Remember that my life is a wind, & mine eye shall not return to see good things. 8 Neither shall the sight of man behold me: thine eyes upon me, and I shall not stand. 9 As a cloud is consumed, and passeth away: so he that shall descend to [1] hell shall not ascend.

[1] * *Seol.*

10 Neither shall he return any more into his house, neither shall his place know him any more.
11 Wherefore I also will not spare my mouth, I will speak in the tribulation of my spirit: I will talk with the bitterness of my soul. 12 Why, am I a sea, or a whale, that thou hast compassed me with a prison?
13 If I say: My little bed shall comfort me, and I shall be relieved speaking with myself in my couch:
14 Thou wilt terrify me by dreams, and by visions shake me with horror. 15 For the which thing my soul hath chosen hanging, and my bones death. 16 I have despaired. I shall now live no longer: (b) Spare me, for my days are nothing.

(b) Just Job supposing he was at the point of death, prayed God to spare or *cease to* punish him more, & to accept of that affliction which he had already suffered. So the Church in behalf of souls departed in state of grace prayeth God to spare and cease from further punishing them, and to give them eternal rest.

17 What is man that thou magnifiest him? Or why settest thou thy heart toward him? 18 Thou doest visit him early, and suddenly thou provest him: 19 How long doest thou not spare me, nor suffer me that I swallow my spittle? 20 I have sinned, what shall I do to thee, o keeper of men? Why hast thou set me contrary to thee, and I am become burdenous to myself? 21 Why doest thou not take away my sin, and why doest thou not take away mine iniquity? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be.

CHAPTER VIII.

Baldad chargeth Job to have spoken unjustly, exhorting him to turn to God, and so he shall prosper better than heretofore: 13. shewing that hypocrites shall not prosper, 20. inferreth (falsely) that God afflicteth not the sincere,

nor helpeth the malignant.

But Baldad the Suhite answering, said: (a)

(a) The second conflict.
This second disputer charged Job to be obstinate, who indeed was constant in a true settled judgement.

2 How long wilt thou speak such things, & shall the spirit of the word of thy mouth be multiplied? 3 Why, doth God supplant judgment? Or doth the Omnipotent subvert that which is just? 4 Although thy children have sinned to him, and he hath left them in the hand of their iniquity: 5 Yet if thou wilt arise early to God, & wilt beseech the Omnipotent: 6 If thou wilt walk clean & upright, he will forthwith awake unto thee, and will make the habitation of thy justice peaceable: 7 In so much, that if thy former things have been little, thy later things may be multiplied exceedingly. 8 For ask the old generation, and search diligently the memory of the fathers. 9 (For we are but as yesterday, & are ignorant (b) that our days upon the earth are as a shadow.)

(b) Even thus Heretics imagine Catholics to be ignorant, & therefore fill their mouths and books with things that are not denied, and yet infer much falsehood sophistically applying one truth against another, being themselves ignorant how to reconcile difficulties.

10 And they shall teach thee: they shall speak to thee, and from their heart shall utter words. 11 Can the rush be green without moisture? Or a sedgy place grow without water? 12 When it is yet in his flower, and is not plucked with the hand, it withereth before all herbs: 13 Even so the ways of all, that forget God, and the hope of the hypocrite shall perish: 14 His folly shall not please him, and his confidence as the spiders' web. 15 He shall lean upon his house, and it shall not stand: he shall stay it up, and it shall not rise: 16 He seemeth moistened before the sun come, & in his rising his blossom shall go forth. 17 Upon a heap of rocks his roots shall be thick, and among stones he shall abide. 18 If he swallow him up out of his place, he will deny him, and will say: I know thee not. 19 For this is the joy of his way, that others may spring again of the earth. 20 God will not reject the simple, nor reach his hand to the malignant. 21 Until thy mouth be filled with laughter, & thy lips with jubilation. 22 They that hate thee, shall be clothed with confusion: and the tabernacle of the impious shall not stand.

CHAPTER IX.

Job approveth that no man avouching his own justice before God is justified. 22. Teacheth that affliction of the innocent standeth well with God's justice, wisdom, and power.

And Job answering, said: 2 (a) Indeed I know it is so, and that man is not justified compared with God.

(a) Job here granteth that which was truly said by his adversary, and sheweth how he did wrong apply true doctrine against him, and so still defendeth his own innocency, and just quarrel.

3 If he will content with him, he cannot answer him one for a thousand. 4 He is wise of heart, and strong of force: who hath resisted him, and hath had peace? 5 He that transported mountains, and they whom he subverted in his fury, knew not. 6 He that removeth the earth out of her place, and the pillars thereof are shaken. 7 He that commandeth the sun, and it riseth not: and shutteth up the stars as it were under a seal: 8 He that alone spreadeth the heaven, & goeth upon the waves of the sea. 9 He that maketh Arcturus, and Orion, and Hyades, and the inner parts of the south. 10 He that doth great things and incomprehensible, and marvelous, of the which there is no number. 11 If he come to me, I shall not see him: if he depart, I shall not understand. 12 If suddenly he ask, who shall answer him? Or who can say: Why doest thou so? 13 God whose wrath no man can resist, and under whom they stoop that (b) carry the world.

(b) Angels move the spheres of heaven.

14 How great am I then, that I may answer him, and

speak in my words with him? 15 Who although I have any just thing, will not answer, (c) but will beseech my judge.

(c) Even so S. Paul, though he was not guilty in conscience of any crime, yet he would not therein justify himself: *1. Cor. 4.*

16 And when he shall hear me invocating, I do not believe that he hath heard my voice. 17 For in a hurlwind shall he break me, and shall multiply my wounds yea without cause. 18 He granteth not my spirit to rest, and he filleth me with bitterness. 19 If strength be demanded, he is most strong: if equity of judgment, no man dare give testimony for me. 20 If I will justify myself, mine own mouth shall condemn me: if I will shew myself innocent, he shall prove me wicked. 21 Although I shall be simple, the self-same shall my soul be ignorant of, and I shall be weary of my life, 22 (d) One thing there is that I have spoken, both the innocent and the impious he consumeth.

(d) This is an assured true assertion, that God afflicteth both good & evil in this life.

23 If he scourge, let him kill at once, and not laugh at the pains of innocents. 24 The earth is given into the hands of the impious, he covereth the face of the judges thereof: and if it be not he, who is it then? 25 My days have been swifter than a post: they have fled and have not seen good. 26 They have passed by as ships carrying fruits, as an eagle flying to meat. 27 When I shall say: I will not speak so, I change my face, & am tormented with sorrow. 28 I (e) feared all my works, knowing that thou didst not spare the offender.

(e) Fear on man's part, and hope in God, do well consist together. So both presumption and desperation are avoided.

29 But if so also I am impious, why have I laboured in vain? 30 If I be washed as it were with snow-waters, & my hands shall shine as most clean: 31 Yet shall thou dip me in filth, and my garments shall abhor me. 32 For neither I will answer a man that is like myself: nor that may be heard with me equally in judgment. 33 There is none that may be able to reprove both, and to put his hand between both. 34 Let him take his rod from me, and let not his dread terrify me. 35 I will speak, and will not fear him: for I cannot answer fearing.

CHAPTER X.

Job scarce able to speak, yet sheweth that there is no injustice nor ignorance in God, neither is his sin the cause of so great afflictions. 9. Acknowledgeth God's love and benefits towards himself, 15. and dreadeth his strict judgement.

My soul is weary of my life, I will let my speech pass against myself. I will speak in the bitterness of my soul. 2 I will say to God: Condemn me not: tell me why thou judgest me so. 3 Doth it seem good to thee, if thou (a) calumniate me, and oppress me^ the work of thy hands, and help the counsel of the impious?

(a) Holy Job knowing it to be unpossible that God calumniateth any man, inquireth what is the cause why his goodness afflicteth the just.

4 Hast thou eyes of flesh: or as a man seeth, shalt thou also see? 5 Are thy days as the days of man, and are thy years as the times of men: 6 That thou seekest my iniquity, and searchest my sin? 7 And thou mayst know that I have done no impious thing, whereas there is no man that can deliver out of thy hand. 8 (b) Thy hands have made me, & framed me wholly round-about, & dost thou so suddenly cast me down headlong?

(b) In that I am thy creature thou mayst justly destroy me: but indeed because I am thy creature thou wilt spare me through thy mercy, giving me thy grace, which if I use well thou wilt also give me eternal rest.

9 Remember I beseech thee that as clay thou madest me, & into dust thou wilt bring me again. 10 Hast thou not as milk milked me, and curded me as cheese? 11 With skin & flesh thou hast clothed me: with bones and sinews thou hast compacted me. 12 Life and

mercy thou hast given to me, and thy visitation hath kept my spirit. 13 Although thou conceal these things in thy heart, yet I know that thou rememberest all things. 14 If I have sinned and thou hast spared me for an hour: why doest thou not suffer me to be clean from mine iniquity? 15 And if I shall be impious, woe is to me: and if just, I shall not lift up my head, filled with affliction and misery. 16 And for pride as a lioness thou wilt take me, and returning thou doest marvelously torment me. 17 Thou renewest thy witnesses against me, & multipliest thy wrath toward me, and pains do war upon me. 18 Why didst thou bring me forth out of the matrice? Who would God, I had been consumed, that eye might not see me. 19 I had been as if I were not, carried from the womb to the grave. 20 Shall not the fewness of my days be ended shortly? suffer me (c) therefore, that I may a little lament my sorrow:

(c) Repentance is always necessary, but most especially at the hour of death.

21 Before I go, and return not, unto the dark land, that is covered with the mist of death: 22 A land of misery and darkness, where is the shadow of death, and no order, but everlasting horror inhabiteth.

CHAPTER XI.

Sophar imputeth Job's discourse, about the cause of his so great afflictions, to insolency of mind, and loquacity of tongue, persuading him to acknowledge grievous sins, that so he may have the reward of a just man.[1]

[1] The third conflict.

But Sophar the Naamathite answering, said: 2 Why, shall he that speaketh many things, not hear also? Or (a) shall a man full of words be justified?

(a) Sophar might have applied the vice of much speaking to himself & his fellows, alleging many things which proved not their opinion, whereas Job's allegations proved directly that which he affirmed.

3 To thee only shall men hold their peace? & when thou hast mocked others, shalt thou be confuted of none? 4 For thou hast said: My word is pure, and I am clean in thy sight. 5 And I would wish that God would speak with thee, and would open his lips to thee. 6 That he might shew thee the secrets of wisdom, and that his law is manifold, and thou mightest understand that thou art exacted much lesser things of him (b) than thy iniquity deserveth.

(b) Job's own conscience affirmed the contrary. *ch. 6. v. 3.*

7 Peradventure thou wilt comprehend the steps of God, and wilt find out the Omnipotent perfectly? 8 He is higher than heaven, and what wilt thou do? Deeper than hell, and how wilt thou know? 9 The measure of him is longer than the earth, & broader than the sea. 10 If he shall overthrow all things, or shall straiten them into one, who shall say against him? 11 For he knoweth the vanity of men, & seeing iniquity doth he not consider? 12 A vain man is extolled into pride, & thinketh himself born free as a wild ass's colt. 13 But thou hast confirmed thy heart, & hast spread thy hands to him. 14 If thou shalt take away from thee the iniquity (c) that is in thy hand, & injustice remain not in thy tabernacle:

(c) He could not justly confess iniquity which he had not committed.

15 Then mayst thou lift up thy face without spot, & thou shalt be stable, & shalt not fear. 16 Thou shalt also forget misery, & shalt remember it as waters that are passed. 17 And the brightness as it were of noon days, shall arise to thee at evening: and when thou shalt think thyself consumed, thou shalt rise as the day star. 18 And thou shalt have confidence, hope being set before thee, & buried thou shalt sleep secure. 19 Thou shalt rest, and there shall be none to terrify thee: and very many shall beseech thy face. 20 But the eyes of the impious shall decay, and escape shall fail them, and their hope the abomination of the soul.

CHAPTER XII.

Job sheweth the knowledge, which his friends much boasts of, to be the common known doctrine of God's servants. He more truly, and more profoundly discourseth of God's power and wisdom, still defending his own innocency in respect of great sins.

But Job answering, said: 2 Are you then men alone, & shall wisdom die with you? 3 I also have a heart even as you, neither am I inferior to you: for who is ignorant of these things, which you know? 4 He that is mocked of his friend as I, shall invocate God, and he will hear him: for the (a) simplicity of the just man is scorned.

(a) God suffereth his simple true-meaning servants to be scorned for the time, but afterward the wicked shall be forced to confess, that those whom they derided are worthily in honour before God. *Sap. 5. v. 3.*

5 The lamp contemned in the cogitations of the rich, is prepared to the time appointed. 6 The tabernacles of robbers abound, and they provoke God boldly, whereas he hath given all things into their hands. 7 For ask the beasts, and they shall teach thee: and the fowls of the air, and they shall tell thee. 8 Speak to the earth, and it shall answer thee, and the fishes of the sea shall tell. 9 Who is ignorant that the hand of our Lord hath made all these things? 10 In whose hand is the soul of every living thing, and the spirit of all the flesh of man. 11 Doth not the ear discern words, and the jaws of him that eateth, the taste? 12 In the ancients is wisdom, and in long time prudence. 13 With him is wisdom and strength, he hath counsel and understanding. 14 If he shall destroy, there is no man that can build: if he shut up a man, there is none that can open. 15 If he hold in the waters, all things shall be dried: and if he send them forth, they shall overthrow the earth. 16 With him is strength and wisdom: he knoweth both the deceiver, and him that is deceived. 17 He bringeth (b) counsellers to a foolish end, & judges to astonishment.

(b) crafty plotters of devices at last by God's just punishment commit so great absurdities, that the meanest may see their folly.

18 He looseth the belt of kings, & girdeth their reins with a cord. 19 He leadeth away Priests without glory, & supplanteth the great men. 20 Changing the lip of the true, and taking away the doctrine of the ancients. 21 He poureth out contempt upon Princes, relieving them that had been oppressed. 22 Who revealeth profound things out of darkness, and bringeth forth the shadow of death into light. 23 Who multiplieth nations, & destroyeth them, and restoreth the destroyed whole again. 24 Who changeth the heart of the Princes of the people of the earth, and deceiveth them, that they may go in vain where is no passage. 25 They shall grope as in the dark, and not in the light, and he shall make them go amiss as drunken men.

CHAPTER XIII.

Of their words Job confuteth his adversaries, that they have spoken that which they know not: 13. defendeth his own innocency: 22. desiring of God, if he be afflicted for secret sins, that he may know them.

Behold mine eye hath seen all these things, and mine ear hath heard, and I have understood every thing. 2 According to your knowledge I also do know: neither am I inferior to you. 3 But yet I will speak to the Omnipotent, and I covet to dispute with God. 4 First shewing you to be forgers of lying, and maintainers of perverse opinions. 5 And would God ye would hold your peace, that you might be thought to be wise men. 6 Hear ye therefore my corrections, and attend the judgment of my lips. 7 Hath God need of your lie, that for him you speak guiles? 8 Do you take his person, and do you endeavour (a) to judge for God?

(a) Job's state of sin or innocency was best known to God, next to his own conscience, not at all to his adversaries, that presumed to judge thereof.

9 Or shall it please him from whom nothing can be concealed, or shall he be deceived as a man, with your fraudulent dealings? 10 He shall reprove you, because in secret you take his person. 11 Forthwith as he shall move himself, he shall trouble you: and his terror shall come violently upon you. 12 Your memory shall be compared to ashes, and your necks shall be brought into clay. 13 Hold your peace a little while, that I may speak whatsoever my mind shall prompt me.

14 (b) Why do I tear my flesh with my teeth, and carry my soul in my hands?

(b) It seemed to his adversaries that of desperation he would tear his flesh, and so kill himself, and to be so near death as if one held his soul in his hand ready to let it fall from him.

15 Although he shall kill me, I will trust in him: but yet I will reprove my ways in his sight. 16 And he shall be my saviour: for no hypocrite shall come in his sight. 17 Hear ye my word, and receive the obscure sayings with your ears. 18 If I shall be judged, (c) I know that I shall be found just.

(c) He was in extreme anguish, but still trusted in God.

19 What is he that will be judged with me? Let him come: why am I consumed holding my peace? 20 Two things only do not to me, and then shall I not be hid from thy face: 21 Make thy hand far from me, and let not thy fear terrify me. 22 Call me, and I will answer thee: or else I will speak, and do thou answer me.

23 How great iniquities and sins I have, my wicked deeds and my offences (d) shew thou me.

(d) He denieth that he is guilty in conscience, but desireth to know of God, if he have any hid sins which himself knoweth not.

24 Why hidest thou thy face, and thinkest me thine enemy? 25 Against the leaf, that is violently taken with the wind, thou shewest thy might, and persecutest dry stubble. 26 For thou writest bitterness against me, and wilt consume me with the sins of my youth. 27 Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet. 28 Who as rottenness am to be consumed, and as a garment, that is eaten of the moth.

CHAPTER XIV.

Again Job describeth the miseries of man's life. 3. Nevertheless God's great providence towards him: 7. professeth his belief of the Resurrection.

Man born of (a) woman, living a short time, is replenished with many miseries.

(a) All children taking their substance from the mother, and having only a temporal life continually tending to death, cannot but be subject to many miseries: For time it-self though it may seem long, is a limited thing, and is very short, yea hath no proportion in respect of eternity, which is infinite: yet God hath care to bring this weak creature to life eternal.

2 Who as a flower cometh forth and is destroyed, and flyeth as a shadow, and never abideth in the same state. 3 And doest thou count it a worthy thing to open thine eyes upon such an one, and to bring him with thee into judgment? 4 Who can make clean him that is conceived of unclean seed? Is it not thou which only art? 5 The days of man are short, and the number of his months is with thee, thou hast appointed his limits which cannot be passed. 6 Depart a little from him, that he may rest, until his day wished for come, even as the hired man's. 7 A tree hath hope: if it be cut, it waxeth green again, and the boughs thereof spring. 8 If his root be old in the earth, and the trunk thereof be dead in the dust, 9 At the scent of water it shall spring, and bring forth leaves, as when it was first planted. 10 But when man shall be dead, and naked, and consumed, where is he I pray? 11 As if the waters should depart out of the sea, and a river made empty should be dried up. 12 So man when he is asleep shall not rise again, till heaven perish, he shall not awake, nor rise up out of his sleep. 13 Who will grant me this, that in hell thou protect me, and hide me till thy fury pass, and appoint me a time, wherein thou wilt remember me? 14 Shall man that is dead, thinkest thou, live again? All the days, in which I am

now in warfare, I expect until my change do come.
15 Thou shalt call me, and I shall answer thee: to the work of thy hands thou shalt reach thy right hand.
16 Thou indeed hast numbered my steps: but thou wilt spare my sins. 17 Thou hast sealed my offences as it were in a bag, but hast cured mine iniquity. 18 A mountain falling slideth down, and a rock is removed out of his place. 19 Waters make stones hollow, and with inundation the earth by little and little is consumed: and men therefore thou shalt destroy in like manner. 20 Thou hast strengthened him a little, that he might pass away for ever: thou shalt change his face, and shalt send him forth. 21 Whether his children shall be noble, or unnoble, he (b) shall not understand.

(b) The parents after death are not afflicted with the state of their children, as they be in this life.

22 But yet his flesh whilst he shall live shall have sorrow, and his soul shall mourn upon himself.

CHAPTER XV.

Eliphaz again chargeth Job to have spoken presumptuously, and blasphemously: 14. avoucheth that no man is innocent nor just: 20. describing the malediction of the impious and hypocrites.

But [1] Eliphaz the Themanite answering, said:

[1] The fourth conflict.

2 Will a wise man answer as it were speaking into the wind, and fill his stomach with burning? 3 Thou (a) reprovest him in words, that is not equal to thee, & speakest that which is not expedient for thee.

(a) Eliphaz not able to answer Job's solid reasons, raileth against him, as if he were injurious to God, or taught others to cast away fear.

4 As much as is in thee, thou hast evacuated fear, and hast taken away prayers before God. 5 For thine iniquity hath taught thy mouth, and thou doest imitate the tongue of blasphemers. 6 Thine own mouth shall condemn thee, and not I: and thy lips shall answer thee. 7 Wast thou the first man born, and formed before the little hills? 8 Hast thou heard God's counsel, and shall his wisdom be inferior to thee?
9 What doest thou know, that we are ignorant of? What doest thou understand that we know not?
10 There are both old men & ancients among us, much elder than thy fathers. 11 Is it a great matter that God should comfort thee? But thy naughty words hinder it. 12 Why doth thy heart elevate thee, & as thinking great things, hast thou astonished eyes?
13 Why doeth thy spirit swell against God, to utter such words out of thy mouth? 14 What is man, that he should be (b) without spot, & that the born of a woman should appear (c) just?

(b) It is a very rare privilege to be without spot. (c) But spot of venial sins may be in a just man.

15 Behold among his saints none is immutable, & the heavens are not clean in his sight. 16 How much more is man abominable, and unprofitable, who drinketh iniquity as it were water? 17 I will shew thee, hear me: that which I have seen I will tell thee. 18 Wise men confess and hide not their fathers: 19 to whom only the earth was given, and stranger hath not passed by them. 20 The impious is proud all his days, and (d) the number of the years of his tyranny is uncertain.

(d) All these miseries are incident to the wicked, but are falsely applied to holy Job, who indeed was just.

21 The sound of terror is always in his ears: and when there is peace, he always suspecteth treason. 22 He believeth not that he may return from darkness to light, looking round about for the sword on every side.
23 When he shall move himself to seek bread, he knoweth that the day of darkness is prepared in his hand. 24 Tribulation shall terrify him, and distress shall compass him, as a king that is prepared to battle.
25 For he hath stretched his hand against God, & is strengthened against the Omnipotent. 26 He hath run against him with neck set upright, and is armed with a fat neck. 27 Fatness hath covered his face, and from his sides there hangeth tallow. 28 He hath dwelt in

desolate cities, and in desert houses, that are brought into hillocks. 29 He shall not be enriched, neither shall his substance continue, neither shall he put his root in the earth. 30 He shall not depart out of darkness, the flame shall dry his boughs, and he shall be taken away with the spirit of his own mouth. 31 He shall not believe^ vainly deceived with error, that he may be redeemed with any price. 32 Before his days be accomplished, he shall perish: and his hands shall wither. 33 His cluster in the first flower shall be hurt as a vine, and as the olive tree casting his flower. 34 For the congregation of the hypocrite is barren, and fire shall devour their tabernacles, which gladly take gifts. 35 He conceived sorrow, and hath brought forth iniquity, and his womb prepareth guiles.

CHAPTER XVI.

Job moved by his importune friends, 4. expostulateth their severity, 12. further describeth his afflictions, and appealeth to God's judgement, that he suffereth more than his sins deserve.

But Job answering said: 2 I have heard oftentimes such things, (a) heavy comforters you are all.

(a) True and friendly comforters ought to hear the afflicted with patience, & not unmercifully charge him with crimes which they neither know, nor his conscience is guilty of.

3 Shall words full of wind have an end? Or is any thing troublesome to thee, if thou speak? 4 I also could speak things like to you: and would God your soul were for my soul. 5 I also would comfort you with words, and would wag my head upon you. 6 I would strengthen you with my mouth, and would move my lips, as sparing you. 7 But what shall I do? If I speak, my pain will not rest: and if I hold my peace, it will not depart from me. 8 But now my sorrow hath oppressed me, & all my limbs are brought to nothing. 9 My wrinkles give testimony against me, and (b) a false speaker is raised up against my face contradicting me.

(b) A great affliction, when one full of pain & distress is also forced to defend his own innocency against calumniators.

10 He hath gathered his fury upon me, and threatening me hath gnashed against me with his teeth, mine enemy hath beheld me with terrible eyes. 11 They have opened their mouths upon me, and exprobating have strucken my cheek, they are filled with my pains. 12 God hath shut me up with the wicked man, and hath delivered me to the hands of the impious. 13 I sometime that wealthy-one suddenly am broken: he hath held my neck, broken me, and set me to himself as it were a mark. 14 He hath compassed me with his spears, he hath wounded my loins, he hath not spared, and hath poured out on the earth my bowels. 15 He hath cut me with wound upon wound, he hath come violently upon me as it were a giant. 16 I have sowed sackcloth upon my skin, and have covered my flesh with ashes. 17 My face is swollen with weeping, and my eye-lids are dim. 18 These things have I suffered (c) without the iniquity of my hand, whereas I had clean prayers to God.

(c) As the adversaries still object great iniquity to him, so he yieldeth them the same true answer.

19 Earth cover not my blood, neither let my cry find place in thee to be hid. 20 For behold my witness is in heaven, and he that knoweth my conscience on high. 21 My friends full of words: mine eye distilleth unto God. 22 And would God a man might so be judged with God, as the son of man is judged with his companion. 23 For behold the short years pass away, and I walk the path, by the which I shall not return.

CHAPTER XVII.

For the grievousness of his pain Job expecteth speedy death, 4. chargeth his friends with folly for holding only remuneration in this life. 6. Himself hopeth happy rest in the other world.

My spirit shall be extenuated, my days shall be shortened, and the grave only remaineth for me. 2 I have (a) not sinned, and mine eye abideth in bitterness.

(a) Not having committed such sins as he was charged withal, in this double bitterness of corporal pain & calumniation, his eye was still upon God, expecting to be delivered.

3 Deliver me, and set me beside thee, and let any man's hand fight against me. 4 Thou hast made their heart far from discipline, and therefore they shall not be exalted. 5 He promiseth a prey to his fellows, and the eyes of his children shall fail. 6 He hath set me as it were for a proverb of the common people, and I am an example before them. 7 Mine eye is dim for indignation, and my members are brought as it were to nothing. 8 The just shall be astonished upon this, and the innocent shall be raised up against the hypocrite. 9 And the just shall hold his way, & with clean hands shall add strength. 10 Be all you therefore converted, and come, and I shall not find among you any wise man. 11 My days have passed, my cogitations are dissipated, tormenting my heart: 12 Night they have turned into day, and again after darkness I hope for light. 13 If I shall expect, [1] (b) hell is my house, and in darkness I have made my bed.

[1] *Seol Ἀδὴς Infernus.* (b) This text sheweth evidently that there was a place of rest called hell.

14 I have said to rottenness: Thou art my father, my mother, and my sister, to worms. 15 Where is now then my expectation, and my patience who considereth. 16 All my things shall descend into most deep hell: there at the least, shall I have rest thinkest thou?

CHAPTER XVIII.

Baldad setteth upon Job again, charging him with present impatience and former impiety, 6. and that therefore he suffereth worthy punishment. [1]

[1] The fifth conflict.

But Baldad the Suhite answering, said: 2 How long will (a) ye speak vaunting words? Understand ye first, and so let us speak.

(a) Baldad perceiving Job to speak confidently as the common doctrine of many, opposeth himself nevertheless against him and all that think as he doth, and so speaketh as to many in the plural number, *will ye speak*, & of himself & his fellows: *are we reputed*. &c. So holy Job a figure of the Church defended the common cause, his adversaries a figure of heretics speaking some truths mixed false things therewith. *S. Greg. li. 14. c. 1.*

3 Why are we reputed as beasts, and accounted vile before you? 4 Which destroyest thy soul in thy fury, shall the earth be forsaken for thee, and shall rocks be transported out of their place? 5 Shall not the light of the impious be extinguished, and the flame of his fire not shine? 6 The light shall be dark in his tabernacle, and the candle that is over him, shall be extinguished. 7 The steps of his power shall be straitened, and his own counsel shall cast him down headlong. 8 For he hath thrust his feet into a net, and walketh in the mashes thereof. 9 The sole of his foot shall be held in a snare, and thirst shall burn against him. 10 His gin is hid in the earth, and his spring upon the path. 11 Fears shall terrify him on every side, and his feet shall entangle him. 12 Let his strength be extenuated with famine, and let hunger invade his ribs. 13 Let it devour the beauty of his skin, let death the first-born consume his arms. 14 Let his confidence be plucked away out of his tabernacle, and let destruction as a king tread upon him. 15 Let the companions of him, that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent. 16 Let his roots be dried downward, and his harvest destroyed upward. 17 Let the memory of him perish

from the earth, and let not his name be renowned in the streets. 18 He shall expel him out of light into darkness, and shall transport him out of the world. 19 His seed shall not be, nor his progeny in his people, nor any remnants in his countries. 20 In his day^ the last shall be astonished, and horror shall invade the first. 21 These are then the tabernacles of the wicked man, and this is the place of him that knoweth not God.

CHAPTER XIX.

Job lamenteth of his friends' cruelty, 6. affirmeth that his so great affliction is not for his sins, 25. and comforteth himself with his undoubted belief of the Resurrection.

But Job answering, said: 2 How long do you afflict my soul, and wear me with words? 3 Behold, ten times you confound me, and are not ashamed oppressing me. 4 For although I have been ignorant, mine ignorance shall be with me. 5 But you are set up against me, & reprove me with reproaches. 6 At the least now understand ye, that God hath afflicted me (a) not with equal judgment, and hath compassed me with his scourges.

(a) Blessed Job (saith S. Gregory li. 14. c. 16. 17.) looking sincerely on his own life, saw that his affliction was greater than his sins deserved, & in that respect was not equal: yet it was just, for God being just giveth a just reward: *crown of justice* as S. Paul speaketh of himself *(2. Tim. 4.)*

7 Behold I shall cry suffering violence, and no man will hear: I shall cry out, and there is none to judge. 8 He hath hedged my path round about and I cannot pass, and in my way hath put darkness. 9 He hath spoiled me of my glory, and hath taken the crown from my head. 10 He hath destroyed me on every side, and I perish, and as it were from a tree plucked hath he taken away my hope. 11 His fury is wrath against me, and he hath so accounted me as his enemy. 12 His servants have come together, and have made themselves a way by me, and have besieged my tabernacle round about. 13 He hath made my brethren far from me, and my acquaintance as strangers have departed from me. 14 My kinsmen have forsaken me, and they that knew me have forgotten me. 15 The guests of my house, and my maidservants have counted me an alien, and I have been as it were a stranger in their eyes. 16 I called my servant, and he did not answer me, with mine own mouth I besought him. 17 My wife hath abhorred my breath, and I prayed the children of my womb. 18 Fools also despised me, and when I was departed from them, they backbited me. 19 My counsellers sometime have abhorred me: & he (b) whom I loved most hath turned against me.

(b) All refused holy Job in his affliction, even those whom he had loved most: who therefore ought most to have loved him again.

20 The flesh being consumed, my bone hath cleaved to my skin, and there are left only lips about my teeth. 21 Have mercy upon me, have mercy upon me, at the least you my friends, because the hand of our Lord hath touched me. 22 Why do you as God persecute me, and are filled with my flesh? 23 Who will grant me that my words may be written? Who will give me that they may be drawn in a Book, 24 with iron pen, & in plate of lead, or else with stile might be graven in flint-stone? 25 For (c) I know that my Redeemer liveth, & in the last day I shall rise out of the earth.

(c) An express profession of his faith of the Resurrection.

26 And I shall be compassed again with my skin, and in my flesh I shall see God. 27 Whom I myself shall see, & mine eyes shall behold, & (d) none other: this my hope is laid up in my bosom.

(d) We shall rise again, not as one tree riseth in place of another, but the self-same persons, changed in qualities, not in substance.

28 Why then do you say now: Let us persecute him, & let us find root of word against him? 29 Fly therefore from the face of the sword, because the sword is the revenger of iniquities: and know ye that there is judgment.

CHAPTER XX.

Sophar avoucheth that some wicked men flourish for a time, but are afterward justly plagued. 29. Thereupon condemneth Job as an hypocrite.

But[1] Sophar the Naamathite answering, said:

[1] The sixth conflict.

2 Therefore my diverse cogitations succeed one another, and my mind is rapt into sundry things.
3 The doctrine, wherewith thou reprovest me, I will hear, and the spirit of my understanding shall answer me. 4 This I know from the beginning, since man was placed upon the earth, 5 That the praise of the impious is (a) short, and the joy of the hypocrite as it were for a moment:

(a) All man's life is short & as a moment in comparison of eternity; but it is not always true that the wicked are shortly punished in respect of this life, as this disputer applieth it to prove Job to be impious.
Therefore Job answereth in the next chap. *v. 13.* That ordinarily the wicked, *lead their days* (to wit their whole life) *in wealth and* (then) *in a moment go down to hell.* So the rest of these men's assertions are for most part true in some sense, but ill applied.

6 If his pride rise up even to the heaven, and his head touch the clouds: 7 As a dunghill in the end he shall be destroyed, and they that had seen him, shall say: Where is he? 8 As a dream that flyeth away he shall not be found, he shall pass as a vision by night: 9 The eye that had seen him, shall not see him, neither shall his place behold him any more. 10 His children shall come to naught with poverty, and his hands shall render him his sorrow. 11 His bones shall be filled with the vices of his youth, & they shall sleep with him in the dust. 12 For when evil shall be sweet in his mouth, he will hide it under his tongue. 13 He will spare it, & not leave it, and will hide it in his throat. 14 His bread in his belly shall be turned into the gall of asps within him. 15 The riches which he hath devoured, he shall vomit out, & God shall draw them forth out of his belly. 16 He shall suck the head of asps, and the viper's tongue shall kill him. 17 (Let him not see the streams of the river, the torrents of honey, & of butter.) 18 He shall be punished for all things that he did, & yet not be consumed: according to the multitude of his inventions so also shall he suffer.
19 Because breaking in^ he hath made the poor naked: he hath violently taken a house, & built it not.
20 Neither is his belly filled: and when he shall have the things he coveted, he cannot possess them.
21 There remained not of his meat, & therefore nothing shall continue of his goods: 22 When he shall be filled, he shall be straitened, he shall burn, and all sorrow shall fall upon him. 23 Would God his belly were filled, that he may send forth the wrath of his fury upon him, and rain his battle upon him. 24 He shall fly weapons of iron, and shall fall upon a bow of brass. 25 The sword plucked out, and coming forth of his scabbard, and glistering in his bitterness: the horrible shall go and come upon him. 26 All darkness is hid in his secrets: fire that is not kindled shall devour him, he shall be afflicted left in his tabernacle.
27 The heavens shall reveal his iniquity, and the earth shall rise against him. 28 The blossom of his house shall be opened, he shall be plucked down in the day of God's fury. 29 This is the portion of an impious man from God, & the inheritance of his words from our Lord.

CHAPTER XXI.

Job requiring his friends to hear him, 7. discourseth of the cause, why some evil men prosper all this life.

But Job answering, said: 2 Hear I beseech you my words, and do penance. 3 Bear with me, that I also may speak, and after my words, if it shall seem good, laugh ye. 4 Is my disputation (a) against man, that I ought not worthily to be sorry?

(a) Though he disputed with three men, yet it was

concerning divine things not human, but of God's providence, and justice, of the resurrection, of eternal life, and punishment.

5 Harken to me, and be astonished, and put the finger upon your mouth. 6 And I^ when I shall remember, am afraid, and trembling shaketh my flesh. 7 Why then do the impious live, are they advanced, & strengthened with riches? 8 Their seed continueth before them, a multitude of kinsmen, & of nephews in their sight. 9 Their houses be secure & peaceable, & the rod of God is not upon them. 10 Their bullock hath conceived, & hath not made abortion: their cow hath calved, and is not deprived of her calf. 11 Their little ones go forth as flocks, and their infants rejoice with pastimes. 12 They hold the timbrel, & the harp, & rejoice at the sound of the organ. 13 They (b) lead their days in wealth, and in a moment they go down to (c) hell.

(b) See *ch. 20. v. 5.* (c) The same word is in Hebrew, Greek, & Latin, for hell, as in the *7.* and *17. chap.* & other places, which sheweth that besides hell of the damned the resting place also of holy fathers in the old Testament was called by the general name of hell.

14 Who said to God: depart from us, we will not the knowledge of thy ways. 15 Who is the Omnipotent, that we should serve him? And what doth it profit us if we shall pray him? 16 But yet because their good things are not in their hand, be the counsel of the impious far from me. 17 How often shall the candle of the impious be extinguished, and inundation come upon them, and shall he divide the sorrows of his fury? 18 They shall be as chaff before the face of the wind, and as ashes, which the whirlwind scattereth. 19 God shall reserve the sorrow of the father to his children: and when he shall have rendered it, then shall he know. 20 His eyes shall see his own slaughter, and he shall drink the fury of the Omnipotent. 21 For what doeth it pertain to him concerning his house after him: although the number of his months be diminished the half? 22 Shall any man teach God knowledge, who judgeth the high ones? 23 This man dieth strong and in health, rich and happy. 24 His bowels be full of fat, and his bones be embrued with marrow. 25 But another dieth in bitterness of soul without any riches: 26 And yet they shall sleep together in the dust, and worms shall cover them. 27 Surely I know your cogitations, & unjust sentences against me. 28 For you say: Where is the house of the Prince? & where are the tabernacles of the impious? 29 Ask any of the wayfaring men, & you shall understand that he knoweth these self-same things. 30 Because the evil man is kept unto the day of perdition, and he shall be led to the day of fury. 31 Who shall reprove his way before him? And who shall repay him the things that he hath done? 32 He shall be brought to the graves, and shall watch in the head of the dead. 33 He hath been sweet to the gravel of [1] Cocytus, and after him he shall draw every man, and before him innumerable.

[1] * *a river of hell.*

34 How therefore do ye comfort me in vain, whereas your answer is shewed to be repugnant to the truth?

CHAPTER XXII.

Eliphaz contendeth that God is not pleased with a just man's afflictions: 5. falsely imputeth enormous crimes to holy Job, 12. and gross errors. 21. Wisheth him therefore to repent, that so he may prosper.

But [1] Eliphaz the Themanite answering, said:

[1] The seventh conflict.

2 Can man be compared with God, yea though he be of perfect knowledge? 3 What doth it (a) profit God if thou be just? Or what doest thou advantage him if thy way be unspotted?

(a) Indeed when a just man hath done his duty he is unprofitable to God: but he is profitable to himself, which greatly pleaseth God, who desireth man's good, & it redoundeth to God's glory that he hath such servants. *Mat. 5. v. 17.*

4 Shall he be afraid to reprove thee, and come with thee into judgment: 5 And not for thy very great

malice, and thine infinite iniquities? 6 For thou hast taken away the pledge of thy brethren without cause, and the naked thou hast spoiled of cloths. 7 Water to the weary thou hast not given, and from the hungry thou hast withdrawn bread. 8 In the strength of thine arm thou didst possess the earth, and being the mightiest thou didst obtain it. 9 Widows thou hast sent away empty, and the arms of pupils thou hast broken in pieces. 10 Therefore art thou compassed with snares, and sudden fear troubleth thee. 11 And thoughtest thou that thou shouldest not see darkness, and that thou shouldest not be oppressed with the violence of overflowing waters? 12 Doest thou not think that God is higher than heaven, and is exalted above the top of the stars? 13 And thou sayst: For what knoweth God? And he judgeth as it were by a mist. 14 The clouds are his covert, (b) neither doth he consider our things, and he walketh about the poles of heaven.

(b) After imputation of false crimes, this disputer chargeth holy Job also with heathenish error of the Aegyptians, that God hath no providence of men in this world. *Aristotel. li. de mundo. textu. 84.* So some heretics in their frenzy accuse Catholics of condemned heresies.

15 Doest thou covet to keep the path of worlds, which wicked men have trodden? 16 Who were taken away before their time, and a flood hath overthrown their foundation. 17 Who said to God: Depart from us; and as though the Omnipotent could do nothing, they esteemed him: 18 Whereas he had filled their houses with good things, whose sentence be far from me. 19 The just shall see, & shall rejoice, & the innocent man shall scorn them. 20 Is not their exaltation cut down, and hath not fire devoured the remnants of them? 21 Agree thou therefore to him, and have peace: and by these things thou shalt have the best fruits. 22 Receive the law of his mouth, and put his words in thy heart. 23 If thou wilt return to the Omnipotent, thou shalt be builded up, and shalt make iniquity far from thy tabernacle. 24 He shall give for earth flint, and for flint torrents of gold. 25 And the Omnipotent shall be against thine enemies, and silver shall be heaped together unto thee. 26 Then shalt thou abound in delights upon the Omnipotent, and shalt lift up thy face to God. 27 Thou shalt ask him, and he will hear thee, and thou shalt pay thy vows. 28 Thou shalt decree a thing, and it shall come to thee, and light shall shine in thy ways. 29 For who will be humbled, shall be in glory: & he that will bow down his eyes, he shall be saved. 30 The innocent shall be saved, but shall be saved in the cleanness of his hands.

CHAPTER XXIII.

Job expecteth help and sentence of God, 6. with just fear, yet with good conscience maintaineth his own innocency.

But Job answering, said: 2 (a) Now also my talk is in bitterness, and the hand of my plague is aggravated upon my mourning.

(a) Whiles he expected some comfort of his friends, they still afflicted him more & more, charging him with false crimes & so aggravating his grief both of body and mind.

3 Who will grant me that I may know and find him, & come even to (b) his throne?

(b) Therefore he appealeth to God's judgement seat for sentence.

4 I will set judgement before him, and will fill my mouth with accusations. 5 That I may know the words that he will answer me, and understand what he will speak to me. 6 I will not that he contend with me with much strength, nor that he oppress me with the weight of his greatness. 7 Let him propose equity against me, and my judgment shall come to victory. 8 If I shall go to the East, he appeareth not: if to the West, I shall not understand him. 9 If to the left hand, what shall I do? I shall not apprehend him: if I turn myself to the right hand, I shall not see him. 10 But he knoweth my way, and hath proved me as gold that passeth through the fire: 11 My foot hath followed his steps, I have kept his way, & have not declined out of it. 12 From the commandments of his lips I have not departed, and I have hid the words of his mouth in my

bosom. 13 For he is alone, and no man can turn away his cogitation: and whatsoever his soul would, that hath he done. 14 And when he shall have fulfilled his will in me, many other things also are at hand with him. 15 And therefore I am troubled at his face, and considering him I am made pensive with fear. 16 God hath mollified my heart, and the Omnipotent hath troubled me. 17 For I have not perished because of the imminent darkness, neither hath the mist covered my face.

CHAPTER XXIV.

God in his providence knoweth when he will punish the wicked, which his true servants know not, much less the impious.

Times are not hid from the Omnipotent: but they (a) that know him, know not his days.

(a) God's servants know that he will punish wickedness, but know not when the wicked presume that he will never punish them.

2 Some have transferred bounds, spoiled flocks, & fed them. 3 They have driven away the ass of pupils, and have taken away the widow's oxe for a pledge. 4 They have subverted the way of the poor, and have oppressed together the meek of the earth. 5 Others as wild asses in the desert go forth to their work: watching to the prey, do prepare bread for their children. 6 They reap the field that is not theirs, and gather the grapes of his vineyard, whom by violence they have oppressed. 7 They send men away naked taking away their cloths, which have no covering in the cold. 8 Whom the showers of the mountains do wash, & not having a covert, they embrace stones. 9 They did violence spoiling the pupils, & the common poor people they spoiled. 10 From the naked & them that go without clothing, and the hungry they have taken away the ears of corn. 11 They have rested the noontide among their heaps, which having trodden the wine presses are a thirst. 12 Out of the cities they have made men to mourn, and the soul of the wounded hath cried, & God doth not suffer it to pass unrevenged: 13 They have been (b) rebellious to the light, they have not known his ways, neither did they return by his paths.

(b) Heretics doing and teaching against their own knowledge, are afterward strucken with blindness, that they cannot see the truth. *S. Greg. li. 16. c. 20.*

14 At the very break of day the murderer riseth, he killeth the needy, and the poor man: but by night he will be as a thief. 15 The eye of the adulterer observeth darkness, saying: Eye shall not see me: and he will cover his face. 16 He diggeth through houses in the dark, as in the day they had appointed with themselves, and they have not known the light. 17 If suddenly the morning shall appear, they think it the shadow of death: and they walk so in darkness as it were in light. 18 He is light above the face of the water: cursed be his portion in the earth, neither walk he by the way of the vineyards. 19 Let him pass (c) from snow waters to exceeding heat, and his sin even unto hell.

(c) Sinners running into both extremes of defect and excess, are likewise punished with contrary torments.

20 Let mercy forget him: worms his sweetness: be he not in remembrance, but be he broken in pieces as an unfruitful tree. 21 For he hath fed the barren, and her that beareth not, and to the widow he hath not done good. 22 He hath pulled down the strong in his strength and when he shall stand, he will not credit his life. 23 God hath given him place for penance, and he (d) abuseth it unto pride: but his eyes be upon his ways.

(d) Man by power of free will often presumeth to spend the time in sinning which God granteth him to do penance, for former sins. *Rom. 2.*

24 They are elevated for a little, and shall not stand, and shall be humbled as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken. 25 And if it be not so, who can reprove me that I have lied, and set my words before God?

CHAPTER XXV.

Baldad endeavoureth again to terrify Job with God's judgement, from appealing thereto, and from avouching his own innocency.

But [1] Baldad the Suhite answering, said:

[1] The eighth conflict.

2 Power and terror is with him, that maketh concord in his high ones. 3 Is there any number of his soldiers? And upon whom shall not his light arise? 4 (a) Can man be justified compared with God, or the born of a woman appear clean?

(a) Job answered before, *ch. 9.* yet blind and obstinate disputers still repeat the same objections.

5 Behold the moon also doth not shine, and the stars are not clean in his sight. 6 How much more man rottenness, and the son of man a worm?

CHAPTER XXVI.

Job refuteth his adversary's needless and common arguments, by more sound discoursing of God's power, and wisdom.

But Job answering, said: 2 (a) Whose helper are thou? His that is weak? And doest thou hold up the arm of him, that is not strong?

(a) Job sheweth that neither God needeth man's help:

3 To whom hast thou given counsel? Perhaps to him, that hath not wisdom, and (b) thy prudence hast thou shewed very great.

(b) Neither is Baldad's prudence able to help, if there were need.

4 Whom wouldest thou teach? Not him that made breath? 5 Behold the (c) giants groan under the waters, & they that dwell with them.

(c) Giants were not able to wade in Noe's flood, but were drowned with the rest.

6 Hell is naked before him, & there is no covert to perdition. 7 Who stretcheth out the north-wind over the vacant, and hangeth the earth upon nothing. 8 Who bindeth the waters in his clouds, that they break not forth together downward. 9 Who holdeth the countenance of his throne, & spreadeth his cloud over it. 10 He hath made a limit about the waters, till light and darkness be ended. 11 The pillars of heaven tremble, and dread at his beck. 12 In his strength suddenly the seas are gathered together, and with his wisdom he struck the proud man. 13 His spirit hath adorned the heavens & his hand being the mid-wife, the (d) winding serpent is brought forth.

(d) Not only great things before recited, but also the very least are made by God, and depend upon his providence.

14 Lo, these things are said in part of his ways: and where as we have heard scarce a little drop of his word, who shall be able to behold the thunder of his greatness?

CHAPTER XXVII.

More and more Job confirmeth his innocency, avouching that God not presently judging, 11. will in time condemn the wicked.

Job also added, taking his parable, and said: 2 God liveth, who hath (a) taken away my judgment, and the Omnipotent, which hath brought my soul to bitterness.

(a) God would not as yet have Job's cause judged, but reserved the sentence, for his greater trial in patience.

3 That as long as breath remaineth in me, and the spirit of God in my nostrils, 4 My lips shall not speak iniquity, neither shall my tongue meditate (b) lying.

(b) It were a lie to acknowledge such sins as he had not committed.

5 God forbid that I should judge you to be just: till I fail, I will not depart from mine innocency. 6 My justification which I have begun to hold, I will not

forsake: for my heart doth not reprehend me in all my life. 7 Let mine enemy be as the impious, and mine adversary as the wicked one. 8 For what is the hypocrite's hope, if covetously he take by violence, and God deliver not his soul? 9 Will God hear his cry, when distress shall come upon him? 10 Or can he be delighted in the Omnipotent, and invocate God at all time? 11 I will teach you by the hand of God, what the Omnipotent hath, neither will I hide it. 12 Lo, you do all know, and why speak you vain things without cause? 13 This is the portion of an impious man with God, and inheritance of the violent, which they shall receive of the Omnipotent. 14 If his children be multiplied, they shall be in the sword, & his nephews shall not be filled with bread. 15 They that shall be left of him, shall be buried in death, and his widows shall not weep. 16 If he shall heap together silver as earth, and as clay shall prepare garments: 17 He shall prepare indeed, but the just man shall be clothed with them: and the innocent shall divide the silver. 18 He hath built his house as a moth, and as a keeper hath he made a bower. 19 The rich man (c) when he shall sleep shall take away nothing with him: he shall open his eyes, and find nothing.

(c) Some part of God's judgement falleth on the wicked in this life, but especially at their death. *Psal. 75.*

20 Poverty as water shall apprehend him, in the night a tempest shall oppress him. 21 The burning wind shall take him up, and carry him away, and as a whirlwind shall pull him violently out of his place. 22 And he shall cast upon him, and shall not spare: out of his hand flying he shall fly. 23 He shall clasp his hands upon him, and shall hiss upon him, beholding his place.

CHAPTER XXVIII.

The marvelous works of God, the author of nature, shew his power and wisdom, 12. and that true riches consist not in temporal creatures, but in wisdom, 28. and fear of God.

Silver hath (a) beginnings of her veins, and gold hath a place, wherein it is molten.

(a) By these more precious & rare creatures, men ought to consider the Creator, & so not set their rest in them, but in him, which is true wisdom.

2 Iron is taken out of the earth, & stone resolved with heat, is turned into brass. 3 He hath set a time for darkness, & the end of all things he considereth, the stone also of darkness, and the shadow of death. 4 The (b) torrent divideth from the pilgrim people, them whom the foot of the needy man hath forgotten, and to whom there is no way.

(b) Sudden heady waters bursting out do change the ways and passages of men.

5 The land, out of which bread grew in his place, is destroyed with fire. 6 The place of the sapphire the stones thereof, and the clods of it gold. 7 The bird hath not known the path, neither hath the eye of the vulture beheld it. 8 The children of merchants have not trodden it, neither hath the lioness passed by it. 9 He hath stretched forth his hand to the flint, he hath overthrown mountains from the roots. 10 In the rocks he hath cut out rivers, and his eye hath seen every precious thing. 11 The depths also of rivers he hath searched, & hid things he hath brought forth to light: 12 But where is wisdom to be found, and what is the place of understanding? 13 Man knoweth not the price thereof, (c) neither is it found in the land of them that live pleasantly.

(c) True wisdom is not in natural things, but in supernatural virtues.

14 The depth saith: It is not in me: and the sea speaketh: It is not with me. 15 The finest gold shall not be given for it, neither shall silver be weighed in the change thereof. 16 It shall not be compared with the dyed colours of India, nor with Sardonyx the most precious stone, or with the Sapphire. 17 Gold or glass shall not be equal to it, neither shall vessels of gold be changed for it. 18 High and eminent things shall not be mentioned in comparison of it: and wisdom is drawn out of secret places. 19 The topazius of

Aethiopia shall not be equal to it, neither shall it be compared to the cleanest dying. 20 From whence then cometh wisdom? And what is the place of understanding? 21 It is hid from the eyes of all living, the fowls of the air also know it not. 22 Perdition & death have said: With our ears we have heard the fame thereof. 23 God understandeth the way of it, & he knoweth the place thereof. 24 For he beholdeth the ends of the world, & looketh on all things that are under heaven. 25 Who made a poise to the winds, & weighed the waters in a measure. 26 When he gave a law to the rains, & a way to the sounding storms. 27 Then he saw it, and declared, and prepared, and searched it. 28 And he said to man: Behold (d) the fear of our Lord, that is wisdom: and to (e) depart from evil, understanding.

(d) When man hath considered God's works, his duty is to fear God. (e) Then to depart from evil & do good.

CHAPTER XXIX.

Again Job recounteth God's former benefits, as well his grace, whereby he did good works, 5. as temporal prosperity: 9. and wisdom above other Princes.

Job also added, taking (a) his parable, and said:

(a) Parables are not only similitudes of things, but also pithy and profound sentences, such as Job, Salomon, and other wisest men uttered.

2 Who will grant me, that I may be according to the former months, according to the days in which God kept me? 3 When his lamp shined over my head, & I walked by his light in darkness? 4 As I was in the days of my youth, when God was secretly in my tabernacle? 5 When the Omnipotent was with me: and my servants round about me? 6 When I washed my feet with butter, and the rock poured the rivers of oil? 7 When I went forth to the gate of the city, and in the street they prepared me a chair? 8 Young men saw me, and hid themselves: and old men rising up stood. 9 The Princes ceased to speak, and did put the finger upon their mouth. 10 Dukes held in their voice, and their tongue cleaved to their throat. 11 The ear hearing counted me blessed, and the eye seeing gave testimony to me: 12 For that I had delivered the poor man crying out, and the pupil, that had no helper. 13 The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. 14 I was clothed with justice: and I revested me with my judgment, as with a garment and crown. 15 I was an eye to the blind, and a foot to the lame. 16 I was the father of the poor: and the cause which I knew not, I searched most diligently. 17 I brake the jaws of the wicked man, and out of his teeth I took away the prey. 18 And I said: I will die in my little nest, and as a palmtree will multiply days. 19 My root is opened beside the waters, and dew shall continue in my harvest. 20 My glory shall always be renewed, and my bow in my hand shall be repaired. 21 They that heard me, expected sentence, and attent held their peace at my counsel. 22 To my words they durst add nothing, and my speech distilled upon them. 23 They expected me as rain, and they opened their mouth as it were to a lateward shower. 24 If at any time I laughed on them, they believed not, and the light of my countenance fell not on the earth. 25 If I would have gone to them, I sat first, and when I sat (b) as a king with his army standing about him, yet was I a comforter of them that mourned.

(b) This particles (as) importeth not here a similitude, but rather that he was a very King or supreme Prince, as having supreme authority. *v. 7.* royal vesture and crown. *v. 14. Isidorus li. de vita Sanct. Beda & alij.*

CHAPTER XXX.

Holy Job sheweth the great change of his temporal estate, from welfare into great calamity.

But now they of younger time scorn me, whose fathers I vouchsafed not to put (a) with the dogs of my flock:

(a) Men scarce fit to have care of dogs derided Job in his affliction: so he was contemned of the most contemptible.

2 The force of whose hands was to me as nothing, & they were thought unworthy of life it-self. 3 Barren with poverty and famine, who gnawed in the wilderness, ill favoured by calamity and misery. 4 And they did eat grass, and the barks of trees, and the root of junipers was their meat. 5 Who taking these things violently out of the valleys, when they had found every thing, they ran to them with a cry. 6 They dwelt in the deserts of torrents, and in caves of the earth, or upon gravel. 7 Who rejoiced among these kind of things, and counted it delicacies to be under the briars. 8 The children of foolish and base men, and in the earth not appearing at all. 9 Now am I turned into their song, and become a proverb with them. 10 They abhor me, and fly far from me, and are not afraid (b) to spit in my face.

(b) Our Saviour also suffered this reproach, *Mat. 26.* In the Hebrew *have put*, in the plural number, importing plurality of Divine Persons.

11 For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth. 12 At the right hand of me rising, my calamities forthwith arose: they have overthrown my feet, & as with waves have oppressed with their paths. 13 They have dissipated my ways, they have lien in wait against me, and they have prevailed, and there was not that would help. 14 As when a wall is broken, and the gate opened, they have broken violently upon me, and are come tumbling down to my miseries. 15 I am brought to nothing: as a wind thou hast taken away my desire: and my prosperity hath passed away as a cloud. 16 And now my soul withereth in myself, and the days of affliction possess me. 17 In the night my bone is pierced with sorrows: and they that eat me, sleep not. 18 In the multitude of them my garment is consumed, and they have girded me about, as it were with the collar of a coat. 19 I am compared to durt, and am resembled to imbers and ashes. 20 I cry to thee, and thou hearest me not: I stand, and thou doest not respect me. 21 Thou art changed to be cruel toward me, and in the hardness of thy hand thou art against me. 22 Thou didst lift me up, and setting me as it were upon the wind thou hast mightily dashed me. 23 I know (c) that thou wilt deliver me to death, where a house is appointed for every one that liveth.

(c) Death is a comfort to a just man in tribulation.

24 But yet not to my consumption doest thou send forth thy hand: and if they shall fall, thou wilt save. 25 I wept sometime upon him that was afflicted, & my soul had compassion on the poor. 26 I expected good things, and evils are come upon me: tarried for light, and darkness brake forth. 27 My inner parts have boiled without any rest, the days of affliction have prevented me. 28 I went mourning without fury, rising up, I cried in the multitude. 29 I was the (d) brother of dragons, and fellow of Ostriches:

(d) Like to such beasts as seek solitary places to lament in.

30 My skin is made black upon me, and my bones are dried with heat. 31 My harp is turned into mourning, and my instrument into the voice of weepers.

CHAPTER XXXI.

Holy Job reciteth sincerely his own virtues, shewing thereby that he is not punished so grievously for his sins, but by God's providence for some other cause.

I have (a) made a covenant with mine eyes, that I would not so much as (b) think of a virgin.

(a) Whereas there is a continual war between a chaste mind and rebellious flesh, holy Job made his condition of truce between these enemies: that his eye should never give

occasion to carnal concupiscence. (b) By which means, he was also safe from carnal cogitations. *S. Greg. li. 21. c. 2.*

2 For what part should God from above have in me, and inheritance the Omnipotent from on high? 3 Is there not perdition to the wicked man, and alienation to them that work injustice? 4 Doth not he consider my ways, and number all my steps? 5 If I have walked in vanity, and my foot hath hastened in guile: 6 Let him weigh me in a just balance, and let God know my simplicity. 7 If my step have declined out of the way, and if my heart hath followed mine eyes, and if spot hath cleaved to my hands: 8 Let me sow, and let another eat it: and let my progeny be plucked up by the roots. 9 If my heart hath been deceived upon a woman, and if I have lien in wait at my friend's door: 10 Let my wife be the harlot of another man, and let other men lie with her. 11 For this is a heinous thing, and most great iniquity. 12 It is a fire devouring even to perdition, and rooting up all things that spring. 13 If I have contemned to abide judgment with my man-servant, & my maid-servant, when they had any controversy against me. 14 For what shall I do when God shall rise to judge? And when he shall ask, what shall I answer him? 15 Did not he make me in the womb that made him also: & did not one form me in the matrice? 16 If I have denied to the poor, that which they would, & have made the eyes of the widow to expect: 17 If I have eaten my morsel alone, and the pupil hath not eaten thereof with me. 18 (Because from mine infancy mercy hath grown with me: and from my mother's womb it came forth with me.) 19 If I have despised him that perisheth, for that he had not clothing, and the poor man without wherewithal to cover him: 20 If his sides have not blessed me, and he was not warmed with the fleeces of my sheep: 21 If I have lifted up my hand over the pupil, yea when I saw myself in the gate the superior: 22 Let my shoulder fall from his juncture, and let my arm with his bones be broken. 23 For I have always feared God as waves swelling upon me, & his weight I could not bear. 24 If I have thought gold my strength, and have said to fine gold: My confidence. 25 If I have rejoiced upon my great riches, and because my hand found many things. 26 If I saw the sun when it shined, and the moon going clearly: 27 And my heart in secret rejoiced, and I kissed my hand with my mouth. 28 Which is (c) most great iniquity, and a denial against God the most high?

(c) By this demand he provoked his adversaries to produce what they could to convince him of idolatry or denying God, wherewith they indirectly charged him.

29 If I have been glad of his fall that hated me, and have rejoiced that evil had found him. 30 For I have not given my throat to sin, that cursing I wished his soul. 31 If the men of my tabernacle have not said: Who will give of his flesh that we may be filled? 32 The stranger tarried not without, my door was open to the wayfaring man. 33 If as man I have hid my sin, and have concealed my iniquity in my bosom. 34 If I have been afraid at a very great multitude, and the contempt of kinsmen hath terrified me: and I have not rather held my peace, & not gone out of the door. 35 Who will grant me an hearer, that the Omnipotent would hear my desire: and that himself that judgeth would write a book. 36 That I may carry it on my shoulder, and put it about me as a crown? 37 At every step of mine I will pronounce it, and as to the Prince I will offer it. 38 If my land cry against me, & with it the furrows thereof lament: 39 If I have eaten the fruits thereof without money, and have afflicted the soul of the tillers thereof. 40 For wheat let the briar grow to me, and for barley the thorn. (d)

(d) Job disputed no more with his friends but afterward submitted himself to God, acknowledging some unadvised speech. *c. 39. v. 37. c. 42. v. 3.*

(d) The words of Job are ended.

CHAPTER XXXII.

Eliu a young man, being angry that Job persisted in his opinion, and that his three friends could not convince him, 8. taketh upon him to confute Job, which they could not do.

But[1] these three men omitted to answer Job, for that he seemed just to himself.

[1] The ninth conflict.

2 And (a) Eliu the son of Barachel a Buzite, of the kindred of Ram, was angry and took indignation: and he was angry against Job, for that he said himself to be just before God.

(a) This young man witty & learned, but proud withal, was a figure of the hot and arrogant disputers who will seem to know more than their elders. *S. Greg. l. 23. c. 2.*

3 Moreover against his friends he had indignation, for that they had not found a reasonable answer, but only had condemned Job. 4 Therefore Eliu expected Job speaking, because they were his elders that spake. 5 But when he saw that the three were not able to answer, he was wrath exceedingly. 6 And Eliu the son of Barachel a Buzite answering, said: I am younger in time, and you more ancient, therefore casting down my head, I was afraid to shew you my sentence. 7 For I hoped that longer age would speak, and that a multitude of years would teach wisdom. 8 But as I see, there is a Spirit in men, and the inspiration of the Omnipotent giveth understanding. 9 They of many years are not the wise men, neither do the ancients understand judgment. 10 Therefore will I speak: Hear ye me, I also will shew you my wisdom. 11 For I have expected your words, I have heard your wisdom, as long as you contended in words. 12 And as long as I thought you said somewhat, I considered: but as I see, (b) here is none of you that can reprove Job, and answer to his words.

(b) A notorious arrogancy to hold himself wiser than any man, either of his own sect, or of his adversaries.

13 Lest perhaps you may say: We have found wisdom, God hath rejected him, not man. 14 He hath spoken nothing (c) to me, and I will not answer him according to your words.

(c) Those that neither credit Catholic Doctors, nor yet rely upon their own elders, but every one upon his own private spirit, deny that to pertain to them which is spoken to others in the same errors. *S. Greg. l. 23. c. 8.*

15 They were afraid, and answered no more, and they have taken away talk from themselves. 16 Therefore because I have expected, and they spake not: they stood, and answered no more: 17 I also will answer my part, & will shew my knowledge. 18 For I am full of words, and the spirit of my belly straiteneth me. 19 Behold, my belly is as new wine without a vent, which breaketh new vessels. 20 I will speak, and take breath a little: I will open my lips, and will answer. 21 I will not accept the person of a man, & I will not make God equal to man. 22 For I know not how long I shall continue, and whether after a while my maker will take me away.

CHAPTER XXXIII.

Eliu endeavoureth to prove by Job's speech that he is unjust: 13. arguing that God (by afflicting him) hath already so judged. 23. But if by an Angel's admonition he repent, all shall be remitted.

Hear therefore Job my sayings, and harken to all my words. 2 Behold I have opened my mouth, let my tongue speak within my jaws. 3 My words are of my simple heart, and my lips shall speak a pure sentence. 4 The Spirit of God made me, and the breadth of the Omnipotent gave me life. 5 If thou canst, answer me, and stand against my face. 6 Behold God hath made me also even as thee, and of the same clay I also was formed. 7 But yet let not my (a) miracle terrify thee, and let not my eloquence be burdenous to thee.

(a) Arrogant men imagine their own conceits and utterance to be more marvelous than other men's, not knowing how foolish their own pride is. *S. Greg. li. 23. c. 16.*

8 Thou therefore hast said in my ears, and I have heard the voice of thy words: 9 I am clean, and without sin: unspotted, and there is no iniquity in me. 10 Because he hath found quarrels in me, therefore hath he thought me his enemy. 11 He hath put my feet in the stocks, he hath observed all my ways. 12 This therefore is it, wherein thou art not justified: I will answer thee, that God is greater than man. 13 Doest thou contend against him because he hath not answered thee to all words? 14 God, (b) speaketh once, and repeateth not the self-same the second time.

(b) It is true that God's will once uttered ought to suffice all men, for he answereth not to each one by a particular speech, but by common speech (or fact) satisfieth all men's questions: whereof S. Gregory noteth this general rule: *Vita praecedentium sit forma sequentium: The life of them that go before is made a form* (or rule) *of them that follow. li. 23. c. 18. &. 19.* But Eliu falsely supposed, that God by Job's affliction had declared that he was a wicked man. For indeed God declared the contrary *c. 1. v. 1. & 8. c. 2. v. 3.*

15 By a dream in a vision by night, when heavy sleep falleth upon men, and they sleep in their bed. 16 Then doth he open the ears of men, and teaching instructeth them with discipline. 17 That he may turn a man from these things, which he doth, and may deliver him from pride: 18 Delivering his soul from corruption: and his life, that it pass not unto the sword. 19 He rebuketh also by sorrow in the bed, and he maketh all his bones to wither. 20 Bread is become abominable to him in his life, and to his soul the meat before desired. 21 His flesh shall consume, and the bones that had been covered, shall be made naked. 22 His soul hath approached to corruption, and his life to things causing death. 23 If there shall be an Angel speaking for him, one of thousands, to declare man's equity. 24 He shall have mercy on him, and shall say: deliver him, that he descend not into corruption: I have found wherein I may be propitious to him. 25 His flesh is consumed with punishments, let it return to the days of his youth. 26 He shall beseech God, and he will be pacified towards him: and he shall see his face in jubilation, and he will render to a man his justice. 27 He shall behold men, and shall say: I have sinned, and indeed I have offended, and as I was worthy, I have not received. 28 He hath delivered his soul that it should not go into death, but living should see the light. 29 Behold all these things doth God work three times in every one. 30 That he may reclaim their souls from corruption, and illuminate them with the light of the living. 31 Attend Job, and hear me: and hold thy peace, whilst I speak. 32 But if thou hast what to speak, answer me, speak, for I would thee to appear just. 33 And if thou have not, hear me: hold thy peace, & I will teach thee wisdom.

CHAPTER XXXIV.

Again Eliu chargeth Job with blasphemy, and other crimes, 10. sheweth the equity of God's judgement: 20. and that all things are subject to God's power and knowledge.

Eliu therefore pronouncing spake these words also: 2 Hear ye wise men my words: and ye learned harken to me: 3 For the ear proveth words, and the throat discerneth meats by the taste. 4 Let us choose us judgment, and among us let us see what is the better. 5 Because Job said: I am just, and God hath (a) subverted my judgment.

(a) Job said not that God *subverted judgement* (or wrongfully judged) but God *hath taken away my judgement. cha. 27. v. 2.* that is, deferred to judge my cause.

6 For in judging me there is a lie: mine arrow is violent without any sin. 7 What man is there as is Job, that drinketh scorning as it were water? 8 What goeth with them that work iniquity, and walketh with impious men? 9 For he hath said: Man shall not please God (b) although he run with him.

(b) Neither did Job say this *(c. 9. v. 22.)* but Eliu wrested his meaning, that he might have something to reprehend. *S. Greg. li. 24. c. 25.*

10 Therefore ye discreet men hear me, far from God be impiety, and iniquity from the Omnipotent. 11 For

he will render a man his work, & according to the ways of every one he will recompense them. 12 For in very deed God will not condemn without cause, neither will the Omnipotent subvert judgment. 13 What other hath he appointed over the earth? or whom hath he set over the world, which he made? 14 If he direct his heart to him, he shall draw his spirit and breath unto him. 15 All flesh shall fail together, and man shall return into ashes. 16 If then thou have understanding, hear that is said, and harken to the voice of my speech. 17 Can he that loveth not judgment, be healed? And how doest thou so far condemn him that is just? 18 That saith to the king, Apostata: that calleth dukes impious: 19 Who accepteth not the persons of Princes: nor hath known the tyrant, when he contended against the poor man: for all are the work of his hands. 20 They shall suddenly die, and at mid-night peoples shall be troubled, & shall pass, & take away the violent without hand. 21 For his eyes are upon the ways of men, and he considereth all their steps. 22 There is not darkness, & there is not shadow of death, that they may be hid there which work iniquity. 23 For it is no more in man's power to come to God into judgment. 24 He shall destroy many, & innumerable, & shall make other to stand for them. 25 For he knoweth their works: and therefore he shall bring night, and they shall be destroyed. 26 As impious men he hath strucken them in the place of them that see. 27 Who as it were of purpose have revolted from him, & would not understand all his ways: 28 That they might cause the cry of the needy man to come to him, & he heard the voice of the poor. 29 For he granting peace, who is there that can condemn? After he shall hide his countenance, who is there that may behold him, both upon nations, and upon all men? 30 Who maketh a man that is (b) an hypocrite reign for the sins of the people.

(b) Eliu applieth this to Job, as though he had made false shew of virtue which he had not, and that God had suffered him hitherto to reign, or rather to tyrannize for just punishment of his people's sins. But God at last declared that Job was not such a one, ch. 42. v. 7.

31 Therefore because I have spoken to God, thee also I will not prohibit. 32 If I have erred, teach thou me: If I have spoken iniquity, I will add no more. 33 Doth God require it of thee, because it hath displeased thee? For thou beganst to speak, and not I: but if thou know any better thing, speak. 34 Let men of understanding speak to me, and let a wiseman hear me. 35 But Job hath spoken foolishly, and his words sound not discipline. 36 O my father, let Job be proved even to the end: cease not from the man of iniquity. 37 Who addeth blasphemy upon his sins, let him be restrained in the mean time among us: and then let him provoke God to judgment with his speeches.

CHAPTER XXXV.

Eliu pretending that Job had said God to be unjust, sheweth that man's piety nor impiety neither profiteth nor disprofiteth God: 13. and that he judgeth all things rightly.

Therefore Eliu again spake these words: 2 Doth thy cogitation seem just to thee, that thou saidst: (a) I am juster than God?

(a) Eliu insisteth much in this calumniation: for Job never said, that he was *just compared with God*, nor *juster than God*. But that his affliction was greater than his sin. *ch. 6. v. 3. c. 23. v. 7. &c.*

3 For thou saidst: That which is right doth not please thee: or what will it profit thee if I sin? 4 Therefore will I answer to thy words, and to thy friends with thee. 5 (b) Look up to heaven and see, and behold the sky, that it is higher than thou.

(b) These are strong sentences (saith S. Gregory) but they agree not (or be evil applied) to the blessed person of Job. li. 26. c. 7.

6 If thou sin, what shalt thou hurt him? And if thine iniquities be multiplied, what shall thou do against him? 7 Moreover if thou do justly, what shalt thou give him, or what shall he receive of thy hand? 8 Man

that is like to thee, thy impiety shall hurt: and thy justice shall help the son of man. 9 Because of the multitude of calumniators they shall cry: and shall wail for the force of the arm of tyrants. 10 And he hath not said: Where is God, that made me, that hath given songs in the night? 11 Who teacheth us above the beasts of the earth, and instructeth us above the fowls of the air. 12 There shall they cry, and he will not hear, because of the pride of the evil. 13 God therefore will not hear without cause, and the Omnipotent will behold the causes of every one. 14 Yea when thou shalt say: He considereth not: be judged before him, and expect him. 15 For he doth not now infer his fury, neither doth he revenge wickedness exceedingly. 16 Therefore Job in vain openeth his mouth, and without knowledge multiplieth words.

CHAPTER XXXVI.

Yet further Eliu sheweth, that God by his power and wisdom giveth to every one that is just. 16. Inferring (falsely) that all Job's affliction is for his sins: 22. discoursing still of God's power, wisdom, and providence.

Eliu also adding spake these words: 2 Bear with me a little, and I will shew to thee: for as yet I have what to speak for God. 3 I will repeat my knowledge from the beginning, and I will prove my maker just. 4 For indeed my words are (a) without lie, & perfect knowledge shall be proved to thee.

(a) No orator is so vain but he promiseth all truth, & speaketh some to get credit with his auditory.

5 God doth not cast away the mighty, whereas himself also is mighty. 6 But he saveth not the impious, and he giveth judgment to the poor. 7 He shall not take away his eyes from the just man, and he placeth kings in the throne (b) for ever, and there they are extolled.

(b) If Kings reign well their praise remaineth for ever. *v. 11.*

8 And if they shall be in chains, & be bound with the ropes of poverty. 9 He shall shew them their works, and their wicked deeds, because they have been violent. 10 He also shall reveal their ear, to chastise them: & shall speak, that they may return from iniquity: 11 If they shall hear and observe, they shall accomplish their days in good, and their years in glory. 12 But if they hear not, they shall pass by the sword, and shall be consumed in folly. 13 Dissemblers and crafty men provoke the wrath of God, neither shall they cry when they are bound. 14 Their soul shall die in tempest, and their life, among the effeminates. 15 He shall deliver the poor out of his distress, and shall reveal his ear in tribulation. 16 Therefore he shall save thee most largely out of the narrow mouth, and not having foundation under it: and the quietness of thy table shall be full of fatness. 17 Thy cause is judged as an impious man's, cause and judgment thou shalt receive. 18 Let not therefore anger overcome thee, that thou oppress any man: neither let multitude of gifts incline thee. 19 Lay down thy greatness without tribulation, & all the puissant of strength. 20 (c) Protract not the night, that (d) peoples may come up for them.

(c) The night is drawn long, when tentations are not speedily resisted. (d) whereby still worse & worse cogitations succeed in place of the first. *S. Greg. l. 26. c. 38.*

21 Beware thou decline not to iniquity: for thou hast begun to follow it after misery. 22 Behold, God is high in his strength, and none is like to him (e) among the law givers.

(e) Above all other Law-givers God is most able to punish transgressors, but most willing & most able to reward the observers. S. Gregory expoundeth this to be a prophecy *of Christ our singular Law-giver. l. 27. c. 1.*

23 Who can search his ways? Or who can say to him: Thou hast wrought iniquity? 24 Remember that thou knowest not his work, whereof men have sung. 25 All men see him, every one beholdeth far off. 26 Behold, God is great surmounting our knowledge: the number of his years is inestimable. 27 Who taketh away the drops of rain, & poureth out showers as it were gifts of

water. 28 Which flow out from the clouds, that cover all things from above. 29 If he will stretch forth clouds as his tent, 30 And lighten with his light from above, he shall cover also the ends of the sea. 31 For by these he judgeth peoples, and giveth victuals to many mortal men. 32 In his hands (f) he hideth the light, & commandeth it that it come again.

(f) Christ will give the glorious light of heaven, which now is hidden to men that lost terrestrial paradise. *ibidem. c. 12.*

33 He sheweth his friend thereof, that it is his possession, and that he may ascend to it.

CHAPTER XXXVII.

Eliu continueth his discourse, shewing God's wisdom, power, and justice, by his marvelous works of Meteors, 14. and use thereof to man's commodity: 18. which the wisest men sufficiently understand not, much less may presume (as he unjustly chargeth Job) to contend with God:

Upon (a) this my heart is sore afraid, and is moved out of his place.

(a) Consideration of heavenly rewards mentioned in the end of the former chapter, comforteth the afflicted: but thunder and other meteors being figures of God's judgement, strike the heart with terror.

2 Hear ye his speech in the terror of his voice, and the sound proceeding out of his mouth. 3 Under all the heavens he considereth, and his light is upon the ends of the earth. 4 After him shall sounding roar, he shall thunder with the voice of his greatness, and shall not be found out when his voice shall be heard. 5 God shall thunder in his voice marvelously, he that doeth great & unsearchable things. 6 He that commandeth the snow to descend upon the earth, and the winter rains, and the shower of his strength. 7 He that signeth in the hand of all men, that every one may know his works. 8 The beast shall enter into his covert, and shall abide in his den. 9 From the inner parts shall a tempest come forth, & cold from (b) Arcturus.

(b) North wind, or north-pole.

10 When God bloweth^ frost congealeth, and again waters are poured most largely. 11 Corn desireth clouds, & the clouds spread their light. 12 Which go round about, whither-soever the will of (c) the governer shall lead them, to all that he shall command them upon the face of the whole earth.

(c) God directeth the clouds in the air, as a master mariner governeth a ship.

13 Whether in one tribe, or in his land, or in what place soever of his mercy he shall command them to be found. 14 Harken to these things Job: stand, and consider the marvels of God. 15 Doest thou know when God commanded the rains, that they shew the light of his clouds? 16 Knowest thou the great paths of the clouds, and the perfect knowledges? 17 Are not thy garments hot, when the earth shall be blown with the South wind? 18 Thou perhaps madest the heavens with him, which are most sound, cast as it were of brass. 19 Shew us what we may say to him: for we are wrapped in darkness. 20 Who shall tell him the things that I speak? Yea if man shall speak, he shall be devoured. 21 But now they see not the light: suddenly the air shall be thickened into clouds, and the wind passing by shall drive them away. 22 From the North gold cometh, & toward God (d) fearful praising.

(d) Man not able to praise God sufficiently, praiseth him with fear.

23 We cannot find him worthily: great of strength, and judgment, and justice, and he cannot be uttered. 24 Therefore shall men fear him, and all that seem to themselves to be wise, shall not dare to behold him. [1]

[1] Job convinced the former three with sound answers: this last and most arrogant with silence.

CHAPTER XXXVIII.

God after terror of a whirlwind, by way of examining his client Job of diverse creatures about their nature, sheweth that no man hath perfect knowledge of them, much less of God's immensity.

But [1] our Lord answering Job out of a whirlwind, said:

[1] The third part.
The tenth and last dispute.
God discusseth the controversy, and giveth sentence for Job.

2 Who is this that wrappeth in sentences with unskillful words? 3 Gird thy loins as a man: I will ask thee, and (a) answer thou me.

(a) Only the Creator hath absolute and perfect knowledge of all creatures. As may appear by induction, or example:

4 Where wast thou when I laid (b) the foundations of the earth? Tell me if thou hast understanding.

(b) Of the creation of the earth.

5 Who set the measures thereof, if thou know: or who stretched out the line upon it? 6 Upon what are the foundations thereof grounded? Or who let down the corner stone thereof, 7 when the morning stars praised me together, and all the sons of God made jubilation? 8 Who shut in the (c) sea with doors when it brake forth, proceeding as it were out of a matrice:

(c) Of the sea,

9 When I made a cloud the garment thereof, and wrapped it in darkness as in clouts of infancy. 10 I compassed it with my bounds, and put bar and doors. 11 And I said. Hitherto thou shalt come, and shalt not proceed farther, and here thou shalt break thy swelling waves. 12 Didst thou after thy birth command (d) the morning, and shew the dawning his place?

(d) Distinction of lights,

13 And didst thou hold the extremities of the earth shaking them & hast thou shaken the impious out of it? 14 The seal shall be restored as clay, and shall stand as a garment: 15 From the impious their light shall be taken away, and the high arm shall be broken. 16 Hast thou entered into (e) the depths of the sea, and walked in the lowest parts of the great depth?

(e) The depth of the sea,

17 Have the gates of death been open to thee, & hast thou seen the darksome doors? 18 Hast thou considered the breadth of the earth? Tell me if thou know all things, 19 In what way the light dwelleth, & what is the place of darkness. 20 That thou canst bring every thing to his borders, & understand the paths of the house thereof. 21 (f) Didst thou know then that thou shouldest be born? & didst thou know the number of thy days?

(f) Man's own nativity, and what shall happen after his death,

22 Hast thou entered into the treasures of the snow, or hast thou beheld treasures of hail? 23 Which I have prepared for the time of the enemy, for the day of fight & battle? 24 What way is the (g) light spread, is heat divided upon the earth?

(g) The sun's light and heat.

25 Who (h) gave course to the most vehement shower, and the way of the sounding thunder:

(h) Diverse Meteors.

26 That it should rain upon the earth, without man in the desert, where no mortal man abideth: 27 That it should fill the desert and desolate ground, and should bring forth green grass? 28 Who is the father of rain? Or who begot the drops of dew? 29 Out of whose womb came forth ice? And frost from heaven who engendered? 30 Waters are hardened like stone, and the face of the depth is congealed. 31 Shalt thou be able to join together the shining (i) stars Pleiades, or canst thou dissipate the circuit of Arcturus?

(i) Stars, and planets.

32 Doest thou bring forth the day star in his time, & make the evening star to rise upon the children of the earth? 33 Doest thou know the order of heaven, and shalt thou put down the reason thereof on the earth? 34 Shalt thou elevate the voice in the cloud, & the violence of the waters cover thee? 35 Shalt thou send lightnings, and will they go, and returning shall they say to thee: Here we are? 36 Who put (k) wisdom in the heart of man or who gave the (l) cock understanding?

(k) Man hath his knowledge from God. (l) And the cock hath skill which man wanteth.

37 Who shall declare the manner of the heavens, and the harmony of heaven who shall make to [1] sleep?

[1] * *or rest from motion.*

38 When was the dust poured on the earth, and the clods compact together? 39 (m) Shalt thou take a prey for the lioness and fill the appetite of her whelps?

(m) In some Editions the 39. chap. beginneth here. Shewing by induction of sensible things (as before of insensible) that only God knoweth the nature of all creatures.

40 When they lie in the dens, & in holes sit in wait? 41 Who prepareth for the raven her meat, when her young ones cry to God, wandering about, because they have not meat?

CHAPTER XXXIX.

God Almighty prosecuteth his discourse, shewing his admirable power and providence in living creatures. 24. Whereupon Job acknowledgeth his own oversight in some light words.

Hast (a) thou known the time when the (b) wild goats bring forth young among the rocks, or hast thou observed the (c) hinds when they fawn?

(a) By God's marvelous providence appearing in the natural instinct of other creatures man may consider that the same is greater towards him. And therefore God here proposeth the examples of (b) Wild goats. (c) Hinds.

2 Hast thou numbered the months of their conceiving, and known the time of their bearing? 3 They bow down themselves to bring forth young, and they cast them, and make roarings. 4 Their young are separated, and go to feed: they go forth, and return not to them. 5 Who hath dismist the (d) wild ass free, and who hath loosed his bonds?

(d) Wild asses.

6 To whom I have given a house in the wilderness, and his tabernacles in the land of saltness. 7 He contemneth the multitude of the city, the cry of the exactor he heareth not. 8 He looketh about the mountains of his pasture, and seeketh out all green places. 9 Will the (e) Rhinoceros serve thee, and will he tarry at thy stall?

(e) Unicorns.

10 Shalt thou tie the Rhinoceros with thy collar to plough, or will he break the clods of the valleys after thee? 11 Shalt thou have confidence in his great strength, and leave thy labours unto him? 12 Wilt thou credit him that he will render thee the seed, and gather together thy barn floor? 13 The wing of the (f) Ostrich is like to the wings of the (g) Herodius, and of the hawk.

(f) Ostriches. (g) Falcons, or Ierfalcons, & other hawks.

14 When she leaveth her eggs on the earth, thou perhaps wilt heat them in the dust. 15 She forgeteth that foot may tread upon them, or beast of the field break them. 16 She is hardened toward her young, as though they were not hers, she hath laboured in vain no fear compelling her. 17 For God hath deprived her of wisdom, neither hath he given her understanding. 18 When time shall be, she setteth up the wings on high: she scorneth the horse and his rider. 19 Shalt thou give strength to the (h) horse, or put neighing about his neck?

(h) Horses are of singular great courage.

20 Shalt thou raise him up as Locusts? The glory of his nostrils is terror. 21 He diggeth the earth with his hoof, he pranceth boldly, he goeth forward to meet the armed men. 22 He contemneth fear, neither yieldeth he to the sword. 23 Upon him shall the quiver sound, the spear shall glister and the shield. 24 Fervent and fuming he suppeth the earth, neither doth he make account when the noise of the trumpet soundeth. 25 When he shall hear the trumpet he saith: Vah, he smelleth battle far off, the exhortation of the captains, and the cry of the army. 26 Doth the (i) hawk wax feathered by thy wisdom, spreading her wings to the South?

(i) Hawks; whereof Aristotel saith there be ten kinds:

Pliny sixteen.

27 Shall the (k) eagle mount at thy commandment, and put her nest in high places?

(k) Eagles, of most strong sight.

28 She abideth in rocks, and tarrieth among cragged flints, and stony hills where is no access. 29 Thence she beholdeth the prey, and her eyes see a far off. 30 Her young ones shall lick blood: and wheresoever the carcass shall be, she is present by and by. 31 And our Lord added, and spake to Job: 32 He that contendeth with God is he quieted so easily? Verily he that reproveth God, ought to answer him. 33 But Job answering our Lord, said: 34 I that have spoken (l) lightly what can I answer? I will put my hand upon my mouth.

(l) If we discuss all Job's words *(saith S. Gregory.)* we shall find nothing wickedly spoken, but only small specie of pride in speaking too much of his own affliction, & too little of God's goodness towards him. *li. 23. c. 1.*

35 One thing I have spoken, which I would I had not said: and another, to the which things I will add no more.

CHAPTER XL.

Our Lord further sheweth that man's power, nor justice, is not comparable to God's: 10. as appeareth in overcoming Behemoth 20. and Leviathan.

And our Lord answering Job out of the whirlwind, said: 2 Gird thy loins as a man: I will ask thee, & do thou tell me. 3 Shalt thou make my (a) judgment of none effect: and condemn me, that thou mayst be justified?

(a) Though Job had truly avouched that his sins deserved not so great afflictions, yet he ought to have acknowledged that God afflicted him justly, for some other cause known to God, but unknown to him: which he not confessing seemed to make God's judgement unjust or *of none effect. S. Greg. l. 32. c. 3.*

4 And hast thou an arm as God, and dost thou thunder with like voice? 5 Put beauty about thee, and set up thyself aloft, and be glorious, and put on goodly garments. 6 Disperse the proud in thy fury, and beholding every arrogant man, humble him. 7 Behold all the proud, and confound them, and destroy the impious in their place. 8 Hide them in the dust together, and plunge their faces in the pit. 9 And I will confess, that thy right hand is able to save thee.

10 Behold (b) Behemoth whom I made with thee, shall eat hay as it were an oxe.

(b) An Elephant the greatest of all beasts, of long life, strong, meek, temperate, chaste, overcome by the Unicorn, or Dragon, or taken by the nose & led away. How much more doth God's providence give man power to overcome the devil?

11 His strength is in his loins, and his power in the navel of his belly. 12 He gathereth together his tail as the cedar tree, the sinews of his stones are perplex. 13 His bones are as pipes of brass, his gristle as it were plates of iron. 14 He is the beginning of the ways of God, which made him, he shall apply his sword. 15 To him the mountains bear grass: all the beasts of the field shall play there. 16 He sleepeth under the shadow, in the secret of the reed, and in moist places. 17 Shadows do protect his shadow, the willows of the torrent shall compass him. 18 Lo, he shall sup up the river, & shall not marvel: and he hath confidence that Jordan may run into his mouth. 19 In his eyes as with a hook he shall take him, and with stakes he shall bore through his nostrils. 20 Canst thou draw out the (c) Leviathan with a hook, and with a rope shalt thou tie his tongue?

(c) An huge great fish, perhaps the whale, exceeding man's power to be managed, yet is subject (as also the devil signified thereby) to God's power, & providence.

21 Shalt thou put a ring in his nostrils, or bore through his jaw with a buckle? 22 Will he multiply prayers to thee, or speak to thee gentle words? 23 Will he make a covenant with thee, and shalt thou take him to be a servant for ever? 24 Shalt thou delude him as a bird, or tie him for thy handmaids? 25 Shall friends cut him, merchants divide him? 26 Shalt thou fill nests

with his skin, and the cabin of fishes with his head? 27 Lay thy hand upon him: remember battle, and add to speak no more. 28 Behold his hope shall frustrate him, and in the sight of all he shall be cast down headlong.

CHAPTER XLI.

Leviathan is further described by the peculiar parts of his body, and terrible composition of all his members.

Not as (a) cruel will I raise him: for who can resist my countenance?

(a) God ruleth all his creatures, not with cruelty as a tyrant, but with justice, ease, & power.

2 Who hath given me before, that I may render unto him? All things that are under heaven be mine. 3 I will not spare him, and his mighty words, and framed to beseech. 4 Who shall reveal the face of his garment: and who shall enter into the midst of his mouth? 5 Who shall open the gate of his countenance? Dread is round about his teeth. 6 His body as shields that are cast, compact with scales fast cleaving together. 7 One is joined to another, and not so much as any air entereth between them: 8 One shall stick to another, and holding each other, they shall not be separated. 9 His sneezing is as the shining of fire, and his eyes as the twinklings of the morning. 10 Out of his mouth proceed lamps, as it were torches of lighted fire. 11 Out of his nostrils proceedeth smoke, as it were of a pot heated and boiling. 12 His breath maketh coals to burn, & a flame cometh forth out of his mouth. 13 In his neck shall strength abide, and neediness goeth before his face. 14 The members of his flesh cleave together one to another: (b) he shall send lightnings against him, and he shall not be carried to another place.

(b) God at last destroyeth him whom man cannot overcome.

15 His heart shall be hardened as a stone, and shall be stiffly compact as the smith's stithy. 16 When he shall be taken away, the (c) Angels shall fear, and being feared shall be purged.

(c) Angels with reverent fear do honour God's power. And valiant mariners and other soldiers are terrified when they see this so huge a fish. Mystically, God's preachers & perfectest servants shall naturally fear the terror of God's judgement.

17 When the sword shall apprehend him, neither spear, nor breast-plate shall be able to abide. 18 For he shall esteem iron as chaff, & brass, as rotten wood. 19 The bow-man shall not put him to flight, the stones of the sling, to him are turned into stubble. 20 As stubble will he esteem the hammer, and he will laugh him to scorn that shaketh the spear. 21 The beams of the sun shall be under him, & he shall strew gold under him as durt. 22 He shall make the deep sea to boil as a pot, and shall put it as when ointments boil. 23 A path shall shine after him, he shall esteem the depth as waxing old. 24 There is no power upon the earth, that may be compared with him, who is made to fear no man. 25 He seeth every high thing, he is (d) king over all the children of pride.

(d) And the devil reigneth over proud men. *S. Greg. li. 34. c. 4. & 17.*

CHAPTER XLII.

Holy Job instructed and comforted by God's discourse, acknowledgeth his fault, and craveth pardon for his oversight in speech, or cogitation. 7. God justifieth his cause against his friends. 9. They offer sacrifice for their offence. 10. All things prosper with Job, double to that he had before: 16. and he dieth happily.

And Job answering our Lord, said: 2 I know that thou canst do all things, and no cogitation is hid from thee. 3 Who is this, that concealeth counsel without knowledge? Therefore

have I spoken (a) unwisely, and the things that did exceed my knowledge beyond measure.

(a) Job here simply acknowledge his error in speaking so much in defence of his own innocency, & so little of God's providence in afflicting him, for his more merit, & God's more glory.

4 Hear (I beseech thee) and I will speak: I will ask thee, and do thou tell me. 5 With the hearing of the ear I have heard thee, but now my eye seeth thee. 6 Therefore (b) I reprehend myself, and I do penance in imbers and ashes.

(b) Before he defended a truth against his opposite friends, now with more resignation he contented himself with his affliction.

7 And after our Lord spake these words to Job, he said to Eliphaz the Themanite: My fury is wrath against thee, and against thy two friends, because you have not spoken right before me, as my servant Job. 8 Take therefore unto you seven oxen, and seven rams, & go to my servant Job, and offer holocaust for yourselves: and my servant Job shall pray for you: his face I will receive, that the folly be not imputed to you: for you have not spoken right things before me, as my servant Job. 9 Eliphaz therefore the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as our Lord had spoken to them, and our Lord received the face of Job. 10 Our Lord also was turned at the (c) penance of Job, when he prayed for his friends. And our Lord added all things whatsoever had been Job's, double.

(c) Job did penance both for himself and others.

11 And all his brethren came to him, and all his sisters, and all that knew him before, and they did eat bread with him in his house: and wagged the head upon him, & comforted him upon all the evil that God had brought in upon him. And every man gave him one ewe, and one earlet of gold. 12 And our Lord blessed the last days of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. 13 And he had (d) seven sons, and three daughters.

(d) In that he had all other things double, and children in the same number as before, it is a sign that the former perished not, but died in good state.

14 And he called the name of one Dies, and the name of the second Cassia, and the name of the third Cornustibii. 15 And there were not found in all the earth women so beautiful as the daughters of Job: and their father gave them inheritance among their brethren. 16 And Job lived after these things, an hundred forty years, and he saw his children, and his children's children, unto the fourth generation, and he died an old man, and full of days.

ANNOTATIONS.
CHAP. XLII.

◦God by his sentence condemned the error of Job's friends, and justified his assertion.

7. *You have not spoken right, as my servant Job.]* Holy Job being throughly tried in the furnace of tribulation, & by divine instruction confirmed in perfect patience, and other virtues, God at last gave sentence, condemning the guilty,◦ and justifying the innocent: in plain terms pronouncing that Eliphaz, Baldad, & Sophar had not spoken right before him, as his servant Job. And so these three being convinced, that notwithstanding their former pretence of defending God's cause, they had erred, and Job had maintained the truth, they submitted themselves as faulty, and humbly did penance, bringing their oblations for sacrifice to Job, as they were commanded. v. 8. & 9.

[1] Errors ought not to be holden still, being once condemned.

[2] Much less raised

As for Eliu the last disputer, persisting more vehement in his error when the others ceased from contention, he was sufficiently condemned in his fellows. And the rather for that true point of his own doctrine (ch. 33. v. 14.) *that God speaketh once, and repeateth not the same the second time.* For it was ever a general rule, that when God once revealed any thing by public fact, or unto competent witnesses, it sufficed for ever, to all reasonable men,[1] and so Eliu might apply the

sentence to himself, which God had denounced to his three friends, in the same cause. Much less are Protestants excusable, which not only persist in errors condemned in their own fellows, as in Luther, Calvin, Beza, and others, but also in other old heresies:[2] as their doctrine of justification by only faith condemned in the Apostles' time: their denying the ceremonies of Baptism, and the Sacraments of Confirmation, and of Penance, condemned in the Novatians: or that patient sustaining of worldly losses, and other afflictions, such as Job suffered, are not satisfactory, or meritorious works.[3]

again being heretofore buried.

[3] *S. Aug. de fide & oper. S. Cyprian. li. 4. ep. 2. Apud Euseb. l. 6. c. 35.*

8. *Take seven oxen, and seven rams.]* [1]In the number of seven is a mystery of perfection and fullness, often used in holy Scripture. [2]For God creating the world & all things therein in six days, rested the seventh. [3]Sevenfold punishment was required for Cain. [4]Seven pairs of clean beasts were conserved in Noe's ark. [5]And in the law the ground rested from tillage the seventh year. With innumerable the like. As S. Gregory in this place, and other Fathers note in their works. Also twice seven victims offered in sacrifice, [6]import the greatness of these men's offence in accusing Job, and in avouching their false opinion.

[1] Numbers mystical.

[2] *Gen. 2.*

[3] *4*

[4] *7*

[5] *Exo. 23. Deut. 15.*

[6] Great or many sacrifices for great offences.

8. *Job shall pray for you.]* Neither had so many sacrifices sufficed, as S. Chrysostom observeth, *Orat. 5. in Iudaeos,* unless Job also had prayed for the offenders.[1] Where we see that both Sacrifice, and the devotion of him that offereth it, have their effects: whereof cometh the distinction used in Schools, of *opus operatum,* and *opus operantis*. As it is manifest likewise, that mediation of one man for another, did not derogate from God's benign mercy in the law of nature,[2] wherein these men lived. Nor now from Christ's mediation, in the law of Grace. 2. Cor. 1. v. 11.

[1] Devotion of him that offereth sacrifice increaseth the effect.

[2] Prayers of holy men or Saints derogate not from Christ.

A BRIEF RECAPITULATION OF THIS STRANGE AND SACRED HISTORY.

[1]For avoiding prolixity (this volume growing great) we have for the most part contracted our Annotations into the margent, making very few others in this book, which otherwise offered much more occasion, as well for explicating hard places, as of other doctrinal and moral instructions. Neither indeed can ordinary Annotations well suffice for understanding of this, and other hard books. But rather large Commentaries are required, such as *S. Gregory*, and other ancient Fathers, as also *F. John de Pineda*, and others have lately written; whereto we therefore remit the learned readers. And for the benefit of others of our nation, we shall here briefly recapitulate the sum, and principal points of this holy and admirable history, consisting in a singular holy man's conflicts and glorious victory, against invisible and visible adversaries, both in prosperous and adverse fortune.[2]

[1] Why we have made few annotations in this book.

[2] The argument of this history.

First, this holy man *Job in all aboundance of wealth* and riches,[1] *blessed with* many *children* (ch. 1.) sitting in a princely throne and *royal dignity (ch. 29.) in the land of Hus*, was not only assaulted with common tentations of the envious enemy,[2] as all are that live piously in God, but so *much the more*, as he was more godly, sincerer, and perfecter than *other men*: yet he *never set his heart upon worldly* or temporal *things*, but with all due fear so *served God, and parted from evil*, that

[1] Job in prosperity was tempted invisibly more than ordinary men of lower state, or less perfection.

[2] *2. Tim. 3.*

[3] Much more by loss of all his goods & children in one day. Most of by bodily affliction. And reviling of his wife.

Satan himself (the calumniator of mankind) could not charge him with any sin at all. Though he would not for all that confess him to be just or perfect: but for further trial of him, demanded and obtained licence of God to touch all his possessions, and so *bereaved him of all his goods and children* in one day. [3] And when he *persevering* constant *in virtue, thanking God for all, not sinning in his lips, neither speaking any foolish thing against God*, the devil getting more ample permission to touch his bones and flesh (chap. 2.) *suddenly struck him with a most grievous botch* (or boyle) *from the sole of the foot to the top of the head: who sitting on a dunghill, and scraping the corruption of his sores with a shell* in extreme pain, *his* own *wife*, by the devil's suggestion, *reviled him* for his sincerity, *and provoked him to blaspheme God*: but he severely reprehended her folly, still keeping necessary patience.

[1] Holy Job lamented his affliction, & the general miseries of man.

[2] Where Job expected comfort in tribulation, the devil procured him more affliction.

[3] Job sore afflicted in body had nine several conflicts about the cause thereof, before it was decided.

Then came *three* special *friends*, noble wise men (or little Kings) to visit, and comfort him, who *in seven days not speaking one word of consolation*, nor entering into any discourse with him, at last *Job* himself (chap. 3.) broke this long silence (but not his patience) *lamentably bewailing the extremity of his pains*, imputing all to the miseries of man's estate, [1] corrupted by sin, *discoursed of certain penal evils*, or maladies ensuing thereupon, *wishing* for his own part (if it had so been God's pleasure, for he sincerely feared God) *that either he had not been born, or been shortly taken out of this world, cursing sin and the proper effects thereof* remaining in man, *wishing* also *to have wanted the ordinary benefits of* education in his infancy, and all his former prosperity, so that he might have escaped the calamities, wherewith he was now afflicted. All which he uttering in way of contemning all worldly things, and supposing his friends there present would have so understood him, and had compassion with him: [2] they contrarywise (by art of the devil, God so permitting) *fell into indignation, and* in stead of comforting their most afflicted friend, *sharply reprehended him*, rashly judged his conscience, and falsely *condemned him*, not only *of impatient speech*, as offensive to God, and his Angels, and to all good men, but also of other enormous sins: as *pride, tyranny, presumption, hypocrisy, and blasphemy*, because heretofore he seemed to the world as just and holy, and now (as they imagined) in his deserved punishment, charged God with injustice. Whereupon grew diverse long disputes between Job and his three friends, a fourth also intruding himself, when the others ceased. *So that Job endured nine conflicts*, [3] and *in the tenth God judged him the victor*, which shall yet better appear, if we repeat the sum of their arguments, and his answers, with God's decision of the controversy.

[1] The first conflict.

[2] The many point of the controversy.

[1] In the first conflict *Eliphaz* the chiefest of Job's friends (in the 4. and 6. chapters) *accused Job of great impatience, and insolency* against God, also both *him and his family of tyranny, like to a cruel lion, and lion's whelps*, alleging for proof the prosperity of good men, punishment of the wicked, and a particular vision. Adjured him therefore to acknowledge and repent the same. But *Job* (in other two chapters) *avouched that indeed his afflictions were greater than his sins deserved*, [2] relying upon his innocency known to his own conscience. Described also the manifold calamities of man's life, desired to die, and so to end his worldly miseries.

[1] The second conflict.

[2] The ground of these men's error.

[1] Then *Baldad* the second opposite friend (in the 8. chap.) *pretending to free God's judgement* from all shew or resemblance of injustice, *charged Job and his children with former wickedness*, and him as injurious to God in his speeches, of which if he would repent, he should be healed, and prosper as before: *Arguing* in general, *that God never afflicteth the innocent,* [2] *nor assisteth the malignant*. Insinuating thereby, that Job was an hypocrite. Whereto Job answered (ch. 9. & 10.) that indeed *no man may compare, nor justify himself before God*. Nevertheless it standeth well with God's justice, power, & wisdom, that innocents be sometimes exercised with tribulations, more than their offences deserve.

[1] Thirdly *Sophar* (the third disputer) *assaulted Job* (ch. 11.) *imputing his speech and defence of himself to loquacity, and audacious temerity, in* that in that he desired to know the causes of God's providence, in so grievous afflicting him. Of which faults holy *Job purged himself* (in the three next chapters) still maintaining his innocency, according to his own conscience better known to himself than to them, desiring God to instruct him, if he had any unknown sins. Discoursed also much more profoundly of God's power, wisdom, justice, and providence, as well in general, as towards himself in particular: and professed his faith, and great confidence of the Resurrection. [2] Again *Eliphaz* (ch. 15.) *more bitterly* than before *condemned Job of presumption, and blasphemy*, discoursed of man's corruptness and proneness to sin, describing the manners of hypocrites, and other impious men, with their miserable ends, and argued *Job* for such a one. Who (in the next two chapters) *expostulated with these his friends*, that they coming with pretence to comfort him, did so violently afflict him, by charging him with false and heinous crimes, his own conscience better knowing and testifying his former life, and state of his soul, than that their imaginations could alter his judgement. And so *with contempt of this world*, & desire of death and rest, *appealed to God's judgement against his three friends*, touching the matter in controversy. In the mean time comforted himself with meditation of the next world.

[1] The third conflict.

[2] The fourth conflict.

◦ *Baldad* likewise *replied* (ch. 18.) *with hot contention*, accusing job of insolent impatience, inculcating the grievous punishments both of him, and others for their impiety. In answer whereto *he lamented again the want of expected comfort*, especially by such friends. Still comforted himself with assured faith of the Resurrection.

◦ The fifth conflict.

◦ *Sophar* also (ch. 20.) *attempted again to convince Job of impiety and hypocrisy*, by the miserable and speedy fall of wicked men after prosperity: for so he imagined Job to be fallen into irrecoverable misery. But *Job shewed* the contrary, *that some wicked men prosper long*, yea all their life, and the same long, and then *in a moment go down to hell*, and so the argument of present affliction proved not their opinion against him.

◦ The sixth conflict.

◦ *Eliphaz disputed* the third time (ch. 22.) *contending that the causes of affliction are not to be attributed to God's secret providence*, but to assured sins of the wicked. Upon whom only he supposed, that afflictions fall: inferring that Job was guilty of enormous crimes, and gross errors, Urged him therefore to return to God, that he might be restored to former prosperity. *Job again appealed to God's sentence*, not in his terror, nor rigour of his justice, but against his adversaries in this quarrel, *describing God's power, and wisdom, by which he permitteth the innocent to be afflicted, and the wicked to prosper*: no man knowing how soon or how late all shall receive as they deserve.

◦ The seventh conflict.

◦ Moreover *Baldad disputed* the third time, very briefly (ch. 25.) *endeavouring to terrify Job from further answering*, and especially *from appealing to God's judgement*. But *Job* largely (in six ensuing chapters) *discoursed divinely of God's sovereign Majesty, Power, Wisdom, exact justice, and infinite Mercy*. Also of wicked men's destruction, *of his own former prosperity, and present calamity*, together *with his good works*, and innocency, which he still avouched in respect of great iniquities.

◦ The eighth conflict.

[1] After that Job and his three friends ceased, nothing being agreed upon in the point of controversy, the devil yet ceased not, but stirred up a young man, called *Eliu, proud and arrogant*, but not unlearned, who *abruptly condemned them all*, to wit, Job of pertinacy, the others of insufficiency. And therefore took upon him to convince Job, though the others could not. [2] Very like to late-rising *Protestants or Puritans, bragging that by new arguments*, and proofs never heard of, *they will overthrow the Papists*, or Catholic Roman Church, and doctrine, which all former

[1] The ninth conflict.

[2] Newest Sectaries hold themselves the wisest.

[3] Especially these

of our days, that rely each one upon his own private spirit.

enemies, *Jews, Pagans, Turks, and Heretics, nor Hell gates, could not overcome*. This *young Eliu* therefore, *with his Private spirit*, [3] wiser in his own conceipt than all that went before him, *assaulted* constant *Job* (ch. 32. and five more ensuing) with many words, and brags, often challenging and provoking, but not extorting any answer from so grave a man to his frivolous and idle arguments, largely discoursing of things either not denied, or so manifest false, that every mean servant of God, could easily convince them, and never approaching to the main controversy, only railed against holy Job, *charging him more* furiously than any had done before, *with impiety, impatience, ignorance, pride, blasphemy*, and obstinacy, vices far from Job's sanctity, dilating also of God's justice, mercy, wisdom, power, and providence, and that no man ought to contend, nor expostulate with God, that afflictions must be borne patiently, and that God is just, and marvelous in his works: whereof no wiseman ever doubted, and so Job convinced him with silence.

[1] In the tenth place God decided the controversy.

[2] Penitents pardoned.

[3] Job rewarded.

[1] But *God himself* for decision of all (from ch. 38. to the end of the Book) first by way of examining *instructed Job* more particularly, reciting many marvelous works of nature, shewing thereby his Divine Majesty, Power, and Wisdom, *exercising Job in more patience, and* withal *perfecting him in humility*. So that with all reverent fear and subjection, he offered and submitted himself to God's only good pleasure. Then finally *God gave sentence that Job had defended the truth, & his three friends had erred*. Whom after Sacrifice, and Job's prayer for them, [2] he pardoned, [3] restored Job to health, and to double prosperity, of all he had lost before, giving him also long life, and a happy end.

[1] The literal sense of this history.

[2] Allegorical.

[3] Anagogical.

[4] Moral.

[5] Holy Job proceeded by degrees to perfect patience.

[1] In this history besides the literal sense, shewing that Job was just and sincere, and not for his sins (as his friends falsely supposed) but for his more merit was most extremely afflicted, and afterwards restored to health and wealth: we have also here in the Allegorical sense, [2] *an especial figure of Christ*. Who as he was absolutely most innocent, and most perfect: so was he without comparison most afflicted of all mankind. Likewise Job's restoration to better state than before, signified in the Anagogical sense, [3] *the Resurrection*, and restoration of better, and most glorious qualities in the blessed, *with fullness of days, in eternal glory*. Finally in the Moral sense [4] (which S. Gregory most especially prosecuteth) all Christians have here a *most notable example of* all virtues, namely *in patience*, wherein Job proceeded by degrees to great perfection. [5] For he was first tried by the loss of all his goods and children, and was proved to be very patient. He was then most grievously tormented in body, & being left without comfort, albeit he lamentably bewailed so great extremity, wishing such days had been prevented: yet he neither spoke against God, nor good man, nor his own soul, and according to truth avouched & defended his own innocency. And at last by God's inspiration, and sweet consolation, he reprehended himself of former imperfections uttered in some words, and with full resignation to God's will, sustained all his losses and pains, not only with contentment, but also with joy.

THE END OF THE FIRST TOME.

PROEMIAL ANNOTATIONS UPON THE BOOK OF PSALMS.

The authority of this Book was ever authentical, and certain, as the assured word of God, and Canonical Scripture [1]. But concerning the Author, there be diverse opinions. For although it be manifest by the testimony of Philo and Josephus, that in their time, and always before, only King David was by all Hebrew Doctors holden for Author of all the Psalms; [2] yet after that learned Origen, and other Christian Doctors, expounded many Psalms of Christ, the Jews being pressed therewith, began to deny that all were David's: alleging for their new opinion the title of diverse Psalms, and some other difficulties, ministering occasion of much needless dispute, still acknowledging the whole book to be Canonical. Whereupon S. Jerome and S. Augustine [3], sometimes admitted those as Authors of certain Psalms, whose names are in the title thereof. S. Cyprian, S. Cyril, S. Athanasius, and others agree in general, that David writ not all: but differ much in particular, touching other supposed authors. In so much that *Melchisedech, Moyses, Asaph, Eman, Idithun, The sons of Core, Salomon, Jeremie, Ezechiel, Aggaeus, and Zacharias, are all* (with more or less probability) *reputed Authors of several Psalms* [4]. Nevertheless it seemeth that S. Jerome rather related other men's judgement, than shewed his own; as we shall note by and by. And S. Augustine *(l. 17. c. 14. de civit.)* maturely discussing this doubt, saith plainly, that *their Judgement seemed to him more credible, who attribute all the hundred fifty Psalms to David alone* [5]. Further explicating that whereas some Psalms have David's own name in their titles, some have other men's names, some none at all, *this diversity importeth not diverse Authors, but signifieth other things, either pertaining to the same persons, or by interpretation of their names, belonging to the present matter, as our Lord inspired him.* Likewise S. Chrysostome resolutely judgeth, that only King David was Author of this whole Book. Moved especially by this argument, for that Christ and the Apostles alleging the Psalms, do oftentimes name David as Author, and never any other [6]. Also Origen, S. Basil, Saint Ambrose, S. Hilary, Theodoretus, Cassiodorus, Beda, Eutimius, and most part of ancient and late writers, with the most common voice of Christians [7], call this book the Psalms of David: and the General Councels of Carthage, Florence, and Trent, in the Catalogue of Canonical Scriptures recite this book by the name of David's Psalter.

[1] This book undoubtedly is canonical Scripture.

[2] Late Hebrew Doctors and some Catholics hold diverse Authors of sundry Psalms.

[3] *Prefat. in Psal. Epist. 134. 139.*

[4] It is much more probable that David was Author of all.

[5] Proved by S. Augustin, S. Chrysostome and greatest part of Doctors.

[6] *Matt. 22. v. 16. Act. 4. v. 24. Ro. 4. v. 6. Ro. 11. v. 9. Heb. 4. v. 7.*

[7] The common voice of Christians & some general Councels, call it David's Psalter.

Moreover it is clear, *Act. 2.* that the second Psalm, though it want his name, is David's. And other Scriptures [1], *2. Paral. v. 6.* and *1. Esd. 3. v. 10.* say plainly, that David made the Psalms, *104. 105. 106. 117. 135.* beginning: *Confess to our Lord, because he is good, because his mercy is for ever.* Which he appointed the Levites to sing, or play on instruments, *1. Paral. 15. & 16.* and yet they have not his name in their title. Again, *2. Reg. 23. David* is only entitled *the egregious*, or excellent *Psalmist of Israel.* Neither were Asaph, Eman, and Idithun any where called Prophets (as are all the writers of holy Scriptures) but only masters of music, *1. Paral. 25.* And the sons of Core were only porters, *1. Paral. 26.* Finally, S. Jerome (whose judgement the whole Church singularly esteemeth in all questions belonging to holy Scriptures (seemeth as much inclined, that only the Royal Prophet David was Author of this whole book, as to the contrary [2]. For in his Epistle to Paulinus, prefixed before the Latin Bible, comprehending the principal arguments of several books, when he cometh to the Psalms, without mention of other Authors, saith: *David our Simonides, Pindarus, and Alceus, Flaccus also, Catullus, and Cerenus, soundeth out Christ, with harp & ten stringed Psalter, rising up from hell:* so attributing the sum of this whole book to the Royal Prophet David, as if he supposed no other Author.

[1] Proved by other Scriptures.

[2] S. Jerome attributeth the sum of this book to David only.

[1] Touching therefore the argument or contents of this divine Psalter, all Catholic Doctors

[1] The Psalms are a sum of all other Scriptures.

[2] *Mat. 5. 7. 11. 22. Luc. 16.*

[3] *S. Greg. in Psal. penitent.*

[4] They contain the sum of Legal, Historical, Sapiential, and Prophetical doctrine.

uniformly agree that it is the abridgement, sum, and substance of all holy Scriptures, both old and new Testament. As may first be probably collected, by that [2] Christ himself often comprehending all the old Testament by the terms of the Law and Prophets, in one place *(Luc. 24. v. 44.)* seemeth not only to reduce all to *the Law and Prophets jointly*, but also to *the Psalms alone*, or severally. But whether this be our Saviour's divine meaning or no in that place, out of this and many other places, all the ancient Fathers teach expressly, that the Psalms are an Epitome of all other holy Scriptures. For examples, S. Denys. *li. de Eccles. Hierar. contemplat. 2.* after brief recital of the contents of other holy Scriptures, saith: *This sacred book of divine Canticles, doth exhibit both a general song, and exposition of divine things*. S. Basil calleth the *Psalmody of David the common and most plentiful store-house of all sacred doctrine, the treasure of perfect Theology*. S. Ambrose accounteth it *The register of the whole Scripture*. Origen, S. Cyprian, S. Jerome, S. Chrysostome, [3] S. Gregory, S. Beda, S. Bernard, Cassiodorus, Eutimius, and others use the same, or very like terms. S. Augustine particularly distinguishing all the Scriptures into four sorts of books, sheweth that the Psalms contain all [4]: *The Law* (saith he) *teacheth some things, the History some things, the Proverbs also and Prophets teach some things: but the Book of Psalms teacheth all. It proposeth the law, recounteth things of old, prescribeth the due ordering of men's actions, and prophesieth things to come. Briefly, it is a common treasure of good doctrine, aptly administering that is necessary to every one*. And a little after, exemplifying in particular points: *Is not here* (saith he) *all greatness of virtue, and is not here the right square of justice? Is not the comeliness of chastity, the consummation of prudence, is not whatsoever may be called good, learned in the Psalms? Here is the knowledge of God, the clear pronunciation of Christ to come in flesh, the hope of general Resurrection, fear of torments, promise of glory, revelation of mysteries. Even all good things are here, as in a common great treasure laid up and heaped together*.

[1] God's providence in sweetly drawing our consent & cooperation of freewill, which is necessary to salvation.

[2] *Ser. 15. de verb. Apost.*

[3] *S. Basil in prolog.*

[4] Holy Scripture a sealed book.

[5] *Apoc. 5.*

[6] *li. 4. dialogi. c. 42.*

[7] The Psalter is the key of other Scriptures.

[8] *Iac. 5.*

See then and observe here (Christian reader) the admirable wisdom and goodness of God [1]. The means of man's salvation being so disposed, that his own free consent and cooperation is thereto necessarily required, according to that most approved doctrine of the same S. Augustine: *Qui creavit te sine te, non iustificat te sine te* [2]. *He that created thee without thee, doth not justify thee without thee*: to help our weakness, and sweetly to draw our minds, otherwise averse from travail and pain, the Holy Ghost hath ordained that in small room [3], and in pleasant manner, we may attain necessary knowledge of God, & ourselves, easily keep the same in memory, and daily put in practice our chiefest duty, in serving and praising God, by singing, reading, or hearing these divine Psalms. Which one book (as every one shall be able to learn it, more or less perfectly) openeth and sheweth the way to understand all other Scriptures, and so to find, & enjoy the hidden treasures of God's word, in like manner as a key openeth a lock. For the whole sacred *Bible is a sealed Book* [4], and not rightly understood, till the seal [5], or lock be opened, by the key of God's spirit, giving knowledge; which the Holy Ghost, amongst other ways, inspireth very often by sacred Music or Psalmody. As [6] S. Gregory noteth in holy Scripture *(4. Reg. 3. v. 15.)* [7] where Eliseus not yet knowing God's will in a particular case, called for a Psalmist (or player on instruments) and *when the Psalmist sang, the hand of our Lord came upon Eliseus*, and presently he prescribing what should be done, procured plenty of water without rain, where was none before, and prophesied victory against the enemies. Reason also and experience teach, that as *men of cheerful heart are apt to sing* [8], so the exercise of reading, singing, or playing Psalms, is a convenient and a special means, to attain quietness or cheerfulness of mind.

[1] But itself is also sealed.

[2] But one principal

But as this holy Psalter is the key of other Scriptures, so itself is most especially a sealed, and locked Book [1], requiring many keys. *Every Psalm* (saith S. Hilary) *hath a peculiar key, and oftentimes there be so many locks and keys of one Psalm, as there be diverse persons that speak, to*

diverse ends and purposes. For albeit diverse mysteries are sometimes connected [2], and so require sundry keys, yet there is but one principal & proper key of each Psalm: otherwise it should be divided into many Psalms. Our first endeavour therefore must be, to find the proper key of every Psalm, that is, to know what is principally therein contained. [3] To this purpose the learned Expositors of this book, have observed ten general points, or several matters, to which all the contents may be reduced, as it were, so many keys, and means of entrance into the sense, and true understanding of all the Psalms. And the same may likewise be called the ten strings of this divine instrument [4]. Upon one of which, every Psalm principally playeth, touching the rest more or less, as cause requireth, for more melodious harmony and perfect music.

key of each Psalm.

[3] Ten keys of the Psalter.

[4] Also ten strings.

The first key or string is God himself [1], One in Substance, Three in Persons, Almighty, All-perfect, Power, Wisdom, Goodness, Majesty, Justice, Mercy, & other Divine Attributes. The second is God's works of Creation [2], Conservation, and Governing of the whole world. The third, God's Providence [3], especially towards man, in protecting and rewarding the just, in permitting and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people [4], their beginning in Abraham, Isaac, and Jacob: their marvelous increase in Aegypt: diverse estates, many admirable and miraculous things done amongst them, with their ingratitude, rejection, and reprobation. The fifth principal key and string is Christ [5], the promised Redeemer of mankind: prophesying his Incarnation, Nativity, Travails, Sufferings, Death, Resurrection, Ascension, and Glory. The sixth is the propagation of Christ's name and Religion [6], with Sacrifice and Sacraments, in the multitude of Gentiles believing in him, even to the uttermost coasts of the earth: the Catholic Church ever visible. The seventh is the true manner of serving God [7], with sincere faith and good works. The eight, holy David interposeth many things concerning himself [8]. As God's singular benefits towards him, for which he rendereth thanks and divine praises, recounteth his enemies, dangers, and afflictions of mind & body, namely by Saul, Absalom, and others, humbly beseeching and obtaining God's protection. He also expresseth in himself a perfect image and pattern of a sincere and hearty penitent: bewailing, confessing, and punishing his own sins. The ninth is the end and renovation of this world [9], with the general Resurrection, and Judgement. The tenth is eternal felicity, and punishment, according as every one deserveth in this life [10]. These are the ten keys of this holy Book; and ten strings of this Divine Psalter.

[1] 1. Key.
One God the B. Trinity.

[2] 2.
God's works.

[3] 3.
God's providence.

[4] 4.
The Hebrew people.

[5] 5.
Christ our Redeemer.

[6] 6.
Conversion of Gentiles, the Catholic Church.

[7] 7.
Faith & good works.

[8] 8.
David's own acts.

[9] 9.
General Resurrection, & judgement.

[10] 10.
Eternal glory and pain.

Moreover to find which of these is the proper key and principal string of every Psalm [1], learned Divines use four especial ways. First [2], by the title added by Esdras, or the Seventy two Interpreters, for an introduction to the sense of the same Psalm. So it appeareth that the third Psalm treateth literally of David's danger, and delivery from his son Absalom: which is the eighth key: though mystically it signifieth Christ's Persecution, & Resurrection, which is the fifth key. Secondly [3], if there be no title, or if it declare not sufficiently they key, or principal matter contained, it may sometimes be found by allegation and application of some special part thereof in the new Testament. So it is evident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the second Psalm pertaineth to Christ, impugned and persecuted by diverse adversaries. Which is the fifth key. Thirdly [4], when greater things are affirmed of any person, or people, as of David, Salomon, the Jewish nation, or the like, than can be verified of them, it must necessarily be understood of Christ, or his Church, in the new Testament or in Heaven. So the *conclusion* of the *14. Psalm: He that doth these things, shall not be moved for ever*, cannot be verified of the tabernacle,

[1] Four ways to find the proper key of every psalm.

[2] 1.
By the title.

[3] 2.
Allegation in the new Testament.

[4] 3.
Greatness of things affirmed.

[5] 4.
Conference of places.

[6] *li. 3. c. 4. de pecca.*

merit.

nor temple of the Jews, but of eternal Beatitude in heaven. Which is the tenth key. Though the greater part of the Psalm sheweth, that just and true dealing towards our neighbours, is necessary for attaining of eternal Glory. Fourthly [5], when both the title and Psalm, or part thereof seem hard and obscure, some part being more clear, the true sense of all may be gathered by that which is more evident. According to S. Augustin's rule *li. 2. c. 9. & li. 3. c. 26. Doct. Christ* [6]. So the title and former part of the fifth Psalm, being more obscure, are explained by the last verses, shewing plainly that God will justly judge all men, both just and wicked, in the end of this world. Which is the ninth key. By these and like means the principal key being found, it will more easily appear, what other keys belong to the same, and what other strings are also touched. At least the studious may by these helps make some entrance, and for more exact knowledge search the judgement of ancient Fathers and other learned Doctors.

[1] The style of this book is Poetry.

[2] Abuse derogateth not from good things.

[3] David's Psalter more ancient than any profane poetry now extant.

[4] *Gen. 4.*

[5] Music very ancient.

[6] Sacred poetry most excellent.

[7] *Prefat.*

But besides this singular great commodity, of compendious handling much Divine matter in small room [1], this book hath another special excellency, in the kind of style, and manner of uttering, which is Meter, and Verse, in the original Hebrew tongue. And though in Greek, Latin, and other languages, the same could not in like form be exactly translated, yet the number, and distinction of verses is so observed, that it is apt for music, as well voices as instruments, and to all other uses of God's servants. Neither is musical manner of uttering God's word and praises less to be esteemed [2], because profane Poets have in this kind of style uttered light, vain, and false things. For the abuse of good things, doth not derogate from the goodness thereof, but rather commendeth the same, which others desire to imitate. And clear it is, that this holy Psalmody was before any profane poetry now extant [3]. For Homer, the most ancient of that sort, writ his poem at least two hundred and forty years after the destruction of Troy, as Apolidorus witnesseth; others, namely Solinus, Herodotus, and Cornelius Nepos say longer. Whereas King David our Divine Psalmist, reigned within one hundred years after the Trojans' wars. There were indeed Amphion, Orpheus, and Muscus before David, but their verses either were not written, or shortly perished, only a confuse memory remaining of them, recited, altered, and corrupted by word of mouth: but before them were the sacred History of Job, almost all in verse; and the two Canticles of Moyses, *Exodi. 15.* and *Deut. 32.* It is moreover recorded that Jubal [4] (long before Noe's flood) was the father of them [5], that sang on harp, and organ. Music therefore is marvelous ancient. But sacred Poetry is in many other respects most excellent, and most profitable. [6] *This holy Psalmody* (saith S. Augustine [7]) *is a medicine of old spiritual sores, it bringeth present remedy to new wounds: it maketh the good to persevere in well doing, it cureth at once all predominating passions, which vex men's souls*. A little after: *Psalmody driveth away evil spirits, inviteth good Angels to help us, it is a shield in night terrors, a refreshing of day travails, a guard to children, an ornament to youngmen, a comfort to oldmen, a most seemly grace to women. Unto beginners it is an introduction, an augmentation to them that go forward in virtue, a stable firmament to the perfect: It conjoineth the whole Church militant in one voice, and is the spiritual eternal sweet perfume of the celestial Armies, all Saints and Angels in heaven.*

[1] Why King David writ divine poetry

[2] The first cause his natural inclination to music.

[3] *1. Reg. 16. v. 23.*

[4] 2. Verse more easy &

To all this we may add other causes, which moved the Royal Prophet to write this divine poetry. [1] First, he had from his youth (by God's special providence) a natural inclination to Music [2]; wherein he shortly so excelled, that before all the Musicians in Israel, he was selected to recreate King Saul, whom an evil spirit vexed. And his skill, together with his devotion, had such effect, that *when he played on the harp* [3], *Saul was refreshed, and waxed better. For the evil spirit departed from him*, saith the holy text. Wherefore he made these Psalms, that himself and others might by singing them, employ this gift of God to his more honour. [4] Secondly, verse being more easy to learn, more firmly kept in mind, and more pleasant in Practice (for *as wine, so music doth recreate*

the heart of man)[5] the Holy Ghost condescending to man's natural disposition, inspired David to write these psalms in meter, *mixing the power of divine doctrine, with delectable melody of song, that whiles the ear is allured with harmony of music, the heart is endued with heavenly knowledge, pleasant to the mind, and profitable to the soul.*[6] [7]Thirdly, David singularly illuminated with knowledge of great, and most divine Mysteries, endued also with most gracious disposition of mind, *the man chosen according to God's own heart (1. Reg. 13.)* would utter the same Mysteries, with godly instructions, and praises of God, in the most exquisite kind of style; that is in verse. For otherwise he was also very eloquent in prose, as well appeareth by sundry his excellent, and effectual discourses, in the books of Kings, and Paralipomenon. For which cause Moyses also described the passage of Israel forth of Aegypt through the red sea in a Canticle[8], after that he had related the same whole history more at large in prose, that all might sing, and so render thanks with melodious voice, and musical instruments praising God. Likewise in another Canticle he comprised the whole law, a little before his death[9]. So also Barac and Debora, and after them Judith[10], sung praises to God for their victories in verse. Salomon writ the end of his Proverbs, and a whole book (entitled Canticles) & the Prophet Jeremy his Lamentations in verse. Anna having obtained her prayer for a son, gave thanks to God with a Canticle. The like did King Ezechias for recovery of health. The Prophets Isaias, Ezechiel, Jonas, Abacuc, and the three children in the furnace: again in the new Testament[11], the B. Virgin-Mother, just Zachary, & devout Simeon gave thanks, & sang praises to God in Canticles.

more pleasant.

[5] *Eccli. 40.*

[6] *S. Aug. S. Basil. in praefat.*

[7] 3.
Most special, great, and memorable things writ in verse.

[8] *Exo. 15.*

[9] *Deut. 32.*

[10] *Iudic. 5. Iudith. 16. Pro. 21. 2. Reg. 2. Isa. 38. Isa. 12. 26. Ezech. 38. Ioan. 2. Abac. 3. Dan. 3. Luc. 1. 2.*

[11] Canticles in the new Testament.

[1]Fourthly, albeit the holy King was not permitted to build the gorgeous Temple for God's service, as he greatly desired to have done, yet he provided both store of musicians (four thousand in number, [2]of which 288. were masters to teach) & made these Psalms as godly ditties, for this holy purpose, in all solemnities of feasts, and daily sacrifice, when the Temple should afterward be built.

[1] 4.
Both divine music and ditty in God's temple.

[2] *1. Par. 23. 25.*

[1]Fifthly, he made these Psalms not only for his own, & other's private devotion, nor yet so especially for the public Divine service in the Temple, and other Synagogues of the Jews, but most principally for the Christian Catholic Church, which he knew should be spread in the whole earth. Foreseeing the marvelous, great, and frequent use thereof in the Christian Clergy, and Religious people of both sexes. As he prophesieth in diverse Psalms. *All the earth sing to thee: sing Psalms to thy name.* Again[2], *I will sing Psalms to thee* (o God) *in the Gentiles, in all peoples and Nations.* Which himself never did, but his Psalms are ever since Christ, sung by Christians, converted from gentility, as we see in the Church's Service. [3]For the whole Psalter is distributed to be sung, in the ordinary office of our Breviary every week. And though extraordinarily, for the variety of times, and feasts, there is often alteration, yet still the greater part is in Psalms. Certain also of the same Psalms[4], are without change or intermission repeated every day[5]. And such as have obligation to the Canonical Hours, must at least read the whole Office privately, if they be not present where it is sung. The Office also of Mass[6], ordinarily beginneth with a Psalm. In Litanies, and almost all public Prayers, and in administration of other Sacraments, and Sacramentals, either whole Psalms, or frequent verses are inserted. Likewise the greatest part of the Offices of our B. Lady, and for the dead, are Psalms. Besides the seven Penitential, and fifteen Gradual Psalms, at certain times. So that Clergy men's daily office consisteth much in singing, or reading Psalms. And therefore all Bishops especially, are strictly bound by a particular Canon *(Dist. 38. cap. Omnes psallentes)*[7] to be skillful in the Psalms of David: and to see that other Clergy men be well instructed therein. According to the Holy Ghost's admonition, by the pen of the same Royal Prophet *(Psal. 46.) Psallite sapienter*, or, *intelligenter*, that is: *Sing Psalms with knowledge, and understanding them.* Not that every one is bound to know, and be able to discuss all difficulties, but

[1] 5.
The great use of these Psalms in the Catholic Church.

[2] *56. 117. 65.*

[3] The whole Psalter in the ordinary office every week.

[4] Certain Psalms every day.

[5] 4. *(30. ad v. 7) 53. 62. 66. 90. 94. 118. 133. 148. 149. 150.*

[6] Many Psalms in other Ecclesiastical offices.

[7] Bishops bound to be skillful in David's Psalter.
Other Priests to have competent knowledge therein.

competently, according to their charge undertaken in God's Church. Otherwise every one that is, or intendeth to a Priest, may remember what God denounceth to him, by the Prophet Osee *(c. 4.) Because thou hat repelled knowledge, I will repel thee, that thou do not the function of Priesthood unto me.* Thus much touching the Author, the contents, the poetical style, & final cause of this holy Psalter.

[1] Why this book is called the psalter.

[2] Other instruments make consort with the Psalter.

[3] All virtues are referred to God's honour.

As for the name [1], S. Jerome, S. Augustine, and other Fathers teach, that whereas amongst innumerable musical instruments, six were more specially used in David's time, mentioned by him in the last Psalm, *Trumpet, Psalter, Harp, Timbrel, Organ, and Cymbal*: This book hath his name of the instrument called Psalter, which hath ten strings, signifying the ten commandments, and is made in form (as S. Jerome, and S. Bede suppose) of the Greek letter Δ *delta*, because as that instrument rendereth sound from above, so we should attend to heavenly virtues, which come from above: Likewise using the harp, which signifieth mortification of the flesh, & other instruments [2], which signify and teach other virtues, we must finally refer all to God's glory, rejoice spiritually in heart, and render all praise to God. [3]

Concerning interpretation of holy Scriptures.

◦Scriptures are to be expounded by the common spirit of the Church, not by private men.

As Prophecy *(or other holy Scripture)* was not at any time by man's will, but the *(Prophets)* holy men of God spake◦, inspired by the Holy Ghost: so no prophecy *(nor explication)* of Scripture, is made by private interpretation. *2. Pet. 1.* but by the same Spirit wherewith it was written, which our Saviour gave to the Church, to abide for ever, the Spirit of truth, to teach all truth. *Ioan. 14. 16. Neither* pertaineth it to every one, to discern the true spirit, but to some. *1. Cor. 12.*

[1] They consist in understanding.

[2] Holy Fathers do best expound them.

Holy Scriptures consist not in reading, but in understanding. *S. Jerome Dialogo advers. Luciferianos.* The words of holy Scripture are so to be understood [1], as holy men, the Saints of God, have understood them [2], *S. Aug. Ser. 18. de verb. Domini.* Men must learn of men, not expect knowledge immediately of God, nor only by Angels. *Idem, in Prologo Doct. Christ.*

◦Some Mysteries are hidden.

There be some things, mentioned in holy Scripture◦, which God will have hidden, and those are not to be curiously searched. *S. Amb. li. 1. c. 7. de vocat. Gentium.*

◦They prove our humility.

By those things, which to us are hidden in holy Scripture, our humility is proved◦. *S. Greg. ho. 17. super Ezech.*

THE BOOK OF PSALMS

CHAPTER I.

The Royal Prophet David placed this Psalm as a Prefacer to the rest, containing 1. true happiness, which consisteth in flying sins, and serving God. 3. The good do prosper, 5. not the wicked: 6. as will appear in the end of this world. [1]

[1] The right manner of serving God. The 7. key.

Blessed (a) [1] is the man, that hath (b) not gone in the counsel of the impious, & hath (c) not stood in the way of sinners, and hath (d) not sit in the chair of pestilence:

(a) He is in the right way to eternal felicity. [1] *Mat. 5.* (b) not consented to evil suggestions. (c) not continued in sin. (d) not finally persisted in wicked life.

2 But (e) his will is in the way of our Lord, and in his law he will meditate day and night. [1]

(e) He is wholly occupied & delighted in keeping God's commandments. [1] *Ios. 1.*

3 And he shall be as a tree, that is planted nigh to (f) the streams of waters, which shall give his fruit in his time. [1] And (g) his leaf shall not fall: and (h) all things whatsoever he shall do, shall prosper.

(f) To him that useth God's grace well, more grace is continually given. [1] *Jere. 17.* (g) Through such grace he shall persevere. (h) all things work to the good of them that love God sincerely.

4 The impious not so, not so: but (i) as dust, which the wind driveth from the face of the earth.

(i) The wicked are carried with every light tentation.

5 Therefore the impious shall (k) not rise again in judgment: nor sinners in the (l) Council of the just.

(k) All rising at the last day, the wicked shall not rise with hope nor comfort, but in desolation. (l) the happy congregation of the blessed.

6 For our Lord (m) knoweth the way of the just, and the way of the impious (n) shall perish.

(m) approveth & rewardeth. (n) in eternal damnation.

ANNOTATIONS.
PSALM I.

1. *Hath not gone, not stood, not sit.]* ◦The Hebrew style and manner of discourse differeth here from other nations, in mentioning first the less evil, and the greatest last. Whereas we would say in the contrary order: He is happy that hath not *sit*, that is, hath not settled himself in wickedness, nor finally persisted obstinate: more happy, that hath not *stood*, any notable time continued in sin: and most happy, that hath not *gone*, not given any consent at all to evil suggestions.

◦They are happy (in hope) that decline from evil.

2. *His will in the way of our Lord.]* As one part of happiness consisteth in declining from evil: so the other is in doing good◦; the will desiring, and diligently endeavouring to walk in the way of virtue, and law of God. Which is true justice, and right form of good life, proposed in this Psalm, for attaining eternal beatitude.

◦Justice consisteth in flying evil and doing good.

CHAPTER II.

Christ's glory, the world repining thereat, 4. shall be propagated in all the world. 7. His divine power as well spiritual in converting men's hearts, as external, in severe justice, is prophesied. [1]

[1] Of Christ, the 5. key. Also of his Church, the 6. key.

Why did the (a) Gentiles rage, and (b) peoples meditate vain things? [1]

(a) Both gentiles (b) and Jews strive in vain against Christ. [1] *Act. 4.*

2 The (c) kings of the earth stood up, and the (d) Princes came together in one against our Lord, and against his Christ.

(c) Pilate and Herod. (d) Annas and Caiphas.

3 Let (e) us break their bonds a-sunder: and let us cast away their (f) yoke from us.

(e) The voice of wicked men, (f) & especially libertines striving to shake off all discipline.

4 He that dwelleth in the heavens shall (g) laugh at them: and our Lord shall scorn them.

(g) God for all this will turn the hearts of many.

5 Then shall he speak to them in his (h) wrath, & in his (i) fury he shall trouble them.

(h) severely reprehend, (i) and justly punish the obstinate.

6 But (k) I am appointed king by him over Sion his holy hill, preaching his precept.

(k) Christ shall reign in his Kingdom the Church.

7 The (l) Lord said to me: Thou art my (m) Son, I this day have begotten thee. [1]

(l) God the Father speaketh to (m) God the Son. [1] *Act. 13. Heb. 1. & 5.*

8 Ask of me, and I will give (n) thee the Gentiles, for thine inheritance, and thy possession (o) the ends of the earth.

(n) Christ as man hath the Church for his inheritance. (o) Spread through the whole world.

9 Thou shalt rule them in (p) a rod of iron, and as a potter's vessel thou shalt break them in pieces. [1]

(p) God's inflexible will & power. [1] *Apoc. 3. & 19.*

10 And (q) now ye kings understand: take instruction you that judge the earth.

(q) A prophecy that Kings shall be converted, and submit themselves to Christ's discipline.

11 Serve our Lord in (r) fear: and rejoice to him with trembling.

(r) None is secure before death.

12 Apprehend discipline (s) lest sometime our Lord be wrath, and you perish out of the just way.

(s) Some fall from the way of salvation.

13 when his wrath (t) shall burn in short time, blessed are all that trust in him.

(t) God will judge justly in the end of this short life both the evil and good. So this Psalm concludeth with the ninth key.

ANNOTATIONS.
PSALM II.

◦Persecution cannot hinder the glory of Christ.

2. *Kings and Princes against Christ.]* When Christ, and his Apostles preached the Gospel◦, both Jews and Gentiles, with their Princes, Kings, and Emperors most furiously resisted, but all in vain. For they could not hinder the will and power of God. But the more they persecuted, the more was increased the zeal and number of Christians.

[1] The Church never faileth.

[2] *in hunc Psal.*

8. *The gentiles thine inheritance.]* By this promise of God to Christ [1], S. Augustine convinced the Donatists [2], & in them the Protestants, that say, the Church of Christ failed, and became small, or invisible; as though Christ the Son of God could sometimes lose his inheritance, which is the Catholic Church, gathered of the Gentiles, and *his possession* extended *to the ends of the earth.*

◦Custom in sin more hardly cured.

9. *As a potter's vessel.]* If a potter's vessel (saith S. Jerome *in hunc Psal. tom. 8.*) be broken whiles it is soft, it may easily be repaired, but after it is hard◦, it cannot be made whole again. So sinners are more easily restored to grace, shortly repenting, than long obdurate: yet that which is unpossible to man, is possible to God. *Mat. 10. For as clay in the potter's hand, so are you in my hand, saith our Lord, Jere. 18*

◦Kings converted to Christianity.

10. *Ye Kings understand.]* Not only innumerable other people of all nations, but also after a while, Kings and Emperors believed in Christ◦. And such as at first persecuted, became most Christian, Catholic, Defenders of the faith.

10. *Take instruction you that judge the earth.]* Petilianus, Gaudentius, & other Donatists inveighing against Christian Kings [1], for punishing heretics, most falsely avouched, that Christianity never found Kings but envious, enemies, and persecuters. To whom S. Augustine answereth in several books [2], that Christian Kings and Princes are not enemies to Christianity: but are enemies to heretics, the rebels of Christ and his Church [3]. For according to his prophecy of King David, Christian *Kings are instructed* [4], and know it is their duty, in the service of God, to defend the Church against Heretics, and other Infidels. And it is the property of Apostates to favour heretics: So good Constantine the Great maintained Catholic unity; and Iulian the Apostata to make greater division, took Churches from Catholics and gave them to Donatists, to nourish dissension, and so to overthrow all Christians. But God still protecteth the true Church, against all such subtle, and malicious devices: *because it is Christ's inheritance.*

[1] Defend Catholics and punish heretics.

[2] *Ad Petil. li. 2. c. 92.*

[3] Apostates favour heretics and schismatics, because they hate all Christians.

[4] *Ad Gaud. li. 2. c. 26.*

11. *Rejoice with trembling.]* God's service is tempered with two affections: with joy ◦, in consideration of his goodness, mercy, & meekness; and with fear, in respect of his justice, and severe judgement. The one is a remedy against desperation: the other against presumption.

◦ Joy and fear.

CHAPTER III.

King David recounteth his danger, when his son Absalom conspired against him: 4. and thanketh God for his delivery: 9. acknowledging all help to be from God. Mystically, Christ's persecution, Death, Burial, and Resurrection. [1]

[1] David Persecuted by his son.
The 8. key.

The Psalm of David, when he fled from the face of Absalom his son. 2 Lord (a) why are they (b) multiplied that trouble me? Many rise up against me. [1]

(a) O God let me know how grievously I have sinned, (b) that all Israel (1. Reg. 15. v. 13.) with all their heart followeth Absalom. So against Christ, the Priests, the People, & Gentiles are conspired. [1] *Ioan. 2.*

3 Many say to (c) my soul: There is (d) no salvation for him in his God.

(c) my life. (d) he cannot escape.

4 But (e) thou Lord art my protector, my (f) glory, & exalting (g) my head.

(e) But I avouch that God always defendeth me, (f) giving me victory, (g) & confirming my Kingdom.

5 With my voice I have cried to our Lord: and he hath heard me from his (h) holy hill.

(h) heaven.

6 I have (i) slept, and have (k) been at rest; and have (l) risen up, because our lord hath taken me.

(i) I lay down (k) and rested in expectation of thy help. (l) And am delivered. Christ died, was buried, & rose again.

7 I will not fear thousands of people compassing me: (m) arise Lord, save me my God.

(m) I know thou wilt help me, and so I beseech thee to do.

8 Because thou hast strucken all that are my adversaries without cause: thou hast broken the (n) teeth of sinners.

(n) The strength and fury.

9 Salvation (o) is our Lord's: and thy (p) blessing upon thy people.

(o) health and safety cometh from God. (p) Aboundance of grace promised to God's servants.

ANNOTATIONS.
PSALM III.

◦Titles of the Psalms added by Esdras and the Septuagint.

1. *Psalm of David.]* All interpreters agreeably teach, that King David made not the titles, which are before the Psalms◦. Nevertheless they are authentical, as indited by the Holy Ghost. And it is most probable Esdras added those titles which are in the Hebrew: and the Seventy interpreters writ the other, in their Greek Edition. Both which S. Jerome translated into Latin.

[1] Five things to be noted in the titles.

[2] *Psal. 4. 6. 8. 15. 16. &c.*

In these titles five things may be noted [1]. First, the former two having no title at all, the general name of Psalm, common to all, is particularly appropriated to some, and other names to others. Which in all are twelve: to wit, Psalm, Inscription, Prayer, Canticle, Psalm of Canticle, Canticle of Psalm, Hymn, Testimony, Understanding, Praise of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of some Psalms are the names of certain persons, which by S. Augustine's judgement, cited in the Proemial Annotations, and others, proveth not the same persons to be authors of those Psalms, but signifieth some other thing. Thirdly, in some titles the time is signified, when the Psalm was made, or sung. Fourthly, the matter contained in the Psalm [2], or upon what occasion it was made, is expressed in some titles. Fifthly, diverse other terms are often used in the titles of sundry Psalms, as *To the end, For the Octave, For presses*, and the like, all which we shall briefly explicate, where they first occur.

◦Why this is called the Psalm of David.

first therefore this third Psalm is called *the Psalm of David*◦, not because he is author thereof, for he is also author of the former, where his name is not expressed, as is evident by the testimony of all the Apostles, *Act. 4. v. 25.* but because it treateth particularly and literally of him.

◦The time and occasion of making this Psalm.

1. *When he fled from the face of Absalom.]* Here the time is signified◦, when this Psalm was made, to wit, immediately after the overthrow of his rebellious son Absalom, mentioned *2. Reg. 18.* before his return to Jerusalem. For albeit of human, natural, and fatherly affection, he greatly lamented the death of his son, yet he rendered thanks and praises to God, as reason and duty bound him.

[1] King David prefigured Christ.

[2] The same Scripture hath diverse literal senses.

6. *I have slept, and have been at rest, and have risen up.]* King David by his sleeping in persecution [1], and by his resting, and delivery from his persecutors, prefigured Christ's Death, Burial, & Resurrection. As appeareth, Ioan. 2. v. 22. Where the Evangelist saith: that after Christ's Resurrection, *his disciples believed the scripture*, to wit, this and other like prophecies. For otherwise the old Testament doth not so expressly declare such Mysteries, as the Gospel doth: but one thing in the proper and grammatical signification of the words, and another thing in shadows and figures, and both literal. Whereupon S. Gregory teacheth *(li. 20. c. 1. Moral.)* that holy Scripture (amongst other incomparable excellencies) surpasseth all other doctrines [2], in the very manner of speaking: because by one and the same speech, it reporteth a thing done, and proclaimeth a Mystery: so relating things past, that with the very same words, it foresheweth things to come.

CHAPTER IV.

The holy Prophet teacheth, by his own example, to fly to God in all tribulation: 3. that other refuges are insufficient, 9. and God's help most assured. [1]

[1] Confidence in God necessary.
The 7. key.

Unto the end in (a) songs, the Psalm (b) of David.

(a) In an instrument apt for verses. (b) This Psalm pertaineth to the beloved, signified by the word David. S. Aug. li. 17. c. 14. civit. S. Beda in Psal.

2 When (c) I invocated, the God of my justice heard me: in (d) tribulation thou hast enlarged to me. (e) Have mercy on me, and hear my prayer.

(c) When Saul unjustly persecuted just David, God heard his prayers. (d) being straitly besieged *(1. Reg. 23. 26.)* (e) Likewise help me whensoever I shall need.

3 Ye sons of men how long are you of (f) heavy heart? Why love you (g) vanity, and seek (h) lying? [1]

(f) Why do you still harden your hearts? (g) honour, and transitory glory, (h) false and deceitful riches? [1] *Eph. 4.*

4 And know ye that our Lord hath made his (i) holy one (k) marvelous: (l) our Lord will hear me, when I shall cry to him.

(i) Every godly soul. (k) Rich with virtues. (l) Every just soul hath confidence in God, that he will here his cry.

5 Be ye (m) angry, and (n) sin not: the things that you say in (o) your hearts, in your (p) chambers be ye sorry for.

(m) Just anger is good & necessary against sin. (n) but then is most need to beware not to exceed in passion, have therefore a continual purpose never to sin. (o) Evil cogitations (p) bewail & repent before you sleep.

6 Sacrifice ye the sacrifice of (q) justice, and hope in our Lord. Many say: (r) Who sheweth us good things?

(q) Not only external but most especially internal sacrifice of justice, and observation of God's commandments is most necessary. (r) The solid rewards promised by God?

7 The (s) light of thy countenance, o Lord is signed upon us: thou hast given (t) gladness in my heart.

(s) reason and grace are freely given to man, whereby he may know that God will reward the just. *Heb. 11. v. 6.* (t) Wherein a just man inwardly rejoiceth.

8 By the fruit of their (v) corn, and (w) wine, and (x) oil, they are multiplied.

(v) (w) (x) For example and in figure of heavenly rewards, God gave temporal wealth in the old testament. (w)↑(x)↑

9 In (y) peace in the self same I will sleep, and rest:

(y) In this confidence the just may rest contented.

10 Because thou Lord hast (z) singularly settled me in hope.

(z) God so promiseth every just person in particular.

ANNOTATIONS.
PSALM IV.

1. *Unto the end.]* The Hebrew word *Lamnatsea*, signifieth *to him that overcometh*. And so the Hebrews interpret, that the Psalms [1], which have this word in their titles, were directed either to him that excelled others in skill of music [2]; or had authority over other musicians: or to him, whose office was to sing victories and triumphs. But the Latin, according to the Greek, hath *In finem, Unto the end* which (most commonly signifying perpetuity, or continuance unto the end of any thing) in the titles of the Psalms rather signifieth, that the matter contained in the Psalm, pertaineth to future times, or persons; especially to the new Testament. And so S. Augustine expoundeth it here of *Christ*, who is *the end* (or perfection) *of the law* [3]. Not that the principal contents belong to Christ, in his own Person, but to his mystical body the Church, and faithful people, whom the prophet here teacheth to have confidence in God, moderation in their affections, & patience in tribulation, which is the seventh key, proposing his own example, & prophetically Christ's. The same whereto Christ exhorteth, saying: Ioan. 16. v. ult. *Have confidence, I have overcome the world.* Signifying that his servants, through his grace, may also overcome it.

[1] The signification of this phrase, *To the end* in the titles of Psalms.

[2] *1. Par. 15.*

[3] *Rom. 10.*

6. *Sacrifice of Justice.]* Not only external Sacrifice of diverse kinds were necessary in the law of nature [1], and of Moyses, and one most excellent and complement of all, in the new Testament, but also spiritual sacrifice was ever, and is required, and that of three sorts. First [2], Sacrifice of sorrow, and contrition for sins *(Psal. 50.) An afflicted spirit is a sacrifice to God.* The second is sacrifice of Justice, here mentioned. The third is Sacrifice of praise *(Psal. 49.) Immolate to God the sacrifice of praise.* Concerning the second proposed in this place: He offereth sacrifice of Justice,

[1] Three spiritual sacrifices necessary.

[2] Of penance, Justice. Praise.

[3] What is due to

God.
[4] To ourselves.
[5] To our neighbour.
[6] To our enemies.
[7] The world.
[8] The flesh.
[9] The devil.
[10] To sin.
[11] Light of reason sheweth there is a God that rewardeth.

that rendereth to every one that is due. First [3], to God as our Creator, a resignation of ourselves, even our lives, at his divine pleasure; as to our Master, we must render faith and belief, in all that he proposeth; as to our Father, hope, confidence, & reverential fear; as to our Lord and King, payment of tribute, that is observation of his law and commandments; as to our Captain, the travail of warfare in this life; as to our Physician, patience and toleration, when he cureth our wounds, by chastisement for sins; as to our Spouse, chastity of body and mind, flying all carnal and spiritual fornication; as to our Friend, frequent conversation in all acts of devotion. We owe to ourselves [4], that seeing we consist of soul and body, we keep due subordination, that the soul and reason command, & the body, and inferior appetite obey: as the servant must obey his master, and the handmaid her mistress. We owe to our neighbour [5], love from the heart, instruction also from the mouth, and assistance by our help, according to his necessary, and our ability; yea though our neighbour be our enemy. But to other enemies [6] contrary things are due. To the world [7], contempt: because the goods of this world are small, few, short, uncertain, deceitful, not satisfying the mind, and mixed with many evils and dangers. To the flesh [8] we owe chastisement, and daily care, so to feed it, that it serve the soul, & rebel not. To the devil [9] we must render the shame, that cometh by sin, acknowledging our faults, and all truths, and so return upon him *all vanity and lying*, wherewith he allureth & seduceth. Finally, to sin [10] itself, we owe hate, and revenge, because it is the only evil, that hurteth us; and due punishment with zeal of justice, because it dishonoureth God. He that thus offereth *sacrifice of justice*, may justly (as it followeth in the Psalm) hope (yet not in himself but) in our Lord. And lest any should pretend ignorance, saying: *who sheweth* (or teacheth) *us good things?* [11] as though they lacked instruction, the Prophet preventeth this vain excuse, saying: *The light of thy countenance,* o Lord (the light of reason, which is the image of God, whereto we are created like) *is signed upon us*, fixed in our understanding, that we may see there is a God, that ought to be served, and that he will reward his servants. *Heb. 11.*

CHAPTER V.

Just men in affliction appeal to God, the revenger of injuries, 5. knowing and professing that God hateth iniquity. 9. Therefore remit their cause to him, 11. recite certain enormous vices of the wicked, 13. and expect God's final judgement of good and bad. [1]

[1] The general judgement.
The 9. key.

Unto the end, for (a) her that obtaineth the (b) inheritance. The Psalm of David.

(a) The faithful just soul that overcometh her enemies by virtue. (b) eternal glory.

2 Receive, o Lord (c) my words with thine ears, understand my cry.

(c) The prayer of the whole Church, or of any faithful (ever beloved) soul.

3 Attend to the voice of my prayer, my King and my God. 4 Because I will pray to thee: Lord in (d) the morning thou wilt hear my voice.

(d) God's help is presently granted of his part, though it be sometimes deferred for the more good of his servants.

5 In (e) the morning I will stand by thee and will see: because thou art not a God that wilt iniquity.

(e) Before all other affairs we must pray to God. S. Cyprian. in fine orat. Dominicae.

6 Neither shall the malignant (f) dwell near thee: neither shall the unjust abide (g) before thine eyes.

(f) The wicked and wickedness have no conversation with God. (g) in the day of judgement.

7 Thou hatest all that work iniquity: thou wilt (h) destroy all that speak lie. The bloody and deceitful man our Lord will abhor:

(h) by final sentence of eternal damnation.

8 But I in the multitude of (i) thy mercy. I will enter into thy house: I will adore toward (k) thy holy temple in thy (l) fear.

(i) Not in man's power, but in God's mercy must the just trust. (k) In the Church of God. (l) with reverential fear, as in God's presence.

9 Lord conduct me in thy justice: because of mine enemies direct my way in thy sight. 10 Because there is (m) no truth in their mouth: their heart is (n) vain.

(m) No true nor solid goodness in the wicked. (n) They think nothing but vanity, and mischief.

11 Their throat is an (o) open sepulchre, they did (p) deceitfully with their tongues, (q) judge them o God [1]. Let them fail of their cogitations, according to the multitude of their impieties expel them, because they have provoked thee o Lord.

(o) yielding loathsome stench, bitterness, and rancor, (p) yet they flatter with feigned good words. (q) Albeit the just desire the conversion of the wicked, yet if they will not repent, then the just conform their desires to God's just judgement: which shall be manifested in the end of the world. [1] *Psal. 13. Rom. 3.*

12 And let all be glad, that hope in thee, they shall rejoice for ever: and thou shalt dwell in them. And all that love thy name shall glory in thee, 13 because thou wilt (r) bless the just. Lord, as with a shield of thy good will, thou hast crowned us.

(r) The just shall receive sentence of eternal glory.

ANNOTATIONS. PSALM V.

5. *Not a God that wilt iniquity.]* Seeing *God will not iniquity*◦, as these words testify in plain terms, it followeth necessarily, that he is not author, nor cause of any sin. For God doth nothing contrary to his own will. But he hateth iniquity, and in respect thereof *hateth all that work iniquities*, as the authors of iniquity, though he loveth them as his creatures, and of his part requireth their salvation.

◦God is not author nor cause of sin.

CHAPTER VI.

David's earnest and hearty prayer after he had grievously sinned. 5. Which being grounded in filial, not servile fear, 9. concludeth with assured hope, and confidence in God's mercy. [1]

[1] A pathetical prayer of a sinner & the first penitential Psalm, the 7. key.

Unto (a) the end in songs, the Psalm of David for the octave. [1]

(a) This Psalm pertaineth also to penitents in the new testament. [1] *Psa. 37.*

2 Lord, (b) rebuke me not in thy fury; nor (c) chastise me in thy wrath.

(b) condemn me not eternally. (c) Spare me also for part of the temporal pain, which I deserve.

3 Have mercy on me Lord, because I am weak: (d) heal me Lord, because all (e) my bones be troubled.

(d) Give me the medicine of grace. (e) My sorrow hath inwardly pierced me even to the bones.

4 And my soul is (f) troubled exceedingly: but thou Lord (g) how long?

(f) with fear of thy just wrath. (g) leavest thou me in this calamity?

5 (h) Turn thee, o Lord, and (i) deliver my soul: save me for (k) thy mercy.

(h) Shew again thy favourable countenance, (i) from this fearful affliction. (k) Though my sins have deserved the contrary yet shew thy mercy.

6 Because there is not in (l) death that is mindful of thee: and in (m) hell who shall confess to thee?

(l) This life is the time of repentance, after death no

conversion. (m) In hell nothing but blasphemy.

7 I (n) have laboured in my sighing, I (o) will every night wash my bed; I will (p) water my couch with my tears.

(n) I have in part lamented. (o) I will add more sorrow & penance. (p) I will persist in my penance, till I be throughly watered with thy grace.

8 My (q) eye is troubled for fury: I have waxen (r) old (s) among all mine enemies.

(q) mine eyes are dim with weeping, for fear of thy just judgement. (r) my hairs are gray with sorrow. (s) whereat mine enemies rejoice.

9 (t) Depart from me all ye that work iniquity: because our Lord (v) hath heard the voice of my weeping. [1]

(t) After due sorrow the true penitent hath confidence in God, against his enemies. (v) Will most certainly accept of true repentance. [1] *Mat. 7. & 25. Luc. 13.*

10 Our Lord hath heard my petition, our Lord hath received my prayer. 11 Let all mine enemies be (w) ashamed, & very sore troubled: let them be converted and ashamed very quickly.

(w) These are not imprecations, but threatenings, that the wicked may amend, or else predictions if they persist in sin.

ANNOTATIONS.
PSALM VI.

◦The octave signifieth the world to come.

1. *For the octave.]* Literally is seemeth that the Psalms which have *For the octave* in their titles◦, were to be sung on an instrument of eight strings. So the Chaldee paraphrasis translateth, *In citheris octo chordarum: in Citherns of eight strings*. But prophetically S. Augustine, & others expound it, to pertain to the Resurrection in the end of this world. So David, and all penitent sinners bewail their sins, and do penance in this life, for the octave, that is for the world to come.

[1] Hell for some sinners. Purgatory for others.

[2] *in Psal. 37. 1. Cor. 3.*

1. *In thy fury, nor in thy wrath.]* By *fury* is signified divine justice, irrevocably condemning the wicked to eternal damnation [1]: by *wrath*, God's fatherly chastisement correcting sinners, whom he saveth. Whereupon S. Gregory teacheth, that the faithful soul not only feareth fury, but also wrath: because *after the death of the flesh, some are deputed to eternal torments, some pass to life through the fire of purgation* [2]. Which doctrine the same holy father confirmeth, by the judgement of S. Augustine more ancient. Who likewise affirmeth, that all those which have not laid Christ their foundation, are rebuked in fury, because they are tormented in eternal fire: and those which upon right foundation (of true faith in Christ) have *built wood, hay, stubble*, are chastised in wrath, because they are brought to rest of beatitude, but purged by fire. Let therefore the faithful soul (considering what she hath done, and contemplating what she shall receive) say: *Lord rebuke me not, in thy fury: nor chastise me in thy wrath*. As if she said more plainly: This only with my whole intention of heart I crave, this incessantly with all my desires I covert, that in the dreadful judgement, thou neither strike me with the reprobate, nor afflict me with those, that shall be purged in burning flames. Thus S. Gregory, *in Psalm. penitent. v. 1.*

CHAPTER VII.

David in confidence of his just cause, and unjust persecution, prayeth for God's help, 7. and just revenge of his enemies: 15. describing their malicious intention, and ruin. [1]

[1] David's prayer in tribulation. The 8. key.

The Psalm of David which he sung to our Lord, for the words of (a) Chusi the son of Jemini. [1]

(a) This Chusi defeated the counsel of Achitophel, as S. Aug. S. Basil & S. Chris. expound it. Others think he speaketh of that Chusi (or Chusai) who reported to him the death of Absalom. *2. Reg. 18. v. 31.* [1] *(2. Reg. 16.)*

2 O Lord my God I have hoped in thee: save me from all that persecute me, and deliver me. 3 Lest sometime (b) he as a Lion violently take (c) my soul, whilst there is none to redeem, nor to save.

(b) Absalom, or any other enemy, if God do not resist and hinder him. (c) my life.

4 O Lord my God if I have done (d) this, if there be iniquity in my hands:

(d) Such evil as mine enemies feign & object against me.

5 If I have rendered to them that repayed me evils, let me worthily fall (e) empty from mine enemies.

(e) Let me not have the victory of them.

6 Let the enemy persecute my soul, and take it, and (f) tread down my life in the earth, and bring down my glory into the dust.

(f) Let me die with ignominy.

7 Arise Lord in thy wrath: and (g) be exalted in the coasts of mine enemies.

(g) Shew thy power.

8 And arise, o Lord my God, in the (h) precept which thou hast commanded: and a (i) synagogue of peoples shall compass thee.

(h) Seeing thou didst command to make me King, it behoveth thee to protect me. (i) many will serve thee the only true God.

9 And (k) for it return on high: our Lord judgeth peoples. Judge me, o Lord, according to (l) my justice, and according to my innocency (m) upon me.

(k) For this increase of faithful people. (l) My just cause against my particular enemies (m) let fall upon me.

10 The wickedness of sinners shall be consumed, and thou shalt direct the just, which searchest the heart and reins, o God. [1]

[1] *1. Par. 28. Iere. 11. 17.*

11 My just help is from our Lord, who saveth those that be right of heart. 12 God is a just judge, strong, & patient: is he angry (n) every day?

(n) God doth not punish all sinners presently, but often deferreth.

13 (o) Unless you will be converted, he shall shake his sword, he hath bent his bow, and prepared it.

(o) Expecting if they will amend.

14 And in it he hath prepared the vessels of death: he hath made his arrows for them that burn. [1]

[1] *Isa. 59. Iob. 15.*

15 Behold (p) he hath bred with injustice: he hath conceived sorrow, and brought forth iniquity.

(p) The injurious persecutor purposing injustice, conceiveth envy, and bringeth forth iniquity.

16 He hath opened a pit, and digged it up: and he is fallen into the ditch, which he made. 17 His (q) sorrow shall be turned upon his head: and his iniquity shall descend upon his crown.

(q) Envy & desire to hurt others turneth to the ruin of the envyers.

18 I will confess to our Lord according to his justice: and will sing to the name of our Lord most high.

CHAPTER VIII.

God is magnified & praised for his marvelous work of creatures, 5. but especially of mankind, singularly exalted by the Incarnation of Christ. [1]

[1] Christ's Incarnation.
The 5. key.

Unto (a) the end (b) for presses, the Psalm of David.

(a) Belonging to the new Testament. (b) Suffering of Christ, and of Christians.

2 O Lord (c) our Lord, how marvelous is thy name in the whole earth! Because thy magnificence is elevated above (d) the heavens.

(c) God the Lord of all by creation, is our singular Lord,

that believe and trust in him. (d) God more excellent than the heavens, he being the Creator, they a creature.

3 Out of the mouth of (e) infants & sucklings, thou hast perfected praise because of thine enemies, that thou mayest destroy the enemy & revenger. [1]

(e) Fulfilled when Christ coming into Jerusalem, children sang *Ozanna. Mat. 21.* [1] *Mat. 21.*

4 Because I shall see thy heavens, the works of thy fingers: the moon and the stars, which thou hast founded. 5 What is man, that thou art mindful of him? Or the son of man, that thou visitest him? 6 Thou hast (f) minished him a little less than Angels; with (g) glory and honour thou hast crowned him: [1]

(f) The Son in assumpted human nature, became less than Angels. (g) But in him man's nature is exalted above Angels. [1] *Heb. 2.*

7 And hast appointed him (h) over the works of thy hands.

(h) Christ the Lord of all creatures.

8 Thou hast subjected (i) all things under his feet, all (k) sheep and oxen: moreover also the beasts of the field.

(i) Yea of Angels. *Heb. 2.* (k) Not only all reasonable creatures, but all beasts, and other things obey him. The sea and the winds obey him. *Mat. 8.* [1]
[1] *Gen. 1. v. 27. 1. Cor. 15.*

9 The birds of the air, & fishes of the sea; that walk the paths of the sea. 10 (l) O Lord our Lord, how marvelous is thy name in the whole earth!

(l) The same end & beginning signify, that as God was marvelous in creating man in so happy state, that if he would, he might have avoided both sin & death: so he is marvelous in that he so rewardeth the blessed in the resurrection, that they can neither sin nor die.

ANNOTATIONS. PSALM VIII.

[1] Presses signify Christ's Passion.
[2] *Isa. 63.*
[3] Morally it signifieth the travails of the Church militant.
[4] *vinacia.*

1. *Presses.]* [1] Most Hebrew Doctors say the word *Gittith*, may either signify the place, where this Psalm was made, or the musical instrument, on which it was sung. But most Christian Doctors expound it literally of Christ's Passion, who was stretched on the Cross, and all his sacred blood pressed, and drawn out of his body. Which Metaphor Isaias also useth, demanding of Christ [2]: Why is thy clothing red, and thy garments as theirs that tread in the *wine press?* and answereth in Christ's person: I have trodden *the Press alone.* S. Augustine also applieth it morally to the Church [3], where Christ is the vine, the Apostles are the branches, & spreaders (that is preachers) of the Gospel, Christians are the grapes, Christian virtues are the wine. Namely patience, and fortitude in afflictions. Whereby the good are purified, & severed from amidst the reprobate, as wine is pressed out of the grapes, barreled, and laid up in cellars, and [4] the husks and kernels cast to hogs, or other beasts.

CHAPTER IX.

The Church praiseth God for her protection, 4. in repelling the enemy's force, 8. in punishing the wicked, and rewarding the just. [1]

[1] God's providence in protecting the good and permitting evil. The 3. key.

Unto the end, for the (a) secrets of the son, the Psalm of David.

(a) Christ's coming in humility, and Christians' afflictions, are hidden from the world, in God's providence.

2 I will (b) confess to thee, o Lord, with all my heart: I will tell all thy marvelous things.

(b) Give thanks.

3 I will be (c) glad and (d) rejoice in thee: I will sing

to thy name, o most High.

(c) In mind (d) and body.

4 In (e) turning mine enemy backward: they shall be weakened, and perish before my face.

(e) God repelleth the enemy, when man is not able to resist.

5 Because thou hast done (f) my judgment and my cause: thou hast sit upon the throne which judgest justice.

(f) A just man doth his endeavor, not of himself, but by God's grace overcometh the enemy.

6 Thou hast rebuked the (g) Gentiles, and the impious hath perished: their (h) name thou hast destroyed for ever, and for ever and ever.

(g) All sinners, called Gentiles, because they were generally accounted wicked. (h) The vain glorious fame of sinners partly decayeth in this world, but most especially in the world to come.

7 The swords of the enemy have failed unto the end: and their cities thou hast destroyed. 8 Their memory hath perished with a sound: and our Lord abideth for ever. He hath prepared his throne in (i) judgment:

(i) Judicial seats of men are often corrupted, but God's never.

9 and he will judge the whole world in equity, he will judge the people in justice. 10 And our Lord is made a refuge for the poor: an helper (k) in opportunities, in tribulation.

(k) God doth not presently deliver the good from afflictions: but when it is to their spiritual profit.

11 And let them hope in thee that know thy name: because thou hast not forsaken them that seek thee, o Lord. 12 Sing to our Lord, which dwelleth in Sion: declare his (l) studies among the Gentiles.

(l) His precepts which men ought chiefly to study.

13 Because (m) requiring blood he hath remembered them: he hath not forgotten the cry of the poor.

(m) God revengeth the blood of Martyrs.

14 Have mercy on me, o Lord: See my humiliation (n) by my enemies.

(n) Procured by mine enemies.

15 Which exaltest me from the gates of death, that I may declare all thy praises in (o) the gates of the daughter of Sion.

(o) In the public view of the Church.

16 I will rejoice in thy salvation: the Gentiles are (p) fastened in the destruction, which they made. In this snare, which they hid, is their foot taken.

(p) The wicked are entangled in the snares which they lay for others.

17 Our Lord shall be known doing judgments: the sinner is taken in the works of his own hands.

18 (q) Let sinners be turned into hell, all nations that forget God.

(q) In zeal of justice, not in desire of revenge.

19 Because to the end there shall not be oblivion of the poor man: the patience of the poor, shall not perish in the end. 20 Arise Lord, let not man be strengthened: Let the (r) Gentiles be judged in thy sight.

(r) By Gentiles is often understood all great sinners. For the Jews despised Gentiles: as the Romans did all Barbarous nations.

21 Appoint Lord (s) a Law-giver over them: that the Gentiles may know that they be men.

(s) Suffer a tyrant to rule over them, that thereby they may learn what it is to use others unjustly. It seemeth to S. Augustine a Prophecy, that such as receive not Christ, shall believe Antichrist. [1]

[1] *2. Thes. 2.*

The 10. Psalm, according to (t) the Hebrews.

(t) The later Hebrew Doctors.

1 (v) Why Lord hast thou departed far off, despisest in opportunities, in tribulation?

(v) In great persecution it seemeth to the weak, that god deferreth his assistance very long.

2 Whilst the impious is proud, the poor is (w) set on fire: (x) they are caught in the counsels which they devise.

(w) Extremely vexed & tormented. (x) The Prophet answereth to the complaint of the just, that indeed the wicked are caught in their own snares.

3 Because the sinner is praised in the desires of his soul: and the unjust man is blessed. 4 The sinner hath exasperated our Lord, according to the multitude of his wrath he shall (y) not seek.

(y) Not seek to recover God's favour.

5 There is no God in his sight: his ways are defiled at all time. Thy judgments are taken away from his face: he shall (z) rule over all his enemies.

(z) The wicked doth domineer for a time, and thinketh he shall do so still.

6 For he hath said in his heart: I will not be moved from generation unto generation (a) without evil.

(a) And never fall into any adversity, but still remain without misery or any evil.

7 Whose mouth is full of cursing, and bitterness, and guile: under his tongue labour and sorrow.[1]

[1] *Rom. 3.*

8 He sitteth in wait with the rich in secret places, to kill the innocent. 9 His eyes look upon the poor: he lieth in wait in secret, as a lion in his den. 10 He lieth in wait to take the poor man violently, violently to take the poor man whilst he draweth him. In his snare he will humble himself, and shall fall when he shall have dominion over the poor. 11 For he hath said in his heart: God hath forgotten, he hath turned away his face not to see for ever. 12 (b) Arise Lord God, let thy hand be exalted: forget not the poor.

(b) The prayer of the just in tribulation.

13 Wherefore hath the impious provoked God? For he hath said in his heart: He will not inquire. 14 Thou seest, that thou considerest labour & sorrow: that thou mayest deliver them into thy hands. To thee is the poor left: to the orphan thou wilt be an helper.

15 Break the arm of the sinner and malignant: his sin shall be sought, and shall not be found. 16 Our Lord shall reign for ever, and for ever and ever: ye (c) Gentiles shall perish from his land.

(c) Ye vilest men.

17 Our Lord hath heard the desire of the poor: thy ear hath heard the (d) preparation of their heart.

(d) The just ought always to be ready prepared in heart, to suffer patiently all that shall happen unto them.

18 To judge (e) for the pupil and the humble, that man add no more to magnify himself upon the earth.

(e) As the first works of Christ in all humility and patience were strange, and hidden to the world *(v. 1.)* so his last judgement shall be in majesty and manifest to all in exalting the blessed and suppressing the wicked.

ANNOTATIONS.
PSALM IX.

21. *---]* After the 21. verse the late Hebrew Doctors divide this Psalm [1], beginning there the tenth, without any new title: but only this word *Sela* [2]: which the Septuagint, Theodotion, and Symmachus translate *Diapsalma*, that is, change of meter, or music, also pause or rest in singing. Aquila, whom S. Jerome rather approveth, translateth *semper* ever [3]. Some English Bibles omit it [4], others leave it in the text, not translating it into English. It seemeth to most Interpreters to be added as a note to stir up attention. And it occurreth often, not only in the end of Psalms, but also in other places. For it is thrice in the third Psalm. And therefore maketh no argument, that this Psalm should be divided [5]. And those which divide this into two, join two in the 147. Psalm. So that all agree in the number of 150. Psalms in the whole Psalter.

[1] Some divide this Psalm into two.

[2] Sela a note of change, or of rest in music, or rather of attention.

[3] *Epist. ad Marcel.*

[4] *Anno. 1577. 1552. 1603.*

[5] All the Psalms are just 150.

CHAPTER X.

David's friends advising him to fly from the persecution of Saul, he answereth, that his trust is in God's protection. 2. Though the persecutor be very malicious, 4. yet God will overthrow him, 5. and deliver the just.[1]

[1] God's provident care of the just.
The 3. key.

Unto (a) the end the psalm of David. I Trust in our Lord, how say (b) ye to my soul: Pass over unto the mountain as a sparrow?

(a) S. Augustine applieth it to heretics, persuading Catholics to repair unto their separate congregation, falsely calling it the mountain. (b) Ye my friends say thus.

2 For behold sinners (c) have bent the bow, they have prepared their arrows in the quiver, that they may shoot in (d) the dark, at them that be right of heart.

(c) Persecuters using all rigour and force, (d) falsely pretend other causes against the innocent to destroy them.

3 For they have (e) destroyed the things, which thou didst perfit: but the just what hath he done?

(e) It is the manner of persecuters, and especially of heretics, to destroy and pull down that others have built.

4 Our Lord is in his holy temple, our Lord his seat is in heaven. [1]

[1] *Abac. 2.*

5 His eyes have respect unto the poor: his (f) eye-lids examine the sons of men.

(f) Though God seem to wink or sleep, yet his providence still watcheth, and observeth all men's actions.

6 Our Lord (g) examineth the just and the impious but he that (h) loveth iniquity, hateth his own soul.

(g) Proveth by tribulations. (h) Continuance in sin bringeth damnation to the soul.

7 (i) He shall rain snares upon sinners: fire and brimstone, and blast of storms the portion of their cup.

(i) God sparing for the time at last must needs of justice punish severely.

8 Because our Lord is just and hath loved justice: his countenance hath seen equity.

CHAPTER XI.

The Prophet describeth the paucity of just men, and aboundance of wicked, both at Christ's first coming in flesh, 6. and second in majesty, in the end of the world. [1]

[1] The state of the Church in the first and last times of Christ.
The 6. key.

Unto (a) the end for (b) the octave, the (c) Psalm of David.

(a) Christ's first (b) and last coming, (c) will bring joy to the elect.

2 Save (d) me Lord, because the holy hath failed (e) because verities are diminished from among the children of men.

(d) Christ calleth his mystical body himself. *Act. 9. v. 4.* (e) False and double dealing hinder from true faith.

3 They have spoken vain things every one to his neighbour, deceitful lips, they have spoken in heart and heart. 4 Our Lord destroy all deceitful lips, & the tongue that speaketh (f) great things.

(f) Indolent & arrogant.

5 Which have said: We will magnify our tongue, our lips are of us, who is our Lord? 6 For the misery of the needy, and mourning of the poor, now will I arise, saith our Lord: I will put in (g) a salvation, I will do confidently in him.

(g) When sin most abounded Christ came into this world: and in like case will come to judge.

7 Words of our Lord be chaste words: silver examined by fire, tried from the earth, purged seven fold. [1]

[1] *Pro. 30.*

8 Thou Lord wilt (h) preserve us: and keep us from this generation for ever.

(h) Yet still there remain some just whom God preserveth.

9 The impious walk round about: according to thy highness thou hast (i) multiplied the children of men.

(i) God sometimes suffereth the wicked to do what evil they desire.

PSALM XI.

[1] Temporal desires hinder the entrance into heaven.

[2] *li. 12. c. 11. civ.*

[3] Platonists' error.

9. *The impious walk round about.]* S. Augustine expoundeth this of worldly men desiring temporal things [1], signified by the seven days, wherein this whole life is turned about, as in a wheel, not providing for the eighth day, which is eternity, after the day of Judgement. In another place he sheweth also [2], that this sentence agreeth aptly to the Platonists, who taught that this world never endeth, but passeth & returneth round about, in a revolution of many years [3]; so that all things should happen again even as they did before, contrary to this, and many other Scriptures, affirming that God *will preserve* the just, and keep them *from this generation for ever*. Whereas the reprobate, who set their whole mind on temporal things, or expect a revolution of all, shall eternally walk without the kingdom of heaven, & never enter in; though some may call with the foolish virgins, saith S. Jerome (or some other learned author) upon this place: *Lord Lord, open* (the door) *to us. But he will answer: that I know you not. Mat. 25.*

CHAPTER XII.

A general prayer of the Church, in tribulation, either temporal or spiritual. [1]

[1] A prayer in tribulation.
The 7. key.

Unto (a) the end, the Psalm of David. How long, o Lord wilt thou forget me unto the end? How long doest thou turn away thy face from me?

(a) It more pertaineth to the new testament than to the old.

2 How long shall I put (b) counsels in my soul, sorrow in my heart (c) by day?

(b) Careful & almost perplex cogitations by reason of long persecution & man's weakness. (c) Very often every day.

3 How long shall mine enemies be exalted over me? Regard and hear me, o Lord my God. 4 Illuminate mine eyes that I sleep not (d) in death at any time: lest sometime mine enemy say: I have prevailed against him.

(d) Fall not into mortal sin,

5 They that trouble me, will rejoice if I be moved: but I have hoped in thy mercy. 6 My heart shall rejoice in thy salvation: I will sing to our Lord, which giveth me (e) good things: and I will sing to the name of our Lord most high.

(e) Patience in tribulation, and reward for victory.

CHAPTER XIII.

After general gross ignorance and impiety in the world 7. Christ shall be incarnate, the Redeemer of mankind. [1]

[1] Of Christ's Incarnation.
The 5. key.

Unto the end, a Psalm of David. The (a) fool hath said in his heart: There is no God. They are corrupt, and are become (b) abominable in their studies: there is (c) not that doth good^ no not one. [1]

(a) Wicked men drowned in sin are at last so besotted in their understanding, that they think in their heart (though they dare not utter it) that there is no God: that is, none that hath divine providence in governing the world, nor that will judge all in the end. (b) Defiled with all sorts of sin. (c) Not only the most wicked, but also all mankind were unable without a Redeemer to do good. [2] [1] *Psa. 52.* [2] *Rom. 3.*

2 Our Lord hath looked forth from heaven upon the children of men, to see if there be that understandeth, and seeketh after God. 3 All have declined, they are

become (d) unprofitable together: there is not that doth good, no not one. Their throat is an open sepulchre, with their tongues they did deceitfully, the poison of asps under their lips. Whose mouth is full of cursing and bitterness: their feet swift to shed blood. (e) Destruction and infelicity in their ways, and the way of peace they have not known: there is no fear of God before their eyes. [1]

(d) Without faith in Christ none had meritorious works.

* These three verses being not in the Hebrew, nor Greek, yet are in the English, an. *1577.* and are three distinct verses in other psalms. *5. 9. & 35.*

(e) They are wholly occupied in vexing others. [1] *Isa. 59. v. 8.*

4 (f) Shall not all they know that work iniquity, that devour my people (g) as food of bread?

(f) The Prophet speaketh this in the person of God. (g) With greediness to hurt the good.

5 They have not invocated our Lord, (h) there have they trembled for fear, (i) where no fear was.

(h) Not believing in God, they feared Idols, that is, devils: (i) who indeed cannot hurt God's servants.

6 Because our Lord is in (k) the just generation, you have (l) confounded the counsel of the poor man: because our Lord is his hope.

(k) Though innumerable be very wicked, yet some are just. (l) Mocked & derided those that trust in God.

7 (m) Who will give from Sion the salvation of Israel? When our Lord shall have (n) turned away the captivity of his people, (o) Jacob shall rejoice, and (p) Israel shall be glad.

(m) The Prophet wisheth, and withal Prophesieth that Christ our Saviour will come, who is promised to Israel. (n) Redeemed man from the captivity of the devil. (o) Those that supplant vice (p) and contemplate God.

ANNOTATIONS.
PSALM XIII.

1. *No not one.]* S. Paul by this place, & the like *(Isaie 59. v. 7.)* confirmeth his doctrine (Rom. 3.) that both the Jews and the Gentiles (meaning all mankind) were in that state, that none, no not one without the grace of Christ [1], were just, nor could be justified, nor could be justified, nor saved by the law of Nature, nor of Moyses. Which proveth the necessity of faith. But neither that only faith justifieth, nor that the justest are still wicked, as Calvin and Beza falsely expound these Scriptures. For the Prophets and S. Paul speak in these places of men before they be justified, teaching that all mankind was once in sin, and none could be justified but by Christ [2]. Nevertheless they teach also that men being justified must and may *serve justice unto sanctification*. And that their works are not then unprofitable. *For being made free from sin* (saith the same Apostle to the Romans c. 6.) *and become servants to God, you have your fruit unto sanctification, and the end is life everlasting* Which point of doctrine, how man is justified [3], S. Augustine excellently, & briefly explicateth *(li. 1. de Spiritu et lit. c. 9.)* in these words: The just are *justified freely by Christ his grace*. They are not before purified by the law [4]: they are not justified by their proper will, *but justified freely by (Christ) his grace*. Not that it is done without our will, but by the law our will is shewed weak, that grace might cure the will, and the will being cured might fulfil the law, not being under the law, nor needing the law.

[1] Without Christ's grace no man is nor can be just.

[2] The law shewed the insufficiency of man's will.

[3] Grace cureth the will.

[4] The will being cured cooperateth with grace.

Whereto we may here add (and so save labour of repeating this in other places) another document of the same Doctor, in the same book (de Spirit. & lit. c. 27.) [1] that the just do not live without some sins, and yet remain in state of salvation: the wicked do sometimes certain good works [2], & still remain in state of damnation. For even as (saith he) venial sins, without it which this life is not led, do not exclude the just from eternal life: so certain good works, without which the life of the very worst is hardly found, profit nothing the unjust man to eternal salvation, but in

[1] Venial sins exclude not from heaven.

[2] Good works done in mortal sins avail not to salvation.

everlasting damnation, some shall have more and some less torment.

CHAPTER XIV.

For attaining eternal glory in heaven, it is necessary to fly from sins and do good works.[1]

[1] Of eternal Beatitude.
The 10. key.

The Psalm of David. Lord who shall dwell in (a) thy tabernacle? Or who shall rest in thy holy hill?

(a) In heaven, as appeareth by the last verse.

2 He that walketh (b) without spot, and (c) worketh justice.

(b) One requisite thing is to be free or cleansed from sin.
(c) The second is to do good.

3 He that speaketh truth in his (d) heart, that hath not done guile in his (e) tongue. Nor hath (f) done evil to his neighbour, and hath not taken (g) reproach against his neighbour.

(d) Sincerely in thought, (e) word, and (f) deed. (g) Nor harkened to detraction.

4 The malignant is brought to nothing in his sight: but them that fear our Lord, he (h) glorifieth. He that sweareth to his neighbour, and deceiveth not,

(h) Glory is the reward of good works.

5 That hath not given his money to (i) usury, and hath not taken (k) gifts upon the innocent, He that doth these things, shall not be moved for ever.

(i) Usury excludeth from heaven. (k) Likewise doing wrong for bribes.

ANNOTATIONS.
PSALM XIV.

◦Why this and certain others are called the Psalms of David.

1. *The Psalm of David.]* As the appropriating of the general name of Psalm unto some, doth not prejudice◦, but that the rest are also Psalms, though they be called Prayers, Canticles, Testimonies, and the like: so the application of David's name to certain Psalms, proveth not other Authors of the rest. But the name of Psalm sheweth a spiritual song, apt for musical instrument; and the name of *David* by interpretation signifieth, that it particularly pertaineth to the *beloved*.

[1] Both faith and good works necessary to salvation.

[2] *Heb. 11.*

5. *He that doth these things.]* whereas this [1], or any other place of holy Scripture, attributeth salvation to certain good works, neither faith, nor other works are thereby excluded, but presupposed as no less necessary, than those which are mentioned. Especially faith is always requisite [2], without which it is impossible to please God, and other virtues either in practise, or in purpose, and preparation of mind, when and where occasion requireth.

◦Only the state of glory is immutable.

5. *Shall not be moved for ever.]* All states of this world are mutable, ◦and only eternal felicity in heaven shall continue for ever. Therefore this Psalm cannot be understood of the Tabernacle, nor temple of the old Testament, which were but figures of eternal glory. But if so much purity was then requisite, much more all sincerity, and great sanctity are necessary for entrance into heaven.

CHAPTER XV.

Christ, by the mouth of David, declareth his future victory and triumph over the world, 9. and death.[1]

[1] Of Christ's victory.
The 5. key.

The (a) inscription of the title (b) to David himself. Preserve (c) me, o Lord, because I have hoped in thee.

(a) Stylographia signifieth a thing most worthy to be noted, to wit, Christ crucified: (b) and most worthy of the Prophet's consideration. (c) Christ as man did often pray, as appeareth in the Gospel.

2 I have said to our Lord: Thou art my God, because thou (d) needest not my goods.

(d) Christ's passion was not needful nor profitable to God but to man.

3 (e) To the Saints that are in his land, he hath made all my wills marvelous in them.

(e) God speaketh shewing that Christ should make his marvelous charity known to his Apostles, and other servants.

4 Their infirmities were (f) multiplied: afterward they (g) made haste. I will not assemble their (h) conventicles of blood: neither will I be mindful of their (i) names by my lips.

(f) Men feeling their infirmities and miseries, (g) make haste in seeking remedies. (h) Sacrifices of idols shall cease in Gentiles. (i) Their names shall be changed from heathen to be called Christians.

5 (k) Our Lord the portion of mine inheritance, and of my (l) cup: thou art he, that will restore mine inheritance unto me.

(k) Eternal glory consisteth in seeing God. (l) God is the reward of suffering pains for Christ.

6 (m) Cords are fallen to me in goodly places: for (n) mine inheritance is goodly unto me.

(m) In division of temporal inheritance, land is measured by cords, as Josue 10. so portions in heaven are given with large measure: (n) Christ also received all nations for his inheritance.

7 I will bless our Lord, who hath (o) given me understanding: moreover also even till (p) night my (q) veins have rebuked me.

(o) Wisdom to make good election of spiritual things rather than temporal. (p) Not only by day, but also by night. (q) Also my corporal pains give me instruction.

8 I (r) foresaw our Lord in my sight always: because he is (s) at my right hand, that I be not moved. [1]

(r) Christ had God continually before his eyes: every man ought to think frequently of God. (s) For god still protecteth the just. [1] *Act. 2. v. 25.*

9 For this thing my heart hath been glad, and my tongue hath rejoiced: moreover also my flesh shall rest in hope. 10 Because thou wilt not leave my soul (t) in hell: neither wilt give (v) thy holy one to see corruption [1]. Thou hast made (w) the ways of life known to me, thou shalt make me full of joy with (x) thy countenance: delectations on thy right hand, even to (y) the end.

(t) In limbo Patrum. (v) Christ's body corrupted not in the grave. [1] *Act. 2. & 3.* (w) Death and resurrection is the way to life. (x) Perfect glory consisteth in seeing God. (y) In eternity.

ANNOTATIONS.
PSALM XV.

5. *Our Lord the portion of mine inheritance.]* Christ, whom the Jews expected as an earthly conqueror, that should advance himself and them temporally in this world [1], was indeed, as the children and multitude called him, King of Israel *(Joan. 12.)* At which time (as also before) he exercised temporal Jurisdiction, in correcting abuses in the Temple *(Mat. 21. Joan. 2.)* And when Pilate demanded of him if he were a King *(Joan. 18. v. 37.)* he answered: *Thou sayst, that I am a King*. For this I was born, and for this came I into the world, that I should give testimony to the truth. And though he answered withal, that his Kingdom (to wit the possession and use thereof) was not of this world, yet Pilate by God's providence, writ the title, and would not alter it, JESUS of Nazareth King of the Jews. [2] But Christ's chief inheritance, and reward of his merits is God

[1] Christ a King sometimes exercised temporal jurisdiction.

[2] God the proper inheritance of Christ, and Christians.

[3] Clergy men profess expressly to serve God, for God

himself not for temporal profit.

[4] *Psal. 61. v. 11. 2. Tim. 2. v. 4.*

himself, as here he professeth by his Prophet David: which is also the only true & perfect inheritance of all Christ's servants, wherefore Clergy men more particularly profess the same, when they first enter into their spiritual state [3], addicting and dedicating themselves to serve God in Ecclesiastical function, not for temporal inheritance, but for a better lot, God himself, who is all Good, and most perfect goodness, true riches, and eternal inheritance. In which election of state to live and serve God in, every Clergy man sayth: *Our Lord is the portion of mine inheritance, and of my cup: Thou art he that will restore mine inheritance unto me.* Man calleth it *his* inheritance, because he was created to serve God, and for his service to inherit God: which reward though he lost by sin, yet every one returning to God's service, and persevering therein, recovereth by Christ new right and title to the same inheritance, performing their duties in their several vocations. Some travailing in the world, but not loving it [4]: others sequestered from secular affairs duly administering sacred offices, more peculiarly called Divine service.

[1] Protestants denying that Christ descended into limbus, translate *grave* for *hell*.

[2] *1552. 1577. 1603.*

10. *Not leave my soul in hell.]* How Calvin and Beza sometimes corrupt this text, always pervert the sense [1], and most absurdly oppose themselves against all ancient holy Fathers, concerning the Article of Christ's descending in soul into that part of hell called *Lymbus patrum*, is largely noted *Gen. 37. Act. 2. & 1 Pet. 3.* Only here we may not omit to advertise the reader, that some Protestant Bibles permitting the world *hell* to remain in the text [2], a latter Edition for *hell*, putteth *grave*, with this only note in the former place, that *this is chiefly meant of Christ, by whose Resurrection all his members have immortality* And Act. 2. they repeat their new text by this paraphrasis: *Thou shalt not leave me in the grave.* wresting that which pertaineth to the body rising from the grave, to the soul, which was not at all in the grave, all time the body lay there.

CHAPTER XVI.

A just man's prayer in tribulation, 10. describing his enemies' cruelty, 13. by way of imprecation foresheweth their destruction, 15. and declareth that the just shall be satisfied in glory. [1]

[1] God's providence protecting the just.
The 3. key.

The prayer of David. Hear, o Lord my (a) justice: attend my petition. With thine ears hear my prayer, (b) not in deceitful lips.

(a) In my just cause hear my petition (b) seeing I pray sincerely, not in feigned affection.

2 From (c) thy countenance let my judgment proceed: let thine eyes see equities.

(c) Thou that seest all things declare my right against mine adversaries.

3 Thou hast proved (d) my heart, and visited it (e) by night: (f) by fire thou hast examined me, (g) and there is no iniquity found in me.

(d) My intention. (e) Most secret cogitations. (f) By tribulations. (g) Whose conscience is pure from grievous sin, may pray with this confidence, otherwise repentance is first necessary. But the whole Church may ever pray in this manner, because there be always some just and holy, in respect of whom it is truly called holy.

4 That my mouth speak not the works of men: for the (h) words of thy lips I have kept the (i) hard ways.

(h) For thy precepts. (i) The narrow way of virtue.

5 (k) Perfit my passes in thy paths, that my steps be not moved.

(k) None can of themselves walk rightly, but by God's help.

6 I have cried, because thou hast heard me, o God: incline thine ear to me, and hear my words. 7 Make thy mercies marvelous, which savest them that hope in thee. 8 From them that resist (l) thy right hand keep me, as the apple of the eye. Under the shadow of thy wings protect me:

(l) Against thy omnipotent power.

9 from the (m) face of the impious, that have afflicted

me. Mine enemies have compassed my soul,

(m) From their cruel and furious countenance.

10 they have shut up their (n) fat: their mouth hath spoken pride.

(n) They have shut out all pity or commiseration.

11 Casting me forth now have they compassed me: they have set their eyes to bend them (o) unto the earth.

(o) They intend utterly to destroy me even to the ground.

12 They have taken me as a lion ready to the prey: and as a lion's whelp dwelling in hid places. 13 Arise Lord, (p) prevent him, and supplant him: deliver my soul from the impious, (q) thy sword

(p) Except God prevent, man's industry is not sufficient. (q) Refrain their power, which they have by thy permission, that they may not persecute so much as they intend.

14 from the enemies of thy hand. Lord from (r) a few out of the land divide them, (s) in their life: their belly is filled of (t) thy secrets. They are filled with children: and they have left their remnants to their little ones.

(r) This is a prophecy, that the wicked, which are many, shall at the day of judgement be separated from the elect (s) which judgement beginneth sometimes in this life. (t) The pleasures of this world, which God approveth not, nor acknowledgeth amongst good things.

15 But (v) I in justice shall appear to thy sight: I shall be (w) filled when thy glory shall appear?

(v) The just shall be approved. (w) Nothing doth satiate man's mind, but the sight of God in eternal glory.

ANNOTATIONS. PSALM XVI.

1. *The prayer of David.]* This Psalm of the matter contained is called a prayer. Which holy David so composed◦, as was both convenient for himself, being molested with unjust afflictions by the wicked, and for any other just person, or the whole Church in persecution, serving as a spiritual sword to strike the enemies, and as a shield to bear off with patience and fortitude all their forces.

◦This Psalm called a Prayer is both a sword & buckler in affliction.

CHAPTER XVII.

King David's thanks to God for his often delivery from great dangers. First in general, 9. then more particularly describeth God's terrible manner of fighting for him, 18. against his cruel, and otherwise potent enemies: 22. attributing the same to God's good pleasure, and justice of his cause. 31. Praiseth God, 33. his only protector, 41. and depresser of his enemies. [1]

[1] David singularly protected by God.
The 8. key.

Unto (a) the end, (b) to the servant of our Lord David, who spake to our Lord the words of this canticle, in the day, that our Lord delivered him out of the hand of all his enemies, and out of the hand of (c) Saul, and he said: [1] I will (d) love thee o Lord (e) my strength:

(a) Though literally this Psalm pertained to David, yet in figure of Christ, and of the Church, or every just soul. (b) The Holy Ghost inspired David to render these thanks for his often delivery from dangers. (c) Saul is specially named, because he was his most potent worldly enemy. [1] *(2. Reg. 22.)* (d) These first words (as also diverse others) are added, and many changed in this and other Psalms by the Septuagint, who often leaving the Hebrew text render the sense, and so this agreeth in substance with the same Psalm recorded 2. Reg. 22. (e) By whom I am strong.

2 Our Lord is my firmament, and my refuge, and my deliverer. 3 My God is my helper, and I will hope in him. My protector and the (f) horn of my salvation, and my receiver. [1]

(f) High & firm salvation. [1] *Heb. 2.*

4 Praising I will invocate our Lord: & I shall be saved from mine enemies. 5 The (g) sorrows of (h) death have compassed me: and (i) torrents of iniquity have troubled me.

(g) This is aptly applied to all mankind after his fall, declaring our state in sin, and inducing to penance, in the office of Mass on Septuagesima Sunday. (h) Mortal flesh subject to death. (i) Violent incursions of tentations to sin.

6 The sorrows of (k) hell have compassed me: the (l) snares of death have prevented me.

(k) Exceeding great afflictions of mind, like torments of hell, which I also fear. (l) Secret tentations have deceived me.

7 In my tribulation I have invocated our Lord, and have (m) cried to my God: And (n) he hath heard my voice from his holy temple: and my cry in his sight, hath entered into his ears.

(m) Earnest prayer is the best remedy in all tribulations. (n) As it is certain that God heard David's prayers, so he assuredly heareth all that sincerely fly unto him.

8 The earth was shaken & trembled: the foundations of mountains were troubled, and were moved, (o) because he was wrath with them.

(o) God's anger against sin maketh high and lofty things to shake, even the most obstinate presumptuous sinners.

9 (p) Smoke arose in his wrath: and fire flamed up from his face: coals were kindled from him.

(p) Divine wrath is like to smoke of the nostrils, or flaming fire, & burning coals.

10 He (q) bowed the heavens, and descended: and (r) darkness under his feet.

(q) God's punishment sometimes cometh so swiftly, as if the heavens bowed towards the earth. (r) God's fury is as a dark desolate night, or horrible mist.

11 And he (s) ascended upon the cherubs, and flew: he flew upon the wings of winds.

(s) Yet when sinners repent, God most speedily, as flying with wings of mercy, comforteth & protecteth them.

12 And he put darkness his (t) covert, his tabernacle is round about him: darksome water in the clouds of the air.

(t) God being in himself incomprehensible, is also secret in his determinations, and covert in his proceedings or acts.

13 Because of the (v) brightness in his sight the clouds passed, hail and coals of fire.

(v) God's splendor oppressing man's sense, yet instructeth him by his marvelous works. Which mystically signifieth, that Christ illuminateth the world by his Apostles, and other preachers denouncing his justice, peace, and his will in all things pertaining to man.

14 And our Lord thundered from heaven, and the Highest gave his voice: hail and coals of fire. 15 And he shot his arrows, and dissipated them: he multiplied lightnings, and troubled them. 16 And the fountains of waters appeared, and the foundations of the world were revealed. At thy rebuke, o Lord, at the blast of the spirit of thy wrath. 17 He sent from on high, and took me: and he received me out of many (w) waters.

(w) From tribulations.

18 He delivered me (x) from my most strong enemies, and from them that hated me: because they were made strong over me.

(x) From Saul, Absalom, Moabites, Ammonites, and temporal & spiritual enemies.

19 They prevented me in the day of mine affliction: and our Lord was made my protector.

* So in the rest of this Psalm the Prophet speaketh for most part in proper terms, without Metaphors or other figures. Yet in the mystical sense of Christ, and Christians.

20 And he brought me out into largeness: he saved me, because he (y) would me.

(y) Of his good pleasure without my deserts.

21 And our Lord will reward me according to my justice, and according to the purity of my hands he will reward me. 22 Because I have kept the ways of our Lord, neither have I done impiously from my God. 23 Because all his judgments are in my sight: and his justices I have not repelled from me. 24 And I shall be immaculate (z) with him, and shall keep me from mine iniquity.

(z) By his grace.

25 (z) And our Lord will reward me according to my justice: & according to the purity of my hands in the sight of his eyes.

(z) He repeateth the 21. verse, inculcating that God will

render to every one as they deserve.

26 With the holy thou shalt be holy, and with the innocent man thou shalt be innocent. 27 And with the elect thou shalt be elect: and with the perverse thou shalt be perverted. 28 Because thou wilt save the humble people: and the eyes of the proud thou wilt humble. 29 Because thou dost illuminate my lamp o Lord: my God illuminate my darkness. 30 Because in thee I shall (a) go over the wall.

(a) Pass over all difficulties.

31 My God his (b) way is unpolluted: the words of our Lord are examined by fire: he is protector of all that hope in him.

(b) God's precepts.

32 For (c) who is God but our Lord? Or who is God but our God?

(c) One only God, Creator and Saviour of all.

33 God that girded me with strength: and made my way immaculate. 34 That perfited my feet as it were of harts: and setting me upon high things. 35 That teacheth my hands to battle: and hast put mine arms (d) as a bow of brass.

(d) Amongst other acts David killed a lion, and a bear, & Goliath. 1. Reg. 17.[1]

[1] *2. Re. 22.*

36 And hast given me the protection of thy salvation: & thy right hand hath received me. And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach me. 37 Thou hast enlarged my passes under me: and my steps are not weakened: 38 I will pursue mine enemies, and overtake them: and will not return till they fail. 39 I will break them, neither shall they be able to stand: they shall fall under my feet. 40 And thou hast girded me with strength to battle: and hast supplanted them that rise against me under me. 41 And (e) mine enemies thou hast given me their back, & them that hate me thou hast destroyed.

(e) As God giveth strength to his servants, so he diminisheth the natural strength and courage of his enemies.

42 They cried, neither was there that would save them, to our Lord, neither did he hear them. 43 And I will break them to powder, as the dust before the face of wind: as the durt of the streets I will destroy them. 44 Thou wilt deliver me from the contradictions of the people: thou wilt appoint me to be head of the Gentiles. 45 A people (f) which I knew not hath served me: in the hearing of the ear it hath obeyed me.

(f) Conversion of Gentiles to Christ, as the Moabites, Idumeans, and others were subdued by David. 1. Par. 11. 14. 18. 19. 20.

46 The (g) children being aliens have lied to me, the children aliens are inveterated, and have halted from their paths.

(g) The revolting and reprobation of the Jews, prefigured by Absalom's rebellion and others. *2. Reg. 15. 16.*

47 Our Lord liveth, and blessed be my God, and the God of my salvation be exalted. 48 O God (h) which givest me revenges, & subduest peoples under me, my deliverer from mine angry enemies.

(h) God still protecteth the Church of Christ, as he preserved David.

49 And from them that rise up against me thou wilt exalt me: from the unjust man thou wilt deliver me. 50 Therefore will I confess to thee among nations, o Lord: and will say (i) a Psalm to thy name.

(i) Use of Psalms is most frequent in the Church of Gentiles. See the proemial Annotations. *page. 2.*

51 Magnifying the salvations of his king, and doing mercy to his Christ David, and to his seed for ever.

CHAPTER XVIII.

God's perfect goodness and glory is shewed by his great works, and by his Apostles, sent with heavenly commission to preach in all tongues to all nations. 6. Christ's coming into the world, and return unto heaven: 8. his immaculate Law: 13. wherein notwithstanding the just shall have need to pray for remission of smaller and daily sins.[1]

[1] Propagation of the Catholic faith.

The 6. key.

Unto (a) the end, the Psalm of David.

(a) Pertaining to the beloved of the new Testament.

2 The (b) heavens shew forth the glory of God, and the firmament declareth the works of his hands.

(b) The silent works of God declare his Majesty to them that consider thereof, his Preachers declare the same by words, to all that will hear.

3 (c) Day unto day uttereth word: and night unto night sheweth knowledge.

(c) The constant course of times sheweth that the same was disposed by God's power, and daily propagation of faith, especially of Christian doctrine, sheweth Christ's power, & assured perpetuity of his Church.

4 There are (d) no languages, nor speeches, whose voices are not heard.

(d) Some of every language or nation have believed in Christ, receiving the Catholic Religion.

5 (e) Their sound hath gone forth into all the earth; and unto the ends of the round world the words of them.

(e) S. Paul affirmeth that this hath been fulfilled by the Apostles preaching in all the world. Rom. 10.

6 He put his tabernacle in (f) the sun: & himself as a (g) bridegroom coming forth of his bride-chamber. He hath rejoiced as a giant to run the way,

(f) By the sun a most excellent and superelemental creature, the Prophet describeth Christ, making his course through this world, illuminating, comforting, and strengthening the Church his tabernacle, wherein he perpetually dwelleth. (g) Christ the bridegroom, & the Church his bride are never divorced; his love, wisdom, and power, ever conserving her by his immaculate law.

7 his coming forth from the top of heaven: And his recourse even to the top thereof: neither is there that can hide himself from his heat. 8 The law of our Lord is immaculate (h) converting souls: the testimony of our Lord is faithful, giving wisdom to little ones.

(h) The old law was likewise pure in itself and holy, but the new also maketh the observers immaculate.

9 The justices of our Lord be right, making hearts joyful: the precept of our Lord lightsome, illuminating the eyes. 10 The fear of our Lord is holy, permanent for ever and ever: the judgments of our Lord be true, justified in themselves. 11 To be desired above gold and much precious stone: and more sweet above honey and the honey-comb. 12 For thy servant (i) keepeth them, in keeping them is (k) much reward.

(i) How sweet the law of God is, his servants find not by reading, or by hearing only, but by keeping it. (k) Conformably to this text the Prophet professeth (Psa. 118. v. 12.) that he kept them for reward, in which place the heretics' translation is corrupted.

13 Sins (l) who understandeth? From my secret sins cleanse me:

(l) None in this life knoweth perfectly his own estate, *whether he be worthy of love or hate, Eccle. 9.* but hopeth and feareth.

14 and from other mens spare thy servant. If (m) they shall not have dominion over me, then shall I be immaculate; and shall be cleansed from the greatest sin.

(m) If mortal sins have not dominion in the soul, it is just: and shall be in time immaculate from all sin.

15 And the words of my mouth shall be such as may please: and the meditation of my heart in thy sight always. O Lord (n) my helper and my (o) Redeemer.

(n) God's helping grace is still necessary to persevere, (o) as his first grace redeeming man is necessary for our first conversion.

ANNOTATIONS.
PSALM XVIII.

◦God converteth and justifieth souls instructing them by

8. *The Law of our Lord is immaculate, converting souls.]* God's law in it-self being most pure, and immaculate, is the proper means, whereby the Holy Ghost converteth souls from sins to justice◦. Not that every one is justified, which readeth, heareth, or knoweth the law, but by keeping it,

through grace of the Holy Ghost. Who is the author and worker of justice, by disposing the soul to cooperate in manner partly here described: *God's* faithful and most true *testimony* by his law *giveth wisdom*, faith, and knowledge to the humble, his *right justices, comfort* the *hearts* of the faithful, his *clear precept teacheth them* their duty; *his holy fear persevereth* with them; *his true judgements* are most delectable, and *desirable* above all worldly riches or pleasures. So by these and like spiritual motives the soul freely desireth, accepteth, undertaketh, endureth, and by continual assistance of grace observeth God's law; and so meriteth the great reward, which is promised for keeping it. *v. 12. 2. Tim. 4. v. 6.*

his law, and sweetly drawing their free cooperation by grace.

CHAPTER XIX.

Faithful people join their prayer for their Prince or Prelate, 4. with sacrifice offered for his preservation, and prosperous success.[1]

[1] The subjects' prayer for their superior.
The 7. key.

Unto (a) the end, the Psalm of David.

(a) Though such a prayer was very fitly made for David, Ezechias, or other Kings of Juda, yet it more properly serveth for Christian Kings and Prelates.

2 Our Lord hear (b) thee in the day of tribulation: the name of the God of Jacob protect thee.

(b) The King or other superior praying for himself, his subjects pray with him, and for him. It may also be applied to Christ, praying whilst he was mortal, or now praying for his mystical body the Church: but in both these cases our prayers are only necessary for his servants, not for him.

3 Send he aid to thee from the holy place: and from Sion defend he thee. 4 Be he mindful of all thy (c) sacrifice: and be thy holocaust made (d) fat.

(c) The Hebrew word MINCA signifieth sacrifice of flour, and unbloody, so pertaineth to the Eucharist, in form of bread and wine. (d) Be acceptable for him, for whom it is offered.

5 Give he unto thee according to thy heart: and confirm he all thy counsel. 6 We shall rejoice (e) in thy salvation: and in the name of our God we shall be magnified.

(e) In the prosperous state of thee our superior.

7 Our Lord accomplish all thy petitions: now have I known that our Lord hath saved (f) his CHRIST. He shall hear him from his holy heaven: the salvation of his right hand is (g) in powers.

(f) His anointed King, or Priest. Mystically faithful people acknowledge the victory of Christ our Saviour over death and all his enemies. (g) In great strength, or heavenly forces.

8 These in chariots, and these in horses: but we will invocate in the name of the Lord our God.
9 (h) They are bound, & have fallen: but we have risen & are set upright.

(h) Men trusting in human and worldly power fall into captivity.

10 Lord (i) save the king, and hear us in the day, that we shall invocate thee

(i) By protection of the head the body is also conserved.

CHAPTER XX.

Praise to God for Christ's exaltation after his passion: 9. and depression of his enemies.[1]

[1] Christ's exaltation.
The 5. key.

Unto (a) the end, the Psalm of David.

(a) Pertaining to the new Testament, principally to Christ, partly to godly and victorious Kings, and generally to all the blessed, which overcome spiritual enemies.

2 Lord in (b) thy power the king shall be glad: and upon thy salvation he shall rejoice exceedingly.

(b) Christ our King as man overcoming his enemies by his divine power, rejoiceth in victory.

3 The (c) desire of his heart thou hast given him: and of the will of his lips thou hast not defrauded him.

(c) Christ's most special desire was the salvation of his people.

4 Because thou hast (d) prevented him in blessings of sweetness, thou hast put on his head a crown of precious stone.

(d) This most principally verified in Christ, is also applied to Martyrs, which suffer, or are ready in preparation of mind to suffer death for the truth.

5 He asked life of thee: and thou gavest him length of days for ever, and for ever and ever. 6 Great is his glory in thy salvation: glory and great beauty thou shalt put upon him. 7 Because thou shalt give him (e) to be a blessing for ever and ever: thou shalt make him joyful in gladness with thy countenance.

(e) All Saints receive blessing of glory, but only Christ imparteth such grace to others: for in him all are blessed that are eternally glorified. *Gen. 21. Ioan. 1.*

8 Because the king hopeth in our Lord: and in the mercy of the Highest he shall not be moved. 9 Let (f) thy hand be found of all thy enemies: let thy right hand find all that hate thee.

(f) The just conforming their desires to God's will, do pray that the wicked may be punished. It is also a Prophecy, that so it shall come to pass.

10 Thou (g) shalt put them as an oven of fire (h) in the time of thy countenance: our Lord in his wrath (i) shall trouble them, and fire shall devour them.

(g) And so it followeth in the next verse: *Thou shalt put them* &c. (h) This also cannot be understood of any but of Christ, who in the general or particular judgement shall give sentence upon the wicked. (i) And immediately hell fire shall devour them.

11 Their (k) fruit thou shalt destroy from the land: and their seed from the children of men.

(k) All the wicked, and namely the Jews who persecuted Christ, fail in their devices.

12 Because they have turned the evils upon thee: they have devised counsels, which they could not establish. 13 Because thou shalt put them back: in thy remnants thou shalt prepare their countenance. 14 Be exalted Lord in thy power: (l) we will chant and sing thy powers.

(l) Whilst the wicked perish, the just rejoice & praise God in song and Psalm.

CHAPTER XXI.

Christ prayeth in his Passion, 7. describeth the acerbity thereof; 20. foresheweth by way of prayer his Resurrection: 23. More clearly the foundation and propagation of his church (27. & 30. interposing the singular food of the most Blessed Sacrament) even to the ends of the earth in all nations. [1]

[1] Christ's Passion & effects thereof.
The 5. key.

Unto the end for the (a) morning enterprise, the Psalm (b) of David.

(a) Redemption of mankind undertaken by Christ, and performed by his death, began to be shewed by his Resurrection in the morning of the third day. *S. Augu.*
(b) In figure of Christ the *beloved of God*.

2 God (c) my God have respect to me: (d) why hast thou forsaken me? (e) Far from my salvation are the words of my sins.

(c) God is God of all his creatures, but in more peculiar sort God of Christ by personal union. (d) Thou neither deliverest me from dying: nor yieldest me such comfort as thou vouchsafest to other Saints. *v. 6. Mat. 27.* (e) I am neither delivered from dying, nor comforted in my passion, having undertaken to die for the sins of mankind, & reputed them as mine own words or facts.

3 My God I shall cry (f) by day, (g) & thou wilt not hear: and by night, and (h) not for folly unto me.

(f) Albeit I cry by day, (g) and by night, on the cross and in the garden, to have the chalice of death removed from me, & shall not be heard, (h) yet there is no folly, nor fault in this petition, which is with submission of man's will to God's will.

4 But (i) thou dwellest in the holy place, (k) the praise of Israel.

(i) Thou from heaven wilt hear when it is convenient. (k) Whose wisdom and goodness the Church worthily praiseth.

5 In thee (l) our fathers have hoped: they hoped, and thou didst deliver them.

(l) Patriarchs, Prophets, and other holy men praying in their distresses obtained their requests.

6 They cried to thee, and were (m) saved: they hoped in thee, and were (n) not confounded.

(m) Were temporally delivered by thy mighty hand from their persecutors. (n) Not frustrate of their humble prayers.

7 (o) But I am a (p) worm and no man: a (q) reproach of men and (r) outcast of the people.

(o) God that comforteth his servants in their tribulations, left Christ without his ordinary consolation, to suffer more than ever any other did. (p) Wicked persecuters respected not Christ as a man, but contemned him, as a very worm (q) as most reproachful of all men (r) as the basest of all the people.

8 (s) All that see me have scorned me: they have spoken with the lips, & wagged the head.

(s) Almost all became Christ's cruel enemies at the time of his passion, afflicting, blaspheming, and scorning him, as the Evangelists record.

9 (t) He hoped in the Lord, let him deliver him: let him save him, because he (v) will him.

(t) The Evangelists write how all these things were fulfilled by wicked men, speaking these blasphemies, and reproaches. (v) God seemed to be well pleased with Christ, as with his own Son: if it be so, let him deliver him from these afflictions, say these blasphemers.

10 Because thou art he that (w) hast drawn me out of the womb: my hope from the breasts of my mother.

(w) Divine power without man formed me in the womb of my mother a Virgin.

11 Upon thee I (x) have been cast from the matrice: (y) from my mother's womb thou art my God,

(x) As I have no father but thee O God: so without intermission from mine incarnation to this time, I have had thee my protector: (y) leave me not now without comfort, seeing I must die as thou hast determined, and I freely consented: yet leave me not in death but raise me again to life. *Psal. 15. v. 9. 10.*

12 depart not from me. Because tribulation is very nigh: because there is (z) not that will help.

(z) Almost all are become mine enemies, and those few that would, cannot help me.

13 Many (a) calves have compassed me: (b) fat bulls have besieged me.

(a) Delicate lascivious young men, (b) and the scribes, Pharisees, and elders of the people have all conspired against me.

14 They have (c) opened their mouth upon me, as a lion ravening and roaring.

(c) Condemning me and persuading the people to cry: *Crucify, crucify him.*

15 As (d) water I am poured out: and all (e) my bones are dispersed. (f) My heart is made as wax melting in the midst of my belly.

(d) So weakened with pains of torments, as fluid water not able to consist. (e) My bones and strongest parts of my body are weakened, verified, when our Saviour fell down under his cross. (f) The part that first and last liveth is weakened as soft wax by heat of the fire, and ready to fail.

16 My strength is withered as a (g) potsherd, and my tongue (h) cleaved to my jaws: and thou hast (i) brought me down into the dust of death.

(g) All my powers and radical humidity is dried up, as a potter's vessel is baked in the furnace. (h) Through exceeding great drought, which our Saviour professed on the cross saying: *I thirst.* (i) Thus thou O God has suffered me to come to the last breath of life, next to death. Yet finally our Saviour gave up his spirit before he should have died. *v. 21.*

17 Because many (k) dogs have compassed me: the counsel of the malignant hath besieged me. They have digged my hands and my feet:

(k) Again this Royal Prophet recounteth by whom and how our B. Saviour should suffer, even as clear as the Evangelists afterwards have written the history.

18 they have (l) numbered all my bones. But themselves have (m) considered and beheld me:

(l) Our Saviour's body was so racked on the cross, that his bones might be seen and counted. (m) The persecuters wittingly determined all this cruelty: beheld it with their eyes, and without all compassion persisted in malice, rejoiced, and blasphemed.

19 they have (n) divided my garments among them: and upon my (o) vesture they have cast lot.

(n) The soldiers that crucified our Saviour, taking his garments for their prey: (o) yet in mystery of his Church divided not his coat.

20 But thou Lord (p) prolong not thy help from me: look toward my defence.

(p) He prophesieth Christ's speedy resurrection.

21 Deliver, o God, (q) my soul from the sword: and mine (r) only one from (s) the hand of the dog.

(q) Christ's soul was not separated from his body by force of the torments, but he preventing death freely yielded up his spirit. *Ioan. 10. v. 9. & 10.* (r) The most pure, and sanctified soul, of whose fullness all other just souls are sanctified. (s) That it stay not in hell, which devoured all other souls in the old Testament.

22 Save me out of the lion's mouth: and my humility from the horns of unicorns. 23 I will (t) declare thy name to my brethren: in the midst of the Church I will praise thee,

(t) The propagation of the Church of Christ in all nations.

24 Ye that fear our Lord praise him: all the (v) seed of Jacob glorify ye him.

(v) Not the carnal but spiritual children of Jacob, Isaac, and Abraham. *Rom. 9. v. 8.*

25 Let all the seed of Israel fear him: because he hath not contemned nor despised the petition of the poor. Neither hath he turned away his face from me: and when I cried to him he heard me, 26 With thee is my praise in (w) the great Church: I (x) will render my vows in the sight of them that fear him.

(w) The Church gathered both of Jews and Gentiles is very great and universal. (x) Our Saviour promised to give his own body, the bread of life. *Ioan. 6.* and performed the same at his last supper.

27 The (y) poor shall eat, and shall be filled: and they shall praise our Lord that seek after him: their hearts (z) shall live for ever and ever.

(y) Those that be faithful, humble, and poor in spirit participate the fruit of this most excellent Sacrament. (z) The effect of this B. Sacrament is the resurrection in glory, and life everlasting.

28 All the ends of the earth (a) shall remember, and be converted to our Lord. And all the families of the Gentiles shall adore in his sight.

(a) Gentiles which have been idolaters shall recollect themselves, when they hear Christ preached, and shall turn to true Religion.

29 (b) Because the kingdom is our Lord's: and he shall have dominion over the Gentiles.

(b) Although men can neither deserve to be converted, nor to persevere in justice; yet Christ meriteth to have a continual Kingdom, which is the perpetual visible Catholic Church.

30 All the (c) fat ones of the earth have eaten, and (d) adored: in his sight shall all fall (e) that descend into the earth.

(c) Not only the poor sort, but also the mighty ones of the world shall be converted to Christ, participate his B. Body in the Sacrament, (d) and religiously adore the same. (e) All that adore God, shall adore him in this Sacrament.

31 And (f) my soul shall live to him: and my (g) seed shall serve him.

(f) Death being once overcome, it shall have no more power. (g) Again the Prophet inculcateth the continuance of the Catholic Church.

32 The generation to come shall be shewed to our Lord: and the (h) heavens shall shew forth his justice to the people that shall be born, whom our Lord hath made.

(h) Apostles, and other preachers of Christ.

ANNOTATIONS.
PSALM XXI.

◦Christ's Resurrection. The Passion of Christ

1. *For the morning enterprise.]* In respect of the end for which Christ suffered, this Psalm is entitled: *for the morning enterprise*: that is, for Christ's glorious Resurrection◦, and other effects of his Passion. Which holy David by the spirit of Prophecy so describeth here long before with diverse

particular circumstances, as the Evangelists have since historically recorded, that it may not unfitly be called, *The Passion of Jesus Christ according to David.*

according to David.

3. *Thou wilt not hear.]* Our B. Saviour seeing his most terrible death imminent, prayed conditionally [1], *if it pleased his heavenly Father*, to have the same removed from him, & was not heard, as the Psalmist here prophesieth. The principal reason was, because God of his divine charity had decreed, that mankind should be redeemed by this death of his Son. Christ also himself of his excellent charity, consented here unto, & therefore persisted not in his conditional prayer, but added absolutely & prayed, that not his own will, but his Fathers might be fulfilled. And in this he was heard [2], to his own more glory and other infinite benefits of innumerable souls, as it followeth, *v. 25. When I cried to him he heard me*. S. Paul also witnesseth *(Heb. 5. v. 7.)* that Christ *offering prayers and supplications to him that could save him from death, was heard for his reverence*: that is, in respect of his inestimable merit in human nature united in person to God. Another cause, why Christ was not delivered from violent death [3], as many holy persons were, when they cried to God in distress, as S. Augustine sheweth (Epist. 120. c. 11.) was for example to Christians, whom God will have to suffer temporal afflictions, and death, for the glory of life everlasting, according to S. Peter's doctrine, *Christ suffered for us, leaving an example that you may follow his steps*. [4]

[1] Christ's conditional prayer was not heard.

[2] His absolute prayers were always heard.

[3] Christ suffered for our example.

[4] *1 Pet. 2.*

17. *They have digged.]* Of obstinate malice the Jews have corrupted this place (and God knoweth how many others) in the Hebrew text of some editions ◦, reading *caari*, which signifieth *as a lion*, without all coherence of the sense, for *caaru*, they *digged* or *pierced*; to avoid so plain a prophecy of nailing Christ's hands and feet to the cross.

◦ The Hebrew text corrupted by the Jews.

23. *I will declare thy name to my brethren.]* Here it is evident that this Psalm is of Christ ◦, not of David, by S. Paul's allegation *(Heb. 2. v. 11. 12.)* saying: He that sanctifieth (to wit Christ) disdained not to call the sanctified his brethren.

◦ This Psalm is of Christ.

23. *In the midst of the Church I will praise thee.]* After Christ's Passion and Resurrection, in the rest of this Psalm, other two principal points of Christian Religion are likewise prophesied: His perpetual visible Church, and the B. Sacrament of his body. The former is here prophesied by way of inviting *all the seed of Jacob to glorify God* (v. 24.) *all the seed of Israel to fear him* (v. 25.) to wit, innumerable Christians [1], the true Israelites, the universal Church in the whole world. As for heretical parts or parcels in the world, such as the Donatists, which going forth from the Catholic Church say: Christ hath lost his great Church, the devil hath taken the whole world from him, and he remaineth only in a part of Africa, they do not praise God (saith S. Augustine) but dishonour God and Christ, as if God were not faithful in his promise [2], as if Christ were dispossessed of his Kingdom the Catholic Church. Lest any should reply, that Christ is praised though the Church be decayed, or be very small, the Holy Ghost hath prevented such arguments, saying v. 26: His praise is *in the great Church.* Which could neither be verified in the part of Donatists in Afrike, nor now in the part of Protestants since Luther in Europe. Further S. Augustine explicateth [3], & urgeth the verses following in this Psalm, against the same blind, deaf, and obstinate Donatists, who did not, or would not see, nor hear, that *all the ends of the earth shall remember, and be converted to our Lord*. The holy Scripture saith not, *the ends of the earth, but all the ends*. Well go too (saith this great Doctor) peradventure there is but one verse, thou thoughtest upon something else, thou talkedst with thy brother, when one read this; mark, he repeateth and knocketh upon the deaf: *All the families of the Gentiles shall adore in his sight*: Yet the heretic is deaf, he heareth not, let one knock again: *Because the Kingdom is our Lord's, and he shall have dominion over the Gentiles*. Hold these three verses brethren. Thus and more S. Augustine against those that think the true Church

[1] Prophecy of the visible and universal Church.

[2] *in hunc Psal.*

[3] S. Augustine proveth the Church to be always visible and great by this Psalm.

may fail, or become invisible or obscure. And though it be not in like prosperous state at all times, and in all places, yet it is always conspicuous, and more general than any other congregation professing whatsoever pretended religion.

[1] The Eucharist prophesied in this place.

[2] Real presence of Christ in the Eucharist.

27. *The poor shall eat.]* Seeing this Psalm is of Christ, as is proved by S. Paul's allegation of 23. verse, and by the concordance thereof with the Evangelists [1], it is necessarily deduced, that the *vows* mentioned in the former verse, and these words, *the poor shall eat and be filled*, cannot be referred to the sacrifices of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, which our Saviour promised, after he had replenished the people with five loaves, and which he instituted at his last supper in presence of his Apostles. So S. Augustine doubteth not to understand it, and to teach, as well in his double exposition of this Psalm as in his 120. Epistle. c. 27. The poor, that is the humble and poor in spirit, shall eat & be filled: the fat ones, or the rich being proud, do also adore and eat, but are not filled. They also are brought to the *table of Christ* [2], and participate his body and blood, but they *adore* only, are not also filled, because they do not imitate (Christ's humility) they disdain to be humble. Where it is clear, this holy father by Christ's body and blood meaneth not bread and wine as signs of his body and blood, for bread and wine cannot be lawfully *adored*: neither doth he mean our Lord's body as it was on the cross, or is in heaven, for so it is not eaten, but as it is in forms of bread and wine on *Christ's table*, the Altar.

CHAPTER XXII.

A form of thanks-giving for all spiritual benefits (described under the metaphor of temporal prosperity) even from a sinner's first conversion, to final perseverance, and eternal beatitude. [1]

[1] Thanks-giving for God's protection. The 7. key.

The Psalm of David. Our (a) Lord ruleth me, and nothing shall be wanting to me:

(a) Christ the good pastor, governeth, protecteth,

2 in place (b) of pasture there he hath placed me [1]. Upon (c) the water of refection he hath brought me up:

(b) and feedeth his faithful flock. [1] *Isa. 40. Iere. 23. Ezech. 34. Ioan. 10. 1. Pet. 2. & 5.* (c) Baptism of regeneration,

3 he hath (d) converted my soul. He hath conducted me upon (e) the paths of justice, (f) for his name.

(d) which is the first justification. (e) God's precepts which the baptised must observe *Mat. 28. v. 20.* (f) Salvation is in the name and power of Christ, not in man's own merit.

4 For although I shall walk in (g) the midst of the shadow of death, I will (h) not fear evils: because thou art with me. Thy (i) rod and thy (k) staff: they have comforted me.

(g) In great dangers of tentations to mortal sin, (h) yet by God's grace we may resist. (i) God's direction and law is straight, (k) and strong.

5 Thou hast prepared in my sight (l) a table (m) against them that trouble me. Thou (n) hast fatted my head with oil: and my (o) chalice inebriating how goodly is it!

(l) Christ hath prepared for our spiritual food the B. Sacrament of the Eucharist. *S. Cyprian, Epist. 65. Eutym. in hunc Psal.* (m) Against all spiritual enemies, the world, the flesh, and the devil. (n) Christian souls are also strengthened by the Sacraments of Confirmation, Penance, holy Orders, Matrimony, and Extreme Unction. (o) The B. Sacrament and Sacrifice of Christ's body and blood.

6 And thy mercy shall follow me (p) all the days of my life. And that I may dwell in the house of our Lord, (q) in longitude of days.

(p) Continual and final perseverance is by God's special grace. (q) In eternal life.

CHAPTER XXIII.

Christ is Lord of the whole earth, being Creator, and Redeemer of man. 3. Good life (with faith in him) is the way to heaven: 7. whither Christ ascending with triumph, Angels admire him. [1]

[1] Christ Lord of all the world.
The 5. key.

The (a) first of the Sabbath, the Psalm of David. The earth is our Lord's, and (b) the fullness thereof: the round world, and all that dwell therein.

(a) Christ rising from death the first day of the week, had all power given him in heaven and in earth. *Mat. 28.* (b) Not only the soil it-self, but all the fruit, and all that dwell therein are God's.

2 Because he hath founded it upon the seas: and upon the rivers hath prepared it. 3 Who (c) shall ascend into the mount of our Lord? Or who shall stand in his holy place?

(c) Though Christ created and redeemed all, yet only the just shall inherit heaven.

4 The innocent of hands, and of clean heart, that hath not taken his soul (d) in vain, nor sworn to his neighbour in guile.

(d) Not occupied himself in vain and unprofitable things, but in commendable works.

5 He shall receive blessing of our Lord: and (e) mercy of God his Saviour.

(e) God's mercy goeth before justification: just works follow, and so glory is the reward of all.

6 This is (f) the generation of them that seek him, of them that seek the face of the God of Jacob.

(f) This sort of people thus serving God, shall receive everlasting bliss.

7 Lift up your gates (g) ye Princes, and be ye lifted up, o eternal gates: and the King of glory shall enter in.

(g) The Prophet contemplating in spirit Christ's Ascension, inviteth Angels to receive him, and (by prosopopoeia) speaketh also to the gates of heaven, by which he is to enter.

8 (h) Who is this King of glory? Our Lord (i) strong & mighty, our Lord mighty in battle.

(h) Angels answer admiring, & demanding as in a dialogue, how Christ is become so glorious. (i) The Prophet answereth that Christ by his power hath overcome all enemies in battle.

9 (k) Lift up your gates ye Princes, and be ye lifted up, o eternal gates: and the King of glory shall enter in.

(k) Again he willeth Angels to open the gates, and biddeth the gates to enlarge themselves.

10 (l) Who is this King of glory? (m) The Lord of powers^ he is the King of glory.

(l) The Angels demand as before: (m) The Prophet answereth, That Christ is Lord also of Angels, and all heavenly powers under God.

CHAPTER XXIV.

A general prayer of the faithful against all enemies, 4. with desire to be directed in the way of godliness, 7. and to be pardoned for sins past, 9. acknowledging God's meekness, 17. our weakness, necessity of help, and hope in God: 22. concludeth with prayer for the whole Church. [1]

[1] A prayer of the faithful.
The 7. key.

Unto (a) the end, the Psalm of David. To thee, O Lord, I have lifted up (b) my soul:

(a) This Psalm pertaineth more properly to the new testament. And is artificially composed: the verses beginning with distinct letters in order of the Hebrew Alphabet, to the last verse. (b) My mind to be attentive.

2 my God in thee is my confidence, let me (c) not be ashamed.

(c) Not be frustrate of my petition.

3 Neither let mine enemies scorn me: for all (d) that expect thee, shall not be confounded.

(d) That patiently expect the time when God will assist.

4 (e) Let all be confounded that do unjust things in vain. Lord shew me thy ways: and teach me thy paths.

(e) This manner of praying is frequent in the Psalms, signifying as a prophecy, that so it will come to pass, and the conformity of the just to God's justice.

5 Direct me (f) in thy truth, and teach me: because thou art God my Saviour, and thee have I expected (g) all the day.

(f) In true faith and religion. (g) All our life we must desire more and more knowledge of true doctrine.

6 Remember, O Lord, thy commiserations, and thy mercies: that are from the beginning of the world.

7 The sins (h) of my youth, and (i) my ignorances do not remember. According to thy mercy remember thou me: for thy goodness, O Lord.

(h) From the first use of reason, at which time many are careless, (i) & negligent to learn how to serve God.

8 Our Lord is (k) sweet, and (l) righteous: for this cause he will give a law to them that sin in the way.

(k) As God is sweet in giving good motions: (l) so he is severe to them that resist his grace.

9 He will direct the mild in judgment: he will teach the meek his ways. 10 All the ways of our Lord be (m) mercy and (n) truth, to them that seek after his (o) testament and his (p) testimonies.

(m) God mercifully preventeth with his grace: (n) and justly rewardeth good works. (o) God's law is his covenant with man: (p) and testimony of his will.

11 For thy name, o Lord, thou wilt be propitious to my sin: for (q) it is much.

(q) Sin in respect of aversion from God is great, & needeth his grace.

12 Who is the man that (r) feareth our Lord? He [1] appointeth him a law in the way that he hath chosen.

(r) He that feareth God, which is the beginning of wisdom, receiveth five spiritual commodities here mentioned: [1] 1. God instructeth him by his law:

13 His soul [1] shall abide in good things: and [2] his seed shall inherit the land.

[1] 2. bestoweth all necessaries upon him: [2] 3. others shall imitate his good example.

14 Our Lord is [1] a firmament to them that fear him: & [2] his testament that it may be made manifest to them.

[1] 4. God will protect him: [2] 5. According to God's covenant he shall enjoy the manifest sight of God for his eternal reward.

15 Mine eyes are always to our Lord: because he will pluck my feet out of the snare. 16 Have respect to me, and have mercy on me: because I am (s) alone and poor.

(s) Man's weakness without God's help.

17 The tribulations of my heart are multiplied: deliver me from (t) my necessities.

(t) Tribulations cannot be avoided, but must necessarily be suffered: therefore, o God, give us grace to pass through them without sin.

18 See my (v) humiliation and my labour, and (w) forgive all my sins.

(v) Mine affliction. (w) Take away the cause, and affliction will be mitigated.

19 Behold mine enemies, because they are multiplied, and with (x) unjust hatred hated me.

(x) Wicked men of hatred do endeavour to draw others into sin.

20 Keep my soul, and deliver me: I shall (y) not be ashamed, because I hoped in thee.

(y) Those that hope in God shall never be confounded.

21 The innocent and righteous have cleaved to me: because I expected thee. 22 (z) Deliver Israel, o God, out of all his tribulations.

(z) All the letters of the Alphabet being complete in this Psalm, this last verse beginneth with *Pere, Redeem*, praying God to redeem and deliver Israel, that is, the whole Church, from tribulations.

CHAPTER XXV.

David in banishment among the Philistines, trusteth in the justice of his cause, 9. and prayeth God earnestly to deliver him, that he may with more freedom and commodity serve him as he desireth. [1]

[1] David's prayer distressed in persecution.
The 8. key.

Unto (a) the end the Psalm of David. Judge (b) me, o Lord, because I have walked in my innocency: and hoping in our Lord I shall not be weakened.

(a) This Psalm is also a convenient prayer for any Christian in tribulation. (b) Be thou, o God, arbiter of the cause between Saul and me, thou knowest mine innocency in this behalf, though I am unjustly charged by Saul and his friends.

2 (c) Prove me Lord, and tempt me: burn my reins and my heart.

(c) Lest perhaps I be not so innocent as I desire, and as in respect of Saul I hope that I am, do thou O God prove me as thou wilt by tribulations.

3 Because thy mercy is before mine eyes: and I am well pleased in thy truth. 4 I (d) have not sitten with the Council of vanity: and with them that do unjust things I will not enter in.

(d) David in confidence of a good conscience, and zeal against the wicked, allegeth his sincere proceeding, more than ordinary men may do, God so inspiring him extraordinarily.

5 I have hated the Church of the malignant: and with the impious I will not sit. 6 I (e) will wash my hands among innocents: (f) and will compass thy altar, o Lord:

(e) The rest of this Psalm every Priest reciteth in Mass, before he offer the holy Sacrifice, professing & putting himself in memory, that he must only communicate with the innocent, or of pure conscience, (f) and so approach to the Altar. *prefigured Levit. 6. v. 4.* [1]

[1] *Ep. 120. c. 11.*

7 That I (g) may hear the voice of praise, and (h) shew forth all thy marvelous works.

(g) Shutting the ears of my heart from evil and vain thoughts I will attend to godly inspirations, (h) and so with mental prayer and external voice (as the holy order of this sacred office requireth) praise thee, o God, in thy marvelous works.

8 Lord I have loved (i) the beauty of thy house, and the place of (k) the habitation of thy glory.

(i) I cannot but singularly love the excellency of this place dedicated to thy service: where is true faith, unity, and charity of thy people, the guard of holy Angels, the administration of sacred mysteries, assistance of the Holy Ghost, real presence of Christ our Lord, all replenished with Divine majesty. (k) This representeth unto me the glorious heavenly kingdom of God and all Saints.

9 (l) Destroy not, o God, my soul with the impious, and my life with bloody men.

(l) Suffer me not therefore to be contaminate by the wicked, nor to be devoured with them.

10 In whose (m) hands are iniquities: their (n) right hand is replenished with gifts.

(m) They are still ready to commit more and more iniquities. (n) Themselves being corrupted, endeavour by gifts of worldly commodities to corrupt others.

11 But (o) I have walked in mine innocency: (p) redeem me, and have mercy on me.

(o) Every one ought so to purge his conscience, that he may be innocent or free from great sins. (p) Deliver me from this necessity of dwelling among the wicked.

12 My (q) foot hath stood in the direct way: in (r) the Churches I will bless thee o Lord.

(q) I intend to walk right. (r) I desire to praise thee amongst thy true faithful servants.

ANNOTATIONS.
PSALM XXV.

5. *I have hated the Church of the malignant.]* Holy David forced by reason of persecution to dwell ◦A singular great

affliction to be hindered from God's true service. Christians must abhor, and abstain from all conventicles of Heretics and other Infidels.

amongst Infidels the Philistians◦; after he had twice spared King Saul's life (1. Reg. 24. v. 5. &. c. 26. v. 9.) lamented (v. 9.) how great affliction it was to him, *to be cast out, that he could not dwell in the inheritance of our Lord* (where God was rightly served) and that his enemies had done so much as in them lay, to make him fall into idolatry, by their fact, as it were saying: *Go serve strange gods*. Nevertheless his zeal was such, that (as he here professeth) *he hated the Church of the malignant*: that is, the congregations of all miscreants: & his immaculate religious purity was so perfect, that he would not so much as in external shew conform his actions to theirs, in matters of religion, nor yield his bodily presence in their conventicles, but said: *With the impious I will not sit*. Instructing us Christians (for the word *to the end* in the title sheweth that this Psalm pertaineth also to us) that we must both *hate the Church or congregations of the malignant*, to wit, of Paynims, Jews, Turks, and Heretics, and *not sit*, nor personally be present with them in the exercise of their false pretended religions.

CHAPTER XXVI.

David being in great distress through persecution, and having assured confidence in God, describeth the great security of God's protection, 7. sheweth the same experienced in himself, 12. prayeth for continuance thereof 13. and encourageth his own soul, in hope of life everlasting, to persevere in virtue.[1]

[1] An other confident prayer of David in tribulation. The 3. key.

The Psalm of David (a) before he was anointed. Our Lord is (b) my illumination, and (c) my salvation, (d) whom shall I fear? Our Lord is the protector of my life, of whom shall I be afraid?

(a) Before his second anointing, as is probable. *2. Reg. 2.* (b) Against ignorance God illuminateth his servants. (c) Against infirmity he giveth strength. (d) So he needeth not to fear any man's malice, subtlety, nor force. *Luc. 21. v. 15.*

2 Whilst the harmful approach upon me, to eat my flesh. Mine enemies that trouble me, themselves are weakened and are fallen. 3 If camps stand together against me, my heart shall not fear. If battle rise up against me, in this will I hope. 4 One thing I have asked of our Lord, this will I seek for, that I (e) may dwell in the house of our Lord all the days of my life. That I may see the pleasantness of our Lord, and visit his temple.

(e) How special a benefit David esteemed it to be in the Catholic Church, the only true house of God!

5 Because he hath (f) hid me in his tabernacle: in the day of evils he hath protected me, in the (g) secret of his tabernacle.

(f) Albeit the spiritual or carnal enemy seek to overthrow me, yet I am secure in the Catholic Church. (g) God either suffereth not the enemy to find his servant,

6 In (h) a rock he hath exalted me: and now he hath (i) exalted my head over mine enemies. I (k) have gone round about, and have immolated in his tabernacle an host of jubilation: I (l) will sing, and say a Psalm to our Lord.

(h) or not to be able to hurt him spiritually. (i) When a martyr or confessor dieth, then he getteth the victory against the persecutors. (k) Diligently recounting all thy benefits, I render thanks by sacrifice and praise. (l) Not only in heart, but also singing with loud voice and instrument.

7 Hear, o Lord, my voice, wherewith I have cried to thee: have mercy on me, and hear me. 8 My (m) heart hath said to thee, my face hath sought thee out: (n) thy face, o Lord, I will seek.

(m) In my inward sincere cogitations I desire and seek that I may see thee (n) face to face. *1. Cor. 13. v. 12.*

9 Turn (o) not away thy face from me: (p) decline not in wrath from thy servant. Be (q) thou my helper: forsake me not, neither despise me, o God my Saviour.

(o) In the mean time, o Lord, grant me thy favour, (p) leave me not, though thou be angry with me. (q) He speaketh in the person of orphans.

10 because (r) my father and my mother have forsaken me: but our Lord hath taken me.

(r) Though carnal parents forsake the just man in tribulation, yet God hath then most special care of him.

11 Give me (s) a law, o Lord, in thy way: (t) and direct me in the right path, because of mine enemies.

(s) Establish my heart in thy law. (t) Conserve me in the right way, which thou hast already taught me: and it is the more necessary, because mine enemies labour to pervert me.

12 Deliver me not into (v) the souls of them that trouble me: because (w) unjust witnesses have risen up against me: and iniquity hath lied (x) to it-self.

(v) The wills. (w) False witnesses accused David, others accused Christ: *Mat. 26.* others do still accuse the just *Mat. 5.* (x) The wicked please themselves in lying, but the chief hurt finally turneth upon themselves.

13 I (y) believe to see the good things of our Lord, in the land of the living.

(y) The Prophet and all just men are comforted by God, and hope of reward in heaven.

14 (z) Expect our Lord, do manfully: and (a) let thy heart take courage, and (b) expect thou our Lord. [1]

(z) The just exhorteth his own soul to patience, (a) fortitude, (b) and longanimity. [1] *Psal. 30.*

CHAPTER XXVII.

David prayeth to be defended from the eternal destruction of the wicked, 4. which (by way of imprecation, or conformity to God's justice) he prophesieth. 6. Feeling by inspiration that his prayer is heard, rendereth thanks to God, 9. and prayeth for all the people. [1]

[1] Another prayer of David for delivery from evils. The 8. key.

A psalm to David himself. To thee, o Lord, I will cry, my God (a) keep not silence from me: lest at any time thou hold thy peace from me, & I shall be like to them that go down into the lake.

(a) Omit not to comfort me.

2 Hear, o Lord, the voice of my petition whilst I pray to thee: whilst I lift up my hands to thy holy temple.

3 (b) Draw me not together with sinners: and with them that work iniquity destroy me not. Which speak peace with their neighbour, but evils in their hearts.

(b) Suffer me not to be overcome: for God tempteth none to evil. Iac. 1.

4 (c) Give them according to their works, & according to the wickedness of their inventions. According to the works of their hands give unto them: render them their retribution.

(c) The just in zeal of justice pray that sin may be punished.

5 Because they have (d) not understood the works of our Lord, and in the works of his hands thou shalt destroy them, & (e) not build them up.

(d) Ignorance doth not excuse when men may and will not understand. (e) God saveth not without our cooperation with his grace.

6 blessed be our Lord: because he hath heard the voice of my petition. 7 Our Lord is my helper, and my protector: in him my heart hath hoped, and I was holpen. And (f) my flesh flourished again: & (g) with my will I will confess to him.

(f) Being comforted in spirit my body is as it were refreshed. (g) Freely & gladly.

8 Our Lord is the strength of his people: and he is (h) the protector of the salvations of his anointed.

(h) God protecteth and prospereth the King's good endeavours for his people.

9 Save (i) thy people, o Lord, and bless thine inheritance: and rule them, and extol them for ever.

(i) As Psal. 19. and often elsewhere the subjects pray for their Superior: so mutually the superior prayeth for the subjects.

CHAPTER XXVIII.

The royal Prophet seeing in spirit the most sacred Mysteries, brought by Christ into this world, inviteth all to offer their best things, even themselves wholly, as sacrifice of thanks, for so excellent benefits, preached with magnificence. 5. Whereby innumerable are gathered into his Church, here replenished with grace, and in heaven with glory. [1]

[1] The Church of Christ endowed with excellent mysteries.
The 6. key.

The Psalm of David, in the consummation (a) of the tabernacle. Bring (b) to our Lord ye children of God: bring to our Lord (c) the sons of rams.

(a) *2. Reg. 6. v. 17. 1. Par. 16. v. 1.* (b) Offer sacrifice of thanks for the singular benefits after recounted in this Psalm. (c) Rams were of the more principal things that were offered in the law of Moyses. But the sons of rams import in mystical sense better hosts than rams.

2 Bring to our Lord (d) glory and honour, bring to our Lord glory unto his name: adore ye our Lord (e) in his holy court.

(d) The first thing in sacrifice is to glorify, honour, and adore God in sincerity of spirit, (e) in his holy Catholic Church.

3 The voice of our Lord (f) upon waters, the God of (g) majesty hath (h) thundered: Our Lord upon (i) many waters.

(f) Here is a greater matter intimated than happened in the bringing of the Ark into a tabernacle prepared in Sion, when David danced, and offered hosts for sacrifice, others joining with him in that solemnity. But this *voice of our Lord upon waters* is rather verified of our Blessed Saviour's own preaching with (g) *majesty* (h) *thundering*, & by his Apostles upon (i) *many waters*, many nations:

4 The voice of our Lord (k) in power: the voice of our Lord (l) in magnificence.

(k) *in power* of miracles, (l) *in magnificence* preaching, as *having* indeed *power, not as the Scribes and Pharisees. Mat. 7. v. 29.*

5 The voice of our Lord (m) breaking cedars: and our Lord shall break the (n) cedars of Libanus:

(m) *Breaking cedars*; among innumerable others, converting highest Potentates (n) *of Libanus*; Emperors, Kings, and greatest Princes of the world:

6 And he shall break them in pieces as a (o) calf of Libanus. (p) And the beloved as (q) the son of unicorns.

(o) *as a calf of Libanus*; so meekly submitting themselves to Christ's yoke, and spiritual obedience of his Church. (p) All which is done by Christ our Lord *the beloved* of God, (q) *as the son of unicorns*, is most tenderly beloved by the parents.

7 The voice of our Lord (r) dividing the flame of fire.

(r) This *voice of our Lord dividing the flame of fire*. The Holy Ghost proceeding from the Father and the Son, came upon the Apostles, as in divided tongues of fire.

8 The voice of our Lord (s) shaking the desert, and our Lord shall move (t) the desert of Cades.

(s) Wherewith *the desert*, the Gentiles of the wide and wild world, *were shaken* and moved, (t) the *desert of Cades*, some of the Jews also compunct in heart with remorse of conscience, hearing the voice of Saint Peter and other Apostles.

9 The voice of our Lord (v) preparing [1] harts, and he shall discover thick woods (w): and (x) in his temple all shall say glory.

(v) *The same voice of our lord preparing harts*, inspiring the minds of men with speed, like hinds and does to ascend the high hills of free and perfect life, in contemplative virtues. [1] *cervos.* (w) So our Saviour shall *discover the thick woods*, reveal the hidden Mysteries of the old Law, by preaching Christian doctrine, and use of Christian Religion (x) *in his holy Temple*, the Catholic Church, wherein all true Christians shall *glorify God*.

10 Our Lord maketh (y) to inhabit the flood: and our Lord (z) shall sit King for ever.

(y) Making the great aboundance of people, who are like *the sea when it overfloweth the land*, to dwell in the same Church. (z) Christ *our Lord sitting*, & ruling *King* over all *for ever*:

11 Our Lord (a) will give strength to his people: our Lord (b) will bless his people in peace.

(a) by his grace *giving strength to his people*, to pass through the tentations of this life, (b) and *bless* the just

with eternal *peace* in heaven.

ANNOTATIONS.
PSALM XXVIII.

1. *In consummation of the tabernacle.]* The seventy Interpreters testify by adding this title [1], that King David made this Psalm (as he did also some others) when the Ark of God was brought into the tabernacle [2], which he had pitched for it in Sion. *2 Reg. 6. 1. Paral. 16.* Wherein he saw by prophetical spirit, and here uttereth other far greater mysteries, & more excellent benefits, brought into the world by Christ, and preached by him, and his Apostles, than agreed to the Ark, or the time of the old Testament; but are verified in the admirable fruit of innumerable people of all nations, and of many great Potentates converted to Christianity.

[1] Mysteries of the Catholic Church prophesied in this Psalm.

[2] *104. 105. &c.*

CHAPTER XXIX.

King David by voice and instrument rendereth thanks to God for his peaceable state in the Kingdom, 5. inviteth others to rejoice in God's benefits, teaching by his own example that God sometimes giveth more comfort, sometimes sheweth his wrath, but all for our good. [1]

[1] David rendereth thanks for his establishment in his Kingdom.
The 8. key.

A Psalm of Canticle, (a) in the dedication of David's house.

(a) The general name of Psalm common to this whole book containing in all 150. is more particularly appropriated to some, which more specially were played upon musical instruments, as on the Psalter, Harp, &c. Others are called Canticles, which were most usually sung with human voices. So this, called *a Psalm of Canticle*, signifieth that voices began the music, and instruments were adjoined. As contrarywise others are called *Canticles of Psalms*, where instruments began and voices followed.
(b) After many great tribulations, King David prospering built an excellent house or palace *(2. Reg. 5. v. 11. Paralip. 14. v. 1.)* And at his first dwelling therein, made this Psalm, beginning himself to sing the same with voice, other musicians joined with him in praises of God and thanks-giving for his benefits.

2 I will (c) exalt thee, o Lord (d) because thou hast received me: neither hast (e) delighted mine enemies over me.

(c) Though God in himself is most high, and neither needeth, nor can be exalted by men, yet the royal Prophet knew it was his duty to sing thanks and praises to him, (d) for his delivery from many troubles and dangers. (e) Not suffering his enemies to be delighted in his ruin.

3 O Lord my God I have cried to thee, and thou hast (f) healed me.

(f) Conserved my body in health amongst innumerable dangers.

4 Lord thou hast (g) brought forth my soul out of hell: thou hast saved me from them that go down into the lake.

(g) Preserved my soul from greater dangers of sins, and so from hell.

5 Sing to our Lord (h) ye his Saints: and (i) confess to the memory of his holiness.

(h) Ye that are just and holy praise God for it, from whom it cometh, and not from yourselves: (i) confess his mere goodness without your deserts.

6 Because (k) wrath is in his indignation: (l) and life in his will. At (m) evening shall weeping abide: and in the morning gladness.

(k) When he is angry, (l) yet he meaneth well unto us. (m) The state of a just man's life is often changed from sorrow to comfort, and from comfort to sorrow.

7 And I said in my aboundance: (n) I will not be moved for ever.

(n) Though we suppose ourselves firmly established:

8 O Lord (o) in thy will thou hast given strength to my beauty. Thou hast (p) turned away thy face from me, and I became troubled.

(o) yet God of his good will towards us sometimes giveth *strength*, and courage, (p) sometimes suffereth us to our own weakness,

9 To thee o Lord (q) I will cry: and I will pray to my God.

(q) therefore we must still *cry and pray* for God's help,

10 (r) What profit is in my blood, whilst I descend into corruption? Shall dust confess to thee, or declare thy truth?

(r) in manner here expressed or the like.

11 Our Lord hath heard, and had mercy on me: our Lord is become my helper. 12 Thou hast turned my mourning into joy unto me: thou hast cut my sackcloth, and hast compassed me with gladness.

13 That (s) my glory may sing to thee, and I be not compunct: Lord my God for ever (t) will I confess to thee.

(s) Finally in this my good state (t) I shall always confess and praise thee.

CHAPTER XXX.

A prayer of a just man exceedingly afflicted, still confident in God. 11. Describing his many calamities (in respect of his enemies) undeserved, 18. prayeth for his own delivery, and their just punishment. 20. Praiseth and thanketh God for his goodness. 24. exhorteth all others to do the same. [1]

[1] How to pray in affliction.
The 7. key.

Unto (a) the end, the Psalm of David, for (b) excess of mind.

(a) Pertaining to the new Testament: (b) especially to the just troubled: & almost distracted in mind in great affliction. *See. v. 23.*

2 In thee o Lord (c) have I hoped, (d) let me not be confounded for ever: in thy justice deliver me. [1]

(c) How grievously soever I am afflicted yet I trust in thee, (d) therefore I pray thus. [1] *Psa. 70.*

3 Incline thine ear to me, make haste to deliver me. Be unto me for a God protector: and for a house of refuge, that thou mayst save me. 4 Because thou art my strength, and my refuge: and for thy name thou wilt conduct me, and wilt nourish me. 5 Thou wilt bring me out of this snare, which they have hid for me: because thou art my protector. 6 Into (e) thy hands I commend my spirit: thou hast (f) redeemed me, o Lord God of truth. [1]

(e) I offer and resign myself to thee. (f) Thou hast often delivered me. This verse is most aptly applied in all resignations of our souls to God's will, namely whensoever we receive the B. Sacrament: likewise in the hour of death, and at many other times. [1] *Luc. 23.*

7 Thou hast hated them that observe vanities, unprofitably. But I have hoped in our Lord: 8 I shall rejoice and be joyful in thy mercy. Because thou hast respected my humility, thou hast saved my soul out of necessities. 9 Neither (g) hast thou shut me up in the hands of the enemy: thou hast set my feet in a large place.

(g) not suffered me to be shut up.

10 Have mercy upon me, o Lord, because I am in tribulation: mine eye is troubled for wrath, my soul, and my belly: 11 Because (h) my life is decayed for sorrow: and my years for groanings. My strength is weakened for poverty; and my bones are troubled.

(h) All my parts external and internal, body and mind are troubled.

12 Above all mine enemies I am made a reproach, both to my neighbours exceedingly: and (i) a fear to my acquaintance. They that saw me, fled forth from me:

(i) My friends dare not converse with me, lest they incur displeasure for my sake.

13 I am forgotten, from the heart as one dead. I am made as a vessel destroyed: 14 because I have heard the reprehension of many that abide round about: In

that whilst, they assembled together against me, they consulted to take my soul. 15 But I have hoped in thee. O Lord: I said, Thou art my God: 16 my lots are in thy hands. Deliver me out of the hands of my enemies, and from them that persecute me. 17 (k) Illustrate thy face upon thy servant, (l) save me in thy mercy:

(k) Make thy light so shine in my soul, that I may understand that is right. (l) And through thy mercy deliver me from the force of mine adversaries.

18 Lord let me not be confounded, because I have invocated thee. Let the impious be ashamed, and brought down into hell: 19 let the deceitful lips be made mute. Which speak iniquity against the just, (m) in pride and (n) abuse.

(m) So proudly behaving themselves, as if they had no superior, neither in earth nor in heaven, to whom they shall at last render account: (n) and abusing their present power and authority, which they have of God.

20 How great is the multitude of thy sweetness, o Lord which thou (o) hast hid for them that fear thee. Thou hast perfited it for them that hope in thee, (p) in the sight of the children of men.

(o) As yet in this present life the reward of the just is hid: (p) but shall be made manifest in sight of all men.

21 Thou (q) shalt hide them in the secret of (r) thy face from the disturbance of men. Thou shall protect them in thy tabernacle from the contradiction of tongues.

(q) In the mean time the just is in great estimation in the secret knowledge of God. (r) title of honour, as we speak to a king; *your majesty*: or to a noble man, *your Lordship*.

22 Blessed be our Lord: because he hath made his mercy marvelous to me in the fenced city. 23 But I have said in (s) the excess of my mind: I am cast away from the sight of thine eyes. Therefore thou hast heard the voice of my prayer, whilst I cried to thee.

(s) In mine extreme affliction being almost distracted in my mind, I said that in reason I would not have said. Holy Job spake some things in such state of affliction. *cap. 3. & 42.*

24 (t) Love our Lord all ye his Saints: because our Lord will require truth, & will repay them aboundantly that do proudly.

(t) The prophet, or other just person, exhorteth all the servants of God

25 Do ye (v) manfully, and let your (w) heart take courage, all ye that (x) hope in our Lord.

(v) to constancy. (w) Longanimity, (x) and final perseverance to the end.

CHAPTER XXXI.

Forgiveness of sins is a happy thing: 3. whereto many are brought by affliction giving them understanding, so moving them to confess their sins, 6. pray for remission, 10. not despair, but hope in God's mercy, and so rejoice with sincere heart. [1]

[1] The second penitential Psalm.
The 7. key.

To (a) David himself understanding. Blessed are they, (b) whose iniquities are forgiven: and whose sins (c) be covered. [1]

(a) This Psalm sheweth how David was brought to understand his sins, to confess, bewail, and obtain remission of them. (b) The first blessing of a sinner is the forgiveness of his sins. (c) By charity, which covereth the multitude of sins. *1. Pet. 4.* [1] *Rom. 4. 1. Pet. 4.*

2 Blessed is the man, to whom (d) our Lord hath not imputed sin, neither is there (e) guile in his spirit.

(d) Satisfaction being made. (e) When sinners repent sincerely without guile, then God forgiveth: without which cooperation none is justified.

3 Because (f) I held my peace, my bones are [1] inveterated, (g) whilst I cried all the day.

(f) Because I acknowledged not my grievous sins, I was still sore afflicted: [1] *waxed as if they were old.* (g) though otherwise I ceased not to pray, but without any fruit or good effect.

4 Because day & night thy hand is made heavy upon me: I (h) am turned in my anguish, whilst (i) the thorn is fastened.

(h) Thy divine providence reducing me, (i) by remorse of mine own conscience, which telleth me that I deserve all this affliction.

5 (k) I have made my sin known to thee: and my injustice I have not hid. I said: I will confess against me my injustice to our Lord: and thou hast forgiven the impiety of my sin.

(k) Therefore I do no longer dissemble with men, nor am silent to thee, but expressly acknowledge my sins.

6 For this (l) shall every holy one pray to thee, in time convenient. But yet (m) in the flood of many waters, they shall (n) not approach to him.

(l) As I do now recall myself being strucken with God's heavy hand; so must every one that will be purged from his sins and sanctified *pray to thee*, when he is afflicted. (m) Though calamities be marvelous great like *to a deluge*: (n) yet they shall not oppress him, that relieth upon God.

7 Thou art my refuge from tribulation, which hath compassed me: my exultation, deliver me from them that compass me. 8 I (o) will give thee understanding, and will instruct thee in the way, that thou shalt go: I (p) will fasten mine eyes upon thee.

(o) God speaketh, promising by these tribulations to give his servants *understanding*, and instruction: (p) with perpetual protection.

9 Do (q) not become as horse and mule, which have no understanding. In (r) bit and bridle bind fast their cheeks that approach not to thee.

(q) Be not therefore careless, like to brute beasts, but considerative of your actions. (r) The Prophet or any just soul beseeching God to hold this strait hand of discipline over sinners, for their conversion.

10 Many (s) are the scourges of a sinner, but (t) him that hopeth in our Lord mercy shall compass.

(s) Sinners deserve much punishment. (t) But repenting, and trusting in God shall find his mercy.

11 (v) Be joyful in our Lord and rejoice ye just, and glory all ye right of heart.

(v) The end of true penance is joy, to which therefore the Prophet inviteth all penitents.

ANNOTATIONS.
PSALM XXXI.

[1] Vexation giveth understanding.
[2] Sin must be punished.
[3] Good works are of grace.

1. *Understanding.]* When David had sinned and some-while neglected to confess his fault [1], God's mercy by affliction made him to understand his own estate, who then repenting, confessing, and sorrowing for his sins, made this Psalm: which is therefore entitled *Understanding* or *Instruction of David* [2]. It giveth us also to understand, and to know, saith S. Augustine, that we must neither trust in our own merits, nor presume to escape punishment of sin. Thy first understanding therefore or lesson, must be, to know thyself to be a sinner. The next is [3], that when with faith thou beginnest to work well by love, thou attribute not this to thine own strength, but to the grace of God.

[1] *in epist. ad Ro. c. 4.*
[2] Protestants expound this place contrary to many other clear places.
[3] Contrary to the exposition of ancient fathers.
[4] God covering or not imputing sins

1. *Whose sins are covered. 2. not imputed.]* Calvin and his complices gather poison of these holy words [1] [2], denying that sins are truly taken away, but only covered, and still remain say they in the justest. Which sense would make this Scripture contrary to other places. Isaie 6. Thine iniquity shall be taken away, and thy sin shall be cleansed. Ioan. 1. The lamb of God which taketh away the sins of the world. Act. 3. Be penitent & convert, that your sins may be put out. 1. Cor. 6. You are washed, you are sanctified, you are justified: & the like, which shew the true real taking away of sins, true sanctification and justification. As S. Jerome (or some other ancient authentical Author) explicateth this place saying: Sins are so *covered* by baptism & penance [3], that they are not to be revealed in the day of judgement, *nor imputed* in him that diligently purgeth himself in this world, or by martyrdom. S. Augustine teacheth the same, saying: Sins are covered, are wholly covered, are abolished. Neither must you understand (saith he) that sins are covered, as though still

they were, & lived. Why then did the Prophet say: sins are covered? They are not to be punished. More clearly li. 1. c. 13. cont. duas Epist. Pelag. The Pelagians calumniating Catholics, as if they taught, that sins are not taken away, but shaven, as hairs are cut with a razor; the roots remaining in the flesh: *which* (he answereth) *none affirmeth but an infidel* Likewise S. Gregory teacheth, that a sinner covereth his sins well when with contrary virtues he overwhelmeth former vices, and with good deeds blotteth out former evil deeds. He covereth them evil, when either for shame, or fear, or obstinacy, or desperation, he concealeth his sins, omitting to confess them. God covereth sins [4], as a physician covereth wounds, by applying medicinal plaster, which indeed cureth them. Thus ancient learned holy Fathers expound this text. Further explicating, that albeit things covered, and only thereby hid from men, do remain as they were before they were hid, yet whatsoever is hid to God, is indeed utterly taken away, for nothing that is, can be hid from God. And the contrary doctrine of Protestants is injurious either to God's power [5], if they say he cannot quite take away sins; or to his mercy, if he will not; or to his justice, if he never punish sins ever remaining; and to his truth, if he repute otherwise, than indeed the thing is. It is also injurious to Christ [6], to say, his blood and death is not effectual to take away sins: injurious to innumerable places of holy Scripture [7], which affirm plainly that sins by God's grace are utterly taken away: Finally, it is injurious to Saints in heaven [8], arguing them as still infected with sins, if indeed sins yet remain in them: which is most absurd, and blasphemy to speak. And yet followeth by necessary consequence. For if the justest lived & died in sin, they should remain eternally in sin.

doth quite take them away.

[5] The contrary doctrine is injurious to God:

[6] to Christ.

[7] To holy Scriptures.

[8] To glorified Saints.

2. *Neither is there guile in his spirit.]* In remission of sins the penitent necessarily must so cooperate [1], that he have no guile in his spirit, or heart. For if he have, then he faileth of the foresaid blessedness, and his iniquities are not forgiven, nor his sins covered to God, but to be imputed and punished. Yet the repentance of a sinner be it never so sincere, hearty, and without guile, doth not merit remission of sin, but only disposeth thereto. But after remission it is satisfactory for the pain due for sins [2], and meritorious of glory. According as S. Augustine here teacheth saying: Good (or meritorious) works go not before faith and remission, but follow the same.

[1] Sincere repentance is a necessary disposition to remission of sin.

[2] After remission it is satisfactory and meritorious.

CHAPTER XXXII.

The Prophet exhorteth to praise God, 4. describing his power, providence, mercy, and wisdom. 16. No salvation but by him: 20. And therefore prayeth for his help. [1]

[1] The perfection of God's works described. The 2. key.

The Psalm of David. Rejoice ye just (a) in our Lord; (b) praising becometh the righteous.

(a) Not in yourselves. (b) Praise is not comely in the mouth of a sinner. Eccli. 15.

2 Confess ye to our Lord on (c) the harp: on (d) a psalter of ten strings sing to him.

(c) In mortification, offering your bodies a living host, Rom. 12. (d) Of this instrument this book is called the Psalter: and it signifieth the observation of the ten commandments, without which no praise pleaseth God.

3 Sing ye to him (e) a new song: sing well to him in jubilation.

(e) Praising God for the grace of Christ in the new testament.

4 Because the (f) word of our Lord is right, and all his works are (g) in faith.

(f) God's rules and precepts are most just and right. (g) He performeth whatsoever he promiseth.

5 He loveth (h) mercy and judgment: the earth is full of the mercy of our Lord.

(h) God ever joineth these virtues together.

6 By (i) the word of our Lord the heavens are established: and by the spirit of his mouth all the

power of them,

(i) God's word is omnipotent.

7 Gathering together the waters of the sea, as it were in a bottle: putting the depths (k) in treasures.

(k) Unknown, as riches hid in secret places.

8 Let all the earth fear our Lord: and let all the inhabitants of the world be moved at him. 9 Because he said, and they were made: he commanded and they were created, 10 Our Lord (l) dissipateth the counsels of nations: and he reproveth the cogitations of people, and he reproveth the counsels of princes.

(l) As in Babylon he confounded their tongues.

11 But the counsel of our Lord abideth for ever, the cogitations (m) of his heart in generation and generation.

(m) His absolute will is always fulfilled.

12 Blessed is the nation, whose God is our Lord: the people (n) whom he hath chosen for his inheritance.

(n) The people of Israel in the old testament: and Christians of all nations in the new.

13 Our (o) Lord hath looked from heaven: he hath seen all the children of men.

(o) God's perpetual providence.

14 From his prepared habitation he hath looked upon all that inhabit the earth 15 Who (p) made their hearts severally: who understandeth all their works.

(p) God's wisdom infinite.

16 The (q) king is not saved by much power: and the giant shall not be saved in the multitude of his strength.

(q) No power in earth is of any force without God.

17 The horse faileth (r) to safety, (s) and in the aboundance of his force he shall not be saved.

(r) Of his master (s) or of himself.

18 Behold the eyes of our Lord be upon them that fear him: and on them, that hope upon his mercy. 19 That he may deliver their souls from death: and nourish them in famine. 20 Our soul expecteth our Lord: because he is our helper and protector. 21 Because in him our heart shall rejoice: and we have trusted in his holy name. 22 (t) Let thy mercy, o Lord, be made upon us, as we have hoped in thee.

(t) O God which hast all perfection, shew thy mercy in protecting & saving all that trust in thee.

CHAPTER XXXIII.

King David by his own example being delivered from danger, exhorteth all men to render thanks for God's benefits: 12. shewing wherein justice consisteth, 16. and God's special providence towards the just. [1]

[1] God's providence.
The 3. key.

To [1] David, when he changed his countenance before (a) Abimelech, and he dismist him, and he went away [2]

[1] This Psalm is also composed in order of the Alphabet.
(a) His proper name was Achis, *1. Reg. 21.* but all Kings of Palestina were called Abimelech, as Pharao in Aegypt, Nabuchodonosor in Babylon. [2] *(1. Reg. 21)*

2 I (b) will bless our Lord at (c) all time: his praise always in my mouth.

(b) I praise God (c) both in prosperity and adversity.

3 In our Lord (d) my soul shall be praised: let the mild hear, and rejoice.

(d) When I serve our Lord, my soul shall be praised in his service.

4 Magnify ye our Lord with me: and let us exalt his name for ever. 5 I have sought out our Lord, and he hath heard me: and from all my tribulations he hath delivered me. 6 Come ye to him, and be illuminated: and your faces shall not be confounded. 7 This (e) poor man hath cried, and our Lord hath heard him: and from all his tribulations he hath saved him.

(e) Every man, be he how poor soever, when he prayeth shall be heard.

8 The (f) Angel of our Lord shall put in himself about them that fear him: and shall deliver them.

(f) The proper Guardian Angel of every one.

9 Taste ye, and see that our Lord is sweet: blessed is the man, that hopeth in him. 10 Fear (g) ye our Lord all ye his Saints: because there is no lack to them that fear him.

(g) With filial fear.

11 The (h) rich have wanted, and have been hungry: but they that seek after our Lord shall not be diminished of any good.

(h) The rich of this world setting their mind upon their wealth, are poor in spiritual gifts.

12 Come children, hear me: I will teach you the fear of our Lord. 13 who is the man (i) that will have life: loveth to see good days?

(i) Every one desireth to be happy, but he indeed shall be happy, that flyeth from evil, and doth good.

14 Stay thy tongue from evil: and thy lips that they speak not guile. 15 Turn away from evil, and do good: seek after peace and pursue it. 16 The eyes of our Lord upon the just: and his ears unto their prayers. 17 But the (k) countenance of our Lord is upon them that do evil things: to destroy their memory out of the earth.

(k) God seeing all men's actions & intentions, will render as they deserve.

18 The just have cried, and our Lord hath heard them: and out of all their tribulations he hath delivered them. 19 Our Lord is nigh to them, that are of a contrite heart: and the humble of spirit he will save. 20 Many are the tribulations of the just: and out of all these our Lord will deliver them. 21 Our Lord keepeth all their (l) bones: there shall not one of them be broken.

(l) Though the just seem for a time to be forsaken, yet God that giveth them internal strength, will at last reward and crown in them his own gifts.

22 The death of sinners is very ill: and they that hate the just (m) shall offend.

(m) For their sin they are suffered to fall into more sin.

23 Our Lord will redeem the souls of his servants: and all that hope in him (n) shall not offend.

(n) Contrarywise those that accept of his grace, shall finally not offend.

ANNOTATIONS.
PSALM XXXIII.

1. *He changed his countenance.]* S. Augustine by holy David's changing of his countenance, and by changing the King of Geth his name, who in the book of Kings (where the history is recorded) is called Achis, and here Abimelech, gathereth that here is an hidden, and great Mystery [1]. Which he explicateth partly by interpretation of the Hebrew names, but more especially by David's changing of his countenance, which prefigured Christ, eternal God, becoming also man, and so making great changes in the world. For as David killed Goliath, and for his good act got envy, so Christ killing the devil, and humility in Christ's members killing pride [2], are persecuted by the wicked [3]. For Christ was both to the ruin, and Resurrection of many. He changed Sacrifice and Priesthood. The Jews had sacrifice according to the order of Aaron, in victims of cattle, and this was in mystery. For there was not then the Sacrifice of the body and blood of our Lord: which the faithful, and those that have read the Gospel do know, which Sacrifice is now spread in all the round earth [4]. A little after: The Sacrifice of Aaron is taken away, and the Sacrifice according to the order of Melchisedech began to be. He therefore, *I know not who*, changed his countenance? Let it not be, *I know not who*, for our Lord Jesus Christ is known. He would have our health to be in his body and blood. From whence did he commend his body and blood? From his humility. For unless he were humble, he would neither be eaten nor drunk. Behold his highness [5]: In the beginning was *the Word*, and *the Word* was with God, and God *the Word*. Lo the everlasting meat, and Angels eat it, supernal powers eat it, celestial spirits eat it, and they eat, and are fatted, and the thing remaineth whole, which satiateth and rejoiceth them. How then hath the wisdom of God fed us

[1] A secret great mystery in the title of this Psalm.

[2] *Luc. 2.*

[3] Some become worse, some better by Christ.

[4] Sacrifice and Priesthood changed.

[5] God most high is become low.

[6] He is our sacramental meat.

[7] Christ left the Jews & received the Gentiles.

[8] The real presence of Christ in the Sacrament.

[9] *Catech. Ro. p. 2. c.*

3. q. 24.

with the same bread? [6] The Word was made flesh and dwelt in us. It were too long to recite this great Doctor's whole discourse. He further sheweth that Christ dismissed the Jews, and went from them to the Gentiles. Thou seekest now Christ (saith he) among the Jews, and findeth him not: [7] because he hath changed his countenance. For they sticking to the sacrifice according to the order of Aaron held not the Sacrifice according to the order of Melchisedech, and have lost Christ: and the Gentiles have begun to have him. Again, this holy father willeth us to remember the Gospel: When our Lord Jesus Christ spake of his body, he said: Unless you eat the flesh of the Son of man, [8] and drink his blood, you shall not have life in you: because he had changed his countenance, this seemed as fury and madness unto them, to give his flesh to be eaten of men, & his blood to be drunk, therefore David was reputed mad before Achis, when he said: you have brought this mad man unto me. Doth it not seem madness: Eat ye my flesh, and drink my blood? He seemed to be mad. Thus S. Augustine. Never imagining the figurative interpretation of our new Sacramentaries: who say Christ gave no more but a figure of his body & blood, for then it had been easily understood by the Capharnaites, and no such contradiction nor murmuring had happened. Yet S. Augustine saith more plainly, if more plain may be: *Christ carried himself in his own hands.* [9] And how this can be done (brethren) in man, who can understand? For who is carried in his own hands? A man may be carried in the hands of others, no man is carried in his own hands. We find not how it can be understood in David according to the letter: but in Christ we find it. For Christ was carried in his own hands, when giving his very body, he said: This is my body; for he carried his body in his own hands.

◦Not only faith, but good works with faith justify.

14. *15. Stay thy tongue, &c.]* Both these verses, and frequent other places in the Psalms, shew plainly that justice consisteth not only in faith,◦ but in abstaining from evil and doing good: yet requiring and presupposing true faith, without which no works are available to justice, nor to everlasting life.

CHAPTER XXXIV.

David in figure of Christ, prophetically by way of invocating God's help, foresheweth his persecution, and the just revenge upon his persecutors, 9. with praise to God. 13. his charity towards his cruel adversaries, 17. whom nevertheless God punisheth, 20. for pretending peace in words, and in fact persecuting: 23. rendering to all as they deserve. [1]

[1] Christ's persecution.
The 5. key.

To (a) David himself. Judge (b) o Lord them that hurt me: overthrow them that impugn me.

(a) David signifieth beloved, desirable, or strong of hand, that is Christ, above all beloved of God, desired of man, the strong conqueror of death and hell. S. Aug. in hunc locum.
(b) By way of imprecation he prophesieth that God will overthrow the persecutors of Christ, and of Christians.

2 Take (c) armour and (d) shield: and rise up to help me.

(c) Offensive (d) Defensive.

3 Bring forth the sword, and (e) shut up against them, that persecute me: say to my soul: I am thy salvation.

(e) Preoccupate and prevent the malice of the persecutor.

4 Let them (f) be confounded & ashamed, that seek my soul. Let them be turned backward, and be confounded that think evil against me.

(f) Such a punishment and confusion shall fall in the end upon all the malicious, after that the just shall have overcome tribulations.

5 Be they made as dust before the face of wind; and the Angel of our Lord straitening them 6 Let their way be made darkness and slipperness: and the Angel of our Lord pursuing them. 7 Because they have hid

the destruction of their snare for me without cause: in vain have they upbraided my soul. 8 Let the snare which he knoweth not, come on him; and the net, which he hath hid, catch him: and let him fall into the very same snare. 9 But (g) my soul shall rejoice in our Lord: and shall be delighted upon (h) his salvation.

(g) In the time of trouble in hope, (h) after delivery, in eternal salvation.

10 All my bones shall say: Lord, who is like to thee? Delivering the needy from the hand of them that are stronger than he: the needy and poor from them that spoil him. 11 (i) Unjust witnesses rising up, asked me things that (k) I knew not.

(i) Such false witnesses did rise against Christ. Mat. 26.
(k) Things that were not; for God himself that knoweth all things, knoweth not that which neither was, is, nor can be.

12 They repayed me evil things for good, (l) sterility to my soul.

(l) They made privation of my life: verified in Christ, not in David, for he was killed by his enemies.

13 But I when they were troublesome to me, (m) did put on cloth of hair. I humbled my soul in fasting: and my prayer shall be turned into my bosom.

(m) All our Saviour's life was penance for others, needing none for himself.

14 As a (n) neighbour, as our brother, so did I please: as mourning and sorrowful so was I humbled.

(n) Christ the good Samaritane, that relieved the wounded man. Luc. 10.

15 And they (o) rejoiced against me, and (p) came together: (q) scourges were gathered together upon me, and I was (r) ignorant.

(o p q) All this was fulfilled according to the letter in our Saviour's passion. (p)↑(q)↑(r) Our Lord knoweth not any just cause, why the Jews so persecuted him, for they had no just cause but mere malice.

16 They were dissipated, and not compunct, they tempted me, they scorned me with scorning: they gnashed upon me with their teeth. 17 Lord (s) when wilt thou regard? (t) Restore thou my soul from their malignity, mine only one from the lions.

(s) As Psal. 21. and Mat. 27. God why has thou forsaken me? Not delivered me from temporal death, not yielded me such consolation, as thou gavest other Saints in their agonies? (t) A Prophecy of Christ's resurrection.

18 I will confess to thee in (v) the great Church, in a grave people I will praise thee.

(v) Prophecy of the Catholic Church. as Psal. 21.

19 Let them not rejoice over me that are my adversaries unjustly: (w) that hate me without cause, and twinkle with the eyes.

(w) This place is applied by our Saviour to himself. Ioan. 13.

20 Because they spake indeed (x) peaceably to me: and in the anger of the earth speaking they meant guiles.

(x) The Pharisees and Herodians said: Master we know that thou art a true speaker &c. meaning to entrap him with treason. *Mat. 22.*

21 And they (y) opened their mouth awide upon me: they said, Well, well, our eyes have seen.

(y) The same Pharisees and Priests judged him worthy of death, and procured the people to cry: Crucify him, crucify him.

22 Thou hast seen, o Lord, keep not silence: (z) Lord depart not from me.

(z) Again his Resurrection is prophesied.

23 Arise and attend to my judgment: my God, and my Lord unto my cause. 24 Judge me according to thy justice, o Lord my God, and let them not rejoice over me. 25 Let them not say in their hearts: Well, well, to our soul: neither let them say, We have devoured him.
26 Let (a) them blush and be ashamed together, that rejoice at my evils. Let them be clothed with confusion and shame, that speak great things upon me.

(a) At the day of judgement the wicked shall receive sentence of damnation.

27 Let (b) them rejoice and be glad, that will my justice: and let them say always: Our Lord be magnified, that will the peace of his servant.

(b) The Blessed in eternal glory.

28 And my tongue shall meditate thy justice, thy praise all the day.

CHAPTER XXXV.

The Prophet describeth the wicked malice of obstinate sinners. 6. Against which he opposeth God's infinite goodness, 9. with his provident mercy towards the worst, and just reward of the good; 12. praying to escape the dangerous gulf of pride. [1]

[1] God's providence.
The 3. key.

Unto (a) the end, to (b) the servant of our Lord David himself.

(a) More specially describing the state of men in the new testament, than in the old. (b) Instruction for David, not as a King, or a Prophet, but as the poor servant of God.

2 The unjust hath said within himself, that he (c) would sin: there is no fear of God before his eyes.

(c) Wittingly and resolutely preferring wicked life before virtuous.

3 Because he hath done deceitfully in his sight: (d) that his iniquity may be found unto hatred.

(d) God so hateth sin committed of mere malice that he commonly rejecteth such sinners, and more often offereth new grace to those, that sin of frailty or ignorance.

4 The words of his mouth are iniquity, and guile: he (e) would not understand that he might do well.

(e) Some ignorance is invincible, when one hath a good will to learn, doing his endeavour to know the truth in doctrine, & his duty in manners, but cannot get knowledge thereof, and then he is excused before God, though he err in opinion, or in fact: others are negligent to learn, and their error is gross ignorance, and is a sin, greater or less, according to the importance of the thing, which they ought to know. Others, are more willful, desiring to be ignorant: that they may sin with the less remorse, or repining of their own conscience, and this is affected ignorance, and most heinous and odious sin. For which God often leaving them destitute of ordinary grace, which he giveth to others, they fall into reprobate sense, and into more horrible sins.

5 He hath meditated iniquity in his bed: he hath set himself on every way not good, and malice he hath not hated. 6 Lord (f) thy mercy is in heaven: and (g) thy truth even to the clouds.

(f) God doth not utterly shut up his mercy from the most willful & wicked sinners, but giveth them sometimes good motions, and sufficient help, that they may repent, be justified, & saved, if they do not wittingly harden their own hearts, and still willfully repel God's grace. (g) For so God promiseth (who is most faithful) that he will forgive sinners, and receive them into his favour again, whensoever they resolving to serve him, repent and cease to sin.

7 Thy justice as the hills of God: thy judgments are great depth. Men & (h) beasts thou wilt save, o Lord,

(h) Thou, o God, that hast care of all creatures, not only of men but also of brute beasts, art ever ready of thy part to save both moderate men, in whom the light of reason remaineth, and also gross senseless persons, which are become brutish like horse and mule or other beasts.

8 as thou (i) hast multiplied thy mercy, o God. But (k) the children of men (l) shall hope in the covert of thy wings.

(i) For so our Lord multiplieth his mercy. (k) Yet with condition that senseless or brutish men, must become reasonable men, the children of men, not colts, whelps, pigs &c. (l) Sinners thus converted shall not only have all necessaries in this life, as all living creatures have in this world, but also shall hope of spiritual, heavenly, & eternal glory prepared for Angels, and children of men: as in the verses following.

9 They shall be inebriated with the plenty of thy house: and with the torrent of thy pleasure thou shalt make them drink. 10 Because with thee is the fountain of life: and in thy light we shall see light. 11 Extend thy mercy to them that know thee, and thy justice to them, that are of a right heart. 12 Let (m) not the foot of pride come to me: and let not (n) the hand of a sinner move me.

(m) Lest any impediment hinder the obtaining and possession of eternal reward, the just must specially pray not to be infected with pride: (n) nor be overcome by the forcible tentations of other sinners, by persuasion, nor evil example.

13 There (o) have they fallen that work iniquity: they were expelled, (p) neither could they stand.

(o) The first sin, to wit of devils, was pride, and man's sin was by persuasion of the devil. (p) Neither of which could escape punishment.

CHAPTER XXXVI.

An exhortation not to envy nor imitate the evil, who for most part prosper in this world, and are damned eternally: but to fly evil and do good, duly considering that God diversly permitteth and punisheth the wicked, and likewise comforteth and afflicteth the just, all for their good. [1]

[1] An exhortation to contempt of this world. The 7. key.

A Psalm (a) to David himself. Have (b) no emulation toward the malignant: neither envy them that do iniquity.

(a) For David's and every just man's instruction. (b) Neither be thou offended that the wicked do prosper in this world, nor imitate them that thou mayst also prosper.

2 Because (c) they shall quickly wither as grass: and as the blossoms of herbs they shall soon fall.

(c) For all this life & consequently the prosperity thereof is short, and uncertain.

3 (d) Hope in our Lord and do good: and inhabit the land, and thou (e) shalt be fed in the riches thereof.

(d) Put thy trust in God, living content in this world: (e) & he will give thee that is necessary.

4 Be delighted in our Lord: & he will give thee the petitions of thy heart. 5 (f) Reveal thy way to our Lord, and hope in him: and he will do it.

(f) Commend all thine affairs to God.

6 And he will (g) bring forth thy justice as light: and thy judgment as midday:

(g) Partly making virtue appear to the comfort of the virtuous, and example of others in this life, but especially in the next world.

7 Be subject to our Lord, and pray him. Have no emulation in him, that prospereth in his way: in a man that doth injustices. 8 Cease from wrath, and leave fury: have not emulation that thou be malignant.
9 Because they that are malignant, shall be cast out: but they that expect our Lord, the same shall inherit (h) the land.

(h) The land of the living.

10 And yet a little while, and the sinner shall not be: and thou shalt seek his place, and shall not find it.
11 [1] But the meek shall inherit the land, and shall be delighted in multitude of peace.

[1] *Mat. 5.*

12 The sinner shall observe the just: & shall gnash upon him with his teeth. 13 But our Lord shall scorn him: because he foreseeth that his day shall come.
14 Sinners have drawn out the sword: they have bent their bow; That they may deceive the poor and needy: that they may murder the right of heart. 15 Let (i) their own swords enter into their hearts: and let their bow be broken.

(i) By way of imprecation (as in many other places) the Prophet foresheweth that wicked men shall fall into the evils, which they prepare for others.

16 Better is a little to the just, above much riches of sinners. 17 Because the arms of sinners shall be broken in pieces: but our Lord confirmeth the just.
18 Our Lord knoweth the days of the immaculate: and their inheritance shall be for ever. 19 They shall not be confounded in the evil time, and in the days of famine they shall be filled: 20 because the sinners shall perish. But the enemies of our Lord forthwith as they shall be honoured and exalted, vanishing shall vanish as smoke. 21 The sinner shall borrow, and not pay: but the just is merciful and will give. 22 Because they that bless him shall inherit the land: but they that curse him shall perish. 23 With our Lord the step of man shall be directed: and he shall like well of his way.
24 When (k) he shall fall, he shall not be bruised: because our Lord putteth his hand under.

(k) Though the just fall of frailty or ignorance into venial sin, yet God's grace shall stay him that he fall not into mortal. The just falleth seven times in the day, & riseth. Prov. 24.

25 I have been young, for I am old: and I have not seen the just forsaken, (l) nor his seed seeking bread.

(l) So King David observed: and it very rarely happeneth, that the just or their children are destitute of necessary sustenance in this world [1]. If it chance in some, it is to their greater merit, and is manifestly recompensed in spiritual gifts. In which sense S. Basil expoundeth, that it is always verified. For God ever rewardeth good works either temporally, or spiritually, or both ways. S. Augustin also

(conc. 3. in hunc Psal.) exemplifieth in Abraham, Isaac, and Jacob with all his family, who were forced to go into other countries by reason of famine, and by God's providence were there sustained, Gen. 12. 26. 46. and S. Paul among his other tribulations mentioneth famine and thirst. 2. Cor. 11. v. 27. Seeing therefore these so just persons sought their bread in necessity, he expoundeth this holy Scripture in the Allegorical sense, that the Church from her beginning in Jerusalem to the end of the world, never wanteth the true word of God, true faith and doctrine, which is the spiritual bread wherewith the soul is nourished.

[1] *Eccle. 2.*

26 All the day he is merciful and lendeth: & his seed shall be in blessing. 27 (m) Decline from evil, & do good: and (n) inhabit for ever & ever.

(m) In these two principles, Declining from evil and Doing good, true justice consisteth. (n) And he that finally observeth these two points, meriteth and shall possess heaven.

28 Because our Lord loveth judgment, and he will not forsake his saints: they shall be preserved for ever. The unjust shall be punished: and the seed of the impious shall perish. 29 But the just shall inherit the land: and shall inhabit for ever and ever upon it. 30 The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. [1]

[1] *Pro. 31. Isa. 51.*

31 The law of his God in his heart: and his steps shall not be supplanted. 32 The sinner considereth the just: and seeketh to (o) murder him.

(o) To draw him to mortal sin, which is death of the soul.

33 But our Lord will not leave him in his hands: neither will he condemn him, when judgment shall be given of him. 34 Expect our Lord, and keep his way: and he will exalt thee, that thou mayst inherit the land: when the sinners shall perish^ thou shalt see. 35 I have seen the impious highly exalted, and advance as the cedars of Libanus. 36 And I passed by, and behold he was not: and I sought him, and his place was not found. 37 Keep innocency, and see equity: because there are (p) remains for the peaceable man.

(p) Rewards.

38 But the unjust shall perish together: the remains of the impious shall perish. 39 But the salvation of the just is (q) of our Lord: and he is their protector in the time of tribulation.

(q) Man's justice and well doing is not of his own power but of God's grace.

40 And our Lord will help them, and deliver them: and he will take them away from sinners, and save them, because they have hoped in him.

CHAPTER XXXVII.

King David, or any other penitent, earnestly prayeth God to remit his sins, and mitigate the pains which he acknowledgeth himself to have deserved, 12. lamenting the afflictions which he suffereth by such as sometimes were his friends, 14. whose tentations he now resisteth, trusting in God, resigning himself to God's will, confessing his own iniquity, and humbly praying for God's help. [1]

[1] The third penitential Psalm.
The 7. key.

A Psalm of David, in (a) recordation of the sabbath.

(a) In remembrance that by sin we lost the rest and peace, which man had in the state of innocency; secondly we lost the peace of conscience; thirdly the rest and peace of eternal felicity.

2 Lord (b) rebuke me not in thy fury: (c) nor chastise me in wrath.

(b) Condemn me not to eternal pain: (c) nor punish me in purgatory fire; but purge me so in this life, that the purging fire be not needful. By which fire (saith S. Aug.) though some shall be saved (gravior tamen erit ille ignis, quam quicquid potest homo pati in hac vita) yet that fire shall be more grievous, than whatsoever a man can suffer in this life. S. Gregory also expoundeth this same place, as if David said thus: I know it will come to pass, that after the end of this life, some shall be cleansed by purging flames, some shall be under the sentence of eternal damnation. But because I do esteem that transitory fire more intolerable than all present tribulation, I desire not only not to be

rebuked in fury of eternal damnation, but also I fear to be purged in the wrath of transitory correption. Thou therefore, o Lord, whom I serve in my spirit, whom I know to be the Saviour of all men, rebuke me not in fury of perpetual damnation, nor chastise me in wrath of purging punishment. *See Annotat. Ps. 6.*

3 Because (d) thy arrows are fast sticked in me: and thou hast (e) fastened thy hand upon me.

(d) Afflictions of mind and body sent by thy just judgment. (e) Thou hast struck me with an heavy hand.

4 There is (f) no health in my flesh at (g) the face of thy wrath: my bones have no peace at (h) the face of my sins.

(f) I already feel in my flesh, in all my bones, and powers, great affliction, (g) considering thy justice (h) and my sins.

5 Because mine iniquities are gone (i) over my head: and as a (k) heavy burden are become heavy upon me.

(i) Which are exceedingly increased, almost overwhelming my spirit. (k) Sins not washed away by penance by their weight carry the soul into more and more wickedness.

6 My (l) scars are putrefied and corrupted, because of my foolishness.

(l) Still corrupting those parts which were whole before, as a pestered sore that is not cured.

7 I am become miserable, and am made (m) crooked even to the end: I went sorrowful all the day.

(m) Not able to go straight to do any good work, being guilty of grievous sin.

8 Because (n) my loins are filled with illusions: and there is no health in my flesh.

(n) Concupiscence striving in me.

9 I am afflicted and am humbled exceedingly: I (o) roared for the groaning of my heart.

(o) From the sorrow of my heart my voice hath broken out into clamour.

10 Lord (p) before thee is all my desire: and my groaning is not hid from thee.

(p) O God thou knowest my desire, to be restored to thy favour.

11 My heart is troubled, my strength hath forsaken me: and the light of mine eyes, and the same is not with me. 12 My (q) friends, and my neighbours have approached, & stood against me. And they that were near me, stood far off:

(q) Those that were my friends and companions in sin are become mine enemies, because I forsake them.

13 and they did violence which sought my soul. And they that sought me evils (r) spake vanities: and meditated guiles all the day.

(r) Sought by all means to entangle me again.

14 But I as (s) one deaf did not hear: and as one dumb not opening his mouth.

(s) I now renounce all sin.

15 And I became as a man not hearing: and not having reproofs in his mouth. 16 Because (t) in thee, o Lord have I hoped, thou wilt hear me, o Lord my God.

(t) I now rely upon thee, o God.

17 (v) Because I said: Lest sometime mine enemies rejoice over me, and whilst my feet are moved, they spake great things upon me.

(v) For this cause I am returned to thee and do pray that mine enemies may not prevail against me.

18 Because I (w) am ready for scourges: and my sorrow is in my sight always:

(w) I resign myself to thee.

19 Because (x) I will declare my iniquity: and I will (y) think for my sin.

(x) Though thou knowest all, yet with mouth confession is made to salvation. (y) And I meditate of that which my sin hath deserved.

20 But mine enemies live, and are confirmed over me: and they are multiplied that hate me unjustly. 21 They that repay evil things for good, (z) detracted from me: because I followed goodness.

(z) One kind of detraction is in revealing secret faults, another in feigning and imputing false crimes, the third (here mentioned) in calling virtue vice, as penance hypocrisy.

22 (a) Forsake me not, o Lord my God, depart not from me.

(a) Grant me Lord final perseverance in thy grace and service.

23 Attend unto my help, o Lord the God of my salvation.

CHAPTER XXXVIII.

A just man in remediless persecution resolveth to suffer all with peace and silence: 5. praying God to take him from this world, confessing the vanity thereof, 8. and relying on God's providence (11. who punisheth man for his sins) prayeth for release.[1]

[1] God's providence.
The 3. key.

Unto (a) the end, to (b) Idithun himself, a canticle of David.

(a) Some expound this Psalm of the Jews in captivity in Babylon, but this title, and the matter contained shew, that it rather pertaineth to the new Testament. (b) To be sung by Idithun and his scholars & successors, or rather by Christians.

2 I (c) have said: I will keep my ways, that I offend not in my tongue. I have set a guard to my mouth, when the sinner stood against me.

(c) Weak men in affliction, not able to deliver themselves, seek revenge, by murmuring and other evil speeches, but the perfect resolve to rule their tongues:

3 I was dumb and humbled, and kept silence (d) from good things: and (e) my sorrow was renewed.

(d) Even to forbear sometimes from their own just defence: (e) though thereby they endure more persecution.

4 My (f) heart waxed hot within me: & in my meditation a fire shall burn.

(f) Sorrow suppressed maketh the heart to burn with zeal and indignation.

5 I have spoken in my tongue: Lord (g) make mine end known to me. And the number of my days what it is: that I may know what is lacking to me.

(g) If it may please thee, let me know how long I shall live, desiring to die; as Elias desired. *3. Reg. 19.*

6 Behold thou hast put my days measurable, and my (h) substance is as nothing before thee. Doubtless all things are vanity, every man living.

(h) My life and all that I have is as nothing compared to thy eternity.

7 Surely man passeth as (i) an image, yea and he is troubled in (k) vain. He gathereth treasure, and knoweth not to whom he shall gather them.

(i) As a shadow or image appearing in a glass, which is quickly forgot. (k) Therefore there is no cause man should be troubled in mind for temporal miseries.

8 And now what is my expectation? Is not our Lord? And my substance is with thee. 9 From all mine iniquities deliver me: (l) a reproach to the foolish thou hast given me.

(l) Thou hast suffered me to be reproached by the foolish that prosper in this world.

10 I was dumb, and opened not my mouth, (m) because thou didst it:

(m) I know my tribulation is by thy providence.

11 Remove thy scourges from me. 12 By the strength of thy hand I have fainted in reprehensions, for iniquity thou hast chastised man. And thou hast made his (o) soul pine away as a spider: but vainly is every man troubled.

(o) My life decayeth as a spider having spent all her moisture.

13 Hear my prayer, o Lord, and my petition; with thine ears receive my tears. Keep not silence: because I am a (p) stranger with thee, and a pilgrim, as my fathers.

(p) All men are strangers in this life, heaven being our home.

14 Forgive me, that I may (q) be refreshed before I depart: and (r) shall be no more.

(q) That I may recover spiritual strength in this life: (r) after which I shall not be in state to do free works of satisfaction nor merit.

CHAPTER XXXIX.

Christ's faithful members after long expectation congratulate his coming in flesh. 6. He directing his speech to his Father, professeth to perform the

Redemption of mankind, and to denounce the same in the whole world: 12. prayeth for his servants, undertaking to satisfy for their sins. [1]

[1] Christ's coming and redeeming of mankind. The 5. key.

Unto (a) the end, a Psalm to David himself.

(a) Pertaining unto the new Testament.

2 Expecting (b) I expected our Lord, and he hath attended to me.

(b) The faithful of the old and new Testament rejoice in the coming of Christ.

3 And he heard my prayers, and brought me out of the lake of misery, and from the mire of dregs. And hath set my feet upon a rock: and hath directed my steps. 4 And he hath put a new canticle into my mouth: a song to our God. Many shall see, and shall fear: and they shall hope in our Lord. 5 Blessed is the man, whose hope is in the name of our Lord: and hath not had regard to vanities and false madness. 6 Thou hast done many thy marvelous things, o Lord my God: & in thy cogitations there is none that may be like to thee. I (c) have declared and have spoken: they (d) multiplied above number.

(c) Christ by himself and by others preached the Gospel of salvation. (d) The multiplication of Christians thereby.

7 (e) Sacrifice and oblation thou wouldest not: but (f) ears thou hast perfited to me. [1] Holocaust and for sin thou didst not require:

(e) No sacrifice of the old testament sufficed to satisfy God's justice for the sin of man. (f) Christ by the ear of obedience performed the redemption of man by his death, as was determined from eternity. S. Paul for (ears) saith (body). See Annotations Heb. 10. [1] *Heb. 10.*

8 then said I, Behold I come. In the (g) head of the book it is written of me,

(g) The sum of holy Scripture is of Christ's Incarnation & death for redemption of man.

9 that I should do thy will: my God I would, and thy law in the midst of my heart. 10 I have (h) declared thy justice in the great Church, lo I will not stay my lips: Lord thou hast known it.

(h) Again Christ inculcateth the preaching and receiving of his Gospel in the whole world.

11 Thy justice I have not hid in my heart: thy truth and thy salvation I have spoken. I have not hid thy mercy, and thy truth from the (i) great Council.

(i) In the greatest and wisest congregations of this world, Christ concealeth not his mercy and truth. So himself professed before Annas, Caiphas, Pilate, and their counsels. Saint Paul preached Christ at Athens, and in many nations, and so the other Apostles. For their voice went into all the coasts of the earth.

12 (k) But thou, o Lord, make not thy commiserations far from me: thy mercy, and thy truth have always received me.

(k) The Prophet now speaketh in the name of Christ's mystical body the Church: praying to be made partaker of mercy, and to be delivered from evils.

13 Because evils have compassed me, which have no number: mine iniquities have overtaken me, & I was (l) not able to see. They are multiplied above the hairs of my head: and (m) my heart hath forsaken me.

(l) The sins also of those which believe in Christ are so many, that they cannot be fully seen in particular. (m) I almost faint in considering so many and so great iniquities amongst those that profess Christ.

14 It may please thee, o Lord, to deliver (n) me: Lord have respect to help me.

(n) The whole Church prayeth in the name of all for the infirm members.

15 Let (o) them be confounded and ashamed together, that seek my soul to take it away. Let them be turned backward, and be ashamed that will me evils.

(o) The Prophet foresheweth that the reprobate for their obstinate malice, seeking to hurt others shall be confounded.

16 Let them forthwith receive their confusion, that (p) say to me: Well, well.

(p) That scornfully say: *Well, well*: wishing all evil to good men.

17 Let all (q) that seek thee rejoice and be glad upon thee: and let them that love thy salvation, say always: Our Lord be magnified:

(q) Which not only in mouth and outward profession, but also in sincerity of heart seek thee, may with confidence rejoice, and praise God.

18 But (r) I am a beggar, and poor: Our Lord is careful to me. Thou art (s) my helper, & my protector: my God be not slack.

(r) Christ speaketh in the name of sinners truly repenting, whose sins he undertaketh to redeem, and wash away by his passion. (s) The faithful of the old testament pray for Christ's first coming into this world, & the faithful now pray for his second coming to purge his Church, and to reward the good.

CHAPTER XL.

The Prophet pronounceth them happy that will believe in Christ, coming in humility and poverty. 5. Christ describeth his own poor afflicted state in this life, by reason he is to satisfy for the sins of the world; the malice of his adversaries, 10. especially of Judas, 11. and by way of prayer, prophesieth his own Resurrection. [1]

[1] Christ's Passion and Resurrection.

The 5. key.

Unto (a) the end, a Psalm to David himself. [1]

(a) Pertaining to the new testament, as appeareth by the 10. verse alleged by our Saviour. [1] *Io. 13. v. 18.*

This Psalm is also applied by the Church in the office of the sick, whom whosoever assisteth in that case, may hope to have assistance in their own like necessity.

2 Blessed is the man that understandeth concerning (b) the needy, and the poor: in (c) the evil day our Lord will deliver him.

(b) He is happy that is not scandalized in Christ (Luc. 7. v. 23.) coming in poverty, & suffering extreme afflictions. (c) He that trusteth in Christ, notwithstanding the contrary motives of his worldly misery, shall be delivered by him in all distress.

3 Our Lord (d) preserve him, and give him life, and make him blessed in the land: and (e) deliver him not unto the will of his enemies.

(d) Our Lord will give to such servants more grace in this life, and glory in the next. (e) Not suffer him to be overcome in tentations.

4 Our Lord help him (f) upon the bed of his sorrow: thou hast turned all his couch in his infirmity.

(f) When such constant servants are sick to death, Christ will most especially comfort and help them.

5 I said: (g) Lord have mercy on me: heal my soul, because I have sinned to thee.

(g) Christ in the behalf of his mystical body confesseth their sins, and prayeth for them.

6 Mine enemies have spoken evils to me: When shall he die (h) and his name perish?

(h) After death suffered for mankind, Christ riseth, and his name and kingdom is glorious.

7 And if (i) he came in to see, he spake vain things: his heart hath gathered together iniquity to himself. He went forth, and spake together.

(i) Those that came not of good will, but of malice to observe Christ's deeds and words, carped at both, sometimes saying, he taught against the law, and against Moyses; sometimes that he cast out devils in the power of Beelzebub.

8 All mine enemies whispered against me: they did think evils to me. 9 They (k) have determined an unjust word against me: (l) shall not he that sleepeth add to rise again?

(k) At last they resolved that he should die. (l) But they could not so suppress his power, for he rose again in glory.

10 For (m) the man also of my peace, in whom I hoped: who did eat my breads, hath greatly trodden me under-foot. [1]

(m) By our Saviour's application of this verse, it is certain that the traitor Judas is here described. Ioa. 13. v. 18. [1] *Io. 13. Act. 1.*

11 But thou, o Lord, have mercy upon me, and raise me up again: and I (n) will repay them.

(n) In the day of judgement Christ Judge of all will render to every one as they deserve.

12 In this I have known that thou wouldest me: because mine enemy shall not rejoice over me. 13 But

me thou hast received (o) because of innocency: and thou hast confirmed me in thy sight for ever.

(o) As before in respect of sinners, Christ Judge of all will render to every one: so here in his own person he avoucheth his own innocency, which made him apt to satisfy for others.

14 Blessed be our Lord the God of Israel (p) from the beginning of the world, and for evermore: (q) Be it, be it.

(p) For this mercy of Almighty God in saving the elect by his Son's death he is to be praised for ever eternally. (q) All the Blessed agree in this, that God is eternally to be praised and thereto say *Amen*, So be it, so be it.

Some divide the Psalms into five books, supposing the first book to end here with these words, *Be it, be it*: not observing that the last Psalm hath not this ending. S. Jerom confuteth this opinion by our Saviour's and S. Peter's naming it the book, not books of Psalms. Luc. 20. v. 42. Act. 1. Moreover if this were the end of one book, then the Psalm following should not be called the 41. Psalm but the first Psalm of the second book.

CHAPTER XLI.

The fervent desire of the just, 6. much afflicted in this life, 12. and assured hope of eternal joy. [1]

[1] Eternal glory.
The 10. key.

Unto the end, understanding to the sons of (a) Core.

(a) The sons of Core repented, and departed from their father's schism, and so escaped miraculously the horrible pit of damnation, into which their father and his complices fell. Num. 26. v. 10. By which example all seduced and deceived Christians are admonished, not to persist in schism or other sins. And worldly men, ambitious of honour be warned to desire & seek God above all things, first of all the kingdom of heaven (to be living members of the Catholic Church) and the justice thereof: to seek things which are above, not which are upon the earth; lest hell devour them, as it devoured the complices of Core. Num. 16. v. 31.

2 Even as the hart (b) desireth after the fountains of waters: (c) so doth my soul desire after thee, o God.

(b) A hart waxing old, and burdened with much hair, and great horns, draweth a serpent into his nostrils: so being infected with poison, desireth most ardently to drink, and afterwards casteth his horns, and hair, and becometh as it were young again. (c) With such fervent desire a true penitent, feeling himself infected with poison of sins, seeketh the water of God's grace.

3 My soul hath thirsted after God (d) the strong (e) living: (f) when shall I come and appear before the face of God?

(d e) God is omnipotent, and indeed the only true living God: devils who are honoured in idols, can do no more than God permitteth, and so they can kill the souls, that consent unto their tentations, but cannot restore spiritual life again. (e)↑(f) The soul being justified, and still assaulted with new tentations desireth to be with God.

4 My (g) tears have been breads unto me day and night: whilst it is said to me daily: (h) Where is thy God?

(g) I have had no other refection, but to lenify my sorrow with weeping. (h) The wicked exprobate the just, as though God would never help them, because he suffereth them to be sometimes long in tribulation.

5 These things have I remembered, and have poured out my soul in me, because I shall pass into the place (i) of a marvelous tabernacle, even to the house of God. In the voice of exultation, and confession: the sound of one feasting.

(i) King David was not permitted to build the temple, much less did he enter into any such marvelous tabernacle in his mortal life, but must needs be understood, to speak here of the heavenly tabernacle, prepared by Christ for his servants.

6 Why (k) art thou sorrowful my soul? & why dost thou trouble me? Hope in God, because yet I (l) will confess to him: the salvation of my countenance,

(k) The Prophet comforteth himself, or any just soul, in

the hope of everlasting joy. (l) I render thanks and praises.

7 and my God. My soul is troubled toward myself; therefore will I be mindful of thee from the land (m) of Jordan, and Hermoniim from the little mountain.

(m) All this life is like to the small strait place between Jordan and a little hill called Hermoniim, but from this straitness the hope of the just is, to be placed in heaven.

8 Depth (n) calleth on depth, in the voice of (o) thy flood-gates. All thy high things, and thy ways have passed over me.

(n) One tentation still succeedeth another: (o) and the same so great, as if God opened the gates, and suffered them to overflow like floods of water.

9 In (p) the day our Lord hath commanded his mercy: and (q) in the night a song of him. With me (r) is prayer to the God of my life:

(p) But God helpeth in opportunity, not suffering his servants to be tempted above their strength, giving them fruit with tentations: (q) yea in the greatest tribulation, he giveth ordinarily most comfort, making them sing spiritually in heart, if not also in voice. (r) One special means to procure divine consolation is prayer in distress.

10 I will say to God: Thou art my defender. Why hast thou forgotten me? And why go I sorrowful, whilst mine enemy afflicteth me? 11 Whilst my bones are broken, mine enemies that trouble me have upbraided me: Whilst they say to me day by day: Where is thy God? 12 Why art thou heavy, o my soul? & why dost thou trouble me? (s) Hope in God, because yet I will confess to him: the salvation of my countenance, and my God.

(s) Still the just soul taketh comfort in assured hope of salvation, the eternal vision of God.

CHAPTER XLII.

The just invocateth God's sentence against the deceitful, that seek his spiritual overthrow, 4. acknowledgeth his help, from Almighty God the B. Trinity, in whose vision glory consisteth. [1]

[1] One God the B. Trinity.
The 1. key.

A Psalm (a) of David. Judge (b) me, o God, & discern my cause from the nation not holy, from the unjust and deceitful man (c) deliver me.

(a) Holy David often prefiguring Christ, here representeth every faithful servant of God, and particularly when they begin a great and holy work; as when Priests celebrate the divine Sacrifice, they with their assistants recite by interchangeable verses this Psalm. (b) After that we have examined, and prepared ourselves to the most holy Sacrifice and Sacrament, according to S. Paul's admonition (let a man prove himself, and so eat this bread, & drink this chalice, 1. Cor. 11.) we pray God, to judge between our true sincere intention, and the unjust deceitful endeavours of our enemy: (c) and so to deliver and protect us from subtle malice.

2 Because thou art God (d) my strength: (e) why hast thou repelled me? And why go I sorrowful (f) whilst the enemy afflicteth me.

(d) With thee I can do any thing, without thee nothing, (e) thou seemest sometimes not to regard me, (f) whilst tentations are more sensible than thy grace.

3 Send forth (g) thy light and thy truth: (h) they have conducted me, and have brought me into thy holy hill, and into thy tabernacles.

(g) As thou hast sent Christ the light and truth into this world, grant us the same now in particular. (h) These two gifts of God, the light of knowing our duties and truth, with sincere intention to perform the same, have brought us into thy Church and unto thy Altar.

4 And (i) I will go in to the altar of God: to God, which (k) maketh my youth joyful. I will confess to thee (l) on the harp (m) o God (n) my God:

(i) Accompanied with light of truth, & sincere intention, we confidently approach to thine Altar, o God, (k) who changest our old corruption into newness of life. (l) But to this purpose we praise God on the harp, mortifying our affections. (m) (n) The former word is of the plural number in Hebrew, Eloim, the other of the singular, signifying the Blessed Trinity, one God. (n) ↑

5 (o) why art thou sorrowful, o my soul? And why dost thou trouble me? (p) Hope in God, because yet (q) will I confess to him: the salvation (r) of my countenance, and (s) my God.

(o) Thou needest not therefore my soul, to be pensive or desolate. (p) But trust in God, (q) praise him, (r) whom I hope to see face to face, (s) the true eternal God.

CHAPTER XLIII.

The Prophet describeth the first calling, and difficult state of the Jewish nation, 6. their prosperity at other times. 10. Again their afflictions in captivity, and persecutions. [1]

[1] The state of the Jews.
The 4. key.

Unto (a) the end, for the sons of (b) Core to understanding.

(a) Though this Psalm doth first and literally pertain to the people of Israel, yet all things happening to them, were in figure of the Christian Catholic Church, which began with difficulties, afterwards prospered, and again suffereth much persecution. (b) Core signifieth caluus, bald; also calvaria a scull, or place of sculls: the name of the place where our Saviour was crucified: so the children of Core signify the children of Christ. S. Aug.

2 O God we have heard with our ears: our fathers have declared to us. The (c) work that thou hast wrought in their days: & in the days of old.

(c) The particular calling of Abraham out of Chaldea, protection of him, and Isaac, and Jacob, the delivery of all Israel out of Aegypt, and establishing them in the promised land of Chanaan, with innumerable, great, & strange things done for them.

3 Thy hand destroyed the nations, and thou didst plant them: thou didst afflict the peoples, and expel them. 4 For (d) not by their own sword did they possess the land, and their own arm did not save them: But thy right hand, and thine arm, and the illumination of thy countenance: because (e) thou wast pleased in them.

(d) The Israelites conquered not by ordinary power, but by the miraculous hand of God. See Iosue 23. (e) Not that this people deserved of themselves, but of God's free election, all the world being wicked, he gave peculiar grace to Abraham, Isaac, Jacob, and some others, & then for their sakes protected the whole people, in them conserving a visible Church.

5 Thou art the same my King and my God: which commandest the salvations of Jacob. 6 In (f) thee we shall turn out our enemies with (g) the horn, & in thy name we shall contemn them that rise up against us.

(f) As in former examples, so in David's time, not man's strength, but God's hand gave them great victories. (g) As an oxe with his horn casteth a small thing into the wind.

7 For I will not hope in my bow: and my sword will not save me. 8 For thou hast saved us from them that afflict us: and them that hate us thou hast confounded. [1]

[1] *Ios. 24. 1. Reg. 17. 2. Reg. 8.*

9 In God we shall be praised all the day: and in thy name we will confess for ever. 10 But (h) now thou hast repelled and confounded us: and thou wilt not go forth, o God, in our hosts.

(h) The Prophet foretelleth that after prosperity God would suffer the Jews to fall into captivity, & many afflictions, which also signified allegorically diverse states of Christ's Church.

11 Thou hast turned us back behind our enemies: and they that hated us spoiled for themselves. 12 Thou hast given us as sheep that are to be eaten: and thou (i) hast dispersed us among the nations.

(i) The Jews are now marvelously dispersed and depressed.

13 Thou hast sold thy people (k) without price: and there was (l) no multitude in the exchanges of them.

(k) In the destruction of Jerusalem the remnant of the people were sold for small, as it were for no price. They had sold Christ for thirty pence; (l) and now no multitude, nor number of money at all was given for them, but thirty of them were sold for one penny. Iosephus de bello Iudaico.

14 Thou hast made us a reproach to our neighbours, a

scorn and mocking stock to them that are round about us. 15 Thou hast made us for a parable to the Gentiles: a wagging of the head among the peoples. 16 All the day my shame is against me, and the confusion of my face hath covered me. 17 At the voice of the upbraider, and the reproacher: at the face of the enemy and persecutor. 18 All these things have come upon us, (m) neither have we forgotten thee: and we have not done wickedly in thy testament.

(m) Until Christ's passion the Jewish people did not wholly fall from God and true religion. And of them were chosen the Apostles, and many others, that founded and propagated the Church of Christ.

19 And our heart hath not revolted backward: & (n) thou hast declined our paths from thy way.

(n) The negative particle is here understood by zeugma, according to the Hebrew, thus: Our heart hath not revolted backward, neither hast thou suffered our paths to decline from the way.

20 (o) Because thou hast humbled us in the place of affliction, and the shadow of death hath covered us.

(o) Another Hebrew phrase, if we have, for, we have not.

21 If we have forgotten the name of our God, and if we have spread forth our hands to a strange god, 22 Will not God inquire of these things? For he knoweth the secrets of the heart. Because (p) for thee we are killed all the day: we are esteemed as sheep of slaughter. [1]

(p) The Prophets and others, persecuted partly before Christ, much more the Apostles, and other Christians in the new Testament. [1] *Rom. 8.*

23 (q) Arise, why sleepest thou, o Lord? Arise, and expel us not to the end.

(q) A prayer in affliction.

24 Why dost thou turn away thy face, forgettest our poverty and our tribulation? 25 Because (r) our soul is humbled in the dust: our (s) belly is glued in the earth.

(r) We are at death's door, ready to become dust. (s) Lying as groveling sorrowing on the earth: Arise Lord, help us: and redeem us for thy name, till thou deliver us from these tribulations.

26 Arise Lord, help us: and redeem us for thy name.

CHAPTER XLIV.

David singularly moved in heart and tongue, 3. prophesieth Christ's excellency, endowing his Church with most worthy dowries. 11. By way of exhortation foreshewing her internal and external beauty: 17. with perpetual succession of Pastors feeding the flock even to the world's end. [1]

[1] Christ most excellently endowing his Church. The 6. key.

Unto (a) the end, for them, (b) that shall be changed, (c) to the sons of Core (d) for understanding, (e) a Canticle for the beloved.

(a) Pertaining to the new Testament. (b) Gentiles converted from paganism to Christianity: (c) and all others returning from schism, or other sins, (d) for their instruction. (e) This Psalm is a marriage song of the beloved bridegroom and bride, Christ and his Church.

2 My (f) heart hath uttered (g) a good word: I tell my works (h) to the king. My (i) tongue is the pen of a scribe, that (k) writeth swiftly.

(f) I have received by divine inspiration in my heart and cogitation, (g) a most high Mystery. (h) To the honour therefore and glory of this King (whom I secretly see in my heart) I utter and refer all my works, and this particular Canticle. (i) From the aboundance of my heart, my tongue also speaketh, (k) & that presently without delay.

3 (l) Goodly of beauty above the sons of men, grace is poured abroad in thy lips: therefore hath God blessed thee for ever.

(l) Description of Christ, most excellent in all internal and external gifts.

4 Be (m) girded with thy sword upon thy thigh, o most mighty.

(m) The Prophet seeing in spirit the perfections which he wisheth in Christ, in manner of congratulating, describeth his fortitude, fighting against the devil for the Church.

5 With thy beauty and fairness (n) intend, (o)

proceed prosperously, and (p) reign, Because of (q) truth, and (r) mildness, and (s) justice: and thy right hand shall conduct thee marvelously.

(n) Purposing, (o) prosecuting, (p) and perfecting the conquest, and so establishing thy spiritual Kingdom. (q) Not with warlike armour of this world, but by assaulting the adversary with truth: (r) defending thyself and thy soldiers with the shield of mildness, (s) and striking the enemy with the sword of justice. Which right force of spiritual fight hath marvelous good success.

6 Thy (t) sharp arrows, the (v) peoples underneath thee shall fall into the hearts of the king's enemies.

(t) Preaching of Christ's Gospel, his grace moving the hearts of the hearers, is lively and forcible, more piercing than any two edged sword. (v) The example of people converted, shall move the hearts of the adversaries to come also unto the truth.

7 Thy seat o God (w) for ever and ever: a rod of direction the rod of thy Kingdom.

(w) Christ's Kingdom shall have no end. Luc. 1. v. 33.

8 Thou (x) hast loved justice, and hast hated iniquity: therefore God, (y) thy God, hath anointed thee with the oil of gladness (z) above thy fellows.

(x) Thou defendest and rewardest the good, finally forsakest and punishest the wicked. (y) More peculiarly the God of Christ, by hypostatical union. (z) Diverse Kings (as David himself, Iosaphat, Ezechias, and Iosias) were as godly as Salomon, and persevered good to the end, which is doubted Salomon did not; but Christ incomparably was anointed, & endued with all graces above all Kings.

9 (a) Myrrh, and (b) Aloes, and (c) Cassia from thy (d) garments, from houses of ivory, out of the which

(a) Mortification which conserveth from putrefying. (b) humility assuaging pride, (c) being small in the first spring, groweth great. (d) Humanity assumpted, and sanctified persons, in whom Christ dwelleth as in clean, shining, odoriferous houses.

10 (e) the daughters of kings have delighted thee in thy honour.

(e) Sincere faithful souls more dear to their spouse Christ, than daughters of temporal Kings.

11 The (f) Queen stood on thy right hand in golden raiment: compassed with (g) variety. (h) Hear daughter, and (i) see, and (k) incline thine ear: and forget thy people, and the house of thy father.

(f) The Catholic Church, in faith purified as gold: (g) with variety of states, as Clergy, Laity, and diverse sorts of religious Orders, and other professions, all united in the same faith, hope, and charity. (h) Carefully all that Christ thy spouse speaketh to thee by his Spirit. (i) Diligently put the same in practice: (k) with all obedience and readiness, and return not to former infidelity, nor to corrupt life.

12 And the King (l) will covet thy beauty: because he is the Lord thy God, and (m) they shall adore him.

(l) Christ loveth the Church adorned with his gifts, (m) and mutually his true children love and serve him.

13 And the daughters (n) of Tyre with gifts, all the rich of the people shall beseech thy countenance.

(n) Many of all nations submit themselves, and all that they have to Christ.

14 All the glory of that daughter of the King is (o) within, in (p) borders of gold,

(o) Internal virtues are most special ornaments: (p) exterior are required to edify others in diverse sorts of virtues.

15 clothed round about with varieties. (q) Virgins shall be brought to the King after her: her (r) neighbours shall be brought to thee.

(q) By this means many more are converted to Christianity: (r) and one country inviteth and draweth another.

16 They shall be brought in joy and exultation: they shall be brought into the temple of the King.

17 (s) For thy fathers there are born sons to thee: thou shalt make them Princes over all the earth.

(s) As Apostles came in place of Patriarchs and Prophets: so still Bishops and Priests succeed in the Church, Pastors, and governors thereof.

18 They shall (t) be mindful of thy name in all generation and generation. Therefore shall (v) peoples confess to thee for ever: and for ever and ever.

(t) These Pastors shall still teach the true Christian doctrine. (v) And still there shall be Christian people that will follow and profess the same.

ANNOTATIONS.
PSALM XLIV.

◦Calvin expoundeth this Psalm contrary to S. Paul.

7. *Thy seat, o God, for ever and ever.]* Seeing S. Paul (Heb. 1. v. 8.) affirmeth expressly that these words are spoken of the Son of God, Christ our Saviour, and thereby proveth his excellency above Angels: John Calvin is wonderful bold to avouch that in the simple & proper sense◦, David spake of his son Salomon, and the daughter of Pharao, as if that were the literal sense, and S. Paul only expounded it mystically. But first, the solemn preface in the two first verses importeth far greater things, than agree to any terrestrial King. Secondly, this excellent beauty described (v. 3) above the sons of men, cannot be verified of Salomon: for Absalom (2. Reg. 14.) and Adonias were also very beautiful (3. Reg 1. v. 6.) As for Salomon's wisdom, or other virtues, he persevered not therein, and so he was not blessed for ever. Thirdly, the Prophet here calleth the person of whom, and to whom he speaketh, God. v. 7. & 12. Fourthly, not only the ancient Fathers, and Doctors of the Church, but also the Hebrew Rabbins, and the Chaldee paraphrasis, expound this Psalm literally of the promised Messias, and his kingdom the Church.

◦No salvation out of the Church.

16. *They shall be brought into the temple of the King.]* The temple of the King, saith S. Augustine, is the Church◦, the temple of the King is in unity, the temple of the King is not ruinous, not cut insunder, not divided: the joining of living stones is charity. Nothing is more evident. Attend now the very temple of the King, for from thence he speaketh, because of the unity spread in the round earth. For those that would be virgins (faithful souls) unless they be brought into the temple of the King (the Catholic Church) they cannot please the bridegroom.

◦Perpetual succession of Bishops in place of the Apostles.

17. *For thy fathers there are born sons to thee.]* The apostles begot thee (o Christ and Church) they were sent, they preached, they are the fathers◦. But could they be always corporally with us? Could any of them tarry here till this time? Could they tarry to the time yet to come? But was therefore the Church left desolate by their departure? God forbid. For thy fathers, sons are born to thee. What is this, for thy fathers, sons are born to thee? The Apostles were sent fathers, in place of the Apostles sons are born to thee; Bishops are appointed. For whence were the Bishops born, that are at this day through the world? The Church herself calleth them fathers, she begat them, & appointed them in the seats of the fathers. Do not therefore think thyself desolate (o Christian Church) because thou seest not Peter, seest not Paul: for thou seest not them by whom thou wast born, but of thine issue fatherhood is sprung to thee: For thy fathers, sons are born to thee, thou shalt make them Princes over all the earth. This is the Catholic Church. Her children are made Princes over all the earth: her sons are constituted for fathers. Let them acknowledge this that are cut off: let them come to the unity, be they brought into the temple of the King. Thus S. Augustine.

CHAPTER XLV.

The Church in persecution acknowledgeth God's perpetual defence, 5. making her thereby more glorious, 10. sometimes granting rest (11. God himself checking the persecuters) and ever protecting her.[1]

[1] The Church prospereth also in persecution.

The 6. key.

Unto (a) the end, to the sons of Core, for (b) the secrets.

(a) Belonging to the Church of Christ. (b) As well the cause, why God suffereth his Church to be persecuted, as his assured protection in difficulties, are hidden secrets to the world.

2 Our God is a refuge (c) and strength: an (d) helper in tribulations, which (e) have found us exceedingly.

(c) All refuge is not secure, for one man is not able always to defend another: but God is a sure and strong refuge. (d) Ever able and in convenient time willing to help. (e) This whole world is full of tribulations, but the Church suffered the greatest in the first persecutions, & shall suffer as great in the time of Antichrist. English Catholics suffer most of all nations in this age, and cannot be suppressed, but still increase in number and fortitude.

3 Therefore will we (f) not fear when (g) the earth shall be troubled: and (h) mountains transported into the heart of the sea.

(f) Therefore all Catholics may assuredly know, that the whole Church cannot fail (g) though very many, as now in England, (h) and very eminent persons, as some noblemen, and some Priests have revolted, yet all will not.

4 Their waters have sounded, and were troubled: the mountains were troubled in his strength. 5 The violence of the river (i) maketh the city of God joyful: the Highest hath sanctified his tabernacle.

(i) Such bad examples make the good to recollect themselves more diligently, and to rejoice in God's grace, by which they stand fast.

6 God is in the midst thereof, it shall not be moved: God will help it (k) in the morning early.

(k) Before the heat of persecution shall invade all, for the elect the days of tribulation are shortened.

7 Nations are troubled, and (l) Kingdoms are inclined: he gave (m) his voice, the earth was moved.

(l) Sometimes one nation or Kingdom rebelleth against the Church, but cannot destroy it. (m) By the spirit of Christ, Antichrist, and all his members shall be destroyed.

8 The Lord of hosts is with us: the God of Jacob is our defender. 9 Come ye, & see the works of our Lord, what wonders he hath put upon the earth:
10 (n) taking away wars even unto the end of the earth. He shall destroy bow, & break weapons: and shields he shall burn with fire.

(n) The Church sometimes hath great peace and tranquility.

11 (o) Be quiet, and see that I am God: I shall be exalted among the gentiles, and I shall be exalted in the earth.

(o) God himself restraineth the wicked, suddenly abating their fury, or cutting off their forces.

12 The Lord of hosts is with us: the God of Jacob is our defender.

CHAPTER XLVI.

Gentiles are called, and invited to praise God for his magnificence: for Christ's Ascension, and power. [1]

[1] Vocation of Gentiles.
The 6. key.

Unto the end, for (a) the sons of Core.

(a) For Christians that leave the sins of their fathers, and rejoice in Christ crucified. See Annotations. Psal. 4.

2 All ye Nations (b) clap hands: make jubilation to God in the voice of exultation.

(b) True joy of the heart sheweth it-self both in voice of exultation, and also in gesture of body, by clapping of hands, dancing (as King David did before the Ark 2. Reg. 6.) likewise with instruments.

3 Because our Lord is high, (c) terrible: a great King over (d) all the earth.

(c) To all the wicked, (d) not only of one or few kingdoms, but of all the earth.

4 He hath made peoples subject (e) to us: & gentiles under our feet.

(e) When Kings and countries become Christians, they are made subjects to the Church that was before, not heads and rulers therefore.

5 He hath chosen his inheritance in us: the beauty of Jacob which he loved. 6 (f) God is ascended in (g) jubilation: and our Lord in the voice of trumpet.

(f) Christ God & man, after his Passion, rose from death and ascended: (g) Not leaving his Church desolate, but making her joyful by another comforter, the Holy Ghost.

7 Sing ye to our (h) God, sing ye: Sing ye to our (i) King, sing ye.

(h) The same Christ is our God, by his Divinity: (i) and our King by his Humanity.

8 Because God is King of all the earth: sing ye (k) wisely.

(k) Do your endeavour to understand what you sing, read, or hear in God's word. At least to know the principal Mysteries, and points of Christian doctrine, every one according to their capacity and state or profession.

9 God shall reign over the gentiles: God sitteth upon his holy seat. 10 Princes of peoples are gathered together with (l) the God of Abraham: because the strong (m) gods of the earth are exceedingly advanced.

(l) The faithful of the old and new Testament are united in the service of one & the same eternal God. (m) In respect of the Blessed Trinity, holy Scripture here, and in many places useth names of the plural number, as *Eloim*, Gods, not dividing God's substance, which is one, but insinuating distinction of Divine Persons, The Father, the Son, and the Holy Ghost. Which Mystery is more expressly mentioned in Baptism, & professed by Christian Gentiles, than it was by the people of the Jews.

CHAPTER XLVII.

God most, and every-where laudable, is especially praised in the Church of Christ (prefigured by Sion, and there begun.) 9. All things being fulfilled in the Church, even as they were prophesied and promised, 12. the faithful are exhorted to consider and congratulate the same. [1]

[1] The Church founded and protected by God.
The 6. key.

A Psalm (a) of Canticle to the sons of Core, the (b) second of the Sabbath.

(a) Voices beginning the music instruments prosecuted. (b) Especially for the second day of the week, the day after the sabbath, which is our Sunday, called Dominica, our Lord's day.

2 Great is our Lord, and to be praised exceedingly, in (c) the city of our God, in his holy mount.

(c) Jerusalem, and mount Sion were most obliged to praise God, for greatest benefits received: so the Catholic Church thereby prefigured, & having received far greater, is most of all bound to be grateful.

3 Mount Sion is founded with the exultation of (d) the whole earth, (e) the sides of the North, the city of the great King.

(d) This cannot be affirmed of Sion, or Jerusalem, but is only verified of the Catholic Christian Church: (e) whose coasts do extend to the North, & to all quarters of the round earth.

4 God shall be known in (f) the houses thereof, (g) when he shall receive it.

(f) The same one God, one Christ, one Faith, & one Religion in all particular Churches of the whole militant Church. (g) And this Universality and Unity shall be, after that Christ taking man's nature shall be ascended, and shall send the Holy Ghost, to found & begin this Church.

5 For behold the kings of the earth (h) were gathered together: they assembled in one.

(h) For the assured certainty of that is foreshewed, the Prophet speaketh in the pretertense, as if it were already done in his time, which he then saw in spirit.

6 They seeing it so were in admiration, were troubled, were moved: 7 Trembling took them. Their sorrows (i) as a woman travailing.

(i) Nothing more moveth the heart, & affecteth all the body and soul, than spiritual cogitations of faith and religion, and therefore it is compared to a woman travailing with child, who hath most careful and grievous pains.

8 In a vehement spirit (k) thou shalt break the ships of Tharsis.

(k) In which great conflict of man's spirit, God by his grace giveth force, to break through the contrary assaults of our enemy, to remove all impediments, and to overcome the difficulties.

9 (l) As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God hath founded it for ever.

(l) This consideration, that all is now done, that was of old prophesied, is a marvelous confirmation to Christians.

10 We have received thy mercy, o God, (m) in the

midst of thy temple.

(m) Grace and mercy is only granted to those that are within, or come unto the Catholic Church.

11 According to thy name, o God, so also is thy praise unto the ends of the earth: thy right hand is full of (n) justice.

(n) As God is praised for his mercy, so also for his justice: which do never prejudice the one the other.

12 Let mount Sion be glad, and the daughters of Juda rejoice, because of thy judgments, o Lord. 13 Compass Sion, and embrace ye her: (o) tell ye in her towers.

(o) Consider the fortresses or the Church, which are the holy Fathers, and Doctors, that watch and defend her walls.

14 Set your hearts (p) on her strength: and (q) distribute ye her houses, that you (r) may declare it in another generation.

(p) So rest you assured for all matters of faith in this pillar of truth. (q) Observe and mark diligently how many particular Churches were speedily founded in the world, (r) and declare this to other generations, that they may also hold fast the same faith, or return unto it, if they be relapsed; or at last embrace it, if sooner they have not.

15 Because (s) this is God, our God for ever, and for ever and ever: he (t) shall rule us evermore.

(s) Christ God incarnate that worketh all this, is our very God and Saviour, not for a few years, an hundred, six hundred, or a thousand, but for ever & ever. (t) He shall rule as a King, and consequently have a Kingdom, his militant Church, evermore, to the very end of this world. As he shall likewise have his triumphant Church in eternity.

CHAPTER XLVIII.

The royal Prophet inviting all states and sorts of men to hear him attentively, 6. sheweth that all ought to fear eternal damnation, that live wickedly; 9. vainly and foolishly seeking (13. even like brute beasts) carnal pleasures, which they cannot long enjoy, nor long escape hell: 16. confidently animating himself, and all good men, that trust not in this world. [1]

[1] Exhortation to fly from sin for fear of hell.
The 7. key.

Unto the end, (a) to the sons of Core a Psalm.

(a) In this and diverse other titles, both before and yet ensuing, is said, To the sons, or, for the sons of Core, a Psalm, or Canticle, or understanding & the like; but in no place, a Psalm, Canticle &c. of the sons of Core: which no way proveth that they were the authors of such Psalms, but rather the contrary.

2 Hear these things (b) all ye Gentiles: receive with your ears all ye that (c) inhabit the earth.

(b) All ye nations and sorts of people (c) that dwell upon the earth, learn this lesson which I will teach you.

3 All ye earthly persons, and children of men: together in one^ the rich and the poor. 4 My mouth shall speak wisdom, and the meditation of my heart prudence. 5 I will (d) incline mine ear unto a parable: I will (e) open my proposition (f) on a Psalter.

(d) Holy David harkened to God inspiring him, (e) and declared to others that which he received from God, (f) not only by his pen or tongue, but also for better instilling it into their minds he sounded it upon the instrument called the Psalter, which had ten strings, signifying the observation of the ten commandments.

6 (g) Why shall I fear in the evil day? (h) The iniquity of my heel shall compass me.

(g) What especial thing is there in this life, why or for which I or any have cause to fear the dreadful day of judgement? (h) Marry this we must fear, iniquity, by which any supplanteth, defraudeth, oppresseth, or any way wrongeth others, for that will involve the offender in the sentence of eternal damnation.

7 They (i) that trust in their strength: and glory in the multitude of their riches.

(i) Such be they that trust in their present power, riches, or other worldly things.

8 A (k) brother doth not redeem, (l) man shall redeem: he shall not give unto God his reconciliation.

(k) A man's own brother cannot help a sinner in that day, (l) much less any other man: so the Hebrew phrase by zeugma, understandeth another negative particle.

9 And the price of the redemption of his own soul:

and he shall (m) labour for ever,

(m) Still suffer pain,

10 and (n) shall live yet unto the end.

(n) and not die, but live in eternal torments.

11 He shall not see death, when he shall see (o) the wise dying, (p) the unwise, and (q) the fool shall perish together. And they shall leave their riches to strangers:

(o) All both wise and foolish do die temporally: but the wise living in eternal joy, the foolish live in eternal pain. (p) Those that believe not any other life after this, (q) and those that believing another life, yet live badly in this, shall perish in eternal damnation.

12 and their (r) sepulchres their (s) houses for ever. Their Tabernacles in generation and generation: they have renowned their (t) names in their lands.

(r) They shall never return from their sepulchers (s) to enjoy again their houses and earthly possessions. (t) Which vainly they labour to establish in their posterity.

13 And (v) man when he was in honour, did not understand: he was compared to beasts without understanding, and became like to them.

(v) A most pithy and brief consideration, for man to think, how absurdly, he being endowed with reason, understanding, & free will, like unto Angels, and capable of eternal glory, setteth his whole study and care upon corporal and temporal things, so making himself like unto brute beasts.

14 This their way is (w) a scandal to them: and (x) afterward in their mouth they shall take pleasure.

(w) This care of worldly things is the stumbling block, and cause of eternal ruin: (x) yet they shall be obstinate, and praise their own desires, still persisting therein.

15 As (y) sheep they are put in hell: death shall feed upon them. And the just shall rule over them (z) in the morning: and their aid shall wax old in hell from their glory.

(y) Among other creatures a sheep can least help herself in misery: even so the damned in hell are altogether unable to deliver themselves from thence, or to get any relief. (z) In the general resurrection they shall be most of all in misery, as ever dying and never dead: the just whom they wronged, shall be their judges, all friends shall fail them, after they have passed their glory and pleasure in this world.

16 Nevertheless (a) God will redeem my soul out of the hand of hell, when he shall take me,

(a) The confidence of the just.

17 Fear not when a man shall be made rich: and when the glory of his house shall be multiplied. 18 Because when he shall die, he shall not take (b) all things: neither shall his glory go down with him.

(b) He shall leave all worldly things and take nothing with him.

19 Because his soul in his life shall be (c) blessed: he will confess to thee (d) when thou shalt do him good.

(c) Temporally: (d) so long as he enjoyeth worldly profits, he will seem grateful to God.

20 He shall enter in, even to the progenies of his fathers: and he shall (e) not see light for ever.

(e) But they shall not see the true light of heaven.

21 (f) Man, when he was in honour, did not understand: he was compared to beasts without understanding, and became like to them.

(f) Remember and consider, o worldly man, that God made thee an excellent creature: which thou neglecting makest thyself like to a beast. As, *v. 13.*

CHAPTER XLIX.

Christ in his first coming calleth all Nations: 3. in his second will judge the world. 7. In the mean time God exhorteth all men to serve him in purity of virtue, which he much preferreth before external sacrifice of the old law: 17. reprehending such as profess or teach the right way, and live wickedly. [1]

[1] General Judgement. The 9. key.

A Psalm (a) to Asaph. The (b) God of gods our Lord hath spoken: and he hath called the earth, from the rising of the sun even to the going down.

(a) To be sung or tuned by Asaph a master of music. (b)

God Almighty, who is greater than are all falsely supposed gods; or holy persons, that participating of his goodness are called gods (as Kings, Priests, Judges) coming into this world in man's nature, calleth all men to salvation.

2 Out (c) of Sion the beauty of his comeliness.

(c) The Church of Christ began in Sion.

3 God will come (d) manifestly: our God and he will not keep silence. (e) Fire shall burn forth in his sight: and round about him a mighty tempest.

(d) Christ that came in humility, & more obscurely to suffer, and to redeem us, will come in majesty, and manifestly to judge. (e) Immediately before the general judgement, fire shall burn all transitory things.

4 He shall (f) call the heaven from above: and (g) the earth to discern his people.

(f) Give signs in the firmament, (g) and in earth.

5 Gather ye together his Saints unto him: which ordain his testament (h) above sacrifices.

(h) Which know that to keep God's commandments in following virtues, is above the oblation of external sacrifice.

6 And the heavens shall shew forth his justice: because God is Judge. 7 (i) Hear, o my people, and I will speak: Israel, and I will testify to thee: God thy God am I.

(i) God instructeth his people.

8 I will not rebuke thee in thy sacrifices: and thy holocausts (k) are in my sight always.

(k) Sacrifices are grateful to God:

9 I will (l) not take calves out of thy house: nor buck-goats out of thy flocks.

(l) But in regard that God needeth not these earthly things, he rather requireth a grateful mind. For otherwise man indeed can give nothing to God: seeing all that is in the whole world is God's own in propriety.

10 Because all the wild beasts of the woods be mine, the cattle in the mountains and oxen. 11 I have known all the fowls of the air: and the beauty of the field is with me. 12 If I shall be hungry, I will not tell thee: for the round earth is mine, and the fullness thereof. 13 Will I eat the flesh of oxen? Or will I drink the blood of buck-goats? 14 (m) Immolate to God the sacrifice of praise, and (n) pay thy vows to the Highest.

(m) Spiritual sacrifices of praise, (n) & due payment of voluntary vows made in honour of God,

15 And (o) invocate me in the day of tribulation: I will deliver thee, and thou shalt glorify me.

(o) and praying to him for help in tribulation are most grateful.

16 But to the sinner God hath said: (p) Why doest thou declare my justices, and takest my testament by thy mouth?

(p) He that will teach others, must especially fly from sin, & serve God sincerely.

17 But thou hast hated discipline & cast my words behind thee. 18 If thou didst see a thief, thou didst run with him: and with adulterers thou didst put thy portion. 19 Thy mouth hath abounded with malice: and thy tongue forged guiles. 20 Sitting thou spakest against thy brother, and against thy mother's son thou didst put a scandal: 21 these things hast thou done, and I have held my peace. Thou hast thought unjustly that I will be like thee: I will reprove thee, and set it against thy face. 22 Understand these things you that forget God: lest sometime he take you violently and there be none to deliver you. 23 The sacrifice of praise (q) shall glorify me: and there is the way, by which I will shew him the salvation of God.

(q) God is honoured by man's gratitude, and other good works.

ANNOTATIONS.
PSALM XLIX.

14. *23. The sacrifice of praise.]* For better and more due performing of external sacrifice [1], it is requisite, that those which offer it, or desire to participate, do bring with them necessary internal virtues, or disposition; as sorrow and repentance for their sins, which is a kind of improper

[1] Sacrifice of praise disposeth men to the fruit of external

sacrifice.

[2] The Sacrifice of the Eucharist prophesied.

sacrifice (mentioned in the next Psalm;) the sacrifice of justice, which rendereth to every one that is due (Psal. 4.) and sacrifice of praise, or thanks-giving, for all God's benefits received or expected; which kinds of internal and improper sacrifices, do nothing prejudice, but rightly prepare men of the fruit of external sacrifice, ever used in the law of nature, the law of Moyses, and of Christ. This place also hath another higher and prophetical sense of the Sacrifice of Christ's body in the Eucharist [2], which is both propitiatory, and Sacrifice of praise and thanks-giving. So S. Augustine (orat. adversus Judeos c. 6.) teacheth, that here certainly is a plain change of the old sacrifices. The same he affirmeth Ep. 120. c. 18. God foreshewing that the old sacrifices should be changed, which were offered in shadow of a sacrifice to come. I will not take (saith God of Israel calves nor goats at thy hand &c. but appointeth that all Israel (all nations from the rising of the sun to the setting) shall immolate the sacrifice of praise, the same Christ whom old Simeon knew an infant, whom he received into his hands. Likewise li. contra advers. legis & Prophet. c. 20. The Church offereth to God in the body of Christ the sacrifice of praise.

CHAPTER L.

King David in great sorrow for his sins: of adultery and murder, most seriously prayeth God of his manifold mercy to remit and purge all his offences, and pains due for them: 12. to restore unto him the grace of the Holy Ghost, lost by his sins; 15. that he may teach others (as indeed his singular example may teach the whole world true penance) 19. contrition of heart, worthily to offer sacrifice, for the whole Church. [1]

[1] The fourth penitential Psalm.
The 7. key.

Unto (a) the end, a Psalm of David, [1]

(a) Pertaining not only to David, but also to all penitents, especially of the new testament. [1] *2. Reg. 12.*

2 when Nathan the Prophet came to him, after that he had sinned with Bethsabee. 3 Have mercy on me, o God, (b) according to thy great mercy. And according (c) to the multitude of thy commiserations, take away mine iniquity.

(b) My sins being very great, need thy great mercy. (c) Yea many sorts of thy mercies: not only remission of the crimes, but also mitigation of the pains due for the same: Thy merciful grace, to be truly sorry, to make some part of satisfaction, to beware hereafter not to fall again, to give better example of penance, and of virtuous life, and to persevere to the end.

4 Wash me (d) more amply from mine iniquity: & (e) cleanse me from my sin.

(d) O God thou hast forgiven me, and taken away my sins, as thy Prophet hath told me *(2. Reg. 12. v. 13.)* but my soul so foully polluted, needeth yet more washing. (e) Cleanse also the dregs that remain, and all habits and inclinations to sin. So our Saviour afterwards taught. *(Ioan. 13. v. 10.)* He that is washed needeth not saving to wash his feet (ill affections and relics of former sins) but is clean wholly.

5 (f) Because I do know mine iniquity: and my sin is (g) before me always.

(f) Whilst I did not know, nor consider, nor acknowledge my sins, I could not be forgiven, but now I know and acknowledge them: (g) and I cease not to consider of them with sorrow.

6 To thee (h) only have I sinned, and have done evil before thee: that thou mayst (i) be justified in thy words, and mayst (k) overcome when thou art judged.

(h) Principally (for so this particle, only, here signifieth) the enormities of my sins consist in that I have offended thy Divine Goodness and Majesty, the King of the worlds, immortal, invisible, only God, to whom is due all honour and glory for ever and ever, *1. Tim. 1. v. 17.* (i) Thou which hast promised forgiveness to all sinners that truly convert, shall herein be justified by receiving me again to grace: (k) and overthrow thy calumniators, that judge wickedly of thy proceedings, as if either thy justice or mercy were perverted.

7 For behold I (l) was conceived in iniquities: & my mother conceived me in sins.

(l) I & all are born in original sin, the relics whereof, concupiscence and weakness, incline us to other sins, which we have added. In regard of which our infirmity, thy mercy is ready to recall us and help us.

8 For behold thou (m) hast loved truth: (n) the uncertain and hidden things of thy wisdom thou hast made manifest to me.

(m) Besides thou hast also given me knowledge of true faith, and right doctrine, which thou ever lovest, and art accustomed to reduce, and direct such into the true way of penance. (n) Yea thou hast moreover shewed to me things uncertain, or unknown to many others, given me the gift and spirit of prophecy, to know hid mysteries, and to every one God giveth some particular benefits, which he loveth in him, and is ready of his part to confirm and maintain the same, that they be not lost.

9 Thou shalt sprinkle me with (o) hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made (p) whiter than snow.

(o) Most merciful Lord thou wilt (as I see in the spirit of prophecy) sprinkle me, and all men with thy blood from the Cross, where they shall give thee vinegar about hyssop to drink *(Ioan. 9.)* (p) by which washing I shall be clean from sin, and become in time pure, yea whiter than snow. A figure of this hyssop was observed in Moyses' Law. Num. 16. signifying the lively heat of Christ's infinite charity.

10 To (q) my hearing thou shalt give joy and gladness, and (r) the bones humbled shall rejoice.

(q) When mine affections shall be clean purged, I shall take singular great delight to hear of thee, (r) and all my powers of mind and body, which are now afflicted, shall rejoice.

11 (s) Turn away thy face from my sins: and wipe away all mine iniquities.

(s) Leave off thy cogitation of punishing, to which purpose first take away mine iniquities, for otherwise if they remain, God's justice cannot but punish them.

12 (t) Create a clean heart in me, o God: and renew a right spirit in my (v) bowels.

(t) Create in me new grace, whereby my heart shall be pure. So S. Paul calleth a just soul a new creature, *Galat. 6. v. 15.* (v) In my inward thoughts.

13 Cast me not away from thy face: and thy Holy spirit (w) take not from me.

(w) Suffer me not so to fall again, that thy grace depart from me.

14 Render unto me (x) the joy of thy salvation? And (y) confirm me with the principal spirit.

(x) Which I had before my fall, of Christ promised of my seed, and alter not the same for my sins. David also and other penitents pray here, that God will restore unto them the joy, which they had in the state of grace, of eternal salvation promised. (y) Confirm & conserve in me hereafter a strong, constant, and willing spirit to persevere.

15 I (z) will teach the unjust thy ways: and the impious shall be converted to thee.

(z) No way can a penitent better shew himself grateful to God, for remission of his sins, than by instructing, exhorting, & persuading other sinners to repentance, to leave their former ill ways, and turn to God.

16 Deliver me (a) from bloods, o God, the God of my salvation: and my tongue shall exult thy justice.

(a) From the guilt and punishment of murder, causing Urias and others with him to be slain. Other penitents pray to be delivered from what sins soever they have committed, by shedding blood, or other wrongs & injuries, promising to praise God's justice, in offering and giving grace, according to his promise to sinners, that they may repent.

17 Lord thou (b) wilt open my lips: & my mouth shall shew forth thy praise.

(b) Thou, o God, first stirring me up, opening my lips, which of myself I cannot do, then my tongue and mouth will praise thee.

18 Because if thou (c) wouldest have had sacrifice, I had verily given it: with holocausts thou wilt (d) not be delighted.

(c) If thou wouldest especially legal sacrifice, I would easily have offered great store: (d) but the best of that kind is not sufficient:

19 A sacrifice to God is (e) an afflicted spirit: a contrite and humbled heart, o God, thou wilt not despise.

(e) true contrition of heart pleaseth thee far better.

20 Deal favourably, o Lord, in thy good will (f) with Sion: that the walls of Jerusalem may be built up.

(f) After a penitent hath remission of his own sins, he must pray for the whole Church.

21 (g) Then shall thou accept sacrifice of (h) justice,

(i) oblations, & (k) holocausts: (l) then shall they lay calves upon thine altar.

(g) The Church prospering, her faithful children shall offer (h) the sacrifice of justice, rendering to every one that is due; (i) also free offerings without obligation, (k) yea holocausts, which is the chiefest, (l) calves, and like hosts upon the altar, according to the state of the old law: but in the law of Christ, the most B. Sacrifice by him instituted.

ANNOTATIONS.
PSALM L.

[1] Temporal punishment is due after remission of sins.

[2] Custom of sin maketh more proneness to fall again.

2. *When Nathan came to David.]* As Nathan denouncing to David that our Lord had (upon his repentance and confession) taken away his sin [1], added nevertheless, that because he had made the enemies of God to blaspheme, his son should die: so David knowing that more was required than only confession, for that the bond of satisfaction remained after his sins were remitted, persisted in penance, praying, lamenting, and beseeching God according to his great and manifold mercies, to take away his iniquity, albeit the prophet Nathan had now told him, that our Lord had taken away his sin, because there yet remained temporal pain due for the same. He prayeth also v. 4. that God will, *wash him more amply, from his iniquity, and cleanse him from his sin.* [2] For albeit the gilt of mortal sin be washed and taken away, yet besides temporal punishment that is due, the soul that was so polluted, needeth to be washed, and cleansed from the evil habit, or proneness to fall again, gotten by the former custom, or delectation in sin.

◦Concupiscence remaineth after original sin.

7. *I was conceived in iniquities.]* Another reason why sinners after remission of all mortal sins◦, need to be washed, and cleansed, is, because being born in original sin, after remission thereof, there remaineth concupiscence, that striveth against virtue, and inclineth to sin, from which we must pray, and labour to be more and more washed and cleansed.

◦Spiritual sacrifice preferred before external.

19. *Sacrifice.]* Holy Scriptures make often comparison between two kinds of sacrifices◦, preferring internal before external, as more grateful to God. And of spiritual sacrifices, this of a contrite spirit is first in order, and maketh the way to the sacrifice of justice, because justice presupposeth repentance, and finally succeedeth sacrifice of praise, and thanks-giving.

CHAPTER LI.

Holy David inveigheth against wicked Doeg a traitor, 7. prophesieth his ruin, 10. and his own exaltation. [1]

[1] David's invective against Doeg.
The 8. key.

Unto the end, understanding to David, 2 When Doeg (a) the Idumeite came and told Saul: David is come into the house of (b) Achimelech. [1]

(a) Of the race of Esau, half a Jew, but either an Infidel, or fautor of Infidels, a spy for Saul, a persecutor of David, & a murderer of Innocents. *1. Reg. 22. v. 9. 18.* (b) High Priest, slain with 84. more Priests and others, because they were supposed to favour David. ibidem. [1] *(1. Reg. 22.)*

3 Why doest thou (c) glory in malice, which are mighty in iniquity?

(c) Thou persecutor Doeg, why art thou so malicious, to abuse thy credit with King Saul, to the murdering of innocents?

4 All the day hath thy tongue thought injustice: as a sharp razor thou (d) hast done guile.

(d) Playing the part of a spy, in betraying to Saul, that I was with Achimelech?

5 Thou hast loved malice more than benignity: (e)

iniquity rather than to speak equity.

(e) Though he told a truth, yet it was iniquity to betray innocents.

6 Thou hast loved all words of precipitation, a deceitful tongue. 7 Therefore will God destroy thee for ever, he will (f) pluck thee out, & remove thee out of thy tabernacle: & (g) thy root out of the land of the living.

(f) Thou shalt utterly be destroyed, (g) & all thy race.

8 The just shall see, and fear, and shall laugh at him, and they shall say: 9 Behold the man, that hath not put God for his helper. But hath hoped in the multitude of his riches, and hath (h) prevailed in his vanity.

(h) for a short time in this world.

10 But I as (i) a fruitful olive tree in the house of God, have hoped in the mercy of God for ever: and for ever and ever.

(i) David prophesieth his own exaltation, and conservation of his seed in the Kingdom of Israel.

11 I will (k) confess to thee for ever, because thou hast done it: and I will expect thy (l) name, because it is good in the sight of thy Saints.

(k) Sing praise & thanks to thee. (l) Thy Goodness, which agreeth to thy name.

CHAPTER LII.

As in the thirteenth Psalm, Christ's incarnation is prophesied, after that sin abounded in the world: so here is foreshewed that after general wickedness, 5. Christ will come to judge the bad, 7. and deliver the good. [1]

[1] The general Judgement.
The 9. key.

Unto the end, for (a) Maeleth, (b) understandings of David. The fool hath said in his heart: There is no God.

(a) Weakness, or mourning. (b) S. Augustin expoundeth this Psalm as an instruction to those that suffer persecution and injuries, especially near the end of the world.

2 They are corrupt, and become abominable in iniquities: there is not that doth good. 3 God hath looked forth from heaven, upon the children of men: to see if there be that understandeth, or seeketh after God. 4 All have declined, they are become unprofitable together: there is not that doth good, no there is not one. 5 Shall they not all know that work iniquity, that devour my people as food of bread? 6 God they have not invocated: there have they trembled for fear, where no fear was. Because God hath (c) dissipated the bones of them (d) that please men: they are confounded, because God hath despised them.

(c) God will overthrow all the counsels and forces (d) of worldly politics.

7 (e) Who will give out of Sion the salvation of Israel? When God shall convert the captivity of his people: Jacob shall rejoice, and Israel shall be glad.

(e) The true Church afflicted desireth Christ's coming to deliver the oppressed.

CHAPTER LIII.

David in distress cryeth to God for help, 6. Confidently trusting therein, 8. and promising sacrifice of thanks-giving. [1]

[1] A prayer in distress.
The 7. key.

Unto (a) the end, (b) in songs^ understanding for David

(a) Though historically this Psalm (b) was sung by David the author thereof, shewing how he prayed in danger, and rendered thanks for his delivery,

2 when the Zipheites were come, and said to Saul: (c) Is not David hid with us? [1]

(c) when upon notice given that he abode in the mountains, Saul straitly besieged him, with a great army, but the Philistiims invading the country, Saul was forced to leave David, and to turn his forces against them, *1. Reg. 23.* yet it pertaineth also literally to all just men in distress, especially to the Church of Christ, praying in like dangers, and God by his like providence delivering his servants in extremities.[1] *1. Reg. c. 23. & 26.*

3 O God save me (d) in thy name: and in thy strength (e) judge me.

(d) For the glory of thy name (e) for the justness of my cause defend me.

4 O God hear my prayer with thine ears: receive the words of my mouth. 5 Because (f) strangers have risen up against me, & the strong have sought my soul: and they have not set God before their eyes.

(f) Barbarous highland men have betrayed the place of mine abode to the persecuters.

6 For (g) behold God helpeth me: and our Lord is the receiver of my soul.

(g) But I fear them not, because I am in God's protection.

7 (h) Turn away the evils of mine enemies: and in (i) thy truth destroy them.

(h) A just prayer, that God will turn intended mischief upon the devisers' heads, (i) according to his promise, that he will defend the innocent.

8 (k) I will voluntarily sacrifice to thee, and (l) will confess to thy name o Lord, because it is good:

(k) Offering voluntary sacrifice, more than is commanded. (l) And praise thee, o God.

9 (m) Because thou hast delivered me out of all tribulation: and (n) mine eye hath looked down upon mine enemies.

(m) As I am bound (n) I rejoice in thy just judgements against the wicked.

CHAPTER LIV.

The Prophet (as well in his own, as other just men's person) describeth great calamities suffered, 10. prayeth against the wicked, 13. lamenting especially that those which profess friendship, are adversaries, 17. and declareth God's providence in protecting the good, and destroying the bad.[1]

[1] God's providence towards the good and bad. The 3. key.

Unto (a) the end (b) in songs, (c) understanding to David.

(a) A song as well for King David himself, as others of all times (b) to sing (c) and consider God's providence, in suffering one man to afflict another in this life.

2 Hear my prayer, o God, despise not my petition. 3 Attend to me and hear me. 4 I am made sorrowful in my (d) exercise: and am troubled at the voice of the enemy: and at the tribulation of the sinner. Because they have (e) wrested iniquities upon me: & (f) in anger they were troublesome to me.

(d) This life is a warfare, and a continual combat. (e) Calumniated me, (f) and persecuted me in great fury.

5 My heart is troubled in me: & (g) the fear of death is fallen upon me.

(g) So inwardly afflicted, as if death were at hand.

6 Fear and trembling are come upon me: and (h) darkness hath covered me.

(h) I have scarce sense, or discourse of reason, being almost overwhelmed with trouble.

7 And I said: (i) Who will give me wings as of a dove, and I will fly: and rest?

(i) Would God I could fly, that in the simplicity of a dove, I might speedily part away from these afflictions.

8 (k) Lo I have gone far flying away: and I abode in the wilderness.

(k) I have fled so far as I could from troubles:

9 I (l) expected him, that (m) saved me from (n) pusillanimity of spirit, and (o) tempest.

(l) For the rest I remitted to God's will and good pleasure, (m) and he suffered me not to be overthrown, (n) though I am weak, (o) and the tentations are great.

10 (p) Precipitate, o Lord, and (q) divide their tongues: because I have seen (r) iniquity, and (s)

contradiction in the city.

(p) O God abate the pride of arrogant persecuters, (q) suffer them not to agree amongst themselves. (r) They are full of all iniquity, (s) they have also contentions among themselves, turn the same to our good.

11 Day and night shall iniquity compass it upon the walls thereof, and (t) labour in the midst thereof, and (v) injustice.

(t) With their continual great iniquity, they have their troubles, (v) but leave not their injustice.

12 And there hath not ceased out of the streets thereof (w) usury and guile.

(w) They are still usurers, and deceitful oppressors of the poor.

13 For (x) if mine enemy had spoken evil to me, I would verily have born it. And if he that hated me had spoken great things upon me: I would perhaps have hid myself from him.

(x) It is a greater grief to suffer injuries of those that seem to be friends.

14 But (y) thou a man of the same mind: my (z) guide, and my familiar.

(y) A man that was, or seemed of the same mind, faith, and religion, (z) whom I so trusted, that I would have gone, whithersoever he should have led me.

15 Which didest (a) take sweet meats together with me: in the (b) house of God we walked with consent.

(a) Thou that didst participate the same holy sacraments with me, (b) in the Catholic Church.

16 Let (c) death come upon them: and let them go down quick into hell. Because there is wickedness in their habitations, in (d) the midst of them.

(c) As Core & his complices: spoken of just zeal, not of desire to revenge: verified in those that sin wittingly and knowing, for they descend, as it were, alive into hell. (d) The whole crew of the wicked conspire in iniquity.

17 But I have cried to God, and our Lord will save me.

18 In (e) the evening, and morning, & at midday, I will [1] speak, and declare, and he will hear my voice.

(e) The Prophet alludeth to three more specially appointed hours of Divine service, the daily sacrifice at morning, and evening, and other sacrifices commonly about midday. Which also are the three principal times of Divine Service in the Church of Christ: Matins, Evensong, and the Sacrifice of Mass. Which Eutymius and other Grecians call Liturgiam. S. Clement also *(li. 7. c. 25. Apost. Instit.)* testifieth that the Apostles ordained three set hours of common prayer every day. [1] * *or pray*

19 He will redeem my soul in peace from them, that approach to me: because among many (f) they were with me.

(f) Many enemies combined together approached unto me, to overthrow me.

20 God will hear, and he (g) which is before the worlds will humble them.

(g) Eternal God.

21 For there is (h) no change with them, & they feared not God: he hath stretched forth his hand in repaying.

(h) They will never repent of their wickedness.

22 They have contaminated his testament, they are (i) divided by the wrath of his countenance; and (k) his heart hath approached. (l) His words are made softer than oil: and (m) the same are darts.

(i) They harden their hearts against his threatened wrath: (k) but God's providence illuminateth others to know and teach the truth, when it is impugned or contemned. (l) God's words, which in themselves are meek and sweet, (m) are hard to the incredulous, & as darts that wound them. Christ said (Ioan. 6.) Unless one eat my flesh, & drink my blood, he shall not have life in him, which the Capharnaites not understanding said one to another: This is a hard speech, who can abide it? Which S. Augustin here saith was the first heresy against our Saviour's preaching. It was not hard to S. Peter, who in the name of the rest, answered, that Christ had the words of eternal life. He yet understood not the secret of our Lord's speech, but he piously believed that the words were good, which he understood not.

23 (n) Cast thy care upon our Lord: and he will nourish thee: he will not give (o) fluctuation to the just for ever.

(n) Therefore in all doubts of doctrine, in all distresses of persecution, and other difficulties which surpass thy weakness, cast thy care upon our Lord, and he will nourish thee. (o) He will not suffer the just to remain always in fluctuation, that is, in doubtful, dangerous, and wavering thoughts or perplexities, as when a ship is tossed in the waves of the sea, but will give quiet repose of mind, as in a sure haven without danger of drowning.

24 But thou, o God, wilt bring (p) them down into the pit of destruction. (q) Bloody and deceitful men shall not live half their days, but I will hope in thee, o Lord.

(p) Contrarywise the wicked and obstinate shall fall into destruction. (q) Often or for most part blood-suckers die before the course of nature requireth, as Saul, Absalom, Achitophel, Achab, Jezabel, and the like.

CHAPTER LV.

David being in danger before Achis King of Geth, confidently imploreth God's help, against the great malice and power of his enemies; 8. foresheweth their ruin, his own exaltation, 12. and offereth praises and thanks. [1]

[1] David's prayer in danger.
The 8. key.

Unto (a) the end, (b) for a people, that is made far from the Saints, David in (c) the inscription of the title, (d) when the foreigners held him in Geth. [1]

(a) This Psalm pertaineth also to future times, (b) for the use of any just persons, or people, that are against their will separated from the public divine Service of holy Church: (c) most worthy to be noted with title, for perpetual memory, (d) made by David when the Philistiims detected him to their King in Geth. [1] 1. Reg. 12. v. 12.

2 Have mercy on me, o God, because (e) man hath trodden upon me: (f) all the day impugning he hath afflicted me.

(e) Now one sort of ill disposed men, now another, (f) never cease to seek my destruction.

3 Mine enemies have trodden upon me all the day: because they are (g) many that war against me.

(g) Saul with his great army, the Philistiims, & other strangers, some in manifest hostility, others detecting and betraying me to mine adversaries. So all that live godly in Christ have many enemies visible and invisible.

4 From (h) the height of the day I shall fear: (i) but I will trust in thee.

(h) Of these most eminent great dangers I am indeed afeared, (i) but so that my trust and assured confidence is in thee, o God.

5 In God I will praise (k) my words, in God have I hoped: I will not fear what flesh may do to me.

(k) Words and promises made to me, or the good which I speak or do by God's grace.

6 All the day did they (l) detest my words; against me (m) all their cogitations are unto evil.

(l) They calumniate whatsoever I say, (m) wrestling all my words to evil sense.

7 They will (n) inhabit and keep secret: they will observe my heel. As they have expected (o) my soul,

(n) They meet together, and secretly conspire to entrap me or catch me tripping. (o) To take my life:

8 (p) for nothing shalt thou save them: (q) in wrath thou wilt break peoples. O God,

(p) for this their vain purpose to destroy me, thou wilt save them, as they deserve, that is, (q) thou wilt break them in pieces.

9 I have shewed my life to thee: thou hast set my tears in thy sight. As also in thy promise: 10 then shall mine enemies be turned backward. In what day soever I shall invocate thee: lo I have known that thou art my God. 11 In God I will praise (r) the word, in our Lord will I praise thee saying: I have hoped in God, I will not fear what man can do to me.

(r) I will always gratefully acknowledge thy promises, and sayings, for they are assured.

12 In me, o God (s) are thy vows, which I will render, praises to thee.

(s) I have purposed and vowed to offer sacrifice of praise, and by thy help will perform it.

13 Because thou hast delivered my soul from death, and my feet from falling: that I may (t) please before God, in (v) the light of the living.

(t) Do that pleaseth God, (v) in true faith and pious works.

CHAPTER LVI.

The Prophet prayeth in tribulation, 4. testifieth God's help, 6. praiseth his greatness: 8. promising and inviting all nations to praise him. [1]

[1] David's great patience.
The 8. key.

Unto (a) the end, (b) destroy not, to David in (c) the inscription of the title, (d) when he fled from the face of Saul into the cave. [1]

(a) The heroical facts of David are for example to all Christians. (b) Innocent David having opportunity to kill his unjust persecutor, obeyed the motion of God, suggesting unto him, not to destroy his enemy, contrary to the counsel of his friends: (c) a thing most worthy to be recorded for perpetual memory, (d) being in so great and unjust trouble, as to lie in the cave of a mountain, yet spared to kill, or hurt him, that drive him into such straits. *See the history 1. Reg. 24.* [1] *1. Reg. 22. 24.*

2 Have mercy on me, o God, have mercy on me: because my soul hath trusted in thee. And I will hope in the shadow of thy wings, until iniquity pass. 3 I will cry to God the highest: God that hath done me good. 4 He sent (e) from heaven, and delivered me: he hath given into (f) reproach them that trod upon me. God hath sent his mercy and his truth,

(e) Extraordinary divine help, passing man's power. (f) It fell reproachfully to Saul, that David might have slain him if he would, yet did neither hurt him, nor insult upon him, but meekly and piously admonished him of his error, and injurious persecution.

5 and hath delivered my (g) soul out of the midst of (h) lions' whelps: I slept troubled. The sons of men, their (i) teeth are weapons and arrows: and their (k) tongue a sharp sword.

(g) My life (h) from most mighty and ravenous persecuters. (i) Though they have not lion's natural teeth, yet they exercise cruelty by artificial weapons, (k) and with their cruel tongues incite their followers to the same fury. *1. Reg. 22. v. 16.*

6 Be exalted above the heavens, o God: and thy glory upon all the earth. 7 They prepared a snare for my feet: and bowed down my soul. They (l) digged a pit before my face: and they are fallen into it.

(l) Saul endeavoured many ways to overthrow David, amongst other means provoked him to set upon the Philistiims, thinking they should have slain him. *1. Reg. 18. v. 17.* but the same Philistiims overthrew Saul. *1. Reg. 31.*

8 My heart is ready, o God, my heart is ready: I will sing, and say [1] a Psalm.

[1] Psalms more in use with Christian Gentiles, than they were with the Jews. See page. 12.

9 Arise my glory, arise psalter and harp: I will arise early. 10 I will confess to thee among (m) peoples, o Lord: and I will say a Psalm to thee among (n) the Gentiles.

(m n) God's benefits bestowed upon David, and upon faithful Christians prefigured by him, are for ever to be praised by all people's and nations. (n) ↑

11 Because thy mercy is magnified even to the heavens, and thy truth even to the clouds. 12 Be exalted above the heavens o God: and thy glory upon all the earth.

CHAPTER LVII.

Holy David inveigheth against dissembling wicked men: 7. describeth their manifold punishment, 11. wherein the just shall be comforted. [1]

[1] God's providence in suffering evil.
The 3. key.

Unto (a) the end, (b) destroy not, to David, in (c) the inscription of the title.

(a) This Psalm was made upon the same occasion, and to the same purpose as the former, (b) to exhort the just and innocent to patience, (c) by David's memorable example.

2 If (d) in very deed you speak justice: judge right things ye sons of men.

(d) Few are so wicked, but they speak and pretend just things:

3 For in (e) the heart you work iniquities: in the earth your (f) hands forge injustice.

(e) But neither think well, (f) nor do well, but both contrary, which feigned sanctity is double iniquity.

4 (g) Sinners are alienated from the matrice, they have erred from the womb: they have spoken false things.

(g) These wicked sinners that flatter and incite King Saul, seem to have spent all their life from their infancy in malice.

5 They have fury according to the similitude of (h) a serpent: as of (i) the asp that is deaf, and stoppeth his ears.

(h) Their fury is unquiet, till they may wound the innocent with their poisonful sting, (i) neither will they harken to good admonitions, but stop their ears like an asp, that layeth one ear close to the ground, & stoppeth the other with his tail.

6 Which will not hear the voice of the enchanters, and of the sorcerer enchanting wisely. 7 God shall break their (k) teeth in their mouth, the (l) cheek-tooth of the lions, our Lord will break in pieces.

(k) But God will break their cruel force, (l) though it seemeth most strong and insuperable.

8 They shall come to nothing as water running down: he hath (m) bent his bow till they be weakened.

(m) God's just determination of punishing the wicked still remaineth bent and ready, though execution be some while deferred.

9 As (n) wax that melteth, shall they be taken away: (o) fire hath fallen on them, and they have not seen the sun.

(n) That force and power which is now invincible, hard and strong like a lion's strongest teeth, shall then be as impotent and soft as wax: (o) God's wrath, like fire, the most forcible element, shall fall upon them, and they shall be cast into utter darkness, deprived of the sun and all comfortable light.

10 Before your (p) thorns did understand the old briar: as living so in wrath he swalloweth them.

(p) Before their malice can bring to effect the great mischiefs which they plot and purpose, God suddenly cutteth them off, before they fully understand of either sickness or death, casteth them as it were alive into hell.

11 The just (q) shall rejoice when he shall see revenge: he shall wash his hands in the blood of a sinner.

(q) The just rejoice in the punishment of the wicked for three causes, first in zeal of justice, conforming his will and mind to God's judgement; secondly, for that himself through God's mercy hath escaped that terrible damnation; thirdly, for that he is now delivered from molestation, and continual tribulation.

12 And man shall say: If certes there be fruit to the just: (r) there is a God certes judging them on the earth.

(r) The just seeing, or by faith knowing what punishment remaineth for the wicked, is thereby assured that the good shall reap fruit for his well-doing, and that in the mean time God ruleth and judgeth on the earth, though as yet it appeareth not so evidently.

CHAPTER LVIII.

Holy David (being besieged in his own house by men sent to kill him) confidently prayeth God to deliver him, 6. and all faithful nations in like danger: 7. and praiseth God. [1]

[1] Another prayer of David in danger.
The 8. key.

Unto the end, destroy not, to David in the inscription of the title, (a) when Saul sent, and watched his house to kill him. [1]

(a) King Saul having thrice attempted in vain to kill David (*1. Reg. 18. v. 11.* &c. *19. v. 9.*) sent some of his guard to fetch him, from his own house, that he might be slain: but God moved the mind of Michol, to admonish him of the danger and to help him away in safety, though Saul thought she would have been a scandal unto him (or cause of ruin) by the hands of the Philistians. *1. Reg. 18. v. 21.* Upon which occasion David made this Psalm. As he also made others,

for perpetual memory of God's like benefits, in delivering him in imminent dangers, when Saul sent three troops of sergeants to kill him, and followed them himself. *1. Reg. 19. v. 20.* likewise when he was known and bewrayed before Achis King of Geth. *1. Reg. 21.* also in Ceila, in the deserts of Ziph, and of Maon, *c. 23.* in Engaddi, *c. 24.* in Hachila, *c. 26.* and again amongst the Philistians, *c. 27.* and *30.*[1] *1. Reg. 19.*

2 Deliver me from mine enemies, o my God: and from them that rise up against me defend me. 3 Deliver me from them that work iniquity: and from bloody men save me. 4 Because lo they (b) have taken my soul: the strong have fallen violently upon me.

(b) They have so straitly besieged me, that it is now in their hands to take away my life.

5 Neither is it mine iniquity, nor my sin, o Lord: (c) without iniquity have I run, and gone directly.

(c) Of my part I have committed no fault against mine enemies, for which they can have any just cause to persecute me.

6 Rise up to meet me, and see: and thou, o Lord, the God of powers, God of Israel, attend to visit (d) all nations: have (e) no mercy on all that work iniquity.

(d) The Prophet foreseeing in spirit, that the Catholic Church shall be unjustly persecuted, prayeth, and teacheth others to pray, that God will mercifully visit his faithful people of all nations: (e) and not spare obstinate persecuters.

7 They will return (f) at evening: and they shall suffer famine (g) as dogs, and shall compass the city.

(f) Persecuters labouring how much, or how long soever, shall at night, that his, in the end of all their wicked endeavours be unsatisfied in their desires, (g) as hungry dogs that run hunting all the day, & night also, still seeking & not finding wherewith to fill their ravenous mouths and devouring bellies.

8 Behold they (h) will speak in their mouth, and a sword in their lips: (i) because who hath heard?

(h) They threaten and determine to use all cruelty, (i) as if there were no God, that heareth, and will punish it.

9 And thou, o Lord wilt scorn them: thou wilt bring to nought all the nations. 10 I will keep my strength to thee: (k) because thou art my receiver:

(k) Through God's grace the Church is still strong and the virtuous do persevere.

11 my God, thy mercy shall prevent me. 12 God will shew unto me concerning mine enemies, kill them not (l) lest sometime my peoples forget. Disperse them in thy strength: and (m) depose them^ my protector, o Lord.

(l) God suffereth afflictions to fall upon his servants, to keep them exercised, lest in prosperity they forget their duties to him. (m) Deprive them of power, that they may not do so much evil as they desire.

13 The sin of their mouth, the word of their lips: and let them be taken in their pride. And for (n) cursing and lying they shall be (o) talked of

(n) After that their iniquity is complete (o) they shall be accused and punished for their blasphemies and lies.

14 in consummation: in wrath of consummation and they shall not be. And they shall know that God will rule over Jacob: and over the ends of the earth.

15 They (p) shall be turned at evening, and shall suffer famine as dogs: & shall compass the city.

(p) As *v. 7.*

16 They shall be (q) dispersed to eat: and if they be not filled, they (r) will murmur also.

(q) They shall in vain seek oil for their lamps with the foolish virgins, repent with Judas, and finding no help, (r) shall continually blaspheme in hell.

17 But I will sing thy strength: and will exalt thy mercy in (s) the morning. Because thou art become my receiver, and my refuge in the day of my tribulation.

(s) In the resurrection.

18 My helper, I will sing to thee, because thou art God my receiver: my God, my mercy.

CHAPTER LIX.

King David after his own and the people's many tribulations, 8. rendereth thanks for their renowned

victories, 11. achieved by God's only power.[1]

[1] King David's thanks for victories.
The 8. key.

Unto the end, for them (a) that shall be changed, in (b) the inscription of the title (c) to David himself, (d) for doctrine,

(a) The change of state from adversity to prosperity in the people of Israel, was a figure of the like change in the Church of Christ, (b) worthy to be remembered, (c) for the instruction (d) of God's beloved,

2 (e) when he set fire on Mesopotamia of Syria, and in Sobal, and Joab returned, and struck Idumaea in the valley of salt-pits twelve thousand.[1]

(e) as the same are more largely recorded in the books of Kings. [1] *2. Reg. 8. & 10. & 1. Paral. 18.*

3 O God thou (f) hast repelled us, & hast destroyed us: thou wast angry (g) and hast had mercy on us.

(f) God suffereth his people to be afflicted, as well for their sins, as for exercise in virtue, (g) after sheweth his mercy in pardoning, and favour in advancing them.

4 Thou hast moved the earth, and hast troubled it: heal the breaches thereof, because it is moved. 5 Thou hast shewed unto thy people (h) hard things: thou hast made us drink the wine of compunction.

(h) Punishing sinners.

6 Thou hast (i) given a signification to them that fear thee: that they fly from the face of the bow.

(i) Warning them to amend.

7 That thy beloved (k) may be delivered, save me with thy right hand, and hear me.

(k) and then restoreth them to former good state.

8 God hath spoken in (l) his holy: I shall rejoice, and (m) shall divide Sichem: and shall measure the valley of tabernacles.

(l) God also as he hath promised by his holy oracle, (m) hath advanced King David in his temporal Kingdom, and doth much more advance him, and other elect in everlasting life.

9 Galaad is mine, and Manasses is mine: and Ephraim the strength of my head. 10 Juda my king: Moab (n) the pot of my hope. Into Edom I will (o) stretch out my shoe: the foreigners are subject to me.

(n) As a vessel for meaner uses. (o) Bring it under my dominion.

11 Who shall conduct me into a fenced city? Who shall conduct me even into Idumea? 12 Shall not thou, o God, (p) that hast expelled us: and (q) wilt not thou o God, go forth in our hosts?

(p) As God doth sometimes punish (q) so he also rewardeth.

13 Give us aid from tribulation: because man's salvation is vain. 14 In God we shall do (r) strength: and he shall bring to nothing them that afflict us.

(r) Strongly, with fortitude.

CHAPTER LX.

Faithful people of the whole earth pray, and acknowledge that God mercifully heareth their prayer. 6. Expect the eternal kingdom of Christ, in which they shall praise him for evermore.[1]

[1] A confident prayer for Christ's Incarnation.
The 5. key.

Unto the end, (a) in hymns to David.

(a) In songs of praise and thanks to God.

2 Hear, o God, my petition: attend to my prayer. 3 From (b) the ends of the earth I have cried to thee: whilst my heart was in anguish, thou (c) didst exalt me on a rock.

(b) From all coasts of the earth faithful people pray to God. (c) The Church builded upon an assured foundation, is exalted to great power and dignity.

4 Thou hast (d) conducted me, because thou art made my hope: a tower of strength from the face of the enemy.

(d) God conducteth, defendeth, and delivereth those that confidently trust in him.

5 I shall inhabit in (e) thy tabernacle for ever: I shall be protected in the covert of thy wings.

(e) In the Church, a place of assured protection.

6 Because thou my God hast heard my prayer: thou hast given inheritance to those that fear thy name.
7 Thou wilt add (f) days upon the days of the king: his years even unto the day of generation and generation.

(f) Christ's kingdom, the Church, perpetual to the end of this world, and eternal after the general Resurrection.

8 He is permanent for ever in the sight of God: his (g) mercy and (h) truth who shall require?

(g) Who is able to understand or explicate how great Christ's mercy is in redeeming us, (h) and his truth in performing his promised rewards?

9 So (i) will I say a Psalm to thy name for ever and ever: that I may render my vows (k) from day to day.

(i) For so inestimable benefits I will always praise thee with Psalms, Canticles, or other thanks in this life. (k) and eternally in the life to come.

CHAPTER LXI.

A just man encourageth his own soul to serve God in sincere humility, 9. exhorteth also all others to trust in God, not in false and worldly policy, or wealth, because God's power & mercy will render to every one as they deserve. [1]

[1] Exhortation to good life, in respect of reward or punishment.
The 7. key.

Unto the end, for (a) Idithun a Psalm of David.

(a) Directed to Idithun, one of the masters of music, to sing it, or to make tune for it.

2 Shall (b) not my soul be subject to God? For of him is my salvation.

(b) The wicked treating to ruinate others, David, or any just man, feareth them not, because his soul is subject to God.

3 For he is my God, and my saviour: my receiver, (c) I shall be moved no more.

(c) Therefore I firmly purpose never to be moved from God.

4 (d) How long set you violently upon a man: (e) you all do kill, as it were upon (f) a wall that is leaning, and a wall shaken.

(d) In vain do you mine adversaries still assault me, (e) though ye be all confederate to kill me, (f) supposing me to be like a ruinous or shaken wall, that is easily thrown down.

5 But (g) yet they thought to repel my price. (h) I ran in thirst: they (i) blessed with their mouth, and cursed with their heart.

(g) They think still to deprive me of my reward, the price of my labours and merits, (h) but I run so much more diligently, as thirsting after righteousness in this life, and glory in the next, to finish my course. (i) A most dangerous tentation, when after threats and cruelty, persecutors endeavour by sweet words and promises to persuade the just to fall into sin.

6 But yet my soul be thou subject to God: because my patience is from him. 7 Because he is my God, and my saviour: my helper (k) I shall not remove.

(k) I resolutely purpose not to yield to any tentation.

8 In God is my salvation, and my glory: the God of my help, and my hope is in God. 9 Hope in him (l) all ye the congregation of people: pour out your hearts before him: God is our helper for ever.

(l) God's faithful servants are not only constant themselves, but also exhort and persuade all others, as much as in them lieth, to serve God and trust in him.

10 But yet the children of men are vain, the children of men are (m) liars in balances: that they may deceive by vanity together.

(m) Using false weights they defraud one another.

11 Hope not in iniquity, and covet not robberies: if riches abound set not your heart upon them.
12 (n) Once hath God spoken, these (o) two things have I heard:

(n) God having once spoken it is most assured. (o) Two especial attributes of God.

13 That (p) power is God's, and (q) mercy, o Lord, is to thee: because thou wilt render to every one according to his works. [1]

(p) God is omnipotent, so that he can both reward and punish infinitely; (q) and Merciful, that he is ready to receive all sinners into his favour, if they will repent & turn unto him. [1] *Mat. 16. Rom. 2. 1. Cor. 3. Gal. 6.*

CHAPTER LXII.

David in banishment with great affection desireth to unite himself with God in meditation, 4. purposing and promising ever to praise him: 10. prophesieth the vain endeavours, and condemnation of his enemies and his own advancement. [1]

[1] David's devotion in banishment.
The 8. key.

A Psalm (a) of David when he was in the desert of Juda. [1]

(a) Holy David made this devout meditation when he was in the forest of Haret, or desert of Ziph. 1. Reg. 22. & 23. and could not come to the tabernacle of God, nor to Jerusalem, where he especially desired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholics, when they are put in close prison for their faith, or otherwise hindered, that they cannot be present at the most holy and daily Sacrifice. In which case we must supply as we may, this great loss, and comfort ourselves with this, or like Psalm, or prayer, saying: O God my God, to thee I watch. [1] *Reg. 22.*

2 O God my God to thee I watch, (b) from the morning light. (c) My soul hath thirsted to thee, (d) my flesh to thee very many ways.

(b) Even from the first dawning of the morning, (c) my soul thirsteth after thee, (d) yea also my very flesh, and whole body feeleth great pains, by this affliction of mind, and desireth relief and rest.

3 In a desert land, and inaccessible, and without water, (e) so in the holy have I appeared to thee, (f) that I might see thy strength, and thy glory.

(e) Being now in case that I cannot serve thee, o God, as I would, yet I exhibit myself present in spirit, before thy holy place, (f) meditating thy power, and thy glory.

4 Because (g) thy mercy is better than lives, my lips shall praise thee.

(g) This consolation in banishment from thy divine Service, is sweeter to me than many temporal lives, or any worldly prosperity.

5 (h) So will I bless thee in my life: and in thy name I will lift up my hands.

(h) for as the Passions of Christ abound in us (saith S. Paul. *2. Cor. 1.*) so also by Christ our comfort aboundeth.

6 As with (i) marrow and fatness let my soul be filled: (k) and my mouth shall praise with lips of exultation.

(i) Replenish my soul, o God, with the aboundance of thy grace, (k) so shall I be more able to praise thee.

7 (l) If I have been mindful of thee upon my bed, (m) in the morning I will meditate on thee:

(l) Seeing in the night, also in my bed I meditate on thee; (m) I will more diligently do the same in the morning.

8 because thou hast been my helper. 9 And in the covert of thy wings I will rejoice, my soul hath cleaved after thee: thy right hand hath received me. 10 But (n) they in vain have sought my soul, (o) they shall enter into the inferior parts of the earth.

(n) My temporal and spiritual enemies: (o) and they shall be damned for their sins.

11 They (p) shall be delivered into the hands of the sword, they shall be (q) the portions of foxes.

(p) It happened literally to Saul, that he was slain in battle; which he made against his enemies (q) and his dead body was hung on a wall *(1. Reg. 31.)* exposed to wild beasts, or birds, though it was afterwards burnt and buried.

12 But (r) the king shall rejoice in God, all shall be praised that swear by him: because the mouth is stopped of those that speak wicked things.

(r) David was presently after Saul's death exalted to the Kingdom, in figure of Christ, whose name and glory was exalted, after the destruction of the Jews by Pagan Emperors.

CHAPTER LXIII.

A prayer of the just reposing their whole trust in God: 7. and rejoicing that the enemies' machinations are frustrate. [1]

[1] A confident prayer in tribulation.
The 7. key.

Unto the end, a Psalm of David. 2 Hear o God my prayer when I make petition: from the fear of my enemy deliver my soul. 3 Thou (a) hast protected me from the (b) assembly of the malignant: from the multitude of them that work iniquity.

(a) By example of thy former protection, (b) from the conspiracy of wicked men, I trust most assuredly in thy help.

4 Because they have sharpened their tongues as a sword: they have bent the bow a bitter thing, 5 that they may shoot in secrets at the immaculate.
6 Suddenly they will shoot at him, and will not fear: they (c) have confirmed to themselves a wicked word. They have talked to hide snares: they have said, Who shall see them?

(c) They are resolved to entrap me.

7 They have searched iniquities: they (d) have failed searching with scrutiny.

(d) But as they have failed, so they shall still fail, and be overreached in their bad counsels, as Achitophel. *2. Reg. 17.*

8 Man shall come to a deep heart: and God shall be exalted. (e) Children's arrows are made their wounds:

(e) God hath chosen the weak of this world to confound the strong.

9 and their tongues are weakened against them. All that saw them (f) were troubled:

(f) Much marveled seeing the wicked so punished.

10 and every man feared. And they shewed forth the works of God: and they understood his doings. 11 The just shall rejoice in our Lord, and shall hope in him, & all the right of heart (g) shall be praised.

(g) The just shall be praised, for rightly serving God.

CHAPTER LXIV.

God is rightly praised in Sion and Jerusalem (in his Church only) for his benefits bestowed and promised, 8. unto which also in the time of grace all nations shall be called. [1]

[1] Conversion of Gentiles.
The 6. key.

To the end, a Psalm of David, (a) the Canticle of Jeremy, and Ezechiel, to the people of the transmigration, when they began to go forth.

(a) The seventy Interpreters seeing David here prophesy of the people's return from Babylon, added the names of Jeremy and Ezechiel, who being in that captivity prophesied the same more largely. As likewise these and other Prophets, foresaw in spirit, and more especially prophesied the going forth of all nations from Babylon, that is, forsaking Idolatry, and embracing true Religion in the Church of Christ, so S. Augustin, Eutymius, and others.

2 An hymn, o God, becometh thee (b) in Sion: & a vow shall be rendered to thee in Jerusalem.

(b) Not in Babylon, nor elsewhere, but only in the Church, praises and vows are grateful to God.

3 Hear my prayer: (c) all flesh shall come to thee.

(c) All nations shall know thee.

4 The words of the wicked (d) have prevailed upon us: and thou wilt be (e) propitious to our impieties.

(d) The wicked are insolent in threatening; (e) but thou mercifully pardoning our sins, they shall not hurt us.

5 (f) Blessed is he whom thou hast chosen and taken: he shall dwell in thy courts.

(f) They are happy to whom thou hast prepared grace and glory.

6 (g) We shall be replenished in the goods of thy house: holy is thy temple, (h) marvelous in equity. Hear us, o God our saviour, the hope of all the ends of the earth, and in the sea far.

(g) The voices of the faithful, rejoicing in the hope of

eternal glory. *Rom. 5.* (h) Nothing polluted shall enter into heaven. Apo. 21.

7 Preparing (i) mountains in thy strength, girded with might:

(i) Thou which art all powerful, as appeareth by the huge mountains

8 which troublest (k) the depths of the sea, the sound of the waves thereof.

(k) seas, and other thy works.

9 The Gentiles shall (l) be troubled, and they that inhabit the borders shall be afraid of thy signs: (m) the out-goings of the morning and evening thou shalt delight.

(l) Thou wilt by thy omnipotent power move the hearts of obdurate men, and so convert innumerable of all nations to thee. (m) Thou wilt draw many to thee, with joy and gladness, from the uttermost coasts of the east and west.

10 Thou hast visited the earth, and hast inebriated it: thou hast multiplied to enrich it. The (n) river of God is replenished with waters, thou hast prepared their (o) meat: because (p) so is the preparation thereof.

(n) God wrought diverse miracles in waters (*Gen. 7. Exo. 7. 14. 15. Iosue. 3. 4. Reg. 5. 6* &c.) (o) likewise in providing meat for his people (*Exo. 16, 3. Reg. 17, 4. Reg. 4, 7.* &c.) which were figures of Baptism, Eucharist, and other Sacraments of Christ, washing from sins, and augmenting grace, (p) so replenishing the Church with most sacred Mysteries.

11 Inebriate (q) her rivers, (r) multiply her fruits: in her drops she shall rejoice springing.

(q) Endowing the Apostles and other preachers with spiritual grace and learning, (r) continuing the succession of pastors to water and seed the faithful people.

12 Thou wilt (s) bless the crown of the year of thy goodness: (t) and thy fields shall be replenished with plenty.

(s) God blesseth the whole course, or circle of time, of the Church militant in this world, (t) and the crown, or happy end of every just person's life.

13 The (v) beautiful places of the desert shall be fat: and the (w) little hills shall be girded about with exultation.

(v) Even those which before had only a shew of beauty, but indeed were barren, shall yield aboundant fruit. (w) Those which are more eminent shall particularly rejoice in their own and other's spiritual progress in virtue.

14 The (x) rams of the sheep are clothed, and (y) the valleys shall abound with corn: (z) they will cry, yea they will say an hymn.

(x) The principal pastors shall in proportion rejoice above the rest for the grace and glory of all their flock. (y) The subjects also and inferior people shall be satiate with their happy lot. (z) All together, prelates and people, higher and lower shall with uniform voice sing praises to God, and perpetual hymns.

ANNOTATIONS.
PSALM LXIV.

[1] Perpetuity of the Church.

[2] *S. Aug. Eutym.*

[3] Reward of the just.

[4] Saints' crowns are of God's benignity.

[5] The Corones of our Lord, and our Lady.

12. *God will bless the crown.]* Under the Allegory of the land of Jury [1], whereunto the people of God were to be restored after their captivity in Babylon, the Psalmist here prophesieth greater things, than can be verified of the temporal state of the Jews [2], that the militant Church, shall still be blessed from the beginning to the end, yielding expected fruit; and all the just, that persevere to the end of their lives, shall receive most happy and glorious rewards of their labours [3]. As Saint Paul after his meritorious travails confidently expected his glorious reward, when he said (2. Tim. 4.) I have fought a good fight, I have consummate my course, I have kept my faith. Concerning the rest, there is laid up for me, a Crown of justice [4], which our Lord will render to me in that day, a just Judge. And not only to me, but to them also that love his coming. And this is called the crown of the year of God's benignity, because God of his own benignity, without man's former desert giveth grace, and in the end for merit following, giveth a crown of glory. So our Blessed Saviour according to his fullness of grace, which was in his soul, and infinite merit,

received a crown of glory, in the consummation of his temporal life, after the space of thirty three years. And our Blessed Lady the mother of God, received an answerable crown to her excellent grace and merits, in the consummation of her life, at the end of sixty three years. In memory of which numbers of years, devout men have piously instituted certain forms of prayers, called the Crowns, or Corones of our Saviour [5], and of our Lady.

CHAPTER LXV.

The prophet inviteth all men to praise God for his marvelous works, and benefits done to the Jews. 7. Who being ungrateful, 8. Gentiles are called, 16. and bring forth better fruit. [1]

[1] Gentiles succeed the Jews.
The 6. key.

Unto the end, a Canticle (a) of resurrection. Make ye (b) jubilation to God all the earth,

(a) Mystical resurrection, Gentiles succeeding in place of the Jews. (b) Shew your internal joy by external words and deeds.

2 say a Psalm to his name: give glory to his praise.
3 Say ye to God: (c) How terrible are thy works, o Lord! In the multitude of thy strength thine enemies (d) shall lie to thee.

(c) In drowning the world, in confounding the tongues in Babel, in burning Sodom and Gomorrha with brimstone, in plaguing the Aegyptians, in drowning Pharao and his whole army in the red sea; in destroying the Chananites and other infidels, in punishing the ten tribes, and afterwards the other two by captivity, & innumerable other punishments, all for sins, (d) for which even the wicked, though not sincerely converted, yet of servile fear, feigned and falsely promised to amend, but performed it not: as Pharao afflicted with plagues, was forced to promise liberty to the children of Israel, which he afterwards denied.

4 Let all the earth adore thee, and sing to thee: let it sing a Psalm to thy name. 5 Come ye, and see the works of God: terrible in counsels over the children of men. 6 Who turneth (e) the sea into dry land, in (f) the river they shall pass on foot, (g) there we shall rejoice in him.

(e) The red sea, (f) when Iosue brought the people over Iordan, (g) in remembering and reciting these singular benefits.

7 Who ruleth in his strength for ever^ his eyes look upon the gentiles: (h) they that exasperate him let them (i) not be exalted in themselves.

(h) God's chosen people the Jews did often exasperate God by their ingratitude, murmuring, and other sins: whom the Prophet therefore admonished, (i) not to be proud, lest they be subdued and brought low.

8 Ye (k) Gentiles bless our God: and make the voice of his praise heard.

(k) By way of invitation the Psalmist prophesieth the conversion of Gentiles.

9 Who hath put (l) my soul in life: and hath not given my feet to be moved.

(l) The voice of the whole Church: confessing God's providence and protection, that she never faileth; for the Jews falling from Christ the Gentiles believed in him; and some nations or countries falling from Religion, others are converted.

10 Because thou (m) hast proved us, o God: by fire thou hast tried us, as silver is tried.

(m) God suffereth his Church to be persecuted with all kinds of tribulation, as some are here recited.

11 Thou hast brought us into a snare, thou hast laid tribulations on our back: thou hast set men upon our heads. 12 (n) We have passed through fire and water: and thou hast brought us out into refreshing.

(n) But through God's assistance his servants pass through, and overcome all tentations.

13 I will go into thy house with (o) holocausts: I will render thee (p) my vows:

(o) Sacrifice of thanks, (p) and voluntary vows,

14 which my lips have distinguished. And (q) my mouth hath spoken in my tribulation.

(q) that which any promiseth to God in tribulation, they must perform accordingly.

15 (r) Holocausts with marrow will I offer to thee, with incense of rams: I will offer to thee oxen with buck goats.

(r) These were the best external sacrifices of the old law:

16 (s) Come ye, hear, and I will tell all ye that fear God, what great things he hath done for my soul.

(s) But both then and now the internal sacrifices of contrite heart, of justice, and of divine praise best please God.

17 To him have I cried with my mouth, and have exulted (t) under my tongue.

(t) From the heart, which is under the tongue, and directeth the tongue what to speak.

18 (v) If I have beheld iniquity in my heart, our Lord will not hear.

(v) Whosoever will be heard in prayer, must repent of his sins.

19 Therefore hath God heard, and hath attended to the voice of my petition. 20 Blessed be God who hath not removed my prayer, and his mercy from me.

CHAPTER LXVI.

The prophet prayeth for (and withal foresheweth) the propagation of the Church of Christ. [1]

[1] Propagation of the Church.
The 6. key.

Unto the end, in hymns, a Psalm (a) of Canticle to David.

(a) This Psalm beginning to be sung by voices, instruments were adjoined.

2 God (b) have mercy upon us, and (c) bless us: (d) illuminate his countenance upon us, and (e) have mercy on us.

(b) God first remit our sins: (c) then give us thy manifold graces, (d) grant faith and repentance, (e) and so forgiveness of sins.

3 That we may know thy way upon earth: in all nations thy salvation. 4 Let peoples, o God, confess to thee: (f) let all peoples confess to thee.

(f) All nations shall be converted.

5 Let nations be glad & rejoice: because thou judgest peoples in equity, and the nations in earth thou doest direct. 6 Let peoples, o God, confess to thee, let all peoples confess to thee: 7 the earth hath yielded her fruit. (g) God, (h) our God bless us,

(g) God the Father, (h) God the Son,

8 (i) God bless us: and let all the ends of the earth fear him.

(i) God the Holy Ghost, save the people of all nations, by Evangelical preaching of thee, the most Blessed Trinity.

CHAPTER LXVII.

Notwithstanding great persecutions the Church prospereth. 10. Especially in the new testament, by Apostolical function, 18. ministry of Angels, Christ's Ascension, coming of the Holy Ghost, 31. confirming the faithful, repressing the insolent, and converting many. 35. For all which the prophet inviteth all men to praise God. [1]

[1] The Church still conserved.
The 6. key.

Unto the end, a Psalm of Canticle, to David himself. 2 Let (a) God arise, and let his enemies be dispersed, and let them that hate him (b) fly from his face.

(a) In manner of praying that God will vouchsafe to defend the Church, the Psalmist prophesieth that God will arise, (b) and the enemies shall fly away, not daring to abide the combat.

3 As smoke vanisheth, let them vanish away: as wax melteth at the presence of fire, so let sinners perish at the presence of God. 4 And (c) let the just make merry, and rejoice in the sight of God: and let them be

delighted in mirth.

(c) As God is terrible to the wicked: so he is comfortable to the just.

5 Sing to God, say a Psalm to his name: (d) make way to him, who (e) mounteth upon the west, (f) Lord is his name. Rejoice ye in his sight, they shall be troubled at the presence of him:

(d) Resist not God's inspiration, but receive it with joy and thanks. (e) Who triumpheth over death (f) God is Lord, not only of these or those nations, countries or other creatures, but absolutely and universally of all.

6 the father of orphans, and judge of widows. God in his (g) holy place:

(g) That is the true holy Church, which hath

7 God that maketh men to inhabit (h) of one manner in a house. That bringeth forth them (i) that be bound, in strength, likewise them that (k) exasperate, that dwell (l) in sepulchres.

(h) unity in doctrine, touching faith and manners. S. Cypr. *ep. 76.* (i) That be bound in sin, (k) even rebellious wills are altered by God's mercy, & freely embrace his law, (l) also the dead and dry hearts that cared not for spiritual things are softened, and quickened with new grace.

8 O God (m) when thou wentest forth in the sight of thy people, when thou didst pass through the desert.

(m) The benefits bestowed on the Israelites, are written in the books of Moyses, Iosue, and Judges.

9 The earth was moved, and the heavens also distilled, at the presence of the God of Sina, at the face of the God of Israel. 10 (n) Voluntary rain shalt thou separate, o God, to thine inheritance: and it was (o) weakened, but thou hath perfiteth it.

(n) Not man's deserving, but God's mere good will, and free grace caused Christ to come, and by himself and his Apostles to preach the Evangelical doctrine, which watereth the whole world. (o) God chose the weak, but made them strong.

11 Thy (p) living creatures shall dwell in it: thou hast prepared (q) in thy sweetness for the poor, o God.

(p) Those whom thou has chosen, and so made thine own peculiar people, shall enjoy this grace. (q) Thou gavest Manna in the desert, the B. Sacrament in the new testament.

12 Our Lord shall give (r) the word to them that evangelize, (s) with great power.

(r) God giveth to the Preacher what to speak, (s) and to some he giveth also power to work miracles, in confirmation of their doctrine. *Mar. 16.*

13 The (t) King of hosts the beloved of the beloved: and (v) to the beauty of the house, to divide the spoils.

(t) Some potent King, or (as it is in Hebrew) Kings being beloved, of the beloved of God, the only Son of God, shall yield themselves to the same beloved Son of God: (v) which shall redound to the glory and beauty of his Church, gaining such spiritual preys from the devil.

14 If ye (w) sleep among the midst of the lots, the wings of a dove laid over with silver, and the hinder parts of her back in the paleness of gold.

(w) If you be in such danger, that the adversaries cast dice, or lots for your persons, and goods, yet you shall be delivered, as if a dove, with her glistering feathers, like silver and gold, fly away into a secure place, without loss or diminution, but rather with increase of virtues.

15 Whilst (x) the heavenly discerneth kings over her, (y) with snow they shall be made white in Selmon.

(x) When the heavenly King determineth thus of earthly Kings, (y) they shall be purged from their sins, and made white like snow, that falleth in mount Selmon. which is a shadowed hill, thick with trees, in mount Ephraim near to Jordan.

16 The (z) mountain of God a fat mountain. A mountain (a) curded as cheese, a (b) fat mountain:

(z) The Church of God is visible, and durable like to a mountain. (a) Combined, or joined together, as when milk is turned into curd, and so into cheese. (b) Fruitful, enriched by spiritual gifts of the Holy Ghost.

17 why (c) suppose you curded mountains? A mountain, in which it hath well pleased God to dwell therein: for indeed our Lord will dwell even to the end.

(c) Ye that are not of this Church, do in vain and erroneously imagine, that any other mountains are united.

18 The (d) chariot of God is ten thousand fold, thousands of them that rejoice, our Lord in them, (e) in Sina in the holy place.

(d) Innumerable Angels, ministers of God's will, do continually attend upon his Divine Majesty, as if he (who otherwise needeth no service) were carried by them, as in a

chariot of infinite magnificence. Dan. *7.* (e) So God appeared in Majesty, when he gave his law in mount Sinai.

19 Thou art (f) ascended on high, thou (g) hast taken captivity: thou (h) hast received gifts in men: for even those (i) that do not believe, our Lord God to inhabit. [1]

(f) Christ ascended with innumerable Angels attending upon him, (g) carried with him the fathers of the old testament, that had been captive, (h) as man he received gifts of God, in and for men, his faithful servants, (i) yea also he received for his merit, that innumerable, which before were incredulous were converted, and God dwelt in their souls. [1] *Ephe. 4.*

20 Blessed be our Lord day by day: the God of our salvations will make us a prosperous journey. 21 Our God is the God of saving: and (k) the issues of death are of our Lord, our Lord.

(k) Our Lord, I say, our Lord, and none but he could overcome death by dying.

22 But yet God (l) still break the heads of his enemies: the hairy crown of them, that walk in their sins.

(l) Though Christ died to deliver all men from death, yet he will give capital sentence of eternal death to all that obstinately remain his enemies, and multiply sins upon sins, to the end of their temporal life.

23 Our Lord said: Out (m) of Basan I will convert, I will convert (n) into the depth of the sea.

(m) Even of the rudest barbarous nations, many shall be converted to Christianity (n) namely God's grace is extended into the Islands of the Ocean, and other seas.

24 That thy foot (o) may be dipped in blood: the tongue of thy dogs *(made red)* with the same *(blood)* of the enemies. [1]

(o) But such severe slaughter shall fall upon the obstinate contemners of this grace, that men's feet shall be defiled in their blood, and dogs shall lap it. [1] *Ex inimicis ab ipso.*

25 They (p) have seen thy enterings in, o God, the enterings of my God: of my King who is (q) in the holy place.

(p) Many have seen, or known in general, but the faithful more exactly know how Christ came into this world, his conversation therein, and his going forth; (q) his reigning now in heaven our Mediator, by whom all other intercessors have access to God.

26 (r) Princes came before (s) joined with them that sang, in the midst (t) of young women playing on timbrels.

(r) The Apostles sowing the first seed of Evangelical doctrine, (s) with whom other Apostolical men, (t) and other souls of all nations converted by their preaching, most joyfully sing together in heart, voice, & instruments: especially in good works, shew their grateful affections to our Redeemer.

27 In (v) Churches bless ye God our Lord, of (w) the fountains of Israel.

(v) And all this in the particular Churches of diverse Kingdoms, and parts of the world: (w) beginning with the Israelites in Jerusalem, and so proceeding into all Jury, and Samaria, and to the utmost of the earth. Act. 1.

28 There (x) Benjamin a young man, in excess of mind. (y) The Princes of Juda their leaders: the Princes of Zabulon, the Princes of Nephthali.

(x) S. Paul of Jacob's youngest son Benjamin, last called to Apostleship, was chiefly sent to the Gentiles. (y) Other Apostles of diverse tribes sent first to the Jews, secondarily to Gentiles.

29 Command thy strength, o God: (z) confirm this, o God, which thou hast wrought in us.

(z) As the Church began by the omnipotent power of God; so by the same only power it is conserved.

30 From thy temple in Jerusalem, kings shall offer gifts to thee. 31 Rebuke (a) the wild beasts of the reed, the congregation (b) of bulls in the kine of thy peoples: (c) that they may exclude them, which are tried with silver. Dissipate the nations that will wars:

(a) Chastise therefore, o God, all persecuters of thy Church, who are but as weak wavering reeds, in comparison of thy power, (b) no better than bulls, with kine, that is, captains and popular people, (c) endeavouring to alienate the constant proved Confessors from their faith.

32 Legates shall come (d) out of Aegypt: Aethiopia shall prevent his hands to God.

(d) A prophecy that many should be converted to Christ in Aegypt, & Aethiopia: as appeareth by the innumerable multitude of religious Monks, & Nuns in those countries, shortly after the Apostles' days.

33 Ye Kingdoms (e) of the earth sing to God: sing to

our Lord:

(e) The like afterwards in all other nations, whom therefore the Prophet inviteth to praise God, for so inestimable benefits in the whole world.

34 Sing ye to God, that mounteth upon the heaven of heaven, to the East. Behold he will give to his voice (f) the voice of strength:

(f) Christ will come to judge, in terror of voice, and with magnificence, accompanied with holy Angels and other Saints.

35 give you glory to God upon Israel, his magnificence, and his power in the clouds. 36 God is marvelous in his Saints, the God of Israel he will give power and strength to his people, God be blessed.

ANNOTATIONS. PSALM LXVII.

16. *The mountain of God.]* For better discerning the true Church from other congregations, the Prophet here describeth certain properties thereof [1], for he calleth it a mountain, because it is most visible to all men. secondly, a fat mountain, that is, replenished with all virtues, and gifts of the Holy Ghost; whereof it is called Holy [2]. Thirdly, it is curded, or consolidated in unity of faith and Religion [3], which conjoin the whole body, making it solid and firm, as the oven turneth liquid milk into curd, and so into cheese. Fourthly, it is the Congregation, wherein God always remaineth, even to the end, for ever [4]; which sheweth two other properties; that the Church never faileth, nor erreth in doctrine [5]: God still dwelling therein, and consequently conserveth it from error in doctrine.

[1] Marks of the Church: Visibility.
[2] Sanctity.
[3] Unity.
[4] Perpetuity.
[5] Assured verity.

17. *Why suppose you curded mountains.]* As for other congregations ◦, it is certain and evident, that they are not the Church of God, because they are not curded, that is not united, in the same points of faith, but only in negative points, and in general opposition against the Catholic Church, and among themselves notoriously disagreeing and divided. As they also want the other marks of the true Church.

◦ No other pretended Church hath the mark of unity or the rest.

CHAPTER LXVIII.

Christ in midst of afflictions (as one in dangerous waters) 5. describing the malice of persecutors, and his own true zeal, 14. prayeth his heavenly Father for help. 23. By way of just imprecation, foresheweth the severe punishment of his adversaries, 30. his own glorious Resurrection, and prosperous building of his Church. For which he inviteth all creatures to praise God. [1]

[1] Christ's afflictions and victory.
The 5. key.

Unto (a) the end, (b) for them that shall be changed, (c) to David.

(a) Pertaining to the new Testament, (b) for Gentiles converted to Christianity, and from vice to virtue, (c) prefigured in David.

2 Save me, o God: because (d) waters are entered into my soul.

(d) Vehement afflictions environ my heart.

3 I (e) stick fast in the mire of the depth: and there is no sure standing. I am come into the depth of the sea: and a tempest hath overwhelmed me.

(e) I am as one entangled with quicksand or quagmire in the bottom of a great water.

4 I have (f) laboured crying, my jaws are made hoarse: my eyes have failed, whilst I hope in my God.

(f) Our Lord sweat blood for anguish in his prayer, and was not delivered from his passion, neither are his servants presently delivered from tribulations, but as is most to God's honour and their own good.

5 They are multiplied above the hairs of my head, that hate me without cause.[1] Mine enemies are made strong, that have persecuted me unjustly: (g) then did I pay the things that I took not.

[1] *Ioan. 15.* (g) Our Saviour who had no sin, payed the ransom for all sins.

6 O God thou knowest my (h) foolishness: and (i) mine offences are not hid from thee.

(h) O God thou knowest, that this which seemeth folly to worldly men, is true wisdom (i) and though men charge men with offences, thou knowest that I am innocent.

7 (k) Let them not be ashamed upon me, which expected thee, o Lord, Lord of hosts. Let them not be confounded upon me that seek thee, o God of Israel.

(k) Suffer not the weak to be scandalized in my passions.

8 Because for thee have I sustained reproach, confusion hath covered my face. 9 I am become a foreigner to my brethren, and a stranger to the sons of my mother. 10 Because (l) the zeal of thy house hath eaten me: and the reproaches of them that reproached thee, fell upon me.[1]

(l) The zeal of seeking God's honour, in propagating and advancing his Church, is the cause of persecution. As we see those are less persecuted, which have less godly zeal.
[1] *Ioan. 2. Rom. 15.*

11 And I covered my soul in fasting: and it (m) was made a reproach to me.

(m) The wicked do reproach those that mortify themselves.

12 And I put hair cloth my garment, & I became a parable to them. 13 They spake against me (n) that sat in the gate; and they sung against me that drank wine.

(n) The great men and judges, also the drunkards and rascality of the people.

14 But I, (o) my prayer to thee, o Lord: a time of thy good pleasure, o God. (p) In the multitude of thy mercy hear me, in the truth of thy salvation:

(o) But I direct my prayer to thee. (p) Expecting the time of thy good pleasure.

15 Deliver me out of the mire, that I stick not fast: deliver me from them that hate me, and from the depths of (q) waters.

(q) Tribulations.

16 Let not the tempest of water drown me, nor the depth swallow me: (r) neither let the pit shut his mouth upon me.

(r) Though Christ died and was buried, and in soul descended into hell, yet he could not be holden in his sepulchre, nor in limbo, but rose again.

17 Hear me, o Lord, because thy mercy is benign: according to the multitude of thy commiserations have respect to me. 18 And turn not away thy face from thy servant: because I am in tribulation, hear me speedily. 19 Attend to my soul, and deliver it: (s) because of mine enemies deliver me.

(s) That they may either be converted, or confounded, and so do no more hurt.

20 Thou knowest my reproach & my confusion, & my shame. 21 In thy sight are all they that afflict me, my heart hath looked for reproach and misery. And I expected somebody that would be sorry together with me, and there (t) was none: and that would comfort me, and I found not.

(t) Not any that could mitigate our Saviour's affliction, would shew compassion towards him.[1]
[1] *Mat. 27. Ioan. 19.*

22 And they gave (v) gall for my meat: & in my thirst they gave me vinegar to drink.

(v) But contrarywise when he complained of thirst, they gave him gall and vinegar to drink.

23 (w) Let their table be made a snare before them, & for retributions, and for a scandal.[1]

(w) A Prophecy of the destruction of the Jews, at the time of Pasch, when they should think to eat their paschal lamb with joy.[1] *Rom. 11.*

24 Let (x) their eyes be darkened that they see not: and make (y) their back crooked always.

(x) They are also blind in heart, that they will not see the truth of Christ's doctrine: (y) but bow themselves to earthly things, and worldly gains even to this day.

25 Pour out thy wrath upon them: and let the fury of thy wrath overtake them. 26 Let their habitation be made desert: and in their tabernacles let there be none to dwell.[1]

[1] *Act. 1.*

27 Because (z) whom thou hast strucken, they have

persecuted: and upon the sorrow of my wounds they have added.

(z) Christ, whom God of his mercy designed to suffer death, for redemption of mankind, the Jews of mere envy and malice persecuted to death.

28 Add thou (a) iniquity upon their iniquity: and let them not enter into thy justice.

(a) A prophecy that God would suffer them, to fall from one iniquity to another.

29 (b) Let them be put out of the book of the living: and with the just let them not be written.

(b) In the end of their lives, they shall not be found in the book of life, where they suppose themselves to be written.

30 (c) I am poor and sorrowful: (d) thy salvation, o God, hath received me.

(c) The voice of Christ, humbling himself to death, even to death of the Cross: (d) from which he rose again.

31 I will praise the name of God with canticle: and will magnify him in praise. 32 And (e) it shall please God more than a young calf: that bringeth forth horns and hoofs.

(e) Devout praise and thanks-giving please God more than sacrifices of the most tender calves, which were otherwise also grateful sacrifices.

33 Let the poor see and rejoice: seek ye God, and your soul shall live. 34 Because our Lord hath heard the poor: and he hath not despised (f) his prisoners.

(f) God doth assuredly comfort all such, as are imprisoned for professing the truth.

35 Let (g) the heavens and earth praise him, the sea, and all the creeping beasts in them.

(g) All the creatures of God.

36 (h) Because God will save Sion: (i) and the cities of Juda shall be built up. And they shall inhabit there, & by inheritance, they shall get it.

(h) God will always establish and protect the Catholic Church: (i) and particular Churches, members of the universal, shall also prosper.

37 And (k) the seed of his servants shall possess it, and they that love his name shall dwell in it.

(k) Perpetual succession of the Catholic Church.

CHAPTER LXIX.

Another prayer of David, when he was persecuted by Absalom: made in a Psalm after his delivery. [1]

[1] David's prayer in persecution.
The 8. key.

Unto (a) the end, a Psalm of David, in remembrance, that our (b) Lord saved him.

(a) An apt prayer also for the afflicted in the new Testament, (b) from the danger of Absalom *(2. Reg. 18.)* or from any persecutor.

2 O God (c) intend unto my help: Lord (d) make haste to help me.

(c) All men at all times need God's help: (d) but most present need, in present dangers. The rest of this Psalm is contained in the *39.* Psalm from the *15.* verse. But there the whole Church prayeth for help, the world being almost drowned in sins; here David, or other particular persons, or peoples pray in their several distresses.

3 Let them be confounded and be ashamed, that seek my soul. [1]

[1] *Psa. 39.*

4 Let them be turned away backward, and be ashamed that will me evils. Let them be turned away forthwith ashamed, that say to me: Well, well. 5 Let all that seek thee rejoice, and be glad in thee, and let them say always: Our Lord be magnified: which love thy salvation. 6 But I am needy and poor: O God help me, thou art my helper, and deliverer: o Lord be not slack.

CHAPTER LXX.

King David, or any other just person prayeth God to continue his grace and protection against the malice of the enemy. 5. Recounteth God's mercy in delivering him from falling into tentations: 6. prayeth for the same in old age, or weakness of body and spirit, 20. and promiseth perpetual gratitude and praises. [1]

[1] A prayer for perseverance in virtue.
The 7. key.

1 Psalm (a) for David, (b) of the sons of Jonadab, and (c) the former captives. In thee o Lord (d) I have hoped, let me not be confounded for ever:

(a) Though this Psalm (as also diverse others) is entitled to, or for David, it proveth not that some other was the author thereof, but the Seventy Interpreters insinuate hereby, that it pertaineth in more particular sort to David, growing old; (b) they add also the sons of Jonadab a most holy family; (c) who for their singular piety, were suffered to remain in Jerusalem in the first captivity. *Jer. 35.* (d) The words of David, or any faithful just person.

2 in (e) thy justice deliver me, and receive me. Incline thine ear to me and save me.

(e) God of his justice revengeth the injuries done to his servants.

3 Be unto me for a God protector, and for a fenced place: that thou mayst save me: Because thou art my firmament, and my refuge. 4 My God deliver me out of the hand of the sinner, and out of the hand of him that doth against the law, and of the unjust. 5 Because thou art (f) my patience, o Lord; o Lord my hope from my youth.

(f) Through thy grace I have patience to expect thy pleasure, when I shall be relieved.

6 Upon thee have I been confirmed from the womb: from my mother's belly thou art my protector. In thee is my singing always: 7 I was made to many as (g) a wonder: & thou art a strong helper.

(g) It seemeth strange to most men, why the just have more troubles than the wicked.

8 Let my mouth be filled with praise, that I may sing thy glory: (h) all the day thy greatness.

(h) A necessary prayer for perseverance, which none can have without special and continual help of grace.

9 Reject me not in the time of old age: (i) when my strength shall fail, forsake me not.

(i) Against this special danger, and last assaults of the enemy, Christ hath instituted the Sacrament of Extreme Unction.

10 Because mine enemies have said to me: and they that watched my soul consulted together. 11 saying: God hath forsaken him, pursue, and take him: because there is none to deliver. 12 O God be not far from me: my God have respect to mine aid. 13 Let them be confounded & fail that detract from my soul: let them be covered with confusion and shame, that seek evils to me. 14 But I will always hope: and (k) will add upon all thy praise.

(k) The best means to conserve virtue, is to exercise the same, adding good works towards our neighbours, and praises to God.

15 My mouth shall shew forth thy justice: all the day thy salvation. Because (l) I have not known learning, (m) I will enter into the (n) powers of our Lord:

(l) I profess not exact knowledge of natural things; (m) but I consider and contemplate the infinite power of God, which appeareth in his works, (n) and his just judgements, as partly have appeared in punishing, and rewarding some in this life, but especially will be manifest in the end of this world.

16 O Lord I will be mindful of thy justice only. 17 O God thou hast taught me from my youth: and until now I will pronounce thy marvelous works. 18 And unto ancient age, and old age: o God, forsake me not? Until I shew forth thy arm to all the generation, that is to come. Thy might, 19 and thy justice, o God, even to the highest, great marvels, which thou hast done: O God who may be like to thee? 20 How great tribulations hast thou shewed me, many and evil: and turning thou (o) hast quickened me: and from the depths of the earth thou hast brought me back again.

(o) After tribulations recreated me.

21 Thou hast multiplied thy magnificence: and being turned thou hast comforted me. 22 For I also will confess to thee in the instruments of Psalm thy truth:

O God, I will sing to thee on the harp, holy one of Israel. 23 My (p) lips shall rejoice when I shall sing to thee; and my soul which thou hast redeemed.

(p) I will praise thee with mouth and heart.

24 Yea and my tongue all the day shall meditate thy justice: when they shall be confounded and ashamed that seek evils to me.

CHAPTER LXXI.

By way of prayer the Psalmist prophesieth Christ's coming, our King and Judge: 4. the deliverer of mankind from the thraldom of the devil. 8. The greatness of his spiritual kingdom in the Gentiles, 16. and his continual glory and praise.[1]

[1] Christ our King & Judge.
The 5. key.

Concerning (a) Salomon.

(a) This Psalm is of Christ, prefigured by Salomon, whose Kingdom was most glorious of all the Kings of God's people; for of King Salomon himself many things in this Psalm cannot be truly understood. S. Aug.

2 O God give thy judgment to (b) the king: and thy justice to (c) the son of the king. To judge thy people in (d) justice, and thy poor in judgment.

(b) O God most blessed Trinity, give power and authority, to the Son of Man, God incarnate, King of all kings, (c) the Son of king David, to judge for mankind against the devil. (d) Christ paying ransom for all mankind, and so man renouncing the devil and serving God, is justly, not injuriously delivered from captivity of sin, and of the devil.

3 Let (e) the mountains receive peace for the people: and (f) the little hills justice.

(e) A prophecy of the Apostles receiving power to preach Christ's Gospel, of peace and reconciliation of men to God by penance, (f) and of other Apostolical men that follow their steps.

4 He (g) shall judge the poor of the people, and shall save the children of the poor: and he shall humble the calumniator.

(g) Salomon in figure of Christ was for a time a just and good King.

5 And he shall (h) continue with the sun, and before the moon in generation and generation.

(h) But only Christ, not Salomon, nor any other King of that people, continueth or reigneth for ever.

6 He (i) shall descend as rain upon a fleece: and as drops distilling upon the earth.

(i) The manner of Christ's Incarnation most silent, sweet, and grateful.

7 There shall rise in his days justice, and aboundance of peace, (k) until the moon be taken away.

(k) Again the Prophet inculcateth, that Christ's kingdom, his Church, shall continue for ever.

8 And he shall rule (l) from sea unto sea: and from the river even to the ends of the round world.

(l) The Church is not only universal in all times, but also in places.

9 Before him shall the Aethiopians fall down: and his enemies shall lick the earth.[1]

[1] *Isa. 60.*

10 The (m) kings of Tharsis, and (n) the Islands shall offer presents: the kings of the Arabians, and of Saba shall bring gifts.[1]

(m) The three Sages or Kings, which adored our Saviour, and offered gold, frankincense, & myrrh, were the first that fulfilled this prophecy: & afterwards Constantin the Great, and other Emperors, Kings, and Princes. (n) Amongst other Islands Great Brittany (the greatest of Europe) was converted to Christ, according to this prophecy: first some few in the Apostles' time (Metaphrastes apud Surium, Theodoret, epist. ad Timoth. Sophronius Ser. de Nat. Apost, & alij.) More in the time of Eleutherius. Lastly, our English nation by S. Augustin and others sent by S. Gregory.[1]

[1] *Mat. 2.*

11 And all kings of the earth shall adore him: all nations shall serve him. 12 Because he shall deliver the poor from the mighty: and the poor which had no helper. 13 He shall spare the poor and needy: and he shall save the souls of the poor. 14 From usuries and iniquity he shall redeem their souls: and their name shall be honourable before him. 15 And [1] he shall

live, and there shall be given him of the gold of Arabia, and they shall adore it always: all the day they shall bless him.

[1] How is this prophecy verified, except the Church be always visible?

16 And there shall be a firmament in the earth in the tops of mountains, the fruit thereof shall be extolled far above Libanus: and they shall flourish of the city, as the grass of the earth. 17 Be his name blessed for ever: before the sun his name is permanent. And all the tribes of the earth shall be blessed in him: all nations shall magnify him. 18 Blessed be our Lord the God of Israel, (o) who only doth marvelous things.

(o) No miracles can be done but by God's power.

19 And blessed be the name of his majesty for ever: and all the earth shall be filled with his majesty. (p) Be it, be it.

(p) Above all other desires, the holy Prophet wished God's glory, and praises in all the earth, as it is in heaven.

20 (q) The praises of David, (r) the son of Jesse are ended.

(q) It seemeth by this appendix added by Esdras, that this Psalm was last composed, though not put in the last place, but as it came to his hands. (r) David the natural son of Jesse, made no more Hymns, that is, no more musical praises of God after this Psalm, but: the prefigured David Christ our Saviour, the Son of God, in his body the Church, singeth still new praises. S. Aug. in enarrat. Psal. sequentis. 72.

CHAPTER LXXII.

The royal Prophet, first professing the unspeakable goodness of God, 2. in the person of the weak complaineth, that the wicked prosper and the just are afflicted: 15. reprehendeth the murmuration, for though we cannot comprehend the secret judgements of God, 18. yet they are most just. 25. So with desire to rest in God, he promiseth ever to praise him. [1]

[1] Affliction in this world is recompensed in the end. The 9. key.

A Psalm (a) to Asaph. How (b) good is God to Israel, to them that are of a right heart! [1]

(a) To be sung by Asaph the master of music, and his company. (b) God is so excellent good, as no tongue can express, no heart can conceive. [1] *Psa. 39.*

2 But (c) my feet were almost moved, my steps almost slipped.

(c) The peace and prosperity of the wicked tempted me to leave the right narrow way, and to go the broad easy way with them.

3 Because I have had zeal upon the wicked, seeing the peace of sinners. 4 Because there is (d) no respect to their death: and (e) stability in their plague.

(d) They never think of death; (e) and if they suffer some affliction, they quickly remove it from them.

5 In (f) the labours of men they are not, and with men they shall not be scourged.

(f) They travail not so much as good men do, neither are they so often punished.

6 Therefore (g) hath pride held them, they are covered with their iniquity and impiety.

(g) Which maketh them proud, and so they run into all sorts of iniquity.

7 Their iniquity hath proceeded as it were of fat: they have passed into (h) the affection of the heart.

(h) Whatsoever mischief came in their mind, they feared not to commit it in fact.

8 They have thought and have spoken wickedness: they have spoken iniquity (i) on high.

(i) Boldly extolling their own words and works, and despising others.

9 They have set their mouth unto heaven: and their tongue hath passed in the earth. 10 Therefore will my people (k) return here: and (l) full days shall be found in them.

(k) For this prosperity of the wicked, some of God's people will fall from the right way, (l) and their days will abound with calamities.

11 And they have said: (m) How doth God know, and

is there knowledge in the highest?

(m) The voice of the weak, inclining to diffidence, & doubt of God's knowledge and providence.

12 Lo the sinners themselves, and they that abound in the world, have obtained riches. 13 And I said: Then have I justified my heart without cause, and have washed my hands amongst innocents: 14 And have been scourged all the day, and my chastising in the mornings. 15 If I said: I will speak this: behold (n) I reproved the nation of thy children.

(n) The Prophet in his own person answereth, that if he should say such things, he should reprove God's children as faulty, unworthy of his protection, and to be neglected; whereas it is God's providence to chastise his children whom he loveth.

16 I (o) thought to know this thing, it is labour before me:

(o) In this life we cannot know the particular causes, why the just are afflicted, & many wicked prosper in this world.

17 Until I may enter into the sanctuary of God: and may understand concerning their latter ends. 18 But yet (p) for guiles thou hast put it to them: thou hast cast them down whilst they (q) were elevated.

(p) But only in general we are taught, that evils are prepared for the guiles, or deceits, (q) pride, and other sins of the wicked.

19 How are they brought into desolation, they have failed suddenly: they have perished for their iniquity.

20 As the dream of them that rise, o Lord, in thy city thou shalt bring their (r) image to nothing.

(r) Not real but imaginary felicity.

21 Because my heart is (s) inflamed, and my reins are changed:

(s) Almost burned up with afflictions.

22 And I am brought to nothing, and knew not. 23 As (t) a beast am I become with thee: and I (v) always with thee.

(t) Charged with heavy burdens, without knowledge how long or to what end, (v) yet not destitute of thy protection.

24 Thou hast held my right hand: and in thy will thou hast conducted me, and with glory thou hast received me. 25 For what is to me (w) in heaven? And besides thee what would I upon the earth?

(w) Nothing to be desired in heaven nor in earth but God.

26 My (x) flesh hath fainted, and my heart: God of my heart, and God my portion for ever.

(x) In body and mind I thirst after thee, my true inheritance.

27 For behold, they (y) that make themselves far from thee, shall perish: thou (z) hast destroyed all that fornicate from thee.

(y) Men by their freewill make themselves enemies to God.
(z) Determined their damnation, foreseeing their final sins.

28 But it is good for me to cleave to God: to put my hope in our Lord God. That I may shew forth all thy praises, in the gates of the daughter of Sion.

CHAPTER LXXIII.

Faithful people pressed with persecution lamentably complaining, beseecheth God to respect his own inheritance, cruelly afflicted, 10. and left long without help, 12. whereas heretofore he relieved his people in like distresses. 18. And therefore confidently hopeth he will revenge the blasphemers of his name.[1]

[1] A prayer in long affliction.
The 7. key.

Understanding (a) to Asaph. Why hast thou, o God, (b) repelled for ever: is thy fury wrath upon the sheep of thy pasture?

(a) Instruction for the congregation of the faithful in distress, not to seek temporal rewards and prosperity, but to expect spiritual and eternal. S. Aug. (b) In long persecution the weak begin to fear or suspect, that God hath utterly abandoned them.

2 Be (c) mindful of thy congregation, (d) which thou hast possessed from the beginning. Thou hast (e) redeemed the rod of thine inheritance: mount Sion, in which thou hast dwelt.

(c) But the stronger pray with confidence, (d) being

assured that God who hath conserved his Church hitherto, from the beginning of the world, will conserve it still to the end. (e) Another reason why God will conserve his Church is, because he hath delivered it often in a strong arm; as from bondage in Aegypt, from persecution and oppression in the time of Judges, and Kings, and lastly redeemed it from the tyranny of the devil by Christ's death.

3 Lift up thy hands upon (f) their prides for ever: how great things hath the enemy done malignantly in the holy place?

(f) Thirdly the pride of the enemies moveth God to revenge their wickedness, & so to deliver his own people.

4 And they that hate thee have gloried: in the midst of (g) thy solemnity. They have set (h) their signs, for signs:

(g) They pretend to keep solemn feasts like to thine. (h) They set up altars against thine altars, or some new devised external shew, against the holy Rites of the Church:

5 and have not known, (i) as in the issue on high. As (k) in a wood of trees they have with axes

(i) and that in public places, in the ends of high ways, or ports, and pinnacles. (k) The Prophet describeth the manner how persecutors destroy temples and all sacred things. [1]

[1] *4. Reg. 25.*

6 cut out the gates thereof together: in hatchet and chip-axe they have cast it down. 7 They have burnt thy sanctuary with fire: they have polluted the tabernacle of thy name in the earth. 8 Their (l) kindred together have said in their heart: Let us make all the festival days of God to cease from the earth.

(l) The whole crew or band of persecutors.

9 Our (m) signs we have not seen, there is now no Prophet: and he will know us no more.

(m) The weak complain that God sheweth not wonted signs, nor sendeth succourse to his people, by raising some Prophet, or other means to help them.

10 How long, o God, shall the enemy upbraid: the adversary provoke thy name for ever? 11 Why doest thou turn away thy hand, and thy right hand, out of the midst of thy bosom for ever? 12 But (n) God our King before the worlds: he hath wrought salvation in the midst of the earth. [1]

(n) The perfect do answer, that God both hath, and will relieve his people. [1] *Luc. 1. v. 70.*

13 Thou in thy strength hast confirmed (o) the sea: thou hast (p) crushed the head of Dragons in the waters.

(o) Made the red sea like walls. (p) Drowned Pharao and his host.

14 Thou hast broken the heads of the dragon: thou hast given him for meat to the peoples (q) of the Aethiopians.

(q) Of black devils.

15 Thou hast (r) broken up fountains, and torrents, thou hast dried the rivers (s) of Ethan.

(r) Given water out of rocks, (s) made passage over Jordan.

16 The day is thine, and the night is thine: thou hast made the morning and the sun. 17 Thou hast made all the coasts of the earth: the summer and the spring thou hast formed them. 18 Be mindful of this, the enemy hath upbraided our Lord: and a foolish people hath provoked thy name. 19 Deliver not to beasts the souls that confess to thee: and the souls of the poor forget not for ever. 20 Have respect unto thy testament: because they that are (t) obscure of the earth, are filled with houses of iniquities.

(t) Ignorant, blind, and barbarous infidels, lodge all Kinds of iniquity in their consciences.

21 (v) Let not the humble be turned away being confounded: the poor and needy shall praise thy name.

(v) And therefore it is unmeet, that faithful people should be in bondage under them.

22 Arise God, judge thy cause: be mindful of those thy reproaches, that are (w) from the foolish man all the day.

(w) These foolish audacious men do continually blaspheme all holy things.

23 (x) Forget not the voices of thine enemies: the (y) pride of them that hate thee, hath ascended always.

(x) Omit not to punish them, (y) seeing they are obstinate & obdurate in pride and in hatred.

CHAPTER LXXIV.

Christ (with his Assessors) will judge the whole world at the last day: in the mean time exhorteth sinners to amend their life; 7. for none shall escape just judgement. 12. The wicked shall be punished, and the good rewarded. [1]

[1] General judgement.
The 9. key.

Unto the end, (a) Corrupt not, a Psalm of Canticle to Asaph.

(a) Either this was the beginning of a song, to the tune whereof this Psalm was sung; as some Hebrew Rabbins testify; or, as S. Augustin and other fathers explicate, the Septuagint do admonish us by occasion of this Psalm, not to fail in our hope, for that God will in no case violate his promise nor purpose, but will render to every one in the day of Judgement, as they deserve.

2 We (b) will confess to thee, o God: (c) we will confess, and will invocate thy name. We will tell thy marvelous works:

(b) Christ with his Apostles, and other assessory judges, will praise and thank God, for his admirable good providence, and government of this world. (c) This duplication of the same word, confirmeth us of the assured performance of that, which is here prophesied.

3 when (d) I shall take a time, I will judge justices.

(d) Christ our singular, principal, and proper Judge only, and no mere creature, knoweth the determinate time of general judgement.

4 (e) The earth is melted, and all that dwell in it: (f) I have confirmed the pillars thereof.

(e) The earth at that time shall be purged with flaming fire: (f) yet shall not be destroyed, but changed in qualities.

5 I said to the wicked: (g) Do not wickedly; and to them that offend: (h) Exalt not the horn.

(g) An epitome, or brief sum of Christ's doctrine, to fly from sin. (h) Be not proud, abuse not the power you have, to do what you please.

6 Exalt not your horn on high: speak not iniquity against God. 7 For neither from the East, nor from the West, nor from the desert mountains:

8 (i) because God is Judge. (k) This man he humbleth, and him he exalteth:

(i) When other Judges sit on tribunals, some may be absent, or escape from their sentences: but all without exception shall be brought in person, when Christ God and Man shall judge. (k) Some shall have sentence of eternal pain in hell: some of eternal reward in glory,

9 (l) because there is a cup in the hand of our Lord (m) of mere wine full of mixture. And he hath poured it out (n) of this into that, but yet the dregs thereof are not emptied: all the sinners of the earth shall drink.

(l) though (partly in this world, partly in particular judgement of every soul) God hath already, and will before the last day punish sinners, yet there resteth more punishment, and no impenitent sinners shall escape, but all shall drink of the bitter cup of eternal damnation. (m) Strong wine not delayed with water, but mingled with bitter sharp things, as gall, vinegar, brimstone, &c. and so poured into festered wounds, so they shall suffer untolerable endless pain, mixed with the worm of conscience, loss of glory, rancour of heart, and eternal desperation. (n) Variety of hellish torments, from one extreme to another: as from snow-waters to exceeding heat. Job. 24.

10 But I will shew forth for ever: I will sing to the God of Jacob. 11 And I will break all the horns of sinners: and (o) the horns of the just shall be exalted.

(o) The just for well using their power of freewill, and of all power given them in this life, are rewarded in heaven.

CHAPTER LXXV.

The Royal Prophet singeth God's praises, for his particular providence towards the Jews: 10. Further to be extended to all the meek of the whole earth. [1]

[1] God's providence towards his people.
The 3. key.

Unto the end, in praises, a Psalm (a) to Asaph, a Canticle to (b) the Assyrians.

(a) For the congregation of faithful and godly

people. (b) Amongst others, one notorious example of God's providence is recorded of an hundred fourscore & five thousand Assirians, slain in one night by an Angel. 4. Reg. 19.

2 God is known (c) in Jewry: in Israel his name is great.

(c) God was not only known in general, as to pagan Philosophers, and some others, but more particularly to the Jews, the issue of Abraham, Isaac, and Jacob, by his special benefits towards them.

3 And (d) his place is made in peace; and (e) his habitation in Sion.

(d) God suffering all other nations to err for their sins, in their fond fantasies of false gods, reserved the Israelites for his Church, (e) establishing the principality thereof in Sion.

4 (f) There he brake the powers of bows, the shield, the sword, and the battle.

(f) For obtaining and conserving of Sion from wicked Infidels, God overthrew all sorts of contrary forces.

5 Thou (g) doest illuminate marvelously from the eternal mountains:

(g) God not only gave his people temporal victories over their enemies, but also illuminated their minds with knowledge of true religion:

6 all the foolish of heart (h) were troubled. They (i) slept their sleep: and all the men of riches found nothing in their hands.

(h) others are often troubled in mind, hearing the truth, but are not converted through their obstinate folly. (i) Worldly men in supine carelessness, as in a sleep pass over this life, and afterwards find themselves excluded from heaven, for lack of merits, and good works, with the foolish virgins.

7 At (k) thy reprehension, o God of Jacob, they (l) have all slumbered that mounted on horses.

(k) God undertaking the defence of his people, and threatening the adverse part, (l) they failed in courage, as men overcome with drowsiness of sleep.

8 Thou art terrible, and who shall resist thee? (m) From that time thy wrath.

(m) Even from the first notice of thy will, the adversaries were dejected, fearing thy potent wrath.

9 From (n) heaven thou [1] hast made thy judgment heard: (o) the earth trembled and was quiet.

(n) Terrible signs from the firmament appearing before the day of judgement, [1] The Prophets do often speak in the pretertense, for the assurance of the things to come. (o) persecutors and others being terrified shall be astonished and silent.

10 When God arose unto judgment, (p) that he might save all the meek of the earth.

(p) God will come to judge the world, more especially for the justs' sake.

11 Because (q) the cogitation of man shall confess to thee: and (r) the remains of the cogitation shall keep festival day to thee.

(q) Men that shall seriously think and meditate upon these things, will praise and thank God for them: (r) and the effect and sweet repast of such meditation, shall make as it were a great festival day, in the devout soul spiritually joined with God.

12 (s) Vow ye and (t) render to our Lord your God: all ye that round about him bring gifts. To (v) the terrible,

(s) The soul thus inflamed with God's love, is then apt of gratitude, for his goodness towards man, to make vows of things whereto we are not obliged, (t) but most necessary it is to be maturely advised, and not rashly nor lightly to vow; for being once vowed, we are strictly bound to whatsoever we have lawfully promised. And it is great sin to vow undiscreetly. (v) Remembering that for vows, and all other works we must answer to God, who is a terrible judge, ready to punish in body and soul, sparing none for their greatness, nor Princes nor Kings, nor vulgar sort, for all are to him alike.

13 and him that taketh away the spirit of Princes, terrible to the kings of the earth.

CHAPTER LXXVI.

Any faithful devout person meditating God's benefits, 7. examineth his conscience, that nothing be in his soul, that may offend God. Who is always ready to forgive: 11.

and therefore he still reneweth his purpose to serve God sincerely, 15. particularly remembering the delivery of Israel from Aegypt. [1]

[1] God's special protection of the Jews.
The 4. key.

Unto the end, for (a) Idithun, a psalm (b) to Asaph.

(a) For Idithun to sing, or to make tune for it. (b) For the faithful congregation to consider God's benefits.

2 With (c) my voice I have cried to our Lord: with my voice to God (d) and he attended to me. [1]

(c) Having heretofore prayed, (d) I have obtained. [1] *Psal. 141.*

3 In the day of my tribulation I sought God, with my hands (e) in the night before him: and I (f) was not deceived. My (g) soul refused to be comforted,

(e) Especially being in tribulation, and praying with heart and hands lifted up, as well in the night as day: (f) I was not frustrate of my prayer. (g) I was sometimes in such anguish that nothing seemed comfortable,

4 I (h) was mindful of God and was delighted, and was exercised: and (i) my spirit fainted.

(h) but I relied upon God so firmly, (i) that my spirit came into an ecstasy or trance.

5 Mine eyes (k) prevented the watches: I was (l) troubled & spake not.

(k) I arose early before the ordinary time of awaking, (l) my heart being attentive inwardly, I uttered nothing with my tongue.

6 I thought upon old days: and the eternal years I had in mind. 7 And I meditated in the night with my heart, and I was exercised, and I (m) swept my spirit.

(m) I diligently examined my conscience.

8 Why, (n) will God reject for ever: or will he not add to be better pleased as yet?

(n) Assuredly God will not reject for ever, but he will be pleased with his Church.

9 Or will he cut off his mercy for ever, from generation unto generation? 10 Or will God forget to have mercy? Or will he in his wrath keep in his mercies? 11 And I said: (o) Now have I begun; (p) this is the change of the right hand of the Highest.

(o) Whilst I thus thought, I erred greatly, now I see and confess that God suffereth all calamities for the good of his servants: (p) and this I knew not by myself, but by the inspiration of God, making this change in me by his gracious hand.

12 I have been mindful of the works of our Lord: because I will be mindful from the beginning of thy marvelous works. 13 And I will meditate in all thy works: and in thy inventions I will be exercised. 14 O God in the holy is thy way: what god is great as our God? 15 thou art the God that doest marvelous things. Thou hast made thy power known among peoples: 16 thou hast with thine arm redeemed thy people, the children of (q) Jacob, and Joseph.

(q) The progeny of Jacob, received and nourished in Aegypt for Joseph's sake, as his adopted children.

17 The waters (r) saw thee, o God, the waters saw thee: and they were afraid, and the depths were troubled.

(r) The red sea, and Jordan felt thy divine power, and obeyed thy will.

18 A (s) multitude of the sounding of waters: the clouds gave a voice. For indeed arrows do pass:

(s) Noise of waters meeting after the Israelites were passed, thunders and lightnings also happened, to the terror of the persecutors, though not mentioned in Exodus.

19 the voice of thy thunder in a wheel. Thy lightnings shined to the round world: the earth was moved and troubled. 20 Thy way in the sea, and thy paths in many waters: and thy steps shall not be known. [1]

[1] *Exo. 14.*

21 Thou hast conducted thy people as sheep: (t) in the hand of Moyses and Aaron.

(t) By the ministry of Moyses and Aaron.

CHAPTER LXXVII.

The Royal Prophet exhorting the people to attend, 5. reciteth many great benefits of God towards their forefathers (whose ingratitude, often rebellion, and chastisement he still noteth) 9. as in their entrance into the land of Chanaan: 12. also before the same in Aegypt, and in the desert. 42. How God plagued the Aegyptians: 52. protected, and conducted his people into the promised land. 56. Where likewise they often offended, were punished: 65. yet were still conserved: 69. and the tribe of Juda exalted in King David. [1]

[1] God's great Benefits bestowed upon the Jews, and their ingratitude.
The 4. key.

Understanding (a) to Asaph. My people attend ye to (b) my law: incline your ear unto the words of my mouth.

(a) Commended to Asaph a chief musician, that the people might understand and consider God's benefits. (b) Neither the law, nor the people was David's, but presenting God's person, he speaketh in his name or authority, with whose inspiration he was replenished. S. Greg. Prefat. in Job c. 2. [1]
[1] *Mat. 13. 5, 35.*

2 I will open my mouth in (c) parables: I will speak (d) propositions from the beginning.

(c) Albeit the Prophet reciteth historically things done, yet the same were parables, similitudes, and figures of other things: (d) yea of secret hidden Mysteries, obscurely signified in the old Testament, and revealed in the new.

3 How great things have we heard and (e) have known them, and (f) our fathers have told us.

(e) Which partly we know by written holy Scriptures (f) partly by Traditions.

4 They were not hid from their children, in another generation. Telling the praises of our Lord, and his powers, and his marvelous works which he hath done.
5 And he (g) raised up a testimony in Jacob: and (h) made a law in Israel. How great things he commanded our fathers, (i) to make the same known to their children:

(g) God of his mercy without precedent merit, raised up a peculiar people of Abraham, Isaac, and Jacob, (h) and gave them a particular law, first of Circumcision, & more largely by Moyses. (i) So Abraham instructed his children & his house after him, Gen. 18.

6 that (k) another generation may know. The children that shall be born, and shall rise up, and shall tell their children.

(k) in like sort others taught their children.

7 That they may (l) put their hope in God, and may (m) not forget the works of God: and may (n) seek after his commandments.

(l) For three causes God gave his law, that his people may have confidence in him, he shewing his care to instruct and govern them: (m) that they remember his benefits: (n) and keep his commandments.

8 That they become not as their fathers: (o) a perverse generation and exasperating. A generation, that hath not directed their heart, their spirit hath not been faithful towards God. [1]

(o) The Jewish nation very often, and in great numbers murmured, rebelled, and committed other great sins, and therefore David exhorted the people of his time, not to do the like. And this exhortation pertaineth more especially to Christians, as S. Paul teacheth. 1. Cor. 10. [1] *1. Par. 7. v. 21.*

9 The (p) children of Ephrem bending, and shooting with bow: were turned in the day of battle.

(p) They first (trusting in their own strength) without God's commandment (Num. 14.) went forth to battle and were overthrown. *1. Par. 7. v. 21.*

10 They kept not the testament of God: and in his law they would not walk. 11 And they forgat his benefits, and his marvelous works, which he shewed them.
12 Before their fathers he did marvelous things in the land of Aegypt, in the field (q) of Tanis.

(q) Tanis the principal city in Aegypt, near the river Nilus, where Moyses wrought his great miracles.

13 He divided the sea & brought them through: and he made the waters to stand as in a bottle. [1]

[1] *Exo. 14.*

14 And he (r) conducted them in a cloud by day: and all the night by light of fire.

(r) This cloud shadowed them from the heat of the sun in the day, and the fire shined in the night, all the time that

they were in the desert.

15 He struck the rock in (s) the desert: and gave them water to drink as in a great depth.

(s) In mount Horeb: and there was continual water in all the camp, which occupied near four miles in length and breadth.

16 And he brought forth water out of the rock: and made waters run down as rivers. 17 And they added as yet to sin unto him: they provoked the Highest to wrath in the place (t) without water.

(t) Which naturally wanted water: but by miracle had aboundance.

18 And they tempted God in their hearts: so that they asked (v) meats for their lives.

(v) Not content with Manna, they demanded to have flesh.

19 And they spake evil of God, they said: Can God prepare a table in the desert? 20 Because he struck the rock and waters ran, & torrents flowed: (w) Can he also give (x) bread, or prepare a table for his people?

(w) Still incredulous, not believing God's omnipotency, they thought that, albeit he had given them manna and water, yet he could not give them flesh. (x) By bread in general is understood all competent meat usual for a table.

21 Therefore our Lord heard, and (y) made delay: and (z) fire was kindled in Jacob, and wrath ascended upon Israel.

(y) For this incredulity, murmuring, and other sins, God kept the children of Israel forty years in the desert, till all that were of age when they came from Aegypt, were dead, except only Iosue and Caleb. (z) In the mean time amongst other punishments, many murmurers were burnt to death with strange fire. Num. 11.

22 Because they believed not in God, nor hoped in his salvation. 23 And he commanded the clouds from above, and opened the gates of heaven. 24 And he rained them Manna to eat, and bread of heaven he gave to them. 25 Bread (a) of Angels did man eat: he sent them victuals in aboundance.

(a) Manna made by Angels.

26 He (b) transported the South-wind from heaven: and in his power he brought in the South-west-wind.

(b) God so changed the wind, that it brought aboundance of quails and other birds into their camp. *Exo. 16. Nu. 11.*

27 And he rained upon them flesh as dust: and as the sand of the sea feathered fowls. 28 And they fell in the midst of their camp: about their tabernacles. 29 And they did eat and were filled exceedingly, and their desire he brought to them: 30 They were not defrauded of their desire. (c) As yet their meats were in their mouth:

(c) Immediately after a month (for so long they had aboundance of these birds, ibid. v. 20.) they were strucken with a plague, & many died for their concupiscence.

31 And the wrath of God ascended upon them. And he killed their fat ones, and (d) the chosen of Israel he hindered.

(d) The most fresh strong men died, and so were hindered from possessing the promised land of Chanaan.

32 In all these things they sinned as yet: and they believed not in his marvelous works. 33 And their days failed in vanity: and their years (e) in haste.

(e) In forty years above six hundred thousand died.

34 When he slew them, they sought him: and they returned, and (f) early they came to him.

(f) They offered morning sacrifice.

35 And they remembered that God is their helper: and the high God is their redeemer. 36 And they loved him (g) with their mouth, and with their tongue they did lie to him.

(g) But were not sincere in their hearts.

37 But their heart was not right with him: neither were they counted faithful in his testament.

38 (h) But he is merciful, and will be propitious to their sins: and he will not destroy them. And he abounded to turn away his wrath: and he kindled not all his wrath.

(h) Howsoever multitudes of people commit great sins, and are severely punished, yet God's mercy preserveth some by his effectual grace, and never suffereth the whole Church to fail, nor to be destroyed.

39 And he remembered that they are flesh: (i) spirit going, and not returning.

(i) Man's life is like the wind, that still passeth, and the same returneth not. As Aristotle teacheth. Here the Hebrews note the midst of the Psalter, in 1263. verses, and so many in the rest.

40 How (k) often have they exasperated him in the desert: provoked him to wrath in the place without water.

(k) The people of Israel murmured so often in the desert, that it was not easy to tell how often. See the Annotation.

41 And (l) they returned, and tempted God: and the holy one of Israel they exasperated.

(l) For eftsoons repenting they offended God again and again.

42 They did not remember his hand: in the day that he redeemed them from the hand of the afflicter.

43 As he put (m) his signs in Aegypt, and his wonders in the field of Tanis.

(m) The first sign was in turning a rod into a serpent, which was a miracle, but no plague, the other signs were also plagues to the Aegyptians.

44 And he turned (n) their rivers into blood, & their (o) showers that they might not drink.

(n) The first plague. (o) Pools, lakes, and all sorts of water, yea showers, or rain water which seldom happeneth in Aegypt.

45 He sent upon them (p) a swarm of flies, and it eat them: and (q) the frog, and it destroyed them. [1]

(p) The fourth plague, in order as they are recited in Exodus. (q) The second plague. [1] * *Coenomyiam.*

46 And he gave their fruits to (r) the blast, and their labours to (s) the locust.

(r) This was a less plague, not mentioned in Exodus, with the greater. (s) The eighth plague. [1]

[1] *Exod. 10.*

47 And he killed their vineyards with (t) hail: and their mulberry trees with (v) hoar-frost.

(t) The seventh plague. (v) This also is omitted in Exodus. [1]

[1] *Exod. 9.*

48 And he delivered (w) their beast to hail: and their possession (x) to fire.

(w) Not only all trees, and plants, but also beasts were subject to the hail, (x) and to fiery lightnings.

49 He sent upon them (y) the wrath of his indignation: indignation, & wrath, and tribulation: immissions (z) by evil angels.

(y) In these general terms, of wrath, indignation, and tribulation, the Prophet comprehendeth all the other plagues, to wit, the third of sciniphs, the fifth of pestilence, the sixth of boyles in men and beasts, the ninth of darkness three days together. (z) All which God sent by the ministry of devils, evil Angels.

50 He made a way to the path of his wrath, he spared not their lives from death: and their cattle he shut up in death. 51 And (a) he struck all the first-born in the land of Aegypt: the first fruits of all their labours in the tabernacles (b) of Cham.

(a) The tenth and greatest plague, Exod. *11. v. 5. & c. 12. v. 29.* [1] (b) Egyptians also descended from Cham, by his son Mesraim. Gen. *10. v. 6.*

[1] *Exod. 11.*

52 And he (c) took away his people as sheep: and led them as a flock in the desert.

(c) After that Aegypt was thus plagued, God brought Israel out of their servitude, as a shepherd leadeth his sheep, and defendeth them.

53 And he brought them forth in hope, and they feared not: and the sea covered their enemies. 54 And he brought them into (d) the mount of his (e) sanctification, the mount, which his right hand purchased. And he cast (f) out the gentiles from their face: and by lot he divided the land of them in a cord of distribution:

(d) Judea a hilly country. (e) Into that country which God chose, and endowed with many blessings. (f) As is written in Josue.

55 And he made the tribes of Israel to dwell in their tabernacles. 56 And (g) they tempted, and exasperated God the highest, and they kept not his testimonies.

(g) After the conquest and quiet possession, the Israelites often fell into gross sins, especially in the time of Judges.

57 And they turned away themselves, & kept not the covenant: even as their fathers, they were turned as a (h) crooked bow.

(h) A crooked bow deceiveth the archer, so this people failed to serve God, and deceived themselves.

58 They incensed him to wrath in their (i) hills: and in their [1] gravens they provoked him (k) to emulation.

(i) In their altars erected in hills to Idols. [1] * *Sculptilibus.*
(k) By graven images of Idols, they provoked God to

indignation.

59 God heard, and contemned: and he brought Israel to nothing (l) exceedingly

(l) Not absolutely to nothing, but punished them exceedingly, till they repented and then spared and delivered them from tribulation, as appeareth in the book of Judges.

60 And he rejected the tabernacle (m) of Silo, his tabernacle, (n) where he dwelt among men.

(m) The Ark of God sometime kept in Silo, Iosue *18.* in the tribe of Ephraim, was taken by the Philistiims. *1. Reg. 4.* and never returned thither again. (n) But wheresoever the Ark was, there God more especially heard their petitions, and gave answers.

61 And he delivered (o) their force into captivity: and their beauty into the hands of the enemy.

(o) For their sins God suffered the Ark to be taken,

62 And he (p) shut up his people in the sword: and he despised his inheritance.

(p) And the Israelites to be sore afflicted by their enemies.

63 (q) Fire devoured their young men: and their virgins were not lamented.

(q) The zeal and just wrath of God suffered these calamities to happen.

64 Their (r) Priests fell by the sword: and their widows were not wept for.

(r) Ophni and Phinees the sons of Heli slain: and Heli himself hearing that the Ark was taken, fell from his stool and broke his neck. *1. Reg. 4.*

65 And (s) our Lord was raised up as one that sleepeth: as a mighty man having surfeited of wine.

(s) Nevertheless God plagued the infidels, and conserved his Church. *1. Reg. 5.*

66 And he struck his enemies on the hinder parts: an everlasting reproach he gave to them. 67 And he rejected the tabernacle (t) of Joseph: and the tribe of Ephraim he chose not.

(t) As before. *v. 60.*

68 But he chose the tribe (v) of Juda, mount Sion which he loved.

(v) After a time the Ark was brought into the tribe of Juda.

69 And he built (w) his sanctuary as of unicorns in the land, which he hath founded for ever.

(w) The Church was firm, and ever preserved in the old testament till Christ, and from Christ's time to the end of the world.

70 And (x) he chose David his servant, and took him from the flocks of sheep: from after the ewes with young he took him.

(x) God's particular grace in choosing and exalting David, was a special benefit to the Israelites.

71 To (y) feed Jacob his servant, and Israel his inheritance.

(y) To rule and govern the people of Israel.

72 And he fed them in the innocency of his heart: and in the understandings of (z) his hands he conducted them.

(z) Prudently using his power and authority.

ANNOTATIONS.
PSALM LXXVII.

40. *How often have they exasperated?]* Moyses (Deu. 9. v. 7.) repeating what had passed in the desert, chargeth the people that they had still provoked our Lord to wrath, [1] from the day, that they came out of Aegypt, and always contended against him. And our Lord himself expostulating their ingratitude & often murmuring saith (Num. 14. v. 22.) in the beginning of the second year, that they had then tempted him ten times [2]; either by this certain number signifying an uncertain, or else chiefly ten times; for so often we find recorded that they tempted him, and murmured within that small time more notoriously. First [3], near unto the red sea (Exod. 14. v. 11.) where seeing the Aegyptians pursuing them, they murmured against Moyses; for bringing them out of Aegypt, saying: It had been much better to have served the Aegyptians, than to die in

[1] The people of Israel often murmured in the desert.

[2] Ten times more notoriously.

[3] 1.

[4] 2.

[5] 3.

[6] 4.

[7]5.
[8]6.
[9]7.
[10]8.
[11]9.
[12]10.

the wilderness. Secondly [4], for want of sweet water, Exod. 15. v. 24. Thirdly [5], for lack of meat, Exo. 16. v. 3. Fourthly [6], keeping Manna for the next day, contrary to God's commandment. ibid. v. 20. Fifthly [7], going on the Sabbath day, also contrary to God's commandment, to gather Manna. Ibid. v. 27. Sixthly [8], for want of water in Raphidim. Exod. 17. v. 2. Num. 26. v. 2. Seventhly [9] in Horeb, adoring a calf & the image thereof. Exo. 32. Eighthly, [10] repining for their travails in the wilderness. Num. 11. v. 1: Ninthly, [11] loathing Manna, and burning with desire to eat flesh. Ibid. v. 4. 5. 6. Tenthly, [12] despairing to possess the promised land of Chanaan, after that the discoverers had reported the difficulties, with the force of the people, and of the cities against which they must fight. Num. 14. v. 1. All which and the rest, saith S. Paul, happened to them in figure of us: and are written for our correption (or admonition) that we murmur not as they did. 1. Cor. 10.

CHAPTER LXXVIII.

The Prophet, in person of the Church, lamenteth the cruelty of persecutors (both in the old and new testament) 5. prayeth for release, with just revenge against God's enemies, that blaspheme his name, 3. and promiseth to be grateful in divine praises.[1]

[1] The Church suffereth very great persecutions. The 6. key.

A Psalm (a) to Asaph. O God (b) the Gentiles are come into thine inheritance, they (c) have polluted thy holy temple: they have made Jerusalem (d) as a watch tower of fruits.

(a) To be sung by Asaph and his company, in the behalf of people united in faith. (b) Cruel infidels have invaded those things, which pertain to thy Church: (c) even possessed & profaned the holy temple of the Jews, & Churches of Catholic Christians. Fulfilled by Antiochus in Jerusalem, by the Vandals in Afrike, by Protestants, and Puritans, in diverse parts of Europe, and will be more universally by Antichrist in all Christendom. (d) Instead of great and fair Churches, God's servants are fain to use mean houses, yea poor cottages.

2 They have made (e) the carcasses of thy servants, meats for the fowls of the air: the flesh of thy Saints for the beasts of the land.

(e) Some persecutors suffer not Martyrs' bodies to be buried, but hang them on poles and pinnacles, where birds may eat them.

3 They have poured out their blood as water round about Jerusalem: and there was none to bury them.

4 We are (f) become a reproach to our neighbours: a scorn and mock to them that are round about us.

(f) Christians Galileans, Catholics Homousians, and now Papists, in spite and reproach.

5 How long, o Lord, wilt thou (g) be angry for ever: shall thy zeal be kindled as a fire?

(g) Sins provoking God's wrath are one cause why he suffereth his people to be persecuted.

6 Pour out thy wrath upon the Gentiles, (h) that have not known thee: & upon the Kingdoms, that have not invocated thy name.

(h) Though the faithful commit some sins, yet in respect that they believe rightly, have zeal in God's cause, and deny not God, they are near to grace and favour.

7 Because they have devoured Jacob: and his place they have made desolate. 8 (i) Remember not our old iniquities, let thy mercies quickly prevent us: because we are become exceeding (k) poor.

(i) Especially when they repent, and confess their sins; than those that neither know nor will know God, but obstinately impugn and resist the truth. (k) So much afflicted, and despised, that none will regard the truth which we profess.

9 Help us, o God our Saviour: and for the glory of thy name o Lord deliver us: and be propitious to our sins for thy name's sake. 10 Lest they say perhaps amongst the Gentiles: (l) where is their God? And (m) be notified in the nations before our eyes. The revenge of the blood of thy servants, which hath been shed:

(l) Albeit, o Lord, thou suffer us to be punished, yet suffer

not thine enemies to insult, as though thou were not our God; and consequently thou hadst no people at all in the world. (m) Therefore we pray, that the revenge of thy servants' blood may be so notified, that it cannot be denied, nor doubted of. Which is also here prophesied, that it will so come to pass in the end.

11 let the groaning of the fettered enter in thy sight. According to the greatness of thine arm possess thou (n) the children of them that are put to death.

(n) Preserve also, o God, the relics of thy servants, the successors of thy Martyrs.

12 And (o) render to our neighbours sevenfold in their bosom: their reproach wherewith they have reproached thee, o Lord.

(o) This also is a prophecy, that God will most severely revenge the blasphemy of persecutors.

13 But (p) we thy people, and the sheep of thy pasture, will confess to thee for ever. Unto generation and generation we will shew forth thy praise.

(p) God's people delivered from persecution, and perpetually conserved, will always praise God for the same.

CHAPTER LXXIX.

The Prophet prayeth for the release of Israel in great tribulation. 15. Foresheweth the coming of Christ to redeem man from sin, and from thraldom of the devil. [1]

[1] Christ our Redeemer from sin and captivity. The 5. key.

Unto (a) the end, for (b) them that shall be changed, testimony to (c) Asaph, a Psalm.

(a) Pertaining to the new Testament, (b) especially to Gentiles that shall be converted to Christ. (c) For perpetual memory to the congregation of faithful.

2 Thou that rulest Israel, attend: that (d) conductest Joseph as a sheep. Which sittest upon the Cherubs, (e) be manifest (f)

(d) By Joseph the Prophet understandeth all Israel; because the first-birth-right being taken from Ruben was given to him, to wit double portion of inheritance, two tribes of twelve. (e) Appear and shew thy mighty hand before thy people: (f) whereof Ephraim, Benjamin, and Manasses following the Ark, when they marched or camped, should most directly see what appeared therein, the other nine tribes being places before it, and on both sides. Num. 2.

3 before Ephraim, Benjamin, and Manasses. Raise (g) up thy might, and come to save us.

(g) Thou which always can help us, now use thy power in delivering us from this temporal misery.

4 O God (h) convert us: and shew (i) thy face, & we shall be saved.

(h) Set us in a better state. (i) Shew thy benign countenance and favour. Mystically, send the promised Messias, Christ, the essential Image of God. *2. Cor. 4. v. 4. Colos. 1. v. 15.*

5 O Lord the God of hosts, how long wilt thou be angry (k) upon the prayer of thy servant?

(k) How long wilt thou defer to hear our prayer?

6 Thou wilt feed us with the bread of tears: and give us drink with tears (l) in measure.

(l) Thou dost justly punish us, but thou temperest the same with measure, that it exceed not to our ruin.

7 Thou hast made us to be a contradiction to our neighbours: and our enemies have scorned us. 8 O God of hosts (m) convert us: and shew thy face, and we (n) shall be saved.

(m) God first preventing with his grace, (n) man may cooperate therewith to his justification and salvation.

9 Thou didst transport (o) the vineyard out of Aegypt: thou didst cast out (p) the Gentiles, and plantedst it.

(o) Thy Church and people, (p) The Chananites.

10 Thou wast the guide of the way, (q) in the sight thereof: thou didst plant the roots thereof, and it (r) filled the earth.

(q) The cloud and pillar of fire were visible guides. (r) And it multiplied mightily.

11 (s) The shadow of it covered the mountains: and the boughs of it the cedars of God.

(s) Hyperbolical speech, to signify the great multiplication of the Israelites.

12 It extended her branches even to (t) the sea; and her boughs unto (v) the river.

(t) From the Mediterranean sea of Palestine, (v) to the river Euphrates. Exod. *23. v. 31.* Deut. *11. v. 24.*

13 Why hast thou destroyed the hedge thereof: and all that pass by the way do pluck it. 14 The (w) boar of the wood hath destroyed it: and (x) the singular wild beast hath eaten it.

(w) Cruel enemies more like to most cruel beasts than to men. (x) Yea so cruel, as none else in the world are like unto them.

15 O God of hosts return: regard (y) from heaven, and see, and visit this vineyard.

(y) The Prophet now prayeth for the coming of Christ, which he saw in spirit.

16 And (z) perfit it, which thy right hand hath planted: and upon (a) the son of man whom thou hast confirmed to thee.

(z) The Church of the old testament in her best state wanted the perfection which the Church of Christ hath. (a) Christ our Messias most commonly called by this title: The Son of man.

17 (b) Things burnt with fire, and digged down at the increpation of thy countenance shall perish.

(b) So thy vineyard cannot endure if it be still afflicted, and trodden down.

18 Let (c) thy hand be upon the man of thy right hand: and upon the son of man, whom thou hast confirmed to thee.

(c) Christ working by God's power redresseth all miseries.

19 And we depart not from thee, thou wilt quicken us: and we will invocate thy name. 20 (d) O Lord the God of hosts convert us: and shew thy face, and we shall be saved.

(d) The same is the *8.* and the *15.* verse (with little alteration) and here repeated the third time. In which we also pray for three things: First to be purged and converted from sin: secondly to be illuminated by Christ, the Image of God: Thirdly, to be sanctified, and saved in eternal glory, to have the fruition of the most Blessed Trinity.

CHAPTER LXXX.

All men are invited to celebrate festival days, 6. which were instituted in memory of benefits received. 9. The devout shall be protected, and the negligent left in distress. [1]

[1] Invitation to celebrate festival days devoutly. The 7. key.

Unto (a) the end, for (b) wine presses, a Psalm to (c) Asaph himself.

(a) This Psalm pertaineth not only to the old testament, but also to the new. (b) God's servants oppressed with tribulations. (c) To be sung by Asaph a chief master of music.

2 Rejoice to God our helper: make Jubilation to the God of Jacob. 3 Take ye Psalm, and (d) give timbrel: pleasant Psalter with the harp.

(d) Make ready all these musical instruments.

4 Sound ye with trumpet in (e) the [1] new moon, in (f) the [2] notable day of your solemnity.

(e) In the Calends, or first day of every month, in remembrance of God's providence, and perpetual government of all creatures: [1] The feast of Noemenia. (f) and most especially solemnity in the first day of the seventh month, in memory of Isaac conserved from death, in whom God promised Abraham to multiply his seed, and to bless all nations. Gen. *17. v. 21. c. 21. v. 12. c. 22. v. 18.* [2] Feast of trumpets.

5 Because it is a precept in Israel, and judgment to the God of Jacob. 6 He put it for a testimony in (g) Joseph, when he came out of the Land of Aegypt: he heard a tongue which he knew not.

(g) The people of Israel signified by Joseph, as Psal. *79. v. 2.*

7 He [1] turned away his back (h) from burdens: his hands served in baskets.

[1] In memory of this benefit Pasch was instituted. (h) God delivered the same people from their untolerable bondage of carrying burdens in baskets, from gathering straw, making bricks, and other servitude. Exo. *1. v. 14. c. 5. v. 7.*

8 In (i) tribulation thou didst invocate me, and I

heard thee: I heard thee in the secret of the tempest: I (k) proved thee at the water of contradiction.

(i) The admonition of God to the people: (k) yet after so great benefits thou didst murmur, and contradict me. Exo. *17.* Num. *20.*

9 Hear, o my people, and I (l) will contest thee: Israel (m) if thou wilt hear me.

(l) Seriously admonish thee. (m) Man by free will may choose whether he will obey or no.

10 [1] There shall be (n) no new god in thee, neither shalt thou adore a strange god.

[1] The feast of Pentecost in memory of the law. (n) This was another great benefit, to give an express law, for their instruction.

11 For I am the Lord thy God, which brought thee out of the land of Aegypt: (o) dilate thy mouth and I will fill it.

(o) Observing my commandments, ask what thou wilt, and I will give it thee.

12 And my People heard not my voice: and Israel attended not to me. 13 And I let them alone, according to the desires of their heart, they shall go in their own inventions. [1]

[1] *Rom. 1. v. 24.*

14 If my people had heard me, if Israel had walked in my ways: 15 I had (p) for nothing (q) perhaps humbled their enemies: and had laid my hand upon those that afflict them.

(p) Very easily, (q) of my freewill and liberality, without necessity or obligation.

16 The enemies of our Lord have lied to him: and (r) their time shall be for ever.

(r) The wicked that promise to serve God, and do it not, shall be in eternal torments.

17 And (s) he fed them of the fat of corn: and out of the rock with honey he filled them.

(s) In the mean time God bestowed these benefits upon them, for the justs' sake.

CHAPTER LXXXI.

The Prophet declareth, 2. that God reprehendeth unjust Judges and Magistrates: premonisheth them of his severe & eternal punishment: 8. whereto the prophet conforming his will prayeth for the same. [1]

[1] Admonition to Magistrates.
The 7. key.

A Psalm to Asaph. God stood in the assembly (a) of gods, and in the midst he (b) judgeth gods.

(a) The words of the Prophet, admonishing all Magistrates, that when they sit in judgement, or determine any cause, God who is there and every-where present, (b) attendeth their processes and therefore it behoveth them to be advised what they do: even as if they heard God speaking as here followeth:

2 (c) How long judge ye iniquity: and accept ye the persons of sinners.

(c) The words of God, though not uttered sensibly, yet in effect intimated by his law, according whereto he will proceed in judgement against unjust judges.

3 Judge ye for the needy and the pupil: justify ye the humble, and the poor. 4 Take away the poor: and deliver the needy from the hand of the sinner. 5 They (d) knew not, neither did they understand, they walk in darkness: (e) all the foundations of the earth shall be moved.

(d) Such judges proceed in gross ignorance, not caring to understand, but content to walk in darkness. (e) Ye are so evil disposed, that you would turn all upside down, justifying the wicked, and condemning the just.

6 I said: You are (f) gods, and the sons of the highest all.

(f) For your office which you participate of me, you are certain gods upon earth.

7 (g) But you shall die as men: and fall (h) as one of the Princes. [1]

(g) But when you die you shall find that you are men, subject to God's judgement: (h) yea your punishment will be grievous, and importable: for the mighty shall mightily suffer torments. [1] *Sap. 6.*

8 (i) Arise, o God, judge the earth: (k) because thou shalt inherit in all the Gentiles.

(i) Again the words of the Prophet praying God, (k) that seeing he is Lord of all, he will judge all.

CHAPTER LXXXII.

The Church impugned by all sorts of enemies 10. prayeth God to confound them, as he hath done diverse the like: 17. whereby some shall be converted. [1]

[1] Persecuters of the Church confounded or converted. The 6. key.

A Canticle of Psalm to Asaph. 2 O God (a) who shall be like to thee? (b) Hold not thy peace, neither (c) be thou appeased, o God:

(a) Seeing none is like to thee, o God, (b) shew thy power and majesty, (c) be not silent.

3 for behold (d) thine enemies have made a sound: they that hate thee (e) have lifted up the head.

(d) The cruel persecuters are most insolent (e) and proud.

4 They have taken malignant counsel upon thy people: and they have devised against thy Saints.

5 They have said: Come, and let us destroy them out of (f) the nation: and let (g) the name of Israel be remembered no more.

(f) That there be no more any faithful people, (g) any Catholic left alive.

6 Because they have devised with one consent: they have together made a covenant against thee. 7 The tabernacles of (h) the Idumeians, and (i) the Ismahelites, (k) Moab, and (l) the Agarens.

(h) The progeny of Esau, (i) the seed of Ismael (k) descending from the elder son of Lot. (l) The issue of Abraham by Agar, who falsely call themselves Saracens, as if they were of Sara.

8 (m) Gebal, and (n) Ammon, (o) Amalec: (p) the foreigners, with (q) the inhabitants of Tyre.

(m) People of Gebal a city of Syria, (n) of the other son of Lot. (o) Those that first oppugned the Israelites, after they were parted from Aegypt. *Exo. 17.* (p) The Philistians, (q) and Tyrians, all near neighbours, and some of them near akin to the Israelites, were their great enemies.

9 Yea and (r) Assur also is come with them: they are made an aid to the children of Lot.

(r) Others also coming further off, joined against God's people, in figure that all heretics, and other infidels conspire together against Catholics.

10 Do to them as (s) to Madian, and (t) Sisara: as to (v) Jabin in the torrent Cisson.

(s) The Psalmist therefore prayeth (and withal prophesieth) that God will at last destroy them, as he did Madian. Num. *31.* Iudic. *6.* & *7.* (t) Sisara, Captain general, (v) for Jabin King of Asor near Cisson. Iudic. *4. v. 7.* & *23.*

11 They perished (w) in Endor: they were made as (x) the dung of the earth.

(w) Within the territory of Manasses *(Ios. 17.)* which they invaded. (x) Slain and not buried.

12 Put their Princes as (y) Oreb, and Zeb, and Zebee, and Salmana. All their Princes:

(y) These four Princes of the Madianites were slain by Gedeon's forces. Iudic. *7. & 8.*

13 which have said: Let us possess the Sanctuary of God for an inheritance. 14 My God put them (z) as a wheel: and as stubble before the face of the wind.

(z) By four similitudes the Prophet describeth the punishment that shall fall upon persecuters.

15 Even as fire that burneth a wood: & as a flame that burneth the mountains. 16 So shalt thou pursue them in thy tempest: and in thy wrath thou shalt trouble them. 17 Fill their faces with ignominy: and (a) they will seek thy name, o Lord.

(a) God by punishing seeketh the conversion of sinners, not their eternal death.

18 Let (b) them be ashamed, and troubled for ever and ever: and let them be confounded, and perish.

(b) But such as be still obstinate, and finally impenitent do perish for ever.

19 And let them know that (c) Lord is thy name, thou only the Highest in all the earth.

(c) God only the Creator of heaven and earth, is properly called LORD: Whose essential and incommunicable name

is: WHICH IS. Exo. *3. v. 14.* & *6. v. 3.*

CHAPTER LXXXIII.

Devout persons fervently desire eternal glory, 6. accounting it in the mean time, a happy state to be in the militant Church, 12. where God first giving grace, will give glory in the triumphant. [1]

[1] Eternal glory.
The 10. key.

Unto the end, (a) for wine presses, to (b) the children of Core, a Psalm.

(a) For men afflicted in this vale of misery. (b) By the children of Core not being musicians (but porters in the temple, *1. Par. 26.*) S. Augustin here and in other titles of Psalms, understandeth the faithful Children of Christ.

2 How beloved are (c) thy tabernacles, o Lord of hosts!

(c) The glorious mansions in heaven, which God hath prepared for the just.

3 my soul coveteth and (d) fainteth unto the courts of our Lord. My heart and (e) my flesh have rejoiced toward the living God.

(d) Vehement desires do sometimes deprive us of external sense. (e) The mind rejoicing in hope, the body is also recreated, relieved, and revived, which before was dull and heavy.

4 For (f) the sparrow also hath found her an house: and (g) the turtle-dove a nest for herself, where she may lay her young ones. Thine (h) altars, o Lord of hosts: my King, and my God.

(f) As sparrows by natural instinct seeking habitations, find houses to dwell in, (g) and turtles have nests, wherein to lay their young ones: so faithful souls seek to dwell in heaven, and in the mean time to lay up good works within the Catholic Church; out of which (saith Saint Augustin in this place) how good soever works do seem (as when pagans and heretics feed the hungry, clothe the naked, receive strangers into their houses, visit the sick, comfort prisoners) being not laid in the nest, conculcabuntur, & conterentur: non servabuntur, non custodientur: they shall be trod under-foot, they shall be bruised in pieces: they shall not be conserved, they shall not be kept: but (that such works may be profitable and be conserved) they must be done in true faith, in the Catholic faith, in society of the unity of the Church. (h) Works are good, and rightly laid up when they are done in unity, and participation of God's Altars, the most proper places of Divine service, of external Sacrifice in this life, and spiritual sacrifice of perfect praises in eternal glory; where all Saints without ceasing sing: Holy, holy, holy, Lord God of hosts Isaiae *6.* Apoc. *4.*

5 Blessed are they that dwell in (i) thy house, o Lord: for ever and ever they shall praise thee.

(i) The Catholic Church.

6 Blessed is the man, whose help is from thee: he (k) hath disposed ascensions in his heart,

(k) The just by God's grace and help, may resolve to ascend by steps and degrees, from virtue to virtue *(v. 8.)* even to heaven,

7 in (l) the vale of tears, in the place which he hath appointed.

(l) though he be now in this vale of tears, by reason of man's sin, who otherwise was before sin in Paradise, a place of delight.

8 For (m) the law-giver shall give (n) blessing, they shall go (o) from virtue into virtue: (p) the God of gods shall be seen in Sion.

(m) Christ our Law-giver, (n) giveth aboundance of graces, (o) with continual increase. (p) But our only omnipotent God, is to be seen by this effect of his grace, in the Church and not elsewhere.

9 Lord God of hosts hear my prayer: receive with thine ear, o God of Jacob. 10 Behold, o God our protector: and (q) look upon the face of thy Christ.

(q) Agreeably to this the Church maketh all her petitions, concluding all prayers, By Christ our Lord.

11 Because (r) better is one day in thy courts, above thousands. I have chosen to be (s) an abject in the house of my God: rather than to dwell (t) in the tabernacles of sinners.

(r) In respect of the future retribution, which every one shall receive according to their deserts, one day in God's Church is better than thousands out of it. (s) And better to

be in the poorest state of Catholic Christians, (t) than in greatest palaces or highest dignities amongst sinners.

12 Because God (v) loveth mercy and truth: our Lord will give (w) grace (x) and glory.

(v) The Divine wisdom so useth mercy, and verity, that neither may prejudice the other: (w) and so giveth grace in this life, (x) and glory in the next.

13 He will not deprive them of good things, that (y) walk in innocency: o Lord of hosts, blessed is the man that hopeth in thee.

(y) Besides innocency conserved without sin, there is also innocency after remission of sin, of which the Prophet here speaketh.

CHAPTER LXXXIV.

With commemoration of God's former benefits, 5. Christ's Incarnation is prophesied, 9. bringing peace and salvation, 11. mercy and justice concurring together. [1]

[1] Incarnation of Christ.
The 5. key.

Unto the end, to the children of Core, a Psalm. 2 O Lord thou (a) hast blessed thy land: thou (b) hast turned away the captivity of Jacob.

(a) God bestowed many great benefits upon the people of Israel: (b) he brought them out of the bondage of Aegypt.

3 Thou (c) hast forgiven the iniquity of thy people: thou (d) hast covered all their sins.

(c) Remitted their manifold sins: (d) pardoned also a great part of due punishment.

4 Thou hast mitigated all thy wrath: thou hast turned away from the wrath of thine indignation.

5 (e) Convert us, o God our Saviour: and (f) avert thy wrath from us.

(e) As thou hast spared thy peculiar people, so we beseech thee, o God Creator and general Saviour of all mankind, (f) mitigate thy wrath towards us all.

6 Wilt thou be wrath with us for ever? Or wilt thou extend thy wrath from generation unto generation?

7 O God thou (g) being turned shalt quicken us: and thy people (h) shall rejoice in thee.

(g) Till God first shew his mercy, sinners lie dead in guilt of sin, but by his grace they are stirred up, and quickened: (h) and joyfully return to God.

8 Shew us, o Lord, thy mercy and give us thy salvation. 9 I will (i) hear what our Lord God will speak in me: (k) because he will speak peace upon his people. And upon (l) his saints: and upon them, that are converted to the heart.

(i) The words of the Prophet, (k) signifying that God had revealed unto him the redemption of mankind. (l) Not all men are justified, and saved, but those that are heartily and sincerely converted.

10 But yet his salvation is nigh to them that (m) fear him: that glory may inhabit in our land.

(m) Though all be not saved (because many will not cooperate to God's grace) yet very many having the fear of God, which is the beginning of godly wisdom, freely accept of God's mercy, and so the Church is gloriously propagated.

11 (n) Mercy and truth have met each other: (o) justice and peace have kissed.

(n) Whereas God's mercy would save all, and his truth or justice requireth that sins be duly punished, by Christ's Passion and death, sufficient satisfaction is offered for all sins, and those that will be partakers by penance, and conformity to God's law, may have remission, (o) and so justice is observed, and peace made between God and his subjects.

12 (p) Truth is risen out of the earth: (q) and justice hath looked down from heaven.

(p) Integrity of conscience reigneth in good men, (q) God sending just means from heaven to save them.

13 For (r) our Lord certes will give benignity: and (s) our land shall give her fruit.

(r) God giveth grace, (s) and so men yield fruit.

14 (t) Justice shall walk before him: and shall set his steps in the way.

(t) Yea they walk in justice, and right path of God's law.

CHAPTER LXXXV.

In consideration of his own imperfections, the royal prophet, or other faithful person prayeth God, 5. according to his mercy and goodness, 9. shewed in converting Gentiles, 13. and in delivering the supplicant himself from the state of damnation, 16. that he will still direct and defend him against all enemies. [1]

[1] A prayer for continual grace.
The 7. key.

A prayer (a) to David himself. Incline thine ear, o Lord, & (b) hear me: (c) because I am needy and poor.

(a) A form of prayer for King David, and for any faithful person. (b) There be sundry just causes which move God to hear our prayers: (c) first our necessity requireth God's help.

2 Keep my soul, because (d) I am holy: save thy servant my God, that (e) hopeth in thee.

(d) Secondly, because we profess, and promise to lead a holy life. (e) Thirdly, because we trust and hope in God.

3 Have mercy on me, o Lord, because I have cried to thee (f) all the day:

(f) Fourthly, because we persevere in prayer.

4 make joyful the soul of thy servant, because to thee, o Lord, have I (g) lifted up my soul.

(g) Fifthly, if we pray with attention of mind.

5 Because thou, o Lord, art (h) sweet, and (i) mild: and (k) of much mercy to all that invocate thee. (l)

(h) Sixthly, because God of his own nature is benign, ready to bestow benefits. (i) Seventhly, he is meek to remit offences. (k) Eighthly he is merciful to mitigate the punishment, to those that make recourse unto him. (l) For these causes we pray as followeth.

6 Receive, o Lord, my prayer with thine ears: and attend to the voice of my petition. 7 In the day of my tribulation I have called to thee: because thou hast heard me. 8 There is not the like to thee amongst gods, o Lord: and there is not according to thy works. 9 (m) All nations whatsoever thou hast made, shall (n) come, and shall adore before thee, o Lord: and they shall (o) glorify thy name.

(m) Vocation of Gentiles. (n) They shall come by faith, (o) and glorify God by good works. Mat. *5. v. 17.*

10 Because thou art great and doing marvelous things: thou only art God. 11 Conduct me, o Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name. 12 I will (p) confess to thee, o Lord my God, with all my heart, and will glorify thy name for ever.

(p) Confession of praise.

13 Because thy mercy is great upon me: & thou hast delivered my soul out of (q) the lower hell.

(q) From the state of eternal damnation.

14 O God the wicked are risen up upon me, and the synagogue of the mighty have sought my soul: and they have not set thee in their sight. 15 And thou, o Lord, the God of compassion and merciful, patient, and of much mercy, and (r) true.

(r) In performing all promises.

16 Have respect to me and have mercy on me, (s) give thine empire to thy servant: and save the son of thy handmaid.

(s) A digression (usual to Prophets) of Christ's Empire & Kingdom the Church, given to him, being the son of an Immaculate Virgin, the handmaid of God.

17 Make with me (t) a sign unto God, that they may see which hate me, and may be confounded: (v) because thou o Lord hast holpen me.

(t) The chief and principal sign of Christ's, and his Church's glory, is his Resurrection, prefigured in Ionas. (v) Whereby all enemies are confounded, either to their conversion, or to eternal damnation. See S. Augustin.

CHAPTER LXXXVI.

The Church of Christ beginning in Jerusalem, 3. is extended to all Nations, 5. glorious, 9. and permanent 7. in holy joy. [1]

[1] The Catholic Church glorious.
The 6. key.

To the children of Core, a Psalm of Canticle. The foundations thereof in the holy (a) mountains:

(a) Christ's Church was first founded in Jerusalem on Whitsunday, *Act. 2.* in mount Sion, which hath two tops, in one of which the Temple stood, in the other David's tower or palace.

2 our Lord loveth the gates of Sion above all the Tabernacles of Jacob. 3 Glorious things are said of thee, o city of God. 4 (b) I will be mindful of (c) Rahab, and Babylon knowing me. Behold (d) the foreigners, and Tyre, & the people of the Aethiopians, these (e) were there.

(b) The Prophet in the person of Christ saith he will commend unto his Apostles, and other Apostolical men, that they convert all nations (as our Saviour gave express commission and commandment. Math. *28.* Luc. *24. v. 47.* Act. *1. v. 8.*) (c) naming here Rahab (which is Aegypt) and Babylon: (d) The Philistiims, Tyrians, Aethiopians, (e) & the rest, shall be regenerate in this Church, which for the assured certainty thereof (after the Prophet's manner of speaking) is affirmed in the pretertense, as if it were then done.

5 Shall it not be said of Sion: (f) Man and man, is born in her; and (g) the Highest himself founded her?

(f) It shall be reported, or one shall say to another: Lo this and that man, all these and all these men are regenerate by Baptism in the Church of Christ. (g) God himself; Christ God and man, founded this Church.

6 Our Lord will declare (h) in scriptures of peoples, and (i) of Princes: of those that have been in her.

(h) The multitude of the elect is so great, that only God knoweth the number, (i) and the qualities of all sorts, of Princes, Prelates, and Peoples.

7 The (k) habitation in thee, is as it were of all rejoicing.

(k) Great spiritual joy with peace of conscience, is in true Christian Catholics in the militant Church; but the blessed have the most absolute & secure joy of all, in the Church triumphant.

CHAPTER LXXXVII.

A faithful person sore and long afflicted, lamentably complaineth, praying God, 15. not still to repel him, being left desolate 19. without all consolation of friends. [1]

[1] A prayer in long affliction.
The 7 key.

A Canticle of a Psalm, to the children of Core, unto the end, for (a) Maheleth (b) to answer, (c) of understanding to Eman the Ezrahite.

(a) An instrument of music apt for lamentable songs. Not expressed in the title of any other Psalm. Perhaps because this Psalm mixeth not any consolation with mourning, as other Psalms do, which are also prayers in affliction. As the *30. 53. 63. 73.* (b) Neither is this word in any other title. It is added here to admonish us, that as this Psalm and some others were sung by two choirs, one answering the other, so we must in answer and imitation of Christ, suffer long and great afflictions with patience, seeing he in his passion was left without ordinary consolation. (c) By some interpreted (his brethren) For Christ (saith S. Augustin) vouchsafeth to make them his brethren, which understand the mystery of his Cross, and not only are not ashamed thereof, but also faithfully glory therein.

2 O Lord the God of my salvation: (d) in the day have I cried, and in the night before thee.

(d) I have cried to thee very often both by day and by night.

3 Let my prayer enter in thy sight: incline thine ear to my petition. 4 Because my soul is replenished with evils: & (e) my life hath approached to hell.

(e) I am almost dead.

5 I (f) am accounted with them that descend into the lake. I am become as a man without help,

(f) Accounted as dead, and ready to be buried.

6 (g) free among the dead, as the wounded sleeping in the sepulchres, of whom thou art mindful no more: and they are cast off from thy hand.

(g) If I were dead, I should be free from these afflictions. Especially it agreeth to Christ, who was free, yea of infinite power amongst the dead.

7 They have put me in (h) the lower lake: in the dark places, and in the shadow of death.

(h) Mine enemies have endeavoured not only to bereave me of temporal life, whereby I should go into limbus, but also to kill my soul spiritually, whereby I should descend into the lower hell of the damned.

8 Thy (i) fury is confirmed upon me: and all thy waves thou hast brought in upon me.

(i) Thy just wrath also, o God, hath exceedingly afflicted me.

9 Thou hast made my familiars far from me: they have put me abomination to themselves. I was delivered and came not forth: 10 mine eyes languished for poverty. I cried to thee o Lord all the day: I stretched out my hands to thee. 11 Wilt thou (k) do marvels to the dead: or shall physicians raise to life, and they confess to thee?

(k) O God deliver me whilst I am yet living, for I may not look for extraordinary and miraculous help, as to be raised again after death.

12 Shall any (l) in the sepulchre declare thy mercy, and thy truth in perdition?

(l) When I shall be dead & buried, I cannot denounce thy praise, as now I can, to mortal men.

13 Shall thy marvelous works be known (m) in darkness: and thy justice in the land of oblivion.

(m) Much less shall the damned praise thee in eternal perdition.

14 And I o Lord have cried to thee: and in the morning shall my prayer prevent thee. 15 Why doest thou, o Lord, reject my prayer: turnest away thy face from me? 16 I am poor, and in labours (n) from my youth: and being (o) exalted, humbled, and troubled.

(n) As well young (o) as waxing elder I have been still afflicted.

17 Thy wraths have passed upon me: and thy terrors have troubled me. 18 They have compassed me as water all the day: they compassed me together. 19 Thou (p) hast made friend, and neighbour far from me and my familiars because of misery.

(p) My miserable estate hath alienated all friends, neighbours, & acquaintances from me.

CHAPTER LXXXVIII.

God's mercy and truth, with his great promises to David, 6. his power in the whole world, and just judgements, are the true joy of his servants. 20. Christ's kingdom shall remain for ever: 31. yea many offending yet all shall not perish, 39. but after great affliction, 47. God will respect man's infirmity. 50. his own promise, and the enemies reproaching his servants and himself: 53. who is blessed for ever.[1]

[1] The Church of Christ never faileth.
The 6. key.

Of understanding (a) to Ethan the Ezrahite.

(a) Otherwise called Idithun. *1. Paral. 25.* or rather Ethan, who was very wise, mentioned with others, to whom Salomon is preferred for wisdom. *3. Reg. 4. v. 31.* and signifieth strong: applied here to those that are strong in assured hope of Christ's promises, notwithstanding it seemeth sometimes to the weak, that his promises are not performed.

2 The mercies of our Lord I will sing for ever. In generation (b) and generation I will shew forth thy truth in my mouth.

(b) In all generations.

3 Because thou saidst: Mercy shall be built up for ever (c) in the heavens: thy truth shall be prepared in them.

(c) The heavens shall rather fall, than God's truth fail. Mystically, in the Apostles, and by their preaching, the Church of Christ is built for ever.

4 I have ordained a testament with mine elect, I have sworn to David my servant: 5 (d) for ever will I prepare thy seed. And I will build thy seat unto generation and generation.

(d) David's seed conserved till Christ was born of his Virgin Mother: and in his spiritual seed, his kingdom the

Church is for ever conserved. Otherwise not verified of David's temporal kingdom, which decayed in the captivity of Babylon, and is now wholly destroyed.

6 The heavens shall confess thy marvelous works o Lord: yea and thy truth in the Church of Saints. 7 For who in the clouds shall be equal to our Lord: shall be like to God among (e) the sons of God?

(e) The Angels.

8 God who is glorified in the counsel of Saints, great and terrible over all that are round about him. 9 O Lord God of hosts, who is like to thee? Thou art mighty, o Lord, and thy truth round about thee.
10 Thou rulest over the power of the sea: and the moving of the waves thereof thou doest mitigate.
11 Thou (f) humbledst the proud one, as one wounded: in the arm of thy strength thou hast dispersed thine enemies.

(f) The Prophet alludeth to the plagues and miracles in Aegypt, and in other enemies.

12 The heavens are thine, and the earth is thine, the round earth, and the fullness thereof thou hast founded: 13 the north and the sea thou hast created.
(g) Thabor and Hermon shall rejoice in thy name:

(g) Conversion of Gentiles.

14 thy arm is with might. Let (h) thy hand be confirmed, and thy (i) right hand exalted:

(h) Whether God punish, as with the left hand, (i) or bestow benefits, as with the right hand, all is to his glory, and according to mercy and truth.

15 justice and judgment is the preparation of thy seat. Mercy and truth shall go before thy face:
16 (k) blessed is the people that knoweth jubilation. Lord they shall walk in the light of thy countenance,

(k) They are spiritually happy, that do thus consider of God's marvelous proceedings, praise the same, and rejoice therein.

17 and in thy name they shall rejoice all the day: and in thy justice they shall be exalted. 18 Because thou art the glory of their strength: and in thy good pleasure shall our (l) horn be exalted.

(l) Power, and kingdom.

19 Because our protection is of our Lord: and of the holy one of Israel our King. 20 Then didst thou speak in vision to thy Saints, and saidst: [1] I have put help on the mighty one: & have exalted an elect one of my people.

[1] Thus God promised to establish the Kingdom of the Jews in David and his family. *1. Reg. 16. 1. Reg. 5.* and other places. Which was performed as in a figure, but more fully in Christ. *Act. 13. v. 22.*

21 I have found David my servant: with mine holy oil have I anointed him. 22 For mine hand shall help him: and mine arm shall strengthen him. 23 The enemy shall nothing prevail in him: and the son of iniquity shall not add to hurt him. 24 And I will cut down his enemies before his face: and them that hate him I will put to flight. 25 And my truth, and my mercy with him: and in my name shall his horn be exalted. 26 And I will put his hand in the sea: and his right hand in the rivers. 27 He shall invocate me: Thou art my Father: my God, and the protector of my Salvation. 28 And I will put him the first-begotten, high above the kings of the earth. 29 I will keep my mercy unto him for ever: and my testament faithful to him. 30 I will put his seed for ever and ever: and his throne as the days of heaven. 31 But if his children shall forsake my law: and will not walk in my judgments. 32 If they shall profane my justices: and not keep my commandments
33 I will visit their iniquities with a rod: and their sins with stripes. 34 But my mercy I will not take away from him: neither will I hurt in my truth. 35 Neither will I profane my testament: and the words that proceed from my mouth I will not make frustrate.
36 Once I have sworn in my holy, if I lie to David:
37 his seed shall continue for ever. [1]

[1] *I will not lie.*

38 And (m) his throne as the Sun in my sight, and (n) as the Moon perfect for ever: and a faithful witness in heaven.

(m) Christian just souls as the sun, (n) and as the perfect, or full moon, See the first Tome, page. *716.* S. Augustin also expoundeth this verse in the Anagogical sense, of the just after the Resurrection in glory, where the soul shall be like the sun, and the body, which now is mutable, shall be like the moon, not as now aways changing, but as the full moon, always perfect.

39 But [1] thou hast repelled and despised: thou (o) hast deferred thy Christ.

[1] God having promised all the aforesaid, the Prophet in the person of the weak, lamenteth that the contrary shall happen as well in the temporal kingdom oppressed by the Assirians, Babylonians, Persians, Grecians, and Romans: as in the Church impugned by innumerable sorts of Heretics and other Infidels. (o) Amongst many pensive things, this one word doth comfort us, thy promise remaineth, thou hast not denied to send Christ, but deferred him.

40 Thou hast overthrown the testament of thy servant: thou hast profaned his sanctuary on the earth. 41 Thou hast destroyed all the hedges thereof: thou hast made the firmament thereof fear. 42 All that pass by the way have spoiled him: he is become a reproach to his neighbours. 43 Thou hast exalted the right hand of them that oppress him: thou hast made all his enemies joyful. 44 Thou hast turned away the help of his sword: and hast not holpen him in battle. 45 Thou hast destroyed him from (p) emundation: and his seat thou hast broken down to the ground.

(p) From the use of Sacrifice and Sacraments, whereby sinners were wont to be cleansed.

46 Thou hast lessened the days of his time: thou hast overwhelmed him with confusion. 47 [1] How long, o Lord, doest thou turn away for ever: shall thy wrath burn as a fire?

[1] The Psalmist prayeth and prophesieth that God will respect the weakness of man, maintain his Church in many nations, & save many souls.

48 Remember what my substance is: for hast thou made all the children of men in vain? 49 Who is the man that shall live, and shall not see death: shall deliver his soul from the hand of hell? 50 Where are thine old mercies, o Lord, as thou swarest to David in thy truth? 51 Be mindful, o Lord, of the reproach of thy servants (which I have held in my bosom) of many nations. 52 Which thine enemies have reproached, o Lord, which they have reproached (q) the commutation of thy Christ.

(q) As though Christ were changed and turned from us.

53 Blessed be our Lord for ever: (r) Be it, be it.

(r) So we wish and pray that all may bless and praise thee. Amen.

ANNOTATIONS.
PSALM LXXXVIII.

34. *My mercy I will not take away from him.]* Although Christians, signified by the children or successors of David, sin most grievously [1], yea suppose they will sin with desperation (saith Saint Augustine) and obstinately persist in sin, that they offend the eyes of their Father, & deserve to be disinherited &c. Yet for these Christ shall not remain without inheritance, the corn shall not also perish for the chaff, some fishes shall be gathered out of the net into vessels, notwithstanding the evil fishes are cast away. [2] And a little after the same Doctor discoursing of eternal glory both in body and soul, of those that die in God's favour, saith: These things are promised concerning Christ [3], very certain, very firm, very plain, and undoubted. For albeit some things are covered in mysteries, yet some things are so manifest, that by them the obscure things may most easily be cleared.

[1] Though Christians do sin, yet Christ loseth not his Church.

[2] Hard places explicated by the clear.

[3] God's promises to David were not fulfilled in Salomon, but in Christ.

39. *But thou hast repelled &c.]* Again Saint Augustine addeth upon the next verses following: God performed not these promises in David, that when thou seest they were not fulfilled in David, which necessarily must be fulfilled, thou mayst seek another, in whom it may be shewed that they were fulfilled. God promised something (a Kingdom) for ever of David's seed: and Salomon was born: and became of so great wisdom, and so great prudence, that God's promise concerning David's seed seemed to be fulfilled in him. But Salomon fell, and gave place of expecting Christ; that because God neither can be deceived, nor deceive, he put not his promise in him, whom he

◦ Defects in the Jews supplied in the Gentiles.

knew would fall; but thou shouldest rely upon God, and exact his promise. ◦A little after: Thou seekest the Kingdom of the Jews, it is not: thou seekest the altar of the Jews, it is not: thou seekest the sacrifice of the Jews, it is not: thou seekest the Priesthood of the Jews, it is not. Whereupon he concludeth: All these defects came to the Jews: yet was not Christ taken from them, but differed. Some Jews believed in him, and many Gentiles. As the Psalmist prophesieth from the 47. verse to the end of this Psalm.

CHAPTER LXXXIX.

Under the form of prayer, the Psalmist describeth the shortness of man's life & other calamities: God's strict judgement, 13. but first his comfortable mercy, 16. and perpetual regard of his own work. [1]

[1] Man rightly created fell by sin into miseries. The 6. key.

A prayer (a) of Moyses the man of God. Lord, thou art made a refuge for us: (b) from generation unto generation.

(a) Some Expositors think Moyses was the author of this Psalm, and of the ten next following. But others hold that David was Author of all, and that Moyses his name is here put in the title by Esdras, because his Psalm is like to the prayer of Moyses, when the people provoked God's wrath by their sins in the desert. And because man's creation, fall, punishment, and God's mercy towards him, are here described: which Moyses first writ, as going before the written law. And that Moyses made not this Psalm is probably gathered by the *10.* verse, where the ordinary age of men is described to be (in strength and vigor) seventy years, or of fourscore: and the greater part (of the one or the other) is in labour and sorrow. And it is evident (Deut. *34.*) that Moyses lived in all an hundred and twenty years, and his eye was not dim, neither were his teeth moved. So Aaron, Josue, and others commonly lived longer than is here mentioned. But David was old and impotent at seventy years. *3. Reg. 1.* Saint Hilarion, living near seventy years in his hermitage, S. Remigius governing the Church of Rhemes seventy years, and the like are accounted to have been full of days, and such as lived longer are reputed extraordinary. Again it is more evidently proved that Moyses was not author of the *94.* and *95.* Psalms. (b) Always from the beginning of the world to the end.

2 Before (c) the mountains were made, or the earth and the world formed, (d) from everlasting even unto everlasting thou art God.

(c) The Prophet sheweth that the world was created in and with time, not eternal. (d) And that only God is eternal.

3 (e) Turn not away man into humiliation: thou saidst: Be converted ye children of men.

(e) God hath often said, that he would not the death of sinners, but rather that they be converted and live for ever.

4 Because (f) a thousand years before thine eyes, are as yesterday that is past. And as a watch in the night,

(f) Though some lived long (none for all that did reach to a thousand years) yet it is nothing before God, and in respect of eternity.

5 things that are counted nothing shall their years be. 6 In (g) the morning as an herb he shall pass, in (h) the morning he shall flourish, and pass: in the evening he shall fall, be hardened, and withered.

(g) The youth of man quickly passeth: (h) old age cannot last long: whereof cometh our English proverb: A young man may die soon, an old man cannot live long.

7 Because we have fainted in thy wrath, and in thy fury we are troubled. 8 Thou hast put (i) our iniquities in thy sight: our age in the light of thy countenance. [1]

(i) Sin the cause of shortness of man's life. [1] *Saeculum.*

9 Because all our days have failed, and in thy wrath we have failed. Our years shall be considered (k) as a spider:

(k) Man's life as brickle as a spider's web: or man's life wasteth continually, as a spider wasteth herself by spinning, and consuming her own substance.

10 the days of our years in them are (l) seventy years. And if in strong ones (m) eighty years: and the more of them, labour & sorrow. Because (n) mildness is come upon us: and we shall be chastised.

(l m) These numbers literally shew the shortness of the longer sort of men's lives. Mystically, seven signify the rest after labours of this world, and pertain to the old testament: eight signify the reward in the resurrection, pertaining to the new testament. Which multiplied by ten, a perfect number, make seventy and eighty. Which joined together make an hundred and fifty. The number of all these Psalms. (m)↑(n) It is of God's mild providence, that man's life is short, for that many if they were sure, or had probability to live long, would presume to sin more.

11 (o) Who knoweth the power of thy wrath: and for fear

(o) Seeing God of his justice punished all mankind for one sin of our first parent, his wrath must needs be very great to every sinner, for his own proper sins.

12 to number thy wrath? So make thy right hand known: and men learned in heart, in wisdom. 13 Turn, o Lord, how long? And be entreated for thy servants.

14 (p) We are replenished in the morning with thy mercy: and we have rejoiced, and art delighted all our days.

(p) The hope of glorious resurrection turneth our calamities into spiritual joy.

15 (q) We have rejoiced for the days wherein thou hast humbled us: the years, wherein we have seen evils.

(q) Yes the more we suffer in this life for the truth, the greater is our comfort in hope of reward.

16 Look upon (r) thy servants, and upon thy works: and (s) direct their children.

(r) Not only in that we are thy creatures, but also in that we are thy servants, we are thy proper work: therefore in both these respects, o God, look upon us with clemency. (s) Lead also our posterity into the right way, and make them thy servants.

17 And (t) let the brightness of our Lord God be upon us, and (v) direct thou the works of our hands over us: and (w) the work of our hands do thou direct.

(t) O God illuminate our understanding, (v) make our actions by thy grace profitable to us: (w) & make perfect in us the work of charity. In which one work all good works are included, and to which all other are directed. For then works are right (saith S. Augustin) when they are directed to this one end.

CHAPTER XC.

Whosoever faithfully and firmly trusteth in God's providence, is secure from all dangers of secret, subtle, and open enemies. 7. His adversaries shall come to ruin. 11. Angels shall defend him: 13. no kind of serpent, nor beast shall hurt him. God himself assureth him of his protection, and of eternal salvation. [1]

[1] God's providence.
The 3. key.

Praise (a) of a (b) Canticle to David. He (c) that dwelleth in the help of the Highest, shall abide in the protection of the God of heaven.

(a) Praise of God's providence, with thanks, (b) which David sung with voice. (c) He that firmly relieth and resteth upon God's providence, is assuredly protected by him.

2 He shall say to our Lord: Thou art my protector, and my refuge: my God I will hope in him. 3 Because he hath delivered me from (d) the snare of the hunters, and from (e) the sharp word.

(d) All secret and subtle machinations: (e) and from all cruelty of tyrants.

4 With his shoulders shall he overshadow thee: and under his wings thou shalt hope. 5 With shield shall his truth compass thee: thou shalt not be afraid (f) of the fear in the night.

(f) Terrors obscurely suggested by evil men or spirits, with erroneous conceit that men are not bound in time of temporal dangers to confess the truth.

6 Of (g) the arrow flying in the day, (h) of business walking in darkness: (i) of invasion, and the midday devil.

(g) Open persecution threatening present death, except men deny the truth which they know, (h) circumvention of crafty enemies by subtle arguing, and drawing men into error, and so to decline from Catholic Religion, (i) long

torments, even to death, except God's servants will relent, and deny the truth, which they assuredly believe, and know in their conscience, that they are bound to profess it.

7 A (k) thousand shall fall on thy side, & (l) ten thousand on thy right hand: but to thee it shall not approach.

(k) On thy left side, in adversity many fall from God, (l) & on thy right side, in prosperity many more forget and forsake God.

8 But thou shalt consider with thine eyes: and shalt see the retribution of sinners. 9 Because (m) thou o Lord art my hope: thou hast made the Highest thy refuge.

(m) In sincerely saying Thou art my hope thou makest God thy refuge.

10 There shall no evil come to thee: and scourge shall not approach to thy tabernacle. 11 Because he hath given (n) his Angels charge of thee: (o) that they keep thee in all thy ways.

(n) Angels have protection of men by God's ordinance. (o) The devil corruptly allege this scripture *(Mat. 4.)* omitting the latter part of this verse; which sheweth when Angels protect just men, to wit, when they walk in a right path, observing ordinary course in their actions, not in giving themselves headlong into needless danger, as the same devil proposed to our Saviour, to cast himself down from the pinnacle of the temple. Such falling is not the way of the just, but of Lucifer, that fell from heaven. So S. Bernard noteth Ser. *15.* in hunc Psal.

12 In their hands they shall bear thee: lest perhaps thou knock thy foot against a stone. 13 Upon the asp and the basiliscus thou shall walk: & thou shalt tread upon the lion, and the dragon. 14 (p) Because he hath hoped in me, I will deliver him: I will protect him, because he hath known my name.

(p) God speaketh the rest that followeth in this Psalm.

15 He shall cry to me, and I will hear him: with him I am in tribulation: I will deliver him, and (q) will glorify him.

(q) In eternal salvation.

16 With length of days I will replenish him: and I will shew him my salvation.

ANNOTATIONS.
PSALM XC.

[1] Four sorts of persecution for the Catholic faith.

[2] 1.

[3] 2.

[4] 3.

[5] 4.

5. *Thou shalt not be afraid.]* S. Augustine here observeth four manners of tempting the faithful to fall from true Religion [1]. Sometimes with tentation that is but light and obscure [2], which the Prophet here calleth fear in the night: when ignorant men are tempted by suggestion, or apprehension or temporal afflictions, not knowing that they fall into eternal damnation, by flying from worldly, or bodily calamities. Sometimes the tentation threateneth present death to them that are well instructed in the truth [3], and know that they must confess it even to death, which the Prophet calleth an arrow flying in the day: when the faithful clearly seeth what danger hangeth over him, to wit present death, if he stand constant, and damnation if he deny his faith. Sometimes the tentation is more vehement, but yet obscure, which he called business walking in darkness: [4] when by subtle endeavours, framing arguments in excuse of sin, men are persuaded that they may lawfully take some oath, or do some other thing, which indeed is not lawful: and so by earnest and subtle persuasions they ignorantly decline from Catholic Religion, or commit other grievous sins. But the greatest and manifest tentation is called invasion & midday devil [5]: when persecuters seeing neither more easy persuasions can deceive God's servants, nor present death force them to deny the truth, they then assault them more vehemently, and more dangerously, with long and continual afflictions, not remitting their cruelty till the afflicted either yield to their will, or die in long torments. And by these two latter kinds of persecution many are overthrown, which were constant in the former. For whilst tyrants proposed dangers to simple people, and deceived some, yet threatening present death to others, that were better instructed, and confirmed

in Religion, innumerable persevered, & gloriously died in confession of Christian Catholic faith. But by subtle arguing of hard points of Christian doctrine or practice; and by long torments many have been seduced, blindly falling into errors, and many wittingly have denied the truth, which they clearly believed in their hearts, to avoid this midday devil, the extremity of long manifest, and grievous afflictions. Nevertheless in all these tentations God protecteth them that firmly trust in him. Those (saith this holy Father) have failed, which presumed of themselves, which dwelt not in the help of the Highest, and in protection of the God of heaven: which said not to our Lord: Thou art my Protector, and my refuge, which trusted not under the shadow of his wings, but relied, or attributed much to their own strength.

CHAPTER XCI.

God is by all manner of voices and instruments to be praised in his admirable works. 7. which the foolish not doing are punished; 11. and the wise are rewarded. [1]

[1] The works of God admirable.
The 2. key.

A Psalm (a) of Canticle, (b) in the sabbath day.

(a) Voices beginning instruments prosecute this song: (b) when we rest from work, then especially we ought to think upon God's works, praise and thank him for the same.

2 It is good (c) to confess to our Lord: and to sing to thy name, o Highest.

(c) To give thanks.

3 To shew forth thy mercy in (d) the morning: and thy truth in (e) the night.

(d) In prosperity. (e) in adversity.

4 In (f) the instrument of ten strings, in (g) Psalter: with Canticle, on (h) the Harp.

(f) On every instrument of ten strings, signifying the observation of the ten commandments: (g) namely on the Psalter (h) also on the harp, which signifieth mortification.

5 Because thou hast delighted me, o Lord, in thy workmanship: and in the works of thy hands I will rejoice. 6 How are thy works magnified, o Lord! Thy cogitations are made very profound. 7 The (i) unwise man will not know; and the (k) fool will not understand these things.

(i) Carnal and sensual man, (k) he that thinketh only of present things, not of future.

8 When sinners shall spring up as grass: and all that work iniquity shall appear. That they may perish for ever: 9 but thou the Highest for ever, o Lord.

10 Because lo thine enemies, o Lord, because lo thine enemies shall perish: and all that work iniquity shall be dispersed. 11 And (l) my horn shall be exalted, as the unicorn's: (m) and my old age in plentiful mercy.

(l) The just in confidence of a good conscience expect exaltation of their power: (m) and great consolation in the end of their life.

12 And (n) mine eye hath looked upon mine enemies: and the malignant rising up against me, mine ears shall hear.

(n) Then shall the justice their enemies depressed: and themselves flourish, like the palm, and cedar trees as followeth:

13 The just shall flourish as a palm tree: as the cedar of Libanus shall he be multiplied. 14 They that are planted in (o) the house of our Lord, shall flourish in (p) the courts of the house of our God.

(o) Militant Church: (p) triumphant.

15 As yet shall they be multiplied in plentiful old age: and they shall be well affected, 16 that they (q) may shew forth: That the Lord our God is righteous, and there is no iniquity in him.

(q) Publicly profess God's praise, as in the words following:

CHAPTER XCII.

Christ reigneth for ever in his Church: 3. notwithstanding many and great persecutions against the faithful.[1]

[1] Perpetuity of the Church.
The 6. key.

Praise (a) of Canticle (b) to David himself in (c) the day before the sabbath, (d) when the earth was founded. Our Lord (e) hath reigned, he (f) hath put on beauty: our Lord hath (g) put on strength, and hath girded himself. For he hath established (h) the round world, which (i) shall not be moved.

(a) Praise to be sung with voice: (b) composed by David: (c) the sixth day of the week, which is our Friday, (d) in which day the Church of Christ was founded by his blood shed on the cross. (e) Our Saviour founding his Church by his death began then to reign therein (f) gloriously descending in soul into limbus, and in body to his grave: (g) he then put on all armour of strength to reform the world, and to enlarge his Kingdom, according to his own prediction where he said: If I be exalted from the earth, I will draw all things unto myself. Ioan. *12. v. 31.* (h) Not only in Jury and Samaria, but the whole earth: (i) and the same Church shall not be destroyed.

2 Thy seat is prepared from that time: thou (k) art from everlasting.

(k) Christ being eternal, hath an everlasting Church.

3 The (l) rivers o Lord have lifted up: the rivers have lifted up their voice. The rivers have lifted up their waves,

(l) All sorts of persecuters, the High priests (who sometimes watered the spiritual land, like rivers) which Scribes, Pharisees, and other incredulous Jews, also Pagans, Turks, and Heretics have oppugned the Church.

4 (m) above the voices of many waters. The surges of the sea are marvelous, (n) marvelous is our Lord on high.

(m) With more force than any persecutions in the old Testament. (n) But though all these assaults be great and marvelous, yet Christ in protecting his Church, is more marvelous.

5 Thy testimonies are made (o) credible exceedingly: (p) holiness becometh thy house, o Lord (q) for length of days.

(o) Articles of faith are not evidently apparent to knowledge, but evident to credibility, to those that are disposed by God's grace, illuminating their understanding, and moving their free will, to give consent of belief if they will. (p) It behoveth therefore all members of the Church to converse piously, and religiously in this life, seeing she hath so excellent a spouse, protector, and instructor, (q) even to the end of the world.

CHAPTER XCIII.

The faithful servant of God assuredly professeth, that all the pride, 5. cruelty, 7. foolish imaginations, and secret thoughts of the wicked, are manifest to God. 12. Acknowledgeth himself happy, that he is better instructed of God: whereas he had otherwise been damned. 20. Sharply reprehendeth those that consider not of God's judgements: concluding that the just shall be glorified, and the wicked damned.[1]

[1] Eternal salvation and damnation.
The 10. key.

To (a) David himself, in (b) the fourth of the sabbath. Our Lord God of revenges: the God (c) of revenges hath done (d) freely.

(a) The Hebrew letter Lamed, which ordinarily is prefixed to the dative case, or signifieth to, being set before proper names, is a sign of the genitive case. Yet the Septuagint express it by the dative, and so doth the Latin, *ipsi* David, and consequently our English hath, to David himself, to shew a difference between sacred and profane writers. For in human books the writer and author is all one; but in divine, the Holy Ghost is the proper author, and a man is the writer. To signify therefore the principal author, David is sometimes named as the instrumental cause, to whom the Holy Ghost inspired this and other Psalms, and by whom they were written. And when the titles express otherwise:

A Psalm of David, yet it is so to be understood, that the Holy Ghost is always the principal author, and David the instrumental, ministerial, or secondary author. But when other names are expressed, either in the genitive or dative case, or howsoever, it proveth not that those men were the writers of the same Psalms, but importeth some other things, as by S. Augustin's judgement we noted in the proemial Annotations, page *3.* & *4.* Whereby is proved that this Psalm was not written, nor composed by Moyses, as Hebrew Rabbins suppose, but by the Royal Psalmist David. (b) Made and ordinarily sung in the fourth day of the week, our Wednesday, in which day Judas the traitor sold our Saviour Christ to his enemies. The revenge of which wickedness, and of all other sins, is here prophesied. (c) God more commonly called the God of mercy (which virtue in him is above all his works, Psal. *144.*) is also the God of revenges, according to his justice. (d) He proceedeth in judgement resolutely, not depending, nor fearing, nor respecting any person, power, dignity, wisdom or other like quality, but their just merits.

2 Be [1]exalted thou that judgest the earth: render retribution to the proud.

[1]A prayer of just zeal.

3 How long shall sinners, o Lord: how long shall sinners glory? 4 Shall they utter, and speak iniquity? Shall all they speak (e)that work injustice?

(e) Shall most wicked men still be suffered to speak so insolently?

5 Thy [1]people, o Lord, they have humbled: and thine inheritance they have vexed.

[1]A description of heathenish and heretical cruelty.

6 The widow, and the stranger they have slain: and the pupils they have killed. 7 And [1]they have said: The Lord shall not see, neither shall the God of Jacob understand.

[1]Scarce any Atheists are so blind as thus to think, but many sinners so behave themselves, as if God saw not, knew not, or at least cared not what they do.

8 Understand ye foolish in the people: and ye fools be wise at sometime. 9 He that planted the ear, shall he not hear? Or he that made the eye doth he not consider? 10 He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge? 11 Our Lord knoweth (f)the cogitations of men: that they be vain.

(f) So unpossible is it that God should be ignorant, or careless what men do, that he also knoweth and observeth most secret thoughts.

12 Blessed is the man whom thou shalt instruct, o Lord, and shalt teach out of thy law. 13 That thou mayst (g)give him quietness from the evil days: till a pit be digged for the sinner.

(g) Mitigate and temper his afflictions, that by patience and fortitude the just may persevere, and not be overwhelmed.

14 Because our Lord (h)will not reject his people: and his inheritance he will not forsake.

(h) The whole Church shall never be rejected, nor forsaken.

15 Until justice (i)be turned into judgment: and (k)they who are near it, are all that are right of heart.

(i) Justice is converted into judgement, when just meaning is put in work and practice, that it may appear in judgement. Also God who doth & suffereth all justly, will conserve his inheritance the Church, even unto the day of judgement. (k) The sense is easy by transposing the words: all that are right of heart, are near it, that is, shall like and approve God's justice, when the wicked shall repine, and blaspheme it.

16 Who shall rise for me against the malignant? Or who shall stand with me against them that work iniquity? 17 But that our Lord hath holpen me: within very little my soul had dwelt in hell. 18 If I said: (l)My foot is moved: thy mercy, o Lord, did help me.

(l) When I felt and complained that I was in danger, thou didst assist me.

19 According to the multitude of my sorrows in my heart: thy consolations have made my soul joyful.

20 Doth the seat of iniquity cleave to thee: which makest (m)labour in precept?

(m) Only faith sufficeth not, but careful labour, in keeping God's commandments is required.

21 They will hunt after the soul of the just: and will condemn innocent blood. 22 And our Lord became my refuge: and my God the help (n)of my hope.

(n) The just do hope for eternal salvation, to which God will bring them.

23 And he (o)will repay them their iniquity: and in

their malice he will destroy them: the Lord our God will destroy them.

(o) And God, the revenger of wrongs, will at last cast the wicked into eternal torments.

CHAPTER XCIV.

An invitation to serve and adore Christ our Lord and Messias, 3. as well for the benefits of creating all things, 7. as for his Incarnation, and not to harden our hearts as the Jews did. [1]

[1] Christ our Lord and King.
The 5. key.

Praise (a) of Canticle, (b) to David himself. Come [1], let us (c) rejoice to our Lord: let us make jubilation to God (d) our saviour.

(a) Praise sung with voices: (b) inspired to David, & written by him. [1] This invitation is most fitly ordained by the Church for the proem or beginning of Matins. (c) With great and solemn exultation: (d) God our Creator, is also our Protector & Saviour.

2 Let us (e) prevent his face in confession: and (f) in Psalms let us make jubilation to him.

(e) Let us be more diligent, and prevent our accustomed time. For no man can prevent God's grace with any good work, who first preventeth us, else we can neither do, nor think any good thing. (f) Not only in singing his praise with voice, but also with musical instruments.

3 Because our Lord is a great God: and a great King above all gods. 4 Because in his hand are the ends of the earth: and the heights of the mountains be his. 5 Because the sea is his, and he made it: and his hands formed the dry land. 6 Come let us adore, (g) and fall down: and weep before our Lord, that made us.

(g) So also Isaias *(c. 45. v. 23.)* and S. Paul *(Philip. 2.)* teach that kneeling or bowing the knees, as an external religious ceremony, is acceptable to God.

7 Because he is the Lord (h) our God, and we the people of his pasture, and the sheep (i) of his hand.

(h) It is most just and necessary that we adore God, because he made us, and all this world for us, hath also redeemed us, and made us his people, as sheep of his pasture, and as a Pastor feedeth and governeth us. (i) Of his making.

8 (k) Today if ye shall hear his voice, harden not your hearts.

(k) Though some have often repelled, and resisted God's grace, yet if they receive it being offered again, it will avail them to remission of sins.

9 As in the provocation according to the day (l) of the tentation in the desert: where your fathers tempted me, proved me, and saw my works.

(l) The Israelites in the desert tempted God, by desiring water, and flesh, of voluptuous concupiscence without necessity. For Manna did both extinguish their thirst, and tasted unto them whatsoever they desired: Exod. *16.* That also which was left ungathered when the sun waxed hot, melted *(v. 21.)* and served their cattle for drink. So this tentation was a figure of those, which require to communicate under both kinds, as if one did not contain as much as both.

10 (m) Forty years was I (n) offended with that generation, and said: These always err in heart.

(m) By this mention of the offence of forty years, as long before passed, is convinced that Moyses writ not this Psalm, who died in the very fortieth year of their abode in the desert. And Saint Paul citing the words of this Psalm (Heb. *4.*) manifestly acknowledgeth David the writer thereof, and that it was written long after Moyses' time in these words: *(v. 7.)* Again he limiteth a certain day: Today, in David saying after so long time, as is above said. Today if you shall hear his voice, do not obdurate your hearts. For if Jesus (that is Iosue) had given them rest, he would never speak of another day afterward. (n) Being greatly offended, I approached near unto them, in punishing the offenders.

11 And these have not known my ways: as I sware in my wrath: (o) if they shall enter into my rest.

(o) Those that murmured died in the desert, and entered not into the promised land, even so those that finally offend Christ, shall not enter into everlasting rest. Heb. *3.* & *4.*

ANNOTATIONS.
PSALM XCIV.

8. *Harden not your hearts.]* Whatsoever God proposeth by preaching or inspiration to a sinner, it resteth still in the power of his freewill [1], to harden his heart, and to reject all such good motions, and so he doth not only frustrate God's grace, and hinder his own justification, but also increaseth his former sins. [2] But by not resisting, when deliberating thereupon he could resist, he disposeth himself and cooperateth to first justification. And therefore the royal Prophet here admonisheth, and earnestly exhorteth all men, to do this which God hath put in our power, not to harden our own hearts, when we hear his voice, by resisting and rejecting his grace freely offered, without all merit of our part.

[1] It is in man's freewill to resist good motions.

[2] *Concil. Triden. Sess. 6. c. 5.*

CHAPTER XCV.

All peoples & nations are invited to praise the blessed Trinity, 3. for Christ's Incarnation, and spiritual kingdom in all the world. 10. even senseless creatures acknowledging his majesty, 13. and judicial power. [1]

[1] Christ's divine power.
The 5. key.

A Canticle (a) to David [1] himself, (b) when the house was built after the captivity. Sing ye to our Lord (c) a new song: sing to our Lord all the earth.

(a) Inspired to David, and written by him: [1] *1. Par. 16. v. 23.* (b) prophesying the restoration of the temple, after the future captivity. And that in figure of the universal redemption of mankind by Christ, from the captivity of the devil. (c) For a new benefit, far greater than the delivery of Israel from Aegypt.

2 (d) Sing ye to our Lord, and bless his name: shew forth his salvation from day to day.

(d) The same words (Sing to our Lord) thrice repeated, signify the Blessed Trinity, as some Fathers note. Likewise *v. 7.* & *8.* Bring ye to our Lord &c. in both places concluding in the singular number, bless his name, bring to his name, importing one God.

3 Shew forth his glory among the Gentiles, his marvelous works in all peoples. 4 Because our Lord is great, and exceeding laudable: he is terrible above all gods. 5 Because all the gods of the Gentiles are (e) devils, but our Lord (f) made the heavens.

(e) What creatures soever spiritual or corporal, visible or invisible the Pagans serve for gods, still they be devils that deceive them, and diverse ways usurp divine honour, making such idolaters to think, that there is divine power, where none is. (f) He only is true God, who is Creator of heaven, and of all creatures. For no creature can create any thing at all, that is, make any thing of nothing, but only God.

6 Confession and beauty in his sight: holiness and magnificence in his sanctification. 7 Bring to our Lord ye families of Gentiles, bring ye to our Lord glory and honour: 8 bring to our Lord glory unto his name. Take up hosts, and enter into his courts: 9 adore ye our Lord in his holy court. Let all the earth be moved before his face: 10 Say ye among the Gentiles that our Lord (g) hath reigned. For he hath corrected the round world, which shall not be moved: he will judge peoples in equity.

(g) Diverse ancient Doctors read more in this place: Our Lord hath reigned from the wood, to wit, Christ by his death on the cross conquered the devil, sin, and death, and thence began to reign. S. Justinus Martyr, dialogo advers. Triphonem, Tertullian li. advers. Iudaeos. c. 9. & 13. & advers. Marcionem li. 3. c. 19. & 21. S. Augustin in this place, according to the old Roman Psalter. Before him Arnobius, and after him Cassiodorus and others, whereby it is probable, that it was sometimes in the Hebrew text, and blotted out by the Jews.

11 (h) Let the heavens be glad, and the earth rejoice, the sea be moved, and the fullness thereof:

(h) The Psalmist in aboundance of spirit inviteth all creatures to praise God, as Daniel in his Canticle. *c. 3.*

12 the fields shall be glad, and all things that are in them. Then shall the trees of the woods rejoice 13 before the face of our Lord, because he cometh: because he cometh to judge the earth. He (i) will judge the round world in equity, and peoples in his truth.

(i) Christ judgeth now in the world by his ministers, discerning and deciding causes, rewarding and punishing, but especially he will judge all in the last day.

CHAPTER XCVI.

All the earth is invited to rejoice in Christ's Kingdom, 3. with description of the signs coming before the day of Judgement. 7. Idolaters shall be confounded. 8. Holy Angels and just men shall adore Christ, and rejoice.[1]

[1] The last judgement.
The 9. key.

To (a) this David, (b) when his land was restored again to him. Our Lord hath reigned, let the earth rejoice: let (c) many Islands be glad.

(a) In figure of Christ, (b) whose body rose the third day after his death: to whom many returned believing in him after his resurrection, which fell from him in his passion: and to whom all things shall be subdued, as to their true Lord, in the day of judgement. (c) Holy David and other Prophets having great joy to see long before in spirit only, Christ's Kingdom extended in the whole earth, yea to the Islands, we Islanders have great cause to be glad, that God hath not only so blessed us long since, but as yet conserveth seed, whereby we trust the whole Island shall be again restored unto him.

2 (d) Cloud and mist round about him: justice and judgment (e) the correction of his seat.

(d) As in a cloud with terror God gave his law to the Jews: so in a cloud with greater terror and majesty, he will judge the world; (e) not as many corrupted seats of judgement, in this world, but as a corrected tribunal, where justice and right judgement shall be practised.

3 Fire shall go before him, and shall inflame his enemies round about. 4 His lightnings [1] shined to the round world, the earth saw: and was moved.

[1] These things are denounced as if they were already done, for the assured certainty thereof.

5 The mountains melted as wax, before the face of our Lord: before the face of our Lord all the earth. 6 The heavens have shewed forth his justice: and all peoples have seen his glory. 7 Let them all be confounded, that adore (f) sculptiles: and that glory in their idols. Adore him all ye his Angels:

(f) As well the worshippers of graven or painted images of Jupiter, Mars, Bacchus & the like, as the worshippers of the same imagined false gods shall be confounded.

8 (g) Sion heard, and was glad. And (h) the daughters of Juda rejoiced, because of thy judgments, o Lord.

(g) The Catholic Church. (h) And all particular Churches, members of the universal.

9 Because thou Lord most high over all the earth: thou art exalted exceedingly above all gods. 10 You that love our Lord, hate ye evil, our Lord keepeth the souls of his saints, out of the hand of the sinner he will deliver them. 11 Light is risen to the just, and joy to the right of heart. 12 Be glad ye just in our Lord: and confess ye to the memory (i) of his sanctification.

(i) Praise our Lord Christ, who is sanctity it-self, and sanctifieth others.

CHAPTER XCVII.

All men are again invited joyfully to celebrate the marvelous conquest of Christ in all nations, 4. with harp, voice, and instruments: 8. all creatures acknowledging

his coming to judge the world.[1]

[1] The Church in all nations.
The 6. key.

A Psalm (a) to David himself. Sing ye to our Lord (b) a new song: because he hath done marvelous things. His right hand hath wrought salvation (c) to himself: and his arm is holy.

(a) Prefiguring Christ, who hath made his salvation known in all nations. (b) A new benefit of grace, making men new in spirit, requireth a new song of gratitude. (c) Raised up himself from death.

2 Our Lord hath (d) made known his salvation: in the sight of the Gentiles he hath revealed his justice.

(d) Made his grace effectually known by raising men from sin, and delivering them from the power of the devil.

3 He hath remembered his mercy, and his truth to (e) the house of Israel. All the ends of the earth have seen the salvation of our God.

(e) some of the Jews converted to Christianity. Rom. *11.*

4 Make ye jubilation to God all the earth: (f) chant, and (g) rejoice, and (h) sing.[1]

(f) In voice. (g) In heart. (h) In instruments. [1] *Cantate, exultate, psallite.*

5 Sing to our Lord on harp, on harp and voice of Psalm: 6 on long drawn trumpets, and voice of cornet of horn. Make jubilation in the sight of the King our Lord: 7 let the sea be moved, and the fullness thereof: the round world, and they that dwell therein. 8 The rivers shall clap with hand: the mountains together shall rejoice 9 at the sight of our Lord: (i) because he cometh to judge the earth. (k) He will judge the round earth in justice, and the peoples in equity.

(i) Christ directeth and disposeth all things rightly in this world. (k) And will accordingly give just sentence in the end.

CHAPTER XCVIII.

Christ reigneth, notwithstanding his enemies' repine, is adored (5. also his foot-stool) 6. whom ancient Prophets did invocate.[1]

[1] Christ our Messias.
The 5. key.

A psalm to David himself. Our Lord hath reigned, (a) let peoples be angry: he that sitteth upon the Cherubs, let (b) the earth be moved.

(a) Though many enemies do rage and impugn Christ: (b) though the whole earth be troubled therewith, yet Christ who sitteth Lord over the highest Angels, Cherubins and Seraphins, obtaineth the victories, reigneth, and doth his will in the earth.

2 Our Lord great in Sion: and high above all peoples.
3 Let them confess to thy great name: because it is terrible and holy. 4 And the honour of the King (c) loveth judgment. Thou hast prepared directions: thou hast done judgment and justice (d) in Jacob.

(c) Requireth discretion. (d) in favour of thine elect people.

5 Exalt ye the Lord our God, and adore (e) his foot-stool: because it is holy.

(e) Hebrew Doctors expound this of the Ark in the old testament, but the Doctors of the Church understand Christ's humanity, in the holy Eucharist.

6 Moyses and Aaron in his (f) Priests: and Samuel among them that invocate his name: They invocated our Lord (g) and he heard them:

(f) Here it is evident (and S. Augustin saith this place taketh away all doubt) that Moyses was a Priest, against those that for maintaining the heresy of Lay-headship, deny it. [1] (g) By example of their praying and obtaining; the Psalmist confirmeth his prophecy, that Priests of the new Testament shall pray, and obtain mercy of Christ for the Church.

[1] *q. 23. in Levit.*

7 in a pillar of a cloud he spake to them. They kept his testimonies, & the precept which he gave them.
8 O Lord our God thou heardest them: God thou wast propitious to them, and taking vengeance upon all their (h) inventions.

(h) God revenged the machinations made against them,

punishing the rebellion of Chore, Dathan, and Abiron. Num. *16.*

9 Exalt ye the Lord our God, and adore ye in his holy mount: because the Lord our God is holy.

ANNOTATIONS.
PSALM XCVIII.

[1] Christ's humanity is his foot-stool, adored in the Eucharist.

[2] S. Ambrose.

[3] S. Augustin.

[4] The receivers of the B. Sacrament do sin if they do not adore it.

5. *Adore his foot-stool.]* For so much as all Expositors, also the Hebrew Rabbins, affirm that the Psalmist here prophesieth of Christ the promised Messias [1], that should redeem mankind, and seeing the Ark of covenant pertaineth not to the service of Christ, but was only a figure of him, the foot-stool of the Messias here mentioned must needs be something pertaining to him: and therefore most ancient Fathers expound it of Christ's humanity. And because the Prophet speaketh of perpetual adoration, not only of the short time he conversed with men in this life, when very few adored him, the same fathers understand here the adoration of Christ in the Blessed Sacrament of the Eucharist. Which S. Ambrose [2] teacheth (lib. 3. de Spiritu Sancto c. 12.) in these plain words: By the foot-stool must be understood the earth, by the earth the flesh of Christ. Which we also at this day adore in the Mysteries, and which the Apostles adored in our Lord Jesus. S. Augustine [3] more largely upon this Psalm: I am made doubtful (saith he) I fear to adore the earth, lest he condemn me that made heaven & earth. Again, I fear not to adore the foot stool of my Lord, because the Psalm saith to me: Adore his foot-stool: I seek what is his foot-stool, and the Scripture (Isaiae 66.) telleth me, the earth is his foot-stool. Doubtful I turn myself unto Christ, because I seek him here, & I find how without impiety the earth may be adored, without impiety his foot-stool may be adored. For he took earth of earth, because flesh is of earth, and he took flesh of the flesh of (the B. Virgin) Mary. And because he walked here in the same flesh, and gave the very flesh to us to eat, unto salvation, & no man eateth that flesh, unless he first adore it [4]: it is found how such a foot-stool of our Lord may be adored: and not only we do not sin in adoring, but we should sin in not adoring. Thus far S. Augustine. Further instructing, not to conceive of Christ's flesh, as the Capharnaites did, that he would cut it in pieces from his body, & give them portions thereof. His very flesh is given and eaten, not in fleshly manner, but in sacramental. See Annotations, Ioan. 6.

CHAPTER XCIX.

All are invited to rejoice in God, Creator of all. [1]

[1] One Creator of all things.
The 1. key.

A Psalm (a) in confession.

(a) of praise.

2 Make ye jubilation to God (b) all the earth: serve ye our Lord in gladness. Enter ye in (c) before his sight, in exultation.

(b) Not only Jews, but also all Gentiles. (c) God every-where present, yet more peculiarly, heareth his suppliants, praying in the temple, or places dedicated to his service.

3 Know ye that our Lord (d) he is God: he made us, & not we ourselves. His people, and the sheep of his pasture:

(d) He only whom we serve as our Lord, is the only God, and there is no other.

4 enter ye into (e) his gates in confession, his courts in hymns, confess ye to him. Praise ye his name:

(e) Peculiar dedicated place, as *v. 2.*

5 because our Lord is sweet, his (f) mercy for ever, and (g) his truth even unto generation and generation.

(f) As God is always merciful in giving and promising: (g) so he is ever faithful in performing.

CHAPTER C.

King David gratefully celebrateth the two general divine virtues, Mercy and Justice: 2. by his own example exhorteth all, especially superiors, to direct their ways in sincerity, 4. and to separate the wicked from conversation of the good. [1]

[1] Instruction to govern.
The 7. key.

A Psalm to David himself. Mercy (a) and judgment I will sing to thee, o Lord: I will sing,

(a) These two capital divine virtues are ever joined in all God's works, for both which experienced towards himself, the Psalmists rendereth thanks and praises.

2 and I (b) shall understand in the immaculate way, (c) when thou shalt come to me. I walked through in the innocency of my heart, in the midst of my house.

(b) I will do mine endeavour to know the immaculate way, (c) which I cannot do, but by thy grace coming unto me. For by help thereof I did as followeth:

3 I did not propose before mine eyes any unjust thing: I hated them that do prevarication. 4 A perverse heart hath not cleaved to me: the malignant declining from me I knew not. 5 (d) One secretly detracting from his neighbour, him did I persecute. One of a proud eye, and unsatiable heart, with him I did not eat.

(d) That is, all and every one thus wickedly disposed I abhorred.

6 Mine eyes are towards the faithful of the earth that they may sit with me. A man that walketh in the immaculate way (e) he did minister to me.

(e) I kept such under, as a servant or slave.

7 He that doth proudly shall not dwell in the midst of my house: he that speaketh unjust things, hath (f) not directed in the sight of mine eyes.

(f) Prospered not, got no benefit by me.

8 In (g) the morning did I kill all the sinners of the earth: that I might destroy (h) out of the city of our Lord all those that work iniquity.

(g) Speedily and without delay I cut off all disordered people: (h) that others might not be corrupted by them.

CHAPTER CI.

A sinner in affliction of mind prayeth God to deliver him, 10. desolate of all other help. 13. Conceiveth comfort in God's eternal goodness, and singular mercy, in redeeming mankind, and propagating the Church. 24. Prayeth to be made mature in virtue before he die, that he may live with God: 26. Who only and wholly being immutable, establisheth his servants for ever. [1]

[1] The fifth penitential Psalm.
The 7. key.

The prayer of the poor, when he shall be anxious, and shall make his petition before our Lord. 2 Lord hear my (a) prayer: and let my (b) cry come to thee.

(a) Every petition is a prayer, (b) and that which proceedeth from more fervent affection, is called a cry, though it burst not out into clamour, nor perhaps into any voice at all. For God said to Moyses, praying in mere silence, but with vehemency of spirit *(Exod. 14.)* Why cryest thou to me?

3 Turn (c) not away thy face from me: in what day soever I am in tribulation, incline thine ear to me. In what day soever I shall invocate thee, hear me speedily.

(c) Though sin provoke God's wrath, because we by sinning turn from him, and not he first from us: yet we pray God not so to leave us, but to give us new grace, that by humility, and penance we may return to him, and not die in sin.

4 Because my days have vanished as (d) smoke: and my (e) bones are withered as (f) a dry burnt firebrand.

(d) Man's days, and all his works are nothing worth, but vanish like smoke, so long as he is in mortal sin: (e) yea his best works, as if he give alms, fast, pray, and die for the truth, yet all those avail nothing. *1. Cor. 13.* but are (f) like dried sticks, or chips, fit to kindle the fire.

5 I (g) am strucken as grass, and my heart is withered: because (h) I have forgotten to eat my bread.

(g) My soul separated by sin from God, withereth as grass that is cut from the root: (h) because I have lost all favour and appetite to spiritual meat.

6 For (i) the voice of my groaning, my (k) bone hath cleaved to my flesh.

(i) In this miserable state (k) I am as bones and flesh cleaving together without moisture, or radical humour.

7 I am become like (l) a pelican of the wilderness: I am become as (m) a night crow in the house.

(l) I fled from conversation of men for sorrow and shame of my sins: (m) as a crow that only flieth by night: or as an owl or bat.

8 I have watched, and am become as (n) a sparrow solitary in the house-top.

(n) Also as a sparrow having lost her mate, remaineth mourning and solitary in the accustomed nest, or near unto it.

9 All the day did mine enemies upbraid me: and they (o) that praised me sware against me.

(o) Those that were wont to praise or flatter me, now are as sworn enemies against me.

10 Because I did (p) eat ashes as bread, & mingled (q) my drink with weeping.

(p) Bread savoured to me no better than ashes. (q) And drink gave me no comfort, but still I wept.

11 At (r) the face of thy wrath and indignation: because (s) lifting me up thou hast thrown me (t) down.

(r) I am most especially afflicted, because thou art angry. (s) In that thou didst sometime advance me in prosperity, (t) my fall is so much greater, and more grievous.

12 My days have declined (v) as a shadow: and I am withered (w) as grass.

(v) As a shadow declineth to nothing, & all becometh darkness, when the sun, and other light departeth, even so I, that am but a shadow, decline to mere darkness when thy favour parteth from me: (w) and I lose my beauty, as grass cut from the ground withereth.

13 (x) But thou o Lord endurest for ever: and (y) thy memorial in generation and generation.

(x) But I am marvelously comforted, considering that thou our Messias, the Son of God, art immutable for ever: (y) and thy memorable promise of redeeming mankind, will have effect in all generations.

14 Thou (z) rising up shalt have mercy on Sion: because it is (a) time to have mercy on it, because (b) the time cometh.

(z) Thou rising to help, who seemedst to have forgot, wilt protect the Church, and every faithful soul. (a) Because thou hast deferred long: (b) and because the time by thee designed seemeth to approach.

15 Because (c) the stones thereof have pleased thy servants: and they shall have pity on (d) the earth (e) thereof.

(c) Men that shall hear thine Apostles preach, shall prove good and fit matter, for the building of thy Church: (d) and the simplest poor people, as it were the earth or dust, (e) shall participate of this mercy.

16 And (f) the Gentiles shall fear thy name o Lord, and all (g) the kings of the earth thy glory.

(f) Besides those Jews that shall believe in Christ, much more the Gentiles shall fear and serve him. (g) His glory is so evident that all kings know it, though all be not converted.

17 Because our Lord hath built Sion: and he shall be seen in his glory. 18 He hath had respect to the prayer (h) of the humble: and he hath not despised their petition.

(h) Of holy Patriarchs, Priests, Prophets, and of all true penitents.

19 Let these things be written unto another generation: and the people that shall (i) be created shall praise our Lord.

(i) That shall be made a new creature in Christ.

20 Because he hath looked forth from his high holy place: our Lord from heaven hath looked upon the earth. 21 That he might hear the groanings of the

fettered: that he might loose the children of them that are slain: 22 That they may (k) shew forth the name of our Lord in Sion: and his praise in Jerusalem.

(k) The faithful people of the Church, according to their hability endeavour to serve Christ.

23 In the assembling of the people together in one, and kings to serve our Lord. 24 He answered him in the way of his strength: Shew me the fewness of my days. 25 Call me not back (l) in the half of my days: thy years are unto generation and generation.

(l) Grant me time and means to be mature in virtue in this life.

26 In the beginning, o Lord, thou didst found the earth: and the heavens are the works of thy hands. 27 They (m) shall perish, but thou art permanent: and they shall all wax old as a garment.[1] And as a vesture thou shalt change them, and they shall be changed:

(m) Be changed in quality.[1] *Heb. 1.*

28 but thou art the self-same, and thy years shall not fail. 29 The children of thy servants shall inhabit: and (n) their seed shall be directed for ever.

(n) The Church of Christ perpetual.

CHAPTER CII.

Thanks to God for private 6. and public benefits. 17. His mercy, justice, and other properties are immutable. 20. Angels and all other creatures are invited to praise him. [1]

[1] Gratitude for God's benefits.
The 7. key.

To (a) David himself. My soul (b) bless thou our Lord: and (c) all things, that are within me, his holy name.

(a) Inspired to David, and written by him. (b) Shew forth praises and thanks: (c) all my cogitations, affections, senses, and powers.

2 My soul bless thou our Lord: and forget not all his retributions. 3 Who is (d) propitious to all thine iniquities: who (e) healeth all thine infirmities.

(d) The first benefit of grace is remission of sins: (e) the second, is curing evil habits, or dispositions.

4 Who (f) redeemeth thy life from deadly falling: who (g) crowneth thee in mercy and commiserations.

(f) The third, to conserve from falling again: (g) the fourth, to give victory and reward in aboundant measure.

5 Who (h) replenisheth thy desire in good things: thy youth (i) shall be renewed as the eagle's.

(h) The fifth, to grant all lawful petitions temporal and spiritual, which are good for the soul, (i) the sixth, resurrection of flesh in glory.

6 Our Lord (k) doth mercies: and (l) judgment to all that suffer wrong.

(k) Our Lord, whose special property is to shew mercy, (l) when the same is neglected; he revengeth the wrongs, delivering the oppressed, and punishing the oppressors.

7 He made his ways (m) known to Moyses, his wills to the children of Israel.

(m) By giving them as written law.

8 Our Lord is (n) pitiful, and (o) merciful: (p) long suffering, and very merciful.

(n) God is naturally pitiful to relieve the afflicted. (o) Merciful towards sinners. (p) Loath to be angry, or to punish.

9 He will (q) not be angry always: neither will he threaten for ever.

(q) God punisheth not penitents with eternal pain, but with temporal: for though (as in the next verse) our sins of their own nature deserve eternal punishment, yet Christ paying our ransom, true penitents are only punished temporally.

10 He hath not done to us according to our sins: neither according to our iniquities hath he rewarded us. 11 For according to the height of heaven from the earth: hath he strengthened his mercy upon them that fear him. 12 As far (r) as the East is distant from the West: hath he made our iniquities far from us.

(r) See here the perfect washing away, and separation of sins.

13 As a father hath compassion of his children, so hath our Lord compassion on them that fear him: 14 because he hath known (s) our making. He remembered that we are dust:

(s) In regard of our frailty he hath compassion: yet his mercy only availeth to them that fear him: as in the next words before, and *v. 17.*

15 man, his days are as grass, as the flower of the field, so shall he flourish. 16 Because the spirit shall pass in him, and he shall not stand: and he shall know his place no more. 17 But the mercy of our Lord from everlasting, and unto everlasting upon them that fear him. And his justice is upon the children's children, to them that keep his testament. 18 And are mindful of his commandments to (t) do them.

(t) A just man not only knoweth, & remembereth, but also doth the commandments.

19 Our Lord hath prepared his seat in heaven: and his Kingdom shall have dominion over all. 20 Bless our Lord all ye his Angels: mighty in power, doing his word, that fear the voice of his words. 21 Bless our Lord all ye his hosts: you his ministers, that do his will. 22 Bless ye our Lord (v) all his works: in every place (w) of his dominion, my soul bless thou our Lord.

(v) All creatures, though naturally senseless, yet praise God, because they are his work, (w) and because they are in his dominion.

ANNOTATIONS.
PSALM CII.

[1] An Eagle fresh in old age as in youth.

[2] Renovation of a sinner by grace.

[3] Diverse senses of the same Scripture.

5. *Thy youth shall be renewed, as the Eagle's.]* Aristotle and Pliny write, that an Eagle decayeth not [1], nor ever dieth by old age, but the upper part of her beak still growing, at last hindereth her from eating, and so she dieth of famine. Saadias, and other Hebrew Rabbins report, that an Eagle Every ten years washeth herself in the sea as in a bath, & then flying very high burneth her feathers in the elemental fire, & new feathers growing she becometh fresh, as in her first youth, till at last about an hundred years old, she is not able to rise from the water, and so is drowned. Saint Augustine more probably affirmeth, that in long time her beak growing long, and stopping her mouth that she cannot eat, she breaketh the upper hooked part thereof against a stone, and so receiveth meat and recovereth strength, as in her youth. But whatsoever is the natural property of this kingly bird, the Royal Prophet here instructeth us by the similitude of her long life, or by the renovation of her strength, that just men, God's servants, are spiritually renovated in Christ [2], the principal rock, on whom the Church, & all the faithful are built, either by receiving new strength by his grace in their souls, after they are weakened by sin, as Saint Jerome and Euthymius expound this place: or by restoration of their bodies glorified in the resurrection, as Saint Augustine teacheth [3]: or by both, as most Catholic Doctors understand it. For one sense of holy Scripture excludeth not another. Especially when one is subordinate to the other. As here these two senses do very well concur, seeing the state of the body after the resurrection, dependeth upon the state of the soul, at the time of death.

[1] Origen's heresy, that all shall be saved.

[2] The damned can never repent.

9. *He will not be angry always.]* [1] Origen misunderstood this place, and some other like, holding an erroneous opinion, that all, even the most wicked sinners, both men and devils, shall at last be saved, and not eternally damned: which is a condemned heresy, contrary to evident places of holy Scriptures. Psal. 9. v. 6. The impious hath perished: their name thou hast destroyed for ever, & for ever & ever. Mat. 25. The wicked shall go into fire everlasting, into everlasting punishment. Apoc. 20. The beast and the false Prophet (and the same reason is for all the wicked) shall be tormented day and night, for ever and ever. Neither are these words (God will not be angry always) spoken universally, touching all sinners whosoever, but are limited, v. 13. & 17. to those that fear him, and

keep his testament: whereas all those that die in mortal sin [2], are still obstinate in malice, and can never rightly repent, nor rightly fear God, nor keep his commandments.

CHAPTER CIII.

The Psalmist inviteth himself and others to praise God, for his marvelous works in the heavens, 5. the earth, and water, 9. limiting their bonds, producing all things necessary for all living creatures, in convenient seasons. 27. With continual providence of all. [1]

[1] God's works marvelous.
The 2. key.

To David himself. My soul bless thou our Lord: o Lord my God thou art magnified exceedingly. 2 Thou hast put on (a) confession and beauty: being clothed with light as with a garment. Stretching out the heaven as a skin:

(a) Thou possessest all majesty, and matter of praise.

3 which coverest the higher parts thereof (b) with waters. Which (c) makest the cloud for thee to ascend on: which walkest upon the wings of winds.

(b) Thou hast compassed the sphere of the fixed stars with a sphere of crystalline substance; which is as water congealed. (c) According to our capacity the Prophet describeth the speedy coming, or working of God, as if he came in a swift cloud, or with wings of the wind, to signify that he worketh what and when he pleaseth without delay. He said, and things were made: he commanded and they were created, *Psal. 32.*

4 Which makest spirits thine (d) Angels: and thy (e) ministers a burning fire.

(d) Thy messengers to execute thy will: (e) & the same Angels are as a burning fire in operation, yea they dispatch more easily, and more speedily than we can conceive.

5 Which hast founded the earth upon (f) the stability thereof: it shall not be inclined for ever and ever.

(f) Most firmly established by natural weight, in the center of the world.

6 The (g) depth, (h) as a garment, is his clothing: upon the mountains shall waters stand.

(g) The water (h) should naturally cover all the earth.

7 At (i) thy reprehension they shall fly: at the voice of thy thunder they shall fear.

(i) But by thy commandment the waters are contained in their limited places.

8 The (k) mountains ascend: and the plain fields descend into the place, which thou hast founded for them.

(k) The waters being contained in their appointed channels, both hills and fields appear, which otherwise would be covered.

9 Thou hast set a bound, which (l) they shall not pass over: neither shall they return to cover the earth.

(l) The waters.

10 Which sendest forth fountains in the valleys: between the midst of mountains shall waters pass.
11 All the beasts of the field shall drink: the wild asses shall (m) expect in their thirst.

(m) Hope for and receive.

12 Over them shall the fowls of the air inhabit: out of the midst of rocks they shall give forth voices.
13 Watering the mountains from higher places: of the fruit of thy work shall the earth be filled. 14 Bringing forth grass for beasts, and herb for the service of men. That thou mayst bring forth (n) bread out of the earth:

(n o p) By these three principal kinds of food, bread, wine, and oil, all sorts of nutriment are understood.

15 & (o) wine may make the heart of man joyful. That he may make the face cheerful with (p) oil: and bread may confirm the heart of man.

(o) ↑ (p) ↑

16 The trees of the field shall be filled, and the cedars of Libanus, which he hath planted: 17 there^ sparrows shall make their nest. The house of the heron is the leader of them: 18 the high mountains for harts: the rock a refuge for the Irchins. 19 He made the moon for seasons: the sun knoweth his going down. 20 Thou didst appoint darkness, and night was made: in it shall all the beasts of the wood pass. 21 The whelps of lions

roaring, to raven, and to seek of God meat for themselves. 22 The sun is risen, & they are gathered together: and in their couches they shall be placed. 23 Man shall go forth to his work: and to his working until evening. 24 How magnified are thy works, o Lord! Thou hast made all things in wisdom: the earth is filled with (q) thy possession.

(q) With thy creatures.

25 This great sea, and very large, there are (r) creeping beasts, whereof (s) there is no number. Little beasts with great:

(r) Fishes, serpents, worms, and all living creatures that lack feet. (s) No kind of living creatures multiplieth so much as fishes. Aristotel *li. 9.* Animal. *c. 17.*

26 there ships shall pass. This (t) dragon, whom thou madest to (v) delude:

(t) A most huge fish called Leviathan. Job. *40. v. 20.* (v) Albeit in the water he passeth man's strength, yet deprived of water he is not able to defend himself. *v. 29.*

27 all expect of thee that thou give them meat in season. 28 Thou giving unto them, they shall gather it: thou opening thy hand, all shall be filled with bounty. 29 But thou turning away the face, they shall be troubled: thou shalt take away their spirit, and they shall fail, and shall return into their dust. 30 Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth. 31 Be the glory of our Lord for ever: our Lord will rejoice in his works. 32 Who looketh upon the earth, & maketh it to tremble: who toucheth the mountains, and they smoke. 33 I will chant to our Lord in my life: I will sing to my God as long as I am. 34 Let my speech be acceptable to him: but I will take delight in our Lord. 35 (w) Let sinners fail from the earth, and the unjust, so that they be not: my soul bless thou our Lord.

(w) A prediction that impenitent sinners shall be damned, wherein the Prophet conforming his will to God's, uttereth it in form of a prayer.

CHAPTER CIV.

The Israelites are exhorted to sing praises to God, 5. for his marvelous benefits towards Abraham, Isaac, and Jacob. 11. Whose particular family, being then small, went from Chanaan into Aegypt. (17. Whither Joseph by God's providence was carried before) there increased in number, was persecuted, 26. delivered by Moyses and Aaron, working many great miracles, 36. protected, and fed in the desert, 44. and finally possessed Chanaan.[1]

[1] God's special benefits towards the Jews.
The 4. key.

Alleluia. (a) Confess ye to our Lord, and invocate his name: (b) shew forth his works among the Gentiles.[1]

(a) Alleluia signifieth more than Laudate Dominum, Praise ye our Lord. For by these two Hebrew words, Alleluia, the Prophet inviteth all men to praise God, with gladness, and jubilation, with heart, voice, and gesture, with instruments, and howsoever we are able. And therefore S. Jerom, S. Augustin, and all Catholic writers keep the same words, and translate it not, neither in the titles of Psalms, nor ordinarily in any place or holy Scripture. This is the first Psalm thus titled, and is the same Psalm in sense, and in good part of the words, which the Royal Prophet made, and caused to be sung, when he brought the Ark of God from the house of Obededom into his own house. *1. Par. 16. v. 8.* (b) How much grateful is it now to God, that we celebrate the greater mysteries of the new Testament.[1] For an exposition of this Psalm read the places quoted in the inner margin.

2 Chant to him, and sing to him: tell ye all his marvelous works. 3 Praise ye him in his holy name: let the heart of them rejoice that seek our Lord. 4 Seek ye our Lord, and be confirmed: seek (c) his face always.

(c) His present help.

5 Remember ye his marvelous works, which he hath done: his wonders, and the judgments of his mouth. 6 The seed of Abraham his servants: the children of Jacob his elect. 7 He is the Lord our God: in (d) all the earth are his judgments.

(d) Not only in Israel, but in all the world.

8 He hath been mindful for ever of his testament; of the word which he commanded (e) unto a thousand generations. [1]

(e) For ever, to the end of the world. [1] *Gen. 12. v. 7. Gen. 17. v. 4. Gen. 26. v. 3. Gen. 28. v. 13. Gen. 46. v. 26. 27.*

9 Which he disposed to Abraham: and of his oath to Isaac. 10 And he appointed it to Jacob for a precept: and to Israel for an eternal testament, 11 saying: To thee will I give the land of Chanaan, the cord of your inheritance. 12 When they were (f) of small number, very few and sojourners thereof:

(f) But 70. persons.

13 And they passed from nation into nation, & from Kingdom to another people. 14 He left not a man to hurt them: and he rebuked kings for their sake: 15 Touch not my anointed, and toward my Prophets be not malignant. 16 And (g) he called a famine upon the land: and he destroyed all the strength of bread. [1]

(g) By his providence suffered. [1] *Gen. 41. v. 54.*

17 He sent a man before them: Joseph was sold to be a servant. 18 They humbled his feet in fetters, iron passed through his soul, [1]

[1] *Gen. 37. v. 28. Gen. 39. & seq.*

19 until his word came. The word of our Lord inflamed him: 20 the king sent, and loosed him; the Prince of the people, and released him. 21 He appointed him lord of his house: and Prince of all his possession. 22 That he might instruct his Princes as himself: and might teach his ancients wisdom. 23 And Israel entered into Aegypt, and Jacob was a sojourner in the land (h) of Cham. [1]

(h) Aegypt, possessed by Mesraim Cham's second son. Gen. *10. v. 13.* [1] *Gen 46.*

24 And he increased his people exceedingly: and strengthened them over their enemies. [1]

[1] *Exo. 1. v. 7.*

25 He (i) turned their heart that they hated his people: and to work guile toward his servants.

(i) May it be understood, or believed (saith S. Augustin) that God turneth the heart of man to commit sins? Or is it no sin, or is it a small sin, to hate the people of God? Or to work guile towards his servants? Who will say this? What then, is God author of these so grievous sins, who is not to be supposed the author of a most small sin? This learned Father therefore answereth, that God perverted not a right heart, but turned that was of it-self perverse, to the hatred of his people, where he might use that evil well, not by making them evil, but by bestowing upon his own people good things, which the evil might easily envy. Which hatred & to the glory of his own name, the things that follow do teach us; which are here remembered to his praise.

26 He sent Moyses his servant: Aaron (k) himself whom he chose. [1]

(k) In whom God established the Priesthood of Moyses' law. [1] *Exo. 3. 4. 7. 8. 9. 10. 12.*

27 He did put in them the words of his signs, and of his wonders in the Land of Cham. 28 He sent (l) darkness, and obscured: and did (m) not exasperate his words.

(l) The ninth plague of the Aegyptians. (m) God willingly, not as one loath or unwilling, performed all that he threatened.

29 He turned their (n) waters into blood: and killed their fishes.

(n) The first plague.

30 Their land brought forth (o) frogs in [1] the inner chambers of their kings.

(o) The second plague. [1] David knew this by revelation, or by tradition, for it is not in Exodus.

31 He said, and (p) the [1] caenomyia came: and the (q) sciniphs in all their coasts.

(p) The fourth plague. [1] *a swarm of flies.* (q) The third plague.

32 He made their rains (r) hail: fire burning in their land.

(r) The seventh plague.

33 And he struck their vines, and their fig-trees: and he destroyed the wood of their coasts. 34 He said, & (s) the locust came, & the (t) bruchus whereof there was no number.

(s) The eighth plague. (t) A worm that spoileth corn,

grass, and fruit.

35 And it did eat all the grass in their land: and it did eat all the fruit of their land. 36 And he struck every (v) first begotten in their land: the first fruits of all their labour.

(v) The tenth plague. The fifth & sixth of pestilence and boyles are omitted.[1]

[1] *Exod. 12. v. 35.*

37 And he brought them forth with gold and silver, and there was not in their tribes a feeble person.

38 Aegypt was glad at their departure: because the fear of them lay upon them. 39 He spread a cloud for their protection, and fire to shine unto them by night.[1]

[1] *Exod. 13. v. 21.*

Exod. 16. v. 13.
Exod. 17. v. 6.
Gen. 12.

40 They made petition, and the quail came: and he filled them with the bread of heaven. 41 He divided the rock, and waters flowed: rivers ran in the dry ground. 42 Because he was mindful of his holy word, which he had uttered to Abraham his servant. 43 And he brought forth his people in exultation, and his elect in joy. 44 And he gave them the countries of the Nations: and they possessed the labours of peoples:[1]

[1] *Iosue 6. & seq.*

45 That they might keep his justifications, and seek after his law.

CHAPTER CV.

The Prophet exhorteth the people to render thanks and praise to God, 6. for remitting their manifold sins, in the desert. 34. and in the conquered land: 38. foreshewing like sins to come, God's wrath and punishment for the same. 44. & that he will give grace of repentance to some 47. for which he prayeth, and praiseth God.[1]

[1] The Israelites often sinned, and were mercifully punished.
The 4. key.

Alleluia. Confess ye to our Lord (a) because he is good: because his mercy is for ever.[1]

(a) God is of himself and essentially good. All other goodness is participated of him.[1] *Iudith 13. v. 21.*

2 (b) Who shalt speak the powers of our Lord, shall make all his praises to be heard?

(b) No creature can fully express God's perfections.

3 (c) Blessed are they, that keep judgment, & (d) do justice at all time.

(c) It is a happy state in this life, either to keep God's law: (d) or to repent and do worthy penance for transgressing.

4 Remember us, o Lord (e) in the good pleasure of thy people: visit us in thy salvation:

(e) According to thy wonted benevolence, promised to thy people.

5 To (f) see in the goodness of thine elect, to rejoice in the joy of thy nation: that thou mayst be praised with thine inheritance.

(f) That we may see and enjoy the benefits promised to thine elect.

6 We have (g) sinned with our fathers: we have (h) dealt unjustly, we have (i) done iniquity.

(g) We have erred and hurt ourselves: (h) we have wronged our neighbours: (i) we have offended against God.

7 Our fathers in Aegypt did not understand thy marvelous works: they were not mindful of the multitude of thy mercy. And they provoked thee to wrath going up unto the sea, the Red sea. 8 And he saved them (k) for his name sake; that he might make his power known.[1]

(k) Albeit the people by their murmuring deserved more punishment, yet God for the glory of his own name saved them from utter destruction.[1] *Exod. 14. v. 11.*

9 And he rebuked the Red sea, and it was made dry: and he led them in the depths as in a desert. 10 And he saved them from the hand of them that hated them: and he redeemed them out of the hand of the enemy. 11 And water overwhelmed those that afflicted them: there did not one of them remain. 12 And they believed his words: and they sang his praises. 13 They

had (l) quickly done, they forgot his works: and they (m) expected not his counsel.

(l) They persevered not long in their duty towards God, seeing his omnipotent power by his marvelous works: (m) nor were content with his providence, but carnally coveted things not necessary.

14 And they coveted concupiscence in the desert: and tempted God in the place without water. [1]

[1] *Exo. 16. & 17.*

15 He gave them their petition: and sent saturity into their (n) souls. [1]

(n) According to their carnal desires. [1] *Nu. 10.*

16 And they provoked Moyses in the camp: Aaron the (o) holy of our Lord.

(o) Holy by his function.

17 The earth was opened, and swallowed Dathan, and overwhelmed the congregation of Abiron. 18 And a fire flamed up in their synagogue: the flame burnt the sinners. 19 And they made a calf in Horeb: and they adored (p) the sculptile. [1]

(p) They adored the image that represented a calf, not God. [1] *Exo. 23.*

20 And they (q) changed their glory into the similitude of a calf that eateth grass.

(q) God being their true glory, they changed him for a false god of the Aegyptians (who especially honoured a calf called Apis) making an image thereof, and attributed their delivery from Aegypt to this imagined god. Exo. *32. v. 4. 8.* Of which and the like foolish and abominable idolatry S. Paul writeth, Rom. *1. v. 23.* They changed the glory of the incorruptible God into a similitude of the image of a corruptible man, and of fowls, and of four footed beasts, and of them that creep. Where we see what manner of images holy Scriptures condemn, and not the images of Christ and his Saints.

21 They forgat God, which saved them, which did great things in Aegypt, 22 marvelous things in the land of Cham, terrible things in the Red sea. 23 And (r) he said to destroy them: if Moyses his elect had not stood in the way before him [1]. To turn away his wrath that he should not destroy them:

(r) He said, he would destroy them, but for Moyses' prayer spared them. [1] *Exo. 32.*

24 and they esteemed for naught the land that was to be desired. [1] They did not believe his word.

[1] *Nu. 14.*

25 and they murmured in their tabernacles: they heard not the voice of our Lord. 26 And he lifted up his hand over them: to overthrow them in the desert: [1]

[1] *Num. 14. v. 21. 22.*

27 And to cast down their seed among the Nations: & to disperse them in the countries. 28 And they were professed to (s) Beelphegor: and they did eat the sacrifices (t) of the dead. [1]

(s) The Idol of Moabites, and Madianites. (t) As God is indeed the living God, that liveth of himself, and giveth life to others: so false gods are called dead gods, that cannot give life to any, but do kill all that serve them; at least spiritually, and often corporally. [1] *Num. 25. v. 3.*

29 And they provoked him in their inventions: & ruin was multiplied on them. 30 And Phinees stood, and (v) pacified: and the slaughter ceased.

(v) Phinees moved by the zeal of God (as the holy text witnesseth, Num. *25. v. 11.*)

31 And it was reputed to him unto justice, in generation and generation even for ever. 32 And they provoked him at the waters of contradiction: and (w) Moyses was vexed for them: [1]

(w) Moyses afflicted in spirit, by the enormous murmuring of the people, doubted whether God would give them water out of the rock or no: not doubting of his power, but of his will: and so when he should have spoken to the rock, Num. *20. v. 8.* he spoke to the incredulous people. *v. 10.* and therein offended God: for which he was temporally punished. *v. 12.* Deut. *1. v. 37.* &c. *c. 3. v. 26. c. 4. v. 21.* [1] *Nu. 10. v. 2. 12.*

33 because they exasperated his spirit. And he plainly affirmed in his lips: 34 they destroyed not the nations, of which our Lord spake to them. 35 And they were mingled among the nations, and learned their works: [1]

[1] *Deut. 2. v. 2. & 12. v. 2. & 3. Iudic. 2. v. 11. 12. Iudic. 3. v. 5. 6. &c. Iere. 19. v. 5.*

36 and they served their sculptiles: and it became a scandal to them. 37 And they immolated their sons, and their daughters to devils. 38 And (x) they shed innocent blood: the blood of their sons and of their

daughters, which they sacrificed to the sculptiles of Chanaan. And the land was infected with blood,

(x) Some Jews offered these most cruel, unnatural, and abominable sacrifices; perhaps in the times of Judges, when they were mingled with idolatrous people, and served their gods. Iud. *2. v. 12. c. 3. v. 6.* But it is more express after David's time, whereof he here prophesieth, and was verified by Achaz. *4. Reg. 16. v. 3.* and by Manasses. *4. Reg. 21. v. 6.* Which with other idolatry King Iosias destroyed. *4. Reg. 23. v. 1.*

39 & was contaminated in their works: and they did fornicate in their inventions. 40 And our Lord was wrath with fury upon his people: and he abhorred his inheritance. 41 And he delivered them into the hands of the nations: and they that hated them had the dominion of them. 42 And their enemies afflicted them, and they were humbled under their hands: 43 he did often deliver them. But they exasperated him in their counsel: and they were humbled in their iniquities. 44 And he (y) saw when they were afflicted: and he heard their prayer.

(y) God respected them with his merciful eye, and gave them grace to repent.

45 And he was mindful of his testament: and it repented him according to the multitude of his mercy. 46 And he gave them into mercies in the sight of all, that had taken them. (z)

(z) Here the Psalmist concludeth both the history and prophecy of this Psalm, with prayer and praise, as followeth.

47 [1]Save us, o Lord our God: and gather us out of the Nations. That we may confess to thy holy name: & may glory in thy praise.

[1]A very fit prayer in time of schism.

48 Blessed be our Lord the God of Israel from everlasting unto everlasting: and all the people shall say: Be it, be it.

ANNOTATIONS. PSALM CV.

[1]The red sea a figure of Baptism.

[2]All former sins destroyed in Baptism.

10. *He redeemed them.]* What price (or ransom) saith S. Augustine, was given in this redemption? Or is it a prophecy, that this was done in figure of Baptism [1], where we are redeemed from the hand of the devil by a great price, which is the blood of Christ? Whereupon it was more conveniently figured, not by what sea soever, but by the red sea: For blood hath red colour. And touching the effect of Baptism destroying all former sins, he teacheth in the exposition of the next Psalm (and either the same holy father, or some other good author, Ser. 42. de temp.) that as the Israelites passed safely through the red sea, and all the Aegyptians going in with them were drowned: so the baptised are saved in the water of Baptism, and all their sins are destroyed. [2]

CHAPTER CVI.

Again the Psalmist inviteth all men to render thanks to God for their delivery from dangers, or evils in general: 4. particularly from dangers in journey, 10. in prison or captivity, 17. in sickness spiritual and corporal, 23. in navigation, 33. describing the changeable course of things in this world, 38. especially of men's states; 42. for all which the just will praise God. [1]

[1]God's perpetual providence towards all men.

Alleluia. Confess (a) ye to our Lord, because he is good: because his mercy is for ever. [1]

(a) Praise God by confessing his mercy, providence, and goodness. [1] *1. Par. 16. v. 34.*

2 Let them say that are (b) redeemed of our Lord, whom he redeemed out of the hand of the enemy: and out of the countries he gathered them:

(b) God of his mercy promised the Redeemer of mankind straight after Adam's fall:

3 From (c) the rising of the sun, and the going down:

from the north, and the sea.

(c) which redemption was intended for all, & faileth not of God's part in any, but of men's own willful refusing to be duly penitent, and to keep God's precepts.

4 They (d) wandered in the wilderness, in a place without water: the way of city for habitation they found not.

(d) Literally of such as wander in this world, having no settled place to dwell in: spiritually of all mankind after his fall.

5 Hungry and thirsty: their soul fainted in them.
6 And (e) they cried to our Lord when they were in tribulation: and he delivered them out of their necessities.

(e) Whensoever they call upon God, he helpeth them, as is best for their spiritual health.

7 And he conducted them into the right way: to go into a city of habitation. 8 Let (f) the mercies of our Lord confess to him: and his marvelous works to the children of men.

(f) All God's benefits, which are of his mercy, not of man's desert, are just matter of praising God.

9 Because he hath filled the empty soul: and the hungry soul he hath filled with good things. 10 Them that sat in darkness, and in the shadow of death: bound in neediness, and iron. 11 Because they (g) exasperated the words of God: and they provoked the counsel of the Highest.

(g) Calamities in this world are commonly inflicted for sins.

12 And their heart was humbled in labours: they were weakened, neither was there any to help. 13 And they cried to our Lord when they were in tribulation: and he delivered them out of their necessities. 14 And he brought them out of darkness, and the shadow of death: and brake their bonds asunder. 15 Let the mercies of our Lord confess to him: & his marvelous works to the children of men. 16 Because he hath destroyed the gates of brass; and the bars of iron he hath broken. 17 He hath received them out of the way of their iniquity: for they were humbled for their injustices. 18 Their soul did abhor all meat: & they approached even to the gates of death. 19 And they cried to our Lord when they were in tribulation: and he delivered them out of their necessities. 20 He sent his word, and healed them: and delivered them out of their destructions. 21 Let the mercies of our Lord confess to him: & his marvelous works to the children of men. 22 And let them sacrifice the sacrifice of praise: & shew forth his works in exultation. 23 They that go down into the sea in ships, making traffic in the great waters. 24 They have seen the works of our Lord, and his marvelous things in the depth. 25 He said, and the blast of the storm stood: and the waves thereof were exalted. 26 They ascend even to the heavens, and they descend even to the depths: their soul pined away in evils. 27 They were troubled, and were moved as a drunken man: and all their wisdom was devoured. 28 And (h) they cried to our Lord when they were in tribulation, and he brought them out of their necessities.

(h) As before in the *6. 13.* and *19.* verses.

29 And he turned his storm into calm: & the waves thereof were quiet. 30 And they rejoiced because they were quiet: and he conducted them into the haven of their will. 31 Let (i) the mercies of our Lord confess to him: and his marvelous works to the children of men.

(i) This verse also is four times in this Psalm. *v. 8. 15. 21.* and *31.* to admonish us, that as there is one means to escape from all dangers by crying to God, as *v. 6. 13. 19.* and *28.* with mourning and penance: so there is one cause of praise and thanks for our delivery, which is God's mercy and grace.

32 And let them exalt him in the Church of the people: and the chair of the ancients let them praise him. 33 (k) He turned (l) the rivers into a desert: and the issues of waters into dryness.

(k) God to shew sometimes his power, also to benefit some, and to punish others, changeth the accustomed course of things, and states of men, at his divine pleasure, as here the Royal Prophet reciteth some examples. And some others are recorded in diverse times and places. (l) No doubt much change was made in the earth by Noe's flood. And many think that the land of Chanaan was made more fruitful in the time of the Jews' inhabiting, and now is more barren again.

34 The (m) fruitful land into a salt ground, for the

malice of them that inhabit it.

(m) He alludeth to the country about Sodome and Gomorre, which was most fruitful, and most pleasant, Gen. *13. v. 10.* but shortly after was burnt with fire and brimstone, Gen. *19. v. 14.* subverted, and turned into a dead and salt sea.

35 He turned the desert into pools of waters: and the land without water into issues of waters. 36 And he placed the hungry there, and they built a city of habitation. 37 And they sowed fields and planted vineyards: and they made fruit (n) of nativity.

(n) Made aboundance of fruit to grow.

38 And he blessed them, and they were multiplied exceedingly: and their beasts he lessened not. 39 And (o) they were made few: and were vexed by the tribulation of evils, and with sorrow.

(o) Again some countries punished for sins.

40 Contempt was poured out upon Princes: and he made them wander where was no way, and not in the way. 41 And he (p) did help the poor out of poverty: and made families as sheep.

(p) Another change in relieving the poor being humbled.

42 The just shall see, and shall rejoice: & all iniquity shall stop her mouth. 43 Who is wise and will keep these things? And will understand the mercies of our Lord?

CHAPTER CVII.

The royal Prophet promiseth, 5. and rendereth praises to God, 7. for his delivery from troubles, and advancement in the kingdom, 13. praying God still to help man's infirmity. [1]

[1] David singeth praises for benefits received. The 8. key.

A canticle (a) of Psalm, to David himself.

(a) This Psalm was sung with instruments beginning the music, and voices following.

2 My heart is ready, o God, my heart is ready [1]: I will chant and will sing in my glory. [2]

[1] *Psa. 56.* [2] The former part of this Psalm to the 7. verse, is the same in sense, and almost in words, with the later part of the 56. from the 8. verse.

3 Arise my glory, arise psalter and harp: I will arise early. 4 I (b) will confess to thee in peoples, o Lord: and I will sing to thee (c) in the Nations.

(b) King David subdued not only some parts of Chanaan, not subject to the Jews before *(2. Reg. 5. 1. Par. 11.)* but also brought the Philistiims, Moabites, Ammonites, Idumeans, Amalechites, the Kings of Soba, Syria, & Emath, to pay tribute. *2. Reg. 8. 1. Par. 18.* (c) Yet all these victories & conquests were but a figure of Christ's power and dominion in all nations. And therefore the rest of this Psalm, by S. Augustin & other fathers' judgement, was rather prophetically uttered by David, in the person of Christ, & more perfectly performed by Christ in his Church, than historically averred of David himself.

5 Because thy mercy is great above the heavens: & thy truth even to the clouds. 6 Be exalted above the heavens o God, and thy glory over all the earth: [1]

[1] *Psa. 59. v. 7.*

7 [1] that thy beloved may be delivered. Save with thy right hand, and hear me:

[1] The rest of this Psalm is the same with the later part of the 59. from the 7. verse.

8 God spake in his holy: I will rejoice, and will divide Sichem, and I will measure the vale of tabernacles. 9 Galaad is mine, and Manasses is mine: and Ephraim the protection of my head. Juda is my king: 10 Moab the pot of my hope. Upon Idumea I will extend my shoe: the strangers are made my friends. 11 Who will conduct me into a fenced city? Who will conduct me into Idumea? 12 Wilt not thou, o God, which hast repelled us, and wilt not thou go forth, o God, in our hosts? 13 Give us help out of tribulation: because man's salvation is vain. 14 In God we shall do strength: and he will bring our enemies to nothing.

CHAPTER CVIII.

Christ (by the mouth of David) requesteth of God to be justly declared innocent, and his enemies punished, 6. particularly describing Judas the traitor's malice, 21. and his own temporal afflictions: 26. prayeth, 30. and praiseth God for his delivery. [1]

[1] Christ persecuted & his enemies punished.
The 5. key.

Unto the end, a Psalm of David. 2 O (a) God conceal not my praise: because the mouth of the sinner, and the mouth of (b) the deceitful man is open upon me.

(a) The words of Christ. (b) The Pharisees and Herodians *(Mat. 22.)* with their mouth acknowledged Christ a true speaker, & a teacher of the way of God in truth, thereby to draw him into danger, and to shed his blood.

3 They (c) have spoken against me with deceitful tongue, and with words of hatred they have compassed me: and they have impugned me without cause.

(c) At other times they accused him of great crimes, lastly of treason against Caesar.

4 For that they should love me, they backbited me: but I prayed. 5 And they set against me evil things for good: and hatred for my love. 6 Appoint (d) a sinner over him: and (e) let the devil stand on his right hand.

(d) A prediction that Judas would not make recourse to any good counseller, but complain of his miserable tormented conscience to the wicked, who gave him no comfort at all, (e) and so despairing, the devil persuaded him to hang himself.

7 When he is judged, let him come forth condemned: and let his prayer be turned into sin. 8 Let his days be made few: and let another take his (f) bishoprick. [1]

(f) The office of Apostleship. [1] *Act. 1. v. 16.*

9 Let (g) his children be made orphans: and his wife a widow.

(g) The posterity or successors of wicked persecuters prosper not long in this world.

10 Let his children be transported wandering, and let them beg: and let them be cast out of their habitations. 11 Let the usurer search all his substance: and let strangers spoil his labours. 12 Let there be none to help him: neither let there be any to have pity on his pupils. 13 Let his children come to destruction: in (h) one generation let his name be clean put out.

(h) Arch-heretics that devise new opinions, are shortly forsaken, their followers still coining new heresies of their own, differing from their false master.

14 Let the iniquity of his fathers return to memory in the sight of our Lord: and let not the sin of his mother be blotted out. 15 Let them be before our Lord always, and let the memory of them perish out of the earth: 16 For that he remembered not to do mercy. 17 And he persecuted the poor, and needy man, and the compunct in heart to kill him. 18 And he (i) loved cursing, and it shall come to him: and he would not blessing, and it shall be far from him. And he put on cursing as a garment, and it entered as water into his inner parts, and as oil in his bones.

(i) Let them observe this, that use more swearing and blaspheming, than praying or meditating.

19 Be it to him as a garment, wherewith he is covered: and as a girdle, wherewith he is always girded. 20 This is the work of them that detract from me before our Lord: and that speak evils against my soul. 21 And thou Lord, Lord, do with me for thy name's sake: because thy mercy is sweet. Deliver me 22 because I am needy and poor: and (k) my heart is troubled within me.

(k) Christ's soul was pensive when he prayed in the garden, and he did works of penance for our sins all his life.

23 As a shadow when it declineth, am I taken away: and I am shaken as locusts. 24 My knees are weakened with fasting: and my flesh is changed by reason of oil. 25 And I am made a reproach to them: they saw me, and wagged their heads. 26 Help me, o Lord my God: (l) save me according to thy mercy.

(l) He prayed also for his resurrection, and glorification.

27 And let them know that this is thy hand: & thou, o Lord, hast done it. 28 They will curse, and thou shalt bless: let them that rise up against me be confounded: but thy servant shall rejoice. 29 Let them that detract from me, be clothed with shame: and let them be

covered with their confusion, as with a (m) double patched cloak.

(m) With all possible confusion.

30 I will confess to our Lord exceedingly with my mouth: and in the midst of many I will praise him.

31 Because he hath stood on the right hand of the poor, that he might save my soul from the persecutors.

CHAPTER CIX.

Christ rising and ascending into heaven sitteth on the right hand of God: 2. beginning in Jerusalem reigneth in the Church of the whole earth: 4. useth the Priesthood of Melchisedech's order to the end of the world. 6. And shall judge the world.[1]

[1] Christ's exaltation.
The 5. key.

A Psalm of David. Our (a) Lord said (b) to my Lord: Sit on my right hand: (c) till I make thine enemies, the foot-stool of thy feet.[1]

(a) God the Father. (b) To God the Son, the Lord of David, and of all mankind, yet the son of David, according to his humanity. (c) He limiteth not the time, but excludeth all time, wherein the enemy might imagine, that Christ's kingdom should cease: signifying that Christ shall reign, till all his enemies be subdued, much more afterwards in all eternity.[1] *Matt. 22. Act. 2. 1. Cor. 15. Heb. 1. & 10.*

2 Our Lord will send forth the rod of thy strength (d) from Sion: rule thou in the midst of thine enemies.

(d) The Church of Christ beginning in Jerusalem on Whitsunday, the fiftieth day from his Resurrection, continueth evermore.

3 With thee (e) the beginning in the day (f) of thy strength: in (g) the brightness of holy things: from the womb (h) before the day star I begat thee.

(e) Thou shall have principality, (f) in the day of thy powerful conquest, and rising from death. (g) In excellency of holy spiritual mysteries and graces: (h) because I God the Father, of my substance begat thee God the Son in eternity. The same which Micheas saith *(c. 5. v. 2.)* His coming forth from the beginning, from the days of eternity.

4 Our Lord (i) sware, and it shall not repent him: Thou art a Priest (k) for ever according to (l) the order of Melchisedech.[1]

(i) God most firmly, and unchangeably affirmed: that thou (Christ our Messias) art not only a King, but also a Priest: (k) not for a time, as Aaron was, but for ever, (l) neither of Aaron's order, but according to the order of Melchisedech.[1] *Heb. 5. v. 7.*

5 Our Lord on thy right hand (m) hath broken kings in the day of his wrath.

(m) Kings that sometimes persecute Christians, are subdued with other people to Christ.

6 He (n) shall judge in nations, he (o) shall fill ruins, he (p) shall crush the heads in the land of many.

(n) He shall judge and punish the incredulous people, (o) make great slaughters amongst those that resist: (p) and bring Princes with their populous kingdoms to nothing.

7 (q) Of the torrent in the way he shall drink: (r) therefore shall he exalt the head.

(q) He shall in the mean time (and also his best servants) suffer much tribulation in this life (r) and for the same be highly exalted in life everlasting.

ANNOTATIONS.
PSALM CIX.

◦Christ's Priesthood for ever both in function and in effect.

4. *A Priest for ever.]* In two respects Christ is a Priest for ever:◦ in that from the first instant of his Incarnation he was, and remaineth a Priest, now also in heaven: and all other Priests are his ministerial Vicars, not successors. So that all Priestly functions, which they do, he by them doth the same, as the principal Priest. Whereupon saith S. Paul (1. Cor. 4.) So let a man think of us as of

the ministers of Christ, and dispensers of the mysteries of God. Secondly, Christ daily offering Sacrifice by the hands of his Priests, doth continually pacify God's wrath, in behalf of those sinners, for whom it is duly applied, even to the end of the world. Whereas the Priesthood of Aaron, and of all others in the old Testament, ceased by their deaths, both in the office, and in the effect.

4. *According to the order of Melchisedech.]* As Melchisedech,◦ King of peace and justice, without father, mother, or genealogy expressed in holy Scriptures, or otherwise known to the world, was Priest of the Highest, offered bread & wine, an unbloody sacrifice, communicating with both Chananeites and Hebrews, blessed Abraham, and took tithes of him & his subjects: so Christ the true King of peace & justice, without father of his humanity, without mother of his Divinity, the Son of God, of ineffable genealogy, born of a Virgin in his humanity, the Priest of God, offereth Sacrifice (not only bloody on the Cross, but also) unbloody in the forms of bread and wine, continueth the same by the ministry of other Priests, maketh all nations partakers thereof, blesseth them and receiveth of them all dutiful & religious service, as of his subjects.

◦ The resemblance of Christ's and Melchisedech's Priesthood.

CHAPTER CX.

Praise of God for benefits, 4. especially for the B. Sacrament of the Eucharist, 6. with other graces imparted to the Catholic Church. [1]

[1] Graces given to the Church.
The 6. key.

Alleluia. I will confess to thee, o Lord, with all my heart: in (a) the counsel of the just, and (b) the congregation. [1]

(a) I will praise God both in secret for discharge of mine own conscience; (b) and in public for edification of others. [1] This Psalm in the Hebrew is composed with every verse and middle of verse, beginning with a distinct letter, in order of the Alphabet.

2 The works of our Lord are great: exquisite according (c) to all his wills.

(c) God's will is the whole cause of all his works.

3 (d) Confession and magnificence his work: and his justice continueth for ever and ever.

(d) Every work of his is praise-worthy and magnifical.

4 He hath made (e) a memory of his marvelous works; a merciful & pitiful Lord:

(e) God hath left one most special and beneficial memory of all other benefits, his own body and blood, in memory of his Passion, and our redemption,

5 he hath given (f) meat to them that fear him. He will be mindful for ever (g) of his testament:

(f) the spiritual food and sustenance of all the souls that rightly fear him. (g) Of his promise to conserve his Church perpetually.

6 (h) the force of his works he will shew forth to his people:

(h) The powerable operation of his death, and of all his mysteries.

7 To give them the inheritance of the gentiles: the works of his hands truth and judgment. 8 All his commandments (i) are faithful: confirmed for ever and ever, made in truth and equity.

(i) God's commandments do justify all that keep them.

9 He sent (k) redemption to his people: he commanded his testament for ever. Holy and terrible is his name:

(k) He also of his mercy redeemed man, that he might be able to keep his precepts.

10 (l) the fear of our Lord is the beginning of wisdom. Understanding is good to all that do it: his praise remaineth for ever and ever.

(l) Beginning with fear of God, bringeth at last by other degrees to true wisdom, which two are the first and last of the seven gifts of the Holy Ghost.

CHAPTER CXI.

True happiness consisteth in fearing God, keeping his commandments, 5. and in doing works of mercy. 10. The contrary bringeth to misery. [1]

[1] The means to be happy.
The 7. key.

Alleluia. (a) Of the return of Aggeus and Zachary. [1] Blessed is the man that feareth our Lord: (b) he shall have great delight in his commandments. [2]

(a) The Septuagint Interpreters added this mention of Aggeus and Zacharie, returning from captivity, to signify that this Psalm was very proper, & meet to be commended to the people at that time, whereby they might learn, that their sins were the cause of their captivity, and of all their miseries: and if they desired temporal or spiritual prosperity, they must observe the means here prescribed to obtain the same. [1] *Psal. 1.* (b) He that sincerely feareth God, will take great delight in keeping his commandments. [2] This Psalm is also composed by the Alphabet, as the next before.

2 (c) His seed shall be mighty in the earth: the generation of the righteous shall be blessed.

(c) So doing he and his shall prosper.

3 Glory and riches in his house: and (d) his justice abideth for ever and ever.

(d) The just shall not only prosper in this world but also in the next.

4 (e) Light is risen up in darkness to the righteous: he is merciful, and pitiful, and just.

(e) God will also comfort the just in tribulations.

5 Acceptable is the man, that is merciful and lendeth, that (f) shall dispose his words in judgment:

(f) That shall give discreet and wholesome counsel to the afflicted.

6 Because he shall not be moved for ever. 7 The just shall be in eternal memory: he shall not fear at the hearing of evil. His heart is ready to hope in our Lord, 8 his heart is confirmed: he shall not be moved till he look over his enemies. 9 He distributed, he gave to the poor: (g) his justice remaineth for ever and ever, (h) his horn shall be exalted in glory. [1]

(g) Works of mercy are also called justice, because they concur to man's justification, (h) and to his salvation. [1] *2. Cor. 9.*

10 The sinner shall see, and will be angry, he shall gnash his teeth and pine away: the desire of sinners shall perish.

CHAPTER CXII.

God is to be praised, who being high, regardeth and provideth for the needy in this world. [1]

[1] God's providence.
The 3. key.

Alleluia. Praise our Lord ye (a) children: praise ye the name of our Lord.

(a) All God's servants.

2 Be the name of our Lord blessed, from henceforth now and for ever, 3 From the rising of the sun unto the going down, the name of our Lord is laudable. 4 Our Lord is high above all nations, and his glory above the heavens. 5 Who is as the Lord our God, that dwelleth on high, 6 and beholdeth the low things (b) in heaven and in earth?

(b) In respect of God all creatures are low, though they be in heaven.

7 Raising up the needy from the earth, and lifting up the poor out of the dung: 8 (c) To place him with Princes, with the Princes of his people.

(c) See the example of Ioseph so advanced.

9 Who maketh the (d) barren woman to dwell in a house, a joyful mother of children.

(d) of Sara, Rebecca, Rachael, and other women made fruitful.

CHAPTER CXIII.

For the marvelous passage of Israel out of Aegypt, 3. the red sea, the river of Jordan, 7. and the hills giving them place, 8. the rocks yielding them water, 9. God, not themselves, is to be praised. 12. Idols and Idolaters are vain, and shall be confounded. 17. The faithful trust in God, 20. are blessed, and for ever praise God. [1]

[1] The marvelous passage of Israel from Aegypt. The 4. key.

Alleluia. In the coming forth of Israel out of Aegypt: of the house of Jacob from (a) the barbarous people.

(a) People of false religion counted barbarous, especially such as also persecute the true Religion; for otherwise the Aegyptians were both civil in manners, and learned in many sciences.

2 (b) Jewry was made his sanctification, Israel his dominion.

(b) The people of Jews were more notoriously renowned in the world from the time of their delivery out of Aegypt, for the peculiar people, whom God sanctified, & in whom, as in his elected inheritance or dominion, he dwelled and reigned.

3 The (c) sea saw, and (d) fled: Jordan (e) was turned backward. [1]

(c) The Psalmist writing in verse doth often describe things in poetical manner, (d) when the Israelites went forth of Aegypt, (e) when they entered into Chanaan, but more truly than profane poets: for that in very deed all creatures, otherwise senseless, as the sea, do in a sort feel the power of their Creator, & obey his will. [1] *Exo. 14. Iosue 3.*

4 (f) The mountains leaped as rams: and the little hills as the lambs of sheep.

(f) Either there was an earthquake, or some other moving of hills, not mentioned by Moyses, or else the Psalmist speaketh of the rocks of the torrents, which bowed, that the Israelites might rest in Ar, and lie in the borders of the Moabites, Num. *21. v. 15.*

5 (g) What aileth thee o sea that thou didst fly: and thou o Jordan, that thou was turned backward?

(g) By the figure Apostrophe he speaketh to the sea, river, and hills: using also Prosopopoeia, as if senseless things understood, and should answer.

6 Ye mountains leaped as rams, and ye little hills as the lambs of sheep. 7 At the face of our Lord was the earth moved, at the face of the God of Jacob. 8 Who turned (h) the rock into pools of waters, and stony hill into fountains of waters.

(h) Another miraculous benefit, that rock yielded them water in their necessity.

9 [1] NOT TO US O LORD, NOT TO US: but to thy name give the glory.

[1] Here some Hebrew Rabbins begin another Psalm, but by the coherence of the matter Saint Augustine proveth that it is but one Psalm, where is shewed that the true invisible God is known by such works as are here recited: and contrarywise, that the gentiles' idols are not Gods, because they are made of silver, gold, or other matter, by men's hands; having resemblance of living things are altogether senseless.

10 For (i) thy mercy, and (k) thy truth: lest at any time (l) the Gentiles say: Where is their God?

(i) Thou didst all this, o God, of mere mercy towards thy people: (k) for thy truth's sake, seeing thou didst promise to protect them: (l) that the Gentiles should not take occasion to blaspheme.

11 But our God is in heaven: he hath done all things what soever he would. 12 The idols of the gentiles are silver, and gold, the works of men's hands. 13 They have mouth, and shall not speak: they have eyes, an shall not see. 14 They have ears, and shall not hear: they have nostrils and shall not smell. 15 They have hands, and shall not handle: they have feet, and shall not walk: they shall not cry in their throat.

16 (m) Let them that make them become like to them: and all that have confidence in them.

(m) This is a just prayer of the zealous, conforming their desires to God's will. But if God give idolaters grace to amend, then all the just will also rejoice in their conversion.

17 (n) The house of Israel hath hoped in our Lord: he is their helper and their protector.

(n) Though many Jews fell to idolatry, yet there always remained so many in God's true service, that it might still be truly said: The house of Israel hath hoped in our Lord, as is here averred.

18 The house of Aaron hath hoped in our Lord: he is their helper and their protector. 19 They that fear our Lord have hoped in our Lord; he is their helper and their protector. 20 Our Lord hath been mindful of us: and hath blessed us. He hath blessed the house of Israel: he hath blessed the house of Aaron. 21 He hath blessed all that fear our Lord, the little with the great. 22 Our Lord add upon you: upon you, & upon your children. 23 Blessed be you of our Lord, which made heaven and earth. 24 (o) The heaven of heaven is to our Lord: but (p) the earth he hath given to the children of men.

(o) This in effect all worldly politics say in their hearts: as it were quitting their interest of heaven to God, (p) and contenting themselves with earthly possessions.

25 (q) The dead shall not praise thee, o Lord: nor all they (r) that go down into hell:

(q) But when such profane men are dead, they make no shew at all of praising God: (r) for parting from the earth, they descend into hell, and there eternally blaspheme God.

26 but we (s) that live do bless our Lord, from this time, and for ever.

(s) Contrarywise the just, aspiring to heaven, which is the proper Kingdom of God, & using this world as they ought to do, for a means to ascend into heaven, shall bless and praise God for evermore.

ANNOTATIONS.
PSALM CXIII.

[1] The definition of Idolatry.

[2] Diverse sorts of Idolatry.

[3] Angels honoured as gods.

[4] Corporal creatures sensible and without sense.

[5] Men living or dead.

[6] Images of false gods.

[7] Images themselves reputed gods.

[8] Idolaters are void of reason.

[9] And servants of devils.

[10] *Psa. 95. v. 5.*

12. *The Idols of the Gentiles are silver and gold.]* All Catholic Divines agree in this authentical definition of Idolatry, [1] that is divine honour given to any creature, as to God. Of the diverse sorts also of Idolatry the ancient learned Doctors have written much. [2] Namely Justinus Martyr in his Orations against the Gentiles, Tertullian in Apologetico, Arnobius Orat. ad Gentes. Lactantius, lib. 2. c. 17. Divinar. Instit. and many others. But mostly copiously and profoundly S. Augustine, especially in his ten first books de Civitate Dei. Into which error & crime the Platonists fell, holding that spiritual invisible created substances, to wit, Angels good and evil, [3] whom they called Intelligentias separatas, had divine power, & so gave to them divine honour. Others honour dead men, and some before their death, as gods, for their notable acts achieved in this life, as Saturn, Jupiter, Hercules, and the like. Some yield divine honour to mere corporal creatures, [4] living or without life, as to beasts, and serpents, the sun, the moon, fire, water, earth, the whole machine of the world, as if it were animate, and that with divine spirit or soul. Again all these have been worshipped as gods, [5] not only in themselves but also in their images. But to omit other diversities, the most gross sort of all, is the Idolatry which the Psalmist here describeth, when Images made by men's hands are immediately honoured as gods in themselves. [6] For such gods the Gentiles had, and of them the Prophet here speaketh. Comparing these visible senseless imagined gods [7], with the one eternal invisible God; who is made notorious by his divine conspicuous works, whereas these idols, by how much they are more visible, so much more they are contemptible: because being fashioned with mouth, eyes, ears, nose, hands, feet, throat, and other members, they are altogether senseless, not able to speak with their mouth, and therein more base in nature than the men that made them; nor able to see, hear, smell, taste, feel, to walk, to move, nor to cry, all which beasts can do. And therefore those that make them, or have confidence in them (as the Prophet here signifieth that some have, v. 16.) are most absurd: becoming like to the same idols, in their understanding and internal cogitations, as these idols are void of external sense. [8] And all Idolaters are most wicked, giving divine honour to any creature, & are therein servants of devils: [9] Whether they immediately honour devils, as when sorcerers and witches, making pact with the devil, adore him, and he for the same doth something which they demand: or

that they honour some other creature, wherein by the devil's false persuasion, they think there is divine power. Both which ways devils usurp God's honour: and therefore the same Prophet said in another Psalm: [10] All the gods of Gentiles are devils.

CHAPTER CXIV.

The prayer of a just man in tribulation, with confidence and gratitude towards God. [1]

[1] A prayer, with praise of God.
The 7. key.

Alleluia. I (a) have loved, because our Lord (b) will hear the voice of my prayer.

(a) I am induced to love God, (b) because he always heareth my prayers.

2 Because he hath inclined his ear to me: and (c) in my days I will invocate.

(c) So long as I shall live.

3 The sorrows (d) of death have compassed me: and (e) the perils of hell have found me. (f) I have found tribulation and sorrow:

(d) When I erred like a stray sheep from thee, the pains of death, (e) and the danger of hell-torments, both due for sin, environed me, and I was not ware thereof. (f) But by tribulation falling upon me, I came to know my dangerous estate:

4 and I (g) invocated the name of our Lord. O Lord deliver my soul:

(g) turned to thee, and prayed as followeth.

5 our Lord is merciful, and just, and our God doth mercy. 6 Our Lord keepeth little ones: (h) I was humbled, and he hath delivered me.

(h) Afflicted with tribulations.

7 Turn o my soul into thy rest: because our Lord hath done good to thee. 8 Because he hath delivered my soul from death: mine eyes from tears, my feet from sliding. 9 I (i) will please our Lord in the country of the living.

(i) I will endeavour to please God, in the congregation of those that live here in grace, and in heaven in glory.

CHAPTER CXV.

A just man acknowledging that spiritual life beginneth by faith, and by public profession thereof, 4. gratefully accepteth of Christ's Redemption, 5. dedicateth his life and all he hath to God's service. [1]

[1] Thanks-giving for our Redeemer.
The 5. key.

Alleluia. I (a) believed, (b) for which cause I spake: but I (c) was humbled exceedingly. [1]

(a) I believed that God would help me: (b) therefore I freely professed that I trusted in him. For then indeed faith is perfect, when we confess with mouth, that which we believe in heart. (c) I was vehemently afflicted in tribulations. [1] This in the Hebrew is joined to the next Psalm before.

2 I said (d) in mine excess: Every man is a liar.

(d) In the midst of my great affliction I professed, that all man's help is vain, false, deceitful, and defective, and therefore our trust must be in God only.

3 What (e) shall I render to our Lord, for all things that he (f) hath rendered to me?

(e f) Considering that God hath not only given, and bestowed many great benefits upon me, and all mankind, but also hath rendered good for evil, mercy for our sins, we have rendered evil for good: what now shall I render, saith a true penitent, for all that he hath thus rendered to me, deserving so evil? (f) ↑

4 I (g) will take the chalice of salvation: and (h) I will invocate the name of our Lord.

(g) Seeing I am not able to render any thing worthy of God's favour to me, yet I will do that I can: I will gratefully accept his great benefit, the cup of Christ's passion, which

he drunk for mankind, (h) and will praise, and call upon his name.

5 I will (i) render my vows to our Lord (k) before all his people:

(i) I will pay voluntary vows, (k) for God's glory, and edification of others:

6 (l) precious in the sight of our Lord is the death of his Saints.

(l) yea I will offer my life, and suffer death, when God's glory shall require it, in whose sight the death of Saints is precious, and most highly esteemed.

7 O Lord because (m) I am thy servant: I am thy servant, and (n) the son of thy handmaid. Thou hast (o) broken my bonds:

(m) Always understood, that such as suffer persecution, be in good state of their souls, the true servants of God, (n) the children of the Church his handmaid. (o) Delivered me from captivity of sin.

8 I will sacrifice to thee the host of praise, and I will invocate the name of our Lord. 9 I will render my vows to our Lord in the sight of all his people: 10 in the courts of the house of our Lord, in the midst of (p) thee, o Jerusalem.

(p) In the Church of the faithful.

CHAPTER CXVI.

God's mercy is largely extended to all Gentiles by Christ, and his promise withal is performed to the Jews. [1]

[1] The Church of Christ in tentations.
The 6. key.

Alleluia. Praise our Lord (a) all ye Gentiles: praise him (b) all ye peoples. [1]

(a) Not only some, but all nations of the Gentiles: (b) and all Jews (Christ's Redemption being abundantly sufficient for all) are invited to praise God. [1] *Rom. 15. v. 11.*

2 Because (c) his mercy is confirmed, upon us: and his (d) truth remaineth for ever.

(c) Because he hath multiplied his mercy to us Gentiles, to whom he made no promise: (d) and most truly performed his promise made to the Jews.

CHAPTER CXVII.

Faithful people collected in the Church of Christ, exhort each other to render thanks to God, for their delivery from spiritual and temporal tribulations. 16. The Laity demand participation of Christ's Mysteries, promising to serve him duly: 25. Which the Pastors freely impart, and together with the people, solemnly celebrate God's praise. [1]

[1] Christ beneficial Mysteries are celebrated by his Church.
The 6. key.

Alleluia. Confess ye to our Lord because he is (a) good: because (b) his mercy is for ever. [1]

(a) Let us praise God, for his goodness, in making us of nothing, giving us many benefits, (b) and remitting our sins. [1] *Psal. 105. 106. 135.*

2 Let Israel (c) now say that he is good: that his mercy is for ever.

(c) Let the Church of the new testament especially confess his goodness, which hath received more mercy and grace.

3 Let the house of Aaron (d) now say: that his mercy is for ever.

(d) Let all the Clergy praise God now in the time of more grace, and of greater spiritual functions.

4 Let them now say (e) which fear our Lord: that his mercy is for ever.

(e) Yea let the whole body of the Church, all that fear and serve God, praise his mercy.

5 From (f) tribulation I invocated our Lord: and our Lord heard me in largeness.

(f) As well spiritual as temporal.

6 Our Lord is my helper: I will not fear what man can do to me. 7 Our Lord is my helper: and I will look over mine enemies. 8 It is good to hope in our Lord, rather than to hope in man. 9 It is good to hope in our Lord, rather than to hope in Princes. 10 (g) All nations have compassed me: and in the name of our Lord am I (h) revenged on them.

(g) Though innumerable oppose, and endeavour to hurt me (saith the Church, or any just person) (h) yet by God's power, not by mine own, I am defended, and they punished, and so the just hath the victory, and triumpheth.

11 Compassing they have compassed me: and in the name of our Lord I was revenged on them. 12 They compassed me as (i) bees, and were inflamed as (k) fire in thorns: and in the name of our Lord I was revenged on them.

(i) In great troops, and fury, (k) with sharp though short force, and with special noise, to terrify me, but in God I overcame all.

13 Being thrust^ (l) I was overturned to fall: and our Lord (m) received me.

(l) I was sometimes by vehemency of tentation declining to sin: (m) but God's grace assisted and strengthened me.

14 Our Lord is my strength, and my praise: and he is made my salvation. 15 The voice of exultation, and of salvation in the tabernacles of the just. 16 The right hand of our Lord hath wrought strength: the right hand of our Lord hath exalted me, (n) the right hand of our Lord hath wrought strength.

(n) The same word (right hand) thrice mentioned, signifieth the B. Trinity. Also (Our Lord) signifying Christ in his humanity, the chief instrument of God, is here often repeated, to signify the singular efficacy, thereof.

17 I shall not die, but shall live: and I will tell the works of our Lord. 18 Our Lord (o) chastising hath chastised me: and (p) to death he hath not delivered me.

(o) God chastiseth his children, (p) because he would not that they should die eternally. So he punisheth as a father, not as an enemy.

19 (q) Open ye the gates of justice to me, being entered into them I will confess to our Lord:

(q) The Prophet now speaketh in the person of just souls, requiring spiritual doctrine, and food,

20 (r) this is the gate of our Lord, the just shall enter into it.

(r) and promising to serve God.

21 I will confess to thee because thou hast heard me: and art become my salvation. 22 (s) The stone, which the builders rejected: the same is made into the head of the corner.

(s) An evident Prophecy of Christ uttered by the Royal Psalmist, and now confessed by every Christian, that our Saviour rejected by the Jews, is nevertheless the builder of his Church, by joining the two peoples of Jews and Gentiles, as two walls into one house.

23 This was done by our Lord: and it is marvelous in our eyes. 24 This (t) is the day, which our Lord made: let us rejoice, and be glad therein.

(t) God ordained this acceptable time of grace.

25 (v) O Lord save me, o Lord give good success: Blessed be he that cometh in the name of our Lord. [1]

(v) The song of the Hebrew children, when Christ entered Jerusalem with palms of triumph, and acclamations. [1] *Matt. 21. Lu. 20. Act. 4. Rom. 9. 1. Pet. 2.*

26 (w) We have blessed you of the house of our Lord:

(w) The voice of Christ, and his Apostles, and other Clergy blessing the people as they desire.

27 our Lord is God, and he hath given light to us. Appoint a solemn day with (x) thick boughs, even to (y) the horn of the altar.

(x) This was fulfilled when Christ was brought with bows of palm, and other signs of triumph, from Bethania, (y) through the whole city, even into the Temple and unto the Altar. Mat. *21.*

28 Thou art my God, and I will confess to thee: thou art my God, and I will exalt thee. I will confess to thee because thou hast heard me: and art become my salvation. 29 (z) Confess ye to our Lord because he is good: because his mercy is for ever.

(z) Our first, chief, and final duty is to praise God. *v. 1.* & ult.

GENERAL ANNOTATIONS UPON THIS CXVIII. PSALM.

[1] The obscurity of this profound Psalm appeareth not to the vulgar reader.

As this Psalm is the longest in the whole Psalter, so it seemeth to the ancient Fathers most profound in sense.[1] And so much the harder to be understood, because also the very hardness thereof lieth hidden, which in diverse other Psalms and parts of holy Scripture, easily appeareth to the reader. But here the words being clear, and the sense also plain and easy in some points of doctrine, yet the more diligence is employed, the more difficulty is found in searching the whole sense and meaning of every word and sentence, with the manner observed in composing it, and the frequent repetition of the same or like words. All which maturely considered caused that great Clerk, and light of the Church Saint Augustin,[2] to omit this Psalm, when he explicated all the rest. And when at last he added also this, he wittingly omitted one special difficulty, which he doubted not to be contained in the manner of composing it, not only by order of the Hebrew Alphabet, as diverse more Psalms, and some other parts of holy Scripture, but more artificially than any other, the first eight verses all beginning with the first letter Aleph; the next eight, with the second letter Beth: and so to the last of the two and twenty letters. Of which omission he yieldeth this only reason, because he found nothing (as he humbly affirmeth) that might properly pertain thereunto. Confessing also expressly, that whensoever he applied his cogitations to expound the text it-self, it always exceeded his hability. But finally to satisfy the often and earnest request of his brethren and friends, trusting (as always) in God's special help, he largely expoundeth it, in thirty two distinct Sermons.[3]

[2] S. Augustin deferred the explication of this Psalm. Omitted to discuss one difficulty.

[3] At last made 32. sermons in explication thereof.

[1] S. Ambrose writ 22. sermons upon this Psalm.

S. Ambrose, also moved with like piety,[1] made two and twenty Sermons in exposition of this Psalm. Affirming in his Prologue, that amongst other Psalms, especially this sheweth how great a master King David was of moral good life. For all Moral doctrine, being of his own nature sweet, yet most delighteth the ears, and gently toucheth the mind, being uttered, as here it is, with pleasantness of verse, and sweetness of song. Again whereas this Royal Prophet in many places of this book poureth out sentences of moral Psalms or songs,[2] as bright stars, that shine and glister to all the world, here most excellently he produceth a more singular mirror, as the sun, of full light, burning with meridian heat. And for the profit of all,[3] the better to draw our attentions, to learn that we may, though we cannot attain to all that we would, he disposed this Psalm through all the Alphabet: that as children beginning with the first letters, make entrance to further knowledge; so by the same beginnings we should lay the first foundation, and thereupon proceed in our spiritual building, towards perfection in good life, the true service of God. Which is yet further insinuated (as the same Doctor teacheth) by the eight verses continually beginning with the same letter,[4] and so other eight in order through the whole Alphabet, to signify that after seven days travail in this temporal life, we may come to that unity, which we expected in the eighth day of resurrection, when we hope to rise revived in our Lord Jesus, in newness of eternal life.

[2] King David a great master of moral doctrine.

[3] Why this Psalm was composed in order of the Alphabet.

[4] Why eight verses are begun with every letter.

◦ Saint Basil's judgement that this Psalm containeth the argument of many Psalms.

Likewise Saint Basil in the Argument of this Psalm admonisheth,◦ that whereas holy David, according to diverse states, which he passed, writ diverse Psalms: as when he fled from his enemies, when he lamented his distresses, mourned in pensiveness, enjoyed peace and comfort, ran a right course of virtue, fell from God by sin, & again returning observed God's laws; in this one Psalm he comprehendeth all his prayers made to God at sundry times, & here proposeth the same, a certain profitable moral doctrine, to all sorts and states of men. Neither doth he pretermit doctrinal points of faith, but interposeth them also with moral documents, in such sort, that this one Psalm may suffice to teach the well disposed, how to attain to perfection in virtue, to stir up

the slothful unto diligent care of their souls, to recreate the desolate with spiritual consolations, & briefly it administereth all kind of medicine to the diverse passions of mortal men.

For the like judgements of other Fathers we remit the learned reader,[1] to Saint Hilary, Theodoret, Prosper, Arnobius, Cassiodorus, Beda, Euthymius, and others, but cannot well omit a brief instruction of S. Jerom. Who in his Epistle to Paula Urbica: not only sheweth the interpretation of the two and twenty letters, but also explicateth their sense in this place, by connecting them into certain short sentences,[2] in this manner:

[1] Other expositors of this Psalm.

[2] S. Jerome's interpretation, and explication of the Hebrew Alphabet.

```
Aleph          Beth              Gimel          Daleth;
Doctrina       Domus             Plenitudo      Tabularum;
Doctrine.      Of the house      Fullness       Of tables;
```

Which is the first connection, signifying that the doctrine of the house, that is the Church of God, is found in the fullness of divine books.

The second connection is:

```
He             Vau          Zain      Heth.
Ista           Et           Haec      Vita.
This thing     And          This      Life.
```

For what other life can there be without knowledge of Scriptures? Whereby also Christ is known, who is the life of them that believe in him.

The third connection is:◦

◦ *idem prooem. lamen.*

```
Teth       Iod
Bonum      Principium
Good       Beginning
```

Albeit we now could know all things which are written, yet we know but in part, and in part we prophesy: [1]for we see now by a glass, in a dark sort, but when we shall be worthy to be with Christ, and shall be like to Angels, then doctrine of books shall cease, & then we shall see face to face the [2]Good Beginning, even as he is.

[1] *1. Cor. 13.*

[2] *God in himself.*

The fourth connection is:◦

◦ Most of these letters have also other significations.

And are diversely explicated by S. Ambrose, S. Beda, and others.

Whereby we may learn (though we understand no more) that holy Scriptures are full of mysteries (as S. Jerom calleth this) & hard to be understood.

```
Caph          Lamed
Manus         Disciplinae, sive cordis
The hand      Of discipline, or of heart
```

The hands are understood in work, heart and discipline are understood in sense or meaning, because we cannot rightly do any thing, unless we first know what things are to be done.

The fifth connection is:

```
Mem            Nun                  Samech
Ex ipsis,      Sempiternum          Adiutorium
Of them        Everlasting          Help
```

This needeth not explication, for it is manifest as the light, that from Scriptures are eternal helps.

The sixth connection is:

```
Ain,                      Phe
Fons, sive Oculus,        Oris
Fountain, or Eye          Of the mouth
```

According to that which we have expounded in the fourth connection: that deeds & intention must

concur.

The seventh connection which is last, in which number of seven is also mystical understanding:

Coph	Res	Shin,	Thau
Vocatio,	Capitis,	Dentium	Signa
Vocation	Of the head.	Of teeth	Signs

Distinct voice is produced by the teeth, & in these signs we come to the Head of all which is Christ, by whom we have access to the everlasting Kingdom.

Or thus (not transposing the words) By vocation of Christ the Head, through distinct voice of signs (for words are signs shewing the mind) we are conducted to the eternal Kingdom, the happiness which all men desire.

What I pray thee (saith this holy Doctor) is more sacred than this mystery, what more pleasant than this delight? What meat, & what honey are sweeter, than to know God's wisdom; to enter into his secret closet; to behold the sense of our Creator; and to teach the words of thy Lord God, full of spiritual wisdom, which are derided by the wise of this world.

[1] God's law escpecially commended in this Psalm.

We must also advertise the reader of the like discourses of ancient Fathers (over long to be here recited) concerning the manifold high praises of God's Law,[1] contained in this Psalm, with frequent repetition of certain Synonyma words signifying the same thing, in all fourteen, to wit:[2] The Law of God, his Ways, Testimonies, Commandments, Precepts, Statutes, Justifications, Judgements, Justice, Equity, Verity, Words, Speeches, & Sermons: of which there is commonly one, in every verse, & sometimes two or three in the same verse. But our English tongue hardly sufficing rightly, to distinguish the three last, which in Latin are Verba, Eloquia, Sermones, we translate WORDS only, adding in the margin, Eloquia, and Sermones, when they occur.

[2] 14. Synonyma signifying the law of God.

[1] God's grace necessary in every good work.

[2] It enableth freewill to merit.

Leaving therefore larger commentaries to others; we shall prosecute our wonted manner of brief glosses. Only here premonishing the diligent readers, especially Clergyman (ourselves and our brethren) who every day sing or read this whole Psalm in the Canonical hours, to observe two particular points of Christian doctrine, evidently proved by many places of this Psalm. The one against the Pelagians' heresy, denying the necessity of God's special grace in meritorious works.[1] For the Psalmist often here inculcateth man's insufficiency, that of himself, and by natural forces, he cannot keep the commandments of God, but needeth always the particular grace of God, as well to believe in him, to repent for sins, and to begin good works; as to proceed, and persevere in good state to the end. The other against the heresy of our time, denying merit by grace & freewill. For here it is also manifest, that God's grace maketh man able,[2] to keep his commandments, and by keeping them to become just in this life, and so to merit eternal glory. Sundry other principal Articles of Christian Catholic Religion are likewise comprised in this one Psalm: but especially Moral doctrine.

CHAPTER CXVIII.

A perpetual recommendation of the singular excellency, absolute necessity, and eternal heavenly profit of God's law: with frequent aspirations to perfection, hatred of sin, love of virtue, and fervent desire to rest in God.[1]

[1] Perfect justice is in keeping God's law.

The 7. key.

Alleluia.[1] Aleph. Doctrine. Blessed (a) are (b) the immaculate in the way: which (c) walk in the law of our Lord.

[1] This title was added by the Septuagint, to admonish us that this Psalm containeth that singular manner of praising God, signified by the two Hebrew words Alleluia, as before Psal. 104. (a) Whereas all without exception, desire to be happy and blessed: (b) they are indeed happy (according to the perfectest happiness of this life) that are immaculate:

(c) and they are immaculate, that walk in the law of God. Where the holy Psalmist presupposeth, that some can and do keep the law of God, and so are immaculate, and blessed in the way of this life.

2 Blessed are they (d) that search his testimonies: that (e) seek after him with all their heart.

(d) Those that are immaculate, are again blessed, by searching God's testimonies, that is, his law, testifying that the good shall be rewarded, and the wicked punished: but searching these testimonies, whilst one is contaminate with sins against God's law, maketh not blessed: (e) neither doth every superficial careless search bring this blessing, but searching with true affection of the heart.

3 For (f) they that work iniquity, have not walked in his (g) ways.

(f) contrarywise they that work iniquity are not blessed; (g) because they have not walked in the ways of God, to wit, not kept his commandments and law, which are the way to happiness.

4 Thou hast (h) very much commanded thy commandments to be kept.

(h) For man's own good, that he may come to true happiness, God hath most seriously commanded us to keep his commandments, that is, to observe his Law commanded by most sovereign divine authority.

5 Would God my ways (i) might be directed, to keep thy (k) justifications.

(i) Therefore the faithful servant of God, knowing his own insufficiency, desireth that God by his grace will direct and strengthen him, (k) to keep his law, called Justifications, because thereby man is made just.

6 Then shall I (l) not be confounded, when I shall look throughly in all thy commandments.

(l) They shall be safe from eternal confusion, when they shall keep not only part, but all thy commandments: because breach of any bringeth confusion.

7 (m) I will confess to thee (n) in direction of heart: in that I have learned the (o) judgments of thy justice.

(m) So shall I praise thee, and render thanks, (n) with sincere not feigned affection, (o) for this great benefit, that I have learned, that thy law is according to most just judgement.

8 (p) I will keep thy justifications: (q) forsake me not wholly.

(p) I have therefore a firm purpose, & do faithfully promise to keep thy law, which maketh the keeper thereof just. (q) Albeit thou suffer me sometimes to be in tribulation, or in tentation, yet forsake me not wholly. The Psalmist knew well (saith S. Gregory) that he might be profitably left a while, who prayed, that he should not be wholly forsaken. [1]

[1] *li. 20. c. 21. Mor.*

9 Beth. House. Wherein (a) doth a young man correct his way? (b) In keeping thy [1] words.

(a) In this second octonary, as also in all the rest, the Holy Ghost by the Prophet's pen teacheth the means how to come to perfection & happiness. Here by way of interrogation, as it were demanding how a young man, that is every man prone to worldly pleasure, & slow in God's service, shall begin to correct his course? (b) Whereto the same Holy Ghost answereth, that he must keep God's law, called here his words. For all the words which God uttereth, are laws to his servants. [1] * *sermones.*

10 (c) With my whole heart I have sought after thee: (d) repel me not from thy commandments.

(c) The Psalmist now speaketh in the person of perfect just men, or of the whole Church in general. Whose common spirit seeketh God entirely. (d) And considering that this perfect good will is the gift of God, prayeth that he will conserve the same, and not suffer it to be altered, or to err from his commandments.

11 (e) In my heart I have hid thy [1] words: that I may not sin to thee.

(e) Another, sincere profession of a resolute good purpose not to sin. [1] * *eloquia.*

12 (f) Blessed art thou, o Lord: (g) teach me thy justifications.

(f) A grateful aspiration praising God. (g) Again the just prayeth to be more and more instructed in justifications: that which S. John exhorteth unto: He that is just, let him yet be justified. Apoc. *22.*

13 In my lips I have pronounced all the (h) judgments of thy mouth.

(h) God's law is also called his judgements, because sitting in judgement he giveth sentence according to his Law.

14 I am (i) delighted in the way of thy testimonies, as in all riches.

(i) As the just professeth by mouth, so he delighteth in heart.

15 I (k) will be exercised in thy commandments: and I will consider thy ways.

(k) Practiseth in work.

16 I (l) will meditate in thy justifications: I will not forget thy [1] words.

(l) And diligently meditateth God's law. [1] * *sermones.*

17 Gimel. Fullness. Render (a) to thy servant, (b) quicken me: (c) and I shall keep thy [1] words.

(a) O Lord liberally give me that which I here crave, (b) quicken me with spiritual life, thy grace. (c) so I shall keep thy law, which otherwise I cannot. [1] * *sermones.*

18 (d) Reveal mine eyes: (e) and I shall consider the marvelous things of thy law.

(d) Illuminate mine understanding by thy grace, (e) that I may be able to see the marvelous great and just reasons of thy law, instructing all, threatening the perverse, encouraging the well disposed, punishing the wicked, rewarding the good, doing right to all.

19 (f) I am a sojourner in the land, (g) hide not thy commandments from me.

(f) I that have but a small time in this world, (g) desire to be instructed in thy law, what is therein commanded.

20 My soul hath coveted to desire thy justifications, at all time. 21 Thou hast (h) rebuked the proud: (i) cursed are they that decline from thy commandments.

(h) I consider that thou, o God, dost sharply reprove the proud contemners of thy commandments: (i) laying curses upon them for declining from thine obedience.

22 Take from me reproach, and contempt: because I have sought after thy testimonies. 23 For (k) Princes sat, and they spake against me: but (l) thy servant was exercised in thy justifications.

(k) Though persecutors were very potent, (l) yet the faithful servant of God persevered in his service.

24 For both (m) thy testimonies are my meditation: and (n) thy justifications my counsel.

(m) In time of persecution and tentation we must think and meditate, that God's law testifieth eternal reward, or punishment, (n) and in our deliberation or consultation, we must consider that keeping God's law maketh just: & consequently meriteth reward.

25 Daleth. Of Tables. My soul (a) hath cleaved to the pavement: (b) quicken me according to thy word.

(a) This also is uttered in the person of the just, who is often brought to great distress: as it were, even near to death, (b) in which case he confidently prayeth to be relieved, according to God's word, law, and promise.

26 I have uttered my ways, and thou hast heard me: teach me thy justifications. 27 Instruct me the way of thy justifications: and I shall be exercised in thy marvelous works. 28 My soul (c) hath slumbered for tediousness: (d) confirm me in thy words.

(c) Being in so great anxiety that my mind is almost distracted or overcome. (d) I call to thee God, that thou wilt conserve me, that I still keep thy law, uttered by thy words.

29 (e) Remove from me the way of iniquity: and according to thy law, (f) have mercy on me.

(e) Protect me that I fall not to iniquity. (f) And of thy mercy conserve me in state of grace.

30 I have chosen the way of truth: I have not forgotten thy judgments. 31 I have cleaved to thy testimonies, o Lord: (g) do not confound me.

(g) Suffer me not to be confounded.

32 (h) I ran the way of thy commandments: (i) when thou didst dilate my heart.

(h) Man is able, and doth run in the right way of God's commandments, (i) yet not of himself, but when God replenisheth his heart with grace.

33 He. This thing. (a) Set me a law, o Lord, the way of thy justifications: (b) and I will seek after it always.

(a) Impress, o God, thy law in mine affection, make me to love it, and to desire to be justified, (b) so shall I heartily and always seek it.

34 (c) Give me understanding, (d) and I will search thy law: and I will keep it with my whole heart.

(c) After thou hast given me a desire to keep thy law, give me also understanding, (d) then shall I fruitfully search it. For this is the right order (as before in the first, and second verses) first to love God's law, to be justified, and to become immaculate, and then to search to know the law, and so it is more easily learned.

35 (e) Conduct me into the path of thy commandments: (f) because I would it.

(e) God's grace first draweth and leadeth, (f) then freewill inflamed with desire effectually concurreth.

36 (g) Incline my heart into thy testimonies: and (h)

not into avarice.

(g) Still the Prophet inculcateth the necessity of God's grace, as well to make us desire that is good; (h) as to fly from evil.

37 (i) Turn away mine eyes that they see not vanity: (k) in thy way quicken me.

(i) It is necessary also to pray that God will take away occasions, which might move to sin: (k) and still to grant his helping grace in progress of virtue.

38 (l) Establish thy [1] word to thy servant, in thy fear.

(l) Again the just prayeth for confirmation in grace, to be established in the fear of God. [1] * *eloquium.*

39 (m) Take away my reproach, which I have feared: (n) because thy judgments are pleasant.

(m) To be delivered also from all the effects of former sins, (n) for sin is therefore reproachful and odious, because it is contrary to God's law, & true judgements, which are most pleasant.

40 Behold I have coveted thy commandments: in thine equity (o) quicken me.

(o) Being thus affected with desire to keep the commandments, the soul prayeth to be still quickened, more and more with good spirit, and so to persevere to the end.

41 Vau. And. And (a) let thy mercy come upon me, o Lord: (b) thy salvation according to thy [1] word.

(a) Again considering that without God's grace preventing, man cannot do any good thing, the Prophet reneweth his prayer, requesting God's mercy, (b) and his help freely promised to all that ask it. [1] * *eloquium.*

42 And (c) I shall answer a word to them that upbraid me: (d) because I have hoped in thy [1] words.

(c) Wherewith being assisted and strengthened, he that before was weak will boldly answer all calumniators, that reproachfully say: God will not help him: (d) that indeed he hath not in vain trusted in God's promised help. [1] * *sermonibus.*

43 And (e) take not away out of my mouth the word of truth utterly: (f) because I have much hoped in thy judgments.

(e) He also prayeth, though he be sometimes fearful, that God will not suffer him wholly to omit manifest profession of faith and true religion, (f) seeing by thy former grace I have already reposed my trust in thy promises, made to them that are resolved to keep thy law.

44 And (g) I will keep thy law always: for ever, and for ever and ever.

(g) For I do firmly purpose ever and always to keep thy law.

45 And (h) I walked in largeness: (i) because I have sought after thy commandments.

(h) In this I have had great joy and comfort of mind: (i) because I did indeed seek after thy commandments, which is specially uttered (as also the three next verses) in the person of those, that are in trial of persecution for their faith:

46 And (k) I spake of thy testimonies in the sight of kings: and was not confounded.

(k) Who boldly in time of persecution, even before persecuting Kings and Emperors, profess Christ's true Religion. Verified in innumerable glorious Martyrs, yea also of the frail sex, in S. Catharine, S. Cecily, S. Lucy, S. Margaret, S. Wenefride, S. Ursula, and her fellows, and many more, most constantly answering all words of reproach objected, as if it were a base or contemptible thing to be Christians, to be Catholics, to be Papists. No, all these & the like, are honourable & glorious titles; importing the true service of Christ, in unity of the Catholic Church: and spiritual participation with the visible head thereof, Christ's Vicar in earth.

47 And (l) I meditated in thy commandments, which I loved.

(l) Such confessors as yet mortal, rejoice in that they have meditated in God's commandments, which they have fervently loved.

48 And (m) I have lifted up my hands to thy commandments, which I loved: and (n) I was exercised in thy justifications.

(m) Also shewed the same in external work, not dissembling by silence, by word, nor fact. (n) every way exercising God's law, which maketh the observers just.

49 Zain. This. Be (a) mindful of thy word to thy servant, wherein thou hast given me hope.

(a) That which God hath decreed and promised, being in it-self most certain and assured, yet includeth the means, whereby it shall be put in execution: and therefore the just, his elect, do pray for the performance of his will.

50 This hath comforted me in my humiliation: because (b) thy [1] word hath quickened me.

(b) Expectation of thy promise hath given me courage. [1] *eloquium.*

51 The (c) proud did unjustly exceedingly: (d) but I declined not from thy law.

(c) Proud contemners of God's law, have every way molested me, by detracting, deriding, calumniating, and violently persecuting me. (d) All which I have borne patiently, and not declined from thy law.

52 I (e) have been mindful of thy judgments from (f) everlasting, o Lord: (g) and was comforted.

(e) I remembered and considered thy just punishments inflicted upon the impious, (f) even from the beginning of the world (both upon the devils and wicked men) and that thou wilt exercise the like hereafter, (g) which consideration of thy justice comforted me.

53 (h) Fainting possessed me, because of sinners forsaking thy Law.

(h) Otherwise if I had not seen thy justice, my zeal against contemners of thy law would have killed me.

54 (i) Thy justifications were song by me, in the place of my peregrination.

(i) In this place of my peregrination from heaven, I am comforted by remembering, celebrating, and singing thy just commandments and laws, which make thy servants just.

55 I have been mindful in (k) the night of thy name, o Lord: and have kept thy law.

(k) In persecution, and in all tribulation, I kept thy law, because I would not dishonour thy name:

56 This was done to me: (l) because I sought after thy justifications.

(l) And my tribulation especially fell upon me, because I sought to be justified by keeping thy law.

57 Heth. Life. My (a) portion, o Lord, I said to keep thy law.

(a) The Prophet proceedeth speaking in the person of the just tending to perfection, and saying: This is my happy choice, that I desire no other inheritance, nor possession, but to keep God's Law.

58 (b) I besought thy face, with all my heart: have mercy on me according to thy [1] word.

(b) And seeing this exceedeth my proper strength, I prayed God of his mercy to make able to keep it. [1] *eloquium.*

59 I (c) thought upon my ways: and converted my feet unto thy testimonies.

(c) Pondering my former actions, I turned my paths to observe more perfectly the Law, which God hath testified to be the right way.

60 I (d) am prepared, and am not troubled: to keep thy commandments.

(d) With promptness of mind, and without hesitation I resolved to keep the commandments.

61 The (e) cords of sinners have wrapped me round about: and (f) I have not forgotten thy law.

(e) The wicked laid cords, nets, or snares, to entrap and hinder me, (f) but I kept thy law fresh in memory.

62 At (g) mid-night I rose to confess to thee, for the judgments of thy justification.

(g) That this is not understood only mystically in time of affliction, but also literally and prophetically, that some special servants of God should observe a godly profession of praying at mid-night, the word (I rose) maketh it probable. Saint Paul & Silas, [1] either of a holy custom, or at least upon special occasion (and such occasions were to them, and others frequent) prayed, and praised God at mid-night. And now in the Church of Christ some religious men pray, and praise God continually at mid-night; besides other hours, mentioned more distinctly *v. 164.*
[1] *Act. 16.*

63 (h) I am partaker of all that fear thee: and that keep thy commandments.

(h) A great benefit, and a singular consolation, that all true living members of Christ, are partakers of all the prayers, good works, and merits, of the whole Church militant and triumphant. Which in our Creed is called, The Communion of Saints.

64 The (i) earth, o Lord, is full of thy mercy: (k) teach me thy justifications.

(i) so great is the mercy of God, extended, communicated, and multiplied in the whole earth. (k) Instruct me, and direct me therefore, o God, that I may learn and observe thy law, and so be justified, and made participant of so great mercy.

65 Teth. Good. Thou hast (a) done bounty with thy servant, o Lord: (b) according to thy word.

(a) Dealt very bountifully (b) as thou didst promise.

66 (c) Teach me goodness, (d) and discipline, and (e) knowledge: (f) because I have believed thy commandments.

(c) He that hath bountifully received grace at God's hand, prayeth for more grace, that he may be beneficial to others in relieving the needy, (d) in instructing the ignorant, (e) in persuading to keep the law of God: (f) because he hath learned and believeth the commandments, by which he is bound to love, and have care of his neighbour.

67 Before I (g) was humbled I offended: (h) therefore have I kept thy [1] word.

(g) Before I was afflicted, I often fell into sin: (h) but vexation gave me understanding, therefore now I keep thy law. [1] *eloquium.*

68 Thou art good: and in thy goodness teach me thy justifications. 69 The iniquity of (i) the proud is multiplied upon me: (k) but I in all my heart will search thy commandments.

(i) Contemners of thy law have endeavoured to entangle me, (k) but I persist in keeping thy commandments. As before *v. 51. 61.*

70 Their heart is (l) curded together as milk: (m) but I have meditated thy law.

(l) Though the wicked combine themselves together against me, (m) yet I consider, that it is necessary to persevere in thy law.

71 It is good for me that thou hast humbled me: that I may learn thy justifications. 72 The law of thy mouth is (n) good unto me, above thousands of gold and silver.

(n) A clear comparison, that it is better to keep God's law, which bringeth life everlasting, than to have all the riches & Kingdoms of this world.

73 Iod. Beginning. Thy hands have made me, and formed me: (a) give me understanding, and I will learn thy commandments.

(a) God being our Creator, we may with confidence pray him to illuminate our minds, that we may learn what is his pleasure, and so endeavour to fulfill it.

74 They that fear thee (b) shall see me, & shall rejoice: because I have much hoped in thy words.

(b) Others that love God will be glad to see me also serve him.

75 (c) I know, o Lord, that thy judgments are equity: and in thy truth thou hast humbled me. (d)

(c) The just being afflicted, and not seeing the particular cause thereof, yet knoweth and confesseth, that God doth it for most just cause. (d) And therefore with patience prayeth for comfort, as followeth:

76 Let thy mercy be done to comfort me, according to thy [1] word unto thy servant.

[1] * *eloquium.*

77 Let thy commiserations come to me, and I (e) shall live: because thy law is my meditation.

(e) Who am almost dead in tribulation.

78 Let the proud (f) be confounded, because they have done unjustly toward me: but I will be exercised in thy commandments.

(f) The just also prayeth that the wicked may be ashamed, and converted, for so the Hebrew word here signifieth, though it is also lawful to desire the just punishment of obstinate sinners.

79 Let them (g) be converted to me that fear thee: and that know thy testimonies.

(g) He prayeth again for conversion of the wicked, and to have peace with them.

80 Let my heart be made immaculate in thy justifications, that I be not confounded. 81 Caph. Hand, or Palm of the hand. My soul hath fainted for (a) thy salvation: and I have much hoped in thy word.

(a) Many just of the old testament most fervently desired the coming of Christ our Saviour, as our Lord himself testifieth, Mat. *13. v. 17.* And now the just desire his coming in glory. *2. Tim. 4. v. 8.*

82 Mine eyes have failed for thy [1] word, saying: (b) When wilt thou comfort me?

[1] * *eloquium.* (b) Delayed hope afflicteth.

83 Because I am made (c) as a bottle in the hoar frost: I have not forgotten thy justifications.

(c) As a leather bottle made of a beast's skin, congealed with the frost, and after parched in smoke, so is the body of the just mortified by diverse sorts of afflictions, made a new bottle fit to receive new wine, that is perfect doctrine of Christian life, as of fasting, and other austerity, whereof our Saviour speaketh. *Mat. 9. v. 17.*

84 How many are (d) the days of thy servant: when wilt thou do judgment on them that persecute me?

(d) Such is man's infirmity, yea of the just, that he apprehendeth tribulations to be very long, and therefore desireth consummation; and that without sin, so he still submit his will to God's will.

85 The unjust have told me (e) fables: but not as thy law.

(e) Frivolous idle tails, which are not according to God's law.

86 All thy commandments are truth: they have unjustly persecuted me, help me. 87 They have well near (f) made end of me in the earth: but I have not forsaken thy commandments.

(f) I was in great danger; but am not overthrown.

88 According to (g) thy mercy quicken me: and I shall keep the testimonies of thy mouth.

(g) And by thy merciful grace shall persist.

89 Lamed. Discipline. For ever Lord (a) thy word is permanent in heaven.

(a) The praise of God's works, which are firm and permanent in the order, wherein he set them.

90 Thy truth in generation and generation: thou hast founded the earth, and it is permanent. 91 By thy ordinance the day continueth: because (b) all things serve thee.

(b) All things of this world, man excepted, do God's will.

92 (c) But that thy law is my meditation: I had then (d) perhaps perished in my humiliation.

(c) Man, except he meditate God's law, and thereby be holden up, is in danger, (d) perhaps in every tentation to perish eternally. For he can never rise out of mortal sin, by his own power, and all should perish if God's mercy did not spare some, and give them new effectual grace to repent.

93 I will not forget thy justifications for ever: because in them thou hast quickened me. 94 I am thine, save me: because (e) I have sought out thy justifications.

(e) Always understood, that God's grace prevented, else no man can seek to observe the commandments.

95 Sinners have expected me to destroy me: I understood thy testimonies. 96 (f) Of all consummation I have seen the end: (g) thy commandment is exceeding large.

(f) All worldly things have their consummation and end: (g) God's commandment continueth ever. For we are perpetually bound to love and serve God: to love our neighbours, yea and enemies. The reward also for keeping God's commandments, & punishment for breaking them, are eternal without end.

97 Mem. Of them. (a) How have I loved thy law, o Lord! All the day it is my meditation.

(a) It is marvel to a perfect just man, that he hath so much loved and observed God's law. By acknowledging whereof, he yieldeth praise and thanks to God, whose gift it is.

98 (b) Above mine enemies thou hast made me wise by thy commandment: because it is to me for ever.

(b) The fruits of observing God's law are many and great. Amongst others, it maketh the observer, wiser than his enemies.

99 Above (c) all that taught me have I understood: because thy testimonies are my meditation.

(c) It maketh the observer wiser than his temporal masters, that taught him, to wit, than those that teach well, and do not perform the same.

100 Above (d) ancients have I understood: because I have sought thy commandments.

(d) Younger in years that keep God's commandments, are wiser than the more ancient that keep them not.

101 I have stayed my feet from all evil way: that I may keep thy words. 102 I have not declined from thy judgments: because thou hast set me a law.

103 (e) How sweet are thy [1] words to my jaws. More than honey to my mouth!

(e) Another fruit is the sweetness, which the just feeleth in his own soul. [1] *eloquia.*

104 By thy commandments I have understood: therefore have I (f) hated all the way of iniquity.

(f) It brideth also just hatred to sin.

105 Nun. Everlasting. (a) Thy word is a lamp to my feet, and a light to my paths.

(a) The word or law of god declared by Prophets, Pastors, or other Preachers, is the ordinary means for others to learn, how to direct their ways and actions.

106 I (b) sware, and have determined to keep the judgments of thy justice.

(b) Such profession God's people made in the old law, in

Circumcision, or at other times: Christians make it in Baptism.

107 I am (c) humbled exceedingly, o Lord: quicken me according to thy word.

(c) All that will live godly in Christ Jesus, shall suffer persecution. *2. Tim. 3. v. 12.*

108 The (d) voluntaries of my mouth make acceptable, o Lord: and teach me thy judgments.

(d) Besides the commandments, the just also offer voluntary works of supererogation, acceptable to God.

109 My (e) soul is in my hands always: and I have not forgotten thy law.

(e) By this Hebrew proverb is signified, that a just man's temporal life is in continual danger, as the thing that is in one's hand, is ready to be laid by, put out of his hand, or to be by and by disposed of, or may forthwith fall from his hand.

110 Sinners laid a snare for me: and I have not erred from thy commandments. 111 For inheritance I have purchased thy testimonies for ever: because they are the joy of my heart. 112 I have inclined my heart to do thy justifications for ever, (f) for reward.

(f) A most evident place, that the keeping of God's commandments merit reward, and are rightly observed in respect of reward.

113 Samech. Help. I have (a) hated the unjust: and I have (b) loved thy law.

(a) Not any mortal man is to be hated, in his person, but his iniquity, by which he is an enemy to God's law, (b) which every just man loveth.

114 Thou art my helper, and protector: and upon thy word I have much hoped. 115 (c) Depart from me ye malignant: and I will search the commandments of my God.

(c) Whosoever will seriously and securely search the law of God, must avoid the conversation of evil men.

116 (d) Receive me according to thy [1] word, (e) and I shall live: and (f) confound me not of mine expectation.

(d) A general and very fit prayer, when we addict ourselves by a firm resolution to serve God, beseeching him to receive us into his protection: [1] *eloquium.* (e) whereby spiritual life is conserved: (f) which we pray with great confidence, because he hath promised to hear those that seek, ask, and knock at the door of his grace.

117 (g) Help me, and I shall be saved: and I will meditate in thy justifications always.

(g) We must pray also that he suffer us not to be confounded, or made frustrate of the reward which we expect; for hope confoundeth not, if charity be poured in our hearts, by the Holy Ghost which is given us. *Rom. 5. v. 5.*

118 Thou hast (h) despised all that revolt from thy judgments: (i) because their cogitation is unjust.

(h) God rejecteth sinners: (i) so long as they think perversely: that is, until by his grace, some return to a better mind, which of themselves they can never do.

119 All the sinners of the earth I have (k) reputed prevaricators: therefore have I loved thy testimonies.

(k) as God accounteth of sinners, so the just also esteemeth them, conforming his judgement to God's.

120 (l) Pierce my flesh with thy fear: for I am afraid of thy judgments.

(l) Servile fear is profitable as this place maketh evident: though perfect charity afterwards succeeding, expelleth that fear, and moveth to do well for the love of God, not for fear of punishment. *1. Ioan. 4.*

121 Ain. A fountain, or an eye. I (a) have done judgment and justice: (b) deliver me not to them that calumniate me.

(a) The just again in fervent zeal, not arrogantly, but confidently professing his innocency, (b) prayeth to be defended from calumniators.

122 Receive thy servant (c) unto good: let not the proud calumniate me.

(c) Grant therefore, o God, the good and lawful request which I demand.

123 Mine eyes have failed (d) after thy salvation: and for the [1] word of thy justice.

(d) By long expecting to be delivered and saved from tribulation. [1] *eloquium.*

124 Do with thy servant according to thy mercy: and teach me thy justifications. 125 I am thy servant: give me understanding, that I may know thy testimonies. 126 (e) It is time to do, o Lord: (f) they have dissipated thy law.

(e) It is time, and high time, saith fervent zeal of the just man, that God deliver the innocent: (f) when the wicked have not only persecuted the good, but have also contemptuously made havoc of God's law and true religion.

127 (g) Therefore have I loved thy commandments, above gold and topazius.

(g) For this zeal of God's law so despised and dissipated, the just more and more loveth, that which the wicked so deadly hate.

128 (h) Therefore was I directed to all thy commandments: (i) all wicked way I have hated.

(h) Even by the mortal hate of the wicked I saw that God's law is most excellent, and therefore addicted myself so much the more to love it, (i) and to hate all wicked ways.

129 Phe. Mouth. Thy (a) testimonies are marvelous: (b) therefore hath my soul searched them.

(a) God's marvelous power and wisdom, testified by his works and commandments, (b) worthily invite just souls to meditate and contemplate the same.

130 The (c) declaration of thy [1] words doth illuminate: and giveth understanding to little ones.

(c) First entrance into knowledge of holy Scripture, illuminateth the understanding of the humble, whereby they proceed to know more. [1] *Sermonum.*

131 I (d) opened my mouth, and drew breath: because I desired thy commandments.

(d) By this Metaphor, of gaping or wide opening the mouth, and drawing breath, the Prophet describeth the great desire of the just, to know and keep God's commandments.

132 Look upon me, and have mercy on me, according to (e) the judgment of them that love thy name.

(e) According to thy accustomed equity, in shewing mercy to them that love thy name.

133 Direct my steps according to thy [1] word: and let not any injustice have domination over me.

[1] *eloquium.*

134 Redeem me from the calumnies of men: that I may keep thy commandments. 135 Illuminate (f) thy face upon thy servant: and teach me thy justifications.

(f) Let thy divine Majesty look upon me with favourable countenance.

136 (g) Mine eyes have gushed forth issues of waters: because they have not kept thy law.

(g) True repentance consisteth not only in purpose to avoid sin hereafter, which indeed is first required, but also in sorrow and lamentation for sins past.

137 Sade. Justice. Thou art just, o Lord: and (a) thy judgment is right.

(a) God being essentially just of himself, maketh men just according to right judgement, by giving them grace of mercy, wherewith they cooperating are just by justice indeed inherent in their souls, not by imputation only: for it were not right judgement to impute, or account man just, who is not so indeed.

138 Thou hast commanded (b) justice thy testimonies: and thy verity exceedingly.

(b) The same is more confirmed by these three synonyma, Justice, Testimonies, Verity, signifying the law of God, most earnestly commanded.

139 My zeal hath made me to pine away: because mine enemies have forgotten thy words. 140 Thy [1] word is (c) fired exceedingly: and thy servant hath loved it.

[1] * *eloquia.* (c) God's law is as pure as any thing purged by fire.

141 I am (d) a youngman, and contemned: I (e) have not forgotten thy justifications.

(d) A just man is often judged ignorant, immature, unexperienced, by the worldly wise; (e) but indeed is wise, in that he forgetteth not to keep the law, which maketh him just.

142 Thy justice is justice for ever: and thy law is verity. 143 Tribulation and distress have found me: thy commandments are my meditation. 144 Thy testimonies are equity for ever^ (f) give me understanding, and I shall live.

(f) Having professed the necessity of perfect justice, he concludeth this Octonary, praying to be illuminated in his understanding, that so he may attain justice and live thereby.

145 Coph. Vocation. I (a) have cried in my whole heart, hear me, o Lord: I will seek after thy justifications.

(a) Most serious and fervent invocation of God for his grace is necessary to the fulfilling of his law.

146 I have cried to thee, save me: that I may keep thy commandments. 147 I have prevented in (b) maturity, and (c) have cried: because I hoped much in thy words.

(b) I have prevented the nature and ordinary time of the night, and have prayed (c) very attentively.

148 Mine eyes (d) have prevented early unto thee: that I might meditate thy [1] words.

(d) Again in the morning I have prevented the accustomed time of prayer. [1] *eloquia.*

149 Hear my voice according to thy mercy, o Lord: and according to (e) thy judgment quicken me.

(e) According to thy accustomed manner of shewing mercy, shew it me, that thereby I may live.

150 They that persecute me have approached to iniquity: but from thy law they are made far off.

151 Thou art (f) nigh, o Lord: and all thy ways are truth.

(f) God is always ready to hear all that sincerely invocate him.

152 (g) From the beginning I knew of thy testimonies: that thou hast founded them for ever.

(g) God's law is the same in substance from the beginning of the world, and will be for ever.

153 Res. Head. See (a) my humiliation, and deliver me: because I have not forgotten thy law.

(a) Another prayer of the just in affliction.

154 Judge my judgment, & redeem me: for thy [1] word (b) quicken thou me.

[1] *eloquium.* (b) Conserve me in thy grace.

155 Salvation is far from sinners: because they have not sought after thy justifications. 156 Thy mercies are many, o Lord: (c) according to thy judgment quicken me.

(c) As before *v. 149.*

157 There are many that persecute me, and afflict me: I have not declined from thy testimonies. 158 I saw the prevaricators, and I pined away: because they kept not thy [1] words.

[1] *eloquia.*

159 (d) See that I have loved thy commandments, o Lord: in thy mercy quicken me.

(d) Sincere profession of innocency is no arrogancy.

160 The (e) beginning of thy words is truth: (f) all the judgments of thy justice are for ever.

(e) God's essential verity is the beginning from whence, as from the fountain, all other truths are derived: (f) And all commandments proceeding from this first truth, are for ever immutable.

161 Sin. Tooth. Princes have persecuted me (a) without cause: and my (b) heart hath been afraid of thy words.

(a) Potent wicked men persecute the godly without cause, that is, without any just reason moving them; & without the effect intended by them which is to draw God's servants from truth and equity; (b) whose heart being possessed with the true fear of God, they persist in keeping God's commandments.

162 I (c) will rejoice at thy [1] words: as he that findeth many spoils.

(c) Yea they also rejoice in keeping the commandments, with such difficulty, as those do, that gaining the victory over their enemies, carry away great and rich spoils. [1] *eloquia.*

163 I have heard iniquity, and abhorred it: but thy law I have loved. 164 (d) Seven times in the day I have said praise to thee, for the judgments of thy justice.

(d) Every day the just praise God often, signified by the number of seven.
From hence also the Church of Christ took example to institute the seven Canonical Hours, [1] which is the ordinary Ecclesiastical Office; consisting, as S. Isidorus, and many other Fathers testify, of Hymns, Psalms, Canticles, Antiphons, Lessons, Responsories, & other Prayers, & Praises, distributed into distinct times, beginning in the night, whereof that part is called the Nocturne (one or three according to the diversity of the Office) and pertaineth to one or more of the four Vigils, into which soldiers divide the whole night. Whereto also the Lauds are added. The Prime, in the morning. Afterwards, the Third hour, Sixth, Ninth, & in the evening, Evensong, and Compline.
Against which most ancient and religious Constitution, especially against the part called Vigils, or Nocturnes, certain Heretics repined, & calumniated the Church's custom, as superfluous and unfruitful to spiritual work, violating of God's ordinance, who made the night for rest, and the day for labour. For which cause they were called

Nyctazontes, Somnicolosi, Drowsy heretics.[2] As the same S. Isidorus testifieth li. 1. c. 22. de Offi. Eccles. S. Ierom Epist. ad Riparium, noteth the same heresy in Vigilantius,[3] calling him Dormitantius, because he reprehended holy Vigils, as if it were better to sleep, than wake in time of Divine service.[4] Wicliff also raised up the same heresy as witnesseth Thomas Waldensis, To. 3. Tit. 3. c. 21.[5] Lastly Luther and all his brood. But the holy observation of Canonical Hours is proved by many ancient Fathers to be altogether agreeable to the holy Scriptures, both of the old and new Testament.[6] So S. Beda in 18. Luc. & li. 4. c. 7. Hist. Angl. S. Gregory the Great li. 3. Dialog. c. 14. S. Augustin (Ser. 55. de temp.) exhorting the people to rise early to the Vigils (or Nocturnes) and in anywise to come to the Third hour, sixth, and Ninth. Let none (saith he) withdraw himself from the holy work, but whom either sickness, or public utility, or perhaps some great necessity holdeth back.[7] S. Jerom. Epist. 22. ad Eustoch. & in Epitaph. Paulae c. 10. maketh express mention of the Third hour, Sixth, Ninth, Morning, & Evening; also of Mid-night, adding that no Religious is ignorant that sometimes they must rise to Divine Service, twice, yea thrice in the night.[8] S. Basil in Regulis fusius disput. ad Interrog. 37. & de Instit. Monachorum, first sheweth his ordinance to be agreeable to the holy Scriptures, & namely to this place of the Psalmist.[9] S. Cyprian in fine exposit. Orat. Domin. affirmeth that besides the three hours in which Daniel and his fellows prayed, the Church of Christ hath added more. And (as many suppose)[10] S. Clement li. 8. Constitut. Apostol. c. 40. sheweth the set Hours of prayers, & the reasons thereof: Make your prayers Early in the morning, at the Third hour, Sixth, Ninth, Evening, & at the Time of cock crowing. Early giving thanks, because our Lord hath illuminated us, the night being passed, & the day coming in;[11] the Third, because that hour our Lord received Pilate's sentence; the Sixth hour, because then he was Crucified; the Ninth, because all things were moved, when our Lord was crucified, abhorring the audacity of the wicked, & not bearing the ignominy of our Lord; at Evening, giving thanks, for that God hath given us the night for rest of day's labours: at the Cock crowing, because at that time the coming of the day is denounced, to exercise the works of light, thus. S. Clement. Touching the distinct and set times of public prayer, the continual practice of tradition teacheth, that Matins with Lauds were said in the night, about the first Cock-crowing. Prime early in the morning. The other parts in the day time. At evening Evensong, & last of all Compline. And touching the place: If for the infidels (saith the same holy Father) there be not access to the Church,[12] the Bishop must gather the Assembly at home, that the godly may not enter into the Church of the wicked: for the place doth not sanctify man, but man the place. Wherefore if the wicked occupy the place, that place is to be shunned, because it is profaned by them: for as Priests do sanctify holy things, so the wicked do contaminate them. If neither at home, nor in the Church Assemblies can be celebrated, let every one by himself sing, read, pray, or two or three be gathered together. For where two or three are gathered in my name (saith Christ) there am I in the midst of them.[13] Let not the godly pray with an heretic,[14] no not at home. For what society is there of light with darkness?[15]

[1] Institution of Canonical Hours by the Church.
[2] This religious institution reprehended by Drowsy Heretics.
[3] Vigilantians.
[4] Wicliffists.
[5] Lutherans.
[6] Approved by S. Beda, S. Gregory, S. Augustin.
[7] S. Jerom.
[8] S. Basil.
[9] S. Cyprian.
[10] S. Clement.
[11] Why public prayer is constituted at these hours.
[12] Not lawful to go to Church, nor to pray with Infidels.
[13] *Mat. 18.*
[14] Nor with heretics.
[15] *2. Cor. 6.*

165 There is (e) much peace to them that love thy law: & (f) there is no scandal to them.

(e) Amongst other benefits, it is a special commodity, that those which perfectly love God's law have always peace in their own conscience: (f) and are never scandalized, that is, do not fall nor commit sin, by any occasion whatsoever given them by others. For it is a general assured doctrine, that the perfect are not scandalized, because they are constant in virtue, and not moved by any example, persuasion, provocation, or other means to offend God: but only the weak and unperfect are moved and drawn to sin by occasions given them, who otherwise would not have sinned. Neither is he excused that falleth by such occasions, because he ought to be constant.

166 I expected thy salvation, o Lord: and have loved

thy commandments. 167 My soul hath kept thy testimonies: & (g) hath loved them exceedingly.

(g) Not of servile fear, but of true charity & filial love.

168 (h) I have kept thy commandments, and thy testimonies: because all my ways are in thy sight.

(h) Because whatsoever I do is in thy sight, whom I will in no case offend.

169 Tau. Sign. (a) Let my petition approach in thy sight, o Lord: according to thy word give me (b) understanding.

(a) In this last Octonary, and conclusion of this Psalm, the faithful servant of God prayeth, (b) not for human knowledge, or other temporal things, but to understand God's law.

170 Let my request enter in thy sight: (c) according to thy word (d) deliver me.

(c) Thou that hast promised to hear all that invocate thee, (d) vouchsafe to deliver me in time of tribulations and tentations.

171 My lips shall utter an hymn, when thou shalt teach me thy justifications. 172 My tongue shall pronounce thy [1] word: (e) because all thy commandments are equity.

[1] *eloquium.* (e) God giving grace, it behoveth his servants thankfully to serve and praise him.

173 (f) Let thy hand be to save me: because I have chosen thy commandments.

(f) Though man be endued with grace, yet he needeth more grace, that by God's hand and power, not by his own, he may resist tentations.

174 I have coveted thy salvation, o Lord: and thy law is my meditation. 175 (g) My soul shall live, and shall praise thee: and thy judgments shall help me.

(g) By this assistance of grace, the soul continueth in spiritual life, and praiseth God.

176 (h) I have strayed as a sheep that is lost: (i) seek thy servant, (k) because I have not forgotten thy commandments.

(h) All mankind, and universally every one, hath been as a lost sheep, (i) & Christ came into this world to seek and save all: (k) but effectually findeth and saveth those only, that forget not to keep his commandments.

A BRIEF NOTE CONCERNING

the Gradual Psalms.

Here follow in order fifteen Psalms entitle Gradual Canticles. [1] The Hebrew word Mahaloth signifieth Steps, or Ascensions. The reason whereof Aadias, and some other Rabbins yield, for that they were sung with highest elevated notes, that can be in Music. The Talmud saith they are so called, because they were sung in the fifteen steps going up into the Temple. But S. Augustin, S. Basil, and other Christian Fathers expound them according to the history, and immediate prophetical sense, of the delivery of the Jews from captivity of Babylon, [2] ascending into Jerusalem: which is so situated on mountains, that the way from all parts was by ascending unto it. According to the Mystical sense, [3] of ascending spiritually by virtues to perfection, and to eternal felicity. For the way tending to virtue (saith S. Basil) is like to certain steps (or degrees) by little and little bringing the man that loveth wisdom unto heaven. These Canticles therefore are prayers, mixed with consolations, for the joyful delivery of God's people, from that great captivity in Babylon, which the Psalmist King David saw in prophetical spirit, and which his posterity felt, and sometime endured. Which again as a figure signifieth the return and ascending of mankind from sin to grace, and from the miserable state of this world into heaven. Whereupon S. Augustine interpreteth this prophecy of the ascension, or elevation of the heart, from the vale of tears. [4] In the mean time, whiles we are in this world, these Psalms are consolatory prayers, and prophetical assurance, that God's people, Catholic Christians, shall be delivered from the thraldom and

[1] Why the 15 Psalms following are called Gradual Canticles.

[2] The historical sense.

[3] The mystical sense.

[4] These Psalms are consolatory prayers and prophecies.

persecution of Pagans, Turks, and Heretics. As partly we see by the delivery from the Roman persecuting Emperors, from the Vandals, Goths, and Huns: & therefore with assured confidence we hope and expect the like delivery from Turks, and all Heretics of Luther's brood.

CHAPTER CXIX.

The Jews in captivity of Babylon, Christians in persecution, or other great tribulation, pray with confidence to be delivered from danger, and slander of wicked tongues, 5. lamenting their long endurance. [1]

[1] Prayer in tribulation.

The 7. key.

A gradual Canticle. When I was in tribulation I cried to our Lord: and (a) he heard me.

(a) Former experience of God's mercy in hearing the prayers of those that invocated him, giveth hope that he will hear in like case.

2 O Lord deliver my soul from (b) unjust lips, and from a deceitful tongue.

(b) Nothing is more dangerous than untrue and deceitful tongues, nothing more damage than to diminish, and detract from the good fame of the just: and therefore this is a most necessary prayer, that God will deliver us from the wicked tongues of Turks, Heretics, and other wicked men.

3 (c) What may be given thee, or what may be added unto thee to a deceitful tongue?

(c) What punishment is great enough for wicked tongues?

4 (d) The sharp arrows of the mighty, with coals of desolation.

(d) Surely the malice of wicked tongues deserveth sharpest punishments to be afflicted by strong hands.

5 (e) Woe is to me, that my sojourning is prolonged: I have dwelt with the (f) inhabitants of Cedar:

(e) Jews lamented their long absence from the holy land, especially from Jerusalem and the Temple. Christians mourn for their restraint from God's service, and long peregrination from heaven. (f) Of Cedar the son of Ismael, came Mahomet, the Turks' false Prophet, whose tyranny is great and long. The name Cedar is interpreted, blackness, and obscurity, which signifieth darkness of error and sin.

6 My soul hath been long a sojourner. 7 With them that hated peace I was peaceable: when I spake to them, they impugned me (g) without cause.

(g) The wicked afflict those that give no cause of offence.

CHAPTER CXX.

The just rejoice that their prayer is heard, and that God continually protecteth them. [1]

[1] God's protection.

The 3. key.

A gradual Canticle. I have lifted up mine eyes unto (a) the mountains, (b) from whence help shall come to me.

(a) Towards Jerusalem, and towards heaven. (b) All help cometh from heaven, that is, from God, who of his divine ordinance especially heareth prayers made in holy places. *3. Reg. 7.*

2 My help is from our Lord, who made heaven and earth. 3 Give he not (c) thy foot to be moved: neither do he slumber that keepeth thee.

(c) The just speaketh and wisheth well to his own soul. Especially the whole Church rejoiceth in God's assured protection.

4 Lo he shall not slumber nor sleep, that keepeth (d) Israel.

(d) The militant Church.

5 Our Lord keepeth thee, our Lord is thy protection, upon thy right hand. 6 By day (e) the sun shall not burn thee: nor (f) the moon by night.

(e) Prosperity, (f) nor adversity can overthrow the Church.

7 Our Lord doth keep thee from all evil: our Lord keep (g) thy soul.

(g) Spiritual life.

8 Our Lord keep thy coming in, and thy going out: from hence forth now, and for ever.

CHAPTER CXXI.

Under the figure of return to Jerusalem, vehemently desired by the Jews in captivity, the Psalmist describeth the desire, and hope of the just to possess heaven. [1]

[1] Joys of heaven promised to the just.
The 10. key.

A gradual Canticle. I rejoiced in these things, which (a) were said to me: We shall go into the house of our Lord.

(a) Diverse Prophets told the Jews in captivity, that they should return to Jerusalem. All Prophets, Christ also, and his Apostles, and Priests, preach the entrance, and joys of heaven to the just. All which the Psalmist saw in prophetical spirit, and rejoiced.

2 (b) Our feet were standing, in thy courts, o Jerusalem.

(b) The Jews consider that sometimes they were joyful in the Temple of Jerusalem: Christians rejoice in the comfort they have in the militant Church.

3 Jerusalem, which is built as a city: whose (c) participation is together in it-self.

(c) Community and participation of spiritual graces, is a great joy to Catholics, whereof the same Prophet speaketh, *Psal. 118. v. 63.* and often elsewhere.

4 For (d) thither did the tribes ascend, (e) the tribes of our Lord: the testimony of Israel to confess unto the name of our Lord.

(d) All the twelve Tribes frequented Jerusalem, (e) and all nations of the world do come to the Catholic Church.

5 Because seats (f) sat there in judgment, (g) seats upon the house (h) of David.

(f) Seats of Judgement were placed in Jerusalem, (g) and seats of Judgement in the Catholic Church (h) of Christ.

6 (i) Ask ye the things that are for the peace of Jerusalem: and (k) aboundance to them that love thee.

(i) Christ exhorteth to ask, (k) and promiseth to give that is rightly asked, Christians also invite each other to pray for the Church. [1]

[1] *Mat. 21. v. 22.*

7 Peace be made in thy strength: and aboundance in thy towers. 8 (l) For my brethren, and my neighbours' sakes, (m) I spake peace of thee:

(l) Christ prayeth for his Church, (m) and gave his peace to the Apostles, and in them to their successors.

9 For the house of our Lord God, I have sought (n) good things to thee.

(n) For in heavenly Jerusalem, all good things are prepared, & are given to Saints reigning there for ever.

CHAPTER CXXII.

A fervent and attentive prayer, to be delivered from captivity, or any other affliction. [1]

[1] A prayer in affliction.
The 7. key.

A gradual Canticle. To thee have I lifted up mine eyes, which dwellest in the heavens.

2 Behold as the eyes (a) of servants, are on the hands of their masters, As the eyes (b) of the handmaid on the hands of her mistress: so are our eyes to our Lord God until he have mercy on us.

(a) Servants expecting necessaries at their masters hands are commonly very attentive to receive that which they hope for: so must the faithful praying God, be very attentive, and not distracted in their prayers. (b) Another example of handmaids, who generally are more diligent than men.

3 Have mercy on us, o Lord, have mercy on us: because we are (c) much replenished with contempt.

(c) Though God suffer his servants to sustain some affliction and reproach, yet he heareth and delivereth them before they be oppressed.

4 Because our soul is (d) much replenished: reproach to them that abound, and contempt to the proud.

(d) Seeing persecution still increase, or continue long, the faithful are then specially to conceive hope of speedy relief.

CHAPTER CXXIII.

The whole Church, and every just person, gratefully confesseth, that by God's protection they are secure, without which none could escape ruin.[1]

[1] God's protection.

The 3. key.

A gradual Canticle. But that our Lord (a) was in us, let Israel now say,

(a) If God had not sent his help and defence to us.

2 but that our Lord was in us. (b) When men rose up against us,

(b) We could not have escaped the force of our enemies.

3 (c) perhaps they had swallowed us (d) alive: When their fury was angry against us,

(c) The word (perhaps) doth not here import a doubt, or uncertainty, but in modest manner of asseveration, leaveth he judgement of the event that should happen (if God did not protect his servants) to their own consideration: which is an usual phrase in most languages. (d) So suddenly should the weak, without God's protection be destroyed, as men are devoured & swallowed up by ravening wild beasts, even before they be throughly dead. So was Jonas swallowed into the whale's belly.

4 perhaps (e) water had swallowed us.

(e) Furious persecution.

5 Our soul hath passed through (f) a torrent: perhaps our soul had passed through an intolerable water.

(f) Sudden great troubles.

6 Blessed be our Lord which hath not given us for a prey to their teeth. 7 Our soul as a sparrow is delivered from the snare of the fowlers: The snare is (g) broken, and we are delivered.

(g) Man's subtlety often deceiveth another man, but there is no counsel able to circumvent God.

8 Our help is in the name of our Lord, who made heaven and earth.

CHAPTER CXXIV.

The Church, and holy members thereof, are always protected by God: 5. The wicked being suffered for a while, are at last punished.[1]

[1] God's protection.

The 3. key.

A gradual Canticle. They (a) that trust in our Lord, as mount Sion: he shall not be moved for ever (b) that dwelleth

(a) Those that confidently trust in God, are in such security as is mount Sion, which is a hill, defended also with other hills round about. (b) Another thing required to this security, is to dwell within Jerusalem, not the terrestrial city, for (as S. Augustin observeth) the Jews that dwelt therein are destroyed or made captives, and hitherto rejected of God, but in the Catholic Church.

2 in Jerusalem. Mountains round about it: and our Lord round about his people, from hence forth now and for ever. 3 Because our Lord (c) will not leave the rod of sinners upon the lot of the just: that the just reach not their hands to iniquity.

(c) God will not always, nor finally leave his servants in tribulation, but only a while for their good.

4 (d) Do well, o Lord, to the good, and right of heart.

(d) This prayer is also an asseveration, for it is certain that God will defend, and reward the good, and right of heart:

5 But (e) those that decline into obligations, our Lord will bring with them that work iniquity: (f) peace upon Israel.

(e) And no less assuredly God will punish not only the notorious wicked, and principal Authors of wickedness, but

also all those that for fear or for commodity, or for any other cause, decline into obligations, bonds, covenants, or any way consent in external shew with the wicked against God: as in outward profession of Heresy, or Schism, though such temporizers do not think in their heart, that the pretended religion is true, whereto they are drawn to yield external conformity. For, as the Psalmist here teacheth, our Lord will bring all such accessary offenders, to the same judgement and punishment, with the principal workers of iniquity. (f) All which being punished, then Jerusalem, the Catholic Church, shall have peace.

CHAPTER CXXV.

Israelites released from captivity of Babylon, much more the blessed both of the old and new Testament delivered by Christ from captivity of sin, do rejoice: 5. Who nevertheless must pass through tribulation to eternal felicity. [1]

[1] The delivered from captivity rejoice.
The 7. key.

A gradual Canticle. When our Lord turned the captivity of Sion: we were made as (a) men comforted.

(a) The Jews released from captivity, were exceedingly, and almost incredibly comforted, as men for great, and unexpected sudden joy, think it rather a dream than a truth that they are delivered from miseries. So S. Peter when he was delivered out of prison by an Angel, thought it rather a vision, than a true delivery. [1] Such spiritual joy devout souls have when they are delivered from sin.
[1] *Act. 12.*

2 Then was our mouth replenished with joy: and our tongue with exultation. Then (b) shall they say among the Gentiles: Our Lord hath done magnificently with them.

(b) Whereas in the two former verses (and very commonly) the Prophet speaketh in the pretertense, for the assurance of that he foresheweth, as if it were already done, yet here he uttereth his Prophecy in the future tense, that the Gentiles will confess that God dealeth magnificently with his people.

3 (c) Our Lord hath done magnificently with us: we are made joyful.

(c) The people also themselves gratefully confess that God dealeth magnificently with them.

4 (d) Turn our captivity, o Lord, (e) as a torrent in the South.

(d) The Prophet foreseeing all this in spirit, prayeth for the performance hereof. (e) And that it may speedily be done, as a torrent that runneth in the south part of the world, is commonly very great, much desired, but scarce expected.

5 (f) They that sow in tears, (g) shall reap in joyfulness.

(f) This is the ordinary disposition of God, that his servants shall make their seeding, which is, do good works (saith S. Augustin) with tears, in tribulation upon earth: (g) and reap a plentiful harvest, the reward of their suffering and well working, in the next life. In assured hope whereof the Psalmist, and the whole Church joyfully conclude this Psalm with the two verses following.

6 Going they went and wept, casting their seeds. But coming they shall come with exultation, carrying their sheaves.

CHAPTER CXXVI.

Neither house nor city can be built, or kept without God's special providence and help, 3. those that trust in him shall prosper in their endeavours. [1]

[1] God's help in all good works.
The 3. key.

A gradual Canticle (a) of Salomon. Unless (b) our Lord build the house, they have laboured in vain that build it. Unless our Lord keep the city, he watcheth in vain that keepeth it.

(a) God not permitting David to build the Temple, promised that his son should build it, and therefore besides other good admonitions, given to his son Salomon, he

directeth this Psalm to him, to be sung with others in the dedication of the temple. *3. Reg. 8. 2. Par. 5.* (b) Unless God be the principal Angel, no work can prosper.

2 It is vain for you to rise (c) before light: (d) rise ye after ye have sitten, which eat (e) the bread of sorrow.

(c) It is vain to attempt any thing without God's grace assisting: (d) they that so doing, & thinking they have done something, rest (e) after their painful travail, must rise again & begin anew, because that which they seem to have done well, is nothing worth, nor shall have reward.

3 (f) When he shall give (g) sleep to his beloved: behold (h) the inheritance of our Lord (i) are children: (k) the reward, the fruit of the womb.

(f) Contrarywise where God giving grace, those that truly love him, do good works, (g) with great ease, and delight, as they take their sleep, (h) they merit inheritance in heaven, (i) for their good works. (k) The reward is promised to the true children of God, born to him in the womb of the Catholic Church.

4 As (l) arrows in the hand of the mighty: so are the (m) children of them that are shaken.

(l) Moreover as a strong archer striketh deep with his arrows; so they that patiently suffer much in this world, (m) do multiply good works.

5 (n) Blessed is the man that hath filled his desire of them: he shall (o) not be confounded when he shall speak to his enemies (p) in the gate.

(n) Such shall be very happy, (o) & very easily answer all that can be objected against them (p) in the day of Judgement.

CHAPTER CXXVII.

Happiness both of this life and of the next, is obtained by fearing, and sincerely serving God. [1]

[1] Fear of God the way to happiness.
The 7. key.

A gradual Canticle. Blessed are all that fear our Lord, that walk in his ways. 2 Because thou shalt eat the labours of thy hands: blessed art thou, and it shall be well with thee. 3 Thy (a) wife as a fruitful vine, in (b) the sides of thy house. (c) Thy children as young plants of olive-trees, round about thy table.

(a) If such servants of God be married, they shall ordinarily have issue, & succession in their family, but especially the souls of such shall bring forth many meritorious works, (b) in the bosom of the Catholic Church, which was founded in Christ's side. (c) Children also signify good works.

4 Behold so shall the man be blessed, that feareth our Lord. 5 Our Lord out of Sion bless thee: and that thou mayst see the good things of Jerusalem all the days of thy life. 6 And that thou mayst see thy (d) children's children, peace upon Israel.

(d) Reward in heaven for good works in earth.

CHAPTER CXXVIII.

The Church often (3. and much) impugned, is not overcome. 4. Her persecuters are destroyed, 6. contemned, 8. and cursed. [1]

[1] The Church still firm in persecution.
The 6. key.

A gradual Canticle. (a) Often have they impugned me (b) from my youth, let Israel now say:

(a) Israel which is the Church of God, rejoicing saith: that enemies have often, (b) even from the beginning of the world, persecuted me, as when Cain persecuted Abel, other wicked persecuted Seth, Enoch, Noe: the Chaldeas persecuted Abraham: the Aegyptians persecuted the Israelites: and so in other generations.

2 Often have they impugned me from my youth: (c)

but they have not prevailed against me.

(c) But they have never overcome me. So the Psalmist testifieth for all times past, & prophesieth the same for times to come.

3 Sinners (d) have builded upon my back: they have (e) prolonged their iniquity.

(d) Persecuters not being able to overthrow or suppress the Church, have laid great weighty burdens of tribulations upon her back, which she hath patiently and strongly borne, (e) they have still persisted, one sort after another, but with longanimity the Church hath stood fast, and constantly passed through all distresses. In moral sense sinners build iniquity upon the back of the Church, yea and upon God's back, when they presume to sin, trusting in the end to be absolved by virtue of holy Sacraments left in the Church. Likewise when they excuse their sins, imputing the cause to other creatures of God, whereby they are allured. Which is in effect (saith S. Augustin) to accuse God, and to build iniquities on God's back, who made those creatures.

4 (f) Our just Lord will cut the necks of sinners:

(f) God therefore who is just, will at last cast such presumptuous sinners from his back, and break their stiff necks:

5 let them all (g) be confounded and (h) turned backward, that hate Sion.

(g) then shall they be confounded, (h) separated, eternally from God, become like fruitless and withered grass, cast away, despised, yea cursed of all, and blessed by none, as the Prophet denounceth in the next verses.

6 Let them be made as grass in the tops of houses: which is withered before it be plucked up. 7 Whereof the reaper hath not filled his hand, and he that gathereth the sheaves his bosom. 8 And they said not that passed by: The blessing of our Lord be upon you: we have blessed you in the name of our Lord.

CHAPTER CXXIX.

The Jews, or other people in tribulation for sin, or temporal captivity, cry to God to be delivered: 4. trusting and encouraging each other in God's accustomed mercy, assuredly hoping that he will redeem & deliver them. [1]

[1] The sixth penitential Psalm.
The 7. key.

A gradual Canticle. From (a) the depths I have cried to thee, o Lord:

(a) This prayer agreeth to all true penitents, crying to God for help, being either in depth of sorrow for sin, and so it is one of the Penitential Psalms; or the depth of fervent desire to ascend towards perfection in virtue, and from this vale of misery into heaven, and so it is a Gradual Psalm; or in the depth of temporal pains, and so it is a special prayer for souls in Purgatory, offered by the Church in their behalf.

2 Lord hear my voice: Let thine ears be intent to the voice of my petition. 3 If thou shalt observe iniquities, o Lord: Lord (b) who shall sustain it?

(b) None is able to abide the rigour of God's justice.

4 Because with thee there is (c) propitiation: and for (d) thy law I have expected thee, o Lord. My soul hath expected in his word:

(c) But all must rely upon his mercy. (d) For thy promises made in the law, that thou wilt remit sins to the penitent, give more grace to them that seek it, and mitigate also the pains due for sins.

5 my soul hath hoped in our Lord. 6 From (e) the morning watch even until night: let Israel hope in our Lord.

(e) The hope of penitents is like to the watches of the day time, from morning until night, which are more comfortable than watches of the night:

7 Because with our Lord there is mercy: and with him (f) plenteous redemption.

(f) The greatest comfort is in Christ our Redeemer, whose plentiful Redemption bringeth more aboundance of grace.

8 And he shall redeem (g) Israel, from all his iniquities.

(g) Christ's Redemption being sufficient for all the world, is effectual only to true living members of the Catholic Church.

CHAPTER CXXX.

Any just soul in humble confidence offereth his innocency, as a spiritual and grateful sacrifice to God, 3. exhorting all God's servants ever to hope in him.[1]

[1] Confidence of innocency.

The 7. key.

A gradual Canticle of (a) David. Lord my heart is not exalted: (b) neither are mine eyes lofty. Neither have I walked in great matters: nor in marvelous things above me.

(a) David by God's special grace having a sincere mind towards all men, even towards his enemies, and an humble heart, not desiring any thing ambitiously, but all to the honour of God, proposeth his own example, for others to imitate: that they may with him offer the sacrifice of humility and innocency unto God, from whom all good things proceed. (b) All this with a thankful mind to God who gave this grace.

2 If I was not humbly minded: but exalted my soul: As (c) the weaned child is toward his mother, so (d) retribution in my soul.

(c) As children after they are weaned come still willingly to their mother, so doth the child of God rely upon God's help, though he always feel not the same sweetness: (d) & according to his demeanor herein, he expecteth reward.

3 (e) Let Israel hope in our Lord, from henceforth now and for ever.

(e) King David, or any other, being for his virtue advanced, & rewarded by God, is a good example to move others to do the like, so shall they receive like reward.

CHAPTER CXXXI.

The Psalmist earnestly prayeth God to give him leave, & to shew him where to build a Temple. But more especially prayeth for, and prophesieth the coming of Christ, the promised Son of David: 14. signifying God's promise thereof, and of establishing his Church.[1]

[1] Christ's coming to restore man.

The 5. key.

A gradual Canticle. Remember (a) David, o Lord, and all his meekness:

(a) It is an usual thing that David, Moyses, & other Prophets speak of themselves in the third person.

2 As he sware to our Lord, (b) vowed a vow to the God of Jacob.

(b) King David desiring, and so far as lay in him, promising to build a Temple to God, with great instance prayeth that he might perform the same. But God disposing otherwise, that not he, but his son should build it, he nevertheless prepared the matter, workmen, and money, shewed the form, and disposed the Levites how to serve therein.

3 (c) If I shall enter into the tabernacle of my house, if I shall ascend into the bed of my couch.

(c) Moreover by vow deprived himself of entering into his own house, or taking his ordinary rest, till he might (if it so pleased God) know the place where it should be built.

4 If I shall give sleep to mine eyes, and slumbering to mine eye lids: 5 And rest to my temples: until I find a place for our Lord, a tabernacle for the God of Jacob.

6 Behold we have heard of it (d) in Ephrata: we have found it in (e) the fields of the wood.

(d) It was revealed to David, that the Temple should be built in that part of Jerusalem, which looketh towards Bethleem (otherwise called Ephrata) where our Saviour was born. (e) Within Jerusalem, which is compassed with woods. In this vision also the whole form of the Temple was revealed unto him, as he testifieth. *1. Par. 28. v. 19.* All things, quoth he, came written with the hand of our Lord unto me: that I might understand all the works of the pattern.

7 (f) We will enter into his tabernacle: we will (g) adore in the place where his feet stood.

(f) Holy David moved with exceeding devotion, repaired to the place, where God's Temple should be built, (g) & adored God, where the Propitiatory, as a footstool representing God's presence, should stand. What marvel then if devotion move Christians to visit the holy places, where our Saviour, God and Man was Incarnate, was born, suffered death, was buried, ascended into heaven, or any

other place where his feet stood.

8 (h) Arise Lord into thy rest, thou, and (i) the ark of thy sanctification.

(h) O God, leaving Silo, Gabaon, and the like places, come into thy holy Temple, (i) with the ark of covenant, where thou sanctifiest thy people. And here again the Prophet illuminated with a higher Mystery, and inflamed with more devotion, prayeth for Christ's coming into the world, and prophesieth that after his Passion he will rise, not only in glory of soul, but also of body, prefigured by the Ark of testimony, which was in the tabernacle, and after in the Temple.

9 Let thy Priests be clothed with (k) justice: & let thy (l) saints rejoice.

(k) Grant therefore that thy Priests, which must offer sacrifice in this sacred place, be endued with virtues, and good life worthy of their degree: (l) and the Levites who are ordained to serve there, be likewise made fit for their diverse functions, both in the old and new Testament.

10 (m) For David thy servant's sake, (n) turn not away the face of thy Christ.

(m) And seeing thou hast given such meekness, devotion, zeal, sincerity, and other virtues, making him a man according to thine own heart, and thereupon promised to establish his see, (n) defer not to send thy promised Messias, Christ our Redeemer.

11 Our Lord (o) hath sworn truth to David, and (p) he will not disappoint it: (q) Of the fruit of thy womb I will set upon thy seat.

(o) Hence forth to the end of this Psalm the Prophet relateth God's revelation to him: That he hath truly promised with an oath, (p) and will perform, (q) to set one of David's sons upon his Throne: which was not only fulfilled in Salomon, who reigned in great peace, and builded the Temple, but especially in Christ the Son of David, to whom our Lord God gave the seat of David his father, & he shall reign in the house of Jacob for ever, and of his Kingdom there shall be no end. *Luc. 1. v. 32. 33.* By this promise Saint Peter also proveth Christ's Resurrection. *Act. 2. v. 30.*

12 (r) If thy children shall keep my testament, and these my testimonies which I will teach them: Their children also even for ever, shall sit upon thy seat.

(r) Concerning the children of Christ, members of his Kingdom the Church, the promise is conditional, if they observe God's commandments, they shall sit upon his seat: be coheirs of his Kingdom. *Rom. 8. v. 17.*

13 Because our Lord hath chosen Sion: he hath chosen it for an habitation to himself. 14 This is my (s) rest for ever and ever: here will I dwell because I have chosen it.

(s) Sion, the Catholic Church, is a perpetual place where God dwelleth.

15 Blessing I will bless her (t) widow: her (v) poor I will fill with breads.

(t) The Church wanting Christ's visible presence, is replenished with many blessings, (v) and all her humble children are relieved with holy Sacraments.

16 Her (w) Priests I will clothe with salvation: and her (x) saints shall rejoice with joyfulness.

(w) The Church hath always some holy Priests (x) and some holy people.

17 (y) Thither will I bring forth a horn to David, I have prepared (z) a lamp to my Christ.

(y) Of this Church, elected by God, Christ is the Protector, and strong defence. (z) And the same Church shall be a perpetual lamp, whereby others may come to him.

18 His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

CHAPTER CXXXII.

Fraternal concord is commended to all in the Church, as necessary and delectable in itself, and blessed of God. [1]

[1] Fraternal concord.
The 7. key.

A gradual Canticle (a) of David. Behold (b) how good and how pleasant a thing it is, for brethren to dwell in one.

(a) David being a most peaceable man, even toward his enemies, is added by Esdras in this title, as an example for others to imitate. (b) That concord is both good and pleasant, needeth no other proof, but only to consider & to behold the fruit thereof in every community, and especially

in the Church of God.

2 (c) As ointment on (d) the head, which ran down upon (e) the beard, the beard of Aaron, which ran down unto (f) the hem of his garment.

(c) The ointment, wherewith Aaron and other High Priests were consecrated, was precious, and most odoriferous, signifying grace bought by Christ's blood, and producing virtues, which make sweet savour: (d) was poured upon the High Priest's head, who being head of the Church, (e) unity and concord descended from him to other Priests, (f) and so to the people, even to the lowest and meanest in God's Church.

3 (g) As the dew of Hermon, which runneth down upon mount Sion. Because (h) there hath our Lord commanded blessing, and life even for ever.

(g) Another similitude to declare the excellency of concord: As the dew of mount Hermon, which is perpetually covered with snow, that falleth from the heaven, thence descending refresheth & fructifieth the hill of Sion: so mutual concord, and fraternal charity amongst the faithful, nourisheth each other, making them fruitful in all good works. (h) Where there is unity God giveth aboundance of grace, as where the Apostles with other faithful were gathered, and continued in prayer, the Holy Ghost came upon them all. And the multitude of believers (then increasing) had one heart and one soul. *Act. 2.* & *4. v. 32.*

CHAPTER CXXXIII.

All, and especially clergy men that serve the Church, are invited to praise God by day and by night, so shall they be blessed of God.[1]

[1] God continually to be praised.
The 1. key.

A gradual Canticle. Lo (a) now bless our Lord, all ye the servants of our Lord: Which stand in the house of our Lord, in the courts of the house of our God.

(a) This last Gradual Psalm, as a conclusion exhorteth all to praise God.

2 In the nights lift up your hands unto the holy places, and bless ye our Lord. 3 Our Lord out of Sion bless thee, who (b) made heaven and earth.

(b) For to this end he made all creatures in heaven & in earth.

CHAPTER CXXXIV.

God who only is omnipotent, and fountain of all goodness, is of all to be praised. 8. He is the special protector of his elected people. 15. Contrarywise false gods are impotent, vain, and cannot help those that serve them. 19. Only the Church doth rightly praise him.[1]

[1] God's perfection and goodness.
The 1. key.

Alleluia. Praise ye the name of our Lord, (a) ye servants praise our Lord.

(a) God's servants.

2 Ye (b) that stand in the house of our Lord, in (c) the courts of the house of our God.

(b) Clergy that serve in the Temple, (c) and ye Laity that attend to his service, must praise him for these causes.

3 Praise ye our Lord, because our Lord is (d) good: sing ye to his name, because it is (e) sweet.

(d) his goodness. (e) his benignity.

4 Because our Lord (f) hath chosen Jacob to himself, Israel for his own possession.

(f) He hath adopted us his children.

5 Because I have known that our Lord is (g) great, and our God above all gods.

(g) He is omnipotent, as appeareth by his works, here and elsewhere recited: and many ways known to the world.

6 All things whatsoever our Lord would he hath done, in heaven, in earth, in the sea, and in all the depths. 7 Bring forth clouds from the uttermost of the

earth: lightnings he hath turned into rain. Who bringeth forth the winds out of his treasures: 8 who struck the first begotten of Aegypt from man even to beast. 9 He sent forth signs and wonders in the midst of thee, o Aegypt: upon Pharao, and upon all his servants. [1]

[1] *Exo. 11.*

10 Who struck many nations: and slew strong kings: 11 Sehon the king of the Amorrheites, & Og the king of Basan, and all the Kingdoms of Chanaan. [1]

[1] *Ios. 12. Num. 21. Ios. 13.*

12 And he gave their land for inheritance, for an inheritance to Israel his people. 13 Lord thy name is for ever: Lord thy memorial is unto generation and generation. 14 Because our Lord shall judge his people: and will be entreated toward his servants. 15 The idols of the Gentiles are silver, and gold, the works of men's hands. 16 They have mouth, & shall not speak: they have eyes, and shall not see. 17 They have ears, and shall not hear: for neither is there breath in their mouth. 18 Let them that make them become like to them: and all that have confidence in them. 19 Ye house of Israel bless our Lord: ye house of Aaron bless our Lord. 20 Ye house of Levi bless our Lord: you that fear our Lord, bless ye our Lord. 21 Blessed be our Lord out of Sion, who dwelleth in Jerusalem.

CHAPTER CXXXV.

God being marvelous in himself, 4. hath shewed his power and goodness in his works, as well in general to all the world, 10. as in particular towards his elected people. [1]

[1] God's marvelous works.
The 2. key.

Alleluia. Confess ye to our Lord (a) because he is good: (b) because his mercy is for ever.

(a) Whose goodness is incomparable. (b) This second part of every verse, first pronounced by the Priests, confessing & praising God's mercy above all his works, was still repeated by musicians, or other assistants, in manner as now in Litanies (o Lord deliver us) and (We beseech thee to hear us.) And as Gloria Patri, &c. is added in the end of Psalms, and our Lord's prayer, and the Angelical salutation are often repeated in diverse Offices, and in the Rosary.

2 Confess ye to (c) the God of gods: because his mercy is for ever.

(c) Whose divine power created all other things.

3 (d) Confess ye to (e) the Lord of lords: because his mercy is for ever

(d) By this invitation to praise our Lord God, thrice repeated, we profess the Blessed Trinity, who is one God in substance, and three Divine Persons. (e) Whose dominion is over all the world.

4 Who (f) only doth great marvels: because his mercy is for ever.

(f) Only God can do true miracles; to wit, works above the course of all nature.

5 Who made the heaven (g) in understanding: because his mercy is for ever.

(g) In admirable wisdom.

6 Who established (h) the earth over the waters: because his mercy is for ever.

(h) Made the waters above nature to remain within their bonds, & not to cover the earth.

7 Who made the great lights: because his mercy is for ever. 8 The sun to rule the day: because his mercy is for ever. 9 The moon and stars to rule the night: because his mercy is for ever. 10 Who struck Aegypt with their first-begotten: because his mercy is for ever. [1]

[1] *Exo. 11.*

11 Who brought forth Israel out of the midst of them: because his mercy is for ever. 12 In a mighty hand, and lofty arm: because his mercy is for ever. [1]

[1] *Exo. 13.*

13 Who divided the Red sea into divisions: because his mercy is for ever. 14 And brought forth Israel through the midst thereof: because his mercy is for ever. 15 And he overthrew Pharao, and his host in the Red sea: because his mercy is for ever. [1]

[1] *Exo. 14.*

16 Who led his people through the desert: because his mercy is for ever.[1]

[1] *Num. 21.*

17 Who struck great kings: because his mercy is for ever. 18 And slew strong kings: because his mercy is for ever. 19 Sehon the king of the Amorrheites: because his mercy is for ever. 20 And Og the king of Basan: because his mercy is for ever: 21 And he gave their land for an inheritance: because his mercy is for ever. 22 For an inheritance to Israel his servant: because his mercy is for ever. 23 For in our humiliation he was mindful of us: because his mercy is for ever. 24 And he redeemed us from our enemies: because his mercy is for ever. 25 Who giveth food to (i) all flesh: because his mercy is for ever.

(i) All God's benignity, as well of particular benefits towards his people, as general to them and all others, proceedeth from his mercy.

26 Confess ye to the God of heaven: because his mercy is for ever. Confess ye to the Lord of lords: because his mercy is for ever.

CHAPTER CXXXVI.

The Prophet describeth how lamentably the people in captivity of Babylon will bewail the want of means to serve God, and of their native soil: 7. with just desire of their enemies' punishment.[1]

[1] The Jews' lamentation in captivity.
The 4. key.

A Psalm of David (a) for Jeremy. Upon the rivers (b) of Babylon, there we (c) sat and wept: whilst we (d) remembered Sion.

(a) By adding to this title (for Jeremy) the Septuagint Interpreters signify that this Psalm treateth of the same captivity, in which Jeremias writ his Lamentations. (b) Near the rivers in Chaldea, whereof Babylon was the head city, (c) the Jews remained mourning, (d) remembering the holy rites and service of God, which had been in Sion, whereof they were deprived in the captivity.

2 On the willows in the midst thereof, we hanged up (e) our instruments.

(e) All their musical instruments, as having no use of them.

3 Because there they that led us captive, (f) demanded of us words of songs. And they that led us away: Sing ye an hymn to us of the songs of Sion.

(f) Either in earnest or in scorn the Chaldees willed them to sing, as they were accustomed in their country.

4 (g) How shall we sing the song of our Lord in a strange land?

(g) They excused themselves, and refused to sing sacred Psalms before profane people, neither had they mind to sing in that mourning state of captivity.

5 (h) If I shall forget thee, o Jerusalem, let my right hand be forgotten.

(h) The people shew not only their fervent present desire to serve God in Jerusalem, but also their firm purpose still to desire the same, wishing that if they forget it, or lose this affection, their right hands, or what soever is most dear, or necessary for them, may be forgotten, not conserved, but suffered to perish.

6 (i) Let my tongue cleave to my jaws, if I do not remember thee: If I shall not set Jerusalem in the beginning of my joy.

(i) If I lose this affection, let me also lose the use of my tongue.

7 Be mindful, o Lord, of (k) the children of Edom, in (l) the day of Jerusalem: (m) That say: Rase it, rase it, even unto the foundation thereof.

(k) The Idumeans incensed the Chaldees to be cruel against the Jews, whereof they pray for just revenge, and withal the Psalmist prophesieth that it will be revenged, which Isaias also prophesieth, *c. 21. v. 11.* (l) for their rejoicing in Jerusalem's misery. (m) The voice of the Idumeans, inciting the Babylonians utterly to destroy Jerusalem.

8 (n) Daughter of Babylon miserable: blessed is he, that shall repay thee thy payment, which thou hast payed us.

(n) A Prophecy that the people of Babylon should also be punished, for their cruelty against the Jews, whereof Isaias

likewise prophesieth *c. 13.*

9 Blessed is he (o) that shall hold, and (p) shall dash thy little ones against the rock.

(o) God will bless, or reward them that shall severely afflict the Babylonians, (p) not sparing their children.

Morally he is blessed, that mortifieth his own passions, cutteth off first ill motions, or punisheth venial sins, that they grow not strong within his soul, and so draw it to commit mortal sin. S. Aug. hic, & S. Greg. in fine expos. Psal. 4. paenit.

CHAPTER CXXXVII.

The whole Church, or any just person, rendereth thanks to God for his benefits 4. praying that all Kings and Kingdoms may do the same, 4. because God being high respecteth, and advanceth the humble.[1]

[1] Thanks to God for benefits.
The 7. key.

To (a) David himself. I will (b) confess to thee, o Lord, in my whole heart: (c) because thou hast heard the words of my mouth. In (d) the sight of Angels I will sing to thee:

(a) This Psalm is a fit form of thanks for David, or any other servant of God. (b) I will render thanks and praise. (c) God ever heareth the prayer that is rightly made, for which the suppliant is therefore to give thanks. (d) Angels are present where the faithful pray, observe our prayers, and offer them to God, if they be sincere, as the prayers of Tobias, and Cornelius.

2 I will adore (e) toward thy holy temple, and will confess to thy name:[1] For thy mercy, and thy truth: because thou hast magnified above every thing (f) thy holy name.

(e) When there was not access to the Temple, yet the Jews praying in captivity, turned themselves towards the Temple.[1] *1. Cor. v. 10. Tob. 12. Act. 10. Psal. 24. v. 10.* (f) The Name and Majesty of GOD, the WORD (which is the Son of God) also the name of JESUS, is magnified above all names, or temporal things.

3 In what day soever I shall invocate thee, hear me: thou wilt multiply strength in my soul. 4 Let (g) all the kings of the earth, o Lord, confess to thee: because they have heard all the words of thy mouth:

(g) Sooner or later Kings and Princes of all Kingdoms and nations, have been or shall be connected to Christ.

5 And let them sing in the ways of our Lord: because great is the glory of our Lord. 6 Because our Lord is high, and he beholdeth low things: and high things he knoweth (h) far off.

(h) God knoweth proud men, not as his friends or servants, but far off, as strangers and enemies.

7 If I shall walk in the midst of tribulation, thou wilt quicken me: and upon the wrath of mine enemies thou hast extended thy hand, and thy right hand hath saved me. 8 Our Lord will repay for me: o Lord thy mercy is for ever: despise not the works of thy hands.

CHAPTER CXXXVIII.

God's knowledge, 7. and presence (10. without the help, or hinderance of any thing) extendeth to all things, times, and places. 17. He giveth exceeding great honour to his saints, 20. the wicked, as enemies of God, are justly hated, 23. the just pray for God's perpetual direction.[1]

[1] God's special providence of his servants.
The 3. key.

Unto (a) the end, a Psalm of David. Lord thou (b) hast proved me, and hast known me:

(a) By this part of the title (to the end) is signified (as is noted Psal. 4.) that the matter contained in the Psalm, pertaineth to the new Testament. (b) God who knoweth all things most absolutely and perfectly, without discourse or searching, yet as it were, maketh experimental trial of his servants, to make them in some sort to know him, and to know themselves. And so here holy David or other faithful man, acknowledgeth God's Omniscience, that is, perfect knowledge of all things, without exception, past,

present, & to come: all works, words, thoughts, and whatsoever can be, though it never was nor shall be, in general, and in particular.

2 thou hast known my sitting down, and my rising up. 3 Thou hast understood my cogitations far off: my path, and (c) my cord thou hast searched out.

(c) The uttermost measure and reach of mine intention.

4 And thou hast foreseen all my ways: because there is not a word in my (d) tongue.

(d) The word holden in by the tongue, and not uttered by mouth, is not hidden from God.

5 Behold, o Lord, thou hast known all the last things, & them of old: thou hast formed me, and hast put thy hand upon me. 6 Thy knowledge is (e) become marvelous of me: it is made great, and I cannot reach to it.

(e) By experience we see that God's knowledge exceedeth our reach.

7 (f) Whither shall I go from thy spirit? And whither shall I fly from thy face?

(f) As God's knowledge comprehendeth all things, so his presence extendeth itself to all places, neither is contained in place, but exceedeth all place, in his divine immensity.

8 If I shall ascend into heaven, thou art there: if I descend into hell, thou art present. 9 If I shall take my wings early, and dwell in the extreme parts of the sea. 10 Certes thither also shall thy hand conduct me: and thy right hand shall hold me. 11 (g) And I said: Perhaps darkness shall tread over me: and the night is mine illumination in my delights.

(g) The Prophet also in the person of any curious imaginative man, examineth and findeth that no darkness nor cover can hide any thing from God.

12 For darkness shall not be darkened from thee, and the night shall be lightened as the day: as the darkness thereof, so also the light thereof. 13 Because thou hast possessed (h) my reins: thou hast received me from (i) my mother's womb.

(h) Nothing seemeth more hidden, than a man's entrails, (i) or a child in the mother's womb.

14 I will confess to thee, because thou art terribly magnified: thy works are marvelous, & my soul knoweth exceedingly. 15 My (k) bone is not hid from thee, which thou madest in secret: and my substance in the lower parts of the earth.

(k) Or bones in the flesh.

16 (l) Mine [1] imperfection thine eyes have seen, & in thy book [2] all shall be written: (m) days shall be formed, & no man in them.

(l) Or man's bodily imperfection before his birth, [1] *Colem, Embryonem.* [2] *Of knowledge.* (m) daily formed by God, not by man. *Job. 10. v. 8. 2. Mac. 7. v. 22. 23.*

17 (n) But to me thy [1] friends, o God, are become honourable exceedingly: their principality is exceedingly strengthened.

(n) Above all considerations it most exceedeth, that God so high and infinite, honoureth his humble poor servants so exceedingly, that it seemeth to themselves far more than can be due. For he rewardeth even over & above merits; which merits also are founded in God's mercy given without merit. [1] New translaters pervert this place, translating (thoughts) for (friends) contrary to the Hebrew, Greek, and Latin, and all ancient Fathers, only pretending that the same word in the Chaldee tongue also signifieth thoughts.

18 (o) I will number them, and they shall be multiplied above the sand: (p) I rose up and I am yet with thee.

(o) The number also of Saints whom God hath chosen, called, justified and will glorify, exceed man's conceit. *Apoc. 7.* (p) Incensed with this excellent glory, and desiring to be of this innumerable multitude, by thy grace I have risen from sin, and in confidence of thy perpetual help, I stand and hope to persevere in thy service.

19 (q) If thou shalt kill sinners, o God: (r) ye men of blood depart from me.

(q) And if it be so, yea seeing it is so, that as thou, o God, doest exalt thy Saints to exceeding and unspeakable honour: so thou hast also decreed to punish obstinate sinners with eternal death and damnation: (r) I renounce all wicked association, get ye away from me all cruel bloody men, that would draw me into everlasting torments.

20 (s) Because you say in thought: they (t) shall receive thy cities in vain.

(s) Away from me, you that think, (t) the glorious mansions in heaven, prepared and promised to the just, are vain hopes, and in vain expected.

21 (v) Did not I hate them that hate thee, o Lord: and (w) pined away because of thine enemies?

(v) This hate of such sinners the just shall confidently plead, and happy are they that shall be able truly to allege for themselves in the day of judgement, that they hated all, whom God hateth, (w) yea hated them with fervent zeal, that are God's enemies.

22 (x) with perfect hatred did I hate them: they are become (y) enemies to me.

(x) Still the Prophet inculcateth this necessary perfect hatred (y) and enmity towards God's enemies.

23 (z) Prove me, o God, and know my heart: examine me, and know my paths.

(z) For that none in this life (without special and extraordinary revelation) knoweth certainly their own state, whether they be worthy of God's love or hatred *(Eccle. 9.)* the just submit themselves to God's examination of their heart and actions:

24 And (a) see, if the way of iniquity be in me: (b) and conduct me in the everlasting way.

(a) Humbly praying God, that if they be in the way of iniquity, (b) he will vouchsafe to reduce and guide them into the right way of everlasting life.

CHAPTER CXXXIX.

The just diversly afflicted by the wicked, pray to be defended, 7. repose their confidence in God. 10. Who will adjudge the reprobate to eternal punishment, 13. and reward the good with the fruition of himself. [1]

[1] Eternal pain of the wicked, and joy of the blessed. The 10. key.

Unto the end, a Psalm of David. 2 Deliver me, o Lord, from the evil man: from the unjust man rescue me. 3 Which (a) have devised iniquity in their heart: (b) all the day they did appoint battles. They have whet their tongues as that of a serpent:

(a) Unquiet evil disposed, men still devise wicked plots (b) and never cease to make discord and debates.

4 the venom of asps is under their lips. 5 Keep me, o Lord, from the hand of the sinner: and from unjust men deliver me. 6 Who have devised to supplant my steps: the proud have hid a snare for me: And they have stretched out ropes for a snare: they have laid [1] a stumbling block for me near the way.

[1] *Scandalum.*

7 (c) I said to our Lord: Thou art my God: hear, o Lord, the voice of my petition.

(c) In time of tentation prayer is most necessary.

8 O Lord, Lord (d) the strength of my salvation: (e) thou hast overshadowed my head in the day of battle.

(d) Man is not able to resist tentations, (e) unless God by his grace, as by a helmet, defend him from yielding consent.

9 Yield me not, o Lord, from (f) my desire to the sinner: they have devised against me, forsake me not, (g) lest they perhaps be proud.

(f) Suffer me not to fall from that which I now desire (which is to be constant in virtue) not to consent to sinners' persuasions. (g) Who then would triumph over me.

10 (h) The head of their compass: (i) the labour of their lips (k) shall cover them.

(h) The sum of their mischievous devices, (i) consisting in their subtle persuasions with sweet words, (k) shall overwhelm, and bring themselves to perdition.

11 (l) Coals shall fall upon them, (m) thou shalt cast them down into fire: in miseries (n) they shall not stand up.

(l) Hell fire shall be their lot, (m) into which they shall fall, (n) & ever be in intolerable torments.

12 A man full of tongue shall not be directed in the earth: evils shall take the unjust man into destruction.

13 (o) I have known that our Lord will do the judgment of the needy: and the revenge of the poor.

(o) I have learned by good instructions, and by experience, that in the end thou, o God, wilt comfort the just, who are now afflicted, and punish the unjust, that live in temporal delights, as it happened to Lazarus and the glutton.

14 But as for the just, they shall confess to thy name: and the righteous shall dwell with (p) thy countenance.

(p) Eternal glory consisteth in seeing God.

CHAPTER CXL.

The Church prayeth that her children may avoid sinful words, 4. not make excuses of sins committed, not communicate with others in sin, nor to hearken to flatterers: 6. but to pray that they may amend (the Psalmist by the way prophesieth that many shall be converted.) 8. Though sometimes persecution be great, the Church faileth not.[1]

[1] The Church prayeth and prevaileth.
The 6. key.

A Psalm of David. Lord I have cried to thee, hear me: attend to my voice when I shall cry to thee. 2 [1] Let my prayer be directed as (a) incense in thy sight: the elevation of my hands as (b) evening sacrifice.

[1] In these words the Church prayeth, offering incense in her solemn Offices. (a) As the fume of incense is sweet and ascendeth upwards: so the Church prayeth that her petitions may be grateful, and ascend to God. (b) In the old testament morning sacrifice was rather more solemn, and more frequent, but the Prophet seemeth to allude unto Christ's Sacrifice, which he was to offer towards evening on the Cross; and the same also in unbloody manner, the evening before his Passion, in the Eucharist.

3 Set o Lord (c) a watch to my mouth: and (d) a door round about to my lips.

(c) A just care and consideration what to speak, before the mouth be opened. (d) Lips must not be always stopt, for it is a sin sometimes not to speak, but as a door that is to be opened and shut at due seasons, for example, opened to confess our sins, and God's truth.

4 Decline not my heart (e) into words of malice, to make excuses in sins. With men that work iniquity: and I will not communicate with the chief of them.

(e) Shut from words of malice, and from excusing sins committed.

5 The just shall rebuke me in mercy, and (f) shall reprehend me: but let not the oil of a sinner (g) fat my head. Because (h) yet also my prayer is in their (i) good pleasures:

(f) Admonition of the just is a profitable reprehension, (g) but the fawning of flatterers is pernicious. (h) The Church ceaseth not to pray for sinners, (i) though as yet they take pleasure in their sins,

6 (k) their judges are swallowed up joined to the rock. (l) They shall hear my words (m) because they have prevailed:

(k) but the very chiefest of them, which seem most potent, if they remain obstinate to their death, shall then perish, as men thrown against rocks. (l) They shall then hear and understand, that the prayers of the Church (m) are effectual, obtaining grace of constancy to her children, not to fear any persecution, nor any kind of death; obtaining also justification of their cause, when the persecuters shall see that the words and doctrine of the Church are true, and prevail in true judgement, as true, modest, peaceable, not seditious, turbulent, nor against the commonwealth.

7 (n) as the grossness of the earth is broken out upon the earth. Our (o) bones are dissipated (p) near to hell:

(n) As much earth sticking together is made fruitful by breaking it into small mould, so the children of the Church by persecution bring forth more fruit than before, S. Aug. (o) Some persecuters are so cruel as to rage against the bones, and other relics of Martyrs, (p) casting them into the vilest places they can, willing if they could to throw them into hell,

8 (q) for to thee, o Lord, Lord are mine eyes; in thee have I hoped, take not away my [1] soul.

(q) but the Church and all her members repose confidence in God. [1] * *life.*

9 Keep me from (r) the snare, which they have set for me: and from (s) the scandals of them that work iniquity.

(r) Therefore she prayeth that her children be not entrapped by guileful deceits, (s) nor overthrown by any stumbling block cast in their way.

10 (t) Sinners shall fall in his net: (v) I am alone until I pass.

(t) In the end all persecuters and other wicked shall be caught in their own net of perdition, (v) the Church is

singularly protected even to the end.

CHAPTER CXLI.

Holy David being fled into a cave, and besieged round about by Saul's army, explicating his distress, 6. prayeth to be delivered. [1]

[1] David's prayer in extreme distress.
The 8. key.

Of (a) understanding to David, when he was in the cave, a prayer. [1]

(a) This Psalm in form of a prayer, sheweth what cogitations David had in extreme danger. [1] 1 Reg. 24.

2 With my voice I (b) have cried to our Lord: with my voice I have prayed to our Lord:

(b) Not with exterior voice, for so he should have detected himself, but with fervour of spirit.

3 I pour out my prayer in his sight, and I pronounce my tribulation before him. 4 (c) When my spirit faileth of myself, and (d) thou hast known my paths. In this way, which I walked, they hid a snare for me.

(c) When by reason of extremity I was not able to think how to help myself, (d) thou o God knowing my actions and demeanor, didst deliver me.

5 I looked toward (e) the right hand, and (f) saw: and (g) there was none that would know me. (h) Flight hath failed me: and there is none to require my soul.

(e) I looked for help, (f) and diligently looked about me, (g) but none would seem to know me, when I required their help. (h) Endeavouring to save myself by flight, I found no secure place, for being in a cave or hole of a mountain, the whole army besieged me; all seek to take away my life, none to save it.

6 (i) I have cried to thee, o Lord, I have said: Thou art (k) my hope, (l) my portion (m) in the land of the living.

(i) Thus left desolate of all man's help, and destitute of all worldly shift, I cried to thee, o Lord, (k) my only hopeful refuge, (l) neither do I desire to live for any worldly respect, but having chosen thee, o God, for my portion, and inheritance, (m) I desire to be out of this desert place, and to be in the land, where is right use of religious divine service.

7 Attend to my petition: because I am (n) humbled exceedingly. Deliver me from them that persecute me: because they are made strong over me.

(n) Afflicted.

8 Bring forth my soul out of prison, (o) to confess unto thy name: (p) the just expect me, (q) till thou reward me.

(o) David's desire of liberty, was especially to this end; that he might have convenient place, and other means to serve and praise God: (p) the good, and well disposed people of Israel, cannot now serve thee as they desire, but expect me, (q) whom thou, o Lord, wilt advance to the Kingdom, that then we may serve thee more freely and more commodiously.
All this happened in figure of Christ, of whom prophetically S. Augustin, S. Hilary, Cassianus, Cassiodorus, and others expound the whole Psalm. [1] Amongst others S. Beda briefly in these words: Whereas in the title, Understanding is premised to Prayer, thereby is signified, that David in his distresses, and in the den whither he fled, understood what our Lord should suffer of the Jews, and how he would pray to his Father. In the first part our Lord cryeth to his Father, complaining of the detestable deceits of Judas the persecutor. In the second he prayeth to be delivered from the prison of hell (Limbus, where he was free) because the faith of all the Saints depended on his Resurrection.
[1] The prophetical sense of this Psalm.

CHAPTER CXLII.

King David (or any other) in spiritual or temporal tribulation, not trusting in his own justice, layeth open his calamity, 5. considering God's benignity, 6. prayeth

to be speedily delivered; 11. and confidently assureth himself thereof.[1]

[1] The seventh penitential Psalm.

The 7. key.

A Psalm of David, when Absalom his son persecuted him.[1] Lord hear my prayer: with thine ears receive my petition in (a) thy truth: hear me in (b) thy justice.

[1] *2. Reg. 17.* (a) God having so promised is bound by his truth (b) and his justice, to hear penitents praying for remission of sins.

2 And (c) enter not into judgment with thy servant: (d) because no man living shall be justified in thy sight.

(c) Deal not with me in rigor of justice, (d) for no mortal man is able of himself to be justified, abstracting from God's mercy.

3 Because the enemy (e) hath persecuted my soul: he (f) hath humbled my life in the earth. (g) He hath set me in obscure places as the dead of the world:

(e) Sought my life, (f) and brought it into great danger. Spiritually, the devil as a roaring lion still seeking whom he may devour, hath tempted me vehemently. (g) I am pressed with great calamities, temporal or spiritual.

4 and my spirit is in anguish upon me, within me my heart is troubled. 5 (h) I was mindful of old days, I have meditated in all thy works: in the facts of thy hands did I meditate.

(h) In this case I consider, how God hath heretofore shewed his goodness towards me and others.

6 I have (i) stretched forth my hands to thee: my soul is (k) as earth without water unto thee.

(i) Stretching forth hands a ceremony in prayer, whereby the suppliant is made more attentive, and also endureth some pain for part of satisfaction. (k) Man's mind without God's illumination is dry and barren.

7 Hear me (l) quickly, o Lord: my spirit hath fainted. Turn not away thy face from me: (m) and I shall be like to them that descend into (n) the lake.

(l) In great tentations God's grace and help is more presently needful to prevent our weakness, lest we yield consent. (m) If God leave man without special and continual grace, he will fall (n) into sin, as into a deep lake from whence without help he cannot rise up again.

8 Make me hear thy mercy (o) in the morning: because I have hoped in thee. Make the way known to me, wherein I may walk: (p) because I have lifted up my soul to thee.

(o) In the first assault of tentation. (p) Seeing by thy grace I have begun to pray unto thee.

9 Deliver me from mine enemies, o Lord, to thee I have fled: 10 teach me to do thy will, because thou art my God. Thy (q) good spirit will conduct me into the right way:

(q) The penitent thus humbling himself and praying may assuredly trust that God doth remit his sins by the holy Sacraments, and justifieth him, protecteth him, and will bring him out of all dangers of spiritual or temporal enemies.

11 for thy name sake, o Lord, thou wilt quicken me in thine equity. Thou wilt bring forth my soul out of tribulation: 12 and in thy mercy thou wilt destroy mine enemies. And thou wilt destroy all that afflict my soul: because I am thy servant.

CHAPTER CXLIII.

The royal Prophet thanketh God for all his victories, & possession of the Kingdom. 3. Admiring God's benignity towards man, 5. prayeth to be still defended from all enemies, 9. promiseth a new song of praise, 11. describeth the vanity of worldly men, 15. concluding that true felicity is in serving God.[1]

[1] King David praiseth God for his victories.

The 8. key.

A Psalm of David, (a) against Goliath. Blessed be our Lord my God, who (b) teacheth my hands to battle, and my fingers to war.

(a) Because this was David's first, and a very notable victory, the Septuagint Interpreters make mention of Goliath in this title. (b) God made David a warrior, and victorer against Goliath, without any former training in arms.

2 My mercy, and my refuge: my defender, and my deliverer. My protector; and I have hoped in him, who (c) subdueth my people under me.

(c) Made him afterwards King of a great people.

3 Lord (d) what is man, that thou art (e) made known to him? Or the son of man, (f) that thou esteemest him?

(d) All mankind was unworthy before Christ, (e) That God should be revealed unto them, (f) especially that he should have care of the progeny of men, after their sin.

4 (g) Man is made like to vanity: his days pass as a shadow.

(g) Indeed man in himself, in his own nature and frailty, is but a vain and transitory creature, passing from life to death, as a shadow that cannot consist of itself, neither can man without God.

5 (h) Lord incline thy heavens, and descend: touch the mountains, and they will smoke.

(h) By a poetical description he prayeth for God's help, as if God should make the heavens to bow, and so descend; or make the mountains smoke, as when Moyses received the law; or declare himself by Meteors, as followeth:

6 Lighten lightning, and thou shalt disperse them: shoot out thine arrows, and thou shalt destroy them.

7 Send forth thy hand from on high, take me out, and deliver me from many (i) waters: from the hand (k) of children (l) strangers.

(i) Tribulations or tentations. (k) Children of the Church, (l) but of evil life.

8 Whose mouth hath spoken (m) vanity: and their right hand is the right hand of iniquity.

(m) They speak in vanity that promise to keep God's law, and perform it not.

9 O God I will sing to thee a new song: in (n) the psalter of ten strings, I will sing to thee.

(n) In that principal instrument, apt for a new song, and for extraordinary benefits.

10 Who givest salvation to kings: who hast redeemed David thy servant from the malignant sword:

11 deliver me. And rescue me out of the hand of (o) children strangers, whose mouth hath spoken vanity: and their right hand, is the right hand of iniquity.

(o) Both Jews & Christians that live not well, are as strangers that frame to themselves such as false felicity, as is here described: making riches or worldly pleasures their God.

12 Whose sons, are as new plants in their youth. Their daughters comely trimmed: decked about after the similitude of a temple. 13 Their store-houses full, flowing out of this into that. Their ewes full of young, abounding in their going forth: 14 their oxen are fat. There is no ruin of wall, nor [1] passage, nor cry in their streets.

[1] * *transmigration.*

15 They have said, that it is a happy people, which hath these things: (p) blessed is the people, whose (q) God is our Lord.

(p) True happiness consisteth not in worldly things. (q) But in preferring God before all.

CHAPTER CXLIV.

God is, and for ever ought to be praised, 3. for his immensive, infinite, glorious Majesty, marvelous works, merciful benefits; for his power, wisdom, justice, 19. who will reward the good, and destroy the wicked. [1]

[1] God's Majesty excelleth all things.
The 1. key.

Praising, (a) to David himself. I will exalt thee my God (b) the King: and I will bless thy name (c) for ever and (d) for ever.

(a) By this title Esdras signifieth that the Holy Ghost, who indited all the Psalms to God's praise, more specially in these seven last suggested to David, & by him to all God's servants, that all their other service must ten and be directed to the praise of God: and that therein we must continue, and finally rest, as in the sabbath of the seventh day, signified (as S. Beda supposeth) by these seven last Psalms of praise, eternally praising our Lord God. For

which principal end both Angels and Men, yea and all other creatures were made. (b) King is the proper epitheton of Christ, the Son of God, to whom, in his humanity, God the Father promised the Church of all nations for his kingdom. *Psal. 2.* in whom also the whole Blessed Trinity is praised. (c) All the time of this world they praise God, (d) & after in eternity.

2 Every day will I bless thee: and will praise thy name for ever, and for ever and ever. 3 Great is our Lord and exceeding laudable, and of his greatness there is no end. 4 Generation and generation shall praise thy works: and they shall pronounce thy power. 5 They shall speak the magnificence of the glory of thy holiness: and shall tell thy marvelous works. 6 And they shall tell the force of thy (e) terrible things: and shall declare thy greatness:

(e) Of wonderful and miraculous things, which strike terror into men's minds.

7 They shall utter the memory of the aboundance of thy sweetness: and in thy justice they shall rejoice. 8 Our Lord is pitiful and merciful: patient and very merciful. 9 Our Lord is sweet to all: and his (f) commiserations are over all his works.

(f) The effects of God's mercy in redeeming, and recalling sinners, are eminent above all other works.

10 Let all thy works, o Lord, confess to thee: and let thy (g) Saints bless thee.

(g) Therefore the sanctified have special cause to praise God.

11 They shall tell the glory of thy kingdom: and shall speak thy might. 12 That they may make thy might known to the children of men: and the glory of the magnificence of thy kingdom. 13 Thy kingdom is a kingdom (h) of all worlds: and thy dominion in all generation and generation. Our Lord is faithful in all his words, and holy in all his works.

(h) Christ's kingdom the militant Church is magnified, but much more the triumphant which is eternal.

14 Our Lord (i) lifteth up all that fall: and setteth up all that are bruised.

(i) God is ready of his part to lift up all.

15 The eyes of all hope in thee, o Lord: and thou givest their meat in time convenient. 16 Thou openest thy hand: and fillest (k) every living creature with blessing.

(k) He giveth necessary things to all living creatures, even to brute beasts.

17 Our Lord is just in all his ways: and holy in all his works. 18 Our Lord is near to all that invocate him: to all that invocate him in truth. 19 He will do the will of them that fear him, and will hear their prayer, and save them. 20 Our Lord keepeth all that love him: and he will destroy all sinners. 21 My mouth shall speak the praise of our Lord: and let all flesh bless his holy name for ever, and for ever and ever.

ANNOTATIONS.
PSALM CXLIV.

◦The seven last Psalms pertain more specially to praises. This Psalm and other six are composed in order of the Alphabet. It is probable that the Hebrew text now wanteth a verse in this Psalm. And therefore is not more certain than the Greek or Latin.

1. *will exalt thee.]* As this Psalm is the first of the seven, which contain more particular instruction of perpetually praising God:◦ so it is the seventh of those, which are composed in order of the Alphabet, to wit, the 24. 33. 36. 110. 111. 118. and this 144, Of which the three former want some letters: signifying (as Cassiodorus interpreteth) such in God's Church, as sing his praises, but with some imperfections: the other four have the perfect Alphabet, signifying those, that sing God's praises with perfect devotion. Which only four S. Jerom calleth Alphabetical Psalms. *Epist. ad Paulam Urbicam, & Prooem. in Lament. Jerem.*

14. *Our Lord is faithful.]* This verse is not now in the ordinary Hebrew text, and therefore either

the same is defective, or else this Psalm should seem not to be composed with a perfect Alphabet in the fountain tongue. For here it wanteth the letter Nun. But seeing S. Jerome counteth this one of the four Alphabetical Psalms, omitting the other three, which consist of unperfect Alphabets, it is very probable that this verse was once in the Hebrew text, as it is both in Greek & Latin. Whereby amongst other places appeareth, that there is no certainty to correct the Greek or Latin Bible by the Hebrew, which is now extant; but rather by them, that may be supplied, which the Hebrew wanteth.

CHAPTER CXLV.

The Psalmist exciteth himself, and all others to praise God for his singular regard, & providence of all that trust in him: 3. shewing that neither Princes, nor other men are able to help, 5. but God can and doth continually relieve all sorts of necessities. [1]

[1] All are exhorted to praise God & trust in his assured providence.
The 3. key.

Alleluia, (a) of Aggaeus and Zacharie.

(a) The Septuagint added the names of these two Prophets, for the like reason as they added Jeremy, *Psal. 136.* because Aggaeus and Zacharias prophesying in the reduction of the people from captivity, exhorted them, as here the Psalmist doth, to trust in God's providence, and prefer his service before worldly cares.

2 My soul praise thou our Lord, I will praise our Lord in my life: I will sing to my God as long as I shall be. Put not confidence in Princes: 3 in (b) the sons of men: in whom there is no salvation.

(b) In one Son of Man (Christ) is salvation (saith S. Augustin) and in him, not because he is the son of man, but because he is the Son of God.

4 His spirit shall go forth, and he shall return into (c) his earth: in that day all their cogitations shall perish.

(c) He saith not that the spirit or soul shall turn into the earth, but the soul shall depart from the body, and so every one (in whom worldly men put their trust) shall according to the body, return into his earth.

5 Blessed is he, whose helper is the God of Jacob, his hope in our Lord his God: 6 who made heaven and earth, the sea, and all things that are in them. 7 Which keepeth truth for ever, doth judgment for them that suffer wrong: giveth food to the hungry. Our Lord looseth the fettered: 8 our Lord illuminateth the blind. Our Lord lifteth up the bruised, our Lord loveth the just. 9 Our Lord keepeth strangers, the pupil and widow he will receive: and the ways of sinners he will destroy. 10 Our Lord will reign for ever^ thy God, o Sion in generation & generation.

CHAPTER CXLVI.

God is also to be praised by his peculiar people, for particular benefits, 4. & for his omnipotent power, wisdom, goodness, in creating and governing this whole world, 11. and most special benignity towards those that trust in him. [1]

[1] God's excellency in creating and governing the world.
The 2. key.

Alleluia. Praise ye our Lord because Psalm (a) is good: to our God let there be pleasant and comely praise.

(a) It is good to sing Psalms of praise to God.

2 Our Lord building up Jerusalem: (b) will gather together the dispersions of Israel.

(b) A prophecy of the restoration of Jerusalem after the captivity.

3 Who (c) healeth the contrite of heart: and bindeth up their sores.

(c) Remitteth sins to the penitent.

4 Who (d) numbereth the multitude of stars: & (e) giveth names to them all.

(d) Besides experience of every one that shall behold the firmament in a clear night, the holy Scripture *(Gen. 15. v. 5.)* sheweth, that the stars are innumerable to man. For albeit Ptolomey and other Astronomers numbereth certain more notorious stars, which serve especially for some knowledge in the science of Astronomy, numbering *349.* such in the Zodiach; *316.* in the South part thereof; and *360.* on the North part, which are in all *1025.* Yet all acknowledge that no man can come near to any probable conjecture of the whole number, nor is able to attain any perfect knowledge of their natural influences, and special proprieties. And therefore the Psalmist proposeth here the admirable and unsearchable knowledge of God: who both most exactly knoweth the number, (e) and so perfectly their nature, that his divine Omniscience giveth to every star a proper name, according to their singular differences and proprieties.

5 Great is our Lord, and great is his strength: and of his wisdom there is no (f) number.

(f) Things subject to God's knowledge and wisdom are innumerable.

6 Our Lord receiving the meek: & humbling sinners even to the ground. 7 Sing ye to our Lord in confession: sing ye to our God on harp. 8 Who (g) covereth the heaven with clouds: and prepareth rain for the earth. Who bringeth forth grass in the mountains: and herb for the service of men.

(g) All these and the like benefits do shew God's incomparable greatness, wisdom, and goodness.

9 Who giveth to beasts their food: and to (h) the young ravens that call upon him.

(h) Both sacred and profane authors testify, that ravens seeing their young ones, either without feathers, or to have whitish unlike to theirs, as suspecting that they are not their own birds, but of some other kind, leave them destitute of meat; therefore God the author of nature, and conserver of all kinds of creatures, by his special providence, feedeth them: either by a certain dew hanging near them in the air, as Isidorus supposeth; or by little beasts, or flies, sent by God's providence, which they catching into their mouths, are nourished and brought up as S. Chrysostom teacheth, ser. in Heliam; or by what other means soever, all agree that young ravens are neglected by their parents, and are fed marvelously by God's ordinance; by which example the Psalmist sheweth, that much more God hath care of men: especially of such men (saith S. Chrysostom.) as honour him with hymns and praises, [1] whom also he hath called to be his peculiar people, and his own portion or inheritance.

[1] *Ho. in hunc Psalm.*

10 He shall not have pleasure in the strength of an horse: nor in the legs of a man shall he be well pleased. 11 Our Lord is well pleased toward them that fear him: and in them that hope upon his mercy.

CHAPTER CXLVII.

Again God is to be praised for his goodness towards his peculiar people, 4. yea towards all the world: but most aboundantly towards his Church. [1]

[1] God's providence especially towards the Church. The 6. key.

Alleluia. O (a) Jerusalem praise our Lord: praise thy God, o Sion. [1]

(a) Jerusalem in the latter part of David's time, all the time of Salomon, and part of other Kings' reigns till the captivity, had peace & prospered. Again after the captivity, the City was repaired, the Temple re-edified, and the whole land received and enjoyed many blessings. But all this was no more than a figure of the excellent benefits here prophesied, and more evidently verified in Christ's Catholic Church: partly here militant in the whole world, & especially in the glorious Jerusalem, and Sion, the perfect vision of peace, and contemplation of God in eternal life.

[1] The Hebrews join this Psalm with the precedent.

2 Because he (b) hath strengthened the locks of thy gates: he (c) hath blessed thy children in thee.

(b) In comparison of other cities and peoples of the world, the gates of Jerusalem were strongly fenced, (c) and the citizens blessed: much more the Church of Christ is built upon a sure rock, her faithful children endued with all spiritual graces; and most of all, heaven it-self is free from all danger of calamity, and the Saints are most secure & most happy, enjoying eternal fruition of God.

3 Who (d) hath set thy borders peace: and filleth thee with (e) the fat of corn.

(d) Hath given peace in thy borders, (e) and the very best corn, and all other fruits: wine, oil, milk, honey, and the rest. Allegorically in the Church, reconciliation with God, by remission of sins, & peace of conscience, in the Sacraments of Baptism & Penance; with the most spiritual food of Christ's Body & Blood in the Eucharist, and graces of other Sacraments. In heaven most assured peace and joy without end.

4 Who sendeth forth (f) his speech to the earth: his word (g) runneth swiftly.

(f) This pertaineth most specially to Evangelical doctrine, preached (g) and quickly received in all the world. *Rom. 10. v. 18.*

5 Who giveth (h) snow as wool: scattereth (i) mist as ashes.

(h) Snow nourisheth the earth, making it warm by Antiperistasis, as is evident in natural Philosophy, (i) and noisome air is changed into clear weather. In the Church by penance & austere life men are purged from sins and vices, evil spirits are also driven away. If your sins shall be as scarlet, they shall be made white as snow, and if they be red as vermilion, they shall be white as wool. *Isaie 1. v. 18.*

6 He casteth (k) his crystal as morsels: before the face of his cold (l) who shall endure?

(k) Yea some that are hardened in sins, as ice or crystal, shall be melted, broken, or made fit to be engrafted in God's Church. So S. Peter was admonished by a vision *(Act. 10. v. 13.)* to kill and eat. (l) Otherwise without God's grace giving remorse and sorrow, no man can overcome his own vices.

7 He (m) shall send forth his word, and shall melt them: (n) his spirit shall blow, and (o) waters shall flow.

(m) But God's word preached, (n) and his grace touching men's hearts, (o) innumerable are converted.

8 Who declareth his word to (p) Jacob: his justices and judgments to Israel.

(p) The Church only enjoyeth these spiritual benefits.

9 He hath (q) not done in like manner to any nation: and his judgements he hath not made manifest to them. (r) Alleluia.

(q) Considering that all mankind was in the mass of sin, and that God letteth many justly perish, those to whom he giveth his grace to justification, are specially bound to praise him. (r) And therefore the Prophet concludeth this Psalm, and the rest following, with Alleluia.

CHAPTER CXLVIII.

All creatures spiritual and corporal, are invited to praise God, their Creator and Conserver, 13. as incomparably excellent. [1]

[1] Our Creator to be praised by all creatures.
The 2. key.

Alleluia. Praise ye our Lord (a) from the heavens: praise ye him in the high places.

(a) All ye heavenly spirits praise God for the excellency of your nature.

2 Praise ye him all his Angels: praise ye him (b) all his hosts:

(b) And for your innumerable multitude.

3 Praise ye him (c) sun and moon: praise him all ye stars, and light.

(c) All creatures, wanting sense or reason, shew forth the Majesty and excellency of their Creator.

4 Praise him ye heavens of heavens: and the waters that are above the heavens, 5 let them praise the name of our Lord. Because he said, and they were made: he commanded, and they were created. 6 He established them for ever, and for ever and ever: he put a precept, and it shall not pass. 7 Praise our Lord from the earth: ye dragons, and all depths. 8 Fire, hail, snow, ice, spirit of storms: which do his word: 9 Mountains, and all little hills: trees that bear fruit, and all cedars.
10 Beasts, and all cattle: serpents, and feathered fowls: 11 (d) Kings of the earth, & all peoples: Princes, and all judges of the earth.

(d) Again God is to be praised for the diversity of states in men, whereby the whole community is conserved & governed.

12 Young men and virgins: old with young let them praise the name of our Lord: 13 because the name of him (e) alone is exalted.

(e) God only, & no false imagined god made & disposed all things in order.

14 The confession of him above heaven and earth: and he hath exalted (f) the horn of his people. An hymn to all his (g) saints: to the children of Israel a people (h) approaching unto him. (i) Alleluia.

(f) More especially for that God hath so fortified his Church. (g) Sanctified children, (h) that by grace and free will, which he giveth them, approach unto him. (i) All this considered the Psalmist concluding with Alleluia, inviteth all to praise Our Lord.

CHAPTER CXLIX.

The Church is most singularly bound to praise God, 4. for the grace, sanctity, victory, glory, 7. and judicial power, which he giveth to his Saints. [1]

[1] The Church must ever praise God.

The 6. key.

Alleluia. Sing ye to our Lord a new song: let his praise be in the (a) Church of saints.

(a) God our Lord whom all creatures are bound to praise, only accepteth those men's praises, that live in his holy Church.

2 Let Israel be joyful in him, that made him: and let the children of Sion rejoice in their King. 3 Let them praise his name in choir: on timbrel and psalter let them sing to him. 4 Because our Lord is well pleased in his people: and he will exalt the meek unto salvation. 5 The saints shall rejoice in glory: they shall be joyful in (b) their beds.

(b) Eternal rest.

6 The (c) exaltations of God in their throat: and (d) two edged swords in their hands.

(c) Highest praises of God shall be continually uttered by Saints in glory: for still as praises pass by their tongues and mouths, more like praises shall succeed from their throat, and heart affection, so out of the aboundance of the heart their mouth shall still speak God's praise. (d) Glorified Saints shall also have judiciary power. First, all in general shall like and approve God's justice in punishing the wicked. Secondly, the wicked shall be justly condemned in comparison of the blessed, who passed through and overcame the like, yea and greater tribulations and tentations than those by which the damned were overcome. Thirdly, certain more excellent Saints, namely the Apostles and all those that forsaking propriety of temporal goods, give that they have to the poor, as some religious Orders do; or into a Community as the Apostles, and many primitive Christians did *(Mat. 4. v. 20. cap. 19. v. 27. Act. 4. v. 34. 1. Cor. 6. v. 3.)* shall sit in judgement seats, assessory judges with Christ, [1] and judge those that render account, of well or evil spending the temporal lands or goods, which they possessed in this world. So teach S. Augustin, S. Jerom, S. Beda, and others.

[1] *In Psal. 121. v. 5. li. 3. in Mat. 19. ho. in Nat. S. Bened.*

7 To do revenge in the nations: chastisements among the peoples. 8 To bind their kings in fetters: and their nobles in iron manacles. 9 That they may do in them the judgement that is (e) written: (f) this glory is to all his saints. Alleluia.

(e) Decreed by God. (f) This judicial power is part of Saint's glory.

CHAPTER CL.

God absolutely most excellent is to be praised, 3. with all sorts of instruments, and by all other means. [1]

[1] God most excellent and most laudable.

The first key.

Alleluia. Praise ye our Lord (a) in his holies: praise ye him in (b) the firmament of his strength.

(a) All ye Angels and men that are in the holy and highest

heaven praise our Lord. (b) All ye creatures that are in and under the first moveable firmament, praise our Lord.

2 Praise ye him in (c) his powers: praise ye him (d) according to the multitude of his greatness.

(c) And you especially (God's peculiar people) amongst whom and for whom divine miracles have been wrought, praise our Lord, (d) with all your possible endeavour, for though his infinite Excellency exceedeth the power of all creatures to praise him sufficiently, yet it resteth that you may infinitely extend your will and desire to praise our Lord, according to the multitude of his greatness.

3 (e) Praise ye him (f) in the sound of trumpet: praise ye him on psalter and harp.

(e) Out of this your great and infinite desire, let your tongues sound and sing divine praises, as well with voice, as musical instruments. (f) Whereof six most usual in the Tabernacle and Temple were these: Trumpet, Psalter, Harp, Timbrel, Organ, and Cymbal.

4 Praise ye him on timbrel and (g) choir: praise ye him on (h) strings and organ.

(g) By the way the Psalmist interposeth again two especial things, which make perfect harmony, without which no instrument is grateful to God: Unity amongst his servants, signified by the Quire of consonant voices: (h) and mortification of passions, signified by Strings, which are made of dead beast's bowels.

5 Praise ye him on well sounding cymbals: praise ye him on cymbals of jubilation: 6 let every (i) spirit praise our Lord. Alleluia.

(i) Man created of corruptible body and immortal soul, is finally admonished to praise our Lord, over and above the praises of all other corporal creatures; who also is more especially bound thereto than Angels, because God hath vouchsafed to make himself man, to redeem man that was lost by sin, and to endow him with new grace, and so bring him to everlasting glory, where with holy Angels men also for ever & ever shall praise our Lord, with heart, voice, and jubilation of spirit, singing as the Psalmist concludeth, Alleluia.

S. Augustin in the conclusion of his Enarrations or Sermons upon the Psalms, explicateth a mystery in the number of an hundred and fifty, signifying the concord of the two Testaments. ◦For in the old testament they kept the Sabbath, which is the seventh day: in the new we keep our Lord's day, after the sabbath, that is, the eighth: which seven and eight (making fifteen) multiplied by ten, signifying the Law of ten commandments, rise unto *150.*

◦The number of Psalms signifieth the agreement of the old and new Testament.

Again, seven multiplied by seven make *49.* whereto one (to wit the eight) being added make fifty, which multiplied by three [1], signifying the B. Trinity, make *150.* Neither seemed it without cause to this great Doctor, that the first fifty end with a Psalm of Penance, craving mercy & remission of sins: the second with Mercy & Justice, which God joineth in the Redemption, Justification, and Salvation of men: the last with Divine Praises, signifying, that by condemning sins in ourselves, through God's mercy we may be justified, and so begin in this life, which is to be perfected in the next, to praise our Lord, as S. Paul admonisheth with Psalms, Hymns, and Spiritual Songs. Concluding with the two verses, appointed by S. Damasus Pope, to be added in the end of all Psalms, and is observed ever since his time by tradition in the whole Church. [2]

[1] Three fifties signify Penance. Mercy with justice, and Praises of God.

[2] *Colloss. 3. Circa An. Do 380.*

Glory to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, and now, and ever, into worlds of worlds. *(in eternity without end.)* Amen. ◦

◦Gloria Patri added by tradition.

THE THIRD PART OF THE OLD TESTAMENT CONTAINING SAPIENTIAL BOOKS.

The argument of Sapiential Books.

[1] The coherence of this part with the rest.

[2] *Preface before Iosue.*

[3] The contents of Sapiential books.

Hitherto *the Law* and *History of God's peculiar people* are set forth in the former parts of the holy Bible: after which followed the *Book of psalms*, which in manner of style, being all in verse, is a distinct part, but in substance of matter, is an *Epitome* or brief Sum *of all holy Scripture*: most conveniently therefore placed in the midst of the rest, as the Sun amongst other Planets, a shining great light in a large house. [1] Now ensueth the third part, containing *Divine Instructions*, or *Rules of good life*. A doctrine most agreeable to God's high wisdom, and most fitly commended to Man, his reasonable creature in earth. But besides the principal subject, as before is noted (that each part participated with others in their proper contents) [2] [3] so here be many *precepts of the Law renewed*, sundry examples of men, and things past *repeated*, and diverse *prophecies uttered* of things to come: though in this part more specially is shewed *the ground*, and as it were, the very *life or soul of the Law.* Which is *Reason*, the true Rule or Directory wherein all good laws are grounded.

◦Why they are so called.

For it both sheweth what ought to be done, or avoided, & directeth man's judgment to embrace that is good, and to fly from all evil: not only illuminating the understanding to see that is right and just, but also disposing the internal affection to desire, love, choose, and prefer the right path of God's law, before whatsoever otherwise seemeth pleasant or profitable: & so, not withstanding all dangers, difficulties, distresses, worldly calamities, and death itself, effectually persuading to persevere to the end in holy conversation. All which by a general name is called *Wisdom:◦ comprising* in one word, *all good desires, holy virtues, supernal gifts, godly endeavours, and the whole means whereby God is rightly known, & duly served*, whereof these five Books, teaching this most excellent and most necessary manner of life, *are called Sapiential*. Nevertheless four of them have also other particular names, as appeareth in their titles. Only the fourth is called the *Book of Wisdom*, by appropriation of the general name.

[1] They are all Canonical Scripture.

[2] *Proem. Annot. Prefac. Tobiae.*

[3] Salomon is author of the three first.

[4] *S. Iero. in proe. S. Aug. li. 17. c. 20. civi.*

[5] Other books of Salomon not extant.

[6] A brief sum of these three.

[7] *Prologo galeato.*

[8] (a) Proverbs.

[9] (b) Ecclesiastes.

[1] *All five* are *Canonical* and assured holy *Scripture*: [2] as is shewed before, and may be further proved of the two later, which Protestants deny. [3] It is also evident that King *Salomon* was *Author of the three former*: as S. Jerom, S. Augustin, [4] and other Fathers prove by the holy text itself. It is likewise certain that he either writ, or at least by divine inspiration uttered, much more than is now extant. [5] For the holy Scripture (3. Reg. 4.) testifieth that he spake *three thousand Parables*: and *his Songs* were *a thousand and five*. He disputed of the trees from the cedar that is in Libanus, unto the hyssop which cometh out of the wall: and he discoursed of beasts, and fowls, and creeping worms, and fishes. Josephus (li. 8. c. 2. Antiq.) following some other Edition, saith his songs were five thousand, and parables (as the ordinary text hath) three thousand. For he deduced a parable (saith Josephus) throughout every kind of trees, from the hyssop to the cedar. In the same manner he treated of beasts, and other living creatures of the earth, water, and air. For he was not ignorant of any natural thing, neither omitted to treat thereof, but clearly explicated all their natural properties. [6] Most briefly S. Jerom declareth both the Author and matter of these three books, saying: [7] *Salomon the peaceable, and amiable of our Lord* [8] *correcteth manners:* [9] *teacheth the nature* (of creatures) [10] *joineth the Church and Christ; and singeth the sweet*

bridal song of the holy Marriage.

[10](c) Canticles.

THE ARGUMENT OF THE PROVERBS.

[1] *The* first book called *Proverbs*, that is, *common & usual pithy sentences*, short in words, ample in sense; and *Parables*, signifying likeness or *similitudes*, whereby more important things are understood than expressed; instructeth and exhorteth new beginners, to learn, and practise all sorts of virtues, the only right way to true wisdom and eternal happiness. [2]It may be divided into four parts.[3] In the first nine chapters the author interposing certain general precepts, produceth wisdom herself inviting all men to seek her, for the spiritual profit, they shall thereby enjoy. From thence to the 25. chap. he giveth sundry more particular precepts, as well for embracing virtues, as shunning of vices. In the next five chapters, more like precepts of the same author, are added by the care of King Ezechias. In the thirtieth chapter, either another Author, or rather the same under another title, and in prophetical style, uttereth like divine sentences; adding in the last chapter, other excellent precepts received of his mother: whereto he adjoineth the praise of a right wise woman; prophetically the Catholic Church.

[1] Why this book is called Proverbs and Parables.

[2] The contents.

[3] Divided into four parts.

THE BOOK OF PROVERBS, WHICH THE HEBREWS CALL MISLE.

CHAPTER I.

Parables are profitable to those that love and will learn wisdom. 10. All are admonished not to follow the allurements of sinners, 20. but to embrace wisdom. 24. And ruin is threatened to the contemners.[1]

[1] The first part.
And invitation to seek wisdom: with some general precepts.

The Parables of Salomon, the son of David, king of Israel. 2 (a) To know wisdom, and discipline:

(a) By these sententious similitudes the studious may better conceive and understand true wisdom, and the virtues belonging thereto.

3 to understand the words of prudence: and to receive instruction of doctrine, justice, and judgment, and equity: 4 that (b) subtility may be given to little ones, knowledge and understanding to the youngman.

(b) profound & solid wit.

5 the (c) wise man hearing shall be wise: and he that understandeth (d) shall possess governments.

(c) Not only young men and inexperienced, but also the wise may learn more wisdom by these parables. (d) shall be fit to govern.

6 He shall understand a parable, and interpretation, the words of the wise, and their dark sayings.
7 (e) The fear of our Lord is the beginning of wisdom. Fools despise wisdom and doctrine.

(e) Fear of our Lord, that is, reverence of his divine Majesty with desire duly to serve him, and never to offend him, is the first degree in ascending to perfect wisdom: which consisteth not only in the understanding but also in action.

8 My son, (f) hear the discipline of thy father, and leave not the law of thy mother:

(f) The first precept is to learn of our elders.

9 that grace may be added to thy head, and a chain of gold to thy neck. 10 My son, (g) if sinners shall entice thee, condescend not to them.

(g) The second to resist evil suggestions.

11 If they shall say: Come with us, let us lie in wait for blood, let us hide snares against the innocent without cause: 12 let us swallow him alive as hell, and whole as one descending into the lake. 13 We shall find all precious substance, we shall fill our house with spoils. 14 Cast in thy lot with us, let there be one purse of us all. 15 My son, walk not with them, stay thy foot from their paths. 16 For their feet run to evil, and make haste to shed blood. 17 But (h) a net is cast in vain before the eyes of them that have wings.

(h) The proper remedy against such allurements is to be watchful, and to fly from them.

18 Themselves also lie in wait against their own blood, & practise deceits against their own souls. 19 So the paths of every covetous man, take violently the souls of the possessors. 20 Wisdom preacheth abroad, she giveth her voice in the streets. 21 In the head of multitudes she cryeth, in the doors of the gates of the city she uttereth her words, saying: 22 O children how long do you love infancy, and fools covet those things, which are hurtful to themselves, and the unwise hate knowledge? 23 Turn ye at my correption: behold I will utter my spirit to you, and will shew you my words. 24 Because I called, and you refused: I stretched out my hand, and there was none that regarded. 25 You have despised all my counsel, and have neglected my reprehensions. 26 I also will laugh in your destruction, and will scorn, when that shall come to you, which you feared. 27 When sudden calamity shall fall on you, and destruction as a tempest shall be at hand: when tribulation and distress shall come upon you: 28 Then shall they invocate me, and I will not hear: in the morning shall they arise, and shall not find me: 29 for that they have hated discipline, and not received the fear of our Lord, 30 nor consented to my counsel, & detracted from all my correption. 31 They shall eat therefore the fruits of their way, and shall be filled with their own counsels. 32 The aversion of little ones shall kill them, and the prosperity of fools shall destroy them. 33 But he that shall hear me, shall rest without terror, and shall enjoy aboundance, fear of evils being taken away.

ANNOTATIONS.

CHAP. I.

[1] Three kinds of wisdom.

[2] Divine Attributes are not qualities in God, but his substance.

[3] Wisdom increated is God himself.

[4] Wisdom the gift of the Holy Ghost.

[5] Human wisdom.

2. *Wisdom.]* As well in these Sapiential books, as in other holy Scriptures, and sacred writers, the word wisdom hath three significations. [1] Sometimes it importeth the Divine Attribute called God's wisdom; sometimes supernatural wisdom given to men by the Holy Ghost; and sometimes it signifieth mere human wisdom, gotten by the natural light of reason and man's industry. [2] The first, and likewise other Divine Attributes, God's Power, Goodness, Justice, Truth, Mercy, and the like, are not qualities, or other accidents in God, as the same terms signify in creatures. For in God there in no Accident, but all in him is his Divine Substance and Essence, whose diverse Excellencies are called by such names as man's capacity can better conceive: and so God's wisdom is God himself: [3] and is appropriated to the second Person of the blessed Trinity, as Power is appropriated to God the Father, and Goodness to the Holy Ghost. In this sense chap. 3. v. 16. is said: *Our Lord by wisdom foundeth the earth*, &c. The second is called (Sap. 3. v. 25.) *the vapour of God's power, and a pure emanation* (or influence) *of the glory of Almighty God*, and so is a participation of Divine increated wisdom, called also divine, according to a certain analogy, or similitude of God's own wisdom, and is the principal gift of the Holy Ghost, [4] by which God is rightly known, and duly served, including all other supernal gifts and virtues, whereof is treated in

these books, and to which all men are invited, with assured promise of celestial and eternal reward. [5] The third wisdom is mere human, gotten by natural wit and study, such as Philosophers have, knowing many truths, but mixt with many errors, and much ignorance, truly called worldly wisdom, serving only for this world. But the second kind which is a sparkle of God's wisdom, maketh men, otherwise ignorant and of small capacity, rightly wise indeed, the true servants of God, and inheriters of the kingdom of heaven, as these books do most copiously teach.

24. *Because I called and you refused.]* [1] God vouchsafeth four benefits of grace to every man, all necessary and sufficient for his salvation: [2] 1. He calleth all by preaching, or good inspiration. [3] 2. He offereth help. [4] 3. He instructeth the ignorant what is good, that they may choose it if they will. [5] 4. And reprehendeth evil, that they may shun it. They therefore that neglect this manifold grace in this life, shall without all remedy be damned, being too late to repent in the other world. For then they shall cry and not be heard. v. 28.

[1] Four benefits of God.
[2] Vocation.
[3] Help.
[4] Instruction.
[5] Reprehension.

33. *But he that shall hear me.]* Contrarywise those that accept God's grace, and cooperate therewith, shall have eternal rest and joy.◦ The very same which S. Paul teacheth 2. Cor. 5. v. 10. Every one shall receive the proper things of the body, according as he hath done, either good or evil.

◦ Reward of works.

CHAPTER II.

Gaining of wisdom bringeth much good, 10. and avoideth much evil: 16. delivering from error of Idolaters and Heretics.

My son, (a) if thou wilt receive my words, and wilt hide my commandments with thee,

(a) This frequent manner of proposing the way and means to wisdom, If thou wilt receive my words, &c. sheweth most evidently the power of man's free will.

2 that thine ear may hear wisdom: incline thine heart to know prudence. 3 For if thou shalt call for wisdom, and incline thine heart to prudence: 4 If thou shalt seek her (b) as money, and as treasures shalt dig her up:

(b) Not every desire, or sleight seeking of wisdom sufficeth, but such laborious seeking is required, as a covetous man seeketh treasure which he knoweth to be hid in the ground.

5 then shalt thou understand the fear of our Lord, and shalt find the knowledge of God. 6 Because our Lord giveth wisdom: and out of his mouth prudence and knowledge. 7 He will keep the salvation of the righteous, & protect them that walk simply. 8 Keeping the paths of justice, & guarding the ways of Saints. 9 Then shalt thou understand justice, and judgment, and equity, and every good path. 10 [1] If wisdom shall enter into thy heart, and knowledge please thy soul:

[1] *Sap. 3. v. 32. 10. v. 9.*

11 counsel shall keep thee, and prudence shall preserve thee, 12 that thou mayst be delivered from the evil way, and from the man that speaketh perverse things: 13 who (c) leave the right way, and walk by dark ways:

(c) A description of perverse sinners especially of heretics.

14 who are glad when they have done evil, and rejoice in most wicked things: 15 whose ways are perverse, and their steps infamous. 16 That thou mayst be delivered from the strange woman, and from the foreigner, which mollifieth her words, 17 forsaketh the guide of her youth, 18 and hath forgotten the covenant of her God. For her house is bowed down to death, and her paths to hell. 19 All that go in unto her, shall not return^ neither shall they apprehend the paths of life. 20 That thou mayst walk in a good way: and mayst keep the paths of the just. 21 For they that are right, shall dwell in the earth, and

the simple shall continue in it. 22 But the impious shall be destroyed from the earth: and they that do unjustly shall be taken away from it.

ANNOTATIONS.
CHAP. II.

[1] Four marks of an heretic.
1. He forsaketh the known faith.
[2] *Isaie. 35. v. 8.*
[3] 2. He glorieth in his own invention.
[4] 3. Teacheth pleasing things.
[5] 4. Admitteth no judge but himself.
[6] *Rom. 16. v. 18.*
[7] *Tit. 3. v. 11.*

13. *Who leave the right way.]* Generally this description of wicked men, agreeth to all that commit and persist in mortal sin, whether they walked right at any time before or no; but most especially sheweth the properties of heretics: [1] who forsake and leave the direct, ancient, beaten, known way of the Catholic Church, [2] and teach new obscure doctrines, not heard of, or not approved in our forefathers' time. [3] Secondly (v. 14.) they glory in their own devices, and rejoice in most wicked things, as in seducing multitude of peoples to rebel against their Catholic Princes, and other Superiors spiritual and temporal, in breaking vows; in despising good works; trusting to only faith, and that not the Catholic faith of all true Christians, but every one his particular persuasion, that himself is just, & shall be saved, which by their own doctrine, none is bound to believe of another's state, but of his own only. In so much that the chiefest point of a Protestant's imagined faith, is not a general Article, which all do or should believe, but a most particular and singular phantasy, which each one must conceive of himself, or herself. [4] Thirdly (v. 16.) Heresy, called here the strange and foreign woman, tempereth her words, to please the itching ears of her auditory, framing her doctrine to the humour of those, whom she seeketh to pervert. The same which the Apostle saith in other words, by sweet speeches and benedictions they seduce the hearts of innocents. [5] Fourthly (v. 19.) Those that do enter into error of heresy, shall not return, that is, very hardly and rarely return into the right way of life; [6] the reason whereof the same Apostle yieldeth, because an heretic is condemned by his own judgment. [7] For being in error, and admitting no judge but himself, he parteth from the Church, excludeth the means of better instruction, & through his erroneous judgement, remaineth in damnable opinion, and so in the state of damnation.

CHAPTER III.

Wisdom exhorteth to keep God's law (giving long life) to observe mercy, and truth. 5. to confide in God, 7. to fear, 9. and honour him, 11. to take his correction gladly (13. for all good things follow wisdom.) 27. to relieve the needy without delay, 30. not to contend with the wicked, nor to imitate them. 33. The evil shall fail, and the godly shall prosper.

My son, (a) forget not my law, and let thy (b) heart keep my precepts.

(a) It availeth little to hear good instructions, except we keep them in memory. (b) not in books only but in the heart:

2 For they shall add to thee length of days, and years of life, and peace. 3 Let not (c) mercy and truth leave thee, put them about thy throat and write them in the tables of thy heart:

(c) and put them in execution.

4 and thou shalt find grace; and good discipline before God and men. 5 (d) Have confidence in our Lord with all thy heart and lean not upon thine own prudence.

(d) Know also that all thy strength is in God, in whom thou mayst securely trust, not in thine own prudence.

6 In all thy ways think on him, and he will direct thy steps. 7 Be not wise in thine own conceit: fear God, and depart from evil: 8 for it shall be health to thy navel, and watering of thy bones. 9 Honour our Lord

with thy substance, and give to him of the first of all thy fruits: 10 and thy barns shall be replenished with fullness, and thy presses shall run-over with wine.
11 My son, cast not away the discipline of our Lord: neither do thou faint when thou art chastised of him:
12 (e) for whom our Lord loveth he chastiseth: and as a father in the son he pleaseth himself.

(e) Chastisement and tribulation in those that endeavour to serve God, is a sign of his favour towards them; and therefore his other promises which seem to be temporal, are to be understood of the next life.

13 Blessed is the man that findeth wisdom, and floweth with prudence: 14 better is the purchasing thereof than merchandise of silver, and her fruit than chief and the purest gold: 15 she is more precious than all riches: and all things that are desired, are not able to be compared with her. 16 (f) Length of days in her right hand, & in her left hand (g) riches and glory.

(f) God rewardeth as it were with both hands, promising eternal life, (g) and competent means in this life.

17 Her ways are beautiful ways, and all her paths peaceable. 18 She is a tree of life to them that shall apprehend her: and he that shall hold her is blessed.
19 Our Lord by wisdom foundeth the earth, established the heavens by prudence. 20 By his wisdom the depths have broken forth, and the clouds wax thick with dew. 21 My son, let not these things depart from thine eyes: keep the law & counsel:
22 and there shall be life to thy soul, and (h) grace to thy jaws.

(h) Merit for the words of thy mouth.

23 Then shalt thou walk confidently in thy way, and thy foot shall not stumble: 24 if thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet.
25 Dread not at sudden terror, and the power of the impious falling upon thee. 26 For our Lord will be at thy side, and will keep thy foot that thou be not taken.
27 Do not prohibit him to do good, that is able: if thou be able, thyself also do good. 28 Say not to thy friend: go, and return; and (i) tomorrow I will give to thee: whereas thou mayst give forthwith.

(i) Alms in season is double worth to that which is deferred long.

29 Practise not evil against thy friend, when he hath affiance in thee. 30 Contend not against man without cause, whereas he hath done thee no evil. 31 Do not envy an unjust man, nor imitate his ways: 32 because every deluder is an abomination of our Lord, and his communication is with the simple. 33 There is poverty from our Lord in the house of the impious: but the habitations of the just shall be blessed. 34 He shall delude the deluders, and to the mild he will give grace.
35 The wise shall possess glory: the exaltation of fools ignominy.

CHAPTER IV.

The wiseman exhorteth others by his own example to seek wisdom. 14. to decline from the wicked, and to imitate the just, 23. to guide well the heart, mouth, and feet.

Children hear ye the father's discipline, and attend that you may know prudence. 2 I will give you a good gift, forsake not my law.
3 For (a) I also was the son of my father, tender and as the only-begotten in my mother's sight:

(a) As Salomon was instructed by his father King David, so he teacheth others the right order how to learn wisdom.

4 and he taught me, & said: Let thy heart receive my words, keep my precepts, and thou shalt live.
5 Possess wisdom, possess prudence: forget not, neither decline from the words of my mouth. 6 Leave her not, and she will keep thee: love her, and she will preserve thee. 7 (b) The beginning of wisdom, possess wisdom, and in all thy possession purchase prudence:

(b) The first part of wisdom is to desire it. For nothing hindereth from being just but that justice is not desired. S. Aug. in Psal. 118. v. 20.

8 take her quickly, and she will exalt thee: thou shalt be glorified of her, when thou shalt embrace her.
9 She will give to thy head increase of graces, and with a noble crown she will protect thee. 10 Hear my

son, and receive my words, that years of life may be multiplied to thee. 11 The way of wisdom I will shew to thee, I will lead thee by the paths of equity. 12 Which when thou shalt have entered, thy steps shall not be straitened, and running thou shalt not have a stumbling block. 13 Hold discipline, leave it not: keep it, because the same is thy life. 14 Be not delighted in the paths of the impious, neither let the way of the evil please thee. 15 Fly from it, neither pass thou by it: go aside, and forsake it. 16 For they sleep not unless they have done ill: and they take no sleep unless they supplant. 17 They eat the bread of impiety, and drink the wine of iniquity. 18 But the path of the just, as shining light, proceedeth even to perfect day. 19 The way of the impious is darksome: they know not where they fall. 20 My son hear my words, and incline thine ear to my sayings. 21 Let them not depart from thine eyes, keep them in the midst of thy heart. 22 For they are life to those that find them, and health to all flesh. 23 With all guard keep thy (c) heart, because life proceedeth from it.

(c) As the heart is the principal part of the body, so the will is the chiefest power of the soul: from which good or evil proceedeth.

24 Remove from thee a froward mouth, and let detracting lips be far from thee. 25 Let thine eyes see right things, & let thine eye-lids go before thy steps. 26 Direct the path to thy feet, and all thy ways shall be established. 27 Decline not to the right hand, nor to the left: turn away thy foot from evil. For our Lord knoweth the ways that are on the right hand: but those are perverse, which are on the left hand. But he will make thy courses right, and thy ways he will bring forward in peace.

CHAPTER V.

Again wisdom dehorteth from fornication (carnal and spiritual) 6. shewing that in the end sinners shall see and feel the effect of their folly: 20. which God seeth and will punish.

My son, attend to my wisdom, and to my prudence incline thine ear, 2 that thou mayst keep (a) cogitations, and thy lips preserve discipline.

(a) To avoid all impiety it is first of all necessary, not to think, speak, nor hear unlawful things.

3 Attend not to the deceit of a (b) woman: for the lips of an harlot are as a honey comb distilling, and her throat neater than oil.

(b) By woman is generally understood concupiscence of what sin soever, as. ch. 1. v. 10. & ch. 3. v. 33. ch. 4. v. 14.

4 But her later ends are bitter as wormwood, and sharp as a two edged sword. 5 Her feet go down into death, and her steps penetrate unto hell. 6 They walk not by the path of life, her steps are wandering, and unsearchable. 7 Now therefore my son hear me, and depart not from the words of my mouth. 8 Make thy way far from her, and approach not to the doors of her house. 9 Give not thy honour (c) to strangers, and thy years to the (d) cruel.

(c) The world the flesh and the devil are strangers, (d) and cruel enemies that render for reward eternal damnation.

10 Lest perhaps strangers be filled with thy strength, and thy labours be in another man's house, 11 and thou mourn in the end, when thou shalt have spent thy flesh and thy body, and say: 12 Why have I detested discipline, and my heart consented not to reprehensions, 13 nor I heard the voice of them that taught me, and have not inclined mine ear to masters? 14 I have almost been in all evil, in the midst of the Church and of the synagogue. 15 Drink water of thine own cistern, and the streams of thy well: 16 (e) Let thy fountains be derived abroad, and in the streets divide thy waters,

(e) Good doctrine is to be imparted to men of sincere intention.

17 (f) Have them alone, neither let strangers be partakers with thee.

(f) not to contemners and obstinate infidels.

18 Let thy vein be blessed, and rejoice with the woman of thy youth: 19 a hind most dear, and a most

grateful fawn: let her breasts inebriate thee at all time, in her love be thou delighted continually. 20 Why art thou seduced my son of a strange woman, and art cherished in the bosom of another? 21 Our Lord beholdeth the ways of man, and considereth all his steps. 22 His own iniquities take the impious, and he is fast bound with the ropes of his sins. 23 He shall die because he hath not had discipline, and in the multitude of his folly he shall be deceived.

CHAPTER VI.

He that is surety for another, must have care to discharge that he promiseth. 6. The slothful must learn diligence of the emmot, 12. The description of an Apostata. 16. Above other six bad things, God detesteth the sower of discord. 20. All are exhorted to keep God's law, 24. namely to flee fornication, and all occasions thereof.

My son (a) if thou shalt be surety for thy friend, and hast made fast thy hand to a stranger,

(a) The wiseman doth not absolutely dissuade from all manner of suretyship, but from rashly, or unadvisedly answering for others. And especially exhorteth to use all diligence in performing, or causing others to perform that which is promised or covenanted.

2 thou art entrapped with the words of thy mouth, & caught with thine own words. 3 Do therefore my son that which I say, and deliver thyself, because thou art fallen into the hand of thy neighbour. Run diverse ways, make haste, raise thy friend. 4 Give not sleep to thine eyes, neither let thine eye-lids slumber.
5 Deliver thyself as a little doe from the hand, and as a bird from the hand of the fowler. 6 Go to the emmot, o sluggard, and consider her ways, and learn wisdom.
7 Who whereas she hath no guide, nor master, nor captain, 8 prepareth meat for herself in the summer, and gathereth in the harvest for to eat. 9 How long wilt thou sleep, o sluggard? When wilt thou rise out of thy sleep? 10 Thou shalt sleep a little, a little shalt thou slumber, a little shalt thou join thy hands to sleep: 11 and penury shall come to thee, as a wayfaring man, and poverty as a man armed. But if thou be not sluggish, thy harvest shall come as a fountain, and penury shall fly far from thee. 12 A man that is an (b) Apostata, a man unprofitable, goeth with perverse mouth,

(b) Every one that sinneth wittingly and of malice, refusing to obey God, employeth his mouth, eyes, feet, hands, and all parts with a wicked heart and intention to pervert others: most proper to heretics, apostates from the faith.

13 winketh with the eyes, treadeth with the foot, speaketh with the finger, 14 with wicked heart he deviseth evil, and at all time he soweth brawls. 15 To him his destruction shall come forthwith, and he shall suddenly be destroyed, neither shall he have remedy any more. 16 Six things there are which our Lord hateth, and the seventh his soul detesteth: 17 Lofty eyes, a lying tongue, hands that shed innocent blood, 18 a heart that deviseth most wicked devices, feet swift to run into evil, 19 a deceitful witness that uttereth lies, and him that among brethren (c) soweth discords.

(c) The former six are all damnable, but this seventh is most detestable, because it is opposite to the chief virtue charity, it breaketh unity, & is the proper sin of the devil.

20 My son keep the precepts of thy father, and leave not the law of thy mother. 21 Bind them in thy heart continually, and put them about thy throat. 22 When thou shalt walk, let them go with thee: when thou shalt sleep, let them keep thee, and awaking talk with them. 23 Because the commandment is a lamp, and the law a light, and the way of life the increpation of discipline: 24 that they may keep thee from the evil woman, and from the fair spoken tongue of the stranger. 25 Let not thy heart covet her beauty, be not caught with her becks: 26 for the price of an harlot is scarce worth one loaf: but a woman catcheth the precious soul of man. 27 (d) Can a man hide fire in his bosom, that his garments burn not?

(d) All occasions of sin, especially probable, are to be

shunned.

28 Or walk upon hot coals, that his soles be not burnt? 29 so he that goeth in unto his neighbour's wife, shall not be clean when he shall touch her. 30 It is (e) no great fault, when a man shall have stolen: for he stealeth to fill his hungry soul:

(e) Theft is also mortal sin against the seventh commandment, but not so great as adultery.

31 also being taken he shall restore sevenfold, and shall give up all the substance of his house. 32 But he that is an adulterer, for penury of heart shall destroy his own soul: 33 shame and ignominy he gathereth to himself, & his reproach shall not be blotted out. 34 Because the zeal and fury of the husband will not spare in the day of revenge, 35 neither will he yield to any man's prayers, neither will he take for redemption very many gifts.

CHAPTER VII.

He further exhorteth young men to seek wisdom, 5. especially to fly from the enticements of harlots, largely describing the same, 22. and the ruin of them that are so deluded.

My son (a) keep my words, and my precepts hide with thee. Son,

(a) Because tentations still occur in this life, and man is frail, good exhortations, and earnest admonitions must also be continually inculcated, as here the wiseman often repeateth and much urgeth the same good and necessary advices to embrace wisdom and to walk still in the way of virtue, especially to flee from vices, and dangers of sin.

2 keep my commandments, and thou shalt live: and my law as the apple of thine eye: 3 bind it on thy fingers, write it in the tables of thy heart. 4 Say to wisdom, thou art my sister: & call prudence thy friend, 5 that she may keep thee from the strange woman, and from the foreigner which maketh her words sweet. 6 For out of the window of my house I looked out through the lattice, 7 and I see little ones, I behold a foolish youngman, 8 which passeth through the streets by the corner, and goeth nigh the way of her house, 9 in the dark the day being toward evening, in the darkness of the night, and dimness. 10 And behold the woman meeteth him in harlot's attire, prepared to deceive souls: babbling and wandering, 11 impatient of rest, nor able to consist in the house on her feet,

12 now abroad, now in the streets, now lying in wait near the corners. 13 And taking the youngman she kisseth him, and with malapert countenance speaketh fair, saying: 14 I vowed victims for welfare, this day I have payed my vows. 15 Therefore I am come forth to meet thee, desirous to see, and I have found thee. 16 I have woven my bed with cords, I have adorned it with tapestry pictured out of Aegypt. 17 I have sprinkled my bed with myrrh, aloes, and cinnamon. 18 Come let us be inebriated with breasts, and let us enjoy desired embracings, till the day appear. 19 For my husband is not at home, he is gone a very long journey. 20 he carried with him a bag of money: in the day of the full moon he will return to his house. 21 She entangled him with many words, and with flattery of lips drew him. 22 Immediately he followeth her (b) as an oxe led to be a victim, & as a lamb playing the wanton, and not knowing that he is drawn as a fool to bonds,

(b) Sinners after consent given to tentations are as inconsiderate of their own state, & of their peril and ruin, as an oxe when he is led to the shambles, or a bird allured with a bait, that flieth into the snare or net.

23 till the arrow pierce his liver: as if a bird should make haste to the snare, and knoweth not that his life is in danger. 24 Now therefore my son, hear me, and attend to the words of my mouth. 25 Let not thy mind be drawn away in her ways: neither be thou deceived with her paths. 26 For she hath cast down many wounded, and all the most strong are slain by her. 27 Her house the ways of hell, penetrating to the inner parts of the death.

CHAPTER VIII.

Wisdom is preached in conspicuous and most frequented places, that none may pretend want of admonition, 7. her doctrine is true, godly, profitable, & necessary to all sorts of men. 12. Wisdom (increated which is God himself) is eternal, 32. and bringeth eternal happiness.

Doth not wisdom cry, and prudence give her voice? 2 Standing (a) in the high & lofty tops over the way, in the midst of the paths,

(a) True wisdom directing to good life & so to eternal salvation, is only found in the visible Church standing upon a mountain, not hid in corners or obscure places.

3 beside the gates of the city in the very doors she speaketh, saying: 4 O men, to you I cry, and my voice is to the children of men. 5 O little ones understand subtilty, and ye unwise^ mark. 6 Hear ye, because I will speak of great things: and my lips shall be opened to preach right things. 7 My throat shall meditate truth, and my lips shall detest the impious. 8 All my words are just, there is no wicked, nor perverse thing in them. 9 They are right to them that understand, and just to them that find knowledge. 10 Receive ye discipline, & not money: choose doctrine rather than gold. 11 For wisdom is better than all most precious riches: and whatsoever is to be desired cannot be compared to it. 12 I (b) wisdom dwell in counsel, and am present in learned cogitations.

(b) These singular praises pertain to the increated wisdom, God himself, from whom proceedeth wisdom given to men by the Holy Ghost. See Annot. ch. 1. v. 2.

13 The fear of our Lord hateth evil: arrogancy, and pride, and wicked way, and a double tongued mouth I do detest. 14 Mine is counsel & equity, prudence is mine, strength is mine. 15 By me kings do reign, and the makers of laws decree just things. 16 By me Princes rule, and the mighty decree justice. 17 I love them that love me: and they that watch toward me shall find me. 18 With me are riches, and glory, glorious riches, and justice. 19 For my fruit is better than gold and precious stone, and my blossoms than chosen silver. 20 I walk in the ways of justice, in the midst of the paths of judgment, 21 that I may enrich them that love me, and may replenish their treasures. 22 Our Lord possessed me in the beginning of his ways, before he had made any thing from the beginning. 23 From eternity I was ordained & of old before the earth was made. 24 The depths were not as yet, and I was now conceived, neither had the fountains of waters as yet gushed forth: 25 the mountains with heavy hugeness stood not as yet: before the little hills I was brought forth: 26 he had not yet made the earth, and the rivers, and the poles of the round world. 27 When he prepared the heavens, I was present: when with a certain law and circuit he compassed the depths: 28 When he established the firmament above, & poised the fountains of waters: 29 when he compassed the sea with her limits, and set a law to the waters that they should not pass their bounds: when he hanged the foundations of the earth, 30 I was with him framing all things: and was delighted every day, playing before him at all time, 31 playing in the world: & (c) my delights to be with the children of men.

(c) God much preferreth man before all other corporal creatures.

32 Now therefore children hear me: Blessed are they that keep my ways. 33 Hear ye discipline, and be wise, and reject it not. 34 Blessed is the man that heareth me, & that watcheth at my doors daily, & waiteth at the posts of my door. 35 He that shall find me shall find life, and shall draw salvation of our Lord: 36 but he that shall sin against me, shall hurt his own soul. All that hate me, love death.

CHAPTER IX.

Wisdom having built her house with seven pillars, inviteth all to a prepared banquet: 11. promising to multiply joyful days. 12. Folly inciteth to her contrary

banquet of stolen water and hid bread.

Wisdom hath built herself an house, she hath cut out seven pillars. 2 She hath immolated her victims, mingled her wine, and set forth her table. 3 She hath sent her hand-maids to call to the tower, and to the walls of the city: 4 If any be a little one, let him come to me. And to the unwise she spake: 5 Come, (a) eat ye my bread, & drink the wine which I have mingled for you.

(a) S. Cyprian li. 2. ep. 3. citeth this whole passage of Christ's Sacrifice in the forms of bread and wine.

6 Leave infancy, and live, and walk by the ways of prudence. 7 He that teacheth a scorner doth injury to himself; and he that rebuketh the impious, purchaseth a blot to himself. 8 Rebuke (b) not the scorner lest he hate thee. (c) Rebuke a wise man, and he will love thee.

(b) Where is no hope of amendment prudence directeth us not to admonish, nor rebuke sinners, lest without any fruit we procure enmity, charity also requireth rather to expect better opportunity, lest the offender become worse by our admonition. (c) But when there is hope of good, every one is bound, especially superiors, to correct offenders. S. Aug. li. 1. c. 9. de civit. S. Basil. regulis fuse disput. 158.

9 Give occasion to a wise man, and wisdom shall be added to him. Teach the just, and he shall make haste to take it. 10 The beginning of wisdom, the fear of our Lord: and the knowledge of the holy, prudence. 11 For by me shall thy days be multiplied, and years of life shall be added to thee. 12 If thou be wise, to thyself thou shalt be: and if a scorner, thou alone shalt bear the evil. 13 A foolish woman and clamorous, and full of allurements, and knowing nothing at all, 14 sat in the doors of her house upon a seat in a high place of the city, 15 to call them that pass by the way, and go on their journey: 16 he that is a little one, let him turn to me. And to the fool she spake: 17 Stolen waters are sweeter, and hidden bread more pleasant. 18 And he was ignorant that giants are there, and her guests in the depths of hell.

ANNOTATIONS.
CHAP. IX.

[1] God built his Church with spiritual Pastors & Rites of Religion in the old Testament.

[2] *Prov. 8. v. 31.*

[3] *Psa. 74.*

[4] *Galat. 2.*

[5] The same are more excellent in the Church of Christ.

[6] *1. Cor. 1.*

1. *Wisdom hath built herself a house.]* According to the literal sense, wherein the mystical is grounded (both intended by the Holy Ghost) Wisdom which is God himself, Creator & Conserver of all things, whose special good pleasure and delight is to be with men, built his house the Church, [1] first in the Patriarchs, Priests, Prophets, and his other faithful servants in the old Testament; partly before, but more conspicuously in the people of Israel, [2] establishing the same with seven, that is (according to the frequent phrase of holy Scripture) with many pillars, Pastors and chief governers, by whom the whole people were directed in all spiritual causes; as the Psalmist likewise induceth God, saying: I have confirmed the pillars thereof. [3] And as [4] S. Paul afterward calleth S. Peter, S. James, and S. John, pillars. In this house wisdom also prepared a banquet, appointed victims of diverse sorts, as grateful Sacrifices to God, & thereto invited all men in much better order, and to their more profit, than the adultress woman, folly and wicked concupiscence, inciteth to her carnal and worldly pleasures, which bring to eternal ruin. And for this purpose God never ceased to send Priests and Prophets to invite the people of Israel, to this strong tower fenced with walls. In the Allegorical sense, the same divine increated Wisdom, the second Person in the B. Trinity, the Divine WORD co-eternal to the Father, built himself a house, his human body in the Virgin's womb, and thereunto, as to the head, adjoined the members, his mystical body the Church, [5] immolated victims of Martyrs, prepared the Table in bread and wine, where also appeareth his Priesthood; according to the Order of Melchisedec, and called thereto such as before were unwise, and of small understanding: because as the Apostle saith: [6] God chose the weak of this world to confound the strong. As S. Augustine expoundeth this

passage, li. 17. c. 20. de civit. & q. 51. veter. & novi. Test. to. 4.

THE PARABLES OF SALOMON.

[1] This repetition of the title signifieth, that the sentences which follow are more properly called Parables, than the former: From which they also differ in manner of utterance, by the figure Antithesis, for most part opposing, and comparing contrary virtues and vices, shewing their contrary effects; with great elegancy, especially in the original tongue; which could not be so fully expressed in Greek, nor Latin, much less in vulgar language: [2] But are the same in sense, though often obscure, by reason of the Hebrew phrase, shortness of sentences, and so without any certain connexion, that we cannot with perspicuity, comprehend the sum thereof in brief contents, after the ordinary manner before the chapters. And therefore have thought it better for the vulgar reader, to set down in the margent of the [3] twenty chapters next following, in brief terms, the virtues, or other good things (rather than the bad, not having place for both) commended in every sentence. For though the same be not always expressed in the text, yet they may be understood by their opposite vices. Whosoever desireth further explication, may find many of these divine sentences excellently expounded by S. Jerome. S. Augustine, S. Gregory and other Fathers in several places. Or read S. Beda's Commentaries upon this whole book, To. 4. Vel apud S. Jerome. To. 7. Or amongst late writers, our learned countryman D. Radulphus Bainus, Bishop Jansenius, and F. Peltanus.

[1] The second part. Sententious moral precepts.

[2] How these Parables following differ from the former.

[3] Why the contents of the twenty chapters following are put in the margent.

CHAPTER X.

A wise son maketh the father glad: but a foolish son is the sorrow of his mother. [1]

[1] Wisdom in general.

2 The treasures of impiety shall profit nothing: but justice shall deliver from death. [1]

[1] Justice.

3 Our Lord will not afflict with famine the soul of the just, and the deceitful practices of the impious he will overthrow. [1]

[1] Confidence in God.

4 The slothful hand hath wrought poverty: the hand of the strong getteth riches. [1] Who so trusteth to lies feedeth the winds: and the self-same man followeth the flying birds. [2]

[1] Industry. [2] Truth.

5 He that gathereth in the harvest, is a wise son: but he that snorteth in summer, is the son of confusion. [1]

[1] Diligence.

6 The blessing of our Lord is upon the head of the just: but iniquity covereth the mouth of the impious. [1]

[1] Equity.

7 The memory of the just is with praises: and the name of the impious shall rot. [1]

[1] Good fame.

8 The wise of heart shall receive precepts: a fool is beaten with lips. [1]

[1] Desire to learn.

9 He that walketh plainly, walketh confidently: but he that depraveth his ways, shall be manifest. [1]

[1] Sincerity.

10 He that winketh with the eye, shall give sorrow: and the fool in lips shall be beaten. [1]

[1] Unfeigned friendship.

11 A vein of life, the mouth of the just: and the mouth of the impious covereth iniquity. [1]

[1] Wholesome talk.

12 Hatred raiseth brawls: and charity covereth all sins. [1]

[1] Charity.

13 In the lips of the wise wisdom is found: and a rod on his back that lacketh wit. [1]

[1] Prudent speech.

14 Wise men hide knowledge: but the mouth of the fool is next to confusion. [1]

[1] Discretion in speaking.

15 The substance of a rich man, is a city of his strength: the fear of the poor their poverty. [1]

[1] Just gain.

16 The work of the just unto life: but the fruit of the impious unto sin. [1]

[1] Just intention.

17 The way of life, to him that keepeth discipline: but he that forsaketh reprehensions, erreth. [1]

[1] Love to be corrected.

18 Lying lips hide hatred: he that uttereth contumely is unwise. [1]

[1] Internal and external charity.

19 In much talk there shall not want sin: but he that moderateth his lips is most wise. [1]

[1] Moderate speech.

20 The tongue of the just, is chosen silver: but the heart of the impious is nothing worth. [1]

[1] Sincerity of heart.

21 The lips of the just teach very many: but they that are untaught, shall die in the penury of wit. [1]

[1] Love of doctrine.

22 The blessing of our Lord maketh men rich: neither shall affliction be joined to them. [1]

[1] Spiritual riches.

23 A fool worketh mischief as it were by laughter: but wisdom is prudence to a man. [1]

[1] Sorrow for sin.

24 That which the impious feareth, shall come upon him: to the just their desire shall be given. [1]

[1] Remorse of conscience.

25 As a tempest passing^ the impious shall not be: but the just as an everlasting foundation. [1]

[1] Justice in general.

26 As vinegar to the teeth, and smoke to the eyes, so a sluggard to them that sent him. [1]

[1] Diligence.

27 The fear of our Lord shall add days: and the years of the impious shall be shortened. [1]

[1] Fear of God.

28 The expectation of the just is joy: but the hope of the impious shall perish. [1]

[1] Piety.

29 The strength of the simple^ the way of our Lord: and fear is to them that work evil. [1]

[1] Observation of God's law, fulfilling all justice.

30 The just for ever shall not be moved: but the impious shall not dwell on the earth. 31 The mouth of the just shall bring forth wisdom: the tongue of the froward shall perish. [1]

[1] Speaking and Meditating good things.

32 The lips of the just consider grateful things: and the mouth of the impious perverse things.

CHAPTER XI.

A deceitful balance, is abomination before God: and an equal weight is his will. [1]

[1] Equity.

2 Where pride shall be, there shall be contumely also: but where humility, there also wisdom. [1]

[1] Humility.

3 The simplicity of the just shall direct them: and the supplanting of the perverse shall waste them. [1]

[1] Sincerity.

4 Riches shall not profit in the day of revenge: but justice shall deliver from death. [1]

[1] Spiritual riches.

5 The justice of the simple shall direct his way: and the impious shall fall in his impiety. [1]

[1] Piety.

6 The justice of the righteous shall deliver them: and the unjust shall be caught in their deceitful practices. [1]

[1] Justice.

7 The impious man being dead, there shall be no hope any more: and the expectation of the careful shall perish. [1]

[1] Care of the other life.

8 The just is delivered from distress: and the impious shall be given for him. [1]

[1] Future joy.

9 The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge. [1]

[1] Truth in words.

10 In the good things of the just the city shall rejoice; and in the destruction of the impious there shall be praise. [1]

[1] Common good.

11 With the benediction of the just the city shall be exalted: and by the mouth of the impious it shall be subverted. [1]

[1] Public joy.

12 He that despiseth his friend, lacketh heart: but the wise man will hold his peace. [1]

[1] True friendship.

13 He that walketh fraudulently, revealeth secrets: but he that is faithful, concealeth the thing committed of his friend. [1]

[1] Fidelity.

14 Where there is no governor, the people shall fall: but there is health where is much counsel. [1]

[1] Good government.

15 He shall be afflicted with evil, that is surety for a stranger: but he that is ware of the snares, shall be secure. [1]

[1] Prudence in suretyship.

16 A gracious woman shall find glory: and the strong shall have riches. [1]

[1] Diligence.

17 A merciful man doth good to his kindred also. Benefacit animae suae vir misericors; qui autem crudelis est, etiam propinquos abjicit. [1]

[1] Mercy.

18 The impious maketh an unstable work: but to him that soweth justice, is a faithful reward. [1]

[1] Justice.

19 Clemency prepareth life: & the pursuing of evil things death. [1]

[1] Clemency.

20 A perverse heart is abominable to our Lord: and his will is in them that walk simply. [1]

[1] Sincerity.

21 Hand in hand the evil man shall not be innocent: but the seed of the just shall be saved. [1]

[1] Just dealing.

22 A ring of gold in a swine's snout, a fair woman & a fool. [1]

[1] Internal virtue.

23 The desire of the just is all good: the expectation of the impious fury. [1]

[1] Expectation of glory.

24 Some divide their own goods, and are made richer: others take violently not their own, and are always in poverty. [1]

[1] Alms deeds.

25 The soul which blesseth, shall be made fat: and he that inebriateth himself shall also be inebriated. [1]

[1] Benevolence.

26 He that hideth corn, shall be cursed among the peoples: but blessing upon the head of them that sell. [1]

[1] Care of the poor.

27 Well riseth he early who seeketh good things: but he that is a searcher after evil things, shall be oppressed of them. [1]

[1] Good desires.

28 He that trusteth in his riches shall fall: but the just shall spring as a green leaf. [1]

[1] Trust in God's goodness.

29 He that troubleth his house, shall possess the winds: and he that is a fool shall serve the wise. [1]

[1] Frugality.

30 The fruit of the just man a tree of life: and he that gaineth souls, is wise. [1]

[1] Spiritual instruction.

31 If the just man receive in the earth, how much more the impious and sinner? [1]

[1] Strait way of salvation.

CHAPTER XII.

He that loveth discipline, loveth knowledge: but he that hateth reprehensions is unwise. [1]

[1] Love of discipline.

2 He that is good, shall draw grace from our Lord: but he that trusteth in his own cogitations, doth impiously. [1]

[1] Progress in virtue.

3 Man shall not be strengthened by impiety: and the root of the just shall not be moved. [1]

[1] Piety.

4 A diligent woman is a crown to her husband: and putrefaction in his bones, she that doth things worthy of confusion. [1]

[1] Diligent industry.

5 The cogitations of the just are judgments: & the counsels of the impious are fraudulent. [1]

[1] Desire of justice.

6 The words of the impious lie in wait for blood: the mouth of the just shall deliver them. [1]

[1] Sincerity in words.

7 Turn the impious, and they shall not be: but the house of the just shall be permanent. [1]

[1] Justice.

8 A man shall be known by his doctrine: but he that is vain and foolish, shall lie open to contempt. [1]

[1] Sound doctrine.

9 Better is the poor and sufficient to himself, than he that is glorious and wanteth bread. [1]

[1] Contentment of mind.

10 The just knoweth the lives of his beasts: but the bowels of the impious are cruel. [1]

[1] Compassion.

11 He that tilleth his land, shall be filled with breads: but he that pursueth idleness is a very fool. [1] He that is delighted in much quaffing of wine, leaveth contumely in his munitions. [2]

[1] Diligent travail. [2] Temperance.

12 The desire of the impious is the [1] muniment of the most wicked: but the root of the just shall prosper. [2]

[1] * *defence.* [2] Just punishment of the wicked.

13 For the sins of the lips' ruin approacheth to the evil man: but the just escapeth out of distress. [1]

[1] Guard of the tongue.

14 Of the fruit of his own mouth shall every man be replenished with good things, and according to the works of his hands it shall be repayed him. [1]

[1] Godly instructions: and good deeds.

15 The way of a fool is right in his eyes: but he that is wise heareth counsels. [1]

[1] Yielding to good counsel.

16 A fool by & by sheweth his anger: but he that dissembleth injuries is wise. [1]

[1] Toleration of injuries.

17 He that speaketh that which he knoweth, is an utterer of justice: but he that lieth, is a fraudulent witness. [1]

[1] True testimony.

18 There is that promiseth, and is pricked as it were with the sword of conscience: but the tongue of the wise is health. [1]

[1] Advised promising.

19 The lip of truth shall be stable for ever: but he that is an hasty witness, frameth a tongue of lying. [1]

[1] Considerate testimony.

20 Guile is in the heart of them that think evil things: but joy followeth them that give counsels of peace. [1]

[1] Pacification.

21 It shall not make the just sorry what soever shall fall to him: but the impious shall be replenished with evil. [1]

[1] Justice in general.

22 Lying lips are an abomination to our Lord: but they that do faithfully please him. [1]

[1] Fidelity.

23 A circumspect man concealeth knowledge: and the heart of the unwise provoketh folly. [1]

[1] Prudent silence.

24 The hand of the strong shall rule, but that which is slothful, shall serve under tributes. [1]

[1] Resistance of tentations.

25 Pensiveness in the heart of a man shall humble him, & with a good word he shall be made glad. [1]

[1] Alacrity in good works.

26 He that neglecteth damage for a friend, is just: but the way of the impious shall deceive them. [1]

[1] Friendship.

27 The fraudulent man shall not find gain: and the substance of a [1] man shall be the price of gold. [2]

[1] * *a just man.* [2] Honest industry.

28 In the path of justice, life: but the by-way leadeth to death. [1]

[1] Good life.

CHAPTER XIII.

A wise son is the doctrine of the father: but he that is a scorner, heareth not when he is rebuked. [1]

[1] Filial fear.

2 Of the fruit of his own mouth man shall be filled with good things: but the soul of the prevaricators is wicked. [1]

[1] Sound doctrine.

3 He that keepeth his mouth, keepeth his soul: but he that is unadvised to speak shall feel evils. [1]

[1] Discretion in speech.

4 The sluggard will and will not: but the soul of them that work, shall be made fat. [1]

[1] Constant endeavour.

5 The just shall detest a lying word: but the impious confoundeth, and shall be confounded. [1]

[1] Truth in words and deeds.

6 Justice keepeth the way of the innocent: but impiety supplanteth the sinner. [1]

[1] Justice.

7 There is one as it were with riches whereas he hath nothing: and there is as it were poor, whereas he is in much riches. [1]

[1] True acknowledgment of temporal state.

8 The redemption of a man's life, his riches: but he that is poor, beareth not reprehension. [1]

[1] Mediocrity of riches.

9 The light of the just maketh glad: but the candle of the impious shall be extinguished. [1]

[1] Sincere conscience.

10 Among the proud there are always brawls: but they that do all things with counsel, are ruled by wisdom. [1]

[1] Humility.

11 Substance hastened shall be diminished: but that which by little and little is gathered with the hand, shall be multiplied. [1]

[1] Just gain.

12 Hope that is deferred afflicteth the soul: a tree of

life the desire of ckoning. [1]

[1] Speedy performance of promise.

13 Who so detracteth from any thing, he bindeth himself for the time to come: but he that feareth the precept, shall converse in peace. [1] Guileful souls err in sins: the just are merciful & have pity. [2]

[1] Good report. [2] Plain dealing.

14 The law of a wise man a fountain of life, that he may decline from the ruin of death. [1]

[1] Good instruction.

15 Good doctrine shall give grace: in the way of contemners a whirlpool. [1]

[1] True doctrine.

16 The subtle man doth all things with counsel: but he that is a fool openeth folly. [1]

[1] Prudence.

17 The messenger of the impious shall fall into evil: but a faithful legate, is health. [1]

[1] Faithful message.

18 Poverty, and ignominy, to him that forsaketh discipline: but he that yieldeth to him that rebuketh, shall be glorified. [1]

[1] Desire to learn.

19 Desire if it be accomplished, delighteth the soul: fools detest them that fly evil things. [1]

[1] Hate of sin.

20 He that walketh with the wise, shall be wise: a friend of fools shall be made like. [1]

[1] Conversation with the good.

21 Evil pursueth sinners, and to the just good things shall be repayed. [1]

[1] Justice.

22 The good man leaveth heirs, sons, and nephews: and the substance of the sinner is kept for the just. [1]

[1] Succession.

23 Much meat in the tilled grounds of the fathers: and to others they are gathered without judgment. [1]

[1] Frugality.

24 He that spareth the rod, hateth his child: but he that loveth him doth instantly nurture him. [1]

[1] Chastisement.

25 The just eateth and filleth his soul: but the belly of the impious unsatiable. [1]

[1] Contentment of state.

CHAPTER XIV.

A wise woman buildeth her house: the unwise will with her hands destroy that also which is built. [1]

[1] Frugal industry.

2 He that walketh in the right way, & feareth God, is despised of him, that goeth an infamous way. [1]

[1] Fear of God.

3 In the mouth of a fool the rod of pride: but the lips of the wise keep them. [1]

[1] Guard of the tongue.

4 Where oxen are not, the stall is empty: but where much corn is, there is the ox's strength manifest. [1]

[1] Diligent labours.

5 A faithful witness will not lie: but a deceitful witness uttereth a lie. [1]

[1] Truth in all speech.

6 A scorner seeketh wisdom and findeth it not: the doctrine of the prudent is easy. [1]

[1] Seek wisdom.

7 Go against a foolish man, and he knoweth not the lips of prudence. [1]

[1] Fellowship with the wise.

8 The wisdom of a discreet man is to understand his way: and the imprudence of fools erreth. [1]

[1] Knowledge of ourselves.

9 A fool will laugh at sin, & among the just grace shall abide. [1]

[1] Detestation of sin.

10 The heart that knoweth the bitterness of his soul, in his joy shall not the stranger be mingled. [1]

[1] Internal comfort.

11 The house of the impious shall be rased: the tabernacles of the just shall spring. [1]

[1] Contempt of this world.

12 There is a way, which seemeth to a man just: but the later ends thereof lead to death. [1]

[1] The Catholic faith.

13 Laughter shall be mingled with sorrow, and mourning occupieth the later ends of joy. [1]

[1] Spiritual joy.

14 A fool shall be replenished with his ways, and the good man shall be above him. [1]

[1] Reward of works.

15 The innocent believeth every word: the discreet man considereth his steps. [1]

[1] Believe not all reports.

16 A wise man feareth and declineth from evil: the fool leapeth over and is confident. [1]

[1] Mature consideration.

17 The impatient man shall work folly: and the subtle man is odious. [1]

[1] Patience.

18 [1] The childish man shall possess folly, and the prudent shall expect knowledge. [2]

[1] *1. Cor. 14. v. 20.* [2] Desire of solid knowledge.

19 The evil shall lie down before the good, and the impious before the gates of the just. [1]

[1] Piety shall be rewarded.

20 The poor shall be odious even to his neighbour: but the friends of the rich be many. [1]

[1] Compassion of the poor.

21 He that despiseth his neighbour, sinneth: but he that hath pity on the poor, shall be blessed. [1]

[1] Alms deeds.

22 They err that work evil: mercy and truth prepare good things. [1]

[1] Mercy and verity.

23 In every work there shall be aboundance: but where many words are, there is oftentimes poverty. [1]

[1] Good deeds with few words.

24 The crown of the wise, their riches: the folly of fools, imprudence. [1]

[1] Right use of riches.

25 A faithful witness delivereth souls: and the [1] dissembler uttereth lies. [2]

[1] *Versipellis a turn-skin, or turn-coat.* [2] True testimony. as v. 5.

26 In the fear of our Lord is confidence of strength, and to his children there shall be hope. [1]

[1] Fear to offend

27 The fear of our Lord a fountain of life, that he may decline from the ruin of death. [1]

[1] God preventeth punishment.

28 In the multitude of people the dignity of the king: and in fewness of people the ignominy of the Prince. [1]

[1] Procure love and fidelity in subjects.

29 He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly. [1]

[1] Patience.

30 Health of heart, the life of the flesh: envy, the putrefaction of the bones. [1]

[1] Sincere intention.

31 He that doth calumniate the needy, upbraideth his maker: but he honoureth him, that hath pity on the poor. [1]

[1] Compassion.

32 The impious shall be expelled in his malice: but the just hopeth in his death. [1]

[1] Confidence in justice.

33 In the heart of the prudent resteth wisdom, & it shall instruct all the unlearned. [1]

[1] Instruction of the ignorant.

34 Justice advanceth a nation: but sin maketh peoples miserable. [1]

[1] Public justice.

35 A servant that understandeth is acceptable to the king: he that is unprofitable shall sustain his anger. [1]

[1] Industry in every man.

ANNOTATIONS.
CHAP. XIV.

◦Without true faith none can be saved.

12. *A way which seemeth just.]* ◦If any Jews, Turks, or Heretics lead a moral good life in this world, it seemeth both to themselves, and to other rude people, that they are in a right way of salvation, but their error in faith leadeth them to eternal damnation.

[1] Sincere intention excuseth some errors.

[2] *2. Greg. li. 5. c. 34. Moral.*

30. *Health of the heart.]* As soundness of the heart conserveth the rest of the same body in life, [1] so a pure intention often excuseth from mortal sin, as in errors committed of probable, not of gross, nor affected ignorance. [2] But secret envy in the heart infecteth and putrefieth man's actions, and destroyeth the work that seemed good: which can no more endure strict examination in the day of judgement, than a rotten cloth can abide washing.

CHAPTER XV.

A soft answer breaketh anger: and a hard word raiseth up fury. [1]

[1] Meekness.

2 The tongue of the wise adorneth knowledge: the mouth of fools boileth forth folly. [1]

[1] Discretion.

3 In every place the eyes of our Lord behold the good and the evil. [1]

[1] God's omniscience.

4 A peaceable tongue is a tree of life: but that which is immoderate, shall break the spirit. [1]

[1] Calmness of speech.

5 A fool scorneth the discipline of his father: but he that regardeth reprehensions, shall become more prudent. [1] In abundant justice there is greater force: but the cogitations of the impious shall be rooted out.

[1] Love to be corrected.

6 The house of the just is very much strength: and in the fruits of the impious is perturbation. [1]

[1] Desire to fulfill all justice.

7 The lips of the wise shall sow knowledge: the heart of fools shall be unlike. [1]

[1] Diligence in teaching others.

8 The victims of the impious are abominable to our Lord: the vows of the just are acceptable. [1]

[1] Purity of heart.

9 The way of the impious is abomination to our Lord: he that followeth justice is beloved of him. [1]

[1] Learn of good men.

10 The doctrine is evil of them that forsake the way of life: he that hateth reprehensions shall die. 11 Hell and perdition are before our Lord: how much more the hearts of the children of men? [1]

[1] All secrets known to God.

12 The pestilent man loveth not him that rebuketh him: nor goeth to the wise. [1]

[1] Harken to good admonitions.

13 A glad heart cheereth the face: in pensiveness of mind the spirit is cast down. [1]

[1] A cheerful heart is desirous to learn.

14 The heart of the wise seeketh doctrine: and the mouth of fools is fed with unskillfulness. 15 All the days of the poor are evil: a secure mind is as it were a continual feast. [1]

[1] A quiet mind.

16 Better is a little with the fear of our Lord, than great treasures and unsatiable. [1]

[1] Contentment with sufficiency.

17 It is better to be called to herbs with charity: than to a fatted calf with hatred. 18 An angry man stirreth brawls: he that is patient appeaseth those that are raised. [1]

[1] Patience.

19 The way of the slothful is as an hedge of thorns: the way of the just is without offence.[1]

[1] Diligence.

20 A wise son maketh the father joyful: and the foolish man despiseth his mother.[1]

[1] Honour of parents.

21 Folly is joy to a fool: and the wise man directeth his steps.[1]

[1] Discretion.

22 Cogitations are dissipated where there is no counsel: but where many counsellers are, they are confirmed.[1]

[1] Desire to live well.

23 A man rejoiceth in the sentence of his mouth: and a word in due time is best.[1]

[1] Counsel in season.

24 The path of life above the learned, that he may decline from the lowest hell.[1]

[1] To him that is well trained in good works, heaven gates are open.

25 Our Lord will destroy the house of the proud: and will make sure the borders of the widow. 26 Evil cogitations are an abomination to our Lord: and pure speech most beautiful shall be confirmed of him.[1]

[1] Honest thoughts and words.

27 He that pursueth avarice disturbeth his house: but he that hateth gifts shall live.[1] By mercy and faith sins are purged: and by the fear of our Lord every one declineth from evil.[2]

[1] A liberal mind [2] Mercy and justice.

28 The mind of the just meditateth obedience: the mouth of the impious redoundeth with evils.[1]

[1] Obedience.

29 Our Lord is far from the impious: and he will hear the prayers of the just.[1]

[1] God assisteth the just.

30 The light of the eyes rejoiceth the soul: a good name fatteth the bones.[1]

[1] Words of edification.

31 The ear that heareth the reprehensions of life, shall abide in the midst of the wise.[1]

[1] Love of discipline,

32 He that rejecteth discipline, despiseth his soul: but he that yieldeth to reprehensions, is a possessor of the heart.[1]

[1] and Admonition.

33 The fear of our Lord, the discipline of wisdom: and humility goeth before glory.[1]

[1] Humility.

CHAPTER XVI.

It pertaineth to man to prepare the heart: and to our Lord to govern the tongue.[1]

[1] God's grace necessary in every good action.

2 All the ways of man are open to his eyes: our Lord is the weigher of spirits.[1]

[1] Man's judgement is not secure.

3 Reveal thy works to our Lord: and thy cogitations shall be directed.[1]

[1] Commend thine affairs to God.

4 Our Lord hath wrought all things for himself: the impious also to the evil day.[1]

[1] God's providence.

5 Every arrogant man is an abomination to our Lord: although hand shall be to hand he is not [1] innocent. [2] The beginning of a good way, is to do justice: and it is more acceptable with God, than to immolate hosts. [3]

[1] *unpunished.* [2] Punishment of sin. [3] Equity.

6 By mercy and truth iniquity is redeemed: and in the fear of our Lord evil is avoided.[1]

[1] Mercy.

7 When the ways of man shall please our Lord, he will convert also his enemies to peace.[1]

[1] Devotion.

8 Better is a little with justice, than much fruit with

iniquity. [1]

[1] Just gain.

9 The heart of man disposeth his way: but it pertaineth to our Lord to direct his progress. [1]

[1] Necessity of God's grace.

10 [1] Divination is in the lips of the king, his mouth shall not err in judgment.

[1] God assisteth superiors in governing their subjects.

11 Weight and balance are judgments of our Lord: and his work all the stones of the bag. [1]

[1] Just balance do please God &

12 They are abominable to the king that do impiously: because the throne is established by justice. [1]

[1] good kings.

13 The will of kings are just lips: he that speaketh right things shall be beloved. [1]

[1] Righteousness.

14 The king's indignation, messengers of death: and the wise man will pacify it. [1]

[1] Fear, and reverence of authority.

15 In the cheerfulness of the king's countenance is life: and his clemency is as the later shower.

16 Possess wisdom, because it is better than gold: and get prudence, because it is more precious than silver. [1]

[1] Love of wisdom.

17 The path of the just avoideth evils: the keeper of his soul keepeth his way. [1]

[1] Justice in general.

18 Pride goeth before destruction, and before ruin the spirit shall be exalted. [1]

[1] Humility.

19 It is better to be humbled with the meek, than to divide spoils with the proud. [1]

[1] Meekness.

20 The learned in word shall find good things: and he that hopeth in our Lord, is blessed. [1]

[1] Hope in God.

21 He that is wise in heart, shall be called prudent: and he that is sweet in speech shall find greater things. [1]

[1] Mildness.

22 A fountain of life the learning of him that possesseth it: the doctrine of fools foolishness. [1]

[1] Teaching others.

23 The heart of the wise shall instruct his mouth: and shall add grace to his lips. [1]

[1] Sincere heart.

24 Well set words are a honey comb: sweetness of the soul the health of the bones. [1]

[1] Sweetness in conversation.

25 There is a way that seemeth to a man right: and the later ends thereof lead to death. [1] [2]

[1] True faith & Religion. [2] *Ch. 14. v. 2.*

26 The soul of him that laboureth doth labour to himself, because his mouth hath compelled him. [1]

[1] Proper industry.

27 The impious man diggeth evil, and in his lips fire burneth. [1]

[1] Charity.

28 A perverse man raiseth contentions: and one full of words separateth Princes. [1]

[1] Common good.

29 An unjust man allureth his friend: and leadeth him by a way not good. [1]

[1] True friendship.

30 He that with astonished eyes thinketh wicked things, biting his lips bringeth evil to pass. [1]

[1] Sincere thoughts.

31 A crown of dignity old age, which shall be found in the ways of justice. [1]

[1] Holy old age.

32 Better is the patient than a strong man: and he that ruleth his mind, than the overthrower of cities. [1]

[1] Patience.

33 Lots are cast into the bosom, but they are ordered of our Lord. [1]

[1] God's providence.

ANNOTATIONS.
CHAP. XVI.

1. *It pertaineth to man to prepare the heart.]* For the better understanding of this and other hard places of Holy Scripture, this general rule,[1] ever approved by all Christians, is most necessary, That all holy Scripture is true and certain, as being all indited by the Holy Ghost, the Spirit of truth: and so one place is never contrary to another, though at first sight they may so seem to man's understanding. For by this place the Pelagians would prove, that man can of himself, without the help of God's grace, begin a good thing, though without this help he cannot perform it, because it is here said that it pertaineth to man to prepare the heart: that is, to begin a good thing.[2] But S. Augustine sheweth that it may not be so understood: because so it should be contrary to that saying of our Saviour: Without me you can do nothing; and that of S. Paul: We are not sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is of God. Which two evident places, with other like, do shew that this place hath another different sense, from that which the Pelagians gather. And so S. Augustine, and other Fathers teach, that the wiseman here affirmeth not, that man of himself can prepare his heart, or begin a good work, but that it pertaineth to man to prepare his heart, presupposing help of God's grace,[3] and having so begun, God also governeth the tongue, and by more grace directeth it to speak those things well, which the heart purposed, and disposed to be uttered; without which help none is able, neither to begin any meritorious work, nor to prosecute, nor perfect that is well begun. The like sentence followeth in the 9. verse: The heart of man disposeth his way: but it pertaineth to our Lord to direct his progress; signifying in both places, that after a thing is well begun (which cannot be without the help of God's grace) yet it cannot proceed well without more grace, still directing and strengthening man's freewill.

[1] A general rule that one place of holy Scripture is not contrary to another.

[2] *li. 2. c. 8. con. duas Epistolas Palag. Ioan. 15. 2. Cor. 3.*

[3] God's grace is necessary both to begin and to prosecute any good work.

CHAPTER XVII.

Better is a dry morsel with joy, than a house full of victims with brawling.[1]

[1] Peace.

2 A wise servant shall rule over foolish children, and divide inheritance among brethren.[1]

[1] Wisdom in general.

3 As silver is tried by fire, and gold in the furnace: so our Lord proveth the hearts.[1]

[1] Purification.

4 The evil man obeyeth an unjust tongue: and the deceitful obeyeth lying lips.[1]

[1] Fellowship with the good.

5 He that despiseth the poor, upbraideth his maker: and he that rejoiceth at another man's ruin, shall not be unpunished.[1]

[1] Commiseration.

6 The crown of old men the children's children: and the glory of children their fathers.[1]

[1] Succession.

7 Eloquent words become not a fool, nor lying lips a Prince.[1]

[1] Gravity in speech.

8 A most grateful pearl, the expectation of him that expecteth: whither soever he turneth himself, he understandeth wisely.[1]

[1] Desire of eternal life.

9 He that concealeth offence, seeketh friendships: he that in other word repeateth it, separateth the confederate.[1]

[1] Remitting offences.

10 Reprehension doth more profit with a wiseman,

than an hundred stripes with a fool. [1]

[1] Discreet correction.

11 An evil man always seeketh brawls: but a cruel angel shall be sent against him. [1]

[1] Concord.

12 It is better to meet a bear when her young are taken away, than a fool trusting to himself in his own folly. [1]

[1] Gentleness.

13 He that rendereth evil things for good, evil shall not depart from his house. [1]

[1] Gratitude.

14 He that letteth water go, is the head of brawls: & before he suffer contumely, he forsaketh judgment. [1]

[1] Conservation of peace.

15 He that justifieth the impious, and he that condemneth the just, both are abominable before God. [1]

[1] Just censure.

16 What doth it profit a fool to have riches, whereas he cannot buy wisdom? [1] He that maketh his house high, seeketh ruin: and he that refuseth to learn, shall fall into evils. [2]

[1] Spiritual riches. [2] Humility.

17 He loveth at all time that is a friend: and a brother is proved in distresses. [1]

[1] Constancy.

18 A foolish man will clap the hands, when he is surety for his friend. [1]

[1] Carefulness in promising.

19 He that meditateth discords, loveth brawls: and he that exalteth the door, seeketh ruin. [1]

[1] Concord.

20 He that is of a perverse heart, shall not find good: and he that turneth his tongue, shall fall into evil. [1]

[1] Sincerity.

21 A fool is born to his own ignominy: but neither shall the father rejoice in a fool. [1]

[1] Education of youth.

22 A joyful mind maketh a flourishing age, a sorrowful spirit dryeth up the bones. [1]

[1] Alacrity of heart.

23 The impious receiveth gifts out of the bosom, that he may pervert the paths of judgment. [1]

[1] Just judgement.

24 In the face of the prudent wisdom shineth: the eyes of fools are in the ends of the earth. [1]

[1] Contempt of the world.

25 A foolish son is the anger of the father: and the sorrow of the mother that bare him. [1]

[1] Filial obedience.

26 It is not good to do hurt to the just: nor to strike the Prince, which judgeth right. [1]

[1] Obedience to Magistrates.

27 He that moderateth his words, is learned and prudent: and the learned man is of a precious spirit. [1]

[1] Discretion in speaking.

28 The fool also if he hold his peace, shall be reputed wise: and if he close his lips, a man of understanding. [1]

[1] Moderate silence.

CHAPTER XVIII.

He seeketh occasions that will depart from a friend: he shall ever be subject to reproach. [1]

[1] Constant amity.

2 A fool receiveth not the words of prudence: unless thou say those things which are in his heart. [1]

[1] Harken to good counsel.

3 The impious when he shall come into the depth of sins, contemneth: but ignominy and reproach follow him. [1]

[1] Speedy repentance.

4 Deep water^ words from the mouth of a [1] man: and a stream overflowing the fountain of wisdom. [2]

[1] *a wiseman.* [2] Wise discourse.

5 To accept the person of the impious in judgment is not good, that thou decline from the truth of judgment. [1]

[1] Equity.

6 The lips of a fool mingle him with strife: and his mouth provoketh brawls. [1]

[1] Study of peace.

7 The mouth of a fool is his destruction: and his lips are the ruin of his soul. [1]

[1] Guard of the tongue.

8 The words of the double tongued, as it were simple: and the same come even to the inner part of the belly.

[1] Fear casteth down the slothful: and the souls of the effeminate shall be hungry. [2]

[1] Avoid secret bate makers. [2] Fortitude.

9 He that is soft and dissolute in his work, is the brother of him that destroyeth his own works. [1]

[1] Constant labour.

10 A most strong tower, the name of our Lord: the just runneth to it, and shall be exalted. [1]

[1] Confidence in God.

11 The substance of the rich man a city of his strength: and as a strong wall compassing him about. [1]

[1] Spiritual riches.

12 Before he be broken, the heart of a man is exalted: and before he be glorified, it is humbled. [1]

[1] Humility.

13 He that answereth before he hear, sheweth himself to be a fool, and worthy of confusion. [1]

[1] Consideration in answering.

14 The spirit of a man upholdeth his imbecility: but a spirit that is easy to be angry who can sustain? [1]

[1] Quietness of spirit.

15 A wise heart shall possess knowledge: and the ear of the wise seeketh doctrine. [1]

[1] Desire to learn.

16 The gift of a man enlargeth his way, & maketh him room before Princes. [1]

[1] Alms deeds.

17 The just is first accuser of himself: his friend cometh, and shall search him. [1]

[1] Acknowledging of faults.

18 Lot suppresseth contradictions, and between the mighty also it determineth. [1]

[1] Use of lot to make agreement.

19 Brother that is holpen of brother, is a strong city: and judgments are as the bars of cities. [1]

[1] Fraternal concord.

20 Of the fruit of man's mouth his belly shall be filled: and the offsprings of his lips shall fill him. [1]

[1] Godly instructions.

21 Death and life in the hand of the tongue: they that love it, shall eat the fruits thereof. [1]

[1] Right use of the tongue.

22 He that hath found a good wife, hath found a good thing, and hath received a pleasure of our Lord. [1]

[1] A wife's virtue is her best dowry.

23 The poor speaketh with supplications, and the rich will speak roughly. [1]

[1] Meekness.

24 A man amiable to society, shall be more friendly than a brother. [1]

[1] Amity with affability.

CHAPTER XIX.

1 Better is a poor man, that walketh in his simplicity, than a rich writhing his lips, and unwise. [1]

[1] Honest poverty.

2 Where is no knowledge of the soul, is not good: and he that is hasty with his feet shall stumble. [1]

[1] Knowledge of ourselves.

3 The folly of a man supplanteth his steps: and he boileth in his mind against God. [1]

[1] Man's own will the cause of evil.

4 Riches add many friends: but from the poor they also which he had are separated. [1]

[1] Spiritual riches secure.

5 A false witness shall not be unpunished: & he that speaketh lies, shall not escape. [1]

[1] True testimony.

6 Many worship the person of the mighty, and are friends of him that giveth gifts. [1]

[1] Liberality.

7 The brethren of the poor man hate him: moreover also his friends have departed far from him. [1]

[1] Industrious travail.

8 He that pursueth words only, shall have nothing: but he that is possessor of the mind, loveth his soul, and the keeper of prudence shall find good things. [1]

[1] Solid doctrine.

9 A false witness shall not be unpunished: and he that speaketh lies shall perish. [1]

[1] True testimony.

10 Delicacies become not a fool: nor a servant to rule over Princes. [1]

[1] Wise & fit magistrates.

11 The doctrine of man is known by patience: and his glory is to overpass unjust things. [1]

[1] Patience in teachers.

12 As the roaring of a lion, so also the anger of a king: and as dew upon grass, so also his cheerfulness. [1]

[1] Loyalty to Kings, and princes.

13 The sorrow of the father, a foolish son: and roofs continually dropping through, a woman full of brawling. [1]

[1] Domestical peace.

14 House and riches are given of the parents: but of our Lord properly a prudent wife. [1]

[1] A good wife is God's gift.

15 Slothfulness bringeth drowsiness, and a dissolute soul shall be an hungered. [1]

[1] Diligence.

16 He that keepeth the commandment, keepeth his soul: but he that neglecteth his way, shall die. [1]

[1] Obedience.

17 He lendeth our Lord that hath mercy on the poor: and he will repay him the like. [1]

[1] Alms deeds.

18 Nurture thy son, despair not: but to the killing of him set not thy soul. [1]

[1] Moderate chastisement.

19 He that is impatient shall sustain damage: and when he shall take away violently, he shall add another thing. [1]

[1] Patience.

20 Hear counsel, and receive discipline, that thou mayst be wise in thy later ends. [1]

[1] Follow good counsel.

21 Many cogitations in the heart of a man: but the will of our Lord shall be permanent. [1]

[1] Trust in God.

22 A needy man is merciful: and better is the poor than the lying man. [1]

[1] Good will to help the poor.

23 The fear of our Lord unto life: and in fullness he shall abide, without the visitation most noisome: [1]

[1] Fear of God.

24 The slothful hideth his hand under the arm-hole, neither doth he put it to his mouth. [1]

[1] Diligent travail.

25 The pestilent man being whipped, the fool shall be wiser: but if thou rebuke a wiseman he will understand discipline. [1]

[1] Just correction.

26 He that afflicteth his father, and flyeth from his mother, is ignominious and unhappy. [1]

[1] Honour of parents.

27 Cease not, o son, to hear doctrine, neither be ignorant of the words of knowledge. [1]

[1] Desire to learn.

28 An unjust witness scorneth judgment: and the mouth of the impious devoureth iniquity. [1]

[1] True testimony.

29 Judgments are prepared for scorners: & hammers striking for the bodies of fools. [1]

[1] Fear of eternal punishment.

CHAPTER XX.

Wine is a luxurious thing, & drunkenness tumultuous: whosoever is delighted therewith shall not be wise. [1]

[1] Sobriety.

2 As the roaring of a lion, so also the terror of a king: he that provoketh him, sinneth also against his own soul. [1]

[1] Obedience to Princes.

3 It is honour to a man that separateth himself from contentions: but all fools meddle with contumelies. [1]

[1] Concord.

4 Because of cold the slothful would not plow: he shall beg therefore in the summer, and it shall not be given him. [1]

[1] Industry.

5 As deep water, so counsel in the heart of a man: but a wise man shall draw it out. [1]

[1] Profound counsel.

6 Many men are called merciful: but a faithful man who shall find? [1]

[1] Fidelity.

7 The just that walketh in his simplicity, shall leave blessed children. [1]

[1] Sincerity.

8 The king that sitteth in the throne of judgment, dissipateth all evil with his look. [1]

[1] Execution of Justice.

9 Who can say: My heart is clean, I am pure from sin? [1]

[1] Necessity of grace.

10 Weight and weight, measure and measure: both are abominable before God. [1]

[1] Equity.

11 By his conversation a child is perceived, if his works be clean and right. [1]

[1] Good towardliness.

12 The ear hearing, and the eye seeing, our Lord made both. [1]

[1] Right use of senses.

13 Love not sleep, lest poverty oppress thee: open thine eyes and be filled with breads. [1]

[1] Diligent travail.

14 It is naught, it is naught, saith every buyer: and when he is departed he will boast. [1]

[1] Prudence.

15 There is gold, and multitude of pearls: but a precious vessel the lips of knowledge. [1]

[1] Knowledge is a jewel.

16 Take his garment, that was the surety of a stranger, and for strangers take a pledge from him. [1]

[1] Security in suretyship.

17 The bread of lying is sweet to a man: and afterward his mouth shall be filled with the gravel stone. [1]

[1] Truth.

18 Cogitations are strengthened by counsels: and battles are to be handled by governments. [1]

[1] Counsel in war.

19 Meddle not with him that revealeth mysteries, and walketh fraudulently, and dilateth his lips. [1]

[1] Consult with the faithful.

20 He that curseth his father, and mother, his lamp shall be extinguished in the midst of darkness. [1]

[1] Honour of parents.

21 The inheritance whereunto haste is made in the beginning, in the later end shall lack blessing. [1]

[1] Lawful gain.

22 Say not, I will requite evil: expect our Lord, and he will deliver thee. [1]

[1] Meekness.

23 Weight and weight are abomination with our Lord: a deceitful balance is not good. [1]

[1] Equity.

24 The steps of man are directed of our Lord: but who

of men can understand his own way? [1]

[1] Trust in God's providence.

25 It is ruin to a man to devour saints, and afterward to retract the vows. [1]

[1] Performance of vows.

26 A wise king dissipateth the impious, and bendeth over them a triumphant arch. [1]

[1] Public justice.

27 The lamp of our Lord, the breath of a man, which searcheth all the secrets of the belly. [1]

[1] Purity of mind.

28 Mercy & truth keep the king, and his throne is strengthened by clemency. [1]

[1] Three kingly virtues.

29 The joy of youngmen their strength: and the dignity of oldmen a gray head. [1]

[1] Prudence with fortitude.

30 The blueness of the wound shall wipe away evils: and stripes in the more secret place of the belly. [1]

[1] Punishment of sins.

CHAPTER XXI.

As divisions of waters, so the heart of the king is in the hand of our Lord: whither soever he will, he shall incline it. [1]

[1] God's providence.

2 Every way of a man seemeth to himself right: but our Lord weigheth the hearts. [1]

[1] ch. 14. v. 12. & 16. v. 2.

3 To do mercy and judgment, doth more please our Lord than victims. [1]

[1] Mercy and judgement.

4 Exaltation of the eyes is the dilation of the heart: the lamp of the impious^ sin. [1]

[1] Humility.

5 The cogitations of the strong are always in aboundance: but every sluggard is always in poverty. [1]

[1] Fortitude.

6 He that gathereth treasures with a lying tongue is vain and witless, and shall stumble at the snares of death. [1]

[1] Truth.

7 The robberies of the impious shall draw them down, because they would not do judgment. [1]

[1] Equity.

8 The perverse way of a man is strange: but he that is clean, his work is right. [1]

[1] Right in heart.

9 It is better to sit in a corner of the house top, than with a brawling woman, and in a common house. [1]

[1] Domestical peace.

10 The soul of the impious desireth evil, he will not have pity on his neighbour. [1]

[1] Commiseration.

11 The pestilent man being punished, the little one will be wiser: and if he follow the wiseman, he will take knowledge. [1]

[1] Chastisement of sin.

12 The just deviseth concerning the house of the impious, that he may draw the impious from evil. [1]

[1] Charity.

13 He that stoppeth his ear at the cry of the poor, himself also shall cry and shall not be heard. [1]

[1] Alms deeds.

14 A gift hid quencheth angers: and a gift in the bosom the greatest indignation. [1]

[1] Alms in secret.

15 It is a joy to the just to do judgment: and dread to them that work iniquity. [1]

[1] Just punishment.

16 A man, that shall err from the way of doctrine, shall abide in the assembly of giants. [1]

[1] Observation of orders.

17 He that loveth good cheer, shall be in poverty: he that loveth wine, and fat things, shall not be rich. [1]

[1] Temperance & parsimony.

18 The impious shall be given for the just: and the unjust for the righteous.[1]

[1] Piety.

19 It is better to dwell in a desert land, than with a brawling and angry woman.[1]

[1] Domestical peace.

20 Treasure to be desired, and oil in the habitation of the just: and the unwise man shall dissipate it.[1]

[1] Frugality.

21 He that followeth justice and mercy, shall find life, justice, and glory.[1]

[1] Justice and mercy.

22 The wise hath scaled the city of the strong, and hath destroyed the confidence thereof.[1]

[1] Fortitude.

23 He that keepeth his mouth, and his tongue, keepeth his soul from distresses.[1]

[1] Guard of the tongue.

24 The proud and arrogant is called unlearned, which in anger worketh pride.[1]

[1] Modesty.

25 Desires kill the slothful: for his hands would not work any thing:[1]

[1] Diligent travail.

26 all the day he longeth and desireth: but he that is just, will give, and will not cease.[1]

[1] Liberality.

27 The hosts of the impious abominable, because they are offered of wickedness.[1]

[1] Sincerity in religion.

28 A lying witness shall perish: an obedient man shall speak victory.[1]

[1] True testimony, and sound doctrine.

29 The impious man malapertly hardeneth his countenance: but he that is righteous, correcteth his way.[1]

[1] Amendment of faults.

30 There is no wisdom, there is no prudence, there is no counsel against our Lord.[1]

[1] Conformity to God's will.

31 The horse is prepared to the day of battle: but our Lord giveth salvation.[1]

[1] God's grace necessary.

CHAPTER XXII.

Better is a good name, than much riches: above silver and gold, good grace.[1]

[1] Honest fame.

2 The rich and poor have met one another: our Lord is the maker of both.[1]

[1] Contentment without state.

3 The subtle saw evil, and hid himself: the innocent passed by, and was afflicted with damage.[1]

[1] Prudence.

4 The end of modesty the fear of our Lord, riches and glory and life.[1]

[1] Poverty of spirit.

5 Armour and swords in the way of the perverse: but the keeper of his own soul departeth far from them.

[1]

[1] Care of the soul's health.

6 It is a proverb: A youngman according to his way, when he is old will not depart from it.[1]

[1] Good custom in virtues.

7 The richman ruleth over the poor: and he that borroweth is the servant of him that lendeth.[1]

[1] Diligent travail.

8 He that soweth iniquity, shall reap evils, and with the rod of his wrath, he shall be consumed.[1]

[1] Equity.

9 He that is prone to mercy shall be blessed: for of his breads he hath given to the poor.[1] He that giveth gifts shall purchase victory and honour: but he that receiveth taketh away the soul of the giver.[2]

[1] Alms deeds. [2] Better to give than to take.

10 Cast out the scorner, and brawling shall go forth with him, and cause shall cease and contumelies.[1]

[1] Expel the incorrigible.

11 He that loveth cleanness of heart, for the grace of his lips, shall have the king his friend.[1]

[1] Cleanness of heart.

12 The eyes of our Lord keep knowledge: and the words of the just are supplanted.[1]

[1] The godly prosper.

13 The slothful saith: A lion is without, in the midst of the streets I am to be slain.[1]

[1] Fortitude.

14 A deep pit the mouth of a strange woman: he with whom our Lord is angry, shall fall into it.[1]

[1] Care of chastity.

15 Folly is tied together in the heart of a child, and the rod of discipline shall drive it away.[1]

[1] Chastisement.

16 He that doth calumniate the poor to increase his riches, himself shall give to a richer, and shall be in need.[1]

[1] Compassion.

17 Incline thine ear, and hear the words of wisemen: and set thy heart to my doctrine:[1]

[1] Rules of wisdom are necessary, profitable, and upon practice found pleasant: rightly directing all our thoughts, words and deeds.

18 which shall be beautiful for thee, when thou shalt keep it in thy belly, and it shall flow in thy lips.

19 That thy confidence may be in our Lord, wherefore I have shewed also it to thee this day. 20 Behold I have described it to thee three manner of ways: in cogitations and knowledge: 21 that I might shew thee the stability, and the words of truth, out of these to answer them that sent thee. 22 Do not violence to the poor, because he is poor: neither oppress the needy in the gate:[1]

[1] Care of the poor; because they are dear to God.

23 because our Lord will judge his cause, and will pierce them, that have pierced his soul. 24 Be not friend to an angry man, nor walk with a furious man:[1]

[1] Fly from evil company which may corrupt thee.

25 lest perhaps thou learn his paths, and take scandal to thy soul. 26 Be not with them that stick down their hands, and that offer themselves sureties for debts:[1]

[1] Avoid suretyship, lest thou fall into distress.

27 for if thou have not wherewith to restore, what cause is there that he should take the covering from thy bed? 28 Transgress not the ancient bounds, which thy fathers have put.[1]

[1] Keep ancient traditions.

29 Hast thou seen a man quick in his work? He shall stand before kings, neither shall he be before the unnoble.[1]

[1] Diligent travail.

CHAPTER XXIII.

When thou shalt sit to eat with a Prince, attend diligently what things are set before thy face:[1]

[1] Modesty and discretion at the table of great persons.

2 and set a knife in thy throat, if notwithstanding thou have thy soul in thine own power.[1]

[1] Mediocrity of riches, and contentment with mean state.

3 Desire not his meats, in which is the breath of lying. 4 Labour not to be rich: but set a mean to thy prudence. 5 Lift not up thine eyes to the riches, which thou canst not have: because they shall make to themselves wings as of an eagle, and shall fly into heaven. 6 Eat not with an envious man, and desire not his meats.[1]

[1] Eat not with a niggard, lest he be secretly grieved, outwardly dissembling, and thyself repent it.

7 Because after the similitude of a soothsayer, and diviner, he esteemeth that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with

thee. 8 The meats which thou hadst eaten thou shalt vomit up: and shalt lose thy beautiful words. 9 Speak not in the ears of the unwise: because they will despise the doctrine of thy speech.[1]

[1] Advise not the uncapable.

10 Touch not the bounds of little ones: and into the field of pupils enter not.[1]

[1] Hurt not orphans: for they are dear to God.

11 For their near kinsman is strong: and he will judge their cause against thee. 12 Let thy heart enter into doctrine: and thine ears to words of knowledge.[1]

[1] Diligent study of wisdom.

13 Withdraw not discipline from a child: for if thou shalt strike him with the rod, he shall not die.[1]

[1] Moderate chastisement profiteth youth.

14 Thou shalt strike him with the rod: and deliver his soul from hell. 15 My son, if thy mind shall be wise, my heart shall be glad with thee:[1]

[1] Virtues of children are joyful to the parents.

16 And my reins shall rejoice, when thy lips shall speak right things. 17 Let not thy heart envy sinners: but in the fear of our Lord be thou all the day:[1]

[1] Contentment with God's will.

18 because thou shalt have hope in the later end, and thine exaltation shall not be taken away.[1]

[1] Hope of reward.

19 Hear my son, & be wise: & direct thy mind in the way.[1]

[1] Learn and practise wisdom.

20 Be not in the feasts of great drinkers, nor in their comessations, which contribute flesh together to eat: 21 because they that are given to drinking, and that pay shots, shall be consumed, and drowsiness shall be clothed with rags.[1]

[1] Sobriety and Temperance.

22 Hear thy father, that begot thee: and contemn not thy mother when she is old.[1]

[1] Honour of parents.

23 Buy truth, and sell not wisdom, and doctrine, and intelligence.[1]

[1] Wisdom most precious.

24 The father of the just rejoiceth with gladness: he that hath begotten a wiseman, shall rejoice in him.[1]

[1] See. v. 15. and 16.

25 Let thy father be glad and thy mother, and let her rejoice that bare thee. 26 My son give me thy heart: & let thine eyes keep my ways.[1]

[1] Bodily and spiritual purity.

27 For an harlot is a deep ditch: & a strange woman a narrow pit. 28 She lieth in wait in the way as a robber, and whom she shall see not circumspect, she will kill. 29 To whom is woe? To whose father woe? To whom brawls? To whom ditches? To whom wounds without cause? To whom blood-shedding eyes?[1]

[1] Detest drunkenness.

30 Is it not to them that pass their time in wine, and study to drink out their cups? 31 Behold not wine when it waxeth yellow, when the colour thereof shall shine in the glass: it goeth in pleasantly,[1]

[1] Drunkenness is deceitful,

32 but in the end, it will bite like a snake, and as a basilisk it will pour abroad poisons.[1]

[1] dangerous,

33 Thine eyes shall see strange women, and thy heart shall speak perverse things.[1]

[1] beastly,

34 And thou shalt be as one sleeping in the midst of the sea, and as the governor fast asleep, the stern being lost.[1]

[1] hurtful to others,

35 And thou shalt say: They have beaten me, but I was not grieved: they drew me, and I felt not: When shall I awake, and find wines again?[1]

[1] senseless,
and
unsatiable.

CHAPTER XXIV.

Emulate not evil men, neither desire thou to be with them: [1]

[1] Fly evil company, lest thou be allured to vice.

2 because their mind doth meditate robberies, and their lips speak deceits. 3 By wisdom the house shall be built, and by prudence it shall be strengthened. [1]

[1] Wisdom and virtues, not wickedness, do prosper temporally and spiritually.

4 In doctrine the cellars shall be replenished with all precious and most beautiful substance. 5 A wiseman is strong: and a learned man, strong and valiant.

6 Because war is managed by due ordering: & there shall be salvation where many counsels are. [1]

[1] Counsel in wars, and other great affairs.

7 Wisdom is high for a fool, in the gate he shall not open his mouth. 8 He that thinketh to do evils, shall be called a fool. [1]

[1] Good purposes.

9 The cogitation of a fool is sin: and a detracter the abomination of men. [1]

[1] Report well of others.

10 If thou despair being weary in the day of distress: thy strength shall be diminished. [1]

[1] Fortitude.

11 Deliver them that are led to death: and those that are drawn to death cease not to deliver. [1]

[1] Works of mercy, according to our ability.

12 If thou say, I am not of force: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to man according to his works. 13 Eat honey my son, because it is good, and the honey-comb most sweet to thy throat: [1]

[1] Wisdom is sweet:

14 so also the doctrine of wisdom to thy soul: which when thou shalt find, thou shalt have hope in the later end, and thy hope shall not perish. [1]

[1] and giveth hope.

15 Lie not in wait, nor seek impiety in the house of the just, nor spoil his rest. [1]

[1] Toleration of other's imperfections:

16 For seven [1] times shall the just fall, and shall rise again: but the impious shall fall into evil. [2]

[1] *Oftentimes. S. Aug. li. 11. c. 31. civit.* [2] Without which none liveth.

17 When thine enemy shall fall, be not glad, and in his ruin let not thy heart rejoice: [1]

[1] Charity towards enemies.

18 Lest perhaps our Lord see, and it displease him, and he take away his wrath from him. 19 Contend not with the most wicked, nor emulate the impious: [1]

[1] Have peace with all, so much as may be.

20 because evil men have not hope of things to come, and the lamp of the impious shall be extinguished.

21 Fear our Lord, my son, and the king: & with detracters meddle not: [1]

[1] Loyalty to God & the King.

22 because their perdition shall suddenly rise; and the ruin of both who knoweth? 23 These things also to the wise: to know a person in judgement is not good. [1]

[1] Equity in judgement.

24 They that say to the impious: Thou art just; peoples shall curse them, and tribes shall detest them. [1]

[1] Condemning the guilty, & delivering the innocent, is very grateful to all.

25 They that rebuke him, shall be praised: and blessing shall come upon them. 26 He shall kiss the lips, who answereth right words. 27 Prepare thy work abroad, and diligently till thy ground: that afterward thou mayst build thy house. [1]

[1] Order in all affairs.

28 Be not witness without cause against thy neighbour: neither allure any man with thy lips. [1]

[1] Discretion in bearing witness.

29 Say not, As he hath done to me, so will I do to him: I will render to every one according to his work. [1]

[1] Revenge not.

30 I passed by the field of a slothful man, and by the vineyard of a foolish man: [1]

[1] Diligent labour, and vigilance to provide necessaries, &

to avoid beggary.

31 and behold nettles had filled it wholly, and thorns had covered the face thereof, and the wall of stones was destroyed. 32 Which when I had seen, I laid it in my heart, and by the example I learned discipline. 33 A little I say, thou shalt sleep, a little thou shalt slumber, a little shalt thou join thy hands together to rest: 34 and as a post, poverty shall come to thee, & beggary as a man armed.

ANNOTATIONS. CHAP. XXIV.

16. *Seven times shall the just fall.]* [1] A just man, that is to say, God's true servant, free from mortal sin, is subject during this life to many tentations, imperfections, and many often fall into venial sins, and not lose justice, nor the true title of a just man (as here he is called) nor become the devil's servant, nor God's enemy: but through God's grace helping his weakness, he riseth again from small sins, still persevering in God's favour: whereas contrarywise the impious falleth into evil, to wit, into more and more sin, through malice, and lack of grace, & riseth not so easily. And therefore the wiseman here admonisheth, not to lie in wait, nor calumniously to seek impiety in the house (that is, in the soul) of the just. [2] For though he commit some faults, yet he riseth again, and is not impious, unjust, nor guilty of mortal crime, as the wicked man is.

[1] A just man falling into venial sins is not thereby unjust, nor God's enemy.

[2] All sins are not mortal.

CHAPTER XXV.

These [1] also are the parables of Salomon, which the men of Ezechias king of Juda wrote out.

[1] The 2. part. More Parables of Salomon written by others.

2 It is the glory of God to conceal the word, and the glory of kings to search the speech. [1]

[1] God's works are not all revealed.

3 The heaven above, and the earth beneath, and the heart of kings is unscrutable. [1]

[1] Kings have some secrets.

4 Take away the rust from silver, and there shall come forth a most pure vessel: 5 Take away impiety from the king's countenance, and his throne shall be established with justice. [1]

[1] Public justice and punishment of sin.

6 Appear not glorious before the king, and in the place of great men stand not. [1]

[1] Modesty, and

7 For it is better that it be said to thee: Come up hither, than that thou be humbled before the Prince. [1]

[1] Humility.

8 The things which thy eyes have seen, utter not quickly in a brawl: lest afterward thou canst not amend it, when thou hast dishonoured thy friend. [1]

[1] Care of other's fame.

9 Treat thy cause with thy friend, and reveal not a secret to a stranger: [1]

[1] Compose controversies secretly, rather than contend in public court.

10 lest perhaps he insult against thee when he heareth, and cease not to upbraid thee. Grace and friendship deliver [1]: which keep to thyself, lest thou become reproachful.

[1] *From fear.*

11 Apples of gold in silver beds, he that speaketh a word in his time. [1]

[1] Speak in due time.

12 A golden earlet, and a shining precious stone, he that rebuketh a wiseman, and an obedient ear. [1]

[1] Prudent admonition.

13 As the cold of snow in the day of harvest, so a faithful legate to him that sent him, maketh his soul to rest. [1]

[1] Diligence in public affairs.

14 Clouds, and wind, and no rain following, a glorious man, and not accomplishing his promises. [1]

[1] Performance of promised industry.

15 By patience the Prince shall be pacified, and a soft tongue shall break hardness. [1]

[1] Meekness.

16 Thou hast found honey, eat that which sufficeth thee, lest perhaps being filled thou vomit it up. [1]

[1] Temperance.

17 Withdraw thy foot from the house of thy neighbour, lest sometime having his fill he hate thee. [1]

[1] Modesty.

18 A dart, and sword, and a sharp arrow, a man that speaketh false testimony against his neighbour. [1]

[1] True testimony.

19 A rotten tooth, and weary foot, he that hopeth upon the unfaithful in the day of distress, [1]

[1] Trust not a dissembler.

20 and that loseth his cloak in the day of cold. Vinegar in [1] nitre, he that singeth songs to a naughty heart. [2] As a moth the garment, and a worm the wood: so the sadness of a man hurteth the heart. [3]

[1] * *A consuming saltish hard earth.* [2] Strive not with the incorrigible. [3] Alacrity.

21 If thine enemy shall hunger, give him meat: if he thirst, give him water to drink: [1]

[1] Charity towards enemies.

22 for thou shalt heap hot coals upon his head, and our Lord will reward thee. [1]

[1] *Rom. 12.*

23 The north-wind dissipateth rains, & a sad look the tongue that detracteth. [1]

[1] Hear not detraction.

24 It is better to sit in a corner of the house top, than with a brawling woman, and in a common house. [1]

[1] Domestical peace.

25 Cold water to a thirsty soul, and good tidings from a far country. [1]

[1] Joy of well doing.

26 A fountain troubled with the foot, and a vein corrupted, the just falling before the impious. [1]

[1] Profession of truth.

27 As he that eateth much honey, it is not good for him: so he that is a searcher of the majesty, shall be oppressed of the glory. [1]

[1] Humility in knowledge.

28 As a city being open and without compass of walls, so a man that cannot repress his spirit in speaking. [1]

[1] Government of the tongue.

CHAPTER XXVI.

As snow in the summer, and rain in the harvest: so is glory undecent for a fool. [1]

[1] Advance not the vicious.

2 As a bird flying to other places, & a sparrow going whither he lift: so a curse uttered in vain shall light upon some man. [1]

[1] Patience in false slander.

3 A whip for a horse, and a snaffle for an ass, and a rod on the back of the unwise. [1]

[1] Chastisement.

4 Answer not a fool according to his folly, lest thou be made like to him. [1]

[1] Answer a fool wisely: detecting his folly.

5 Answer a fool according to his folly, lest he seem to himself to be wise. 6 Lame of feet, and drinking iniquity, he that sendeth words by a foolish messenger. [1]

[1] Place fit men in office:

7 As a lame man hath fair legs in vain: so a parable is undecent in the mouth of fools.[1]

[1] Wise men in authority:

8 As he that casteth a stone into the heap of Mercury: so he that giveth honour to the unwise.[1]

[1] Virtuous in honour, and

9 As if a thorn should grow in the hand of the drunkard: so a parable in the mouth of fools.[1]

[1] Learned to teach.

10 Judgement determineth causes: and he that putteth a fool to silence, appeaseth angers.[1]

[1] Make fools to keep silence.

11 As a dog that returneth to his vomit, so the unwise that reiterateth his folly.[1]

[1] Return not to former sins.

12 Hast thou seen a man seem to himself wise? The fool shall have hope rather than he.[1]

[1] Humble opinion of thyself.

13 The slothful saith: A lion is in the way, and a lioness in the journeys:[1]

[1] Fortitude.

14 as a door turneth on his hinge so the slothful in his bed.[1]

[1] Profitable labours.

15 The slothful hideth his hand under the arm-hole, and is grieved if he turneth it to his mouth.[1]

[1] At least some good work.

16 The slothful seemeth wiser to himself, than seven men speaking sentences.[1]

[1] Love not idleness.

17 As he that taketh a dog by the ears, so he that passeth by impatient, and meddleth with another man's brawl.[1]

[1] Intermeddle not in brawls.

18 As he is hurtful that shooteth arrows and spears unto death: 19 so a man that hurteth his friend fraudulently: and when he is taken withal saith: I did it in jest.[1]

[1] Unfeigned friendship, especially in familiar acquaintance.

20 When wood faileth, the fire shall be extinguished: and the whisperer taken away, brawls cease.[1]

[1] Punish bate-makers.

21 As coals to burning coals, and wood to fire, so an angry man raiseth brawls.[1]

[1] Pacify the wrathful.

22 The words of the whisperer as it were simple, and the same come to the inmost parts of the belly.[1]

[1] Hear not whisperers of evil reports.

23 As if thou wouldest adorn an earthen vessel with drossy silver, so swelling lips joined with a most wicked heart.[1]

[1] Fly from hypocrites.

24 An enemy is perceived by his lips, when he shall handle deceits in his heart.[1]

[1] Whose flattery and soft speech are suspicious, they will fall at last into their own traps, truth prevailing.

25 When he shall submit his voice, believe him not: because there are seven mischiefs in his heart. 26 He that covereth hatred fraudulently, his malice shall be revealed in the councel. 27 He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him. 28 A deceitful tongue loveth not truth, and a slipper mouth worketh ruins.

CHAPTER XXVII.

Boast not for tomorrow, being ignorant what the day to come may bring forth.[1]

[1] Trust not to future uncertainties.

2 Let another praise thee, and not thine own mouth: a stranger and not thine own lips.[1]

[1] Praise not thyself.

3 A stone is heavy, and sand weighty: but the anger of a fool is heavier than both.[1]

[1] Beware of a fool's wrath:

4 Anger hath no mercy, nor fury breaking forth: and the violence of a moved spirit who can sustain?[1]

[1] for it hath no mercy.

5 Better is manifest correption, than love hidden. [1]

[1] Love friendly severity, not enemy's flattery.

6 Better are the wounds of him that loveth, than the fraudulent kisses of him that hateth. 7 A soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take bitter also for sweet. [1]

[1] Temperance in meat.

8 As a bird fleeting from her nest, so a man that forsaketh his place. [1]

[1] Just care of thy family.

9 The heart is delighted with ointment and diverse odours: and with the good counsels of a friend the soul is sweetened. [1]

[1] Esteem friendly counsel.

10 Thy friend, and thy father's friend do not leave: and go not into thy brother's house in the day of thine affliction. Better is a neighbour near than a brother far off. [1]

[1] Old friends are better, & surer than a kinsman.

11 Study wisdom my son, & make my heart joyful, that thou mayst make answer to the upbraider. [1]

[1] Be wise even for thy father's sake.

12 The subtle man seeing evil, hideth himself: little ones passing through have sustained evil detriments. 13 Take his garment that hath been surety for a stranger: and for aliens take from him a pledge. [1]

[1] Foresee and prevent dangers. Trust not enemies.

14 He that blesseth his neighbour with a loud voice, rising in the night, he shall be like him that curseth. [1]

[1] Suspect extraordinary courtesy.

15 Roofs dropping through in the day of cold, and a brawling woman are compared together: [1]

[1] Tolerate incorrigible brawlers with patience; lest they become worse by thy striving to amend them.

16 He that retaineth her, as he that should hold the wind, and shall call it the oil of his right hand. 17 Iron is sharpened with iron, and a man sharpeneth the face of his friend. 18 He that keepeth the figtree, shall eat the fruits thereof: and he that is the keeper of his master, shall be glorified. [1]

[1] Conserve that is good.

19 As in waters the countenance of them that look therein shineth, so the hearts of men are manifest to the prudent. [1]

[1] Conscience is best witness.

20 Hell and perdition are never filled: in like manner also the eyes of men are unsatiable. [1]

[1] Contentment with our state.

21 As silver is tried in the forge, and gold in the furnace: so a man is proved by the mouth of him that praiseth. [1] The heart of the wicked seeketh after evils, but the righteous heart seeketh after knowledge. [2]

[1] Humility desireth not praise. [2] Right of heart.

22 If thou shall bray a fool in a mortar, as when a pestle striketh upon ptisane, his folly shall not be taken from him. [1]

[1] Strive not to teach a fool.

23 Know diligently the countenance of thy cattle, and consider thy flocks: [1]

[1] Discharge thy duty:

24 For thou shalt not have power always: but a crown shall be given into generation and generation. [1]

[1] Whiles thou art in this life.

25 The meadows are open, and the green herbs have appeared, and the grass is gathered out of the mountains. 26 Lambs for thy garment: and kids the price of the field. 27 Let the milk of the goats suffice thee for thy meats, and for the necessities of thy house: and for victual to thy hand-maids. [1] [2]

[1] Be content with things necessary, and they shall be given to thee. [2] *Matth. 6. v. 33.*

CHAPTER XXVIII.

The impious flyeth, no man pursuing: but the just confident as a lion, shall be without terror. [1]

[1] Innocency is without fear.

2 For the sins of the land the Princes thereof shall be many: & for the wisdom of a man, & the knowledge of those things that are said, the life of the Prince shall be longer. [1]

[1] General piety of the people procureth God's favour.

3 A poor man calumniating the poor, is like a vehement shower, whereby famine is gotten. [1]

[1] Neighbourly compassion.

4 They that forsake the law, praise the impious: they that keep it, are set on fire against him. [1]

[1] Zeal of justice.

5 Evil men think not on judgment: but they that seek after our Lord, mark all things. [1]

[1] Remember the day of judgement.

6 Better is a poor man walking in his simplicity, than the rich in crooked ways. [1]

[1] Honesty and poverty.

7 He that keepeth the law is a wise son, but he that feedeth gluttons, shameth his father. [1]

[1] Not want nor waste.

8 He that heapeth together riches by usuries and ocker, gathereth them for him that is liberal to the poor. [1]

[1] Just gain in traffic.

9 He that turneth away his ears from hearing the law, his prayer shall be execrable. [1]

[1] Obedience to magistrates.

10 He that deceiveth the just in a wicked way, shall fall into his destruction: and the simple shall possess his goods. [1]

[1] Give counsel sincerely.

11 The rich man seemeth to himself wise: but the poor man being prudent shall search him. [1]

[1] Humility in authority.

12 In the exultation of the just there is much glory: when the impious reign^ ruins of men. [1]

[1] Place the godly in office.

13 He that hideth his wicked deeds, shall not be directed: but he that shall confess, and shall forsake them, shall obtain mercy. [1]

[1] Acknowledge thy faults.

14 Blessed is the man that is always fearful: but he that is of an obstinate mind, shall fall into evil. [1]

[1] Fear to offend.

15 A roaring lion, and hungry bear, an impious Prince over the poor people. [1]

[1] Clemency in Princes,

16 A Prince lacking prudence, shall oppress many by calumny: but he that hateth avarice, his days shall be made long. [1]

[1] and prudent liberality.

17 A man that doth calumniate the blood of a soul, if he shall fly into a lake, no man abideth. [1]

[1] Revenge bloodshed.

18 He that walketh simply shall be saved: he that goeth perverse ways, shall fall once. [1]

[1] Harmless life.

19 He that tilleth his ground, shall be filled with breads: but he that pursueth idleness, shall be replenished with poverty. [1]

[1] Diligent labour.

20 A faithful man shall be much praised: but he that hasteneth to be rich, shall not be innocent. [1]

[1] Just dealing.

21 He that knoweth a person in judgement, doth not well: this man even for a morsel of bread forsaketh the truth. [1]

[1] Just judgement.

22 A man that hasteneth to be rich, and envieth others, is ignorant that poverty shall come upon him. [1]

[1] Moderate gain.

23 He that rebuketh a man, shall afterward find favour with him, more than he that by flatteries of tongue deceiveth. [1]

[1] Friendly correption.

24 He that pilfereth any thing from his father, and from his mother: & saith this is no sin, is the partaker of a mankiller. [1]

[1] To rob parents is a grievous crime.

25 He that exalteth and dilateth himself, raiseth brawls: but he that trusteth in our Lord, shall be healed. [1]

[1] Exalt not thyself.

26 He that hath confidence in his own heart, is a fool: but who so walketh wisely shall be saved. [1]

[1] Trust not thine own judgement.

27 He that giveth to the poor, shall not lack: he that despiseth him that asketh shall sustain penury. [1]

[1] Alms deeds.

28 When the impious shall rise, men shall be hid: when they shall perish, the just shall be multiplied. [1]

[1] Godly magistrates.

CHAPTER XXIX.

1 The man that with stiff neck contemneth him that rebuketh, sudden destruction shall come upon him: and health shall not follow him. [1]

[1] Love to be corrected.

2 In the multiplication of just men, the common people shall rejoice: when the impious shall take princedom, the people shall mourn. [1]

[1] Choose godly magistrates.

3 A man that loveth wisdom, maketh his father glad: but he that maintaineth harlots, shall destroy his substance. [1]

[1] Love wisdom.

4 A just king setteth up the land, a covetous man shall destroy it. [1]

[1] Just and liberal magistrates.

5 A man that with fair and feigned words speaketh to his friend, spreadeth a net to his steps. [1]

[1] Sincere amity.

6 A snare shall entangle the wicked man sinning: and the just shall praise and rejoice. [1]

[1] Just joy of the wicked's fall.

7 The just knoweth the cause of the poor: the impious is ignorant of knowledge. [1]

[1] Compassion of the poor.

8 Pestilent men dissipate a city: but the wise turn away fury. [1]

[1] Care of common good.

9 A wise man, if he contend with a fool, whether he be angry, or whether he laugh, shall not find rest. [1]

[1] Contend not with a fool.

10 Men of blood hate the simple: but just men seek his soul. [1]

[1] Defend the just.

11 A fool uttereth all his spirit: a wiseman deferreth and reserveth till afterward. [1]

[1] Discretion in just anger.

12 A Prince that gladly heareth words of lying, hath all his servants impious. [1]

[1] Detestation of lying.

13 The poor man and the creditor have met one another: our Lord is illuminator of both. [1]

[1] Contentment in state of life.

14 The king that judgeth the poor in truth, his throne shall be replenished for ever. [1]

[1] Equity in judgement.

15 Rod and rebuke giveth wisdom: but the child that is left to his own will, confoundeth his mother. [1]

[1] Chastisement of youth.

16 In the multiplication of the impious, wickedness shall be multiplied, and the just shall see the ruins of them. [1]

[1] God never permitteth all to be evil.

17 Nurture thy son, and he shall refresh thee, and shall give delights to thy soul. [1]

[1] Instruct children.

18 When prophecy shall fail, the people shall be dissipated: but he that keepeth the Law, is blessed. [1]

[1] Pray to have good Pastors.

19 A servant cannot be taught by words: because he

understandeth that which thou sayst, and contemneth to answer.[1]

[1] Compel the froward to obey.

20 Hast thou seen a man swift to speak? Folly is rather to be hoped, than his amendment.[1]

[1] Consideration in speaking.

21 He that nourished his servant delicately from his childhood, afterward shall feel him stubborn.[1]

[1] Subdue the flesh to the spirit.

22 An angry man provoketh brawls: and he that is easy to indignation, shall be more prone to sin.[1]

[1] Meekness.

23 Humiliation followeth the proud: and glory shall receive the humble of spirit.[1]

[1] Humility.

24 He that is partaker with a thief, hateth his own soul: he heareth one adjuring, and telleth not.[1]

[1] Participate not with sin.

25 He that feareth man, shall soon fall: he that trusteth in our Lord shall be lifted up.[1]

[1] Fear not men in God's cause,

26 Many seek after the face of the Prince: & the judgement of every one cometh forth from our Lord.[1]

[1] remembering that God is Judge of all.

27 The just abhor an impious man: & the impious abhor them that are in the right way.[1] The son that keepeth the word, shall be out of perdition.[2]

[1] Hate all wickedness. [2] Obey spiritual and temporal parents.

CHAPTER XXX.

A right wiseman thinketh humbly of himself 4. knowing that God's works are inscrutable, and perfect: 8. desireth truth in all things, & mediocrity in riches. 11. Abhorreth certain sorts of men, 15. & certain execrable things. 18. Noteth certain things hard to be known: 21. other things intolerable, 24. others admirable. 32. The tongue dangerous.[1]

[1] The fourth part.

Other singular precepts, with praise of a prudent woman.

The words of the Gatherer the son of Vomiter. The vision, that the man spake, with whom God is, and who being strengthened by God abiding with him, said: 2 I am (a) most foolish of men, & the wisdom of men is not with me.

(a) The wisest man best knoweth that he wanteth much of perfect wisdom yet in his humility supposeth, that others have attained somewhat more than himself.

3 I have not learned wisdom, and have not known the science of saints. 4 (b) Who hath ascended into heaven and descended? Who hath contained the spirit in his hands? Who hath bound the waters together as in a garment? Who hath raised up all the borders of the earth? What is his name, and what is the name of his son, if thou know?

(b) Christ the Son of God is wisdom itself and as the Son of man hath perfect wisdom.

5 Every word of God tried by fire, is a buckler to them that hope in him: 6 Add not any thing to his words, and so thou be reproved and found a liar.

7 Two things I have asked thee, deny them not to me before I die. 8 Vanity, and lying words make far from me. Beggary, and riches give me not: give only things necessary for my sustenance: 9 lest perhaps being filled I be allured to deny, and may say: Who is the Lord? Or being compelled by poverty I may steal, and forswear the name of my God. 10 (c) Accuse not a servant to his master, lest perhaps he curse thee, and thou fall.

(c) Bondslaves are to be pitied, and not affliction added to the afflicted.

11 There is (d) a generation that curseth their father, and that blesseth not their mother.

(d) Four execrable vices:
Ingratitude,
Hypocrisy.
Insolency:
Oppression of the poor.

12 A generation, that seemeth to it-self clean, & yet is not washed from their filthiness. 13 A generation, whose eyes are lofty, and the eye-lids thereof set up on high. 14 A generation, that for teeth hath swords, and chaweth with their grinding teeth, that they may eat the needy out of the earth, and the poor from among men. 15 The horseleech hath (e) two daughters that say: Bring, bring. Three (e) things are unsatiable, the fourth never saith it sufficeth.

(e) Concupiscence of the flesh, & of the eyes. (e) Envy, Luxury, Avarice, & Ambition.

16 Hell, and the mouth of the matrice, & the earth which is not satisfied with water: but the fire never saith it sufficeth. 17 The eye that (f) scorneth his father, & that despiseth the travail of his mother in bearing him, let the ravens of the torrents pick it out, and the young of the eagle eat it.

(f) Dishonour of parents shall be severely punished.

18 Three things are hard to me, and of the fourth I am utterly ignorant. 19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and (g) the way of a man in youth.

(g) Young men following carnal appetite, can no more give account of their actions, than of the ways which an eagle, a serpent and a ship have passed.

20 Such is also the way of an adulterous woman, which eateth, and wiping her mouth saith: I have done no evil. 21 By three things the earth is moved, and the fourth it cannot sustain. 22 By a servant when he shall reign: by a fool when he shall be filled with meat: 23 by an odious woman when she shall be taken in matrimony: & by a bond-woman when she shall be heir to her mistress. 24 There are (h) four the least things of the earth, and they are wiser than the wise.

(h) By these examples are commended four virtues,
Industry,
Prudence,
Concord, and
Humility.

25 The ants, a weak people, which prepareth in the harvest meat for themselves: 26 The leveret, a people not strong, which placeth his bed in the rock: 27 The locust hath no king, and they go out all by their troops: 28 The stellion stayeth on his hands, & tarrieth in king's houses. 29 (i) There are three things which go well, and the fourth that goeth happily.

(i) Other four
Fortitude,
Chastity,
Order, and
Justice.

30 The lion, the strongest of beasts shall fear at the meeting of none: 31 the cock girded about the loins, and the ram: also the king, against whom none can resist. 32 There is that (k) hath appeared a fool after that he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth.

(k) Fools ought not to govern.

33 And he that (l) strongly presseth the paps to wring out milk, straineth out butter, and he that violently cleanseth his nose, wringeth out blood: & he that provoketh angers, bringeth forth discords.

(l) Moderation is necessary in all actions.

ANNOTATIONS.
CHAP. XXX.

[1] Some suppose one Agur to be author of this chapter. But it seemeth more probable that only Solomon is author of this whole book.

1. *The words of the Gatherer.]* [1] Some Interpreters take these four Hebrew words, Agur, Iache, Ithiel, and Vcal, contained in this first verse, to be proper names of men, supposing that a certain wiseman named Agur, the son of Iache, spake the sentences following in this chapter, to his sons or scholars, called Ithiel & Vcal. And so this supposed, Agur, not Salomon, should be the author of this chapter. But the old Interpreter, whom S. Jerome approveth and followeth, translated the same words as nouns appellatives. Neither doth any ancient Father account this Agur amongst the writers of holy Scriptures. And if there were a peculiar author of this chapter, it is like the same

should have been placed last, and not before that which now followeth, and is by all men confessed to be Salomon's. And therefore we think it more probable, with S. Beda, and the common opinion, that there was no other author of any part of this book, besides King Salomon. Who is here called CONGREGANS, the Gatherer, [2] because he gathered these excellent Parables, and Proverbs; as the son of the Holy Ghost, signified by the word IACHE, pouring forth divine sentences, for instruction of ITHIEL & VCAL, that is, of all those with whom God is by his grace; and who are strengthened by God abiding with them.

[2] Why he is called Gatherer.

23. *A bond-woman when she shall be heir.]* Of all things in this world, it seemeth most absurd, that heresy doth domineer over Catholic religion; ◦which God sometimes; and in some places suffereth, for the greater merit of his elect.

◦Why God suffereth heresy to reign.

CHAPTER XXXI.

An exhortation to chastity, temperance, 8. and to works of mercy. 10. with praise of a valiant wise woman.

The (a) words of Lamuel the king. The vision wherewith his mother instructed him.

(a) Words pertaining to Salomon, spoken to him by his mother: who here calleth him Lamuel, signifying, *God with him.*

2 What o my beloved, what o the beloved of my womb, what o beloved of my vows? 3 Give not thy substance to women, & thy riches to destroy kings. 4 Give not to kings, o Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth, 5 & lest perhaps they drink, & forget judgments, & change the cause of the children of the poor. 6 Give strong drink to them that be sad, and wine unto them that are of a pensive mind: 7 let them drink, and forget their poverty, and not remember their sorrow any more. 8 Open thy mouth to (b) the dumb, & to the causes of all the children that pass:

(b) Doctrine is most profitable to those, that are modestly dumb, more willing to hear than to speak.

9 open thy mouth, (c) decree that which is just, & judge the needy & poor.

(c) The chief & most proper office of a King is to do justice.

10 A valiant woman (d) who shall find? Far, and from the utmost borders is the price of her.

(d) A woman of such perfection as is here described, is indeed rare, yet possible to be found.

11 The heart of her husband trusteth in her, and he shall not need spoils. 12 She shall render good, and not evil, all the days of her life. 13 She hath sought wool and flax, and hath wrought by the counsel of her hands. 14 She is become as a merchant's ship, bringing her bread from far. 15 And she hath risen in the night, and given prey to her household, and meats to her handmaids. 16 She hath viewed a field, and bought it, of the fruit of her hands she hath planted a vineyard. 17 She hath girded her loins with strength, and hath strengthened her arm. 18 She hath tasted, and seen that her traffic is good: her lamp shall not be extinguished in the night. 19 She hath put her hand to strong things, and her fingers have taken hold of (e) the spindle.

(e) Flax on the distaff signifieth purpose to do good works, yarn on the spindle the work well begun, which giveth confidence in God that the same shall be perfect and have due reward.

20 She hath opened her hand to the needy, and stretched out her palms to the poor. 21 She shall not fear for her house in the colds of snow: for all her household are clothed with double. 22 Tapestry clothing she hath made to herself: silk and purple is her garment. 23 Her husband is noble in the gates, when he shall sit with the senators of the land. 24 She (f) made sindon, and sold it, and delivered a girdle to the Chananeite.

(f) They make and sell cloth, which learning and observing God's law, do teach it others.

25 Strength and beauty is her garment, and she shall laugh in the later day. 26 She hath opened her mouth to wisdom, and the law of clemency is in her tongue. 27 She hath considered the paths of her house, and hath not eaten her bread idle. 28 Her children arose, and commended her to be most blessed: her husband, and he praised her. 29 Many daughters have gathered together riches: thou hast passed them all.

30 (g) Grace is deceitful, and beauty is vain: the woman that feareth our Lord shall be praised.

(g) External comeliness is not durable: but the fear of God is more worthy of praise.

31 Give ye to her (h) of the fruit of her hands, and let her works praise her (i) in the gates.

(h) Good works shall be rewarded, (i) at the tribunal seat of judgement.

ANNOTATIONS.
CHAP. XXXI.

[1] The praise of a right wise woman written in verse, & in order of the Alphabet.

[2] *Proem. lament.*

[3] *Psal. 118. v. 104.*

[4] The Church hath all good properties requisite.

[5] A faithful soul hath them at least in desire.

[6] Rare and excellent women both in the old and new testament.

10. *A valiant woman who shall find?]* Upon occasion of his mother's most prudent admonition, the wiseman singularly praiseth a perfect virtuous woman. [1] And that in an exquisite kind of style: in Tetramical Iambic verse, with perfect order and number of the Alphabet letters, signifying, [2] as S. Jerom teacheth, that as none can read, or spell words, unless they first learn to know the letters: so we cannot attain to know the greater Mysteries in holy Scriptures, except we begin with moral good life, according to that the Prophet sayth: By thy commandments I have understood. [3] And therefore wise Salomon, by instinct of the Holy Ghost, as well by the manner of style, as by the doctrine contained, concludeth his Book of Parables, with praise both of the Church in general, [4] which hath all the virtues, and good properties here mentioned, and of every faithful soul, sincerely serving God, which either in deed, or in desire of mind, [5] hath such part of them, as may suffice to the attaining of eternal life. For concerning the whole Church S. Augustine in two Sermons (217. and 218: de temp.) S. Beda upon this place, and other Fathers shew it evidently. Touching also particular souls, not only of holy men, but also of women, [6] the frailer sex, holy Scriptures, and Ecclesiastical monuments yield many examples, besides the most Excellent and Immaculate Virgin Mother of God: as of Sara, Rebecca, Lia, Rachael, Elizabeth, Mary Magdalen, Martha, and innumerable others, most precious pearls, dear spouses of Christ, and singular ornaments of his Church.

THE ARGUMENT OF ECCLESIASTES.

[1] King *Salomon* a divine *Preacher*, whereof this Book is called *Ecclesiastes*, exhorteth all such as have learned the principles of good life, to contemn this world: because all things therein are vain, and insufficient to give repose to man's soul: shewing that true *felicity*, which all men desire, *consisteth not* in natural knowledge, gotten by wit and industry; nor in worldly pleasures, much less in carnal; nor in riches; nor in authority or dominion; nor *in any* other *temporal thing*; as diverse diversly think: *but* only *in the true service of God*, by flying from sin, and doing good works, as in the meritorious cause, *and* essentially *in the clear vision of God*: the proper end, for which man was created. And so this Book containeth three principal parts. [2] First this divine preacher confuteth all their opinions, that imagine a false felicity in human, worldly, or temporal things: to the beginning of the 7. chapter. In the rest of that chapter, and three following, he teacheth that true felicity consisteth in the eternal fruition of God: and is procured by declining from vices, and embracing virtues. In the two last chapters, he exhorteth all to begin speedily to serve God, and to persevere therein to the end of this life.

[1] This book called Ecclesiastes, teacheth to contemn this world. Because felicity consisteth not in any temporal thing: but in the eternal sight of God.

[2] Divided into three parts.

ECCLESIASTES, IN HEBREW CALLED COHELETH.

CHAPTER I.

All temporal things (in comparison of true felicity) are vain, 4. because they are mutable, 8. neither can any man attain perfect knowledge to his satisfaction: 12. as appeareth by Salomon's own experience. [1]

[1] The first part sheweth, that Felicity consisteth not in any temporal thing.

The words of Ecclesiastes, the son of David, king of Jerusalem. 2 Vanity of vanities, said Ecclesiastes: vanity of vanities, and all things are vanity. 3 What hath a man more of all his labour, whereby he laboureth under the sun?

4 Generation passeth, and generation cometh: but (a) the earth standeth for ever.

(a) In the end of this world the earth shall be purified, & so remain for ever.

5 The sun riseth, and goeth down, and returneth to his place: and there rising again,

6 compasseth by the South, and bendeth to the North: compassing all things, goeth forward in circuit, & returneth unto his circles. 7 All rivers enter into the sea, and the sea overfloweth not: to the place, whence the rivers issue forth, they do return, that they may flow again. 8 All things are hard: man cannot explicate them in word. The eye is not filled with seeing, neither is the ear filled with hearing.

9 What is that hath been? The same thing that shall be. What is that hath been done? The same that is to be done. 10 (b) Nothing under the sun is new, neither is any man able to say: Behold this is new: for it hath already gone before in the ages that were before us.

(b) Men's souls daily created are of the same kind as Adam's soul: other creatures either were in their kinds from

the beginning of the world, or are procreated of diverse kinds preexisting. S. Tho. 1. p. q. 73. a. 1. ad. 3.

11 There is no memory of former things: but neither of those things verily, which hereafter are to come, shall there be remembrance with them, that shall be in the later end. 12 I^ Ecclesiastes have been king of Israel in Jerusalem, 13 and have proposed in my mind to seek and search wisely of all things, that are done under the sun. This very evil occupation hath God given to the children of men, that they might be occupied in it. 14 I have seen all things, that are done under the sun, and behold all (c) are vanity, & affliction of spirit.

(c) All natural things are insufficient means to attain felicity.

15 The perverse are hardly corrected, and the number of fools is infinite. 16 I have spoken in my heart, saying: Lo I have been made great, and have gone beyond all in wisdom, that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned. 17 And I have given my heart to know prudence, and doctrine, and errors, and folly: and I have perceived that in these also there was labour, and affliction of spirit, 18 for that in much (d) wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

(d) Wisdom is the best thing in this world, yet is not perfect felicity, but the means to attain it.

ANNOTATIONS.
CHAP. I.

◦Wisdom maketh men to be angry with sin, to serve God, and to proceed in virtue.

18. *In much wisdom is much indignation.]* ◦How much more any man profiteth in wisdom, so much more he is angry with himself, for the evils which he hath done: so much better he knoweth the strict judgement of God, which he must pass: so much more he understandeth the want of perfect wisdom: so much more he seeth that labour is required to proceed in virtue: and to conserve that small portion which he hath gotten. Neither is any man ordinarily assured that he hath gotten any part of true wisdom; for he knoweth not whether he be worthy of love or hate. Eccl. 9.

CHAPTER II.

Human delights are all vain: 4. as gorgeous buildings, fruitful vineyards, plenty of fish, cattle, servants, silver, gold, music: not satisfying man's desire. 18. Neither can any man know how his heir will behave himself.

I said (a) therefore in my heart: I will go, & flow in delights, and enjoy good things. (b) And I saw that this also was vanity.

(a) A worldly man may object, that seeing wisdom bringeth not felicity in this life, it seemeth best to take his pleasure & ease & not to labour for it. (b) But the wise man confuteth this conceipt. Because worldly joy is short & uncertain, neither is any joy that men have in this life true joy of the blessed, but only a consolation in miseries.

2 Laughter I have reputed error: and to joy I have said: Why art thou deceived in vain? 3 I have thought in my heart to withdraw my flesh from wine, that I might transfer my mind to wisdom, and might avoid folly, till I might see what should be profitable for the children of men: what is needful to be done under the sun, in the number of the days of their life. 4 I have magnified my works, I have built me houses, & planted vineyards, 5 I have made gardens, and orchards, and set them with trees of all kinds, 6 and I have made me ponds of waters, to water the wood of springing trees, 7 I have possessed men-servants and women-servants, and have had a great family: herds also, and great flocks of sheep, above all that were

before me in Jerusalem: 8 I have heaped together to myself silver, and gold, and the substance of kings, and provinces: I made me singing men, & singing women, and the delights of the children of men: cups, and goblets to serve to pour out wines: 9 and I surpassed in riches all that were before me in Jerusalem: wisdom also hath persevered with me. 10 And all things that mine eyes desired, I have not denied to them: neither have I stayed my heart, but that it enjoyed all pleasure, & delighted it-self in these things, which I had prepared: and this I esteemed my portion, if I did use my labour. 11 And when I had turned myself to all the works which my hands had done, & to the labours wherein I had sweat in vain, I saw in all things vanity, and affliction of mind, & nothing to be permanent under the sun. 12 I passed further to contemplate wisdom, and errors, and folly (what is man, quoth I, that he can follow the King his Maker?) 13 and I saw that wisdom so much excelled folly, as light differeth from darkness. 14 The (c) eyes of a wiseman are in his head: the fool walketh in darkness: and I have learned that there was one death of both.

(c) Consideration is the directory of all good works.

15 And I said in my heart: if the fall of the fool & mine shall be one, (d) what doth it profit me, that I have bestowed greater labour for wisdom? And speaking with my mind, I perceived that this also was vanity.

(d) The conceit of worldly men not considering the life to come.

16 For there shall be no memory of the wise in like manner as of the fool for ever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned. 17 And therefore I have been weary of my life, seeing all things under the sun to be evil, and all things vanity and affliction of spirit. 18 Again, I detested all mine industry, wherewith I have laboured under the sun most studiously, being like to have an heir after me: 19 whom I know not, whether he will be a wiseman or a fool, and he shall rule in my labours, wherewith I have sweat and have been careful: and is there any thing so vain? 20 Wherefore I ceased, and my heart hath renounced to labour any more under the sun. 21 For whereas one laboureth in wisdom, and doctrine, and carefulness, he leaveth the things gotten to an idle man: and this therefore is vanity, and great evil. 22 For what profit shall be to a man of all his labour, and affliction of spirit, wherewith he is vexed under the sun? 23 All his days are full of sorrows and miseries, neither by night doth he rest in mind: and is not this vanity? 24 Is it not better to eat and drink, and shew unto his soul good things of his labours? (e) & this is of the hand of God.

(e) It is better to use that is honestly gotten for our necessity, than to be still solicitous to get more.

25 Who shall so devour, and flow with delights as I? 26 To a man good in his sight, God hath given wisdom, and knowledge, and joy: but to the sinner he hath given affliction, and superfluous care, to add, and to gather together, and deliver it to him that hath pleased God: but this also is vanity, & vain carefulness of the mind.

CHAPTER III.

Contrary things succeed in their seasons, and pass away: 9. whereof man getteth no perfect knowledge, how long soever he liveth, and laboureth to know them: 16. neither will there be equity where it ought to be in this world: 21. but in the next, good and evil shall be separated, and judged according to their deserts.

All things have a time, and in their spaces all things pass under (a) heaven.

(a) Generation, Corruption, & Alteration, pertain only to things of this world under heaven, often here described by the term, Under the sun. For spiritual substances are not comprehended in time nor place. *S. Ierom. in hunc locum. tom 7.*

2 A time to be born, & a time to die. A time to plant, & a time to pluck up that which was planted. 3 A time

to kill, and a time to heal. A time to destroy, and a time to build. 4 A time to weep, & a time to laugh. A time to mourn, and a time to dance. 5 A time to disperse stones, and a time to gather. A time to embrace, and a time to be far from embracings. 6 A time to get, and a time to lose. A time to keep, and a time to cast away. 7 A time to rent, and a time to sow together. A time to keep silence, & a time to speak. 8 A time to love, and a time of hatred. A time of war, and a time of peace. 9 (b) What hath man more of his labour?

(b) All this sheweth that nothing of this world is perpetual, but to be used interchangeably, in due time, place, manner, and order. For disorder maketh confusion.

10 I have seen the affliction, which God hath given to the children of men, that they may be distracted in it. 11 He hath made all things good in their time, and hath delivered the world to their disputation, and that man cannot find the work, which God hath wrought from the beginning unto the end. 12 And I have known that there was no better thing than to rejoice, and to do well in his life. 13 For every man, that eateth and drinketh, and seeth good of his labour, this is the gift of God. 14 I have learned that all the works, which God hath made, persevere for ever: we cannot add any thing, nor take away from those things, which God hath made that he may be feared. 15 That which hath been made, the same is permanent: the things that shall be, have already been: and God restoreth that which is past. 16 I saw under the sun in the place of judgement impiety, and in the place of justice iniquity. 17 And I said in my heart: the just and the impious God will judge, and then shall be the time of every thing. 18 I said in my heart of the children of men, that God would prove them, and shew them to be like beasts. 19 Therefore there is one death of man, and beasts, and the condition of both equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity, 20 and all things pass to one place: of earth they were made, and into earth they return together. 21 Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of beasts descend downward? 22 And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

CHAPTER IV.

In this world many innocents are oppressed, 4. the potent sometimes envied, contemned, 15. and forsaken by their subjects, 17. especially when the superiors obey not God.

I turned myself to other things, and I saw the oppressions, that are done under the sun, and the (a) tears of the innocents, and no comforter: & that they cannot resist their violence, being destitute of all men's help.

(a) God suffereth the innocent to be afflicted for a time, of his special providence: because they thereby merit a great reward. Psal. 72.

2 And I praised rather the dead, than the living: 3 and happier than both have I judged him that is not (b) yet born, nor hath seen the evils that are done under the sun.

(b) It is indeed better not to be at all, than to be in eternal misery *(Mat. 26. v. 24.)* but temporal affliction which the just suffer is not misery, as worldly men esteem it, but a special mean to attain eternal felicity.

4 Again I have contemplated all the labours of men, and their industries I have perceived to lie open to the envy of their neighbour: and in this therefore there is vanity, and superfluous care. 5 A fool foldeth his hands together, and eateth his own flesh, saying: 6 Better is an handful with rest, than both hands full with labour and affliction of mind. 7 Considering I found also another vanity under the sun: 8 There is one, and he hath not a second, not a son, not a brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he recount, saying: For whom do I labour, and defraud my soul of good things? In this also is vanity, and very ill affliction. 9 It is better therefore that two be together, than one: for

they have profit of their society: 10 if one fall, he shall be stayed up of the other. Woe to him that is alone: because when he falleth, he hath none to lift him up. 11 And if two sleep together, they shall warm each other: one how shall he be warmed? 12 And if a man prevail against one, two resist him: a (c) triple cord is hardly broken.

(c) True charity not contaminate with envy, by how much it is increased in number, so much it increaseth in strength. S. Ierom.

13 Better is a child that is poor and wise, than a king old and foolish, that knoweth not to foresee for hereafter. 14 Because out of the prison and chains sometime there cometh one forth to a Kingdom: and another born in his Kingdom, is consumed with poverty. 15 I saw all men alive, that walk under the sun, with the second youngman, which shall rise up for him. 16 The number of the people, of all that have been before him is infinite: and they that shall be afterward, shall not rejoice in him. But this also is vanity, and affliction of spirit. 17 Take heed to keep thy foot, when thou enterest into the house of God, and approach thou to hear. [1] For much better is obedience, than the victims of fools, who know not what evil they do.

[1] *1. Reg. 15. Osee 6.*

ANNOTATIONS. CHAP. IV.

9. *It is better that two be together.]* Besides the commendation of charity, and friendship amongst men, which is one proper sense of this place: [1] S. Jerome expoundeth it also of the necessity of Christ's dwelling in man's soul, & of his continual assisting grace: that man alone lie not open to the deceits of the adversary. The benefit of fellowship (sayth he) is straight ways shewed in the profit of society. For if the one fall (as [2] the just falleth often) Christ raiseth up his partner: for woe to him, who falling hath not Christ in him, to raise him up. If one also sleep, that is, be dissolved by death, and have Christ with him, being warmed, and quickened, he sooner reviveth. And if the devil be stronger in impugning against a man, the man shall stand, and Christ will stand *(pro homine suo, pro sodali suo)* for his man, for his companion. [3] Not that Christ's power alone is weak against the devil, but that free will is left to man, and we doing our endeavour he becometh stronger in fighting. And if the Father, the Son, and the Holy Ghost come withal, this sodality is not soon broken. Yet that which is not soon broken, may sometimes be broken. For this triple cord was in Judas the Apostle, but because after the morsel the devil entered into him, [4] this cord was broken. Thus S. Jerome teacheth, that neither can man without Christ resist tentations, nor rise from any sin in this life, or [5] in the next: neither will Christ without man's consent and endeavour, stay him from falling, nor raise him up being fallen.

[1] Man without Christ's help can neither resist tentations, nor rise from sin.

[2] *Pro. 24. v. 16.*

[3] And without man's free consent Christ will not stay him, nor raise him up.

[4] *Ioan. 13. v. 27.*

[5] * *In purgatory.*

CHAPTER V.

An exhortation to speak discreetly and reverently of God; 3. to perform vows; 6. not to be troubled with imaginations, nor present oppressions of the poor. 9. Avarice is never satiate, 11. riches sometimes cause sickness, ruin of the body, 18. and oblivion of God.

Speak (a) not any thing rashly, neither let thy heart be swift to utter a word before God. For God is in heaven, and thou upon the earth: therefore let thy words be few.

(a) Because no man is able to attain perfect knowledge of God, it behoveth all to speak and think soberly of him.

2 Dreams do follow many cares, and in many words folly will be found. 3 (b) [1] If thou hast vowed any

thing to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him. But whatsoever thou hast vowed, pay it:

(b) Vow or promise once made must be fulfilled. [1] *Deu. 23.*

4 and it is much better not to vow, than after a vow not to perform the things promised. 5 Give not thy mouth to make thy flesh to sin: neither say thou before (c) the Angel: There is no providence; lest perhaps God being wrath against thy words, dissipate all the works of thy hands.

(c) The proper Angel which associateth every man.

6 Where many dreams are, there are many vanities, and words innumerable: but do thou fear God. 7 If thou shalt see the oppressions of the poor, and violent judgements, and justice to be subverted in the province, marvel not at this matter: because there is another higher than the high, and over these also there are others more eminent: 8 and besides, the King of all the earth reigneth over his servant. 9 A covetous man shall not be filled with money: and he that loveth riches, shall take no fruit of them: and this therefore is vanity. 10 Where great riches are, there are also many that eat them. And what doth it profit the owner, but that he seeth the riches with his eyes? 11 Sleep is sweet to him that worketh, whether he eat much or little: but the satiety of the rich doth not suffer him to sleep. [1]

[1] *Job. 20.*

12 There is also another very ill infirmity, which I have seen under the sun: riches kept to the hurt of the owner. 13 For they perish in very evil affliction: he (a) hath begotten a son, which shall be in great poverty.

(a) As temporal riches are often the occasion of their owner's ruin: so vain philosophy and heresy avail not heretics, nor their followers, but as they came naked from their mother's womb, the perverse Church, so shall both such masters, and scholers depart without comfort into the wrath which they prepare to themselves. *S. Ierom. in hunc. locum.*

14 As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour. 15 An infirmity utterly miserable; as he came, so shall he return. What doth it then profit him, that he hath laboured into the wind? 16 All the days of his life he eateth in darkness, and in misery, and in heaviness. 17 This therefore hath seemed good to me, that a man eat, and drink, and take joy of his labour, wherewith he hath laboured under the sun, the number of the days of his life, which God hath given him, and this is his portion. 18 And to every man, unto whom God hath given riches, and substance, and hath given him power to eat of them, and to enjoy his portion, and to rejoice of his labour: this is the gift of God. 19 For he shall not greatly remember the days of his life, because God doth occupy his heart with delights.

CHAPTER VI.

Riches make not men happy, because many die shortly: 3. and many rich men will not use their riches. 8. Likewise study to know all secret things is vanity, not felicity.

1 There is also another evil, which I have seen under the sun, and that frequent with men: 2 A man to whom God hath given riches, and substance, and honour, and nothing is lacking to his soul of all things, which he desireth: neither doth God give him power to eat thereof: but a strange man shall eat it up. This is (b) vanity and great misery.

(b) All this sheweth that felicity consisteth not in riches.

3 If a man shall beget an hundred children, and shall live many years, and have many days of age, and his soul use not the goods of his substance, and he lack burial: of this man I pronounce, that the untimely born is better than he. 4 For he came in vain, and passeth to darkness, and his name shall be clean forgotten. 5 He hath not seen the sun, nor known the distance of good and evil: 6 although he lived two thousand years, and hath not enjoyed good things: do not all things hasten

to one place? 7 All the labour of man is in his mouth: but his soul shall not be filled. 8 What hath the wiseman more than the fool? And what the poor man, but to pass thither, where life is? 9 Better it is to see that, which thou mayst covet, than to desire that, which thou canst not know. But this also is vanity, and presumption of spirit. 10 (c) He that shall be, his name is already called: and it is known, that he is a man, and cannot contend in judgement against a stronger than himself.

(c) It is plainly preached (saith S. Iero.) of the coming of Christ, whose name was given, and known before he was born in flesh.

11 There be many words, that have much vanity in disputing.

CHAPTER VII.

It is in vain to seek, and unpossible to know all natural things. 2. It importeth to lead this short life in mortification, 4. penance, 8. and patience: 12. seeking wisdom, with competent temporal means; 15. providing for the next world; 24. not yielding to concupiscence.

What [1] needeth a man to seek things greater than himself, whereas he is ignorant, what is profitable for him in his life, in the number of the days of his peregrination, and the time that passeth as a shadow? Or who can tell him what shall be after him under the sun?

[1] None can perfectly know the nature of all things present, or to come.

2 [1] Better is [2] a good name than precious ointments: and the day of death, than the day of nativity.

[1] The 2. part.
True felicity is procured by good life, and consisteth in the eternal sight of God. [2] *Pro. 22.*

3 It is better to go to the house of mourning, than to the house of banqueting, for in that the end of all men is signified, and he that liveth thinketh what shall be.
4 (a) Anger is better than laughter: because by sadness of the countenance, the mind of the offender is corrected.

(a) Anger rightly used, is commendable & beneficial to correct our own faults and others.

5 The heart of wisemen where sadness is, and the heart of fools where mirth. 6 It is better to be rebuked of a wiseman, than to be deceived with the flattery of fools. 7 Because as the sound of thorns burning under a pot, so the laughter of a fool: but this also is vanity.
8 Oppression troubleth the wise, and shall destroy the strength of his heart. 9 Better is the end of a speech, than the beginning. (b) Better is the patient man than the arrogant.

(b) But hasty, or immoderate anger is sinful and hurtful.

10 Be not quickly angry, because anger resteth in the bosom of a fool. 11 Say not: What is the cause thinkest thou that the former times were better than they are now? For this manner of question is foolish.
12 Wisdom with (c) riches is more profitable, and doth more profit them that see the sun.

(c) Likewise moderate riches profit the servants of God, so that they set not their mind upon them.

13 For as wisdom protecteth, so money protecteth. But learning and wisdom have this much more, that they give life to their owner. 14 Consider the works of God, that no man can correct whom he hath despised.
15 In the good day enjoy good things, and beware before of the evil day. For as this, so that also hath God made, that man find not against him just complaints.
16 These things also I saw in the days of my vanity: The just man perisheth in his justice, and the impious liveth a long time in his malice. 17 Be not just too much: neither be more wise than is necessary, lest thou become more dull. 18 Do not impiously much: and be not foolish, lest thou die not in thy time. 19 It is good that thou hold up the just, yea and from him withdraw not thy hand: because he that feareth God, neglecteth nothing. 20 Wisdom hath strengthened the wise above ten Princes of the city. 21 [1] For there is no just man in the earth, that doth good, and sinneth

not.

[1] *3. Reg. 8. 2. Par. 6. Pro. 20. 1. Ioan. 1.*

22 But to all words also that are spoken, do not apply thy heart: lest perhaps thou hear thy servant cursing thee. 23 For thy conscience knoweth, that thou also hast cursed others. 24 I have proved all things in wisdom. I have said: I will become wise, & it departed farther from me 25 much more than it was: and a deep profundity, who shall find it? 26 I have viewed all things with my mind, that I might know, and consider, and might seek wisdom and reason: and that I might know the impiety of the fool, and the error of the imprudent: 27 and I have found that a woman is more bitter than death, who is the snare of hunters, and her heart a net, her hands are bands. He that pleaseth God, will avoid her: but he that is a sinner, will be caught of her. 28 Lo this have I found, said [1]Ecclesiastes, one thing and another, that I might find reason,

[1] * *The preacher.*

29 which yet my soul seeketh, and I have not found it. (d) A man of a thousand I have found one, (e) a woman of all I have not found.

(d) Man's reason which is the superior part of his soul, rarely thinketh good: (e) Sensuality still inclineth to evil.

30 Only this I have found, that (f) God made man right, and he hath entangled himself with infinite questions. Who is such a one as the wise? And who hath known the resolution of [1]the word.

(f) God made man right, & he of his own will fell from God. See *S. Aug. li. 14. c. 11. civit.* [1] * *The obscure thing.*

CHAPTER VIII.

A sign of true wisdom appeareth in observing God's commandments, 6. in this short time of meriting eternal reward. 9. Rule of others, 11. and want of fear hurt many. 14. Why God suffereth the wicked to prosper, and the just to be afflicted in this life, no mortal man can know.

The (a) wisdom of a man shineth in his countenance, and the most mighty will change his face.

(a) As probable conjecture of a man's inward disposition is made by his exterior countenance: so his good works shining before men are good sign of internal virtues; which indeed are right and meritorious, when the intention is sincere, referring all to God's glory, & edification of others, without desire of vain praise in the world.

2 I observe the mouth of the king, and the precepts of the oath of God. 3 Hasten not to depart from his face, nor continue thou in an evil work: because all that he pleaseth he will do, 4 and his word is full of power: neither can any man say to him. Why dost thou so: 5 He that keepeth the precept, shall find no evil. The heart of a wiseman understandeth time and answer. 6 There is a time for all business, and opportunity, and much affliction of man: 7 because he is ignorant of things past, and things to come he can know by no messenger. 8 It is not in man's power to prohibit the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall impiety save the impious. 9 All these things I have considered, and gave my heart on all the works that are done under the sun. Sometime man ruleth over man to his own hurt. 10 I saw the impious buried: who also when they yet lived, were in holy place, and were praised in the city as men of just works. But this also is vanity. 11 Because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear. 12 But yet a sinner by this that he doth evil an hundred times, & by patience is borne withal, I know that it shall be good to them that fear God, which dread his face. 13 Let there be no good to the impious, neither let his days be prolonged, but as a shadow let them pass, that fear not the face of our Lord. 14 There is also another (b) vanity, which is done upon the earth. There are just men, to whom evils happen, as though they had done the works of the impious: and there are impious men, which are so secure, as though they had the deeds of

the just. But this also I judge most vain.

(b) By this term (vanity) is still understood that felicity is not in prosperous things of this world: neither are all men miserable, that suffer adversity.

15 I therefore have praised mirth, that there was no good thing for a man under the sun, but that he should eat, and drink, and be glad: and this only he should take away with him of his labour in the days of his life, which God hath given him under the sun. 16 And I have set my heart to know wisdom, and to understand the [1]distraction that is in the earth: There is a man that days and nights taketh no sleep with his eyes.

[1] * *Busy searching.*

17 And I understood that man can find no reason of all those works of God, that are done under the sun: and the more he shall labour to seek, so much the less he can find: yea if the wiseman shall say that he knoweth, he is not able to find it.

CHAPTER IX.

None knoweth (certainly and ordinarily) whether they be in God's grace or no. 4. The evil are in worse case dead than alive: 11. neither can we know the event of temporal things, nor the term of our life, nor how grateful others will be towards us. 16. Sure it is, that wisdom is better than strength.

All these things have I discoursed in my heart, that I might curiously understand them: there are just men and wise: and their works are in the hand of God: and yet (a)man knoweth not whether he be worthy of love or hatred:

(a) Mortal men suffering calamities know not whether the same be inflicted for their proof and merit, as in Job and Tobie, or for their sins only, as in Pharao, & the Aegyptians: but shall know in the judgment after their death.

2 but all things are reserved uncertain for the time to come, because all things do equally chance to the just and impious, to the good and the evil, to the clean and unclean, to him that immolateth victims, and him that contemneth sacrifices. As the good, so also is the sinner: as the perjured, so he also that sweareth truth. 3 This is a very evil thing among all which are done under the sun, that the same things chance to all men. Whereby also the hearts of the children of men are filled with malice, and with contempt in their life, and after that they shall be brought down to hell. 4 There is no man that may live always, and that can have confidence of this thing: better is (b)a dog living than a lion dead.

(b) A sinner in this life may amend if he will, & become just: but after death he cannot repent. chap. 11. v. 3. Mystically, the Gentiles were judged by Salomon better than the Jews. *S. Ierom.*

5 For the living know that they shall die, but the dead know nothing more, neither have they reward any more: because the memory of them is forgotten. 6 Love also and hatred, and envies have perished together, neither have they part in this world, and in the work that is done under the sun. 7 Go therefore and eat thy bread in joy, & drink thy wine with gladness: because thy works please God. 8 At all time let thy garments be white, and let not oil fall from off thy head. 9 Enjoy life, with thy wife whom thou lovest, all the days of the life of thy instability, which are given to thee under the sun, all the time of thy vanity: for this is the portion in life, and in thy labour, wherewith thou labourest under the sun.

10 Whatsoever thy hand is able to do, work it instantly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou dost hasten. 11 I turned me to another thing, and I saw under the sun, that neither running is of the swift, nor war of the strong, nor bread of the wise, nor riches of the learned, nor grace of the artificers: but time and chance in all. 12 Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them. 13 This wisdom also I have seen under the sun and have proved it to be very great: 14 A little city, and few men in it: there came against it a great king, and compassed it, and

builded forts round about, and the siege was perfited. 15 And there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poorman. 16 And I said, that wisdom is better than strength: how then was the wisdom of the poorman contemned, & his words were not heard? 17 The words of the wise are heard in silence, more than the cry of a Prince among fools. 18 Better is wisdom, than weapons of war: and he that shall offend in one point, shall lose many good things.

CHAPTER X.

Considering the great difference between wisdom and folly, 4. it behoveth to resist vehement tentations diligently. 5. As when evil & ignorant men have authority over the wise. 8. The wicked often fall into their own snares, 10. are hard, yet not unpossible to be corrected. 11. Detracters are like serpents. 12. Wise grave Princes are profitable; childish are hurtful to the commonwealth; 18. which by their negligence tendeth to ruin: 20. yet subjects ought not to judge evil of them.

Flies (a) dying mar the sweetness of ointment. Wisdom and glory is more precious, than a little and temporal folly.

(a) Base & vicious men mixt with the good, corrupt the whole company: much more a mortal sin in a man's soul destroyeth all the virtues, that were there before.

2 The heart of a wiseman is in his right hand, and the heart of a fool is in his left hand. 3 Yea and the fool walking in the way, whereas himself is unwise, esteemeth all men fools. 4 If the spirit of him that hath power, ascend upon thee, leave not thy place: because carefulness will make the greatest sins to cease.

5 There is an evil that I have seen under the sun, as it were by error proceeding from the face of the Prince: 6 a fool set in high dignity, and the rich to sit beneath. 7 I have seen (b) servants upon horses: and Princes walking on the ground as servants.

(b) Evil men advanced seem to prosper:

8 He (c) that diggeth a pit, shall fall into it: and he that breaketh the hedge, a serpent shall bite him.

(c) But they fall into their own traps.

9 He that removeth stones, shall be afflicted in them: and he that cutteth trees, shall be wounded of them. 10 If the iron shall be blunt, and that not as before, but shall be made blunt, it shall be sharpened by great labour: and after industry shall wisdom follow. 11 If a serpent bite in silence, nothing less than it hath he, that detracteth secretly. 12 The words of the mouth of a wiseman grace: and the lips of the unwise shall throw him down headlong. 13 The beginning of his words is folly, and the later end of his mouth is most wicked error. 14 A fool multiplieth words. A man is ignorant what hath been before him: and what shall be after him, who can tell him? 15 The labour of fools shall afflict them, that know not to go into (d) the city.

(d) Such as seek by sense and reason to obtain true knowledge, enter not into the city, the Church:
They labour in vain, and are afflicted in study of Scriptures, when they walk in the desert, and cannot find the city. *S. Ierom.*

16 Woe to thee o land, whose king is a child, and whose Princes eat in the morning. 17 Blessed is the land whose king is noble, & whose Princes eat in their time, to refection, and not to riotousness. 18 In slothfulness the roof of the house shall go to ruin, & in the infirmity of the hands the house shall drop through. 19 They make bread for laughter, and wine, that living they may make merry: and to money all things obey. 20 In thy cogitation detract not from the king, and in the secret of thy chamber curse not the richman: because even the birds of the air will carry thy voice, and he that hath wings will declare the sentence.

ANNOTATIONS.

CHAP. X.

16. *Woe to thee o land, whose King is a child.]* [1]S. Jerome (as in most part of his commentaries upon this book) expoundeth this passage in two senses: simply according to the first appearance of the letter; and mystically concerning the Church. The wiseman seemeth indeed (saith he) to reprove the principality of young men, and to condemn luxurious judges; for that in the one by want of age is infirm wisdom; in the other, mature age is weakened by delicacies. [2]And contrarywise he approveth a Prince of good parts, & liberal education; & commendeth those Judges, which do not prefer voluptuousness before public affairs: but after great labour and administration of the commonwealth, are constrained as by necessity to take meat. Yet to me (saith this great Doctor) something more sacred seemeth to lie hid in the letter: that in Scripture they are called young men, who forsake old authority, and contemn ancient precepts of forefathers; who neglecting God's commandment, desire to establish traditions of men. Touching which points, our Lord threateneth Israel by Isaias, [3] [4]for that this people hath refused the water of Silo, that runneth with silence, and hath turneth away the old fishpond, choosing the streams of Samaria, and gulfs of Damascus, I will give young men to be their Princes, and deluders shall rule over them. Read Daniel: [5] Thou shalt find God ancient of days. Read the Apocalypse of S. John: [6] Thou shalt find the head of our Saviour white as snow, and as white wool. Jeremy also because he was wise, and gravity was reputed in his wisdom, [7]was forbid to call himself a child. Woe therefore to the land, whose King is the devil, who always coveting novelties, rebelled in Absalom against the father. [8]Woe to that land whose Judges and princes love the pleasures of this world. Who, until the day of death come, say: Let us eat and drink, for tomorrow we shall die. Contrarywise blessed is the land of the Church, whose King is Christ, the Son of the freeborn, descending from Abraham, Isaac, and Jacob, the stock of Prophets, and of all Saints, over whom sin ruled not: and for that cause they were truly free: of whom was born the holy Virgin Mary more free: [9] having no shrub, nor branch out of the side, but her whole fruit sprung forth into flower: saying in the Canticles: I am the flower of the field, [10] the lily of the valleys. The Princes also of this land are the Apostles, and all Saints, who have their King the son of the freeborn, the son of the freewoman, not of the bondwoman Agar, but born of the freedom of Sara. Neither do they eat in the morning, nor quickly. For they seek not pleasure in this present world; but shall eat in their due time, when the time of reward shall come, and they shall eat in fortitude, and not in confusion. All the good of this present world is confusion: but of the future world is perpetual fortitude. Thus far S. Jerome whose discourse we have here cited at large for a taste of his profound exposition of this whole book; that such as have opportunity, may read the rest in the author himself. To. 7.

[1] This text, and many others, have two senses.

[2] 1. In Kings and all superiors are required mature age, & diligent care of the common good.

[3] *Isa. 8.*

[4] 2. Antiquity in matter of faith and religion is to be followed, not novelty.

[5] *Dan. 7.*

[6] *Apo. 1.*

[7] *Iere. 1.*

[8] Also mortification and labour is required in Pastors, not delicacy nor ease.

[9] The B. Virgin Mary more free from sin than the Patriarchs.

[10] *Cant. 2.*

CHAPTER XI.

Works of mercy are necessary, whilst we have time, 3. because after death none can merit: 4. neither must we defer to begin, nor cease from good deeds, 8. but still be mindful of death and judgement: 10. avoiding wrath and malice.[1]

[1] The 3. part. An exhortation to begin quickly, and persevere in God's service.

Cast thy bread upon the passing waters: (a) because after much time thou shalt find it.

(a) Of all virtues, the works of mercy, corporal and spiritual, most avail for obtaining eternal felicity. *Mat. 25.*

2 Give a portion (b) to seven, and also to eight: because thou knowest not what evil shall be upon the earth:

(b) So the same be grounded in true faith, believing all that is written in the old and new testament, signified by seven & eight.

3 If the clouds be full, they will pour out rain upon the earth. If the tree shall fall to the South, or the North, in what place soever it shall fall (c) there shall it be.

(c) After death, none can either merit or demerit.

4 He that observeth the wind, soweth not: and he that considereth the clouds, shall never reap. 5 As thou art ignorant which is the way of the spirit, & how the bones are framed together in the womb of her that conceiveth child: so thou knowest not the works of God, who is the maker of all. 6 In (d) the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring, this or that: and if both together, it shall be the better.

(d) Both in youth and old age do good works.

7 The light is sweet: and it is delectable for the eyes to see the sun. 8 If a man shall live many years, and shall have rejoiced in them all, he must remember the darksome time, and many days, which when they shall come, the things past shall be reproved of vanity.

9 Rejoice therefore youngman in thy youth, and let thy heart be in good, in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: and know that for all these God will bring thee into judgement. 10 Take away anger from thy heart, and remove malice from thy flesh. For youth and pleasure are vain.

CHAPTER XII.

In youth is fittest time, and most meritorious to serve God. In age the same is more and more necessary, but harder than to begin, and less grateful. 8. In this book the preacher hath shewed, that all worldly things are vanity, 13. and that true felicity is only procured by wisdom, which consisteth in the fear of God, and observation of his commandments.

Remember thy creator in the days (a) of thy youth, before the time of affliction come, & the years approach, of which thou mayst say: They please me not:

(a) An admonition to all in general to live well in this world, remembering the day of general judgement, before which such signs shall come as are described here, and by our Saviour *Mat. 24.* And likewise every one is admonished in particular to serve God diligently whiles he hath time, before death come, when all his senses & former helps shall fail.

2 before the sun, and light, and moon, and stars be dark, and the clouds return after the rain: 3 when the keepers of the house shall be moved, and the strongest men shall stagger, and the grinders shall be idle in a small number: and they shall wax dark that look through the holes: 4 and they shall shut the doors in the street, at the baseness of the grinder's voice, and they shall rise up at the voice of the bird, and all the daughters of song shall be deaf. 5 The high things also shall fear, and they shall be afraid in the way, the almond tree shall flourish, the locust shall be fatted, and the caper tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street. 6 Before the silver cord be broken, and the golden head-band recur, and the water-pot be broken upon the fountain, and the wheel be broken upon the cistern, 7 and the dust return into his earth, from whence it was, and the spirit return to God, who gave it. 8 Vanity of vanities, said [1]Ecclesiastes, and all things vanity.

[1] * *The preacher.*

9 And whereas Ecclesiastes was most wise, he taught the people, and declared the things that he had done: and searching forth made many parables. 10 He sought profitable words, and wrote words most right, and full of truth. 11 The words of wisemen are as pricks, and as nails deeply strucken in, which by the counsel of masters are given of one pastor. 12 More than these my son require not. Of making many books there is no end: and often meditation is affliction of the flesh. 13 (b) Let us all hear together the end of

speaking. Fear God, and observe his commandments: for this is every man:

(b) This is the brief sum of all profitable doctrine: Fear God, & keep his commandments.

14 and all things that are done, God will bring into judgement for every [1]error, whether it be good or evil.

[1] * *Hidden, or obscure thing.*

THE ARGUMENT OF THE CANTICLE OF CANTICLES.

[1] *SALOMON*, called also *Ecclesiastes*, and *Idida*, according to these three names (as S. Jerom noteth) [2] writ three books of three particular arguments, directed to three degrees of people, with three distinct titles, all tending to one end, the true service of God, which bringeth to eternal felicity. In the first he teacheth the principles of good life, to fly from vices, and follow virtues: belonging to such as *begin* to observe God's law, wherein true wisdom consisteth: and this book is called the *Proverbs*, or *Parables*, that is to say, Pithy, brief, sententious precepts, of *Salomon*, which signifieth *Pacificus, Peaceable*, or Pacifier: [3] *the son of David, King of Israel*. In the second he exhorteth to contemn this world, shewing that true felicity consisteth not in any worldly or temporal things, but in the eternal fruition of God, which is obtained by keeping his commandments. And this book he entitleth: *The words of Ecclesiastes*, which is Concionator, Preacher, [4] *Son of David, King of Jerusalem*, because he there exhorteth such as have made some progress in virtues, called *Proficients*, signified by the inhabitants of the Metropolitan city Jerusalem; whereas in the former he styled himself King of Israel, proposing precepts meet for all the twelve tribes, and all vulgar men desirous and beginning to serve God: In both books, for more authority sake, making mention of his godly renowned father the Royal Prophet David, with his own title also of King. But in this third book he only expresseth his proper name Salomon, whom God singularly loved, whereof he was called *Idida*. [5] Because this alone, without mention of father or King, was most convenient for the *Perfect*, who not as servants, or young scholars are moved by fear of authority, but as children are sweetly drawn by love. And this he writ in verse, entitling it not simply a Canticle, [6] but *The Canticle of Canticles*, as preeminent above other Canticles: The bridal song for the Marriage, to be solemnized between God himself and his glorious spouse. For though all holy Scriptures are the spiritual bread, and food of the faithful, [7] yet all are not meat for all, at all seasons. Some parts are not for sinners, nor for beginners, nor for such as are yet in the way towards perfection, but only for the perfect. According to the Apostle's doctrine: [8] *Milk is for children, that are yet unskillful of the word of justice. But strong meat is for the perfect, them that by custom, have their senses exercised to the discerning of good and evil*. With what moderation therefore and humility, this Canticle of God's perfect spouse may be read, the discreet will consider, and not presume above their reach, but be wise with sobriety. For here be very high and hidden Mysteries, as Origen teacheth in his learned Commentaries (which Saint Jerom translated into Latin and singularly commendeth) and so much harder to be rightly understood, for that the fervent spiritual love, of the inward man, reformed in soul, and perfected in spirit, is here uttered in the same usual words and terms, wherewith natural, worldly, yea and carnal love of the outward man, old Adam, corrupted by sin, is commonly expressed: and are so much more dangerous to be mistaken, as we are more addicted to proper will, & private judgement, or subject to carnal, or passionate motions. [9] Wherefore it seemeth most meet to keep the same order in reading these three books, which the author wise Salomon observed in writing them. And which Philosophers also follow in their form of discipline. For they first learn and teach Moral Philosophy, then Natural & lastly Metaphysics, which is their Divinity. As Salomon had given them example: first teaching *precepts of good* life and manners, *in* his *Proverbs*: after, discoursing of natural things *in Ecclesiastes*, deduced thence a conclusion, which profane Philosophers well understood not, *to contemn this world*: and finally cometh to high mystical Divinity, in this supereminent *Canticle: written* in another style, *in verse*, and *in form of a sacred Dialogue* between Christ and his spouse, or as Origen calleth it, in form of an [10][11] *Interlude*, in respect of diverse speakers & actors, & of diverse persons, to whom the speeches are directed, and of whom

[1] King Salomon according to his three names writ and entitled his three books.

[2] *Proem. in Eccle.*

[3] Salomon Pacifier king of Israel.

[4] Ecclesiastes, Preacher king of Ierusalem.

[5] Idida, Beloved.

[6] This canticle doth excel other Canticles.

[7] All are not meet to read it.

[8] *Heb. 5.*

[9] Best method in learning is to begin with doctrine of good life, then study to know natural things: and finally contemplate divine mysteries.

[10] A sacred, dialogue or interlude.

[11] * *Formae dramatis.*

[12] God & Christ the Spouse, or Bridegroom.

[13] Three spouses.

[14] The General.

[15] *Ephes. 5.*

[16] The special.

[17] and Singular.

[18] *Origen. S. Iero. S. Aug. lib. 8. de Gen. ad li. S. Greg. S. Beda. S. Tho. Arbor. Geneb. Del Rio.*

[19] The particular contents are set in the margent of every chapter.

they are uttered. [12] For *by the Spouse or Bridegroom*, is not only understood Christ as Man, but also as God, and the whole Blessed Trinity; to whom many prayers, praises and thanks are offered up; and by whom many benefits are given, praises returned, & promises made to his spouse. Likewise by the *Spouse* or *Bride* the ancient fathers understand three sorts of spouses: [13] all espoused to Christ, and to God, to wit, his [14] *General Spouse*, the whole Church of the old and new Testaments: of all that are, and shall be perfect, making one mystical body, free from sin, [15] without spot or wrinkle, sanctified in Christ. [16] Also his special spouse, which is every particular holy soul. [17] And his singular spouse, his most blessed & most immaculate Virgin Mother. This being the general sum of this excellent Canticle, remitting the reader, for explication thereof to the learned devout Commenters, both of ancient and late writers, [18] we shall also endeavour to gather the same contents more particularly, not before the chapters, because we cannot there so conveniently distinguish the same by verses, but in the margent: [19] where we shall especially note the speakers, as seemeth more probable, of every parcel, according to the first sense (not having room for more) pertaining to the General spouse, the Catholic Church: which is the great, and everlasting holy City of God the eternal King.

SALOMON'S CANTICLE OF CANTICLES WHICH IN HEBREW IS CALLED SIR HASIRIM.

CHAPTER I.

Let (a) him kiss me with the kiss of his mouth: because thy breasts are better than wine.

(a) The Church of the old testament desireth Christ's coming in flesh: and the Christian Church prayeth for his coming in glory.

2 smelling fragrantly of the best ointments. Oil poured out is thy name: therefore have young maids loved thee. 3 Draw me: we will run after thee in the odour of thine ointments. The king hath brought me into his cellars: we will rejoice & be glad in thee, mindful of thy breasts above wine: the righteous love thee. 4 (b) I am black but beautiful, o ye daughters of Jerusalem, as the tabernacles of Cedar, as the skins of Salomon.

(b) The Church outwardly afflicted, is inwardly fair.

5 Do not consider me that I am brown, because the sun hath altered my colour: the sons of my mother have fought against me, they have made me a keeper in the vineyards: my vineyard I have not kept.

6 Shew me o thou, whom my soul loveth, where thou feedest, where thou liest in the midday, lest I begin to wander after the flocks of thy companions.

7 (c) If thou know not thyself, o most fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tabernacles of the pastors.

(c) Christ encourageth his spouse the Church.

8 To my company of horsemen, in the chariots of Pharao, have I likened thee, o my love. 9 Thy cheeks are beautiful as the turtle-doves, thy neck as jewels.

10 We will make thee chains of gold, enamelled with silver. 11 (d) Whilst the king was at his repose, my spikenard gave the odour thereof.

(d) She meditateth of his Passion and Resurrection.

12 A bundle of myrrh my beloved is to me, he shall abide between my breasts. 13 A cluster of cypress my love is to me, in the vineyards of Engaddi.

14 (e) Behold thou art fair, o my love, behold thou art fair, thine eyes are as of doves'.

(e) Christ praiseth his spouse

15 (f) Behold thou art fair my beloved, & comely: (g) our little bed is flourishing.

(f) She again praiseth him; (g) With thanks for her repose, and present consolation.

16 The beams of our houses are of cedar, our rafters of cypress trees.

CHAPTER II.

I am (a) the flower of the field, and the lily of the valleys.

(a) Christ professeth himself the flower of mankind: yea, Lord of all creatures.

2 (b) As the lily among the thorns, so is my love among the daughters.

(b) The Church excelleth all other societies:
In the Church the godly excel sinners:
Among the innocent and holy, the Virgin Mary surpasseth all.

3 (c) As the apple-tree among trees of the woods, so is my beloved among the sons. Under his shadow, whom I desired, I sat: and his fruit was sweet unto my throat.

(c) The Church praising Christ resteth secure under his protection.

4 He brought me into the wine cellar, he hath ordered in me charity. 5 Stay me up with flowers, compass me about with apples: because I languish with love. 6 His left hand under my head, and his right hand shall embrace me. 7 I adjure you o daughters of Jerusalem, by the roes, and the harts of the fields (d) that you raise not, nor make the beloved to awake, until herself will.

(d) He for the weak's sake permitteth her not to be molested, till she be prepared to suffer with patience.

8 (e) The voice of my beloved, behold he cometh leaping in the mountains, leaping over the little hills:

(e) She feeling Christ's assistance, confesseth, & preacheth boldly his Gospel & truth against all Pagans and Heretics.

9 my beloved is like unto a roe, and to a fawn of harts. Behold he standeth behind our wall, (f) looking through the window, looking forth by the grates.

(f) Who though he shew not himself visibly,

10 Behold my beloved speaketh to me: (g) Arise, make haste my love, my dove, my beautiful one, and come.

(g) yet encourageth her to approach unto him:

11 For winter is now past, the rain is gone, and departed. 12 The flowers have appeared in our land, the time of pruning is come: the voice of the turtle-dove is heard in our land: 13 the fig-tree hath brought forth her green figs: the flourishing vineyards have given their savour. Arise my love, my beautiful one, & come. 14 My dove in the holes of the rock, in the hollow places of the wall, shew me thy face, let thy voice sound in mine ears: for thy voice is sweet, and thy face comely. 15 (h) Catch us the little foxes, that destroy the vineyards: for our vineyard hath flourished.

(h) commandeth his pastors to destroy heresies.

16 (i) My beloved to me, and I to him, who feedeth among the lilies,

(i) And so she reposeth in him.

17 till the day break, and the shadows decline. Return: be like, my beloved, to a roe, and to the fawn of harts upon the mountains of Bether.

CHAPTER III.

In (a) my little bed in the nights I have sought him whom my soul loveth, I have sought him, and have not found.

(a) The Church finding Christ not in dark ignorance nor in philosophy, but by his revealing himself to her, holdeth him for ever:

2 I will rise, and will go about the city: by the streets and high ways I will seek him whom my soul loveth: I have sought him, and have not found. 3 The watchmen which keep the city found me: Have you seen him, whom my soul loveth? 4 When I had a little passed by them, I found him whom my soul loveth: I held him: neither will I let him go, till I bring him into (b) my mother's house, and into the chamber of her that bare me.

(b) even till the Jews shall at last also find him.

5 (c) I adjure you, o daughters of Jerusalem by the roes, and the harts of the fields, that you raise not up, nor make the beloved to awake, till herself will.

(c) Christ speaketh as before ch. 2. v. 7.

6 (d) What is she, that ascendeth by the desert, as a little rod of smoke of (e) the aromatical spices of myrrh and frankincense, & of all powder of the apothecary?

(d) The Church of Christ admireth her own conversion from Gentility, (e) now full of good Works.

7 (f) Behold threescore valiants of the most valiant of Israel, compass the little bed of Salomon:

(f) She also professeth that the ascending to eternal rest, is by fighting manfully, in observing the ten commandments, in the six days of this life:

8 all holding swords, and most cunning to battles: every man's sword upon his thigh for fears by night.

9 King Salomon hath made him a portable throne of the wood of Libanus: 10 the pillars thereof he hath made of silver, the seat of gold, the going up (g) of purple: the midst he hath paved with (h) charity for the daughters of Jerusalem.

(g) even to blood, if need be, (h) which is the highest degree of charity.

11 (i) Go forth ye daughters of Sion, and see king Salomon in (k) the diadem, wherewith his mother hath crowned him in the day of his despousing, and in the day of the joy of his heart.

(i) And inviteth all others to come unto Christ, (k) who in the flesh which he took of his mother, was crowned in heaven after his passion.

CHAPTER IV.

How (a) beautiful art thou my love, how beautiful art thou! Thine (b) eyes as it were of doves', besides that which lieth hid within. Thy (c) ears as the flocks of goats, which have come up from mount Galaad.

(a) Christ again praiseth the beauty of his Church. (b) Sincere and simple intention. (c) All her temporal occupations directed to God's glory.

2 Thy (d) teeth as flocks of them that are shorn, which have come up from the lavatory, all with (e) twins, and there is no barren among them.

(d) Pastors who like nurses give bread of good doctrine to little ones. (e) Faith and good works.

3 Thy (f) lips as a scarlet lace: and thy speech sweet. As a piece of a pomegranate, so are also thy (g) cheeks, besides that which lieth hid within.

(f) Preaching Christ's passion. (g) And not ashamed to profess Christ crucified.

4 Thy (h) neck is as the (i) tower of David, which is built with bulwarks: a thousand targets hang on it, all the armour of the valiants.

(h) Administration of Sacraments whereby the Church, Christ's mystical body, is joined to him her head, (i) which is an inexpugnable fortress.

5 Thy (k) two breasts as two fawns the twins of a row, which feed among the lilies,

(k) Both Jews and Gentiles are fed with the principles of Christian doctrine.

6 till the day aspire, and the shadows decline. (l) I will go to the mount of myrrh, and to the little hill of frankincense.

(l) Christ dwelleth in mortified, and devout minds.

7 Thou art all fair o my love, and there is (m) not a spot in thee.

(m) The Church triumphant is without spot, and every particular soul entering into heaven; the B. Virgin Mother was also in this life always Immaculate.

8 Come from Libanus my spouse, come from Libanus, come: thou shalt be crowned from the head of Amana, from the top of Sanir & Hermon, from the dens of lions, from the mountains of leopards. 9 Thou hast wounded my heart, my sister^ spouse, thou hast wounded my heart in one of thine eyes, and in one hair of thy neck. 10 How beautiful are thy breasts my sister^ spouse! Thy breasts are more beautiful than wine, and the odour of thine ointments above all aromatical spices. 11 Thy lips my spouse are as an honey-comb distilling, honey and milk are under thy tongue: and the odour of thy garments as the odour of frankincense. 12 My sister^ spouse is a garden inclosed, a garden inclosed, a fountain sealed up. 13 Thy offsprings a paradise of pomegranates with orchard fruits. Cypress with spikenard, 14 spikenard, and saffron, sweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes with all the chief ointments. 15 The fountain of gardens: the well of living waters, which run with violence from Libanus. 16 (n) Arise Northwind, & come Southwind, blow through my garden, and let the aromatical spices thereof flow.

(n) All tentations, whether they be in manifest cruelty, or in flattering subtlety, make constant souls more grateful to God.

CHAPTER V.

Let (a) my beloved come into his garden, and eat the fruit of his apple-trees. (b) I am come into my garden o my sister^ spouse, I have reaped my myrrh, with mine aromatical spices: I have eaten the honey-comb with mine honey, I have drunk my wine with my milk: (c) eat o friends, and drink, and be inebriated my dearest.

(a) The spouse condescending to God's will, is well content to suffer persecution. (b) Christ again sheweth his good liking in his spouse's patience: (c) and willeth the glorious Saints to congratulate with the patient.

2 (d) I sleep, and my heart watcheth: (e) the voice of my beloved knocking: Open to me my sister, my love, my dove, mine immaculate: (f) because my head is full of dew, and my locks of the drops of the nights.

(d) The spouse desireth to rest in meditation: (e) but is called upon to help others: (f) and urged by Christ's own example working for all mankind.

3 I have spoiled myself of my robe, how shall I be clothed with it? I have washed my feet, how shall I defile them? 4 My beloved put his hand through the hole, and my belly trembled at his touch. 5 (g) I arose, that I might open to my beloved: my hands have distilled myrrh, and my fingers are full of most approved myrrh.

(g) And so she employeth herself also in active life.

6 I opened the bolt of my door to my beloved: but he had turned aside, and was passed. My soul melted, as he spake: I sought, and found him not: I called, and he did not answer me. 7 The keepers that go about the city found me: they struck me, and wounded me: the keepers of the walls took away my cloak. 8 (h) I adjure you o daughters of Jerusalem, if you shall find my beloved, that you tell him that I languish with love.

(h) Still conserving a desire to return unto contemplation.

9 (i) What manner of one is thy beloved of the beloved, o most beautiful of women? What manner of one is thy beloved of the beloved, that thou hast so adjured us?

(i) The devout confer together describing the excellencies of Christ.

10 My beloved is white and ruddy, chosen of

thousands. 11 His head is as the best gold: his hairs as the branches of palm-trees, black as a raven. 12 His eyes as doves upon the little rivers of waters, which are washed with milk, and sit beside the most full streams. 13 His cheeks are as little beds of aromatical spices set of the pigmentaries. His lips are as lilies distilling principal myrrh. 14 His hands wrought round of gold, full of hyacinths. His belly of ivory, distinguished with sapphires. 15 His thighs as pillars of marble, that are upon feet of gold. His form as of Libanus, elect as the cedars. 16 His throat most sweet, and he whole to be desired: such an one is my beloved, and he is my friend, o daughters of Jerusalem.

17 (k) Whither is thy beloved gone o most beautiful of women? Whither is thy beloved turned aside? And we will seek him with thee.

(k) And resolve to seek him, wheresoever he be.

CHAPTER VI.

My (a) beloved is gone down into the garden, to the bed of aromatical spices, to feed in the gardens, and to gather lilies.

(a) The Church teacheth her children that Christ is delighted with the godly desires, and fruitful works of the faithful.

2 I to my beloved, and my beloved to me, who feedeth among the lilies. 3 (b) Thou art fair o my love, sweet, and comely as Jerusalem: terrible as the army of a camp set in array.

(b) Christ again commendeth his Church, well composed of distinct orders (some governing, some retired in cloisters from this world, the rest also exercising works of mercy, in the troubles of this life) all together making a complete army, terrible to all enemies.

4 (c) Turn away thine eyes from me, because they have made me fly away. Thy hairs as a flock of goats, which have appeared from Galaad.

(c) The more any contemplate God's Majesty, the better they perceive that he is incomprehensible.

5 Thy teeth as a flock of sheep, which have come up from the lavatory, all with twins, and there is no barren among them. 6 As the bark of a pomegranate, so are thy cheeks, beside thy hidden. 7 There are (d) threescore queens, & (e) fourscore concubines, and of (f) young maids there is no number.

(d) Many true pastors, (e) more hirelings, that also preach truth, but for temporal commodity. (f) And innumerable faithful souls in the Church.

8 My dove is (g) one, my perfect one, she is the only of her mother, elect to her that bare her. The daughters have seen her, and declared her to be most blessed: the queens and concubines, and have praised her.

(g) All which are but one body in unity of faith.

9 (h) What is she, that cometh forth as the morning rising, fair as the moon, elect as the sun, terrible as the army of a camp set in array?

(h) The voice of the old synagogue, admiring the beauty of Christ's Church.

10 I came down into the garden of nuts, to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded. 11 I knew not: my soul troubled me for the chariots of Aminadab. 12 (i) Return, return o Sulamitess: return, return, that we may behold thee.

(i) The Church of Christ exhorteth the Synagogue of the Jews to return to Christ.

CHAPTER VII.

What (a) shalt thou see in the Sulamitess but the companies of camps? How beautiful are thy passes in shoes, o prince's daughter! (b) The joints of thy thighs are as jewels, that are made by

the hand of the artificer.

(a) Christ interposeth his commendation of the Jews, who at last shall return to him with great fervour of faith and devotion. (b) And so jointly praiseth his Church consisting of both peoples.

2 Thy navel as a round bowl, never wanting cups. Thy belly as an heap of wheat, compassed about with lilies. 3 Thy two breasts, as two fawns the twins of a roe. 4 Thy neck as a tower of ivory. Thine eyes as the fish-pools in Hesebon, which are in the gate of the daughter of the multitude. Thy nose as the tower of Libanus, that looketh against Damascus. 5 Thy head as Carmelus: and the hairs of thy head as a king's purple tied to conduit pipes. 6 How beautiful art thou, and how comely my dearest, in delights! 7 Thy stature is like to a palm-tree, & thy breasts to clusters of grapes. 8 I said: I will go up into the palm-tree, and will take hold of the fruits thereof: and thy breasts shall be as the clusters of a vineyard: and the odour of thy mouth as it were of apples. 9 Thy throat as the best wine, (c) worthy for my beloved to drink, & for his lips and his teeth to ruminate.

(c) The Church as it were taking the word out of Christ's mouth whiles he praised her, she returneth all the praise to him.

10 I to my beloved, and his turning is toward me. 11 (d) Come my beloved, let us go forth into the field, let us abide in the villages.

(d) Praying him to come and still remain with her,

12 Let us rise early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts. 13 The Mandragoraes have given a smell. In our gates all fruits: (e) the new and the old, my beloved, I have kept for thee.

(e) Acknowledging him to be the only Saviour of both old and new testament.

CHAPTER VIII.

Who (a) shall give to me thee my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man despise me?

(a) The Synagogue prosecuteth her prayer, desiring Christ's Incarnation.

2 I will take hold of thee, and will bring thee into my mother's house: there thou shalt teach me, and I will give thee a cup of spiced wine, and new wine of my pomegranates. 3 His left hand under my head, and his right hand shall embrace me. 4 (b) I adjure you o daughters of Jerusalem, that you raise not up, nor make the beloved to awake till herself will.

(b) Christ admonisheth worldly men not to molest those that serve him in contemplation, & other spiritual virtues.

5 (c) Who is this, that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple-tree I raised thee up: (d) there thy mother was corrupted, there she was deflowered that bare thee.

(c) Angels and other Saints of the triumphant Church admire the beauty of the Gentiles converted: which is also understood of every holy soul ascending from this world into heaven: And more singularly of the most glorious Virgin Mother of God. (d) The Synagogue of the Jews was corrupt under the tree of Christ's Cross, when they cried: Crucify him, Crucify him. And again: His blood be upon us, and upon our children. Again: We have no King but Caesar, &c.

6 Put me as a seal upon thy heart, as a seal upon thine arm: because love is strong as death: jealousy is hard as hell, the lamps thereof lamps of fire and flames. 7 Many waters cannot quench charity, neither shall floods overwhelm it: if a man shall give all the substance of his house for love, as nothing he shall despise it. 8 (e) Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken unto?

(e) Christ again sheweth his affection towards his Church of the Gentiles: calling her his own sister, and the Synagogue's sister, promising and bestowing on her many excellent benefits.

9 If she be a wall, let us build upon it bulwarks of silver: if she be a door, let us join it together with boards of cedar. 10 (f) I am a wall: and my breasts are as a tower, since I was made before him as one finding peace.

(f) The Church of Gentiles rejoiceth in the strong defence, wherewith her Saviour hath established her.

11 The peace-maker had a vineyard, in that which hath peoples: he delivered the same (g) to keepers, a man bringeth for the fruit thereof a thousand pieces of silver.

(g) Keepers of this vineyard were the Prophets and Apostles, and their Successors are still the keepers thereof.

12 (h) My vineyard is before me. A thousand are thy peace-makers, and two hundred for them, that keep the fruits thereof.

(h) Christ sheweth that together with the pastors, himself especially hath care of his Church, always assisting the visible governers thereof with his invisible grace.

13 Thou dwellest in the gardens, the friends do harken: make me hear thy voice. 14 (i) Fly, o my beloved, and be like to the roe, and to the fawn of harts upon the mountains of aromatical spices.

(i) The whole Church militant well contented, yea desiring Christ's Ascension into heaven, for the good of all that here serve him, prayeth him, from thence to send aboundance of his grace, that we may ascend the high mountains of perfect charity and zeal of God's honour, that he will make our souls such hills, the garden of all virtues, & so vouchsafe to dwell therein. Amen.

THE ARGUMENT OF THE BOOK OF WISDOM.

[1] Both the author & authority of this book were sometimes doubtful.

[2] The same doubt is of Ecclesiasticus.

[3] *Argu. li. Reg.*

[4] Five Sapiential books of the old testament.

[5] It is most probable, that Philo a Jew writ this book collecting many sentences of Salomon's.

[6] *Cha. 7. 8. 9.*

[7] The Jews deny these books to be Canonical.

[8] *Mat. 22. Exo. 3.*

[9] They are judged by very many ancient fathers, and afterward defined by the Church to be Canonical Scriptures.

[10] *Et li. 17. c. 29. civ.*

[1] AS well of the author, as of the authority of this book, there have been diverse opinions among the learned. But in process of time, the first is probably discussed, the other is clearly decided by the Church. For concerning the former doubt, *Many ancient Fathers allege sentences of this Book, as the sayings of Salomon*. Namely S. Ireneus (apud Eusebium, lib. 5. c. 8. Hist.) S. Clement of Alexandria, li. 5. & 6. Stromat. Origen. ho. 12. in Levit. & li. 8. in Epist. ad Rom. S. Athanasius in Synopsi, & Orat. 2. cont. Arrian. S. Basil li. 5. cont. Eunomianos. S. Epiphanius heresi 67. S. Gregory Nazianzen. lib. de Fide. S. Gregory Nissen. in Testimonijs ex vet. Testam. cap. de Nativitate ex Virgine. S. Chrisost. hom. 33. & 34. in Mat. S. Cyril of Alexandria li. 10. c. 4. Also S. Cyprian li. de exhortat. Martyrum. c. 12. & li. 3. c. 59. ad Quirin. & li. de Mortalitate. S. Hilary in Psal. 127. S. Ambrose, li. de Salomone. c. 1. and diverse others suppose Salomon to be author of this book. To whom likewise some of them ascribe the book of Ecclesiasticus. [2] But S. Jerom Praefatione in libros Salomonis testifieth that some ancient writers affirm this book to be written by Philo a Jew, and the other by Iesus the son of Sirach. And S. Augustin very plainly (li. 17. c. 20. de civit.) saith, *custom prevailed, that the books of wisdom, & Ecclesiasticus, for some similitude of speech are called Salomon's: but the more learned assuredly judge that they are not his*. What then shall we say, seeing so many other ancient learned Doctors cite them as his. The answer is easy. And sufficiently insinuated by S. Augustin, that these two books being like unto the other three, [3] which are Salomon's, were also called his. Whereto we may add a like example in the two first books of Kings, which are called the books of Samuel, though he writ not all the first, nor any part of the second. [4] Moreover all these *five* are called by one general title *Sapiential books*. In so much that the Church readeth in the sacred Office before all Epistles, taken out of any of these five books, not Lectio Proverbiorum, or Ecclesiastae, &c. but still, *Lectio libri Sapientiae*. The solution therefore is very probable, that this book of wisdom was written by Philo Iudeus, [5] not he that lived after Christ, but another of the same name, near two hundred years before. And Ecclesiasticus by Iesus the son of Sirach. Who not only imitated Salomon, but also compiled their books, for most part of Salomon's sentences; [6] conserved till their times by tradition, or in separated scrolls of papers; yea they so utter some sentences in his person, as if himself had written them. As touching *the authority of these two books*, and some others, it is evident that *the Jews refuse* them. [7] And therefore many ancient Fathers writing against them, spared sometimes to urge such books, as they knew would be rejected. Especially having abundant testimonies of other holy Scriptures, for deciding matters of faith against them. Even as our Saviour himself proved the Resurrection of the dead against the Sadducees, out of the books of Moyses, [8] which they confessed for Canonical Scripture, denying other parts, where the same point might otherwise have been more evidently shewed. And so S. Ierom in respect of the Jews said these books were not Canonical. Nevertheless he did often allege testimonies of them, as of other divine Scriptures: sometimes with this parenthesis *(si cui tamen placet librum recipere)* in cap. 8. & 12. Zachariae: other times, especially in his last writings, absolutely without such restriction, as in cap. 1. & 56. Isaiae. & in 18. Ieremiae. Where he professeth to allege none but Canonical Scripture. As for all the other ancient fathers here above mentioned, ascribing this book to Salomon, and many others cited by Doctor Iodocus Coccius (To. 1. Thesauri. li. 6. art. 9.) they make no doubt at all, [9] but that it is Canonical Scripture, as appeareth by their express terms, *Divine Scripture, Divine word, Sacred letters, Prophetical saying, the Holy Ghost saith*, & the like. Finally as well ancient General counsels, namely that of Carthage, an. D. 419. with others, as the later of Florence, and Trent have declared this book to be Canonical. And that conformably to the most ancient, and

learned Fathers, as S. Augustin, not only judgeth himself, but also plainly testifieth (li. de Praedestinat. Sanct. c. 14.)[10] saying: *The sentence of the book of wisdom ought not to be rejected* (by certain inclining to Pelagianism) *which hath been so long publicly read in the Church of Christ, and received of all Christians, Bishops, and others, even to the last of the Laity, Penitents, and Catecumes* (cum veneratione divinae auctoritatis) *with veneration of divine authority. Which also the excellent writers, next to the Apostles' times, alleging for witness* (nihil se adhibere, nisi divinum testimonium crediderunt) *thought they alleged nothing but* divine testimony.

[1] The sum and contents of this book is an Instruction, and Exhortation to Kings and all Magistrates, to minister justice in the commonwealth, teaching all sorts of virtues under the general names of Justice & Wisdom. With frequent Prophecies of Christ's Coming, Passion, Resurrection, & other Christian Mysteries. All may be commodiously divided into three parts.[2] In the six first chapters, the author admonisheth all Superiors to love and exercise justice and wisdom. In the next three, he teacheth that Wisdom proceedeth only from God, & is procured by prayer & good life. In the other ten chapters, he sheweth the excellent effects, and utility of wisdom and Justice.

[1] The contents.

[2] Divided into three parts.

THE BOOK OF WISDOM.

CHAPTER I.

Superiors are admonished to do justice, sincerely seeking God: 7. who being everywhere seeth all things. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to live, but they brought death upon themselves.[1]

[1] The 1. part. An admonition to love and practise justice.

Love[1] justice, you that judge the earth. Think of our Lord in goodness, and in simplicity of heart seek him:

[1] *3. Reg. 3. Isa. 56. 2. Para. 15.*

2 because he is found of them that tempt him not: and he appeareth to them that have faith in him.

3 For (a) perverse cogitations separate from God: and proved power chasteneth the unwise:

(a) Mortal sins are not only committed in deeds & words, but also in thoughts.

4 because wisdom will not enter into a malicious soul, nor dwell in a body subject to sins. 5 For the Holy Ghost of discipline will fly from him that feigneth, and will withdraw himself from the cogitations that are without understanding, and he shall be chastened of iniquity ensuing.

6 [1] For the spirit of wisdom is gentle, and will not deliver (b) the curser from his lips: because God is witness of his reins, and he is a true searcher of his heart, and an hearer of his tongue.

[1] *Gal. 5. v. 22.* (b) He that maliciously curseth is cursed of God.

7 Because the Spirit of our Lord hath replenished the whole world: and that which containeth all things, hath the knowledge of voice. 8 For this cause he that speaketh unjust things, cannot be hid, neither shall the chastising judgement pass him. 9 For in the cogitations of the impious there shall be examination: and the hearing of his works shall come to God, to the

chastising of his iniquities. 10 Because the ear of jealousy heareth all things, and the tumult of murmurings shall not be hid. 11 Keep yourselves therefore from murmuring, which profiteth nothing, and refrain your tongue from detraction, because an obscure speech shall not pass in vain: and the mouth that lieth, killeth the soul. 12 (c) Zeal not death in the error of your life, neither procure ye perdition by the works of your hands.

(c) Be not cause of your own eternal death by evil life.

13 Because God made not death, neither doth he rejoice in the perdition of the living. 14 For he created all things to be: and he made the nations of the earth to health: and (d) there is no medicine of destruction in them, (e) nor Kingdom of hell in the earth.

(d) Desperate death delivereth not the wicked from calamities. (e) Neither are any damned whiles they are in this life:

15 For justice is perpetual and immortal. 16 But the impious with hands & words have (f) provoked it: and esteeming it a friend, have fallen to decay, and have made covenants with it: because they are worthy to be of the part thereof.

(f) But sinners not repenting bring eternal death to themselves.

CHAPTER II.

Such as hope not of life to come, 6. addict themselves to present pleasures: 10. and persecute the just, especially our Saviour Christ, as contrary to their wickedness. 23. Death came upon man by the devil's envy.

For they have said thinking with themselves not well: (a) Little, and with tediousness is the time of our life: and in the end of a man there is no recovery, and there is none known that hath returned from hell:

(a) Carnal men thinking the soul to be mortal, and so neither pain nor reward to be after death, fall to these profane thoughts and speeches of infidelity.

2 because of nothing were we born, and after this we shall be as if we had not been: because the breath is a smoke in our nostrils: & speech a spark to move our heart. 3 Which being extinguished, our body shall be ashes, and the spirit shall be poured abroad as soft air, and our life shall pass as the trace of a cloud, and shall be dissolved as a mist, which is driven away by the beams of the sun, and oppressed with the heat thereof: 4 and our name in time shall be forgotten, and no man shall have remembrance of our works. 5 For our time is the passing of a shadow, and there is no return of our end: because it is sealed, and no man returneth. 6 (b) Come therefore, and let us enjoy the good things that are, and let us quickly use the creature as in youth.

(b) Of infidelity touching pain or reward after death, proceedeth the Epicures' life.

7 Let us fill ourselves with precious wine, and ointments: and let not the flower of the time pass us. 8 Let us crown ourselves with roses, before they wither: let there be no meadow, which our riot shall not pass through. 9 Let none of us be exempted from our riotousness: every-where let us leave signs of joy: because this is our portion, and this our lot. 10 Let us (c) oppress the poor just man, and not spare the widow, nor reverence the old man's grey head of long time.

(c) Infidels are not content to live in riot, but do also envy and persecute the just: whose good examples vex their minds, stirred thereto by the devil.

11 But let our strength be the law of justice: for that which is weak, is found unprofitable. 12 (d) Let us therefore circumvent the just, because he is unprofitable to us, and he is contrary to our works, and reproachfully objecteth unto us the sins of the law, and defameth in us the sins of our discipline.

(d) An evident prophecy of the Jews' malice persecuting our Saviour. Fulfilled by the chief Priests, Scribes, and Ancients, recorded by the Evangelists.
Mat. 27. v. 41. Mar. 14. v. 53.

13 He boasteth that he hath the knowledge of God,

and nameth himself the son of God.[1]

[1] *Mat. 27. v. 43.*

14 He is made unto us to the defaming of our cogitations. 15 He is grievous unto us even to behold, because his life is unlike to others, & his ways are changed. 16 We are esteemed of him as triflers, and he abstaineth from our ways as from uncleanness, and he preferreth the later ends of the just, and glorieth that he hath God for his father. 17 Let us see therefore if his words be true, and let us prove what things shall come to him, and we shall know what shall be his later end. 18 For if he be the true son of God, he will defend him, & will deliver him from the hands of the adversaries. 19 By contumely and torment let us examine him, that we may know his reverence, and prove his patience. 20 To a most shameful death let us condemn him: for there shall be respect had unto him by his words. 21 These things have they thought, and have erred: for their malice hath blinded them. 22 And they have not known (e) the sacraments of God, nor hoped for the reward of justice, nor esteemed the honour of holy souls.

(e) Want of believing divine Mysteries, namely the reward of the just, & punishment of the wicked, is cause of dissolute life, and of hatred against the good.

23 For God created man incorruptible, and to the image of his own likeness he made him. 24 But by the envy of the devil, death entered into the world: 25 and they follow him that are of his part.

CHAPTER III.

The just condemned by the wicked, and proved by tentations are happy: 10. and the wicked unhappy. 12. Chastity shall be rewarded, & adulterous generations shall not prosper.

But (a) the souls of the just are in the hand of God, and the torment of death shall not touch them.

(a) Temporal death of the just, is the way to eternal life. Where damnation (called here the torment of death) shall not touch them.

2 (b) [1] They seemed in the eyes of the unwise to die: and their decease was counted affliction:

(b) For albeit Martyrs seem in the eyes of the unwise to die, or to be extinguished, they pass indeed into eternal, and unspeakable glory.[1] *Chap. 5. v. 4.*

3 and that which with us is the way, is destruction: but they are in peace. 4 And though before men they suffered torments, their hope is full of immortality. 5 Vexed in few things, in many they shall be well disposed of: because God hath tempted them, and hath found them worthy of himself. 6 As gold in the furnace he hath proved them, and as an host of holocaust he hath received them, & in time there shall be respect of them. 7 [1] The just shall shine, and as sparks in a place of reeds they shall run abroad.

[1] *Mat. 13. v. 43.*

8 They (c) shall judge nations, & have dominion over peoples, and their Lord shall reign for ever.

(c) All the just shall approve God's judgement condemning the wicked.

9 They that trust in him, shall understand truth: & the faithful in love shall rest in him: because rest and peace is to his elect. 10 But the impious according to the things which they have thought, shall have correption: which have neglected the just, & have revolted from our Lord. 11 For he that rejecteth wisdom and discipline, is unhappy: and their hope is vain, and labours without fruit, & their works unprofitable. 12 Their (d) wives are senseless, and their children most wicked.

(d) Literally is understood, that the wives of adulterers, often become adulteresses, & their children wicked. Morally, their sensuality & all their works are wholly corrupted.

13 Cursed is their creature: because happy is the barren woman: and the undefiled, which hath not known bed in sin, she shall have fruit in visitation of holy souls: 14 and [1] the eunuch that hath not wrought iniquity with his hands, nor thought most

wicked things against God: for the chosen gift of faith shall be given to him, and a most acceptable lot in the temple of God.

[1] * *See. S. Ierom. in Isa. 56. v. 4.*

15 For of good labour there is glorious fruit, and the root of wisdom which falleth not. 16 But the children of adulterers shall be in consummation, and the seed of the unlawful bed shall be destroyed. 17 And if certes they be of long life, they shall be reputed for nothing, & their last old-age shall be without honour. 18 And if they die quickly they shall have no hope, nor speech of comfort in the day of acknowledging. 19 For of a wicked nation the ends are cruel.

CHAPTER IV.

Great difference between chaste, and adulterous generations. 7. Speedier death of the just is recompensed by God's providence, 19. but the wicked incur greater damnation by living long.

O how beautiful is (a) the chaste generation with glory! For the memory thereof is immortal: because it is known both with God and with men.

(a) Chastity of the body is a singular great virtue, & spiritual chastity of true faith and religion is greater, and more generally commended, as the root and foundation of all virtues. For without faith it is unpossible to please God.

2 When it is present, they imitate it, and they desire it when it hath withdrawn it-self, and it triumpheth crowned for ever, winning the reward of undefiled conflicts. 3 But the multitude of the impious, that hath many children, shall not be profitable, and bastard plants shall not take deep root, nor lay sure foundation. 4 And if in the boughs for a time they shall spring being weakly set, they shall be moved of the wind, and by the vehemency of the winds they shall be rooted out. 5 For the unperfect boughs shall be broken, and their fruits shall be unprofitable, and sour to eat, and meet for nothing. 6 For the children that be born of wicked sleeps, are witnesses of wickedness against the parents in their examination. 7 But (b) the just if he be prevented with death, shall be in a place of refreshing.

(b) When soever the just dieth it is profitable for him: & dying young his immaculate life is more commendable than old age in the wicked. v. 16.

8 For venerable old age is not that of long time, nor accounted by the number of years: but the understanding of a man are grey hairs: 9 and an immaculate life is old age. 10 Pleasing God he is made beloved, and living among sinners he was translated. 11 He was taken away lest malice should change his understanding, or lest any guile might deceive his soul. 12 For the bewitching of vanity obscureth good things, and the inconstancy of concupiscence perverteth the understanding that is without malice. 13 Being consummate in short space he fulfilled much time: 14 for his soul pleased God: for this cause he hastened to bring him out of the midst of iniquities: but the peoples that are seeing, and not understanding, nor putting such things in their hearts: 15 that the grace of God, and mercy is toward his saints, and respect toward his elect. 16 But the just dead condemneth the impious alive, and youth soon ended, the long life of the unjust. 17 For they shall see the end of the wise, and shall not understand what God hath thought of him, and why our Lord hath fenced him. 18 For they shall see and shall contemn him: but our Lord shall laugh them to scorn, 19 and they shall fall after this without honour, and in contumely among the dead for ever: because he shall break them puffed up (c) without voice, and shall remove them from the foundations, and they shall be made desolate unto the highest degree: and shall be mourning, and the memory of them shall perish.

(c) The damned shall be without all excuse utterly confounded in their own consciences.

20 They shall come fearful in cogitation of their sins, and their iniquities on the contrary shall convince them.

ANNOTATIONS.
CHAP. IV.

11. *He was taken away.]* By this place S. Augustine proveth that such as died in good state, might have fallen into wickedness, if they had lived longer: and therefore it was a benefit to them to die sooner. And that it is nevertheless certain, that God both knew the possibility that such might, yea would have sinned, [1] if they had lived longer, and also knew that they should die sooner, and so escape that danger. Which assured foreknowledge of all things that shall be, or may be, standeth well with man's freewill: against certain that inclined to Pelagianism, attributing too much to man's freewill, and detracting from God's foreknowledge and providence. Which he proving by this place, [2] his adversaries excepted against the authority of this book, and therefore he also proveth that it is Canonical Scripture. li. 1. de Predest. Sanct. ch. 14.

[1] God's prescience doth not prejudice man's freewill.

[2] *Et. l. 17. c. 20. civit.*

CHAPTER V.

In the general judgement, the wicked seeing the just, whom they had contemned, to be in great honour, shall bewail their own misery, 9. considering that their pleasure was short, 16. and the joy of the Blessed shall be for ever. 18. God will arm himself, and all creatures, to punish the impious.

Then shall the just stand in great constancy against those that have afflicted them, and (a) taken away their labours.

(a) Wicked men in their false conceipt judge the travails of the just to be vain & fruitless.

2 They seeing shall be troubled with horrible fear, and shall marvel at the suddenness of unexpected salvation, 3 saying within themselves, (b) repenting, and sighing for anguish of spirit: These are they, whom we had sometime in derision, and in a parable of reproach.

(b) Repentance of the damned is only for the loss & pain whereinto they are fallen, not of love towards God, or virtue, nor of hate towards sin, & therefore is fruitless bringing no comfort nor help at all, but everlasting torment and anguish of mind.

4 [1] We senseless esteemed their life madness, and their end without honour.

[1] *Chap. 3. v. 2.*

5 Behold how they are counted among the children of God, and their lot is among the saints. 6 We therefore have erred from the way of truth, and the light of justice hath not shined to us, and the sun of understanding rose not to us. 7 We are wearied in the way of iniquity and perdition, and have walked hard ways, but the way of our Lord we have not known. 8 What hath pride profited us? Or what commodity hath the vaunting of riches brought to us? 9 All those things are passed away as a shadow, and as a messenger running before, 10 and as a ship, that passeth through the surging waters: whereof, when it is past, the trace cannot be found nor the path of that ship's keel in the waves: 11 [1] or as a bird, that flyeth through in the air, of which there is no token can be found of her passage, but only a sound of the wings beating the light wind: and by vehemence of going cutting the air, moving the wings she is flown through, and afterward there is no sign found of her way:

[1] *Pro. 30. v. 19.*

12 or as when an arrow is shot forth to a set mark, the divided air is forthwith closed in it-self again, so that the passage thereof is not known: 13 so we also being born forthwith ceased to be: and of virtue certes have been able to shew no sign: but in our naughtiness we are consumed. 14 Such things (c) said they in hell, which sinned:

(c) For the certainty of things that shall be, Prophets do very often speak in the pretertense, of things to come, as if they were already past.

15 because the hope of the impious is as dust, which is taken away with the wind: and as a thin froth, which is dispersed by the storm: and as smoke that is scattered abroad by the wind: and as the memory of a guest of one day that passeth. 16 But the just shall live for ever, and their reward is with our Lord, and cogitation of them with the Highest. 17 Therefore shall they receive a Kingdom of honour, & a crown of beauty at the hand of our Lord: because with his right hand he will cover them, and within his holy arm he will defend them. 18 And (d) his zeal will take armour, and he will arm the creature to the revenge of the enemies.

(d) As the joy of the blessed, so contrarywise the misery of the damned is marvelous great, & for ever unchangeable.

19 He will put on justice for a breast-plate, & will take sincere judgement for an helmet: 20 he will take equity for an invincible shield: 21 and he will sharpen fierce wrath for a spear, & the round world shall fight with him against the senseless. 22 The shots of lightnings shall go directly, & as it were from a bow of the clouds well bent they shall be cast forth, and shall light on a certain place. 23 And from rocked wrath shall thick hail-stones be cast, the water of the sea shall rage against them, and the rivers shall run together roughly. 24 A spirit of power shall stand against them, and as a hurlwind shall divide them: and their iniquity shall bring all the land to a desert, and naughtiness shall overthrow the seats of the mighty.

CHAPTER VI.

Kings and all Magistrates are again admonished to exercise justice: 7. otherwise they shall be more grievously punished. 13. Wisdom may easily be found 18. by those that sincerely desire it. 22. And is very profitable (25. excepting the envious, or ill disposed) 26. both to Prince and people.

Wisdom [1] is better than strength: and a wise man than a strong.

[1] *Eccle. 9. v. 18.*

2 Hear therefore ye kings, & understand, learn ye judges of the ends of the earth. 3 Give ear ye that rule multitudes, and that please yourselves in multitudes of nations: 4 because the (a) [1] power is given you of our Lord, and strength by the Highest, who will examine your works, and search your cogitations:

(a) All power is from God: & therefore to be respected, though the magistrates sometimes abuse their authority.
[1] *Rom. 13. v. 1.*

5 because when you were the ministers of his Kingdom, you judged not rightly, nor kept the law of justice, nor have walked according to the will of God. 6 Horribly and quickly will he appear to you: because most severe judgement shall be done on them, that bear rule. 7 For to the little one mercy is granted: but (b) the mighty shall mightily suffer torments.

(b) As every one's charge is more or less, so his account is easier or harder, and the punishment (if he offend) smaller or greater. S. Gre. ho. 9. in Evang.

8 For God will not except any man's person, neither will fear the greatness of any man: because he made the little and the great, & he hath equally care of all. 9 But to the stronger more strong torment is imminent. 10 To you therefore o kings are these my words, that you may learn wisdom, and not fall. 11 For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what they may answer. 12 Covet ye therefore my words, and love them, and you shall have discipline. 13 Wisdom is clear, and such as never fadeth, and is easily seen of them that love her, and is found of them that seek her. 14 She preventeth them that covet her, that she first may shew herself unto them. 15 He that awaketh early to her, shall not labour: for he shall find her sitting at her doors. 16 To think therefore of her, is perfect understanding: and he that watcheth for her, shall quickly be secure. 17 Because she goeth about seeking them that be worthy of her, and in the ways she will shew herself to them cheerfully, and in all providence she will meet them. 18 For (c) the

beginning of her is the most true desire of discipline.

(c) Wisdom is attained by this gradation, and so from first to last, a resolute desire joineth faithful souls to God. v. 22.

19 The care therefore of discipline, is love: and love is keeping of her laws: and the keeping of the laws, is the consummation of incorruption: 20 and incorruption maketh to be next to God. 21 Therefore the desire of wisdom leadeth to the everlasting Kingdom. 22 If therefore you be delighted with thrones, and with sceptres, o ye kings of the people, love wisdom, that you may reign for ever. 23 Love the light of wisdom all ye that bear rule over peoples. 24 But what wisdom is, and how she was made, I will declare: and I will not hide from you the mysteries of God, but from the beginning of her nativity I will search out, and set the knowledge of her into light, and will not let pass the truth: 25 neither will I go with pining envy: because such a man shall not be partaker of wisdom. 26 But the multitude of the wise is the health of the round world: and a wise king is the stability of the people. 27 Therefore take ye discipline by my words, and it shall profit you.

CHAPTER VII.

Whereas all men have the like birth and death, 7. wisdom maketh great difference, bringing all goodness, 13. and knowledge. 17. as well of natural things, 22. as moral: 25. which heavenly gift is a sparkle, and participation of wisdom increated, God himself. [1]

[1] The second part.
Wisdom proceedeth from God, and is procured by prayer.

I also certes am a mortal man, like to all, and of the earthly kindred of him that was made first, and in the womb of my mother was I fashioned flesh, 2 the time of (a) ten months was I brought together in blood, of the seed of man, and the delectation of (b) sleep concurring.

(a) The perfectest children are born in the beginning of the tenth month. (b) Children in the mother's womb are as in sleep.

3 And I being born received the common air, and fell upon the earth that is made alike, and the first voice like to all men did I put forth weeping. 4 I was nourished in swaddling cloths, and great cares. 5 For none of the kings had other beginning of nativity.
6 There is one entrance therefore into life to all men, and like departure. 7 For this cause (c) I wished, and understanding was given me: and I invocated, and the spirit of wisdom came upon me:

(c) Salomon (whose sayings are here recited) prayed for wisdom, & obtained it. *3. Reg. 3.*

8 and I preferred her before Kingdoms and thrones, and riches I counted to be nothing in comparison of her. [1]

[1] *3. Reg. 3. v. 9.*

9 Neither did I compare the precious stone to her: because all gold in comparison of her, is a little sand, and silver in the sight of her shall be esteemed as clay.
10 Above health and beauty did I love her, and purposed to have her for light: because her light cannot be extinguished. 11 And all good things came to me together with her, and very much honesty by her hands, 12 and I rejoiced in all: because (d) this wisdom went before me, and I was ignorant that she is the mother of all these.

(d) God first gave him grace to desire wisdom before all other things, as he explicateth plainly. cap. 8. v. 21.

13 Which I learned without fiction, and do communicate without envy, and her honesty I hid not.
14 For she is an infinite treasure to men: which who so have, are made partakers of the friendship of God commended for the gifts of discipline. 15 And to me God hath given to speak according to my mind, and to presume things worthy of those, that are given me: because he is the guide of wisdom, and the Creator of the wise: 16 For in his hand are both we, & our words, and wisdom, and the knowledge & discipline of works.
17 For he gave me (e) the true knowledge of those things which are: that I may know the disposition of the round world, and the virtues of the elements,

(e) Salomon was a most excellent Philosopher.

18 the beginning, & end, & midst of times, the permutations of changeable seasons, and consummations of times, 19 the courses of the year, and dispositions of the stars, 20 the natures of beasts, and furies of wild beasts, the force of winds, and the cogitations of men, the differences of plants, and virtues of roots, 21 & whatsoever are hid things and not foreseen, I have learned: for wisdom the worker of all taught me. 22 For in her is the spirit of understanding, (f) holy, only, manifold, subtile, eloquent, moveable, undefiled, sure, sweet, loving, good, sharp, who nothing hindereth well-doing,

(f) Proper Epithetons of the spirit of wisdom.

23 gentle, benign, stable, certain, secure, having all power, foreseeing all things, and that containeth all spirits: intelligible, clean, subtile. 24 For wisdom is more moveable than all moveable things: and reacheth every-where because of her cleanness. 25 For she (g) is a vapour of the power of God, & a certain sincere emanation of the glory of God omnipotent: and therefore no defiled thing cometh unto her.

(g) See the Annotation, Proverb. 1. v. 2.

26 For she is the brightness of eternal light, & the unspotted glass of God's majesty, and the image of his goodness. [1]

[1] *Heb. 1. v. 3.*

27 And whereas she is one, she can do all things: and permanent in herself she reneweth all things, and by nations transporteth herself into holy souls, she maketh the friends of God, and Prophets. 28 For God loveth none, but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all disposition of the stars, being compared to light she is found the first. 30 For night succeedeth to it, but malice overcometh not wisdom.

CHAPTER VIII.

Wisdom excelling all things that can be desired, 9. is worthily preferred as the cause of much estimation, 13. and of immortal glory, 16. without molestation. 21. All which is God's gift.

She (a) reacheth therefore from end unto end mightily, and disposeth all things sweetly.

(a) God, the increated wisdom is infinite, and wisdom created is also most excellent amongst God's gifts.

2 Her have I loved, and have sought her out from my youth, and have sought to take her for my spouse, and I was made a lover of her beauty. 3 [1] She glorifieth her nobility, having consociation with God: yea and the Lord of all hath loved her.

[1] *3. Re. 3.*

4 For she is the mistress of the discipline of God, & the chooser of his works. 5 And if riches be desired in life, what is richer than wisdom, which worketh all things? 6 And if understanding do work: who is the worker of those things that are, more than she? 7 And if a man love justice: her labours have great virtues: for she teacheth sobriety, and prudence, and justice, and strength, than the which nothing is more profitable in life to men. 8 And if a man desire multitude of knowledge, she knoweth things past, & conjectureth of things to come: she knoweth the subtilties of words, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages. 9 (b) [1] I purposed therefore to bring her to me to live together: knowing that she will communicate unto me of good things, and will be a comfort of my cogitation & tediousness.

(b) This is also the speech of Salomon, recited by the writer of this book. [1] *Prov. 3.*

10 I shall have for her sake (c) glory with the multitudes and honour with the ancient being young:

(c) Of Salomon's wisdom, riches, glory, & renowned fame, not only the books of Kings & Paralipomenon, but also our Saviour doth witness. *Mat. 6. & 12.*

11 and I shall be found sharp in judgement, and in the sight of the mighty I shall be marvelous, and the faces of Princes will marvel at me. 12 Holding my peace they shall expect me, and whilst I speak many words,

they shall lay their hands on their mouth.
13 Moreover by her I shall have (d) immortality: and I shall leave an eternal memory to them, that shall be after me.

(d) It is not certain that Salomon hath immortal glory, but rather by *immortality* is here understood that his glorious fame remaineth to the end of this world.

14 I shall dispose peoples, and nations shall be subject to me. 15 Horrible kings hearing shall fear me: in the multitude I shall seem good, and in battle strong.
16 Entering into my house, I shall rest with her: for her conversation hath no bitterness, nor her company tediousness, but joy and gladness. 17 Thinking these things with myself, and recording in my heart, that (e) immortality is in the kindred of wisdom,

(e) Nevertheless wisdom of her part giveth life and glory everlasting, to all that persevere to the end of this life.

18 and good delectation in her friendship, and in the works of her hands honesty without defect, and wisdom in the disputation of her talk, and glory in the communication of her words: I went about seeking, that I might take her to me. 19 And I was a witty child, and had gotten a good soul. 20 And whereas I was more good, I came to (f) a body undefiled.

(f) It is certain that Salomon was sometime innocent and holy, but was perverted by women. *3. Reg. 11.*

21 And as I knew that I could not otherwise be continent, unless God gave it, this very thing also was wisdom, to know whose this gift was: I went to our Lord, and besought him, and said from my whole heart:

CHAPTER IX.

A prayer (made by Salomon) for wisdom, 9. whereby Superiors are able to govern: 13. which by only human wisdom, they cannot rightly perform.

God of my fathers, and Lord of mercy, which madest all things with thy Word,
2 [1] and by thy Wisdom didst appoint man, that he should have dominion of the creature, that was made by thee,

[1] *3. Reg. 3. v. 9. 12.*

3 that he should dispose the round world in equity and justice, and execute judgement in direction of heart: 4 give me wisdom the assistant of thy seats, and repel me not from thy children: 5 because I am thy servant, and the son of thy handmaid, a weak man and of small time, and less to the understanding of judgement and laws. 6 And if one be perfect among the children of men, and thy wisdom be absent from him, he shall be counted for nothing. 7 (a) Thou hast chosen me king to thy people, and judge of thy sons and daughters: [1]

(a) Here again it is evident, that the Author reporteth Salomon's speeches. [1] *1. Para. 28. v. 5.*

8 and badest me build a temple in thy holy mount, and an altar in the city of thy habitation, a similitude of thy holy tabernacle, which thou didst prepare from the beginning: [1]

[1] *2. Par. 1. v. 9.*

9 and (b) thy wisdom with thee, which knew thy works, which then also was present when thou madest the round world, and knew what was pleasing to thine eyes, and what was direct in thy precepts. [1]

(b) Wisdom increated is with God, yea is God himself. [1] *Prov. 8. v. 22.*

10 (c) Send her from thy holy heavens, and from the seat of thy greatness, that she may be with me, and may labour with me, that I may know what is acceptable with thee:

(c) Wisdom which is given to men proceedeth from God as a gift created.

11 for she knoweth all things & understandeth, and shall conduct me in my works soberly, & shall keep me with her might. 12 And my works shall be acceptable, and I shall govern thy people justly, and shall be worthy of the seats of my father. 13 For (d) who of men is able to know the counsel of God? Or who can think what God will?

(d) Man's wisdom without special wisdom from God is not

sufficient to govern ourselves, much less others.

14 For the cogitations of mortal men be fearful, and our providences uncertain. 15 For the body that is corrupted burdeneth the soul, and the earthly habitation presseth down the understanding that thinketh many things. 16 And we do hardly conjecture the things that are in the earth: and the things that are in sight, we find with labour. But the things that are in the heavens who shall search out? 17 And thy sense who shall know, unless thou give wisdom, and send thy holy Spirit from on high: 18 and so the paths of them that are on the earth, may be corrected, and men learn the things that please thee? 19 For by wisdom they were healed, whosoever have pleased thee o Lord from the beginning.

CHAPTER X.

The benefits of wisdom are declared by examples, in Adam, 4. Noe, 5. Abraham, 6. Lot, 10. Jacob, 13. Joseph, 15. and the people of Israel. [1]

[1] The 3. part.
The excellent effects of wisdom & justice.

She kept him, (a) that was first made of God father of the world, when he was created alone,

(a) Adam.

2 and she (b) brought him out of his sin, and gave him power to contain all things.

(b) By this it is certain that our first parent Adam truly repented, and had remission of his sin.

3 After the unjust departed in his anger from her, by the fury of brother's manslaughter he perished. 4 For whose cause, when water destroyed the earth, wisdom healed it again, governing (c) the just by contemptible wood.

(c) Noe.

5 She even in the consent of wickedness, when the nations had confederated themselves, knew (d) the just, and preserved him without blame to God, and in his son's mercy kept the strong.

(d) Abraham.

6 She delivered (e) the just, flying from the impious that perished, when the fire came down upon Pentapolis:

(e) Lot.

7 to whom for a witness of their wickedness the desert land standeth smoking, and (f) trees having fruits at uncertain season; and the memory of an incredulous soul a standing (g) pillar of salt.

(f) In all trees about Sodom there is only shew of fruit, which when it is touched falleth into dust. (g) Lot's wife an example of inconstancy.

8 For pretermitting wisdom they did not only slip in this, that they were ignorant of good things, but they left also unto men a memory of their foolishness, that in those things, in which they sinned in, they could not be hid neither. 9 But wisdom hath delivered them that observe her from sorrows. 10 And (h) [1] the just flying his brother's wrath, she conducted by the right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy, did honest him in labours, and accomplished his labours.

(h) Jacob. [1] *Gen. 28.*

11 In the fraud of the circumventers of him she was present with him, and made him honourable. 12 She kept him from the enemies, and from seducers she defended him, and gave him a strong fight, that he might overcome, and know that wisdom is mightier than all. 13 [1] She forsook not (i) the just being sold, but delivered him from sinners: and she went down with him into the pit,

[1] *Gen. 37.* (i) Joseph.

14 [1] and in bands left him not, till she brought him the sceptre of a Kingdom, and might against them that oppressed him: and shewed them to be liars, that spotted him, and gave him eternal glory.

[1] *Gen. 41.*

15 The (k) just people, and seed without blame she delivered from the nations, that oppressed them.

(k) God's peculiar people.

16 [1]She entered into the soul of the servant of God, and stood against dreadful kings in wonders and signs.

[1] *Exo. 1.*
Exo. 3.

17 And she rendered to the just the hope of their labours, and conducted them in a marvelous way: and she was unto them for a cover in the day, and for the light of stars by night: 18 [1]and she transported them through the Red sea, and carried them over through a great water.

[1] *Exo. 14.*

19 But their enemies she drowned in the sea, and from the depth of hell she brought them out. Therefore the just took the spoils of the impious, 20 [1]and they sang thy holy name o Lord, and thy victorious hand they praised together:

[1] *Exo. 12.*
Exo. 15.

21 because wisdom hath opened the mouth of the dumb, and the tongues of infants she hath made eloquent.

CHAPTER XI.

Other benefits of wisdom, protecting the Israelites in the desert; 3. overthrowing their enemies; 4. giving them water out of a rock; 8. plaguing the Aegyptians, 28. yet not all suddenly, but by often admonitions, that they might have repented if they would.

She[1] directed their works in the hands of a (a)holy Prophet.

[1] *Exo. 16.*
Exo. 27. (a) Moyses.

2 They made a journey through the deserts, that were not inhabited: and in desert places they pitched cottages. 3 They stood against (b)the adversaries, and revenged themselves of the enemies.

(b) The Amalechites. Exo. 17.

4 [1]They thirsted, and invocated thee, and water was given them out of a most high rock, and quenching of their thirst out of the hard stone.

[1] *Num. 20.*

5 For by the things whereby their enemies suffered punishment, for defect of their drink, and therein, when the children of Israel abounded, they did rejoice: 6 by these things, when others lacked the same, it went well with them. 7 For in stead of the fountain of an everlasting river, thou gavest man's blood to the unjust. 8 Who when they were diminished in the destruction of the murdered infants, thou gavest them aboundant water unlooked for: 9 shewing by the thirst, that then was, how thou didst exalt thine, & didst kill their adversaries. 10 For when (c)they were tempted, and indeed with mercy taking discipline, they knew how (d)the impious being judged with wrath did suffer torments.

(c) When the Israelites wanted water God gave them abundance out of rocks. (d) But turned the Aegyptians' waters into blood.

11 These certes admonishing as a father thou didst prove: but them examining as a hard king thou didst condemn. 12 For the absent and the present were tormented alike. 13 For double tediousness had taken them, and sighing with the memory of good things past. 14 For when they understood (e)by their punishment that it went well with them, they remembered our Lord, marveling at the end of the event.

(e) After affliction the benefit of peace is more grateful.

15 (f)For whom before they derided, being cast forth in that wicked laying out to perish, him they marveled at in the end of the event: not thirsting in like manner to the just.

(f) Moyses was rejected when he judged between his brethren *Exod. 2. v. 14.* but was afterwards the deliverer of the whole people. *Act. 7. v. 45.*

16 But for senseless cogitations of their iniquity, for that (g)some erring did worship dumb serpents and superfluous beasts, thou didst send upon them a multitude of dumb beasts for revenge:

(g) Aegyptians serving beasts for gods, where plagued by

frogs, sciniphs, flies, and locusts.

17 that they might know that by what things a man sinneth, by the same also he is tormented. 18 For thine omnipotent hand, which made the world of invisible matter, was not unable to send upon them a multitude of bears, or fierce lions,[1]

[1] *Levi. 26. v. 22. Iere. 8. v. 17.*

19 or unknown beasts full of anger of a new kind; or breathing the vapour of fires, or casting forth the savour of smoke, or shooting horrible sparks from their eyes: 20 of which not only their hurt was able to destroy them, but also their sight to kill them for fear. 21 Yea and without these with one spirit they might have been slain suffering persecution of their own facts, and dispersed by the spirit of thy power: but thou hast disposed all things in measure, and number, and weight. 22 For, to be of great force rested always in thee only: & who shall resist the power of thine arm? 23 Because as the least weight of the balance, so is the round world before thee, and as a drop of the dew before day, that falleth upon the earth. 24 But thou hast mercy on all, because thou canst do all things, and dissemblest the sins of men for repentance. 25 For thou (h) lovest all things that are, and hatest nothing of those which thou hast made: for thou didst not ordain or make any thing hating it.

(h) God made no creature evil, as the Manichees foolishly imagined, neither is there any God but one who alone created all things.

26 And how could any thing continue, unless thou wouldest? Or be preserved which was not called of thee? 27 But thou sparest all: because they are thine o Lord, which lovest souls.

CHAPTER XII.

God's wisdom and mercy in destroying the wicked inhabitants of Chanaan, by parts (10. that they might have amended) whom he could have slain suddenly. 15. In that God never condemneth the just, 19. his people are instructed to confide in him, 25. and sinners to turn unto him.

O how good and sweet is thy spirit o Lord in all! 2 And therefore those that err, by parts thou doest chastise: and doest admonish, and speak to them, concerning the things wherein they sin: that leaving naughtiness, they may believe in thee o Lord. 3 For those old inhabitants of thy holy land, whom thou didst abhor, 4 because they did works odious to thee by sorceries, and unjust sacrifices, 5 and the murderers of their own children without mercy, and eaters of men's bowels, and devourers of blood from the midst (a) of thy sacrament,

(a) From the land of Iury, called sacred, because God was there rightly served in the old testament, and man's redemption was wrought there by Christ.

6 and the parents authors of aidless souls, thou wouldst destroy by the hands of our parents, 7 that they might receive a peregrination worthy of the children of God, which is a land of all most dear to thee. 8 But them also as men thou didst spare, and didst send forerunners of thine host, wasps, that by little and little they might destroy them. 9 Not because thou wast unable in battle to subdue the impious to the just, or with cruel beasts, or with a sharp word to destroy them together:[1]

[1] *Exo. 23. Deu. 7.*

10 but judging by parts thou gavest place of repentance, being not ignorant, that the nation of them is wicked, and their malice (b) natural & that their cogitation could not be changed for ever.

(b) By custom malice became as it were natural, after that nature was corrupted.

11 For it was a cursed seed from the beginning: neither fearing any, didst thou give pardon to their sins. 12 For who shall say to thee: what hast thou done? Or who shall stand against thy judgement? Or who in thy sight shall come revenger of the wicked men? Or who shall impute it to thee, if the nations perish, which thou hast made? 13 For there is no other God but thou, who hast care of all, that thou mayst

shew that thou doest not give judgement unjustly.
14 Neither king, nor tyrant in thy sight shall inquire of them, whom thou hast destroyed. 15 For so much then as thou art just, thou doest dispose all things justly: thou also esteemest it disagreeable from thy power to condemn him, who ought not to be punished.
16 For thy power is the beginning of justice: and for this that thou art Lord of all, thou makest thyself to spare all. 17 For thou shewest power, which art not thought to be absolute in power, and thou convincest the boldness of them, that know thee not. 18 But thou dominatour of power, judgest with tranquility, and with great reverence disposest of us: for (c) it is in thy power when thou wilt, to be able.

(c) God's power being Almighty is only limited by his will.

19 And thou hast taught thy people by such works, that they must be just and gentle, and hast made thy children of good hope: because judging thou givest in sins place of repentance. 20 For if thou didst punish the enemies of thy servants, and that deserved to die, with so great consideration, giving time and place, whereby they might be changed from their wickedness: 21 with what diligence hast thou judged thy children, to whose parents thou gavest oaths and covenants of good promises? 22 Therefore when thou givest us discipline, thou scourgest our enemies very many ways, that judging we may think upon thy goodness: and when we are judged, we may hope for thy mercy. 23 Wherefore to them also, which in their life have lived foolishly & unjustly, thou hast given great torments by the same things, which they did worship. 24 [1] For they wandered long in the way of error, esteeming for gods those things, that in beasts (d) are superfluous, living after the manner of senseless infants.

[1] *Rom. 1. v. 23.* (d) Serpents, bats, moles, & like beasts, which seem not only superfluous in the world, but also hurtful, yet were esteemed as gods.

25 For this cause thou hast given judgement on them as on senseless children to be in derision. 26 But they that were not amended by scorns and reprehensions, have tried the worthy judgment of God. 27 For in what things they suffering took indignation, by those whom they thought gods, when seeing they were destroyed in them, him, whom in time past they denied that they knew, they acknowledged the true God: (e) for the which cause the end also of their condemnation shall come upon them.

(e) Knowing him to be the only true God, by whom they saw their false gods destroyed, yet they did not serve him as God.

CHAPTER XIII.

Men following their phantasies knew not God by his creatures, but honoured the creatures for gods. 10. Most sottishly also worshipped things fashioned by men's hands, as gods.

But all men be vain, in whom there is not the knowledge of God: and of these good things which are seen they could not understand him (a) that is, neither attending to the works have they agnised who was the workman: [1]

(a) God's most proper name is HE WHICH IS. *Exo. 3. v. 14.* [1] *Rom. 1.*

2 [1] but either the fire, or the wind, or the swift air, or a circle of stars, or exceeding much water, or the sun and moon, they thought to be gods, rulers of the world.

[1] *Deut. 4.*

3 With whose beauty if being delighted they thought them gods: let them know how much the Lord of them is more beautiful than they. For the author of beauty made all those things. 4 Or if they marveled at their virtue, & operations, let them understand by them, that he which made these, is stronger than they: 5 for by the greatness of the beauty, and of the creature, the Creator of them may be seen, to be known thereby.
6 But notwithstanding there is yet in these less complaint. For they also perhaps err, seeking God, and desirous to find him. 7 For whereas they converse in

his works, they inquire: & they are persuaded that the things be good which are seen. 8 But again neither ought these to be pardoned. 9 For if they could know so much, that they were able to estimate the world: how did they not more easily find the Lord thereof? 10 But they are unhappy, & their hope is among the dead, who have called (b) the works of men's hands gods, gold & silver, the invention of art, and the similitudes of beasts, or an unprofitable stone the work of an old hand. [1]

(b) Seeing no creature how excellent soever, is or may be esteemed a God, it is more foolish to think, an Image, or statua, or any thing framed by man's hands can be God. [1] *Isa. 4.*

11 Or if an artificer a carpenter, cut straight timber out of the wood, & pare off all the bark thereof cunningly, and using his art diligently frameth a vessel profitable for the common use of this life, [1]

[1] *Ier. 10.*

12 and useth the chips of that work to dress his meat: 13 and maketh that which is left thereof, which is for no uses, but being a crooked piece of wood, and full of knobs, carveth it diligently in the hollowness thereof, and by the skill of his art fashioneth it, and maketh it like to the image of a man, 14 or compareth it to some beast, straking it over with red, and with painting making the colour thereof ruddy, and layeth a colour over every spot that is in it: 15 and maketh a worthy habitation for it, and setting it in a wall, and fastening it with iron 16 lest perhaps it fall, providing for it, knowing that it cannot help itself: for it is an image, and it needeth help. 17 And concerning his substance, & his children, & for marriage, making a vow he seeketh to it. He is not ashamed to speak with him, that is without soul: 18 and for health certes he beseecheth the weak, and for life asketh the dead, and for help invocateth him that is unprofitable: 19 and for a journey asketh him, that cannot walk: and for getting, and for working, and for the event of all things he asketh him, that in all is unprofitable.

ANNOTATIONS. CHAP. XIII.

◦God is the beginning of all things, absolute and independing.

1. *They could not understand him, that is.]* Philosophers discussing the nature of many creatures, saw that every creature proceeded of some other thing, & so there must needs be one beginning of all, ◦ absolute of it-self, neither proceeding nor depending of another, nor a limited substance. As the thing that is a man, is not a beast; an oxe is not a horse &c. and telling what any thing is, we exclude thereby that it is not other things, but saying without addition, HE WHICH IS, we shew the beginning of all, in no sort limited: and this is God. Whom some Philosophers, by such discourse found, & knew in general, & sometimes confessed, but did not honour him as God, and therefore were inexcusable, as S. Paul concludeth against them. *Rom. 1.*

CHAPTER XIV.

Foolish men intending to sail, honour wooden idols, in regard of the profit they receive by ships: 6. by which some were saved in the general deluge. 8. Idols, and idol-makers are cursed. 12. They were not from the beginning, 15. but were devised for memory of the dead, and worshipped with divine honour. 22. So men forgetting God, proceeded in idolatry, with other abominable and cruel enormities.

Again another thinking to sail, and beginning to make a journey through the fierce waves, invocateth wood (a) more frail than the wood that carrieth him.

(a) Great madness to invocate a wooden idol more base & commonly more corruptible than the wood of a ship.

2 For covetousness of getting invented it, and the craftsman by his wisdom framed it. 3 But thy providence, o Father, doth govern: because thou hast given a way even in the sea, and among the waves a most sure path, 4 shewing that thou art able to save out of all things, yea (b) if a man go to the sea without art.

(b) As the Israelites went through the red sea.

5 But that thy works might not be void of wisdom: for this cause also men commit their lives even to a little wood, and passing over the sea are delivered by ship. 6 But from the beginning also when the proud giants perished, the hope of the world flying to a ship, rendered to the world seed of nativity, which was governed by thy hand. 7 For (c) blessed is the wood, by the which (d) justice is made.

(c) The author prophetically alludeth to the wood of the Cross, on which our Saviour redeemed mankind. (d) From whose death proceedeth man's justification.

8 But the idol that is made by hands, cursed is both it, and he that made it: because he indeed wrought it: and the same being frail, was called God. 9 But to God the impious and his impiety are odious alike. 10 For that which is made, with him that made it, shall suffer torments. 11 For this cause also in the idol of the nations there shall be no respect: because the creatures of God were made to hatred, and for tentation to the souls of men, and for a snare to the feet of the unwise. 12 For the beginning (e) of fornication is the devising of idols: and the inventing of them is the corruption of life.

(e) Invention of Idols brought men to spiritual fornications, & corruption of manners.

13 For neither were they from the beginning, neither shall they be for ever. 14 For this vanity of men came into the world: and therefore there is found a short end of them. 15 For the father being sorrowful with bitter mourning, made unto himself the image of his son quickly taken away: and him, that then was a dead man, now (f) he began to worship as God, and appointed holy things and sacrifices among his servants.

(f) This first idolatry was only privately exercised by the father and his servants at their master's commandment, by which occasion public idolatry came into the world, wicked custom in time prevailing.

16 (g) Afterward by succession of time, the wicked custom prevailing, this error was kept as a law, and things graven were worshipped by the commandment of Tyrants.

(g) ↓

17 And those, whom openly men could not honour, for that they were far off, their figure being brought from a far, they made an evident image of the king, whom they would honour: that by their carefulness they might honour as present, him that was absent. 18 And to the worshipping of these, the excellent diligence also of the artificer, holp them forward, that were ignorant. 19 For he willing to please him that entertained him, laboured by his art to fashion the similitude in better sort. 20 And the multitude of men carried away by the beauty of the work, him that a little before had been honoured as a man, now they esteemed for a God. 21 And this was the deceiving of man's life: because men serving either affection, or kings, gave the name that is not communicable, to stones and wood. (g)

(g) The name God in the proper signification, cannot be given to any creature.

22 And it was not sufficient that they erred about the knowledge of God, but also living in a great battle of ignorance, so many and so great evils they call peace. 23 For (h) either sacrificing their children, or making obscure sacrifices, or having watches full of madness,

(h) Many enormous crimes proceed from idolatry.

24 they now neither keep life, nor marriage clean, but one killeth another by envy, or playing the adulterer maketh him sorrowful: 25 and all things are mingled together, blood, manslaughter, theft and fiction, corruption and infidelity, trouble and perjury, disquieting of the good, 26 forgetfulness of God, inquination of souls, immutation of nativity, inconstancy of marriage, disorder of adultery, and unchasteness. 27 For the worship of idols not to be named, is the cause of all evil, and the beginning and end. 28 For either when they rejoice, they are mad: or

certes prophesy false things, or live unjustly, or quickly forswear themselves. 29 For whilst they trust in idols, which are without soul, swearing amiss they hope not to be hurt. 30 (i) Two evil things therefore shall happen to them worthily, because they have thought evil of God, attending to idols, and have sworn unjustly, in guile contemning justice.

(i) Two sorts of perjury: swearing by false gods, and swearing untruths.

31 For it is not the power of them that are sworn by, but the punishment of them that sin goeth always through the transgression of the unjust.

ANNOTATIONS. CHAP. XIV.

[1] Calvin falsely chargeth this book with error.

[2] *Gen. 31.*

[3] Images of false gods are rightly called idols.

[4] Idolatry began by worshipping images of dead men with divine honour.

[5] Private idolatry was before public.

15. *The father made unto himself the image of his son.]* [1] Calvin here chargeth this book with error, in affirming that idolatry began by superstitiously honouring images of the dead. Against which he allegeth that Laban's idols, [2] and others more ancient, were before any images of dead men were honoured. But he argueth upon a false ground. For Laban's idols were images, as the Hebrew word Theraphim signifieth, and is so translated in the English Bibles (1552. and 1577.) but because they were images of false gods, and for that Laban called them his gods, a later Bible (1603.) translateth it better, *idols*, [3] as the Latin and Greek have *idola*. It is also certain that Ninus King of the Assirians, long before Laban, yea before Abraham, set up the image of his Father Belus (otherwise called Jupiter) to be publicly honoured by the people, as S. Cyril sheweth li. 3. in Iulianum, near the end, and S. Ambrose, or another grave Author writeth the same in cap. 1. ad Romanos. Likewise S. Cyprian li. de Idolorum vanitate. S. Chrysostom. hom. 87. in Matth. and Egesippus apud S. Ieronym. li. de Viris Illustrib. testify, that the making of men's images in memory of the dead, was the occasion and beginning of idolatry, according as this place reporteth, that a Father sorrowing for the death of his son made an image in his memory, [4] & began to worship him as a god, causing his servants also to honour his dead son, with rites and sacrifices. Which private idolatry was absolutely the first, that is recorded in holy Scripture, or any other good author. And the first public is counted by most authors that of Ninus, worshipping the image of his father Belus with divine honour, who also pardoned all offenders, how enormous soever their crimes were, that fled unto that image. Which allurement together with so great a King's authority, drew innumerable to public idolatry. Whereupon S. Jerome noteth (in cap. 2. Osee) that Ninus became so great and glorious, as to make his father to be honoured as a god. [5]

CHAPTER XV.

The wise gratefully praise the sweetness and mercy of God, by whom they are delivered from idolatry: 6. detesting the makers & worshippers of idols.

But o thou our God art sweet and true, patient, and disposing all things in mercy. 2 For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee. 3 For to know thee, is absolute justice: and to know justice, and thy power, is the root of immortality. 4 For men's invention of evil art hath not brought us into error, nor the shadow of a picture being a labour without fruit, a shape graven by diverse colours, 5 the sight whereof giveth concupiscence to the senseless, and he loveth the shape without life of a dead image. 6 The lovers of evils are worthy to have their hope in such things, both they that make them, and that love, and that worship them. 7 Yea and the

potter pressing soft earth, with labour fashioneth every vessel to our uses, and of the same clay maketh the vessels that are clean to use, and in like manner them, that are contrary to these: but what the use of these vessels is, the potter is judge. 8 And with vain labour he (a) fashioneth a god of the same clay: he which a little before was made of earth, and a little after returneth back whence he was taken, being exacted the debt of the life which he had.

(a) Of the diverse sorts of idols and idolaters see our brief Annotation upon *the 113. Psal.*

9 But his care is, not because he shall labour, nor because he hath a short life, but he contendeth with gold-smiths and silver-smiths: yea and he imitateth the copper-smiths, and counteth it a glory, because he maketh vain things. 10 For his heart is ashes, and his hope vain earth, and his life viler than clay: 11 because he was ignorant who made him, and who inspired into him the soul which worketh, & who breathed into him the vital spirit. 12 Yea and (b) they esteemed our life to be a pastime, and the conversation of life made for a gain, & that we must get every way even of evil.

(b) Idolaters having forsaken and forgot the only true God, become as Atheists, making their temporal gain of false gods.

13 For he knoweth that he offendeth above all men, which of the matter of earth fashioneth frail vessels, and sculptiles. 14 For all the unwise and unhappy above measure of the soul, proud (c) are the enemies of thy people, and rule over them:

(c) And so waxing insolent, contemn and persecute the servants of God.

15 because they have esteemed all the idols of the nations for gods, which neither have use of eyes to see, nor nostrils to take breath, nor ears to hear, nor fingers of the hands to handle, yea and their feet are slow to walk. 16 For a man made them: and he that borrowed breath, the same fashioned them. For no man can make God like to himself. 17 For whereas himself is mortal, he maketh a dead thing with his wicked hands. For he is better than they, whom he worshippeth, because he indeed lived, though he were mortal, but they never. 18 But (d) they worship also most miserable beasts: for the senseless things compared to these, are worse than they.

(d) Some idolaters worshipped brute beasts for gods, as being better than senseless images: but all are abominable.

19 Yea neither by sight can any man see good of these beasts, But they have fled from the praise of God, and from his blessing.

CHAPTER XVI.

God plaguing the Aegyptians for idolatry, and cruelty, delivered the Israelites. 5. Chastised them also, but again shewed them mercy; 20. and fed them with Manna.

For (a) these things, and (b) by the like to these, they have worthily suffered torments, and were destroyed by a multitude of beasts.

(a) The Aegyptians were plagued for their idolatry. (b) And that by beasts, because they worshipped beasts for gods: and by death of their first-begotten, for their cruelty against God's people.

2 For the which torments thou didst well dispose of thy people, to whom thou gavest the desire of their delectation, a new taste, preparing them the quail for meat: 3 that they indeed coveting meat, because of those things which were shewed and sent them, might be turned away even from necessary concupiscence. But they in short time being made needy, tasted a new meat. 4 For it behoved that without excuse destruction should come upon them exercising tyranny: (c) but to these only to shew how their enemies were destroyed.

(c) God punished his own people as a father, for their amendment.

5 For when the cruel wrath of beasts came upon them, they were destroyed with the bitings of perverse serpents. 6 Howbeit thy wrath endured not for ever, but for chastisement they were troubled a short time, having a sign of salvation for the remembrance of the commandment of thy law. 7 For he that turned to it, (d) was not healed by that which he saw, but by thee

the Saviour of all:

(d) The brazen serpent not by any virtue inherent, but as a sign of God's favour, was the means of curing the people. *Num. 21.*

8 and in this thou didst shew to our enemies, that thou art he which deliverest from all evil. 9 For the bitings of locusts and flies killed them, and their was found no remedy for their life: because they were worthy to be destroyed by such things. 10 But neither the teeth of venomous dragons overcame thy children: for thy mercy coming healed them. 11 For in memory of thy words they were examined, & were quickly saved, lest falling into deep oblivion they might not use thy help. 12 For neither herb, nor plaster healed them, but thy word, o Lord, which healeth all things. 13 For it is thou, o Lord, that hast power of life and death, and bringest down to the gates of death, and fetchest again: 14 but man certes killeth by malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received: 15 but it is unpossible to escape thy hand. 16 For the impious denying to know thee, have been scourged by the strength of thine arm, suffering persecution by strange waters, and hail, and rain, and consumed by fire. 17 For that which was marvelous in water, which extinguisheth all things, (e) fire more prevailed: for the world is revenger of the just.

(e) With the plague of hail there was also fire mixed, *Exo. 9. v. 24.* which destroyed the profitable cattle:

18 For a certain time, the fire was mitigated, that (f) the beasts which were sent to the impious might not be burnt, but that they seeing might know that by God's judgment they suffer punishment.

(f) But burnt not other beasts, that plagued the Aegyptians.

19 And at a certain time the fire above his power burnt (g) in water on every side, that it might destroy the nation of a wicked land.

(g) Hail did not extinguish the fire, by God's power above nature.

20 For the which things thou didst nourish thy people with the meat of Angels, and bread prepared thou gavest them from heaven without labour, having in it all delectation, and the sweetness of all taste. 21 (h) For thy substance did shew thy sweetness which thou hast toward thy children, and serving every man's will, it was turned to that, that every man would.

(h) See the miracles of Manna. *Annot. Exod. 16.*

22 Yea snow and ice sustained the force of fire, and melted not: that they might know that fire burning in hail, and lightening in rain destroyed the fruits of the enemies. 23 And this again, that the just might be nourished, it forgat also his own strength. 24 For the creature serving thee the Creator, is fierce into torment against the unjust: and is made more gentle to do good for them, that trust in thee. 25 For this cause even then being transformed into all things, they served thy grace the nurse of all, at their will that desired thee: 26 that thy children might know, whom thou lovedst o Lord, that not the fruits of nativity do feed men, but thy word preserveth them, that believe in thee. 27 For that which could not be destroyed by fire, forthwith being (i) heated with a little beam of the sun did melt:

(i) He speaketh again of Manna.

28 that it might be known to all men, that we ought to prevent the sun to bless thee, and at the rising of light to adore thee. 29 For the (k) faith of the ungrateful shall melt as winter ice, & shall perish as unprofitable water.

(k) The vain imagination of the wicked, that himself shall be saved, will fail him.

CHAPTER XVII.

Horrible darkness falling in Aegypt, 19. the rest of the world had ordinary light.

For thy judgements, o Lord, are great, & thy words inexplicable, for this cause the souls lacking discipline have erred. 2 For whilst the wicked are persuaded that they can rule over the holy nation: fettered with the bands of darkness and (a) long night, shut up under roofs, they have lien fugitives from the everlasting providence. [1]

(a) Literally the Aegyptians had darkness three days together. *Exo. 10. v. 22.* [1] *Exo. 1. & 10.*

3 [1] And whilst they think that they lie hid in obscure sins, they were dispersed by the dark covert of oblivion, being horribly afraid and disturbed with exceeding admiration.

[1] Morally they & other gentiles were in darkness without faith in God, till Christ's Resurrection the third day.

4 For neither did the den that contained them, keep them without fear: because the sound coming down troubled them, and sorrowful visions appearing to them, put them in fear. 5 And no force certes of the fire could give them light, neither could the clear flames of the stars lighten that horrible night. 6 But there appeared to them sudden fire full of fear: and being strucken with the fear of that face, which was not seen, they esteemed the things that were seen to be worse. 7 and there were added derisions of the magical art, and contumelious rebuke of the glory of their wisdom. 8 For they which promised that they would expel fears and perturbations from the languishing soul, these with derision languished full of fear. 9 For although none of the monsters disturbed them: being moved with the passing by of beasts, and hissing of serpents, they perished trembling: and denying that they saw the air which by no means any man could avoid. 10 For whereas wickedness is fearful, it giveth testimony of condemnation: for (b) a troubled conscience doth always presume cruel things.

(b) A troubled conscience is a great torment.

11 For fear is nothing else but a betraying of the aids of cogitation. 12 And whilst inwardly there is less expectation, the greater doth he count the ignorance of that cause which maketh the torment. 13 But they that during the night indeed impotent, and coming upon them from the lowest and highest hell, slept the same sleep, 14 were sometime molested with the fear of monsters, sometime failed by passing away of the soul: for sudden fear and unlooked for came upon them. 15 Moreover if any of them had fallen down, he was kept shut up in prison without iron. 16 For if one were a husbandman, or if a shepherd, or worker of the labours in the field were suddenly taken, he sustained necessity inevitable. 17 For with one chain of darkness they were all tied together. Whether it were the hissing wind, or among the thick boughs of trees the sweet sound of birds, or the force of water running downward exceedingly, 18 or the mighty sound of rocks tumbled headlong, or the running of playing beasts, that were not seen, or the mighty noise of roaring beasts, or an Echo resounding from the highest mountains: they made them swoon for fear. 19 For (c) all the world was illuminated with a clear light, & none was hindered in their works.

(c) This signified the conversion of all nations to Christ.

20 But over them only was laid an heavy night, the image of darkness, which was to come upon them. They therefore were unto themselves more heavy than the darkness.

CHAPTER XVIII.

In the Aegyptian darkness the Israelites saw clearly, and were not seen of their enemies. 5. For the Aegyptians' cruelty against the Hebrews' infants, all their own first-born were slain, and their whole army drowned in the red sea. 20. But fire devouring the rebellious in Core's schism, was quenched by Aaron's intercession.

But to thy (a) saints there was very great light, and their voice indeed they heard, but figure they saw not. And because themselves also did not suffer by the same things, they magnified thee:

(a) The Church is called holy, because it professeth holiness, and hath always some holy men, & without the Church there is no sanctity.

2 and they that before had been hurt, because they were not hurt, gave thanks: and that there might be a difference, they asked a gift. 3 For the which cause they had a burning pillar of fire for a guide of the unknown way, and thou gavest them the sun without hurt of a good harbour. 4 They indeed worthy to lack light, and to suffer the prison of darkness, which kept thy children shut up, by whom the uncorrupt light of the law began to be given to the world. 5 When they decreed to kill the infants of the just: and (b) one child being laid forth, and delivered, thou to the reproving of them, didst take away a multitude of children, and destroyedst them together in the mighty water.

(b) When the Aegyptians drowned the Hebrews' children, Moyses was saved, and reserved to guide the Israelites, when the Aegyptians were drowned.

6 For that night was known before of our fathers, that they knowing indeed what oaths they had credited, might be of better comfort. 7 And by thy people indeed the health of the just was received, but destruction by the unjust. 8 For as thou didst hurt the adversaries: so us also thou didst magnify, provoking us. 9 For the just children of the good sacrificed secretly, and disposed the law of justice in concord: that the just should receive both good & evil alike, singing now the praises of the fathers. 10 But there sounded a disagreeing voice of the enemies, and a lamentable mourning was heard for the bewailed infants. 11 And the servant with the master was afflicted with like punishment, and a man of the vulgar sort suffered the like things to the king. 12 All therefore alike by one name of death had dead ones innumerable. For neither did the living suffice to bury them: because in one moment, that which was the nobler nation of them, was destroyed. 13 For concerning all things being incredulous because of the enchantments, but then first when there was destruction of the first-begotten, they promised to be the people of God. 14 (c) For when quiet silence contained all things, and the night was in the mid-way of her course,

(c) A prophecy of Christ, coming into this world, when there was temporal peace, but extreme darkness of ignorance.

15 thy omnipotent word sallying out of heaven from the royal seats, lighted as a severe conqueror upon the midst of the land of destruction, 16 a sharp sword carrying thy unfeigned commandment, and standing filled all with death, and reached even to heaven standing on the earth. 17 Then incontinent the visions of naughty dreams troubled them, and fears unlooked for came upon them. 18 And one here^ another there cast forth half alive, shewed for what cause of death he died. 19 For the visions that troubled them, forewarned these things, that they might not perish as ignorant why they suffered evils. 20 But then (d) there touched the just also a tentation of death, and a disturbance of the multitude was made in the wilderness: but thy wrath did not long continue. [1]

(d) Another example of difference in God's punishing his people for their amendment, and of the obstinate unto their ruin. *Exo. 14. v. 28. Num. 16. v. 46.* [1] *Num. 16.*

21 For a man without blame hastening to pray for the people, bringing forth the shield of his ministry, prayer, and by incense alleging supplication, resisted the wrath, and made an end of the necessity, shewing that he is thy servant. 22 And he overcame the multitudes, not in strength of body, nor with might of armour, but with a word subdued he him that vexed him, rehearsing the oaths of the parents, and the testament. 23 For when they were now fallen dead by heaps one upon another, he stood between, and cut off the violence, and separated that way which leadeth to the living. 24 For in the vesture down to the foot, which he had, was all the world: and the glorious things of the fathers were graven in the four jewels of stones, & thy magnificence was written in the diadem of his head. 25 And to these he that destroyed gave peace, & these did he fear: for the proof only of wrath was sufficient.

CHAPTER XIX.

Aegyptians persecuting the Hebrews were drowned, 10. having been plagued before with flies and frogs. 11. Quails were given to the people of Israel. 13. The barbarous not receiving, or evil intreating God's people, were strucken with blindness. 17. And all creatures serve God in punishing the impious and rewarding the godly.

But upon the impious even to the later end there came wrath without mercy. For (a) he foreknew also the things that should come unto them:

(a) God foreseeing the Aegyptians' malice, permitted them to persecute his people, but was no way the cause nor author of their sin.

2 [1] because when they had permitted that they should depart, and had sent them away with great diligence, they repenting pursued them.

[1] *Exo. 14.*

3 For having as yet mourning between their hands, and lamenting at the graves of the dead, they took to themselves another cogitation of folly: and whom by entreating they had cast forth, them they pursued as fugitives: 4 for worthy necessity brought them to this end: and they lost the remembrance of those things which had chanced, that punishment might fulfill the things that wanted to the torments: 5 and that thy people certes might pass through marvelously, but they might find a new death. 6 For every creature according to his kind was fashioned again from the beginning, serving thy precepts, that thy children might be kept without hurt. 7 For a cloud overshadowed their camp, and out of the water which was before, there appeared dry land, and in the red sea a way without impediment, and of the great depth a springing field: 8 through the which all the nation passed, which was protected with thy hand, seeing thy marvelous things and wonders. 9 For even as horses they fed on meat, and as lambs they rejoiced, magnifying thee o Lord, which didst deliver them. 10 For they were mindful of those things, which had been done in their sojourning, how for the nation of beasts the earth brought forth flies, & for fishes the river yielded a multitude of frogs. 11 And last of all they saw a new creature of birds, when allured by concupiscence they desired meats of deliciousness. 12 [1] For in comfort of their desire, there came up to them the quail from the sea: and vexations came upon the sinners, not without those arguments, which were made before by the force of lightnings: for they suffered justly according to their wickedness.

[1] *Exo. 16.*

13 For they instituted a more detestable inhospitality: (b) some certes received not the unknown strangers, and other-some brought the good strangers into servitude.

(b) The Amorrheites refused to grant them passage. *Num. 21. v. 21.* The Aegyptians brought them into servitude. *Exo. 1.*

14 And not only these things, but indeed there was another respect also of them: for they against their will received the strangers. 15 But they that received them with gladness, did afflict them with most cruel sorrows, that used the same rights: 16 but they were strucken with blindness: as they in the doors of the just, when they were covered with sudden darkness, every man sought the passage of his door. 17 For whilst the (c) elements are turned in themselves, as in an instrument the sound of the quality is changed, and all keep their sound: wherefore it may be certainly judged by the very sight.

(c) God changing the natural properties of elements, by them wrought justice on sinners. *S. Greg. ho. 35. in Evang.*

18 For the things of the field were turned into things of the water: and what soever were swimming things passed into the land. 19 [1] The fire had force in water above his power, and the water forgot her quenching nature.

[1] *Exo. 9. v. 24.*

20 On the contrary the flames vexed not the flesh of corruptible beasts walking therewith, neither did they melt that good meat, which was easily dissolved even as ice. For in all things thou didst magnify thy people o Lord, and didst honour them, and didst not despise them, at all time, and in every place assisting them. [1]

[1] *Exo. 19. v. 21.*

THE ARGUMENT OF ECCLESIASTICUS.

In what sense this Book is sometimes called Salomon's, we have shewed in the argument before the Book of wisdom. As likewise *that it is Canonical* Scripture. ◦Whereto we might add more testimonies of ancient Fathers: as *S. Clement* of Alexandria, li. 1. c. 8. Paedagogi, *Origen* ho. 8. in Number. & ho. 1. in Ezech. *S. Cyprian* de opere & eleemos. *S. Athanasius* in Synopsi, & lib. de Virginitate, *S. Basil* in regul. disput. resp. 104. *S. Gregory Nazianzen* Orat. 2. advers. Iulian. *S. Epiphanius* haer. 76. & in Ancorato, *S. Hilary*, in Psal. 144. *S. Ambrose* de bono mortis. c. 8. & Ser. 22. in Psal. 118. *S. Chrysostom* ho. 33. ad populum Antioch. *S. Augustin* lib. 2. cap. 8. Doct. Christ. & lib. 17. cap. 20. de Civit. *S. Gregory the Great* in Psal. 50. and many others expressly cite this book as holy Scripture. But chiefly we rely upon the authority of the Church defining that it is Canonical.

◦Particular testimonies that this book is holy Scripture.

[1] It was written by *Iesus the son of Sirach in Hebrew*, about the time of Simon Iustus otherwise called Priscus: and *translated into Greek by the Author's Nephew*, as the same Translator testifieth in his Prologue, but expresseth not his own name. It is called *Ecclesiasticus*, which signifieth *a Collector* or *Gatherer*, as a common title of every ordinary Preacher, instructing and exhorting the multitude gathered to a sermon: with difference from *Ecclesiastes*, [2] which signifieth *The Preacher*, as a greater title of *the chief* or principal *Preacher of any Church, City, or Province*, and agreeth most eminently to *Christ our Saviour*: who preached, and sendeth Preachers to the whole world. And for the excellent contents it *may* also rightly *be called Panaretos*, [3] that is, a *Receptacle* or store-house *of all virtues*, for the instruction of all in general, to cooperate with God's grace in this life, and so inherit eternal glory. [4] In forty and three whole chapters, are mixtly the commendations and precepts of all sorts of virtues; sometimes in particular, but more often under the general names of wisdom and Justice. In the other eight chapters are recited many excellent examples of most renowned holy men: with praises and thanks to God.

[1] It was written in Hebrew, & translated into Greek.

[2] Difference between Ecclesiasticus, and Ecclesiastes.

[3] Panaretos.

[4] The contents divided into two parts.

THE PROLOGUE UPON ECCLESIASTICUS OF IESUS THE SON OF SIRACH.

The knowledge of many and great things hath been shewed us by the Law and the Prophets, and others that followed them: in which we ought [1] to praise Israel for doctrine & wisdom: because not only they in speaking must needs be cunning, but strangers also both learning & writing may become most learned. My grandfather Jesus, after he gave himself more amply to the diligence of reading the Law and the Prophets, and other Books that were delivered us from our fathers; himself also would write some of those things, which pertain to doctrine and wisdom: that such as are desirous to learn, and to be made cunning in the same things, may more and more be attend in mind, and be confirmed to the life that is according to the law. I exhort you therefore to come with benevolence, and read with attend study, and to pardon us for those things, wherein we seeming to follow the image of wisdom, may fail in the composition of words: for the Hebrew words also [2] fail when they shall be translated to another tongue. And not only these, but the Law also it-self, and the Prophets, and the rest of other books, have no small difference, when they are spoken within themselves. For in the eight and thirtieth year, in the time of Ptolomee Evergetes the King, after I came into Aegypt, and when I had been there much time, I found there books left, of no small nor contemptible doctrine. Therefore myself also thought it good and necessary to add some diligence and labour to interpret this book: and with much watching I brought forth this doctrine in space of time, that men may learn those things which teach them, that will apply their mind, how they ought to order their manners, them that purpose to lead their life according to the Law

[1] (a) By reason of a more perfect law the people of Israel were more renowned than any other nation in the world. *Deut. 4.*

[2] (b) Translations into other languages hardly express the sense of the original tongue.

of our Lord.

ECCLESIASTICUS.

CHAPTER I.

Wisdom proceedeth from God, appeareth in his creatures. 10. and is given in competent measure to all that fear God, 16. it bringeth all virtues, 27. excludeth all vices, 33. and is to be sought in simplicity of heart. [1]

[1] The 1. part.
Praises and precepts of wisdom.

All wisdom is of our Lord God, & hath been always with him, & is before all time. 2 The sand of the sea, & the drops of rain, & the days of the world, (a) who hath numbered? The height of heaven, and breadth of the earth, & profundity of the depth, who hath measured?

(a) Man's wisdom is not able to comprehend the works of God.

3 The wisdom of God that goeth before all things, who hath searched out? 4 Wisdom was created before all things, & the understanding of prudence from everlasting. 5 A fountain of wisdom the word of God on high, and the entrance thereof everlasting commandments. 6 The root of wisdom to whom hath it been revealed, & the subtilties thereof who hath known? 7 The discipline of wisdom to whom hath it been revealed and made manifest, and the multiplication of her entrance who hath understood. 8 There is one most high Creator omnipotent, and mighty King, and to be feared exceedingly, sitting upon his throne & the God of dominion. 9 He created her in the Holy Ghost, and hath seen, and numbered, and measured her. 10 And he hath poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that fear him. 11 The fear of our Lord is (b) glory, and gloriation, and joy, and a crown of exultation.

(b) Eternal glory is the fruit of the fear of our Lord: not that this one virtue sufficeth, but it is the beginning, grounded in true faith, and bringeth forth other virtues, divine gifts with the fruits of the Holy Ghost, & a joyful crown in the end.

12 The fear of our Lord shall delight the heart, and shall give joy, and gladness, and length of days. 13 With him that feareth our Lord it shall be well in the later end, and in the day of his death he shall be blessed. 14 The love of God is honourable wisdom. 15 But they to whom she shall appear in vision, they love her in the vision, and in the agnizing of her great works. 16 The fear of our Lord is the beginning of wisdom, and was created with the faithful in the womb, and goeth with the elect women, and is known with the just & faithful. 17 [1] The fear of our Lord is religiosity of knowledge.

[1] *Prov. 1. &. 9.*

18 Religiosity shall keep and justify the heart, shall give joy and gladness. 19 With him that feareth our Lord it shall be well, and in the days of his consummation he shall be blessed. 20 The fullness of wisdom is to fear God, and fullness is of the fruits thereof. 21 All her house she shall fill with her generations, and the store-houses with her treasures. 22 A crown of wisdom, the fear of our Lord, replenishing peace, and the fruit of salvation: 23 and hath seen, and numbered her: but both are the gifts of God. 24 Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory

of them that hold it. 25 The root of wisdom is to fear our Lord: for the boughs thereof are of long time. 26 in the treasures of wisdom is understanding, & religiosity of knowledge: but to sinners wisdom is abomination. 27 The fear of our Lord expelleth sin: 28 for he that is without fear, cannot be justified: for the anger of his animosity, is his subversion. 29 Until a time the patient shall sustain, and after shall be rewarded of joyfulness. 30 A good understanding will hide his words until a time, and the lips of many shall shew forth his understanding. 31 In the treasures of wisdom is signification of discipline: 32 But the worship of God (c) is abomination to a sinner.

(c) Men drowned in sin think the service of God a most tedious & loathsome thing.

33 Son, coveting wisdom, keep justice, & God will give her to thee. 34 For the fear of our Lord is wisdom and discipline: and that which well pleaseth him, 35 is faith, and meekness, and he will fill his treasures. 36 Be not incredulous to the fear of our Lord: and come not to him with a double heart. 37 Be not an hypocrite in the sight of men, and be not scandalized in thy lips. 38 Attend to them, lest perhaps thou fall, and bring dishonour to thy soul, 39 and God reveal thy secrets, and in the midst of the synagogue cast thee down: 40 because thou camest to our Lord wickedly, & thy heart is full of guile and deceit.

CHAPTER II.

Whosoever will serve God must have justice, fear of God, and patience, 6. with confidence in God. 14. Dissemblers, incredulous, and impatient shall be miserable: 18. but the godly shall receive more grace.

Son, coming to the service of God, stand in justice, and in fear, & prepare thy soul to tentation. 2 Repress thy heart, & sustain: incline thine ear, & receive the words of understanding, (a) and make no haste in the time of [1] obduction.

(a) Desire not to die that thou mayst thereby be covered from worldly miseries, for that is a desperate desire, but have patience in this life that thou mayst find rest in God.
[1] * *Covering.*

3 Sustain the sustentations of God: be joined to God, and sustain, that thy life may increase in the later end. 4 All that shall be applied to thee, receive: and in sorrow sustain, and in thy humiliation have patience: 5 for gold and silver are tried in the fire, but acceptable men in the furnace of humiliation. 6 Believe God, and he will recover thee: and direct thy way, and hope in him. Keep his fear, and grow old therein. 7 Ye that fear our Lord, expect his mercy: & decline not from him, lest ye fall. 8 Ye that fear our Lord, believe him, & your reward shall not be void. 9 Ye that fear our Lord^ hope in him: and mercy shall come to you for your delectation. 10 Ye that fear our Lord, love him, & your hearts shall be illuminated. 11 Children behold the nations of men: and know ye that none hath hoped in our Lord, and hath been confounded. 12 For who hath continued in his commandment, and hath been forsaken? Or who hath invocated him, and he despised him? 13 Because God is pitiful and merciful, and will forgive sins in the day of tribulation: and he is protector to all that seek him in truth. 14 (b) Woe to them of a double heart, & to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways.

(b) As virtues are to be rewarded: so all sins shall be punished.
Namely external pretence of holiness, with secret evil intention. Distrust in God. Impatience, and the like.

15 Woe to them that be dissolute of heart, which believe not God: and therefore they shall not be protected of him. 16 Woe be to them, that have lost patience, and that have forsaken the right ways, and have declined into perverse ways. 17 And what will they do, when our Lord shall begin to look on them? 18 They that fear our Lord, will not be incredulous to his word: and they that love him, will keep his way. 19 They that fear our Lord, will seek after the things

that are well pleasing to him: and they that love him, shall be filled with his law. 20 They that fear our Lord, will prepare their hearts, and in his sight will sanctify their souls. 21 They that fear our Lord, keep his commandments, and will have patience even until his visitation, 22 saying: If we do not penance, we shall fall into the hands of our Lord, and not into the hands of men. 23 For according to his greatness, so also his mercy is with him.

CHAPTER III.

Honour of parents procureth God's blessing, 11. dishonouring them his curse. 19. Meekness and modesty avail much: but curiosity to know secret mysteries is dangerous. 27. A charitable, sincere, and docile heart, 33. with works of mercy merit reward.

The children of wisdom are the Church of the just: and their (a) nation, obedience and love.

(a) The progeny of God's children bring forth the fruit of obedience and love.

2 (b) Hear your father's judgement o children, and so do that you may be saved.

(b) Honour and estimation of parents is the chiefest obligation that man hath towards his neighbour, & the first after his duty to God.

3 For God hath honoured the father in the children: and inquiring of the mother's judgement, hath confirmed it upon the children. 4 He that loveth God, praying shall obtain for sins, and shall refrain himself from them, and shall be heard in the prayer of days. 5 And as he that gathereth treasure, so he also that honoureth his mother. 6 He that honoureth his father, shall have joy in children, and in the day of his prayer he shall be heard. 7 He that honoureth his father, shall live the longer life: & he that obeyeth the father, shall refresh the mother. 8 He that feareth our Lord honoureth his parents, and as his lords he will serve them that begat him. [1]

[1] *Exo. 20. Deut. 5.*

9 In work and word, & all patience honour thy father, 10 that blessing may come upon thee from him, & his blessing may remain in the later end. [1]

[1] *Gen. 27. & 49.*

11 The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation. 12 Glory not in the contumely of thy father: for his confusion is no glory to thee. 13 For the glory of a man is by the honour of his father, and the father without honour is the dishonour of the son. 14 Son receive the old age of thy father, and make him not sorrowful in his life: 15 and if he fail in understanding, pardon him, and despise him not in thy strength: for the alms to the father shall not be in oblivion. 16 For good shall be restored thee (c) for the sin of thy mother,

(c) Alms given, or prayer made, or sacrifice offered for parents, doth merit reward at God's hand.

17 and in justice it shall be builded to thee, and in the day of tribulation there shall be remembrance of thee: and as ice in the clear weather shall thy sins melt away. 18 Of what an evil fame is he, that forsaketh his father: and he is cursed of God, that doth exasperate his mother. 19 Son do thy works in meekness, and thou shalt be beloved above the glory of men. [1]

[1] *Phil. 2.*

20 The (d) greater thou art, humble thyself in all things, and thou shalt find grace before God:

(d) All greatness in men proceeding from God, bindeth them so much the more to humility, which virtue God most specially loveth: that so they may shew gratitude for his benefits.

21 because the might of God only is great, and he is honoured of the humble. 22 [1] Seek not things higher than thyself, and search not things stronger than thy hability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious.

[1] *Pro. 25. v. 2.*

23 For it is not necessary for thee, to see with thine

eyes those things that are hid. 24 In superfluous things search not many ways, and in many of his works thou shalt not be curious. 25 For very many things are shewed to thee above the understanding of men. 26 Many also have their suspicion supplanted, and have held their senses in vanity. 27 A hard heart shall fare ill in the later end, and he (e) that loveth danger, shall perish in it.

(e) Those that dare live in sinful state, tempting God even to the last hour, commonly perish therein.

28 A heart that goeth two ways, shall not have success, and the perverse of heart shall be scandalized in them. 29 A wicked heart shall be laden with sorrows, and the sinner will add to commit sin. 30 To the synagogue of the proud there shall be no health: for the shrub of sin shall be rooted up in them, and it shall not be perceived. 31 The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire. 32 A wise heart, and that which hath understanding will abstain it-self from sins, and in the works of justice shall have success. 33 [1] Water quencheth burning fire, and alms resisteth sins:

[1] *Dan. 4. v. 24.*

34 and God is the beholder of him that rendereth grace: he remembereth him afterward, and in the time of his fall he shall find a sure stay.

CHAPTER IV.

An exhortation to practise works of mercy, 12. with commendation of wisdom: 23. (& observing due times) not to omit for any fear, or shamefastness, to say the truth, 34. also to be diligent, meek, and liberal.

Son defraud not the alms of the poor, and turn not away thine eyes from the poor. 2 Despise not the hungry soul: and exasperate not the poor in his poverty. 3 Afflict not the heart of the needy, & defer not the gift to him that is in distress. 4 Reject not the petition of him that is afflicted: and turn not away thy face from the needy. 5 From the poor turn not away thine eyes for anger: and (a) leave not to them that ask of thee, to curse thee behind thy back.

(a) Give not occasion by thy hard dealing with the poor, that they curse thee.

6 For the prayer of him that curseth thee in the bitterness of his soul (b) shall be heard: and he that made him, will hear him.

(b) For if thou give cause, God who is their protector, will revenge them against thee.

7 Make thyself affable to the congregation of the poor, and to the ancient humble thy soul, and to a great man bow thy head. 8 Bow down thine ear to the poor without sadness, and render thy debt, and answer him peaceable words in mildness. 9 Deliver him that suffereth injury out of the hand of the proud: and be not faint-hearted in thy soul. 10 In judging be merciful to pupils as a father, & as an husband to their mother: 11 and thou shalt be as the obedient son of the Highest, and he will have mercy on thee more than a mother. 12 Wisdom inspireth life to her children, and receiveth them that seek after her, and will go before them in the way of justice. 13 And he that loveth her, loveth life: and they that shall watch to her, shall embrace her sweetness. 14 They that shall hold her, shall inherit life: and whither-soever he shall enter, God will bless him. 15 They that serve her, shall be servants to the holy: and them that love her God loveth. 16 He that heareth her, shall judge nations: and he that beholdeth her, shall remain confident. 17 If he believe her, he shall inherit her, and her (c) creatures shall be in confirmation:

(c) They that follow wisdom shall be safe.

18 because in tentation she walketh with him, and first of all she chooseth him. 19 Fear, and dread, and probation she will bring upon him: and she will torment him in the tribulation of her doctrine, till she try him in her cogitations and credit his soul. 20 And she will establish him, and make a direct way unto him, and rejoice him, 21 and will disclose her secrets

to him, and will heap upon him as treasures knowledge & understanding of justice. 22 But if he go amiss, she will forsake him, and deliver him into the hands of his enemy. 23 Son observe time, and avoid from evil. 24 For thy soul be not ashamed to say the truth. 25 For there is (d) shame that bringeth sin, & there is (e) shame that bringeth glory and grace.

(d) Through shamefastness to yield unto sin, or not to reprove sin, is vicious. (e) But to be ashamed, and to abhor sin is very good and necessary.

26 Accept no face against thine own face, nor against thy soul a lie. 27 Reverence not thy neighbour in his offence: 28 nor keep in a word in time of salvation. Hide not thy wisdom in the beauty thereof. 29 For by the tongue wisdom is discerned: and understanding, and knowledge, and doctrine by the word of the wise, and steadfastness in the works of justice. 30 (f) Do not gainsay the word of truth by any means: and be ashamed of the lie of thine unskillfulness.

(f) All men are bound to say the truth at convenient times, *v. 23.*
And ever bound to avoid untruths.

31 Be not ashamed to confess thy sins, and submit not thyself to every man for sin. 32 Resist not against the face of the mighty, neither labour against the stream of the river. 33 For (g) justice contend for thy soul, and unto death strive for justice, and God will overthrow thine enemies for thee.

(g) Every one is bound rather to loose his life, than to do against justice, or to deny the truth.

34 Be not hasty in thy tongue: and unprofitable and remiss in thy works. 35 Be not as a lion in thy house, overthrowing them of thy household, and oppressing them that are subject to thee. 36 Let not thine hand be stretched out to receive, and closed to give.

CHAPTER V.

Let not riches, youth, nor strength hold thee in sin: 5. but do penance for sins remitted, and add not sin upon sin. 6. Neither presume to sin, because God is merciful. 10. Be not covetous, nor unconstant. 13. Be meek in learning, and careful in teaching. 16. not a batemaker, nor double tongued.

Attend not to unjust possessions, and say not: I have sufficient livelihood: for it shall nothing profit in the time of vengeance & affliction. 2 Follow not in (a) thy strength the concupiscence of thy heart:

(a) After that sin is forgiven there remaineth oftentimes punishment for satisfaction.

3 [1] and say not: How mighty am I? And who shall bring me under for my facts? For God revenging will revenge.

[1] Though thou be so potent, that no man can hinder thy evil designment; yet do it not, because God will punish it.

4 Say not: I have sinned, and what sorrowful thing hath chanced to me? For the Highest is a patient rewarder. 5 Of sin forgiven be not without fear, neither add thou sin upon sin. 6 And say not: The mercy of our Lord is great, he will have mercy on the multitude of my sins. 7 For mercy and wrath quickly approach from God, and his wrath looketh upon sinners. 8 Slack not to be converted to our Lord, and defer not from day to day. 9 For his wrath shall come suddenly: and in the time of vengeance he will destroy thee. 10 Be not careful in unjust riches: for they shall not profit thee in the day of [1] obduction and vengeance.

[1] * *Covering, or death. Prov. 10. v. 4.*

11 Toss not thyself into every wind, and go not into every way: for so every sinner is proved by a double tongue. 12 (b) Be steadfast in the way of our Lord, & in the truth of thy understanding, and in knowledge, and let the (c) word of peace and justice accompany thee.

(b) Constancy in good purpose meriteth (c) the promised peace, and just reward.

13 Be mild to hear the word, thou mayst understand, and with wisdom utter thou a true answer. 14 If thou have understanding, answer thy neighbour: but if not,

let thine hand be upon thy mouth, lest thou be taken in an unskillful word, and be confounded. 15 Honour and glory in the word of the wise, but the tongue of the unwise is his subversion. 16 Be not called a whisperer, and be not taken in thy tongue, & confounded. 17 For upon a thief is confusion & repentance, and a very evil condemnation upon the double tongued, but to the whisperer hatred, and enmity, and contumely. 18 Justify thou the little one, and the great alike.

CHAPTER VI.

Reproach, envy, and ferocity hinder from loving our neighbour, 5. sweetness nourisheth it. 6. A trusty friend is much worth. 8. Seek and keep wisdom, with all diligence. 35. Frequent the company of the wise: and meditate in God's law.

Be not for a friend made an enemy to thy neighbour: for the evil man shall inherit reproach and contumely, and every sinner envious and double tongued. 2 Extol not thyself in the cogitation of thy soul as it were a bull: lest perhaps thy strength be quashed, 3 and it eat thy leaves, and destroy thy fruits, and thou be left as a dry tree in the wilderness. 4 For a wicked soul shall destroy him that hath it, and it giveth him to be a joy to his enemies, and shall lead him into the lot of the impious.

5 (a) A sweet word multiplieth friends, & appeaseth enemies, and a gracious tongue in a good man aboundeth.

(a) So Gedeon pacified the Ephraimites; that were incensed against him. *Iudic. 8.*

6 Let there be many at peace with thee, and let one of a thousand be thy counseller. 7 If thou possess a friend, in tentation possess him, and not easily credit him. 8 For he is a friend according to his own time, and will not abide in the day of tribulation 9 And there is a friend that is turned to enmity: and there is a friend that will disclose hatred, and reproaches.

10 And there is a friend companion at the table, and he will not abide in the day of necessity. 11 A friend if he continue steadfast, shall be to thee as an equal, and in them of thy household shall deal confidently: 12 if he humble himself against thee, and hide himself from thy face, thou shalt have friendship of one accord for good. 13 Be separated from thine enemies, & take heed of thy friends. 14 A faithful friend, is a strong protection: and he that hath found him, hath found a treasure. 15 To a faithful friend there is no comparison, and there is no poise of gold and silver able to countervail the goodness of his fidelity. 16 A faithful friend, is the medicine of life & immortality: & they that fear our Lord, shall find him. 17 He that feareth God, shall likewise have good friendship: because according to him shall his friend be. 18 Son, from thy youth receive doctrine, and even to thy hoar hairs thou shalt find wisdom. 19 As he that ploweth, and that soweth, go to her, and expect her good fruits. 20 For in her work thou shalt labour a little, and shalt quickly eat of her generation. 21 How exceeding sharp is wisdom to the unlearned men, and the unwise will not continue in her. 22 As the virtue of a stone she shall be a probation in them, and they will not stay to cast her forth. 23 For (b) the wisdom of doctrine is according to her name, and she is not manifest to many, but to whom she is known, she continueth even to the sight of God.

(b) Many prefer learning before piety, which S. Augustin reproveth, preferring the godly before the learned that are less virtuous: The unlearned rise (saith he) and take the Kingdom of heaven, and we with our learning without heart, lo how we tumble in the durt. *li. 8. c. 8. Confess.*

24 Hear my son, and take counsel of understanding, and cast not away my counsel. 25 Thrust thy foot into her fetters, and thy neck into her chains. 26 Put under thy shoulder, and carry her, and be not weary of her bands. 27 With all thy mind go to her, and with all thy strength keep her ways. 28 Search her out, and she shall be made manifest to thee, and having obtained her, forsake her not: 29 For in the later end, thou shalt find rest in her, and she shall be turned unto

delectation. 30 And her fetters shall be to thee for a protection of strength, and foundation of power, & her chains for a stole of glory: 31 For the beauty of life is in her, and her bands are a healthful binding. 32 Thou shalt put on her a stole of glory, and as a crown of gratulation thou shalt set her upon thee. 33 Son, if thou attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise. 34 If thou wilt incline thine ear, thou shalt receive doctrine: and if thou love to hear, thou shalt be wise. 35 Stand in the multitude of wise ancients, and be joined to their wisdom from thy heart, that thou mayst hear all the narration of God, and the praise may not escape thee. 36 And if thou see a wise man, watch after him, and let thy foot wear the steps of his doors. 37 Have thy cogitation in the precepts of God, and in his commandments most of all be daily conversant: and he will give thee heart, and the desire of wisdom shall be given thee.

CHAPTER VII.

Fly from all evil things, 4. as ambition, presumption, scandal, pusillanimity, lying, and babbling. 16. Husbandry of the ground, 21. a good wife, and good servants are to be cherished, keep children in discipline. 29. Honour parents, and elders, 36. & pity the poor. 40. Memory of the last things preserveth from sin.

Do (a) not evils, and they shall not apprehend thee.

(a) Whatsoever any soweth that he shall reap, and the wicked shall eat the fruits of his own works.

2 [1]Depart from the wicked, & evil shall fail from thee.

[1] *Iob. 9.*

3 [1]Son, sow not evils in the furrows of justice, & thou shalt not reap them sevenfold.

[1] *Ps. 142.*

4 [1]Seek not of the Lord chief principality, nor of the king the chair of honour.

[1] *Eccl. 7.*

5 Justify not thy-self before God, because he is the knower of the heart: and before the king desire not to seem wise. 6 (b) Seek not to be made a judge, unless thou be able by power to break iniquities: lest perhaps thou fear the face of the mighty, and put a scandal in thine equity.

(b) Great prudence and fortitude are required in all Judges spiritual and temporal.

7 Sin not against the multitude of a city, neither thrust thy-self into the people, 8 nor bind together double sins: for neither in one shalt thou be free from punishment. 9 Be not faint-hearted in thy mind: 10 despise not to pray, and to give alms. 11 Say not: In the multitude of my gifts God will have respect, and when I offer to God most high, he will receive my gifts. 12 Laugh not a man to scorn in the bitterness of his soul: for there is that humbleth and exalteth, God the overseer of all. 13 Plow not a lie against thy brother: neither do thou likewise against thy friend. 14 Be not willing to make any lie: for the custom thereof is not good. 15 Be not full of words in a multitude of ancients, and (c) iterate not a word in thy speech.

(c) In hell are two punishments: fire burning, and the worm of conscience vexing the soul, & both are eternal.

16 Hate not laborious works, and husbandry created of the Highest. 17 Count not thyself in the multitude of men without discipline. 18 Be mindful of wrath, because it will not slack. 19 Humble thy spirit very much: because the vengeance of the flesh of the impious, is fire and the worm. 20 Do not prevaricate against thy friend deferring money, nor despise thy dearest brother for gold. 21 Depart not from a wise and good woman, which thou hast gotten in the fear of our Lord: for the grace of her bashfulness is above gold. 22 [1]Hurt not the servant that worketh in truth, nor the hired man that giveth his soul.

[1] *Levi. 19.*

23 Let a wise servant be beloved of thee as thy soul, defraud him not of liberty, nor leave him needy.

24 Hast thou cattle? Look well to them: and if they be profitable, let them continue with thee. 25 Hast thou children? Instruct them, & bow them from their childhood. 26 Hast thou daughters? Keep their body, and shew not thy countenance merry towards them. 27 Bestow thy daughter, and thou shalt do a great work, and give her to a wise man. 28 If thou have a wife according to thy soul, cast her not off: and to her that is hateful commit not thyself. With thy whole heart 29 [1]honour thy father, and forget not the groanings of thy mother:

[1] *Tob. 4.*

30 remember that thou hadst not been born but by them: and recompense them, as they also thee. 31 In all thy soul fear our Lord, and sanctify his Priests.[1]

[1] *Deu. 12.*

32 With all thy strength love him that made thee: & forsake not his ministers. 33 Honour God with all thy soul, and honour the Priests, and purge thyself with the arms. 34 [1]Give them the portion, as it is commanded thee, of the first fruits and purgation: and of thy negligence purge thyself with few.

[1] *Levit. 2. Num. 18.*

35 The gift of thine arms and the sacrifice of sanctification thou shalt offer to our Lord, and the first of holy things: 36 and to the poor stretch out thine hand, that thy propitiation may be perfected, and thy blessing. 37 The grace of a gift is in the sight of all the living, (d)and from the dead stay not grace.

(d) Works of mercy are also profitable to the dead, as prayer, alms, and sacrifice for souls in purgatory.

38 [1]Want not in consolation to them that weep, and walk with them that mourn.

[1] *Rom. 12. v. 15.*

39 Be not loath to visit the sick: for by these things thou shalt be confirmed in love. 40 In all thy works (e)remember thy later ends, and thou wilt not sin for ever.

(e) A most especial preservative from sin.

CHAPTER VIII.

Contend not with a man of power, rich, full of tongue, or very ignorant. 6. Despise not the penitent, nor old folk. 8. Rejoice not at an enemy's death. 9. Learn of the elder, 13. Observe discretion in admonishing, lending, and in being surety. 17. Reprove not Judges. 18. Converse not with the furious, foolish, nor with strangers.

Strive not with a mighty man, lest perhaps thou fall into his hands. 2 Contend not with a rich man, lest perhaps he make an action against thee. 3 For (a)gold and silver hath destroyed many, and hath reached even to the heart of kings, and hath turned them.

(a) Bribery sometimes corrupteth Kings, much more other inferior Judges. And therefore it is better to suffer damage than to contend by law against the rich.

4 Strive not with a man full of tongue, & thou shalt not heap sticks upon his fire. 5 Communicate not with the ignorant man, lest he speak ill of thy progeny. 6 [1]Despise not a man that turneth himself from sin, nor upbraid him therewith: remember that we are all in state to be blamed.

[1] *Gal. 6.*

7 Despise not a man in his old age: for we also shall become old. 8 Rejoice not of thine enemy dead: knowing that we do all die, & would not that others should joy thereat. 9 Despise not the narration of wise ancients, and in their proverbs be thou conversant. 10 For of them thou shalt learn wisdom, and doctrine of understanding, and to serve great men without blame. 11 Let not the narration of the ancients escape thee: for they learned of their fathers: 12 because of them thou shalt learn understanding, and in time of necessity to give answer. 13 Kindle not the coals of sinners rebuking them, and be not kindled with the flame of the fire of their sins.[1]

[1] *Prov. 26.*

14 Stand not against the face of a contumelious

person, lest he sit as a spy in wait for thy mouth.
15 Lend not to a man mightier than thyself, and if thou doest lend, count it as lost. 16 Be not surety above thy power: and if thou be surety, think as if thou were to pay it. 17 Judge not against a judge: because he judgeth according to that which is just. 18 With the audacious go not on the way, lest perhaps he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly.
19 [1]With an angry man make no brawl, and with the audacious go not into the desert: because blood is as nothing before him, and where there is no help, he will overthrow thee.

[1] *Prov. 22. v. 24.*

20 Confer no counsel (b) with fools, for they cannot love but such things as please them.

(b) In all consultations confer with the skillful; for the blind cannot judge of colours, the deaf of music, the sick of taste: nor worldly men of spiritual things.

21 Before a stranger do no matter of counsel: for thou knowest not what he will bring forth. 22 Make not thy heart manifest to every man: lest perhaps he repay thee false kindness, and speak reproachfully to thee.

CHAPTER IX.

Great prudence is required in conversation between men and women. 14. Esteem old friends. 16. Emulate not sinners. 18. Avoid the company of malicious. 21. Consult with the prudent, having God ever before thine eyes.

Be (a) not jealous over the wife of thy bosom, lest she shew upon thee the malice of wicked doctrine.

(a) Seeing jealousy between man & wife is dangerous, much more unnecessary conversation between other men and women, especially probable occasions of sin must be avoided.

2 Give not to a woman the power of thy soul, lest she go in thy strength, and thou be confounded. 3 Look not upon a woman that is desirous of many: lest perhaps thou fall into her snares. 4 With her that is a dancer be not daily conversant, nor hear her, lest perhaps thou perish in her efficacy.[1]

[1] *Prov. 5.*

5 Behold not a virgin, lest perhaps thou be scandalized in her beauty. 6 Give not thy soul to harlots in any point: lest thou destroy thyself, and thine inheritance. 7 Look not round about in the ways of the city, nor wander up and down in the streets thereof. 8 Turn away thy face from a trimmed woman, and gaze not about upon another's beauty. 9 By the beauty of a woman many have perished: and hereby concupiscence is inflamed as a fire. 10 Every woman, that is an harlot, shall be trodden upon as dung in the way. 11 Many having admired the beauty of another man's wife, have become reprobate, for her communication burneth as fire. 12 Sit not at all with another man's wife, nor repose upon the bed with her: 13 and strive not with her at the wine, lest perhaps thy heart decline toward her, & with thy blood thou fall into perdition. 14 (b) Forsake not an old friend: for the new will not be like to him.

(b) Constancy in good things, namely in friendship, is very necessary.

15 A new friend, is as new wine: it shall wax old, and thou shalt drink it with sweetness. 16 (c) Do not zealously desire the glory and the riches of a sinner: for thou knowest not what his subversion shall be.

(c) A sinner that prospereth is like to a summer flower in the field, that is quickly cut down, and withereth.

17 Let not the injury of the unjust please thee, knowing that even to hell the impious shall not please. 18 Be far from the man that hath power to kill, and thou shalt not suspect the fear of death. 19 And if thou come to him, commit nothing, lest perhaps he take away thy life. 20 Know it to be communication with death; because thou shalt go in the midst of snares, and shalt walk upon the weapons of the sorrowful. 21 According to thy power beware thee of thy neighbour, and treat with the wise and prudent. 22 Let just men be thy guests, and let thy gloriation be in the

fear of God, 23 and let the cogitation of God be in thy understanding, & all thine enarration in the precepts of the Highest. 24 Works shall be praised in the hands of artificers, and the Prince of the people in the wisdom of his speech, but the word of the ancients in the sense. 25 A man full of tongue is terrible in his city, and he that is rash in his word shall be odious.

CHAPTER X.

Wise superiors are very necessary, because the multitude follow their example. 6. Remit and forget injuries, detest pride, injustice, contumely, and avarice. 12. Life is short. 14. Pride is the root of all sins. 23. Just poverty is better than sinful riches. 31. Meekness and modesty are necessary in all men.

A [1] wise judge shall judge his people, and the principality of the wise shall be stable.

[1] *Pro. 29.*

2 (a) According to the judge of the people, so also are his ministers: and what manner of man the ruler of a city is, such also are the inhabitants therein.

(a) Example of rulers is of great efficacy.

3 An unwise king shall destroy his people: and cities shall be inhabited by the understanding of the prudent. 4 The power of the earth is in the hand of God, and he will raise up a profitable ruler for a time over it. 5 The prosperity of man is in the hand of God, & upon the face of the scribe he will put his honour. 6 Any injury of thy neighbour remember not, and do nothing by works of injury. 7 [1] Pride is odious before God and men: and all the iniquity of the nations is execrable.

[1] *Dan. 4.*

8 A (b) kingdom is translated from nation unto nation, because of injustices, and injuries, and contumelies, and diverse deceits.

(b) The causes of translating Kingdoms, & dominions.

9 But (c) nothing is more wicked than the covetous man. Why is earth and ashes proud?

(c) *Covetousness is the root of all evils, 1. Tim. 6.* in that for lucre many fall into all sorts of sins, even into schism and heresy. *erring from the faith. ibid. v. 10.*

10 Nothing is more wicked than to love money. For he hath his soul also to sell: because in his life he hath cast forth his most inward things: 11 All power is of short life. Long sickness grieveth the Physician. 12 Short sickness the Physician cutteth off at the first: so also the king is today, & tomorrow he shall die. 13 For when a man shall die, he shall inherit serpents, and beasts, and worms. 14 The beginning of the pride of man, is to apostatate from God: 15 because his heart is departed from him that made him, for (d) pride is the beginning of all sin: he that holdeth it, shall be filled with curses, & it shall subvert him in the end.

(d) Nevertheless pride is the beginning of all sin, as this text expressly testifieth: and the reason is, for that man's inordinate self-love is the cause of declining from God's commandments: & they which run on in that course, cast themselves headlong into the depth of all mischief, and of eternal misery.

16 Therefore hath our Lord dishonoured the congregations of the evil, & hath destroyed them even to the end. 17 God hath destroyed the seats of proud Princes, and hath made the meek sit in their stead. 18 God hath made the roots of the proud nations to wither, and hath planted the humble of the nations themselves. 19 Our Lord hath subverted the lands of the gentiles, and hath destroyed them even to the foundation. 20 He hath made of them to wither, and hath destroyed them, and hath made the memory of them to cease from the earth. 21 God hath destroyed the memory of the proud, and hath left the memory of them that are humble in understanding. 22 Pride was not created to men: nor wrath to the nation of women. 23 That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of our Lord. 24 In the midst of brethren their ruler shall be in honour: and they that fear our Lord, shall be in his eyes. 25 The glory of the rich, of the honourable, and of the poor, is the fear of God: 26 Despise not the just man

that is poor, and magnify not the sinful man that is rich. 27 The great one, and the judge, and the mighty is in honour, and there is none greater than he that feareth God. 28 [1]Free men will serve a servant that is wise: and a man that is prudent and hath discipline will not murmur being rebuked, and the ignorant shall not be honoured.

[1] *Prov. 17.*

29 Extol not thyself in doing thy work, and linger not in the time of distress: 30 [1]better is he that worketh, and aboundeth in all things, than he that glorieth, and lacketh bread.

[1] *Prov. 12.*

31 Son in mildness keep thy soul, and give him honour according to his desert. 32 Him that sinneth against his own soul who shall justify? And who shall honour him that dishonoureth his own soul? 33 The poor man is glorified by his discipline and fear: & there is a man that is honoured for his substance. 34 But he that is glorified in poverty, how much more in substance? And he that is glorified in substance, let him fear poverty.

CHAPTER XI.

Wisdom by humility meriteth exaltation. 7. Judge not before examination. 16. Trust not in riches. 14. God sendeth both prosperity and adversity, for the good of his servants. 31. Take heed of the deceitful.

The (a)wisdom of the humble shall exalt his head, & shall make him sit in the midst of great men.

(a) A wiseman humbling himself by penance, as Daniel did, or being unjustly humbled by others, as Ioseph was, shall be exalted by God.

2 Praise not a man in his beauty, neither despise a man by his look. 3 The bee is small among fowls, and her fruit hath the beginning of sweetness. 4 In apparel do not glory at any time, nor be extolled in the day of thine honour, because the works of the Highest only be marvelous, and his works are glorious, and secret, and not seen. 5 Many tyrants have sit in the throne, and he whom no man would think hath worn the crown. 6 Many mighty men have been greatly oppressed, and the glorious have been delivered into the hands of others. 7 Before thou inquire, blame no man: and when thou hast inquired, chasten justly. 8 (b)Before thou hear, answer not a word, and in the midst (c)of ancients add not to speak.

(b) Expect the end of another man's speech, before you begin to answer. (c) Expect also if any that is elder, or better able will answer first.

9 [1]Strive not for that thing, which doth not molest thee: and consist not in the judgement of sinners.

[1] *Deu. 13.*

10 Son let not thy doings be in many things: and if thou be rich, thou shalt not be free from sin: for if thou pursue, thou shalt not attain: and if thou run before, thou shalt not escape. 11 There is one that laboureth, and hasteneth, and is a sorrowful impious man, and so much the more he shall not abound. 12 [1]There is a lither man that wanteth recovery, more failing in strength, and abounding in poverty:

[1] *Iob. 42.*

13 and the eye of God hath respected him in good, and hath erected him from his low estate, and hath exalted his head: and many have marveled at him, and have honoured God. 14 Good things and evil, life and death, poverty and honesty are of God. 15 Wisdom and discipline, and the knowledge of the law are with God. Love, and the ways of good things are with him. 16 (d)Error & darkness are created with sinners: and they that rejoice in evils, wax old in evil.

(d) One punishment of sin is blindness of heart, especially where is no remorse of conscience.

17 The gift of God is permanent to the just, and his prospering shall have success for ever. 18 There is that is enriched by doing sparingly, and this is the portion of his reward, 19 in that he saith: I have found me rest, and now I will eat of my goods alone: 20 and he knoweth not that time passeth, & death approacheth,

and he must leave all to others, and shall die. 21 Stand in thy covenant, and commune therein, and grow old in the work of thy commandments. 22 Abide not in the works of sinners. But trust in God, and tarry in thy place. 23 For it is easy in the eyes of God suddenly to enrich the poor man. 24 The blessing of God hasteneth to the reward of the just, and in a swift hour his prospering fructifieth. 25 Say not: What need I, and what good shall I have by this? 26 Say not: I am sufficient for myself: and what shall I be made worse by this? 27 (e) In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:

(e) In prosperity is fear, and in adversity hope of change.

28 because it is easy before God in the day of death to reward every one according to his ways. 29 The malice of an hour maketh oblivion of great voluptuousness, and in the end of a man in the disclosing of his works. 30 Before death praise no man, because a man is known in his children. 31 Bring not every man into thine house: for there be many trains of the deceitful man. 32 For as the stomachs belch of stinking breaths, and as the partridge is brought in to the cage, and as the doe into the snare: so also the heart of the proud, and as a watch-man that seeth the fall of his neighbour. 33 For turning good things into evil he lieth in wait, and on the elect he will lay a blot. 34 For of one spark fire is increased, and of a deceitful man blood is increased: and a sinful man lieth in wait for blood. 35 Take heed of thyself of the pestiferous person, for he forgeth evils: lest perhaps he bring upon thee derision for ever. 36 Admit a stranger to thee, and he shall overthrow thee in an hurlwind, & shall make thee an alien from thine own.

CHAPTER XII.

Use benevolence towards good men. 10. Trust not enemies over-much.

If thou wilt do good, (a) know to whom thou doest it, and there shall be much thank in thy good deeds.

(a) It is rather cruelty than mercy to nourish a wicked man persisting in sin: for so he runneth still into more wickedness, and into eternal damnation:

2 Do good to the just, and thou shalt find great reward: and if not of him, assuredly of our Lord. 3 For it is not well with him, that is ever occupied in evil things, and that giveth not alms: because the Highest both hateth sinners, and hath mercy on them (b) that are penitent.

(b) but the penitent is to be comforted and assisted.

4 Give to the merciful, and receive not the sinner: both to the impious & to sinners he will repay vengeance, keeping them unto the day of vengeance. 5 Give to the good, and receive not a sinner. 6 Do good to the humble, and give not to the impious: prohibit to give him bread, lest therein he be mightier than thou: 7 for thou shalt find double evils in all the good, whatsoever thou shalt do to him: because the Highest hateth sinners, and will repay vengeance to the impious. 8 A friend shall not be known in prosperity, and an enemy shall not be hid in adversity. 9 In the prosperity of a man, his enemies are in sorrow, and in affliction a friend is known.

10 (b) Credit not thine enemy for ever: for as a brass pot his wickedness rusteth:

(b) Every one is bound to love his enemy of charity; but in prudence it behoveth not to credit him. According to our Saviour's rule: Be wise as serpents and simple as doves. *Mat. 10.*

11 and if humbling himself he go crouching, be advised in thy mind, and beware of him. 12 Place him not by thee, neither let him sit on thy right hand, lest perhaps turning into thy place, he seek after thy seat: and at the last thou know my words, and be pricked in my sayings. 13 Who will have pity upon the enchanter striking of a serpent, or of any that come near to beasts? So also he that keepeth company with a wicked man, and is wrapped in his sins. 14 For one

hour he will tarry with thee: but if thou decline, he will not abide it. 15 In his lips the enemy speaketh sweetly, and in his heart he lieth in wait, that he may overthrow thee into the pit. 16 In his eyes the enemy weepeth: and if he may find a time, he will not be satisfied with blood: 17 and if evils happen to thee, thou shalt find him there first. 18 In his eyes the enemy weepeth, and as it were helping thee, he will undermine thy feet. 19 He will shake his head, and clap his hand, and whispering many things he will change his countenance.

CHAPTER XIII.

Conversation with the proud, rich, and potent is dangerous. 9. Rely upon God's help. 11. Beware of pusillanimity, & of presumption. 19. A mean is necessary, and the company of equals is most secure.

He[1] that toucheth pitch, shall be defiled with it: and he that communicateth with the proud, shall put on pride.

[1] *Deut. 7.*

2 (a) He shall take a burden upon him that communicateth with one more honourable than himself. And be not companion with one richer than thyself.

(a) He that converseth with a greater man than himself (except it be with virtuous) is forced often to suffer much, and to yield to many inconveniences.

3 What society shall the cauldron have with the earthen pot? For when they shall knock one against the other, it shall be broken. 4 The rich man hath done unjustly, and he will fume: but the poor man being hurt will hold his peace. 5 If thou give, he will take thee: and if thou have not, he will forsake thee. 6 If thou have, he will live with thee, and will empty thee, and he will not be sorry for thee. 7 If thou be necessary for him, he will supplant thee, and smiling will put thee in hope, telling thee good things, and will say: What wantest thou? 8 And he will confound thee in his meats, till he empty thee twice & thrice, and at the last he will mock thee: and afterward seeing he will forsake thee, and will shake his head at thee.
9 Humble thyself to God, and expect his hands.
10 Take heed lest seduced into folly thou be humbled.
11 (b) Be not humble in thy wisdom, lest humbled thou be seduced into folly.

(b) Pusillanimity in a superior maketh him omit his duty, & commit errors, fearing to do that pertaineth to his office, & which his authority requireth.

12 Being called of the mightier, depart: for by this he will call thee the more. 13 Be not importune, lest thou be rejected: & be not far from him, lest thou go into oblivion. 14 Stay not to speak fellow-like with him: neither credit his many words. For by much talk he will prove thee, and smiling will examine thee of thy secrets. 15 His cruel mind will keep thy words: and he will not spare for malice, and for bands. 16 Take heed to thyself, and attend diligently to thine hearing: because thou walkest with thy subversion. 17 But hearing those things see as it were in sleep, and thou shalt watch. 18 Love God all thy life, and invocate him for thy salvation. 19 Every beast loveth the like to it-self: so also every man the nearest to himself. 20 All flesh will march with the like to it-self, & every man will associate himself to his like. 21 If the wolf shall at any time communicate with the lamb, so the sinner with the just. 22 What fellowship hath an holy man with a dog, or what part hath the rich with the poor?
23 The wild ass in the desert is the lion's prey: so the poor are also the pastures of the rich. 24 And as humility is abomination to the proud: so also the poor man is the execration of the rich. 25 The rich man being moved is confirmed by his friends: but the humble when he is fallen, shall be thrust out even of his familiars. 26 To the rich deceived there are many recoverers: he hath spoken proud words, and they have justified him. 27 The humble was deceived, he moreover is rebuked also: he hath spoken wisely, and place was not given unto him. 28 (c) The rich man spake, and all held their peace, and they will carry his

word even to the clouds.

(c) Acception of persons hindereth many good counsels: & promoteth many evil things.

29 The poor man spake and they say: Who is this? And if he stumble, they will overthrow him.

30 Substance is good, to him that hath no sin in his conscience: and poverty is most wicked in the mouth of the impious. 31 The heart of a man altereth his countenance, either into good, or into evil. 32 The token of a good heart, and a good countenance thou shalt hardly find, and with labour.

CHAPTER XIV.

Offence of the tongue is a frequent and dangerous sin. 3. Riches are hurtful to a covetous, and to an envious mind. 11. Works of mercy necessary. 22. and perseverance in wisdom.

Blessed[1] is the man that hath not offended in a word out of his mouth, and is not pricked with the sorrow of sin.

[1] *Iac. 3.*

2 Happy is he, that hath not had heaviness of his mind, and hath not fallen from his hope. 3 Substance is without reason to the covetous man and niggard, and for the spiteful envious man to what purpose is gold? 4 He that heapeth together from his heart unjustly, gathereth for others, and in his goods another will keep riot. 5 He that is wicked to himself, to what other man will he be good? And he shall have no pleasure in his goods. 6 (d) He that envieth himself, nothing is worse than he, and this is the reward of his malice:

(d) He that cannot afford nourishment to his own body by such means as he hath, sinneth against God, abusing his benefits against himself whom he unjustly afflicteth, and against his neighbour whom he scandalizeth.

7 and if he do good, he doth it ignorantly, and not willing: and at the last he manifesteth his malice. 8 The eye of the envious is wicked, and turneth away his face, and despiseth his own soul. 9 [1] The eye of the covetous man insatiable in a portion of iniquity, will not be satisfied till he consume his own soul withering it.

[1] *Prov. 27. v. 20.*

10 An evil eye is towards evil things: & he shall have his fill of bread, needy & in heaviness shall he be at his table. 11 Son if thou have it, do good to thyself, and offer to God worthy oblations. 12 Be mindful that death slacked not, and that (e) the covenant of hell hath been shewed thee: for the covenant of this world shall die the death.

(e) In the old testament all descended into some part of hell.

13 Before death do good to thy friend, and according to thine ability stretching out thy hand, give to the poor. 14 Be not defrauded of thy good day, and let not a little portion of a good gift over-pass thee. 15 Shalt thou not leave to others thy sorrows, & labours in the division of the lot? 16 Give and take, and justify thy soul. 17 Before thy death work justice: for in hell there cannot meat be found. 18 [1] All flesh shall wax old as grass, and as the leaf fructifying on a green tree.

[1] *Isa. 40. v. 7.*

19 Some grow, and some are shaken off: so the generation of flesh and blood, one is ended, and another is born. 20 All corruptible work shall fail in the end: and he that worketh it shall go therewith. 21 And (f) every excellent work shall be justified: and he that worketh it, shall be honoured therein.

(f) There shall be particular reward of every good work.

22 Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in understanding shall consider the providence of God. 23 He that considereth her ways in his heart, and hath understanding in her secrets, going after her as a searcher, and consisting in her ways: 24 He that looketh through her windows, and heareth in her gates: 25 He that resteth by her house, & in her walls fastening a stake will set up his cottage beside her hands: and good things shall rest in his cottage for

ever. 26 He shall set his children under her covering, and shall abide under her boughs: 27 he shall be protected under her covering from the heat, and shall rest in her glory.

CHAPTER XV.

The fruits of fearing God: 7. which fools and liars reap not, but the wise only. 11. God is no way author of sin, 14. but sinners themselves are the Authors, abusing their freewill.

He that feareth God, shall do good things, and he that hath (a) justice shall apprehend her,

(a) Whosoever shall resolve with himself to live justly, shall be sure to have grace, for God preventeth our weakness and so continueth to help all that accept his grace.

2 and she will meet him as an honourable mother, & a wife from virginity she will receive him. 3 She shall feed him with the bread of life and understanding, and give him the water of wholesome wisdom to drink: and she shall be made sure in him, and he shall not be bowed: 4 and she shall hold him fast, and he shall not be confounded: and she shall exalt him before his neighbours, 5 and in the midst of the Church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a stole of glory. 6 Joy & exultation she shall heap upon him, & shall make him inherit an everlasting name. 7 Foolish men shall not apprehend her, & wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit. 8 Lying men shall not be mindful of her: and true men shall be found in her, and shall have success, even to the beholding of God. 9 (b) Praise is not comely in the mouth of a sinner:

(b) He doth injury to God, & to his word, that preacheth well and liveth evil.

10 because wisdom proceeded from God. For praise shall be with the wisdom of God, & shall abound in a faithful mouth, & the dominatour will give praise to it. 11 Say not: (c) It is by God, that she is absent: for do not thou the things that he hateth.

(c) Beza saith God ordained Adam's fall, but to a good end: and that God justly decreed that which men unjustly have done. *in refut. 2. calumniae, ad Castel.* But this holy Scripture teacheth the contrary, that God gave man both free-will, and sufficient grace, that he might if he would have kept his precepts. The same is also clearly taught. *Deut. 7. 11. 30. and other places.*

12 Say not: He hath made me err: for impious men are not necessary for him. 13 Our Lord hateth all abomination of error, and it shall not be amiable to them, that fear him. 14 [1] God from the beginning made man, and left him in the hand of his own counsel.

[1] *Gen. 2.*

15 He added his commandments and precepts. 16 [1] If thou will keep the commandment, and keep acceptable fidelity for ever, they shall preserve thee.

[1] *Mat. 19. v. 17.*

17 He hath set before thee water and fire: to which thou wilt, stretch forth thine hand. 18 Before man there is life and death, good and evil: what pleaseth him shall be given him: [1]

[1] *Ier. 2. v. 8.*

19 Because the wisdom of God is much, and he is strong in might, seeing all men without intermission. 20 The eyes of our Lord are towards them that fear him, and he knoweth all the work of man. 21 He hath commanded no man to do impiously, and he hath given no man space to sin: 22 for he desireth not a multitude of faithless and unprofitable children.

CHAPTER XVI.

A few good children, yea none at all, are better than many wicked. 9. God's wrath falleth upon the evil, and

his mercy on the good. 14. Works of mercy merit great reward. 15. Nothing is hid from God, 20. but many things from men.

Rejoice not in impious children, if they be multiplied: neither be delighted upon them, if the fear of God be not in them. 2 Credit not their life, and respect not their labours. 3 For better is one fearing God, than a thousand impious children. 4 And it is more profitable to die without children, rather than to leave impious children. 5 By one wise a country shall be inhabited, and the tribe of the impious shall be made desolate. 6 Many such things hath mine eye seen, and mine ear hath heard things of more force than these. 7 In the synagogue of sinners (a) a fire shall flame, and in an incredulous nation wrath shall wax hot.

(a) Fire of concupiscence, if it be not overcome in this life, will procure the fire of God's wrath, which shall never be extinguished.

8 [1] The old giants did not obtain for their sins, who were destroyed trusting to their own strength:

[1] *Gen. 6.*

9 and he spared not the peregrination of Lot, and he detested them for the pride of their word. 10 He had not pity on them, destroying the whole nation, and extolling themselves in their sins. 11 And as the six hundred thousand foot men, [1] which were gathered together in the hardness of their heart: and if one had been stiff necked, it is marvel if he had been unpunished.

[1] *Num. 26.*

12 For there is mercy and wrath with him. Mighty exoration, & pouring out wrath: 13 according to his mercy, so his chastisement judgeth a man according to his works. 14 The sinner shall not escape in robbery, and the sufferance of him that doth mercy shall not slack. 15 All mercy shall make a place to every man according to (b) [1] the merit of his works, & according to the understanding of his peregrination.

(b) Even a dish of cold water given in alms shall be rewarded. *Mat. 10.* [1] *Rom. 2. v. 6.*

16 Say not: I shall be hid from God, and from on high who shall remember me? 17 In a great people I shall not be known: for what is my soul among so innumerable creatures? 18 Behold heaven, and the heavens of heavens, the depth, and all the earth, & the things that are in them, in his sight shall be moved, 19 the mountains together, and the little hills, & the foundations of the earth: & when God shall behold them, they shall be shaken with trembling. 20 And in all these things the heart is senseless: and every heart is understood of him: 21 and his ways who doth understand, and the storm, which neither the eye of man shall see? 22 For many of his works are in secrets: but the works of his justice who shall declare? Or who shall sustain? For the testament is far from some, and the examination of all is in consummation. 23 He that is less of heart, thinketh vain things: and the unwise, and erring man, thinketh foolish things. 24 Hear me my son, and learn the discipline of understanding, and attend to my words in thy heart, 25 and I will speak discipline in equity, and will search to declare wisdom: and to my words attend in thy heart, and I speak in equity of spirit the virtues, that God hath put upon his works from the beginning, and in truth I shew forth his knowledge. 26 In the judgement of God are his works from the beginning, and from the institution of them he distinguished their parts, and their beginnings in their nations. 27 He adorned their works for ever, neither have they hungered, nor laboured, and they have not ceased from their works. 28 Every one shall not vex his neighbour for ever. 29 Be not incredulous to his word. 30 After this God looked upon the earth, & filled it with his good things. 31 And (c) the soul of every living thing shall shew before the face thereof, and into it again is their return.

(c) Reasonable souls (if they follow reason) and all sensible souls do (in their manner) praise the providence of God, in using all creatures to that end for which they were created.

CHAPTER XVII.

God creating man to his own image, gave him gifts, 9. and precepts: 14. chose the Israelites for his peculiar people. 18. Works of mercy are commended to all men. 20. Repentance to sinners. 28. Mercy is offered to all.

God created man of the earth, and after his own image he made him. 2 And again he turned him into it, and conformable to himself clothed him (a) with strength.

(a) Man at first received original justice, by losing whereof we all fell into original sin.

3 He gave him a number of days and time, and gave him power of those things that are upon the earth. 4 He put his fear over all flesh, and he had dominion of beasts and fowls. 5 He created of him an helper like to himself: he gave them counsel, and tongue, and eyes, & ears, and heart to devise: and he filled them with the discipline of understanding. 6 He created in them the knowledge of the spirit, he filled their heart with understanding, and evil and good he shewed them. 7 He set his eye upon their hearts to shew them the great things of his works: 8 that they might praise the name of sanctification: & glory in his marvelous works, that they might declare the glorious things of his works. 9 He added (b) discipline unto them, and made them inherit the law of life.

(b) God gave a precept to man to be observed for exercise of his obedience, & so to be rewarded, and under pain of punishment if he transgressed. *Gen. 2.*

10 He made an everlasting testament with them, & he shewed them justice and his judgements. 11 And their eye saw the glorious things of his honour, & their ears heard the honour of his voice, and he said to them: Beware of every unjust thing. 12 And he gave them commandment every one concerning his neighbour. 13 Their ways are before him always, they are not hid from his eyes. 14 Over every nation he appointed a ruler. 15 And Israel was made the manifest portion of God. [1]

[1] *Rom. 13.*

16 And all their works as the sun in the sight of God: and his eyes without intermission looking on their ways. 17 The testaments were not hid by their iniquity, and all their iniquities are in the sight of God. 18 The alms of a man is as a seal with him, and shall preserve the grace of a man as the apple of the eye: 19 And afterward he shall arise, and shall render them reward, to every one upon their head, and shall turn into the inner parts of the earth. 20 But to the penitent he hath given the way of justice, and he hath confirmed them that fail to sustain, and hath appointed to them the lot of truth. 21 Turn to our Lord, and forsake thy sins: 22 pray before the face of our Lord, and diminish offences. 23 Return to our Lord, & turn away from thine injustice, and hate exceedingly abomination: 24 and know the justices and judgments of God, and (c) stand in the lot of thy purpose, and (d) of prayer of the most high God.

(c) Perseverance in virtue to the end is necessary, which none can merit. (d) But must still pray for it.

25 Go into the parts of the holy world, with the living, and them that give praise to God. 26 Tarry not in the error of the impious, before death confess. From the dead as nothing, confession perisheth. 27 Thou shalt confess living, alive and in health thou shalt confess, and shalt praise God, and shalt glory in his mercies. 28 How great is the mercy of our Lord, and his propitiation to them that turn to him! 29 For all things cannot be in men, because the son of man is not immortal, and they have delighted in the vanity of malice. 30 What is brighter than the sun? & it shall fail. Or what more wicked than that which flesh and blood hath invented? And this shall be reproved. 31 He beholdeth the power of the height of heaven: and all men be earth and ashes.

CHAPTER XVIII.

God's wonderful works exceed man's capacity. 7. Our weakness is strengthened by grace, 15. whereto man must cooperate, 19. by purging his conscience, 22. by prayer, 24. by meditating God's judgements, 30. and by mortifying his own concupiscence.

He that liveth for ever, created all things (a) together. God only shall be justified, and remaineth an invincible King for ever.

(a) All creatures according to their substantial form in general, were created together, though they were afterwards formed in particular kinds, as they are distinctly recited in Genesis, with the order & ornaments of the world. *S. Aug. li. 4. c. 33. & 34. de Gen. ad litter.* Where he expressly affirmeth that this Scripture was written by inspiration of the same spirit of truth, whereby Genesis was written.

2 Who is sufficient to declare his works? 3 For who shall search out his glorious things? 4 and who shall shew forth the power of his greatness? Or who shall add to declare his mercy? 5 It is not possible to diminish, nor add, neither is it possible to find the glorious works of God: 6 When a man, shall have done, then shall he begin: and when he shall rest, he shall work. 7 What is man: and what is his grace? And what is his good, or what his evil? 8 The number of the days of men at the most an hundred years:[1] as drops of the water of the sea they are reputed: and as the gravel stone of the sand, so a few years in the day of eternity.

[1] *Psa. 89. v. 10.*

9 For this cause God is patient toward them, and poureth out his mercy upon them. 10 He hath seen the presumption of their heart that it is naught, and hath known their subversion that it is evil. 11 Therefore hath he fulfilled his propitiation toward them, and hath shewed them the way of equity. 12 Man's compassion is touching his neighbour: but the mercy of God is upon all flesh. 13 He that hath mercy, teacheth and instructeth, as a pastor his flock. 14 He hath mercy on him that receiveth the doctrine of compassion, and he that hasteneth in his judgements. 15 Son in good deeds give no blame, & in every gift give not the sadness of an evil word. 16 Shall not the dew cool heat? So also a word better than a gift. 17 Is not a word above a good gift? But both are with a justified man. 18 A fool will upbraid bitterly: and the gift of one untaught maketh the eyes to dry away. 19 Before judgment prepare thee justice, and before thou speak^ learn. 20 Before sickness take medicine, [1] and before judgement examine thyself, and in the sight of God thou shalt find propitiation.

[1] *1. Cor. 11.*

21 Before sickness humble thyself, and in time of infirmity shew thy conversation. 22 Be not hindered (b) [1] to pray always, & fear not to be justified even to death, because the reward of God abideth for ever.

(b) They pray always that pray at certain convenient times. And still have intention so to frequent the same exercise all their life. *S. Aug. Epist. 121. c. 9. ad Probam.*[1] *Luc. 18. 1.*
1. Thes. 5.

23 Before prayer prepare thy soul: and be not as a man that tempteth God. 24 Remember the wrath in the day of consummation, and the time of reward in conversation of the face. 25 Remember poverty in the time of aboundance, & the necessities of poverty in the day of riches. 26 From morning unto evening time shall be changed, & all these are sown in the eyes of God. 27 A wise man in all things will fear, and in the days of offences will beware of sloth. 28 Every subtile man knoweth wisdom, and to him that findeth her he will give praise. 29 The wise in words, and they also have done wisely: and have understood truth and justice, and have rained proverbs & judgments. 30 Go not after thy concupiscences, and turn away from thy will. 31 If thou give to thy soul her concupiscences, she will make thee a joy to thy enemies. 32 Be not delighted in multitudes, nor in few: for their concertation is continual. 33 Be not poor in contention of borrowing, and thou hast nothing in thy purse: for thou shalt be envious to thine own life.

CHAPTER XIX.

An admonition against drunkenness, luxury, 4. light suspicion, 7. and detraction. 13. Friendly correption is necessary, 23. and sincere humility. 27. Exterior carriage is a sign of internal disposition.

A workman that is a drunkard shall not be rich: and he (a) that contemneth small things, shall fall by little and little.

(a) The best remedy against great sins is to avoid small ones, and not to contemn the least, but diligently to amend all.

2 [1]Wine and women make wisemen to apostatate, and shall reprove the prudent:

[1]*3. Reg. 11.*

3 and he that joineth himself to harlots, shall be naught. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his life shall be taken out of the number. 4 He that giveth credit quickly, is light of heart, and shall be lessened: and he shall moreover be counted one that sinneth against his own soul. [1]

[1]*Ios. 22.*

5 He that rejoiceth in iniquity, shall be reprehended, and he that hateth chastisement shall be diminished of life: and he that hateth babbling, extinguisheth malice. 6 He that sinneth against his own soul, shall repent: and he that is delighted in naughtiness, shall be reprehended. 7 Iterate not a wicked and hard word, and thou shalt not be lessened. 8 To friend and foe tell not thy mind: and if thou have sin (b) disclose it not.

(b) That this document pertaineth to common conversation with worldly men, appeareth by the next verse. But to reveal secret sins to a spiritual father in sacramental confession, is necessary, wholesome, and secure.
It is also very commendable and most lawful in holy religious Societies, where they willingly for their own spiritual good submit themselves to such a godly rule.

9 For he will hear thee, and will watch thee, and as it were defending the sin he will hate thee, and so will he be present with thee always. 10 Hast thou heard a word against thy neighbour? Let it die together in thee, trusting that it will not burst thee. 11 At the presence of a word the fool travaileth, as the groaning of the childbirth of an infant. 12 An arrow stickt in the thigh of flesh: so is a word in the heart of a fool.

13 [1]Rebuke a friend, lest perhaps he hath not understood, and say: I did it not: or if he did it, that he do it not again.

[1]*Levit. 19. Mat. 18.*

14 Rebuke thy neighbour, lest perhaps he said it not: and if he said it, lest perhaps he iterate it. 15 Rebuke thy friend: for there is often a fault committed. 16 And believe not every word. There is that offendeth with the tongue, but not from his heart. 17 [1]For who is there that hath not offended in his tongue? Rebuke thy neighbour before thou threaten.

[1]*Iac. 3.*

18 And give place to the fear of the Highest: because the fear of God is all wisdom, and to fear God is in it, & the disposition of the law is in all wisdom. 19 And the discipline of wickedness is not wisdom: and the cogitation of sinners is not prudence. 20 There is wickedness, and in it execration: and there is a fool that hath less wisdom. 21 Better is a man that hath less wisdom and lacketh understanding, in fear, than he that aboundeth in understanding and transgresseth the law of the Highest. 22 There is an assured subtility, & the same wicked. 23 And there is that uttereth an exact word telling the truth. There is that (c) wickedly humbleth himself, and his inner parts be full of deceit:

(c) False pretence of piety is hypocrisy.

24 and there is a just man (d) that submitteth himself overmuch of great humility: and there is a just one (e) that boweth his face, and feigneth himself not to see that which is unknown:

(d) And in a Superior, to open his own secret fault to his subjects, is pusillanimity. (e) Discretion avoideth both: by concealing and revealing faults as reason directeth and justice requireth.

25 and if he be forbidden to sin for imbecility of power, if he shall find a time to do evil, he will do evil. 26 A man is known by the sight, and a wiseman is

known by the shew of his face. 27 The clothing of the body, and the laughing of the teeth, and the going of the man tell of him. 28 There is a lying chastisement in the anger of a contumelious person: and there is a judgement, that is not allowed to be good: and there is that holdeth his peace, and he is wise.

CHAPTER XX.

Correction ought to be without passion of anger. 5. Much discretion is required in speech and in silence. 14. Also in giving, 20. & promising, 29. and in uttering knowledge, where and when it behoveth.

How good a thing is it to rebuke, rather than to be angry, and not to hinder him that confesseth in prayer! 2 The concupiscence of an eunuch shall deflower a young-maid: 3 [1]so he that by violence doth unjust judgement.

[1] *Eccle. 3.*

4 How good a thing is it (a)being rebuked to shew repentance! For so thou shalt avoid willful sin.

(a) He that taketh reprehension in good part when he is faulty meriteth pardon, and when he is not faulty he satisfieth for his other sins and meriteth reward.

5 There is that holdeth his peace, which is found wise: and there is that is odious, he which is malapert to speak. 6 There is that holdeth his peace having not understanding to speak: and there is that holdeth his peace, knowing the time of fit opportunity. 7 A wise man will hold his peace until a time: but a wanton, and the unwise will not observe time. 8 He that useth many words, shall hurt his own soul: & he that taketh authority to himself unjustly, shall be hated. 9 There is proceeding in evils to a man without discipline, and there is finding to loss. 10 There is a gift, that is not profitable: and there is a gift, the reward whereof is double. 11 There is debasing because of glory: and there is that from humility shall lift up the head. 12 There is that redeemeth many things for a small price, and restoreth the same seven-fold. 13 A man wise in words shall make himself beloved: but the graces of fools shall be poured out. 14 The gift of the unwise shall not be profitable for thee: for his eyes are (b)seven-fold.

(b) His intention is full of guile that flattereth by shew of love and of praise, but he will detract so much the more, & in the end reproach when he may get probable advantage against thee.

15 He will give few things, and upbraid many: and the opening of his mouth is an inflammation. 16 Today a man lendeth, and tomorrow he asketh it again: such a man is odious. 17 A fool shall have no friend, and there shall be not thank to his goods. 18 For they that eat his bread, are of a false tongue. How often, and how many will laugh him to scorn? 19 For he doth not distribute with right understanding, that which was to be had: in like manner also that which was not to be had. 20 The slipping of a false tongue, as he that falleth on the pavement: so the falls of the evil shall come hastily. 21 A man without grace is as a vain fable, it shall be continual in the mouth of them that are without discipline. 22 A parable out of a fool's mouth shall be rejected: for he doth not speak it in his time. 23 There is that is forbid to sin for poverty, and in his rest he shall be pricked. 24 There is that will destroy his soul for shamefastness, and by an unwise person he will destroy it: and by acception of person he will destroy himself. 25 There is that for shamefastness promiseth to his friend, and hath gotten an enemy of him for naught. 26 Lying is a wicked reproach in a man, and in the mouth of men without discipline it shall be continually. 27 Better is a thief, than the continual custom of a lying man, but both shall inherit perdition. 28 The manners of lying men are without honour: and their confusion is with them without intermission. 29 A wise man in his words shall utter himself, and a prudent man shall please great persons. 30 [1]He that tilleth his land, shall make an high heap of corn: and who so worketh justice, he shall be exalted: and he that pleaseth great men, shall avoid iniquity.

[1] *Prov. 12.*

31 [1]Presents & gifts blind the eyes of judges, and as one dumb in the mouth turneth away their chastisements.

[1] *Exo. 23. Deu. 16.*

32 (c) Wisdom hid, and treasure not seen: what profit is there in both?

(c) Wisdom is to be shewed in words and deeds when it may profit others.

33 (d) Better is he that concealeth his foolishness, than the man that hideth his wisdom.

(d) To conceal faults, so they be amended, is most convenient.

CHAPTER XXI.

An invective against sin in general, 5. and diverse in particular.

Son hast thou sinned? Do so no more: but for the old also pray that they may be forgiven thee. 2 (a) As from the face of a serpent fly from sins: and if thou approach to them they will receive thee.

(a) As a serpent deceitfully approacheth & stingeth the body, so all sins inveigle and hurt the soul.

3 The teeth of a lion the teeth thereof, killing the souls of men. 4 All iniquity is as a two-edged sword, there is no remedy for the wound thereof. 5 Brawling and injuries shall bring the substance to nothing: and the house that is very rich, shall be made nothing by pride: so the substance of the proud shall be rooted out. 6 The prayer of the poor out of the mouth shall come to his ears, and judgement shall come for him speedily. 7 He that hateth chastisement, is (b) the trace of a sinner: and he that feareth God, (c) will turn to his own heart.

(b) It is a sign that he is guilty, who contemneth friendly admonition. (c) He that truly feareth God will diligently examine his own acts & defects when he is warned.

8 The mighty in a bold tongue is known a far off, and a wiseman knoweth himself to fall by him. 9 He that buildeth his house at other men's charges, is as he that gathereth his stones (d) in the winter.

(d) As walls of stone built in the frost, so riches or good name unjustly gotten will not continue long.

10 The synagogue of sinners is as tow gathered together, and their consummation a flame of fire.

11 The way of sinners is paved with stones, & in their end, hell, & darkness, and pains. 12 He that keepeth justice, shall contain the understanding thereof.

13 The consummation of the fear of God wisdom and understanding. 14 He shall not be taught, that is not wise in good. 15 But there is wisdom that aboundeth in evil: and there is no understanding where bitterness is. 16 The knowledge of the wise shall abound as an inundation, and his counsel is permanent as a fountain of life. 17 The heart of a fool is as a broken vessel, and all wisdom it shall not hold. 18 A man of knowledge will praise what soever wise word he shall hear, and will apply it to himself: the riotous man hath heard it, and it shall displease him, and he will cast it behind his back. 19 The (e) narration of a fool is as a burden in the way: for in (f) the lips of the wise shall grace be found.

(e) Senseless or bad talk is tedious to all good men. (f) Words that may edify are grateful to all godly ears.

20 The mouth of the prudent is sought in the Church, and they will think upon his words in their hearts.

21 As a house destroyed, so is wisdom to a fool: & the knowledge of the unwise inexplicable words.

22 Fetters on the feet, doctrine to a fool, and as manacles upon the right hand. 23 A fool in laughter exalteth his voice, but a wise man will scarce laugh secretly. 24 Doctrine to the prudent is a golden ornament, and as it were a bracelet on the right arm.

25 The foot of a fool goeth easily into his neighbour's house: & a cunning man will be abashed at the person of the mighty. 26 A fool will look from the window into the house: but he nurtured will stand without.

27 It is the folly of a man to harken by the door: and a wiseman will be grieved with the contumely. 28 The

lips of the unwise shall tell foolish things: but the words of the wise shall be pondered in balance. 29 The heart of fools is in their mouth: and the mouth of wisemen is in their heart. 30 Whilst (g) the impious curseth the devil, he curseth his own soul.

(g) Wicked men condemning the devil or any other wicked, do indeed condemn themselves. And to them agreeth that sentence of our Saviour: By thine own mouth I judge thee, naughty servant. *Luc. 19.*

31 The whisperer shall defile his soul, and shall be hated in all: and he that shall abide with him, shall be odious: the still man and wise shall be honoured.

CHAPTER XXII.

Another admonition against sloth, 3. dissolute children, 6. and mirth out of season. 7. Fools are hardly corrected, 10. more to be bewailed than the dead. 14. Much talk doth not profit them. 24. Offend not, nor fear not a friend. 33. Keep always guard of thy tongue.

The sluggard is stoned (a) with a dirty stone, & all men will speak of his disgrace.

(a) Contempt & ignominy is the worldly punishment of the slothful, besides his eternal damnation at the day of judgement. *Mat. 25. v. 30.*

2 The sluggard is stoned with the dung of oxen: and every one that shall touch him, will shake his hands. 3 The confusion of the father is of a son without discipline: and the daughter shall be made of less account. 4 A wise daughter is an inheritance to her husband: for she that confoundeth, is made a contumely to her father. 5 She that is bold shameth father and husband, and shall not be inferior to the impious: but of them both she shall be dishonoured. 6 Music in mourning is a tale out of time: scourges and doctrine are at all time wisdom. 7 He that teacheth a fool, is as he that glueth together a pot-sherd. 8 He that telleth a word to him that heareth not, is as he that raiseth up a man sleeping out of an heavy sleep. 9 He speaketh with him that sleepeth, which uttereth wisdom to a fool: and in the end of the narration he saith: Who is this? 10 Weep upon the dead, for his light hath failed: and weep upon (b) a fool, for he faileth in understanding.

(b) In this and other places is not understood a fool that by defect of natural wit is ignorant, or an idiot, but he that is void of grace, full of malice, and wickedness.

11 Weep a little upon the dead, because he is at rest. 12 [1] For the wicked life of the very wicked, above the death of a fool.

[1] For the wicked life of such a one is worse than his death. *v. 12.*

13 [1] The mourning of the dead is seven days: but of a fool and of the impious, all the days of their life.

[1] *Gen. 50. Pro. 27.*

14 Speak not much with a fool, and go not with the unwise. 15 Keep thyself from him, that thou have no molestation, and thou shalt not be defiled with his sin. 16 Turn aside from him, and thou shalt find rest, and shall not be wearied with his folly. 17 What shall be heavier than lead? And what other name hath it but fool? 18 It is easier to bear sand and salt, and a mass of iron, than an unwise man, and a fool, and impious. [1]

[1] *Pro. 27.*

19 A frame of wood bound together in the foundation of a building, shall not be dissolved: so also the heart confirmed in the cogitation of counsel. 20 The cogitation of the wise at all time, yea by fear shall not be depraved. 21 As stakes in high places, and plasterings laid without cost, shall not abide against the face of the wind: 22 so also a fearful heart in the cogitation of a fool shall not resist against the violence of fear. 23 As a trembling heart in the cogitation of a fool, all time will not fear, so also he that continueth always in the precepts of God. 24 He that pricketh the eye, bringeth forth tears: and he that pricketh the heart, bringeth forth feeling. 25 He that casteth a stone at fowls, and shall throw them down: so he that speaketh reproachfully to his friend, dissolveth friendship. 26 (c) Although thou drawest a sword at a friend, despair not: for there is returning to a friend.

(c) A true friend will not be lost for temporal damage nor danger.

27 If thou open a sad mouth, fear not: for there is agreement: (d) except taunt, and reproach, and pride, and revealing of secret, and a treacherous wound: in all these things a friend will fly away.

(d) But the vices of derision, reproach, and the like violate all friendship with wise and good men.

28 Possess fidelity with a friend in his poverty, that in his goods also thou mayst rejoice. 29 In the time of his tribulation continue faithful to him, that in his inheritance also thou mayst be heir with him.

30 Before the fire the vapour of the chimney, and the smoke of the fire riseth on high: so also before blood evil words, and contumelies, & threats. 31 I will not be ashamed to salute a friend, from his face I will not hide myself: and if there chance evils to me by him, I will bear it. 32 Every one that shall hear, will beware of him. 33 Who will give a guard to my mouth, and a sure seal upon my lips, that I fall not by them, and my tongue destroy me? [1]

[1] *Ps. 140.*

CHAPTER XXIII.

A prayer against pride, 6. gluttony, and luxury. 7. Beware of offending in speech, 9. especially of unlawful swearing, 15. blasphemy, 17. irreverent and reproachful words. 21. Also of avarice, 24. fornication, and adultery, 30. all which God seeth, and will severely punish. 33. With other sins that follow thereof.

O Lord father, and dominatour of my life, (a) leave me not in their counsel: nor suffer me to fall in them.

(a) Man being weak and the enemy subtle & strong, he is not able to resist tentations without God's special grace, for which the wiseman therefore prayeth, instructing all by his example to do the same.

2 Who layeth on stripes in my cogitation, and in my heart the doctrine of wisdom, and in their ignorances they spare me not, and their offences appear not, 3 and my ignorances increase not, and my offences be multiplied, and my sins abound, and I fall in the sight of mine adversaries, & mine enemy rejoice? 4 O Lord father, and God of my life, leave me not in their cogitation. 5 Haughtiness of mine eyes give me not, and all desire turn away from me. 6 Take from me the concupiscences of the belly, and let not the concupiscences of copulation take hold of me, and give me not over to a shameless and foolish mind. 7 O children hear (b) the doctrine of the mouth: and he that will keep it, shall not perish by his lips, nor be scandalized in most wicked works.

(b) Precepts how to govern the mouth, and tongue.

8 A sinner is taught in his vanity, and the proud and the evil speaker shall be scandalized in them. 9 Let not thy mouth be accustomed (c) to swearing: [1] for there be many falls in it.

(c) Against rash, untrue, & unlawful swearing. *Iere. 4.* [1] *Mat. 5.*

10 But let not the naming of God be usual in thy mouth, and meddle not with the names of Saints, because thou shalt not scape free from them. 11 For as a servant daily examined, lacketh not the mark thereof: so every one that sweareth, and nameth, shall not be wholly purged from sin. 12 A man that sweareth much shall be filled with iniquity, and plague shall not depart from his house. 13 And if he frustrate it, his sin shall be upon him: and if he dissemble, he offendeth double: 14 and if he swear in vain, he shall not be justified: for his house shall be filled with retribution. 15 There is another (d) contrary speech, also to death, be it not found in the inheritance of Jacob.

(d) In oaths God is called to witness as he that cannot lie, but blasphemy attributeth that to God which pertaineth not to him or attributeth to some creature that which only belongeth to God, and so is a contrary sin to unlawful swearing. Both are mortal sins.

16 For of the merciful all those things shall be taken

away, and they will not wallow in sins. 17 Let not thy mouth be accustomed to (e) unuttered speech: for there is in it a word of sin.

(e) Admonition against sins, of the tongue.

18 (f) Remember thy father and thy mother, for thou sittest in the midst of great men:

(f) Reproach to parents, and other neighbours.

19 lest perhaps God forget thee in their sight, & being besotted with thy daily custom, thou suffer reproach, & hadst better not have been born, and curse the day of thy nativity. 20 A man accustomed to the words of reproach, will not be instructed in all his days. 21 Two sorts abound in sins, and the third bringeth wrath and perdition. 22 An (g) hot soul as a burning fire will not be quenched, till it swallow somewhat.

(g) Against covetousness.

23 and a wicked man in the mouth of his flesh will not cease till he kindle a fire. 24 To a man that is (h) a fornicator all bread is sweet, he will not be weary transgressing unto the end.

(h) Fornication.

25 Every man that passeth (i) beyond his own bed, contemning against his own soul, and saying: Who seeth me?

(i) Adultery.

26 [1] Darkness compasseth me, and the walls cover me, and no man beholdeth me: whom do I fear? The Highest will not be mindful of my sins.

[1] *Isa. 26.*

27 And he understandeth not that his eye seeth all things, for that such fear of man expelleth from him the fear of God, & the eyes of men fearing him: 28 and he knoweth not that the eyes of our Lord are much more brighter than the sun, beholding round about all the ways of man, and the bottom of the depth, and the hearts of men, looking into the hidden parts. 29 For all things were known unto our Lord God, before they were created: so also after it is perfected he beholdeth all things. 30 (k) [1] Revenge shall be taken on this man in the streets of the city, and as an horse-colt he shall be chased: and where he expected not, he shall be apprehended.

(k) Seeing carnal adultery is severely punished, much more spiritual: as schism, heresy, and apostasy from Catholic Religion. [1] *Lev. 20. Deu. 22.*

31 And he shall be in dishonour with all men, for that he understood not the fear of our Lord. 32 So every woman also that forsaketh her husband, & getteth inheritance by marriage of another. 33 For first she hath been unfaithful in the law of the Highest: and secondly she hath sinned against her husband: thirdly she hath fornicated in adultery, and hath gotten her children of another man. 34 This woman shall be brought into the Church, and upon her children there shall be examination. 35 Her children shall not take root, & her boughs shall not yield fruit. 36 She shall leave her memory to be cursed, and her dishonour shall not be wiped out. 37 And they that are left shall know, that nothing is better than the fear of God: and nothing sweeter, than to have regard to the commandments of our Lord. 38 It is great glory to follow our Lord: for length of days shall be taken of him.

CHAPTER XXIV.

True and laudable wisdom 5. proceeding from God, 6. shineth in his works: 12. especially in his Church, where she bringeth forth all virtues. 26. She inviteth all unto her, 44. and lighteneth her followers with splendor of doctrine.

Wisdom shall praise (a) her soul, & shall be honoured in God, and shall glory in the midst of her people,

(a) Divine wisdom, the Second Person of the B. Trinity, begotten, not created, praiseth itself. According to the phrase of speech. *Iere. 51. v. 14. The Lord of hosts hath sworn by his soul*, that is, by himself.

2 and shall open her mouth in the churches of the Highest, and shall glory in the sight of his power,

3 and in the midst of her people she shall be exalted, and in the holy assembly she shall be admired, 4 and in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying: 5 I came forth from the mouth of the Highest, the first begotten before all creatures. 6 I made that in the heavens, there should rise light that faileth not, and as a cloud I covered all the earth. 7 I dwelt in the highest places, and my throne is in the pillar of a cloud. 8 I alone have gone round about the compass of heaven, and have penetrated into the bottom of the depth, and have walked in the waves of the sea, 9 and stood in all the earth: and in all people. 10 and in every nation I have had the primacy: 11 and I have by strength trodden down the hearts of all the excellent, and the base; and in all these things (b) I sought rest, & I shall abide in the inheritance of our Lord.

(b) God offereth his grace, but forceth not any to accept it.

12 Then the creator of all commanded, and said to me: & he that (c) created me, rested in my tabernacle,

(c) Creation is not here taken in the strict signification, but for divine production, in that God the Father by understanding begetteth God the Son. As likewise the Father and the Son by love produce the Holy Ghost.

13 and he said to me: Inhabit (d) in Jacob, and inherit in Israel, and take root in mine elect.

(d) in the Church only is effectual grace.

14 From the beginning and before the worlds was I created, and unto the world to come I shall not cease, and in the holy habitation I have ministered before him. 15 And so in Sion was I established, and in the sanctified city likewise I rested, and my power was in Jerusalem. 16 And I took root in an honourable people, and in the portion of my God his inheritance, and my abiding is in the full assembly of saints. 17 I am exalted as a cedar in Libanus, and as a cypress tree in mount Sion. 18 As a palm tree in Cades am I exalted, and as a rose plant in Jericho: 19 As a fair olive tree in the fields, and as a plane tree by the water in the streets am I exalted. 20 I gave an odour as cinnamon, & aromatical balm: as chosen myrrh have I given the sweetness of odour: 21 and as storax, and galbanum, and onyx, and aloes, and as Libanus not cut, have I perfumed mine habitation, and mine odour is as balm not mingled. 22 I have spread out my boughs as the terebinth, and my boughs are of honour & grace. 23 I as a vine have fructified sweetness of odour: and my flowers are fruit of honour and honesty. 24 I am the mother of beautiful love, and of fear, and of knowledge, and of holy hope. 25 In me is all grace of way and truth, in me all hope of life and virtue.

26 Pass to me all ye that desire me, and be filled of my generations. 27 [1] For my spirit is sweet above honey, and mine inheritance above honey and the honey comb.

[1] *Psa. 18.*

28 My memory is unto generations of worlds.

29 They that (e) eat me, shall yet hunger: and they that drink me, shall yet thirst.

(e) The more grace any hath, the more he desireth and receiveth.

30 He that heareth me, shall not be confounded: and they that work in me, shall not sin. 31 They that explicate me, shall have life everlasting. 32 All these things are the book of life, and the testament of the Highest, & the knowledge of truth. 33 Moyses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel. 34 He appointed to David his servant for to raise up a king of him most strong, and sitting in the throne of honour (f) for ever.

(f) In David's progeny God preserved the kingly state till the captivity: and the estimation of the royal blood unto Christ. But in all this David was a figure of Christ, who sitteth in the Throne of honour absolutely for ever.

35 Who filleth wisdom as Phison, and as Tigris in the days of new fruits. 36 Who replenisheth understanding as Euphrates, who multiplieth it as Jordan in the time of harvest. [1]

[1] *Iosu. 3.*

37 Who sendeth discipline as the light, and assisting as Gehon in the day of vintage. 38 Who first hath perfect knowledge of it, & a weaker shall not search it out. 39 For her cogitation shall abound above the sea, and her counsels above the great depth. 40 I wisdom have poured out rivers. 41 I as a sluse of a mighty

water out of the river, I as the river Dioryx, & as a water conduit I came out of paradise. 42 I said: I will water my garden of plants, and will inebriate the fruit of my meadow. 43 And behold my sluse was made aboundant, and my river came near to a sea. 44 Because I illuminated doctrine to all as the morning light, & I will declare it far. 45 I will penetrate all the inferior parts of the earth, and will behold all that sleep, and will illuminate all that hope in our Lord. 46 I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease unto their progenies even to the holy age. 47 See ye that I have not laboured for myself only, but for all that seek out the truth.

CHAPTER XXV.

Concord between brethren, neighbours, and man and wife, much pleaseth God. 3. A poor man proud, a rich man a liar, and an old man doting in carnal, or worldly things, are very hateful. 9. He that seeth his children good; and his enemies overthrown; hath a good wife; offendeth not in speech; consenteth not to sin; hath a true friend; teacheth good doctrine; hath sacred; and human knowledge; hath undoubtedly nine happy things: but to fear God containeth 14. and excelleth all. 17. A wicked woman (heresy) is very detestable, 30. and most untolerable, if she have supreme dominion.

In three things my spirit is pleased, which are approved before God, and men: 2 (a) The concord of brethren, and the love of neighbours, and man and wife well agreeing together.

(a) Three very commendable things.

3 Three sorts my soul hateth, and I am greatly grieved at their life: 4 (b) A poor man proud: & a rich man a liar: an old man a fool, and doting.

(b) Other three detestable.

5 The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age? 6 How beautiful is judgement for a gray head, and for ancients to know counsel! 7 How beautiful is wisdom for the aged, & understanding glorious, and counsel! 8 Much cunning is the crown of old men, and the fear of God is their glory. 9 (c) Nine things not to be imagined of the heart have I magnified, and the tenth I will tell unto men with my tongue:

(c) Nine happy things in this life.

10 A man that hath joy in his children; living and seeing the subversion of his enemies. 11 Blessed is he that dwelleth with a wise woman; [1] & that hath not offended with his tongue; and that hath not served such as are unworthy of him.

[1] *Iac. 3.*

12 Blessed is he that findeth a true friend; and that declareth justice to an ear that heareth. 13 How great is he, that findeth wisdom and knowledge; but he is not above him (d) that feareth our Lord.

(d) All happiness in this life is grounded in the fear of God.

14 The fear of God hath set it-self above all things: 15 blessed is the man, to whom is given to have the fear of God: he that holdeth it, to whom shall he be resembled? 16 The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it. 17 The heaviness of the heart is all plague: & all malice, (e) the wickedness of a woman.

(e) The description of heresy under the figure of a wicked woman: whose malice is secretly covered under pretence of truth and piety.

18 And he will see all plague, and not the plague of the heart: 19 & all wickedness, & not the wickedness of a woman: 20 and all obduction and not the obduction of them that hate him: 21 and all revenge, and not the revenge of the enemies. 22 There is no head worse than the head of a serpent: 23 [1] and there is no anger above the anger of a woman. It shall be more pleasant to abide with a lion and dragon, than to dwell with a wicked woman.

[1] *Pro. 21.*

24 The wickedness of a woman changeth her face: and darkeneth her countenance as a bear: and will

shew it as a sack. In the midst of her neighbours, 25 her husband groaned, and hearing he sighed a little. 26 All malice is short to the malice of a woman, the lot of sinners fall upon her. 27 As the going up a gravelly way in the feet of the aged, so a woman full of tongue to a quiet man. 28 Look not upon a woman's beauty, and desire not a woman for beauty. 29 A woman's anger, and impudency, and confusion is great. 30 A woman (f) if she have superiority, is contrary to her husband.

(f) Lay-head-ship in spiritual causes is so unreasonable and absurd, that few heretics will endure it.

31 An humbled heart, and heavy countenance, and plague of heart, is a wicked woman. 32 Feeble hands, and disjointed knees, a woman that doth not make her husband happy. 33 From woman came the beginning of sin, and by her we do all die. 34 Give not issue to thy water, no not a little: nor to a wicked woman leave to go forth. 35 If she walk not at thine hand, she will confound thee in the sight of thine enemies. 36 Cut her off from thy flesh, lest she always abuse thee.

CHAPTER XXVI.

The praises of a good woman. 5. The betraying of a city, mutiny of people, and false accusation are terrible, but a jealous woman is more grievous. 10. Diverse ill qualities of a bad woman. 16. More commendations of a good woman. 25. A doleful thing to see a valiant warrior wanting livelihood, a wise man not regarded, and greatest grief to see a just man become wicked. 28. A man full of business hardly careth for his soul: and an Inn-keeper often sinneth in words.

The husband of a good wife is happy: for the number of his years is (a) double.

(a) An unquiet life depriveth a man of much comfort: and therefore continual peace is as double life.

2 A strong woman delighteth her husband, and shall accomplish the years of his life in peace. 3 A good woman is a good portion, in the good portion of them that fear God shall she be given to a man for good deeds: 4 And the heart of rich and poor is good, at all time their countenance is merry. 5 Of three things my heart hath been afraid, and at the fourth my face hath trembled: 6 The betraying of a city, and a gathering together of the people: 7 false calumny, all more grievous than death. 8 A jealous woman is the sorrow and mourning of the heart. 9 In a jealous woman is a scourge of the tongue, communicating with all. 10 As (b) a yoke of oxen that is moved, so also a wicked woman: he that holdeth her, is as he that taketh hold of a scorpion.

(b) As when oxen move, the yoke on their necks doth move withal: so a wicked woman (to wit heresy) cannot rest, nor let others rest quiet.

11 A woman given to drunkenness is great anger: & her contumely and turpitude shall not be hid. 12 The fornication of a woman shall be known in the lifting up of her eyes, and in her eye-lids. 13 On thy daughter that turneth not away herself, set sure watch: lest occasion found she abuse herself. 14 Take heed of the impudency of her eyes, and marvel not if she contemn thee. 15 As a wayfaring man that thirsteth, will she open her mouth to the fountain, and will drink of every water that is next, & will sit against every hedge, and open her quiver against every arrow, until she fail. 16 (c) The grace of a diligent woman shall delight her husband, and shall fat his bones.

(c) The Catholic faith is the ground of all virtues.

17 Her discipline is the gift of God. 18 A wise and still woman, there is no exchange for a soul instructed. 19 A holy, and shamefast woman, is grace upon grace. 20 And all weight is not worthy a continent soul. 21 As the sun rising to the world in the highest places of God, so is the beauty of a good woman for an ornament of her house. 22 A lamp shining upon the holy candlestick, & the beauty of the face upon stayed age. 23 Pillars of gold upon feet of silver, and stable feet upon the soles of a stayed woman. 24 Eternal foundations upon a sound rock, and the commandments of God in the heart of a holy woman.

25 At two things my heart is grieved, and at the third anger is come upon me: 26 A man of war decaying by poverty: and a wise man contemned: 27 and he that transgresseth from justice to sin, God hath prepared him to the sword. 28 Two sorts have appeared unto me hard and dangerous, a merchant is hardly rid of negligence: and (d) a viteler shall not be justified from the sins of the lips.

(d) Those that keep inns or ale-houses are always talking, as willing to please all, but in much talk wanteth not sin. *Pro. 10. v. 19.*

CHAPTER XXVII.

For want and desire of riches many commit sin, 4. from which the fear of God preserveth. 6. Tentation proveth who is just, 12. constant, and modest. 17. Friends are bound to secrecy 25. and fidelity.

Through [1] poverty many have offended: and he that seeketh to be made rich, turneth away his eye.

[1] *1. Tim. 6.*

2 As a stake is fastened in the midst of stones compact together, so also in the midst of selling and buying, sin shall be straitened. 3 Sin shall be destroyed with the sinner. 4 If thou hold not thyself instantly in the fear of our Lord, (a) thy house shall quickly be subverted.

(a) The soul is kept in good state by fearing God.

5 As in the shaking of a sieve the dust will remain: so (b) the perplexity of a man in his cogitation.

(b) After that sin is purged there remain relics in the soul, as dust in a sieve when the chaff is cast out, till it be more purged or washed. *Psal. 50. v. 4.*

6 [1] The furnace trieth the potter's vessels, and the tentation of tribulation just men.

[1] *Prov. 27.*

7 As the husbandry about a tree sheweth the fruit thereof, so a word out of the thought of the heart of man. 8 Praise not a man before full discourse, for this is the trial of men. 9 If thou follow justice, thou shalt apprehend it: and shalt put it on as a long robe of honour, and thou shalt dwell with it: and it shall protect thee for ever, and in the day of acknowledging thou shalt find steadfastness. 10 The fowls flock together to their like: and truth shall return to them that work it. 11 The lion always lieth in wait for a prey: so sins for them that work iniquities. 12 A holy man continueth in wisdom (c) as the sun: for a fool is changed as (d) the moon.

(c) Whether the sun shineth forth or not, it is always light: so is a wise man always virtuous, whether it appear outwardly or no. (d) A fool, or wicked man, hath no light of virtue in himself (like the moon) but sometimes seemeth to have more light, sometimes less, sometimes none at all. *S. Bernard.*

13 In the midst of the unwise keep the word till his time: but in the midst of deep considerers be continually. 14 The narration of sinners is odious, & their laughter is in the delights of sin. 15 Speech that sweareth much shall make the hair of the head to stand upright: and his lack of reverence is the stopping of the ears. 16 Shedding of blood is in the brawling of the proud: and their cursing is a grievous hearing. 17 He that discloseth the secret of a friend loseth credit, and he shall not find a friend to his mind. 18 Love thy neighbour, and be joined with him in fidelity. 19 But if thou discover his secrets, thou shalt not pursue after him. 20 For as a man that loseth his friend, so also he that loseth the friendship of his neighbour. 21 And as he that letteth a bird go out of his hand, so hast thou left thy neighbour, & shalt not take him. 22 Follow him not, because he is far absent, for he is fled, as a doe out of the snare: because his soul is wounded. 23 Thou canst no more bind him, and of a curse there is reconciliation: 24 but to disclose the secrets of a friend, is the desperation of an unhappy soul. 25 [1] He that winketh with the eye, forgeth wicked things, and no man will cast him off:

[1] *Pro. 10.*

26 in the sight of thine eyes he will sweeten his

mouth, and will be in admiration upon thy words: but at the last he will pervert his mouth, and in thy words he will lay a scandal. 27 I have heard many things, & have not esteemed them equal to him, and our Lord will hate him. 28 He that (e) casteth a stone on high, it will fall upon his head: & (f) the deceitful stroke will divide the wounds of the deceitful.

(e) He that expressly doth injury to another is justly punished also in this world. (f) How secretly so ever any hurteth another, he woundeth his own conscience, and cannot escape God's judgement.

29 [1] He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbour, shall stumble on it: & he that layeth a snare for another, shall perish in it.

[1] *Pro. 26. Eccl. 10.*

30 To a man that doth most wicked counsel, it shall be turned upon himself, and he shall not know from whence it cometh to him. 31 Derision & reproach of the proud, and vengeance as a lion shall lie in wait for him. 32 They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die. 33 Anger and fury, both are execrable, and the sinful man shall be subject to them.

CHAPTER XXVIII.

Abstain from revenge, 8. and strife, 15. from making debate, 28. from hearing, and speaking evil.

He (a) that will be revenged, shall find revenge of our Lord, and keeping he will keep his sin.

(a) He that seeketh revenge contrary to the course of justice, or of evil intention or of rancor of mind, sinneth grievously.

2 (b) [1] Forgive thy neighbour hurting thee: & then shall thy sins be loosed to thee when thou prayest.

(b) Charity requireth that we remit injuries with three conditions, if the offender be truly penitent, if the remission of punishment be not against justice, nor against necessary discipline. [1] *Deu. 32, 35. Mat. 6, 14. & 11, 25. Rom. 12, 19.*

3 Man to man reserveth anger, and doth he seek remedy of God? 4 He hath not mercy on a man like unto himself, and doth he entreat for his own sins? 5 Himself whereas he is flesh, reserveth anger, and doth he ask propitiation of God? Who by prayer shall obtain for his sin? 6 Remember the last things, & cease to be at enmity: 7 for consumption and death are imminent in his commandments. 8 Remember the fear of God, and be not angry with thy neighbour. 9 Remember the testament of the High, & contemn the ignorance of thy neighbour. 10 Refrain thyself from strife, and thou shalt diminish thy sins: 11 for an angry man kindleth strife, and a sinful man will trouble his friends, and in the midst of them that are at peace he will cast in enmity. 12 [1] For according to the wood of the forest, so the fire burneth: and according to the power of a man, so shall his anger be, and according to his substance he will increase his anger.

[1] *Prov. 26.*

13 Hasty contention kindleth a fire: & hasty strife sheddeth blood: and an ill testifying tongue bringeth death. 14 If thou blow upon a spark, it will burn as a fire: and if thou spit thereon, it shall be quenched: both proceed out of the mouth. 15 The whisperer & double tongued is accurst: for he hath troubled many that were at peace. 16 A (c) third tongue hath moved many, and dispersed them from nation into nation.

(c) Undiscreet report to one what another hath said, is often cause of much discontentment and of dissension.

17 It hath destroyed the walled cities of the rich, and hath digged down the houses of great men. 18 It hath cut the forces of peoples, and undone strong nations. 19 A third tongue hath cast out many women, and deprived them of their labours. 20 He that regardeth it, shall not have rest, neither shall he have a friend in whom he may repose. 21 The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones. 22 Many have fallen by the edge of the sword, but not so as they that have perished by their tongue. 23 Blessed is he that is covered from a wicked tongue, that hath not passed into the anger thereof,

and that hath not drawn the yoke thereof, and hath not been tied in the bands thereof: 24 for the yoke of it is a yoke of iron: and the band of it is a band of brass. 25 The death of it, is a most wicked death: and hell is more profitable than it. 26 The continuance of it shall not be permanent, but it shall obtain the ways of the unjust: and it shall not burn the just in the flame thereof. 27 They that forsake God, shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent in upon them as a lion, and as a leopard it shall hurt them. 28 (d) Hedge thine ears with thorns, and hear not a wicked tongue, and make doors to thy mouth, and locks.

(d) To hear detraction is as bad as to speak it.

29 Lay together thy silver, and make balance to thy words, and right bridles to thy mouth: 30 and take heed lest perhaps thou slip in thy tongue, & fall in the sight of the enemies, that lie in wait for thee, and thy fall be uncurable unto death.

CHAPTER XXIX.

Lend charitably, 3. and restore faithfully. 10. For the fault of ill debters, omit not to help the honest. 12. Rather give alms where need is. 19. Be thankful for suretyship. 28. Live frugally. 32. Go not a guesting for delicate cheer.

He that (a) lendeth to his neighbour, doth mercy: and he that prevaileth with hand, keepeth the commandments.

(a) Lending is a work of mercy, & a kind of alms. To repay that is borrowed is a work of justice, wittingly not to restore is as bad as theft.

2 Lend to thy neighbour in the time of his necessity, and (a) again repay thy neighbour in his time.

(a) ↑

3 Confirm thy word, and do faithfully with him: & thou shalt find at all time, that which is necessary for thee. 4 Many have esteemed a thing lent as a thing found, and have given molestation to them that did help them. 5 Till they receive, they kiss the hands of the lender, and in promises they humble their voice: 6 and in the time of repaying they will ask a time, and will speak words of tediousness and murmurings, and will make the time an excuse: 7 and if he be able to pay, he will resist, he will pay scarce half of the whole, and will account it as a thing found: 8 but if not, he will defraud him of his money, and possess him an enemy without cause: 9 and will repay him reproaches and curses, and for honour and benefit will repay him contumely. 10 Many have not lent, not because of wickedness, but they were afraid to be defrauded without cause. 11 But yet upon the humble be stronger of mind, & for alms defer him not. 12 Because of the commandment receive the poor: and because of his poverty, send him not away empty. 13 [1] Lose money for thy brother and thy friend: and hide it not under a stone unto perdition.

[1] *Exo. 22. Deu. 14.*

14 Put thy treasure in the precepts of the Highest, (b) & it shall profit thee more than gold.

(b) Great fruit of works of mercy.

15 Shut up alms in the heart of the poor, and the same shall obtain for thee against all evil. 16 [1] The alms a man giveth is as a purse with him: it will conserve his grace as the ball of the eye.

[1] *Tob. 4.*

17 And furthermore will raise up and render reward to every one upon their heads. 18 Above the shield of the mighty, & above the spear, it shall fight against thine enemy. 19 A good man becometh surety for his neighbour: and he that hath lost shame, will leave him to himself. 20 Forget not the kindness of a surety: for he hath given his life for thee. 21 The sinner and unclean person flyeth from his surety. 22 A sinner counteth the goods of his surety to himself: and unthankful in mind, will forsake him that delivered him. 23 A man is surety for his neighbour: and when he hath lost shame, he shall be forsaken of him. 24 Naughty suretyship hath undone many that were in good case, and hath tossed them as a wave of the sea. 25 Whurling round about, it hath made mighty

men to remove, and they have wandered in strange nations. 26 A sinner that transgresseth the commandment of our Lord, shall fall into naughty suretyship: and he that endeavoureth to do many things, shall fall into judgement. 27 Recover thy neighbour according to thy power, and (c) take heed to thyself that thou fall not.

(c) Prudence requireth that by helping another, thou doest not overthrow thyself.

28 The beginning of man's life water & bread, and garment, and house covering his turpitude. 29 Better is the poor man's fare under a roof of boards, than sumptuous cheer in a strange place without a house.

30 Let the least thing please thee in stead of a great, and thou shalt not hear the reproach of peregrination. 31 It is a naughty life to change lodging from house to house: and where he shall lodge, he shall not deal boldly, nor open his mouth. 32 He shall lodge, and feed, and make the unthankful drink, and beside these things he shall hear bitter words. 33 Pass thou stranger & furnish the table, & with the things thou hast in thy hand, feed the rest. 34 Depart from the presence of the honour of my friends: for the necessity of my house my brother is to be lodged with me. 35 These things be grievous to a man that hath understanding: rebuke for the house, and the reproach of the lender.

CHAPTER XXX.

Chastisement of children is necessary, and indulgence very dangerous. 14. Health is better than riches. 17. A troublesome life is worse than death. 22. Be not pensive but cheerful in mind.

He [1] that loveth his son, doth accustom him to stripes, that he may rejoice in his later end, and not grope after the doors of his neighbours.

[1] *Pro. 13. & 23.*

2 He that teacheth his son, shall be praised in him, & in the midst of them of his household he shall glory in him. 3 He that teacheth his son, doth cast the enemy into emulation, and in the midst of his friends he shall glory in him. 4 [1] His father is dead, & he is as it were not dead: for he hath left behind him the like to himself.

[1] *Deut. 6.*

5 In his life he saw and rejoiced in him: in his death he was not made sorry, neither was he confounded before the enemies. 6 For he left a defender of his house against the enemies, & one that should render thank to his friends. 7 (a) For the souls of his sons he will bind up his wounds, & at every voice his bowels shall be troubled.

(a) The eldest son being heir to his father, is to have special care of the other children, even to the adventuring of his own hurt for their lives.

8 An untamed horse becometh stubborn, and a dissolute child will become heady. 9 Pamper thy son, and he will make thee afraid: play with him, and he will make thee sorrowful. 10 Laugh not with him, lest thou be sorry, and at the last (b) thy teeth shall be on edge.

(b) Teeth on edge or gnashing of teeth, is a part of hell pains. *Mat 8. & 13.* & sometimes beginneth in this life.

11 Give him not power in his youth, and contemn not his cogitations. 12 Curb his neck in youth, and knock his sides whilst he is a child, lest perhaps he be hardened, and believe thee not, and he shall be sorrow of mind to thee. 13 Teach thy son, and work in him, that thou offend not in his dishonesty. 14 Better is a poor man whole and strong of force, than a rich man weak and scourged with misery. 15 The (c) health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than infinite revenues.

(c) Piety is above riches and honour.

16 There is no riches above the riches of the health of the body: and there is no delight above the joy of the heart. 17 Better is death than a bitter life: and everlasting rest, than continual sickness. 18 Good things hid in a mouth that is shut, are as messes of

meats set about a grave. 19 What shall sacrifice profit an idol? For neither shall he eat, nor smell: [1]

[1] *Deu. 14.*

20 so he that is chased away of our Lord, beareth the rewards of iniquity: 21 seeing with his eyes, & groaning, as an eunuch embracing a virgin and sighing. 22 (d) Give not heaviness to thy soul, & afflict not thyself in thy counsel. [1]

(d) Suffer not unnecessary pensiveness to afflict thy mind, through pusillanimity. [1] *Pro. 12. 15. & 17.*

23 Joyfulness of the heart, this is the life of a man, and a treasure without defect of holiness: and the joy of a man is long life. 24 Have mercy on thine own soul, (e) pleasing God, and refrain: and comfort thy heart in his holiness: and expel sorrow far from thee.

(e) But rely wholly upon God's will and providence, resigning thy will unto his.

25 For sorrow hath killed many, and there is no profit in it. 26 Envy and anger diminish the days, and thought will bring old age before the time. 27 A magnifical heart is good in banquets: for his banquets are made diligently.

CHAPTER XXXI.

By seeking virtue, and labouring for necessaries, the flesh is subdued to the spirit. 8. Moderate riches are best, 12. with temperance in diet, especially in drinking.

Watching (a) after honesty shall pine the flesh, & the thought thereof (b) taketh away sleep.

(a) They that employ all their study to get virtues, shall be more free from tentations of the flesh. (b) And from drowsiness of mind: whereupon S. Ierom admonisheth: *Love the studies of holy Scriptures, and thou wilt not love the vices of the flesh. Epist. ad Rusticum Monach.*

2 The thought of foreknowledge turneth away the understanding, & grievous infirmity maketh a sober soul. 3 The rich man hath laboured in gathering of substance together, & in his rest he shall be replenished with his goods. 4 The poor man hath laboured in the diminishing of his living, and in the end he is made poor. 5 He that loveth gold shall not be justified: & he that followeth after corruption, shall be replenished of it. 6 Many have been given into falls for gold, and their perdition hath come by the beauty thereof. 7 The gold of them that sacrifice is a wood of offence: woe to them, that follow after it, and every unwise man shall perish in it. 8 Blessed is the rich man that is found without spot: and that hath not gone after gold, nor hoped in money and treasures. 9 Who is this? & we will praise him, for he hath done marvelous things in his life. 10 Who is proved therein, & perfect, shall have eternal glory. He that (c) could transgress, & hath not transgressed: and do evils, and hath not done:

(c) It is in man's freewill to transgress, & therefore they are happy, that through God's grace do not break his commandments.

11 therefore are his good things established in our Lord, & all the church of saints shall declare his alms. 12 Art thou set at a great table? Open not thy jaw thereupon first. 13 Say not this: There be many things which are upon it. 14 Remember that a naughty eye is evil. 15 What is created worse than the eye? Therefore shall it weep at every face. When it shall see, 16 stretch not out thy hand first, & so contaminated with envy thou be ashamed. 17 Be not oppressed in a feast. 18 Understand by thyself what thy neighbour's things are. 19 Use as a frugal man those things, that are set before thee: lest thou be hated when thou eatest much. [1]

[1] *Pro. 23.*

20 Leave off first for manner's sake, and exceed not, lest thou perhaps offend. 21 And if thou be set in the midst of many, stretch not forth thy hand before them: neither do thou first ask to drink. 22 How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be pained with it, and thou shalt feel no grief. 23 Watching, & choler, & torment to an unsatiable man: 24 sleep of health is in a man of spare diet: he shall sleep until morning, and his soul with him shall be delighted. 25 And if thou hast been forced

with eating much, rise from the midst, and vomit, and it shall refresh thee, and thou shalt not bring infirmity to thy body. 26 Hear me my son, and despise me not: and in the end thou shalt find my words. 27 In all thy works be quick, and all infirmity shall not chance unto thee. 28 The lips of many shall bless him that is magnifical in breads, and the testimony of his truth is faithful.[1]

[1] *Pro. 22.*

29 In (d) naughty bread the city will murmur, and the testimony of the naughtiness thereof is true.

(d) As bread is the chief sustenance of the body, so doctrine is of the mind, which being good nourisheth, & if it be bad corrupteth them that receive it.

30 Provoke not them that love wine: for wine hath destroyed very many. 31 Fire trieth hard iron: so wine drunken in drunkenness shall rebuke the hearts of the proud. 32 Equal life to all men, wine in sobriety: if thou drink it moderately, thou shalt be sober. 33 What is his life that is diminished with wine? 34 What defraudeth life? Death. 35 Wine was created for joyfulness, and not for drunkenness from the beginning.[1]

[1] *Prov. 31. Psa. 103.*

36 Wine drunken moderately is the joy of the soul and the heart. 37 Sober drinking is health to soul and body. 38 Much wine drunken maketh provocation, & wrath, & many ruins. 39 Much wine drunken is bitterness of the soul. 40 The courageousness of drunkenness is offence of the unwise, lessening the strength, and making wounds. 41 In a banquet of wine rebuke not thy neighbour: and despise him not in his mirth. 42 Speak not to him words of reproach: and press him not in demanding again.

CHAPTER XXXII.

Superiors must rule with meekness, 4. teaching those wisdom that are capable thereof. 7. Be moderate in music, and in wine. 9. Let young men be diligent to hear, and sparing to speak 13. especially before their betters. 15. Be always well occupied. 17. Serve, and fear God. 21. Admit correction, 24. do nothing without counsel.

Have they made thee Ruler? (a) Be not extolled: be among them as one of them.

(a) Humility is necessary in all, but most especially in men of authority. The greatest art in this life is to contemn vain glory in height of authority. *S. Greg. de cura pastorali.*

2 Have care of them, and so sit thou still, and all thy care being dispatched, repose. 3 That thou mayst rejoice for their sakes, & receive a crown as an ornament of grace, and obtain the dignity of the contribution. 4 Speak thou that art elder: for it becometh thee, 5 the first word to him that loveth with knowledge, & hinder not music. 6 Where there is no hearing, pour not out speech, and extol not thyself out of time in thy wisdom. 7 A little pearl of the carbuncle in an ornament of gold, and the comparison of musicians in a banquet of wine. 8 As a signet of the emerald is in the working of gold: so the melody of music is joyful and moderate wine. 9 Hear holding thy peace, & for thy reverence good grace shall come to thee. 10 Young man speak in thine own cause scarcely. 11 If thou be asked twice, let thine answer have an head. 12 In many things be as it were ignorant, and hear holding thy peace and withal asking. 13 In the midst of great men presume not: & where ancients are, speak not much. 14 before hail there shall go lightning: & grace shall go before shamefastness, & for thy reverence good grace shall come to thee. 15 And at the hour of rising slack not thyself: but run before first into thy house, and there withdraw thyself, and there play, 16 and do thy conceits, and not in sins and proud word. 17 And above all these things bless our Lord that made thee, & that doth replenish thee with all his goods. 18 He that feareth our Lord, shall receive his doctrine: and they that will watch after him, shall find blessing. 19 He that seeketh the law shall be replenished with it: and he that doth deceitfully, shall be scandalized by it. 20 They that fear our Lord, shall find just judgement,

and shall kindle justices as light. 21 A sinful man will fly reprehension, and according to his will, will find excuse. 22 A man of counsel will not destroy understanding, an alien and proud man will not dread fear: 23 Yea after he hath done with fear without counsel, he shall be controlled even by his own pursuits. 24 Son (b) do nothing without counsel, and after the fact thou shalt not repent.

(b) God directeth men's resolutions, and actions, when they use the means of consultation, as he hath appointed: for when two or three are gathered in his name, he is in midst of them. *Mat. 18.*

25 Go not in the way of ruin, and thou shalt not stumble at stones: commit not thyself to a laborious way, lest thou set a scandal to thy soul. 26 And beware of thy children, and take heed of them of thy household. 27 In all thy work believe thy soul (c) by faith: for this is the keeping of the commandments.

(c) Do not against thy conscience.

28 He that believeth God attendeth to the commandments: and he that trusteth in him, shall not be lessened.

CHAPTER XXXIII.

Fear of God defendeth from all adversaries. 5. Folly is unconstant. 8. God disposeth all to the best. 13. Man is in God's hand, as clay in the potter's. 20. Superiors, must keep their authority, and their subjects in discipline.

To him that feareth our Lord evils shall not happen, but in tentation God will keep him, and deliver him from evils. 2 A wise man hateth not the commandments and justices, and he shall not be shaken as a ship in a storm. 3 A man of understanding believeth the law of God, and the law is sure to him. 4 He that repeateth an interrogation, shall better prepare his answer, and so shall be heard, and shall keep discipline. 5 (a) The heart of a fool is as a wheel of a cart: & his cogitation as a turning axletree.

(a) Men led with passions run from one vice into another without ceasing. Especially heretics run into many errors. Against which S. Paul prescribeth this rule: *It is best that the heart be established with grace. Heb. 13. v. 9.*

6 A stallion horse neigheth under every one that sitteth upon him, so a friend that is a scorner. 7 Why doth one day excel another, and one light another, and one year another year of the sun? 8 By the knowledge of our Lord they were separated, the sun being made, and keeping the precept. 9 And he changed times, and the festival days thereof, and in the same they celebrated the festival days at an hour. 10 Of them God exalted and magnified, and of them he put into the number of days. And all men are of the ground, and of the earth, from whence Adam was created. 11 In the multitude of the discipline of our Lord he separated them, and changed their ways. 12 Of them he blessed, and exalted: and of them he sanctified, and applied to himself: and of them he cursed and humbled, and converted them from their separation. 13 [1] As potter's clay is in his hand, to fashion and dispose it.

[1] *Rom. 9.*

14 All his ways according to his disposition: so man in the hand of him, and he will render to him according to his judgement. 15 Against evil is good, and against death life: so also against a just man a sinner. And so look upon all the works of the Highest. Two against two, and one against one. 16 And I awaked last, and as he that gathereth berries after the grape gatherers. 17 In the blessing of God I also have hoped: and as he that gathereth grapes, have I filled the wine press. 18 See that I have not laboured for myself only, but for all that seek out discipline.

19 Hear me ye great men, and all peoples, and ye rulers of the Church harken with your ears. 20 To son and wife, brother and friend, give not power over thee in thy life: and give not thy possession to another: lest perhaps thou repent thee, and thou entreat for them. 21 Whilst thou art yet alive and takest breath, all flesh shall not change thee. 22 For it is better that thy children ask of thee, than that thou look toward the

hands of thy children. 23 In all thy works be exquisite. 24 Give no stain to thy glory. In the day of the consummation of the days of thy life, and in the time of thy decease distribute thine inheritance. 25 Fodder, and wand, and burden for an ass: bread, and discipline, and work for a servant. 26 He worketh in discipline, and seeketh to rest: release him his hands, and he seeketh liberty. 27 The yoke and the rein bend a stiff neck, and continual works do bow a servant. 28 For a malicious servant torment & fetters, send him into work, that he be not idle. 29 For idleness hath taught much naughtiness. 30 Set him to work: for so it becometh him. And if he be not obedient, bow him with fetters, and exceed not over all flesh: but without judgement do no grievous thing. 31 If thou have a faithful servant, let him be unto thee as thy soul: as a brother so entreat him: because in the blood of thy soul thou hast gotten him. 32 If thou hurt him unjustly, he will run away: 33 if rising up he depart, thou knowest not whom to ask, and what way to seek him.

CHAPTER XXXIV.

Trust not vain dreams, soothsayings, nor lies. 9. Much good is got by experience 14. and more by fearing God. 21. God rejecteth the oblations of the wicked: 24. Defrauding the poor is like to manslaughter. 28. Destroy not that another buildeth. 30. Repentance without amendment is nothing worth.

Vain hope & lying is to a foolish man: & (a) dreams extol the unwise.

(a) Vain dreams are not to be regarded: but some are good, & from God. *Gen. 37. 40. 41. Dan. 2. 4. Mat. 1.*

2 As he that apprehendeth a shadow, and pursueth the wind: so is he also that attendeth to lying visions. 3 According to this is the vision of dreams: as a man's similitude before the face of a man. 4 Of the unclean what shall be made clean? And of a liar what truth shall be said? 5 Divination of error, and lying soothsayings, and the dreams of them that do evil, are vanity. 6 And as a woman that travaileth, thy heart suffereth phantasies: unless it be a vision sent forth from the Highest, set not thy heart upon them. 7 For dreams have made many to err, and they that hoped in them have failed. 8 (b) The word of the law shall be fulfilled without lying, and (c) wisdom in the mouth of the faithful shall be made plain.

(b) Whatsoever is written in holy Scripture is undoubtedly true: and no jot of the law shall perish. (c) God also provideth that always there be some which truly explicate his law.

9 He that hath not been proved, what knoweth he? A man expert in many things, shall think many things: and he that hath learned many things, shall declare understanding. 10 He that is not tried, knoweth few things: and he that hath been in many things, multiplieth wickedness. 11 He that hath not been proved, what manner of things knoweth he? He that is deceived, shall abound with wickedness. 12 I have seen many things in wandering to and fro, and very many fashions of words. 13 Sometimes I have been in danger unto death for these things, and I was delivered by the grace of God. 14 The spirit of them that fear God is sought, & at his sight shall be blessed. 15 For their hope is on him that saveth them, and the eyes of God upon them that love him. 16 He that feareth our Lord shall tremble at nothing, and shall not dread: because he is his hope. 17 His soul is blessed that feareth our Lord. 18 To whom doth he look, and who is his strength? 19 [1] The eyes of our Lord are upon them that fear him, a protector of might, a stay of strength, a cover from the heat, and shadow for the noon time,

[1] *Psal. 32.*

20 a saving from offence, and help from falling, exalting the soul, and illuminating the eyes, giving health, and life, and blessing. 21 [1] The oblation of him that immolateth of an unjust thing is spotted, and the scornings of the unjust are not acceptable.

[1] *Pro. 21. v. 27.*

22 Our Lord is only theirs that expect him in the way

of truth and justice.[1]

[1] *Prov. 15. v. 8.*

23 The Highest alloweth not the gifts of the wicked: neither hath he regard to the oblations of the unjust, neither will he be made propitious for sins by the multitude of their sacrifices. 24 He that offereth sacrifice of poor men's substance, is as he that sacrificeth the son in the presence of his father. 25 The bread of the needy, is the life of the poor: he that defraudeth it, is a man of blood. 26 He that taketh away bread in sweat, is as he that killeth his neighbour.[1]

[1] *Levi. 19.*

27 He that sheddeth blood, and that defraudeth the hired man, are brethren. 28 (d) One building, and another destroying: what profit have they but the labour?

(d) He that destroyeth that another buildeth, bringeth two men's labours to nothing.

29 One praying, and another cursing: whether's voice will God hear? 30 He that is washed from the dead, (e) and toucheth him again, what doth his washing profit?

(e) Recidivation into sin maketh the former repentance frustrate. *Mat. 18. v. 33.*

31 so a man that fasteth in his sins: and doing the same again, what doth he profit in humbling himself? Who will hear his prayer?

CHAPTER XXXV.

Observation of the commandments, 4. and sacrifice of the just please God, 12. not the sacrifice of the wicked. 14. God protecteth the poor and desolate, 19. heareth the prayer of the humble, and rendereth to all as they deserve.

He (a)[1] that keepeth the law, multiplieth oblation.

(a) sacrifices of penance, *Psa. 50.* of justice Psal. 4. and of praise, Psal. 49. are better than external sacrifices.
[1] *1. Reg. 15. v. 22. Ier. 7.*

2 It is an wholesome sacrifice to attend to the commandments, and to depart from all iniquity. 3 And to offer propitiation by sacrifice for injustices, and to retire from injustice is prayer for sins. 4 He who offereth the flour of wheat, shall give thanks: and he that is merciful offereth sacrifice. 5 To depart from iniquity is a thing that pleaseth our Lord well, and to depart from injustice is an entreating for sins.
6 (b)[1] Thou shalt not appear before the sight of our Lord empty.

(b) Nevertheless external sacrifice is also necessary.[1]
Exo. 23. & 34. Deu. 16.

7 For all these things are done because of the commandment of God. 8 The oblation of the just maketh a fat altar, and is an odour of sweetness in the sight of the Highest. 9 The sacrifice of the just is acceptable, and our Lord will not forget the memory thereof. 10 Render glory to God with a good mind: and diminish not the first fruits of thine hands. 11 In every gift make thy countenance cheerful, and in joyfulness sanctify thy tithes.[1]

[1] *2. Cor. 9. Tob. 4.*

12 Give to the Highest according to his gift, and with a good eye do according to the ability of thine hands: 13 because our Lord is a rewarder, and will repay thee (c) seven times so much.

(c) Oftentimes so much. *As Prov. 24. Seven times shall the just fall, & shall rise again.*

14 [1] Offer not wicked gifts, for he will not receive them.

[1] *Levit. 22. Deu. 15.*

15 And look not upon an unjust sacrifice, because our Lord is judge, and there is not with him the glory of person. 16 [1] Our Lord will not accept person against the poor, and he will hear the prayer of him that is hurt.

[1] *2. Paral. 19. Rom. 2. Act. 10.*

17 He will not despise the prayers of the pupil: nor the widow, if she pour out speech of mourning. 18 Do not the widow's tears run down the cheek, & her

exclamation upon him that causeth them to run?
19 For from the cheek they go up even to heaven, and our Lord the hearer will not be delighted in them.
20 He that adoreth God in delectation, shall be received, & his petition shall approach even to the clouds. 21 The prayer of him that humbleth himself, shall penetrate the clouds: and till it approach he will not be comforted: and he will not depart till the Highest behold. 22 And our Lord will not be long, but will judge the just, and will do judgement: and the strongest will not have patience in them, that he may crush their back: 23 and he will repay vengeance to the Gentiles, till he take away the multitude of the proud: & break the sceptres of the unjust, 24 till he reward men according to their doings: and according to the works of Adam, and according to his presumption. 25 till he judge the judgement of his people, and shall delight the just with his mercy:
26 The mercy of God is beautiful in the time of tribulation, as a cloud of rain in the time of drought.

CHAPTER XXXVI.

A prayer for conversion of all nations: 14. and for conservation of the Israelites. 20. Discretion is necessary in all actions, and desires.

Have mercy upon us o God of all, and respect us, and shew us the light of thy mercies:
2 and send in thy fear upon (a) the nations, that have not sought after thee, that they may know that there is no God but thou, and that they may shew forth thy glorious things.

(a) This prayer implieth also a prophecy of the conversion of the Gentiles, as the like very often in the Psalms. *58. 64. 65.* &c.

3 Lift up thy hand over the strange Nations, that they may see thy might. 4 For as in their sight thou art sanctified in us, so in our sight thou shalt be magnified in them, 5 that they may know thee, as we also have known, that there is no God beside thee o Lord.
6 Renew signs, and change marvels. 7 Glorify thy hand, and thy right arm. 8 Raise up fury, and pour out wrath. 9 Take away the adversary, and afflict the enemy. 10 Hasten the time, and remember the end, that they may declare thy marvels. 11 Let him that is saved be devoured in the wrath of flame: and let them that evil entreat thy people, find perdition. 12 Break the head of Princes of the enemies, that say: There is none other beside us. 13 Gather together all the tribes of Jacob: and let them know that there is no God but thou, that they may declare thy great works: & thou shalt inherit them as from the beginning. 14 Have mercy on thy people, upon which thy name is invocated: and upon Israel, whom thou hast made equal to thy first begotten. [1]

[1] *Exo. 4.*

15 Have mercy on the city of thy sanctification Jerusalem, the city of thy rest. 16 Replenish Sion with thy words that cannot be uttered, & thy people with thy glory. 17 Give the testimony to them that are thy creatures from the beginning, and raise up the prophecies, which the former prophets spake in thy name. 18 Give reward to them that patiently expect thee, that thy prophets may be found faithful: and hear the prayers of thy servants, 19 [1] according to Aaron's benediction of thy people, and direct us into the way of justice, and let all know that inhabit the earth, that thou art God the beholder of the worlds.

[1] *Num. 6.*

20 The (b) belly will eat all meat, and one meat is better than another meat.

(b) As there is difference of meats:

21 The jaws taste venison, & (c) the wise heart lying words,

(c) so there ought to be discretion in words, in choosing a wife, & in all actions, and desires.

22 A perverse heart will give sorrow, and a cunning man will resist it. 23 Some woman will receive every man: and one daughter is better than another daughter. 24 The beauty of a woman cheereth the face of her husband, and increaseth the desire above all

man's concupiscence. 25 If there be a tongue of curing, there is also a mitigating and of mercy: her husband is not according to the sons of men. 26 He that possesseth a good woman beginneth riches: she is an help like unto him, & a pillar as (d) rest.

(d) In concord small things increase, by discord all things go to havoc.

27 Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth wanting. 28 Who doth credit him that hath no nest, and turning aside wheresoever it waxeth dark, as a robber girded, leaping from city to city.

CHAPTER XXXVII.

Beware of a friend, & love a sure friend. 7. Consult with the wise, trusty, 15. and virtuous, 19. especially relying upon God. 21. The tongue is cause of much good, or much evil. 30. Be temperate in diet.

Every friend will say: I also have joined friendship: (a) but there is a friend, in name only a friend. Doth there not sorrow remain even to death?

(a) As friendship is a most necessary thing in human life; so feigned friendship is most dangerous.

2 But a companion and friend will be turned to enmity. 3 O most wicked presumption, whence wast thou created to cover the dry land with malice, and with the deceitfulness thereof? 4 A companion is pleasant with his friend in delectations, and in the time of tribulation he will be an adversary. 5 A companion is sorry with his friend for his belly's sake, and he will take a shield against the enemy. 6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches. 7 Consult not with him which betrayeth, and hide thy counsel from them that envy thee. 8 Every counseller uttereth counsel, but there is a counseller in himself. 9 From such a counseller keep thy soul. First know what his necessity is: for he will devise to his own mind: 10 lest perhaps he thrust a sharp stake into the ground and say to thee: 11 Thy way is good; and stand over against thee to see what will befall thee. 12 With an irreligious man treat not of holiness, & with the unjust of justice, and with a woman of the thing whereof she is jealous: with a fearful man of war, with a merchant of traffic, with a buyer of selling, with an envious man of giving thanks, 13 with the impious of piety, with the unhonest of honesty, with the field labourer of all work, 14 with him that worketh by the year of the ending of the year, with a slothful servant of much working: attend not to these in all counsel. 15 But be continual with a holy man, whomsoever thou shalt know to observe the fear of God, 16 whose soul is according to thine own soul: and who when thou shalt stumble in the dark, will be sorry for thee. 17 And establish with thyself an heart of good counsel: for there is none other thing more worth to thee than it. 18 The soul of a holy man uttereth sometime true things, more than seven watchmen that sit in a high place to watch. 19 And in all these (b) beseech the Highest, that he direct thy way in truth.

(b) Man is bound to use all prudent endeavour, & withal most especially to pray for God's direction.

20 Before all works let a true word go before thee, and stable counsel before every act. 21 A wicked word shall change the heart: out of which, rise four parts, good, and evil, life, and death: and the tongue is a continual ruler of them. There is a subtile man teacher of many, & to his own soul he is unprofitable. 22 A cunning man hath taught many, and is sweet to his own soul. 23 He that speaketh sophistically, is odious: in every thing he shall be defrauded. 24 Grace is not given him of our Lord: for he is defrauded of all wisdom. 25 There is a wise man, wise to his own soul: and the fruit of his understanding is laudable. 26 A wise man teacheth his people, and the fruits of his understanding are faithful. 27 A wise man shall be filled with blessings, and they that see will praise him. 28 The life of a man is in the number of days: but the days (c) of Israel are innumerable.

(c) The days of the Blessed in heaven, who see God, are

eternal.

29 A wise man in the people shall inherit honour, and his name shall live for ever. 30 Son in thy life (d) prove thy soul: & if it be wicked, give it not power:[1]

(d) The same which S. Paul admonisheth *(1. Cor. 11.) let every one prove himself,* by examining & rectifying his conscience.[1] *1. Cor. 6.*

31 for all things are not expedient for all, and every kind pleaseth not every soul. 32 Be not greedy in all feasting, and pour not out thyself upon all meat: 33 for in many meats there shall be infirmity, and greediness shall approach even to choler. 34 Because of surfeit many have died: but he that is abstinent, shall add life.

CHAPTER XXXVIII.

God hath ordained corporal, 9. and spiritual medicines. 16. Use moderate, not excessive sorrow for the dead. 26. Tradesmen and artificers are necessary, much more spiritual pastors.

Honour the physician (a) for necessity: for the Highest hath created him.

(a) Man's body naturally needeth sustenance, & sometimes physic, and so doth his soul; which as it is more excellent, so it ought to be more regarded.

2 For all medicine is of God, & it shall receive gift of the king. 3 The knowledge of the physician shall exalt his head, and in the sight of great men he shall be praised. 4 The Highest hath created medicines of the earth, and a wise man will not abhor them.

5 [1]Was not bitter water made sweet by wood?

[1] *Exo. 15.*

6 The virtue of these things is come to the knowledge of men, and the Highest hath given knowledge to men, for to be honoured in his marvelous things. 7 Curing with these things he shall mitigate pain, and the apothecary shall make confections of sweetness, and shall make ointments of health, and his works shall not be consummated. 8 For the peace of God is upon the face of the earth. 9 Son (b)[1]in thine infirmity contemn not thyself, but pray our Lord, and he will cure thee.

(b) Spiritual infirmity requireth spiritual physic.[1] *Isa. 38.*

10 Turn away from sin, and direct thy hands, and from all offence cleanse thy heart. 11 Give sweetness and a memorial of fine flour, and make a fat oblation, and give place to the physician. 12 For our Lord created him: and let him not depart from thee, because his works be necessary. 13 For there is a time when thou mayst fall into their hands: 14 and they shall beseech our Lord, that he direct their rest, and healing; for their conversation. 15 He that sinneth in his sight, that made him, shall fall into the hands of the physician. 16 Son, upon the dead shed tears, and begin to weep as having suffered doleful things, and according to judgement cover his body, and neglect not his burial. 17 But (c)[1]for detraction bear bitterly the mourning of him one day, and be comforted for the heaviness,

(c) To avoid evil speech, shew that thou art truly sorry for the death of thy friend. But moderate thy sorrow, lest it hurt thyself.[1] *Pro. 15. & 17.*

18 and make mourning according to his desert one day, or two, because of detraction. 19 For by heaviness death hasteneth, and it covereth the strength, and sorrow of the heart boweth the neck. 20 In abstraction sorrow is permanent: and the substance of the poor is according to his heart. 21 Give not thine heart into heaviness, but expel it from thee: and remember the latter ends, 22 and forget not: for neither is there return, and him thou shalt profit nothing, and thou shalt hurt thyself. 23 Be mindful of my judgement: for thine also must be so: to me yesterday, and to thee today.[1]

[1] *2. Reg. 12.*

24 In the repose of the dead make the memory of him to rest, and comfort him in the departing of his spirit.

25 (d)The wisdom of a scribe in the time of vacancy: and he that is less in action, shall receive wisdom.

(d) When pastors have leisure from preaching, they may then profit others by writing. So S. Paul, not only preached,

but also writ. So likewise the Doctors of the Church and other holy Fathers.

26 With what wisdom shall he be replenished, that holdeth the plough, and glorieth in the goad, driveth oxen with the prickle, and converseth in their works, and his talk is in the breed of bulls? 27 He will give his heart to turn up furrows, and his watching in the feeding of kine. 28 So every craftsman and workmaster that passeth the night as the day, that maketh graven seals, and his continual diligence varieth the picture: he will give his heart to the similitude of the picture, and his watching will perfect the work. 29 So the ironsmith sitting by the anvil and considering the work of iron. The vapour of the fire will parch his flesh, and he striveth in the heat of the furnace: 30 The noise of the hammer reneweth his ear, and his eye is against the similitude of the vessel. 31 He will give his heart to the finishing of the works, and his watching will polish to perfection. 32 So the potter sitting at his work, turning the wheel with his feet, who is always set in carefulness for his work, and all his working is in number: 33 With his arm he will fashion the clay, and before his feet he will bend his strength: 34 He will give his heart to finish the varnishing thereof, and his watching will make clean the furnace. 35 All these have hoped in their hands, and every one is wise in his own art. 36 Without these a city is not built. 37 And they shall not inhabit, nor walk therein, and they shall not leap high into the congregation. 38 Upon the judge's seat they shall not sit, and the ordinance of judgement they shall not understand, neither shall they declare discipline and judgement, and in parables they shall not be found: 39 but they shall confirm the creature of the world, and their prayer shall be in the work of their art, applying their soul, & searching in the law of the Highest.

CHAPTER XXXIX.

Godly knowledge, 16. purity of soul, 20. humble conceit of ourselves, 27. and consideration of eternal reward, are good dispositions to spiritual contemplation.

The (a) wise man will search out the wisdom of all the ancients, and will be occupied in the prophets.

(a) Besides active life commended in the former chap. it is necessary that virtuous men use also meditation & contemplation. Unto which four dispositions are requisite, described in this chap.

2 He will keep the narration of famous men, and will enter withal into the subtilties of parables. 3 He will search out the hidden senses of proverbs, and will converse in the secrets of parables. 4 In the midst of great men he will minister, and in the sight of the president he shall appear. 5 He shall pass into the land of strange nations: for he shall try good and evil in men. 6 He will give his heart to watch early unto our Lord, that made him, and he will pray in the sight of the Highest. 7 He will open his mouth in prayer, and will entreat for his sins. 8 For if it shall please our great Lord, he will fill him with [1] the spirit of understanding:

[1] 1.
(b) True knowledge of holy Mysteries: without the which meditation will be erroneous.

9 and he will pour forth the words of his wisdom as showers, and in prayer will confess to our Lord. 10 And he will direct his counsel, and discipline, and in his secrets he will consult. 11 He will open the discipline of his doctrine, & will glory in the law of the testament of our Lord. 12 Many will praise his wisdom, and it shall not be abolished for ever. 13 The memory of him shall not depart, and his name shall be required from generation to generation. 14 Nations shall declare his wisdom, & the Church will shew forth his praise. 15 If he continue, he shall leave a name more than a thousand: and if he rest, it shall profit him. 16 I will yet consult that I may declare: For as with fury I am replenished. 17 In voice he saith: Hear me ye divine fruits, and as the rose planted upon the

rivers of waters fructify ye. 18 As Libanus [1]have ye the odours of sweetness.

[1]2.
(c) Purity of soul free from grievous sins, and endowed with virtues.

19 Flourish ye flowers, as the lily, and give forth an odour, and bring forth leaves in grace, and praise with song, and bless our Lord in his works. 20 [1]Give magnificence to his name, and confess unto him in the voice of your lips, and in songs of the lips, and harps, & thus shall ye say in confession:

[1]3.
(d) Humility is especially required in contemplative persons.

21 [1]All the works of our Lord are exceeding good.

[1]*Gen. 1.*

22 [1]At his word the water stood as an heap: and at the word of his mouth as it were receptacles of waters:

[1]*Exo. 14.*

23 because in his commandment placability is made, and there is no diminishing of his salvation. 24 The works of all flesh are before him, and there is nothing hid from his eyes. 25 From world to world he beholdeth, and nothing is marvelous in his sight. 26 It is not to be said: What is this, or what is that? For all things shall be sought in their time. 27 [1]His blessing hath overflowed as a stream.

[1]4.
(e) Hope of eternal reward comforteth, & encourageth the servants of God.

28 [1]And as a flood hath watered the dry land, so his wrath shall inherit the nations, that have not sought him:

[1]*Gen. 7.*

29 even as he turned waters into drought, & the earth was made dry: and his ways are direct to the ways of them: so to sinners stumbling blocks in his wrath. 30 Good things were created for the good from the beginning, so for the wicked, good things and evil. 31 (f)The beginning of the thing necessary for the life of men, water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of grape, and oil, & clothing.

(f) In the mean time God giveth necessaries for this life. Which the good use rightly to their merit, & the wicked use evil to their damnation.

32 All these shall be converted to saints into good, so also to the impious and to sinners into evil. 33 There are spirits, that were created (g)for vengeance, and in their fury they have confirmed their torments:

(g) Devils were created in state of grace, & of their own will fell from God, & consequently were punished.

34 in the time of consummation they shall pour out strength: and they shall accomplish the fury of him, that made them. 35 Fire, hail, famine, and death, all these were created for vengeance: 36 the teeth of beasts, and scorpions, and serpents, and sword revenging the impious unto destruction. 37 In his commandments they shall make merry, and on the earth they shall be prepared when need is, and in their times they shall not pretermit a word. 38 Therefore from the beginning I was confirmed, and I have consulted, and thought, and left written. 39 All the works of our Lord are good, & he will give every work in his hour. 40 It is not to be said: This is worse than that: for all shall be approved in their time. 41 And now with all heart and mouth praise ye, and bless the name of our Lord.

CHAPTER XL.

The first matter of spiritual meditation may be man's misery, contracted by original sin, 4. and increased by actual, 17. relieved by God's grace: 22. which giveth many benefits, 27. man adding his voluntary cooperation.

Great travail is created to all men, and an heavy yoke upon the children of Adam, from (a)the day of their coming forth of their mother's womb, until the day of their burying, into the mother of all.

(a) The penalties which all men even new born infants suffer, do shew that all in general are guilty of original sin, for if they were not guilty, their punishment were not just. That Christ also would be subject to the same penalties was for the sins of others. And though his B. mother was preserved from this sin, yet she was not exempted from the general penalty of all mankind.

2 Their cogitations, and fears of the heart, imagination of things to come, and the day of their ending: 3 from him that sitteth upon the glorious seat, unto him that is humbled in earth & ashes. 4 From him that weareth hyacinth, and beareth the crown, even to him, that is covered with rude linen: fury, envy, tumult, wavering, and the fear of death, anger persevering, and contention, 5 and in the time of repose in bed, the sleep of night changeth his knowledge. 6 A little is as nothing in rest, and afterward in sleep, as in the day of watch. 7 He is troubled in the vision of his heart, as he that hath escaped in the day of battle. In the time of his safety he rose up, and marveleth at no fear: 8 With all flesh, from man even to beast, and upon sinners sevenfold. 9 Beside these things, death, blood, contention, and sword, oppressions, famine, and contrition, and scourges: 10 [1]for the wicked all these were created, and for them the flood was made.

[1] *Gen. 7.*

11 [1]All things that are of the earth, shall turn into the earth, and all waters shall return into the sea.

[1] *Eccle. 1.*

12 All bribing, and iniquity shall be clean taken away, and fidelity shall stand for ever. 13 The riches of the unjust shall be dried up as a river, and they shall sound as great thunder in rain. 14 In opening his hands he shall rejoice: so transgressors shall pine away in consumption. 15 The nephews of the impious shall not multiply boughs, nor unclean roots sound upon the top of a rock. 16 Over all water greenness, and at the brink of the river it shall be plucked up before all grass. 17 Grace is as paradise in blessings, and mercy remaineth for ever. 18 The life of a workman that is sufficient for himself shall be sweet, and in it thou shalt find a treasure. 19 Children, and building of a city shall confirm the name, and an unspotted woman shall be counted above this. 20 Wine and music make a joyful heart: and the love of wisdom is above both. 21 Shalms, and Psaltery make sweet melody, and a sweet tongue is above both. 22 Thine eye will desire grace and beauty, and (b) green sown fields are above this.

(b) The society of Christ's Church flourishing in all virtues excelleth the benefits of the old Testament.

23 A friend and companion meeting together in time, & above them both is a woman with her husband. 24 Brethren are an help in the time of tribulation, and mercy shall deliver more than they. 25 Gold & silver are the establishing of the feet: and counsel is well accepted above them both. 26 Riches & strength exalt the heart, and above these is the fear of our Lord. 27 There is no diminution in the fear of our Lord, and in it there is no need to seek for help. 28 The fear of our Lord is as a paradise of blessing, and they have covered it above all glory. 29 Son in thy lifetime (c) want not: for it is better to die than to want.

(c) Every one is bound to labour that he want not necessaries.

30 A man that looketh toward another man's table, his life is as no life, thinking how to live, for he feedeth his soul with another man's meats. 31 But a man nurtured and taught, will look to himself. 32 Poverty will be sweet in the mouth of the unwise, and in his belly a fire will burn.

CHAPTER XLI.

Another matter of meditation is death: 8. Whereof sin is the cause. 15. Care of a good fame is necessary. 19. Let shamefastness be a bridle to avoid fornication, 22. iniquity, 24. theft, and other sins.

O Death how bitter is thy memory to a man that hath peace in his riches: 2 to a man that

is at rest, and whose ways are prosperous in all things, and that is yet able to take meat! 3 O death, thy judgement is good to a needy man, and him that is diminished in strength, 4 and faileth in age, and that is careful of all things, and to the incredulous, that loseth patience! 5 Fear not the judgement of death. Remember what things have been before thee, and what come after thee: this is the judgement from our Lord to all flesh: 6 and what shall come upon thee by the good pleasure of the Highest? Whether it be ten, or an hundred, or a thousand years. 7 For in hell there is no (a) accusing of life.

(a) It is to no purpose after death to accuse the shortness, or length of life, pretending the same to have been cause of sin. For God doth all justly, yea and for the best, if men would so use his benefits.

8 The children of sinners become children of abominations, and they that converse near the houses of the impious. 9 The inheritance of the children of sinners shall perish, and with their seed shall be continuance of reproach. 10 The children complain of an impious father, because for him they are in reproach. 11 Woe to you ye impious men, which have forsaken the law of our Lord the Highest. 12 And if ye be born, ye shall be born in malediction: and if ye die, in malediction shall be your portion. 13 All things that are of the earth, shall return into the earth: so the impious from malediction to perdition. 14 The mourning of men is in their body, but the name of the impious shall be clean wiped out. 15 Have care of a good name: for this shall be more permanent to thee than a thousand treasures precious and great.

16 There is a number of the days of a good life: but a good name shall continue for ever. 17 Children, keep ye discipline in peace. For wisdom hid, and treasure not seen, what profit is there in them both? 18 Better is the man that hideth his folly, than the man that hideth his wisdom. 19 But yet (b) have reverence to these things, which proceed from my mouth.

(b) It behoveth children, and scholers to esteem that which their elders teach:

20 For it is not good to observe all shamefastness: & (c) all things do not please all men in opinion.

(c) though the same doth not seem reasonable in their own opinion.

21 Be ashamed before father & before mother, of fornication: and before the president and before the mighty, of lying: 22 before the Prince, and before the judge, of offence: before the synagogue and the people, of iniquity: 23 before companion and friend, of injustice: and before the place where thou dwellest, 24 of theft, of the truth of God, and his testament: of leaning on the bread, and of reproof for the thing given and taken: 25 before them that salute thee, of silence: of beholding a woman that is an harlot: and of turning away thy countenance from thy kinsman. 26 Turn not away thy face from thy neighbour, & of taking away part & not restoring. 27 Behold not another man's wife, and search not his handmaid, neither stand by her bed. [1]

[1] *Mat. 5. v. 28.*

28 Before friends, of opprobrious words: and when thou hast given, upbraid not.

CHAPTER XLII.

Further admonition to avoid sins in words, and deeds: 6. with care that others offend not by our negligence. 15. Another matter of meditation is God's excellency appearing in his works.

Repeat not the word (a) which thou hast heard, neither reveal thou of a secret word, & thou shalt indeed be without confusion, and shalt find grace in the sight of all men: be not ashamed for all these things, and accept not person thereby to sin. [1]

(a) It is not lawful to reveal that, which we justly promise to conceal. [1] *Levit. 19. Deu. 1. 16. Pro. 24. Iacob. 2.*

2 Of the law of the Highest, and his testament, and of judgement to justify the impious, 3 of the word of companions and wayfaring men, and of the giving of

the inheritance of friends, 4 of the equality of balance and weights, of the getting of many things and few, 5 of the corruption of buying, and of merchants, and of much discipline of thy children, and to make bloody the side of a wicked servant. 6 Over a naughty woman a seal is good. 7 Where there are many hands, shut up, and what soever thou shalt deliver, number, and weigh it: and write every thing given and received. 8 Of the discipline of the unwise and foolish, and of ancients, that are judged of young men: and thou shalt be well instructed in all things, and approved in the sight of all the living. 9 A daughter is the secret watch of the father, and the care of her taketh away sleep, lest perhaps in her youth she become past age, & abiding with an husband she become odious: 10 lest at any time she be corrupted in her virginity, and in her father's house she be found with child: lest perhaps abiding with her husband she transgress, or at the least become barren. 11 Over a dissolute daughter keep sure watch: lest at any time she make thee come into reproach with thine enemies, because of detraction in the city, and the objection of the people, and she confound thee in the multitude of the people. 12 Look not on every body for beauty sake: & among women tarry not. 13 For out of garments cometh forth the moth, and from a woman the iniquity of a man. 14 For (b) better is the iniquity of a man, than a woman doing a good turn, and a woman shaming unto reproach.

(b) There is less danger in conversing familiarly with a wicked man, than with a friendly woman.

In which conversation, much prudence is required, as is before admonished. *chap. 9.*

15 I therefore will be mindful of the works of our Lord, and I will shew forth which I have seen. By the words of our Lord are his works. 16 The sun illuminating hath looked throughout all, and full of the glory of our Lord is his work. 17 Hath not our Lord made the saints to declare all his marvelous things, which our Lord the omnipotent confirmed to be established in his glory? 18 He hath searched out the depth, and the heart of men: & in their subtility he hath considered. 19 For our Lord hath known all knowledge, and hath beheld the sign of age, declaring what things are past, and what are to come, revealing (c) the tokens of secret things.

(c) The excellency of God, which cannot be seen with mortal eye *(Exo. 33.)* is proposed to our meditation in his works. The like in, *Iob. 38. 39. 40. 41.* and in many places of holy Scripture.

20 No cogitation escapeth him, and no word hideth itself from him. 21 The glorious works of his wisdom he hath beautified: who is before the world & world without end, neither is there added, 22 nor diminished, and he needeth not any man's counsel. 23 How are all his works to be desired, and which is as it were a spark to consider! 24 All these live, and remain for ever, and in all necessity all things obey him. 25 All things double, one against one, and he hath made nothing to want. 26 He hath confirmed the good things of every one. And who shall be filled seeing his glory?

CHAPTER XLIII.

God's incomparable excellency appeareth in the heavens, 2. in the sun, 6. moon, 9. other stars, 12. rainbow, 14. snow, 15. clouds, 16. hail, 17. wind, 18. thunder, 21. frost, 22. crystal, 24. dew, 26. the sea, and innumerable things therein. 29. No man is able to praise God sufficiently.

The firmament of height is his beauty, the beauty of heaven is in the vision of glory. 2 The (a) sun in sight declaring at his coming forth, a marvelous instrument, the work of the Highest.

(a) Of all senseless creatures, yea & of sensible also, that have not reason, the sun is most excellent. Of which all corporal creatures receive their light: & by whose influence all generation of creatures proceedeth: whereof is this Maxim in Philosophy, that *The sun and man beget a man.* And Aristotel calleth the sun the father of men and of gods.

li. 2. de anima. But the faithful know it is a creature inferior to man, in respect of his reasonable soul, and in them both & in all other creatures, acknowledge super-excellent & infinite Majesty in God.

(b) Which also appeareth even in the least creatures, whose natural substances & qualities, with other accidents, the more any man considereth the more he shall admire God, the only Creator of all.

3 At noon it burneth the earth, and who can abide in the presence of the heat thereof: keeping a furnace in the works of heat: 4 the sun three times so much burning the mountains, casting out fiery beams, and shining with his beams blindeth the eyes. 5 Great is our Lord that made it, and by his words it hath hastened his course. 6 And the moon in all in her time, is the shewing of season and the sign of age.
7 By the moon is the sign of a festival day, a light that diminisheth in consummation. 8 The month is according to her name, increasing marvelously in consummation. 9 An instrument of the camp on high, shining gloriously in the firmament of heaven. 10 The glory of the stars is the beauty of heaven, our Lord illuminating the world on high. 11 In the words of the holy one they shall stand to judgement, and shall not fail in their watches. 12 See the bow, and bless him that made it: it is very beautiful in his brightness. 13 It hath compassed heaven in the circuit of his glory, the hands of the Highest have opened it. 14 But by his commandment he hath hastened snow, & he hasteth to send forth the lightnings of his judgement.
15 Therefore are the treasures opened, & the clouds fly forth as birds. 16 By his greatness he hath set the clouds, & the hailstones are broken. 17 In his sight the mountains shall be moved, & at his will the south wind hath blown. 18 The noise of his thunder shall beat the earth, the tempest of the northwind, and the gathering together of wind: 19 and as the bird lighting down to sit, he scattereth snow, and the falling thereof, is as the locust diving downward. 20 (b) The eye shall admire the beauty of the whiteness thereof, and the heart quaketh at the shower thereof.
21 He shall pour out frost upon the earth as salt: and when it freezeth, it shall be made as the tops of a thistle. 22 The cold north wind blew, & of water there froze crystal, upon all gathering together of waters it shall rest, & as a breast plate it shall put itself upon the waters. 23 And it shall devour the mountains, & burn the desert, & extinguish that which is green as fire.
24 The remedy of all is in the hasty coming of a cloud, and a dew meeting it by the heat that cometh, shall make it quail. 25 At his word the wind was still, and with his thought he appeased the depth, and our Lord planted Islands therein. 26 They that sail on the sea, tell the perils thereof: & hearing with our ears we shall marvel. 27 There are goodly works, & marvelous: diverse kinds of beasts, & of all cattle, & the creature of mighty beasts. 28 Through him is the end of their journey confirmed, and by his word all things are set in order. 29 We shall say many things, & shall fail in words; but the sum of our words is, He is in all.
30 Glorifying him how far shall we be able? For the omnipotent himself is above all his works. 31 Our Lord is terrible, & exceeding great, & his might is marvelous. 32 Glorifying our Lord as much as ever you can, he shall yet surpass, and his magnificence is marvelous. 33 Blessing our Lord, exalt him as much as you can: for he is greater than all praise. 34 Exalting him be ye replenished with strength. Labour not: for you shall not comprehend. 35 Who shall see him, and shall declare him? And who shall magnify him as he is from the beginning? 36 Many things hid are greater than these: for we have seen few of his works. 37 But our Lord made all things, and to them that live piously he hath given wisdom.

CHAPTER XLIV.

Praises of holy fathers in general: 16. and in particular of Enoch, 17. Noe, 20. Abraham, 24. Isaac, and Jacob.[1]

[1] The 2. part.
Examples and praises of holy men: with praise & thanks to

God.

Let us praise glorious men, and our fathers in their generation. 2 Much glory hath our Lord made by his magnificence from the beginning of the world. 3 Ruling in their (a) dominions, men great for force, and endued with their wisdom, declaring in the prophets the dignity of prophets,

(a) Virtuous men are rightly called Lords, and Princes; so the children of Heth said to Abraham. *My Lord, thou art a prince of God among us. Gen. 23.*

4 and ruling in the people that was present, and by the virtue of wisdom most holy words to the peoples. 5 In their skill seeking out musical melodies, & uttering songs of scriptures. 6 Rich men in force studying beautifulness: living at peace in their houses. 7 All these in the generations of their nation have obtained glory, and in their days are praised. 8 They that were born of them have left a name to tell their praises: 9 and there are some of whom there is no memory: they are perished, as they that never were; & are born, as not born at all, & their children with them. 10 But they are men of mercy, whose godly deeds have not failed: 11 good things continue with their seed, 12 their nephews are an holy inheritance, and their seed hath stood in the testaments: 13 and their children because of them abide for ever: their seed and their glory shall not be forsaken. 14 Their bodies are buried in peace, and their name liveth unto generation and generation. 15 (b) Let peoples tell their wisdom, and the Church declare their praise.

(b) Enoch shall preach penance in the time of Antichrist.

16 Henoch pleased God, and was translated into paradise, that he may give repentance to the nations. 17 Noe was found (c) [1] perfect, just, and in the time of wrath he was made a reconciliation.

(c) Noe was perfect. [1] *Gen. 5. Gen. 6. Gen. 9.*

18 Therefore was there a remnant left to the earth, when the flood was made. 19 The testaments of the world were made with him, that all flesh should no more be destroyed with the flood. 20 Abraham the great (d) [1] father of the multitude of the nations, and there was not found the like to him in glory, who kept the law of the Highest, and was in covenant with him.

(d) Abraham father of all the believers in Christ. [1] *Gen. 12.*

21 In his flesh he made the covenant to stand, and in tentation he was found faithful. 22 [1] Therefore by an oath he gave him glory in his nation, that he should increase as an heap of earth,

[1] *Gen. 22. Heb. 11.*

23 and that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth. 24 And he did in like manner in Isaac for Abraham his father. 25 Our Lord gave him the (e) blessing of all nations, and confirmed his covenant upon the head of Jacob.

(e) Isaac and Jacob were blessed in Abraham.

26 He knew him in his blessings, and gave him an inheritance, & divided him his portion in twelve tribes. 27 And he preserved unto him men of mercy, and found grace in the eyes of all flesh.

CHAPTER XLV.

Praises of Moyses, 7. Aaron, 16. and his priestly progeny. 22. Against whom Core with his complices rebelling, were destroyed.

Moyses [1] beloved of God, and men: whose memory is in benediction.

[1] *Exo. 3.*

2 He made him like in the glory of saints, and magnified him in the fear of his enemies. And with his words he appeased monsters. 3 He glorified him in the sight of kings, and gave him commandment before his people, & shewed him his glory. 4 In his faith and meekness he made him holy, and chose him of all flesh. 5 [1] For he heard him, and his voice, and brought him into a cloud.

[1] *Num. 21.*

6 And he gave him precepts (a) face to face, and a law of life and discipline, to teach Jacob his testament, and Israel his judgements.

(a) Moyses saw God's works more clearly than other Prophets, yet saw not his substance, *as is noted Exod. 33.*

7 He exalted Aaron his brother high, and like to himself of the tribe of Levi. [1]

[1] *Exo. 28.*

8 He established unto him (b) an everlasting testament, and gave him the Priesthood of the nation, and made him blessed in glory,

(b) Aaron's priesthood continued so long as Moyses' law: that was till Christ. And now the priesthood according to the order of Melchisedech continueth to the end of the world.

9 and he girded him about with a girdle, and put upon him a robe of glory, and crowned him in furniture of power. 10 Garments to the feet, and breeches, and an Ephod he put upon him, and compassed him with little bells of gold very many round about, 11 to give a sound in his going, to make sound heard in the temple for a memory to the children of his nation. 12 An holy robe, of gold, and hyacinth, and purple, a woven work, of a wiseman, endued with judgement and truth: 13 Of twisted scarlet the work of an artificer, with precious stones figured in the closure of gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel. 14 A crown of gold upon his mitre graven with a seal of holiness, and the glory of honour: a work of power, & the adorned desires of the eyes. 15 There were none such so fair before him, even from the beginning. 16 No stranger was clothed with them, but only his children alone, and his nephews for ever. 17 [1] His sacrifices were consumed with fire every day.

[1] *Lev. 8.*

18 Moyses filled his hands, & anointed him with holy oil. 19 It was made unto him for an everlasting testament, and to his seed as the days of heaven, to do the function of Priesthood, and to have praise and to glorify his people in his name. 20 He chose him of all that lived, to offer sacrifice to God, incense, and good odour, for a memorial to pacify for his people: 21 and he gave them power in his precepts, in the testaments of his judgements, to teach Jacob his testimonies, and in his law to give light to Israel. 22 [1] Because strangers stood against him, and for envy men compassed him about in the desert, they that were with Dathan and Abiron, and the congregation of Core in anger.

[1] *Num. 16.*

23 Our Lord God saw, and it please him not, and they were consumed in the violence of wrath. 24 He did prodigious things unto them, and consumed them in flame of fire. 25 And he added glory to Aaron, and gave him an inheritance, and divided unto him the first fruits of the increase of the earth. 26 He prepared them bread in the first unto satiety: for the sacrifices also of our Lord they shall eat, which he gave to him, and to his seed. 27 But (c) he shall not inherit the nations in the land, and he hath no part in the nation: for himself is his portion & inheritance.

(c) The tribe of Levi had not a portion of inheritance separate from the rest, but had tithes, first fruits, and oblations for their temporal provision.

28 [1] Phinees the son of Eleazar is the third in glory, in imitating him in the fear of our Lord:

[1] *Nu. 25.*

29 and to stand in the reverence of the nation: in the goodness and alacrity of his soul he pacified God for Israel. 30 Therefore did he establish unto him a covenant of peace, to be the Prince of the holies, and to his nation, that the dignity of Priesthood should be to him and to his seed for ever. 31 And the testament to (d) David king, the son of Jesse of the tribe of Juda, and inheritance to him and to his seed, that he might give wisdom into our heart to judge his nation in justice, that their good things might not be abolished, & their glory in their nation he made everlasting.

(d) King David gave special assistance to the Priests, and greatly advanced God's service *1. Paral. 23. &c.*

CHAPTER XLVI.

Praises of Josue, 9. Caleb, 13. the Judges of Israel, 16. Namely of Samuel Judge and Prophet.

Strong in battle was Jesus the son of Nave, (a) successor of Moyses among the prophets, who was great according to his name,

(a) Iosue succeeded in the temporal government: for the spiritual pertained to the successors of Aaron. *Num. 27.*

2 most great in the salvation of God's elect, to overthrow the enemies rising up, that he might get the inheritance of Israel. 3 What glory obtained he in lifting up his hands, and casting swords against the cities? 4 Who before him did so resist? For our Lord himself brought the enemies. 5 [1]Whether was not the sun hindered in his anger, and one day was made as two?

[1] *Iosue 10.*

6 He invocated the mighty sovereign in assaulting of the enemies on every side, and the great and holy God heard him in hail-stones of exceeding great force. 7 He made violent assault against the nation of his enemies, and in the going down he destroyed the adversaries, 8 that the nations might know his might, that it is not easy to fight against God. And he followed at the back of the mighty. 9 [1]And in the days of Moyses did mercy, and (b) Caleb the son of Jephone, did stand against the enemy, and stayed the nation from sins, and appeased the murmuring of malice.

[1] *Nu. 14.* (b) Only Iosue and Caleb remained of those which came out of Aegypt, all the rest died in the desert; and their children entered into Chanaan. *Num. 14.*

10 And they two being appointed, were delivered out of danger from among the number of six hundred thousand foot men, to bring them into their inheritance, into the land that yieldeth milk and honey. 11 [1]And our Lord gave strength to Caleb himself, and his strength continued even until old age, so that he went up into the high place of the land, & his seed obtained inheritance.

[1] *Iosue 14.*

12 That all the children of Israel might see, that it is good to obey the holy God. 13 And (c) all the judges by their name, whose heart was not corrupted: which were not turned away from our Lord,

(c) Though some of the Judges were sometimes great sinners, yet they were finally just, & for their good acts much renowned.

14 that their memory might be blessed, and their bones spring out of their place,[1]

[1] *1. Reg. 17.*

15 and their name continue for ever, the glory of the holy men remaining unto their children. 16 The beloved of our Lord his God^ Samuel the prophet of our Lord, renewed the empire, and (d) anointed princes in his nation.

(d) Samuel anointed Saul and David Kings.

17 By the law of our Lord he judged the congregation, and the God of Jacob saw, and in his fidelity was proved a prophet. 18 And he was known faithful in his words, because he saw the God of light: 19 and invocated our Lord Omnipotent, in assaulting the enemies besetting him on every side, in the oblation of an immaculate lamb. 20 [1]And our Lord thundered from heaven, and in great sound he made his voice heard,

[1] *1. Reg. 7.*

21 and he discomfited the Princes of the Tyrians, and all the dukes of the Philisthiims: 22 [1]and before the time of the end of his life, and the world, he gave testimony before our Lord, and his Christ, money and what soever besides unto the very shoes he took not of all flesh, and no man accused him.

[1] *1. Reg. 12.*

23 And after this he slept, and (e) [1]he notified to the king, and shewed him the end of his life, and he exalted his voice out of the earth in prophecy, to take clean away the impiety of the nation.

(e) If Samuel himself had not appeared, (but some other spirit) it could not have been noted in his praises. See. *1. Reg. 28.*[1] *1. Reg. 28.*

CHAPTER XLVII.

Praises of Nathan, 2. David, 14. and Salomon, in whose progeny (21. notwithstanding his fall) 27. the royal sceptre remained for David's sake, though for his and his people's sins ten tribes were cut off, and fell into schism.

After [1] these things arose Nathan the Prophet in the days of David.

[1] *2. Reg. 11.*

2 And as the fat separated from the flesh, so was David from the children of Israel. 3 [1] He played with lions as it were with lambs: and with bears he did in like manner as with lambs of sheep in his youth.

[1] *1. Reg. 17.*

4 [1] Did not he kill the giant, & took away reproach from his nation?

[1] *Ibidem.*

5 In lifting up his hand, with a stone of the sling he overthrew the boasting of Goliath: 6 for he invocated our Lord the omnipotent, and he gave in his right hand, to take away the man strong in battle, and to exalt the horn of his nation. 7 [1] So in ten thousand did he glorify him, and praised him in the blessings of our Lord, in offering to him a crown of glory:

[1] *1. Reg. 18.*

8 for he destroyed the enemies on every side, and rooted out the Philisthiims the adversaries even until this present day: he brake their horn for ever. 9 In every work he gave confession to the Holy one, and to the Highest, in the word of glory. 10 From (a) all his heart he praised our Lord, & loved God, that made him, and gave him might against his enemies:

(a) Amongst all the renowned acts of David his pure and sincere heart most pleased God.

11 [1] and he made singers to stand before the altar, and by their sound he made sweet tunes.

[1] *1. Par. 25.*

12 And in the solemnities he gave honour, and adorned the times even to the end of his life, that they should praise the holy name of our Lord, and magnify the holiness of God in the morning. 13 [1] Our Lord purged his sins, and exalted his horn for ever: and he gave him a testament of the kingdom, and the seat of glory in Israel.

[1] *2. Reg. 12.*

14 After him arose a wise son, and for (b) him did he overthrow all the might of the enemies.

(b) For David's sake God gave wisdom to Salomon, and peace in his kingdom.

15 [1] Salomon reigned in days of peace, to whom God subdued all his enemies, that he might build an house in his name, & prepare holiness for ever: as (c) [2] thou art instructed in thy youth.

[1] *3. Reg. 3.* (c) By Apostrophe the author turneth his speech to Salomon. [2] *3. Reg. 4.*

16 And thou art replenished as a river with wisdom, and thy soul discovered the earth. 17 And thou didst multiply dark sayings in comparisons: thy name was bruited to the islands far off, and thou wast beloved in thy peace. 18 The lands marveled at the songs and proverbs, and comparisons, and interpretations, 19 and at the name of our Lord God, whose name is, God of Israel. 20 Thou didst gather gold as copper, and filledst silver as lead, [1]

[1] *3. Reg. 10.*

21 and bowedst thy thighs to women: thou hast had power on thy body. 22 Thou (d) [1] hast made a blot in thy glory, & profaned thy seed to bring wrath to thy children, & thy folly to be kindled,

(d) Salomon's sins were punished, but God's mercy continued in conserving his posterity. *Psal. 88.* [1] *3. Reg. 11.*

23 to make the Kingdom divided, and a stubborn kingdom to reign of Ephraim. 24 [1] But God will not leave his mercy, and he will not corrupt, nor abolish his own works, neither will he destroy from the stock the nephews of his elect: and he will not corrupt the seed of him, that loveth our Lord.

[1] *Psa. 88. v. 34.*

25 But he gave a remnant to Jacob, and to David of the same stock. 26 And Salomon had an end with his fathers. 27 And he left after him of his seed, the folly of the nation, 28 [1] and Roboam having little wisdom, who turned away the nation by his counsel,

[1] *3. Reg. 12.*

29 and Jeroboam the son of Nabat, who made Israel to sin, and made a way of sinning to Ephraim, and their sins did abound very many. 30 They removed them away from their land very far. 31 And he sought all iniquities, till there came defense unto them, and he rid them from all sins.

CHAPTER XLVIII.

Praises of Elias, 13. Eliseus, 19. Ezechias, 23. and Isaias.

And there arose Elias the prophet, as it were fire, and his word burnt as a little torch. 2 [1]Who brought famine upon them, and they provoking him in their envy were made few, for they could not abide the precepts of our Lord.

[1] *3. Reg. 17.*

3 By the word of our Lord he stayed heaven, and he brought down fire from heaven (a) thrice.

(a) Elias procured fire from heaven to burn his sacrifice, *3. Reg. 18.* and twice more to burn an hundred men which persecuted him. *4. Reg. 1.*

4 So was Elias magnified in his marvelous works. And who can so glory like unto thee? 5 Who didst raise up the dead from hell, from the lot of death, in the word of our Lord God. 6 Who didst cast down kings to destruction, and didst easily break their might, and the glorious from their bed. 7 Who hearest judgement in Sina, and in Horeb judgements of defence. 8 [1]Who anointest kings to repentance, and makest Prophets successors after thee.

[1] *3. Reg. 9.*

9 [1]Who wast received in a whirlwind of fire, in a chariot of fiery horses.

[1] *4. Reg. 2.*

10 Who art written in the judgements of times, to appease the wrath of our Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob. 11 Blessed are they that saw thee, and were honoured in thy friendship. 12 For we live by life only, but after death our name shall not be such. 13 Elias was indeed hid in the whirlwind, & his spirit was complete in Eliseus: in his days he feared not the Prince, and no man overcame him by might.

14 Neither did any word overcome him, and his body (b) [1]prophesied being dead.

(b) The miracle wrought by his dead body shewed that he was an holy Prophet. *4. Reg. 13.* See the miracles of Elias, & Eliseus. *To. 1. pag. 940.* [1] *4. Reg. 13.*

15 In his life he did wonders, and in death he wrought marvelous things. 16 In all these things the people repented not, and they departed not from their sins, till they were cast out of their land, and were dispersed into all the earth 17 And there was left a very small nation, and a Prince in the house of David. 18 Some of them did that which pleased God: but others committed many sins. 19 Ezechias fenced his city, and brought in water into the midst thereof, and digged a rock with iron, and built a well for water. [1]

[1] *4. Reg. 20.*

20 In his days came up Sennacherib, and sent Rabsaces, and lifted up his hand against them, and put forth his hand upon Sion, and became proud by his mightiness. [1]

[1] *4. Reg. 18.*

21 Then were their hearts and hands moved: and they were in sorrow as travailing women. 22 And they invocated our merciful Lord, and spreading their hands, they lifted them up to heaven, and the holy Lord God (c) quickly heard their voice.

(c) Prayer prevailed, when forces were not sufficient. *See. 4. Reg. 19.*

23 He was not mindful of their sins, neither did he give them to their enemies, but purged them by the hand of Isaie the holy Prophet. [1]

[1] *4. Reg. 19.*

24 [1]He overthrew the camp of the Assyrians, and the Angel of our Lord destroyed them.

[1] *Isa. 37.*

25 For Ezechias did that which pleased God, and went strongly in the way of David his father, which Isaie

commanded him, the great prophet, and faithful in the sight of God. 26 [1]In his days the sun returned backward, & added life to the king.

[1] *4. Reg. 20. Isa. 38.*

27 By a great spirit he saw the last things, and comforted the mourners in Sion. 28 For ever he shewed the things to come, & secret things before they came to pass.

ANNOTATIONS. CHAP. XLVIII.

[1] Not only this book but also other holy scriptures witness that Elias shall return and preach before the end of the world. S. Chrysostom, Aretas, and other Doctors testify the same. *See. Annot. Gen. 5.*

[2] *Mal. 4.*

[3] *Mat. 17.*

[4] *In 2. Thes 2.*

[5] *Apoc. 11.*

10. *Who art written.]* [1]Amongst other quarrels, Protestants except against the authentical authority of this book, because the Author saith, that Enoch and Elias shall come again, to appease the wrath of our Lord, to reconcile the father to the son, and to restore the tribes of Jacob. But that this is no just exception, is clear by other holy Scriptures, where the same uniform doctrine of the whole Church is no less evident, than in this book. For God himself saith the same also by the mouth of his Prophet Malachie: [2]Behold I will send you Elias the Prophet, before the day of our Lord come, the great and dreadful. Christ also saith: Elias indeed shall come, and restore all things. [3] Whereupon S. Chrysostom, after he hath shewed how terrible Antichrist shall be,[4] by reason of his temporal power, cruelty, and wicked laws, he addeth: Fear thou not: He shall only have force in the reprobate, that perish. For then also Elias shall come, to fortify the faithful. Likewise the words in the Apocalypse:[5] I will give to my two witnesses, & they shall Prophesy a thousand two hundred & three score days, were ever invariably understood by tradition, from the first preachers of Christ (as the ancient writer Aretas testifieth) that Enoch and Elias shall come, & admonish all, not to give credit to the deceitful wonders of Antichrist: and that they shall travail in this testimony the space of three years and a half. For 1260 days come very near to that space of time.

CHAPTER XLIX.

Praises of Josias, who (like to David, and Ezechias) took away occasions of idolatry. 8. Praises of Jeremy, 10. Ezechiel, 12. and the twelve Prophets. 13. Also of Zorobabel, Jesus the son of Josedech, Nehemias, Enoch, Joseph, Seth, Sem, and Adam.

The [1] memory of Josias is according to the confection of perfume made by the work of an apothecary.

[1] *4. Reg. 22.*

2 His remembrance shall be sweet as honey in every mouth, & as music in a banquet of wine. 3 [1]He was directed by God into the repentance of the nation, and he took away the abominations of impiety.

[1] *2. Par. 34.*

4 [1]And he governed his heart toward our Lord, and in the days of sinners he strengthened piety.

[1] *4. Reg. 13.*

5 Except David, and Ezechias, and Josias, (a) all committed sin.

(a) Many other Kings of Juda refrained always from committing idolatry, but these three destroyed all places of idolatry in their kingdom, which the others did not.

6 For the kings of Juda forsook the law of the Highest, and contemned the fear of God. 7 For they gave their kingdom to others and their glory to a strange nation. 8 [1]They burnt the chosen city of holiness, & made the ways thereof desolate in the hand of Jeremie.

[1] *4. Reg. 25.*

9 For they evil entreated him, who was consecrated a

prophet from his mother's womb,[1] to overthrow, & pluck up, and destroy, and to build again, and renew.

[1] *Iere. 1.*

10 [1]Ezechiel who saw the sight of glory, which he shewed him in the chariot of Cherubs.

[1] *Ezec. 1.*

11 For he made mention of the enemies in rain, to do good unto them, that have shewed right ways. 12 And the bones of the twelve prophets well may they spring out of their place: for they have strengthened Jacob, and have redeemed themselves in the fidelity of power. 13 [1]How may we magnify Zorobabel? For he also was as a signet on the right hand,

[1] *Agge. 2.*

14 [1]and so Jesus the son of Josedec: who in their days built the house, and erected the holy temple to our Lord, prepared to everlasting glory.

[1] *1. Esd. 3.*
3. Esd. 5. Zach. 3.

15 [1]And Nehemias in the memory of much time, who erected us our walls overthrown, and set up the gates and locks, who built our houses.

[1] *2. Esd. 2.*

16 No man hath been born in the earth like to Henoch: for (b)[1]he also was taken up from the earth.

(b) See the Annotation. *ch. 38.*[1] *Gen. 5.*

17 [1]Neither as Joseph, who was a man born Prince of his brethren, the stay of the nation, the ruler of his brethren, the stay of the people:

[1] *Gen. 39. 40 &c.*

18 and his bones were visited, and after death (c) they prophesied.

(c) Ioseph prophesying that the people should depart from Aegypt, willed them to carry his bones with them. *Gen. 50.* So by carrying his bones they professed, that he had truly prophesied.

19 Seth, and Sem obtained glory with men: and above every soul, in the beginning Adam.

CHAPTER L.

Praises of Simon the High Priest. 27. Detestation of certain persecuting adversaries. 29. With conclusion that the observers of this doctrine shall be wise and happy.

Simon (a)[1]the son of Onias, the high priest, who in his life held up the house, and in his days strengthened the temple.

(a) This Simon called Iustus, and Priscus, was high Priest when this book was written (in the time of Ptolomie the first, King of Aegypt) a very holy man, and dead before it was translated into Greek about the time of Ptolomie the third called Evergetes, near 300. years before Christ.[1] *Iosephus lib. 12. Antiq.*

2 The height also of the temple was founded by him, the double building and high walls of the temple. 3 In his days the wells of waters flowed out, and they were filled as the sea above measure. 4 Who had care of his nation, and delivered it from perdition. 5 Who prevailed to amplify the city, who obtained glory in conversing with the nation: and amplified the entrance of the house, and the court. 6 As the morning star in the midst of a cloud, and as the full moon he shineth in his days. 7 And as the sun shining, so did he shine in the temple of God. 8 As the rainbow that shineth among the clouds of glory, and as a flower of roses in the days of the spring, and as the lilies that are in the passage of water, and as frankincense smelling in summer days. 9 As fire glistering, and frankincense burning in the fire. 10 As a massy vessel of gold, adorned with every precious stone. 11 As an olive tree budding, and a cypress tree advancing itself on high, when he took the robe of glory, and was revested to the consummation of strength. 12 In going up to the holy altar, he made the vesture of holiness, glory. 13 And in receiving the portions out of the hand of the Priests, himself also standing by the altar. About him was the ring of his brethren: and as the cedar plant in mount Libanus, 14 so stood they about him as boughs of the palm tree, & all the children of Aaron in their glory. 15 And the oblation of our Lord in their

hands, before all the synagogue of Israel: and executing the consummation on the altar, to amplify the oblation of the high King, 16 he stretched forth his hand in [1]oblation of moist sacrifice, and offered of the blood of the grape.

[1] * *Libatione.*

17 He poured out on the foundation of the altar a divine odour to the high Prince. 18 Then cried out the children of Aaron, they sounded with beaten trumpets, and made a great voice to be heard for a remembrance before God. 19 Then all the people together made haste, and fell on their face upon the earth, to adore our Lord their God, and to make prayers to God Omnipotent the Highest. 20 And the singers amplified in their voices, and in the great house the sound was increased full of sweetness. 21 And the people in prayer desired our Lord the Highest, until the honour of our Lord was perfected, and they finished their office. 22 [1]Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God from his lips, and to glory in his name,

[1] *Num. 6. v. 23.*

23 and he repeated his prayer, willing to shew the power of God. 24 And now pray ye the God of all, who hath done great things in all the land, who hath increased our days from our mother's womb, and hath done with us according to his mercy: 25 give he unto us joyfulness of heart everlasting: 26 that Israel may believe that the mercy of God is with us, to deliver us in his days. 27 Two nations my soul hateth: and the third is (b)no nation, which I hate:

(b) Three nations; the Idumeans, Philistiims, and Samaritanes, did most persecute the Israelites: the Samaritanes were no one pure nation, but mixt of Assirians and Jews: and so here called *no nation.*

28 they that sit in mount Seir, and the Philisthiims, and the (c)foolish people that dwell in Sichem.

(c) They are also called *a foolish people*, because they knowing true religion, mixed idolatry therewith, according to diverse sects, as appeareth *4. Reg. 17. v. 29.*

29 Jesus the son of Sirach, a man of Jerusalem, wrote the doctrine of wisdom and discipline in this book, who renewed wisdom from his heart. 30 Blessed is he, that converseth in these good things: and he that layeth them in his heart, shall be wise always. 31 For if he do them, he shall be able to do all things: because his steps are in the light of God.

CHAPTER LI.

The Author rendereth praises and thanks to God; 18. and inviteth others to do the same, by his own example, 31. and by earnest exhortation.

The prayer of Jesus the son of Sirach. (a)I will confess to thee o Lord King, and will praise thee God my Savior.

(a) Where we are not able to render recompence to benefactors; especially to God, we are the more bound to acknowledge his many great benefits, altogether undeserved by us.

2 I will confess to thy name: because thou art become my helper and protector, 3 & hast delivered my body from perdition, from the snare of an unjust tongue, and from the lips of them that work lying, and in the sight of them that stood up^ thou art become my helper. 4 And thou hast delivered me according to the multitude of the mercy of thy name from them that did roar, prepared to devour, 5 out of the hands of them that seek my soul, and from the gates of tribulations which have compassed me: 6 from the oppression of the flame, which hath compassed me, and in the midst of fire I was not burnt. 7 From the depth of the belly of hell, and from a defiled tongue, and from the word of lying, from a wicked king, and from an unjust tongue: 8 my soul shall praise our Lord even to death, 9 and my life was approaching to hell beneath. 10 They have compassed me on every side, & there was none that would help. I looked toward the help of men, & there was none. 11 I remembered thy mercy o Lord, and thy operation, which are from the beginning of the world. 12 Because thou deliverest them that

patiently expect thee o Lord, and savest them out of the hands of the nations 13 Thou hast exalted my habitation upon the earth, and I have prayed for death to pass away. 14 I have invocated our Lord the father of my Lord, that he leave me not in the day of my tribulation, and in the time of the proud without help. 15 I will praise thy name continually, and will collaud it in confession, and my prayer was heard. 16 And thou hast delivered me from perdition, and hast rescued me from the wicked time. 17 Therefore will I confess, & say praise to thee, and bless the name of our Lord. 18 When I was yet (b) young, before I erred, I sought for wisdom openly in my prayer.

(b) When senses are most ripe, and the soul most free from great sins, is the aptest time to serve God, & to get all virtues, and true knowledge. *Eccle. 12.*

19 Before the temple I prayed for it, and unto the later end I will seek after it, and it shall flourish as the grape timely ripe, 20 my heart hath rejoiced in it, my foot hath walked the right way, from my youth I searched after it. 21 I bowed mine ear a little, and received it. 22 I found much wisdom in myself, & I have much profited therein. 23 To him that giveth me wisdom, will I give glory. 24 For I have consulted to do it: I have had a zeal to good, and shall not be confounded. 25 My soul hath wrestled in it, and in doing it I was confirmed. 26 I stretched forth my hands on high, & I lamented foolishness. 27 I directed my soul to wisdom, and in knowledge I found it. 28 I possessed with it an heart from the beginning: for this cause I shall not be forsaken. 29 My belly was troubled in seeking it: therefore shall I possess a good possession. 30 Our Lord hath given me a tongue for my reward: and with the same I will praise him. 31 Approach unto me ye unlearned, and gather yourselves together into the house of discipline. 32 Why slack ye yet? And what say you herein? Your souls are exceeding thirsty. 33 I have opened my mouth, and have spoken: Buy it for you without silver, 34 and submit your neck to the yoke, and let your soul receive discipline: for it is very near to find it. 35 See with your eyes that I have laboured a little, and have found much rest to myself. 36 Take ye discipline (c) in a great sum of silver, and possess aboundance of gold in it.

(c) In stead of riches labour to get wisdom for it is much better than all gold & silver.

37 Let your soul rejoice in his mercy, and you shall not be confounded in praise. 38 Work your work (d) before the time, and he will give you your reward in his time.

(d) Merit is in this life, and reward in the next.

The end of the Sapiential Books.

THE FOURTH PART OF THE OLD TESTAMENT CONTAINING PROPHETICAL BOOKS.

The argument of Prophetical books in general.

[1] God's special benefit of sending Prophets to the people.

[2] The function of Prophets, to exhort to repentance, with hope of God's mercy by Christ.

[3] Four greater Prophets, and twelve lesser were authors of the prophetical books following. Baruch's book being inserted *in Jeremie's*.

[4] Prophecies are called visions, for their certainty.

[5] Light of prophecy is next to the light of glory, and more clear than the light of faith.

[1] Amongst many great benefits, which God bestowed upon his peculiar people in the old Testament, one principal, and very excellent was, that besides their ordinary Pastors, and governers in spiritual causes, the Priests of Aaron's progeny, and other clergy men of the same tribe of Levi, in Hierarchical subordination of one chief, with other superiors and subjects, disposed in sacred functions; he also gave them other extraordinary Prophets of sundry tribes, as admonitors and guides, to reduce them from errors of sin, into the right way of virtue. [2] Which office the same Prophets performed, as well by threatening the offenders with God's wrath, and punishment, as by exhorting them to repentance, and so to trust in God's assured mercy, that he would give them better times, and relief from their miseries. But most especially these holy Prophets did foresee, and foretell the happy times of Grace in the New Testament. The coming of Messias, Christ our Redeemer and Saviour: With the mysteries of his Incarnation, Birth, Passion, Death, Resurrection, Ascension, Coming of the Holy Ghost, Foundation, Propagation, perpetual Stability of his Church; and finally the General Judgement, Eternal Glory of the blessed, and Everlasting pain of the damned. For albeit they preached and prophesied many things, properly and immediately pertaining to the particular state, and people of the Jews, and other nations, where they conversed, yet the principal sum of all the prophetical books, is of Christ and his Church. Yea all the old Testament is a general prophecy, and foreshewing of the New. Which (as we noted in the beginning) is contained, and lieth hid in the old. Nevertheless speaking more distinctly of the proper arguments, or contents of the four parts of the old Testament, the former three more peculiarly set forth the Law, the History, and Sapiential precepts: and this last part chiefly containeth Prophecies of things to come. Of which the greatest part is now come to pass, or daily fulfilled, and the rest shall likewise be performed in due time. So now in order after the Legal, Historical, and Sapiential books, follow the Prophetical: and are these, according to the names of the Prophets that writ them. [3] *Isaie, Jeremy* with *Baruch, Ezechiel*, and *Daniel*, commonly called the greater Prophets: and the twelve lesser are *Osee, Joel, Amos, Abdias, Ionas, Micheas, Nahum, Abacuc, Sophonias, Aggeus, Zacharie* and *Malachie*. Who were all singularly inspired, and governed in their preachings and writings, by the Holy Ghost, that they could not err. Yea they were so illuminated in their understanding, that they clearly saw that, which they uttered. And therefore their Prophecies are called Visions, [4] for the assured infallibility of truth, which they avouch. For as nothing is more certain in vulgar knowledge than that, which we see with our corporal eyes, and therefore of all witnesses the eye witness is esteemed the surest: and as in all natural knowledge, that is most certain, which is seen by discourse of reason: so in supernatural knowledge nothing is more assured than that, which is seen by supernatural light. Whereof there be three sorts: the light of Faith, of Prophecy, and of Glory. [5] All three certain, and undoubted; but most clear and manifest is the vision by light of glory: whereby God is seen in himself, and all things in him, that pertain to the state of every glorious Saint. Next thereto is the vision by light of prophecy, wherewith God illuminateth the understanding of the Prophet by a special, extraordinary, and transitory light of grace, that either he clearly seeth the revealed truths, or at least perfectly knoweth, that he is moved by the Holy Ghost, though he understand not all, that the Holy Ghost intendeth; and so when, and where it is God's will, he uttereth the same, for instruction of others. The last, which is also certain, but more obscure, is the supernatural

knowledge, which all Catholic Christians have by light of faith, assuredly believing all things which God revealeth by his Church.

Concerning therefore this excellent divine gift of Prophecy, granted to few, for the benefit of all God's servants, we are here to inform the vulgar reader, that whereas these prophecies are for most part hard to be understood, [1] and as S. Peter teacheth, *not known by private interpretation, but must be interpreted by the same Spirit, wherewith they were written*, [2] our purpose is not to explicate them, nor yet to produce large explications of the godly learned Fathers, but rather fewer and briefer notes than heretofore, and for the rest we remit the more learned and studious readers, according to their capacities, to search the same, in the commentaries of ancient and late Expositers: wishing others to content themselves, with the more easy parts of holy Scriptures, and other godly books, and daily instructions of spiritual teachers. And such as do also read these, may observe with us, these (amongst other) special causes of the hardness of the Prophets. One cause is the frequent interruptions of sentences, [3] with sudden change from one person, or matter to another, without apparent coherence. Which S. Jerom noteth in sundry places. [4] As Isaie. 7. after that the Prophet hath severely reprehended king Achab, for his distrust of God's assistance against his temporal enemies (v. 13.) in the next words he prophesieth, that *a Virgin shall conceive, and bear a son*, Christ our Saviour, and the like in other places. [5] Another cause is, that the Prophets speak things of some persons, which are to be fulfilled in others, either of their progeny, or prefigured by them. As the prophecy of the Jews and Gentiles, comprised in the history of Esau & Jacob. Likewise that which Jacob prophesied (Gen. 49.) of Simeon and Levi, not fulfilled in themselves, [6] but in the Scribes, and Priests descending of their flock. [7] Also much of that which David seemeth to speak of Salomon, Psal. 88. can only be understood of Christ. Other examples will occur in the Prophets ensuing. Briefly, for we cannot here express all the causes in few words, prophecies are often times uttered in figurative speeches, [8] and often not in words, but in facts; [9] other times so mixed with histories, and temporal things with spiritual, again some things pertaining to the old Testament, so joined with mysteries of the new, and the like, that most hard it is to discern, nay not possible without special revelation, or instruction of others to know, to what purpose or thing every part pertaineth, or is to be applied: for some things are spoken only of the history, some things of mysteries, many things of both. [10] And the reason why the Holy Ghost doth so utter these prophecies is noted by S. Jerom (in Nahum. 3.) that the proud and malicious enemies of Religion may not understand them: [11] *lest* (saith he) *a holy thing should be given to dogs, pearls cast to swine, most sacred mysteries laid open before profane persons*. S. Gregory also allegeth another reason (ho. 17. in Ezech.) that occasion of humility *may be given us by those things, which are hidden in holy Scriptures*. And increase also of merit by believing more than we understand, *because faith hath not merit, where reason giveth experiment*.

[1] Prophecies are hard to be understood for diverse causes.

[2] *2. Pet. 1.*

[3] Sudden transition from one thing to another.

[4] *S. Ierom. in c. 2. & 3. Nahum.*

[5] *S. Chry. ho. 8. in Math. 2.*

[6] That which is spoken of certain persons is meant of others.

[7] *S. Aug. de catech. rudibus c. 3.*

[8] Prophecies are often uttered in figurative speeches. Some consist in things done, others are mixt with histories, and temporal things with spiritual.

[9] *Et cont. Mend. c. 10.*

[10] *Eutym. in Psal. 117.*

[11] Why God would have them obscure.

THE ARGUMENT OF THE PROPHECY OF ISAIE.

[1] Isaie the son of Amos, and nephew (as S. Jerome insinuateth) [2] to king Amasias, prophesied in the times of Ozias, Joathan, Achaz, Ezechias, and in the beginning of Manasses, Kings of Juda; in all above three score years, and was cruelly put to death, sawed into parts by commandment of Manasses. He is commonly called the *Evangelical Prophet*, [3] for his ample and particular speeches of Christ, [4] more large and more plain than in any other of the old Prophets. [5] His style is high and eloquent, according to his liberal education being of the royal blood. For so it pleaseth the Holy Ghost, to utter his divine prophecies diversely according to the qualities, and conditions of the persons, by whom he speaketh: by Isaie in a lofty, and by Amos in a mean style:

[1] Isaie of noble lineage, and a Martyr, prophesied along time.

[2] *Prefat. ad Paul. & Eust.*

[3] Is called the Evangelical Prophet.

[4] *S. Iere. Epist. ad Paulin. Et in com. Isa. S. Aug. li. 18. c. 27. civit. & lib. 9. c. 5. confess. Heb. 1.*

[5] He writ in a high style.

[6] Lived in the Kingdom of Juda.

as a musician soundeth the same song, by a simple pipe, & by a cornet, trumpet or other musical instrument. Which S. Paul also witnesseth, saying: *Diversely and by diverse means, God spake to the fathers in the Prophets*. Isaie therefore conversing in the kingdom of Juda, [6] especially in the Emperial and Metropolitan city of Jerusalem, preached & prophesied many things pertaining to the Tribes of Juda and Benjamin, as also to the tribe of Levi. Which after the schism of Jeroboam, repaired in manner all to the kingdom of Juda, where God was rightly served. He prophesied also of the ten Tribes, the kingdom of Israel: & of the future captivities of them both, and of the reduction of Juda. Also he prophesied of other nations, and peoples, with whom the Jews had either enmity, or friendly conversation: and of all the world. But most especially of the coming of Christ, to redeem, and deliver mankind from captivity of sin.

[1] The contents, divided into two general parts.

[2] And into eight particular.

[3] 1.

[4] 2.

[5] 3.

[6] 4.

[7] 5.

[8] 6.

[9] 7.

[10] 8.

[1] The whole prophecy containeth two general parts. First more principally the Prophet admonisheth, and threateneth the people, that they shall be punished for their manifold sins in the 39. former chapters. In the other 27. he comforteth them, signifying that God of his mercy, will after chastisement, & their repentance, deliver them from their adversaries. Yet so that each part participateth of the principal contents with the other. More particularly the whole book may be divided into eight parts. [2] In the twelve first chapters, [3] the Prophet admonisheth all sorts in the kingdom of Juda, of their ingratitude towards God, with many other sins and of just punishment, but mixt with consolation of God's mercy, and thanksgiving for the same. In eleven chapters following, [4] he directeth his speech to other Nations, adversaries to the Jews. [5] In four more he extendeth his admonitions to all the world, still intermixing some consolations. [6] In other four he reprehendeth both the kingdoms, of Israel and Juda, for seeking help of strange nations. [7] In the next eight chapters he prophesieth of diverse dangers imminent to the kingdom of Juda, of their captivity in Babylon, of God's benignity delivering them, & very much in every part of Christ, and his Church. [8] Then in five chapters he prophesieth very particularly of the comfortable delivery from sin by Christ. [9] In other four from temporal captivity by Cyrus King of Assirians. [10] And finally in the last eighteen chapters, he prophesieth largely of the perfect delivery by Christ, conversion of all Nations, rejection of the Jews, till near the end of the world, when they shall also return to Christ.

THE PROPHECY OF ISAIE.

CHAPTER I.

Isaie prophesying in the days of four Kings of Juda, 2. admonisheth both Princes and people of their ingratitude, and other sins against God: 7. for which they shall be led captive. 11. Neither shall sacrifices, nor prayers save them. 16. except they cleanse their souls from sins. 20. Which they not doing shall be severely punished. 26. Whereby the relics shall be purged, and the Church shall flourish. [1]

[1] The first part.

The Kingdom of Juda shall be captive in Babylon, for their ingratitude towards God, and other sins.

The vision of Isaie the son of (a) Amos, which he saw concerning Juda and Jerusalem in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda.

(a) Not Amos the third of the less prophets, for this name is written in other letters in Hebrew: but one of the royal blood as *S. Ierom.* testifieth.

2 Hear ye heavens, & give ear o earth, because our Lord hath spoken. I have brought up children, and exalted them: but they have despised me. 3 The oxe hath known his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood. 4 Woe to the sinful nation, the people laden with grievous iniquity, the wicked seed, ungracious children: they have forsaken our Lord, they have blasphemed the holy one of Israel, they are revolted backwards. 5 For what shall I strike you any more, which add prevarication? (b) Every head is sick, & every heart in heaviness.

(b) Prince, Priest, and people are all sick of ingratitude against God, & other iniquities.

6 From the sole of the foot unto the top of the head, there is no health therein: wound, and wail, and swelling stroke: it is not bound up, nor cured with medicine, nor mollified with oil. 7 Your land is desolate, your cities burnt with fire: your country strangers devour before your face, and it shall be made desolate as in the spoil of enemies. 8 And (c) the daughter of Sion shall be left as a vineyard, and as a cottage in a place of cucumbers, and as a city that is wasted.

(c) Jerusalem defaced and destroyed.

9 (d) Unless the Lord of hosts had left us seed, we had been as Sodom, and we should be like to Gomorrha. [1]

(d) God continually preserveth some holy seed, that his Church never faileth. [1] *Rom. 9.*

10 Hear the word of our Lord ye Princes of Sodom, give ear to the law of our God ye people of Gomorrha. 11 To what purpose do you offer me the multitude of your victims, saith our Lord? I am full, the holocaust of rams, and the fat of fatlings, and the blood of calves, and lambs, and buck goats I have not desired. 12 When you should have come before my sight, who sought for these things at your hands, that you should walk in my courts? 13 Offer sacrifice no more in vain: incense is abomination to me. The New moon, and the Sabbath, and other festivities I will not abide, your assemblies are wicked. 14 My soul hateth your Calends, and your solemnities: they are become tedious to me, I have laboured in sustaining. 15 And when you shall stretch forth your hands, I will turn away mine eyes from you: & when you shall multiply prayer, I will not hear: for your hands are full of blood. 16 Wash you, be clean, take away the evil of your cogitations from mine eyes: cease to do perversely, 17 Learn to do good: seek judgement, succour the oppressed, judge for the pupil, defend the widow. 18 And come, and accuse me, saith our Lord: if your sins shall be as scarlet, they shall be made white as snow: and if they be red as vermilion, they shall be white as wool. 19 If you be willing, and will hear me, you shall eat the good things of the earth. 20 But if you will not, and will provoke me to wrath: the sword shall devour you, because the mouth of our Lord hath spoken. 21 How is the faithful city full of judgement (e) become an harlot? Justice hath dwelled in it, but now mankillers.

(e) Much wickedness reigned in Jerusalem before their captivity in Babylon; but much more at Christ's passion, when they persecuted him even to the Cross: and his disciples, and all Christians, till their city was taken by the Romans, and the whole nation dispersed.

22 Thy silver is turned into dross: thy wine is mingled with water. 23 Thy princes are unfaithful, companions of thieves: all love gifts, follow rewards. They judge not for the pupil: and the widow's cause goeth not in to them. 24 For this cause saith our Lord the God of hosts the mighty one of Israel: Alas! I will comfort myself upon mine adversaries: and will be revenged of mine enemies. 25 And I will turn mine hand to thee, and I will boil out thy dross till it be pure, & will take away all thy tin. 26 And I will restore (f) thy judges as they have been before, and thy counsellers as of old. After these things thou shalt be called the just, a faithful city.

(f) The Rabbins understand those Judges and Priests that

governed the people after their delivery from captivity: but S. Ierom expoundeth this and the like places of the Apostles, and their successors.

27 Sion shall be redeemed in judgement, and they shall bring her back in justice. 28 And he shall destroy the wicked and the sinners together: and they that have forsaken our Lord, shall be consumed. 29 For they shall be confounded for the idols, to which they have sacrificed: and you shall be ashamed of the gardens, which you chose. 30 When you shall be as an oak the leaves falling off, and as a garden without water. 31 And your strength shall be as the ashes of tow, and your work as a spark: and both shall be set on fire together, and there shall be none to quench it.

CHAPTER II.

All nations shall come to the Church of Christ; which shall begin in Jerusalem. 6. And the Jews shall be rejected for their idolatry, avarice, and other sins 11. Proud men shall be humbled, & God's glory shall increase, 18. Idolatry shall be destroyed.

The word that Isaie the son of Amos saw upon Juda and Jerusalem. 2 And in the (a) later days the mountain of the house of our Lord shall be prepared, in the top of mountains, and it shall be elevated above the little hills: and all nations shall flow unto it.

(a) It is not only certain, but also evident that the prophet speaketh here, and in innumerable other places, of the Church of Christ, which is the city set upon a mountain, *Mat. 5.* unto which all nations are gathered, and all the time of the new Testament is called the last hour, *1. Ioan. 2.* because no time shall follow after this, but all eternity.

3 And many peoples shall go, & shall say, come and let us go up to the mount of our Lord, and to the house of the God of Jacob, and he will teach us his ways, and we shall walk in his paths: because the law shall come forth from Sion, and the word of our Lord from Jerusalem. 4 And he shall judge the Gentiles, and rebuke many peoples: and they shall turn their swords into coulters, and their spears into sithes: nation shall not lift up sword against nation, neither shall they be exercised any more to battle. 5 House of Jacob come ye and let us walk in the light of our Lord. 6 For thou hast (b) rejected thy people, the house of Jacob: because they are filled as in times past, and have had soothsayers as the Philisthiims, and have struck fast to strange children.

(b) The Jews were rejected after Christ's death: before which they were still conserved: though often severely punished. And so now the Church of Christ shall never be rejected.

7 The land is replenished with silver and gold: and there is no end to their treasures. 8 And their land is replenished with horses: and their chariots are innumerable. And their land is full of idols: they have adored the work of their hands, which their fingers made. 9 And man bowed himself, and man was humbled: therefore forgive them not. 10 Enter thou into the rock, and be hid in a pit, in the ground from the face of the fear of our Lord, & from the glory of his majesty. 11 The lofty eyes of man are humbled, and the height of men shall be made to stoop: & our Lord only shall be exalted in that day. 12 Because the day of the Lord of hosts shall be upon all the proud and lofty, and upon every one that is arrogant, and he shall be humbled. 13 And upon all the cedars of Libanus high & elevated, & upon all the oaks of Basan. 14 And upon all the high mountains, and upon all little hills elevated. 15 And upon every high tower, and every fenced wall. 16 And upon all the ships of Tharsis, and upon all that is fair to behold. 17 And the loftiness of men shall be bowed, and the height of men shall be humbled, and our Lord only shall be exalted in that day. 18 And idols shall (c) utterly be destroyed.

(c) It is most absurd, and contrary to this and other Scriptures, that Protestants feign of great idolatry in the Christian world, for a thousand or more years together, professing Christ's name & Religion, and yet continually committing (as these new masters imagine) gross idolatry.

19 And they shall enter into the caves of rocks, and

into the pits of the earth from the face of the fear of our Lord, and from the glory of his majesty, when he shall rise up to strike the earth. 20 In that day shall a man cast away the idols of his silver, and the idols of his gold, which he had made him to adore, moles and bats. 21 And he shall go into the clefts of rocks, and into the caves of stones from the face of the fear of our Lord, and from the glory of his majesty, when he shall rise up to strike the earth. 22 Cease therefore from the man, whose spirit is in his nostrils, because he is reputed high.

CHAPTER III.

The Jews shall be deprived of wise men, 4. and be subject to childish and effeminate governers 8. for their grievous sins. 16. The proud, curious, and lascivious attire of their women, 24. shall be turned into ignominy and sorrow.

For behold the dominatour the Lord of hosts (a) shall take away from Jerusalem, and from Juda the valiant & the strong, all strength of bread, and all strength of water.

(a) This was fulfilled first in the captivity of Babylon, and more notoriously after Christ's passion, in the destruction of Ierusalem, and dispersion of the Jews, even to this day: and yet forward, till near the end of this world.

2 The strong, and the man of war, the judge, and the prophet, and soothsayer, and the ancient. 3 The prince over fifty, and the honourable of countenance, and the counseller, and the wise of workmasters, and the skillful of mystical speech. 4 And I will give children to be their princes, and the effeminate shall rule over them. 5 And the people shall rush violently, man against man, and every one against his neighbour: the child shall make tumult against the ancient, and the base against the noble. 6 For a man shall take hold of his brother, one of the house of his father: Thou hast a garment, be thou our prince, and let this ruin be under thy hand. 7 He shall answer in that day, saying: I am no physician, & in my house there is no bread, nor garment: do not appoint me prince of the people.

8 For Jerusalem is gone to ruin, and Juda is fallen: because their tongue & their inventions were against our Lord, to provoke the eyes of his majesty. 9 The knowledge of their face hath answered them: and they have proclaimed their sin as Sodom, neither have they hid it: woe to their soul, because evils are rendered to them. 10 Say to the just that it is well, because he shall eat the fruit of his inventions. 11 Woe to the impious unto evil: for the reward of his hands shall be made to him. 12 My people their exactors have spoiled, & women have ruled over them. My people, (b) they that call thee blessed, the same deceive thee, & dissipate the way of thy steps.

(b) An Ecclesiastical preacher must not flatter the people. He must move tears (saith S. Ierom) not laughter.

13 Our Lord standeth to judge, & he standeth to judge peoples. [1]

[1] *Apoc. 1.*

14 Our Lord shall come to judgement with the ancients of his people, and his princes: for you have devoured the vineyard, and the spoil of the poor is in your house. 15 Why do you consume my people, and grind the faces of the poor, saith our Lord the God of hosts? 16 And our Lord said: for that (c) the daughters of Sion are haughty, and have walked with stretched out neck, and went with twinglings of eyes, and clapped their hands, walked on their feet, and jetted in a set pace.

(c) By the metaphor of women, S. Ierom. understandeth the cities of Jury, of which Jerusalem was the head, and Sion the chief place thereof, all which were defaced by the Babylonians, but more fully destroyed by Titus and Vespasian, forty years after Christ's passion.

17 Our Lord shall make bald the crown of the daughters of Sion, and our Lord shall discover their hair. 18 In that day shall our Lord take away the ornament of shoes, and little moons. 19 And chains, and ouches, and bracelets, and bonnets. 20 And the shedding combs, and slops, and tablets, and sweet balls, and earlets. 21 And rings, and pearls hanging on the forehead. 22 And changes of apparel, and short

cloaks, and the fine linen, and needles, 23 and looking glasses, and lawns, and headbands, and bongraces. 24 And for sweet savour there shall be stink, and for a girdle a cord, and for frizzled hair baldness, and for stomacher haircloth. 25 Thy fairest men also shall fall by the sword, and thy strong ones in battle. 26 And her gates shall lament and mourn, and she shall sit desolate on the ground.

CHAPTER IV.

After the destruction of the Jews, many women shall seek to marry with one man. 2. But the relics, repenting of their sins shall return to God, 5. and flourish under his protection.

And (a) seven women shall take hold of one man in that day, saying: We will eat our own bread, and be covered with our garments: only let thy name be called upon us, take away our reproach.

(a) After the reduction of heathenish or heretical people to Catholic religion, there will be great want of spiritual pastors.

2 In that day the bud of our Lord shall be in magnificence, and glory, and the fruit of the earth high, and exultation to them, that shall be saved of Israel. 3 And it shall be: Every one that shall be left in Sion, and (b) shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem.

(b) Not all the Jews that escaped temporal death in the destruction of Jerusalem, but those only shall be eternally saved, that believing shall be baptized and live well.

4 If our Lord shall cleanse the filth of the daughters of Sion, and shall wash the blood of Jerusalem out of the midst thereof in the spirit of judgement, and spirit of heat. 5 And our Lord shall create upon every place of mount Sion, and where he is invocated, a cloud by day, and smoke, and the brightness of flaming fire in the night: for upon all glory protection. 6 And there shall be a tabernacle for a place of shadow in the day from the heat, and for security, and covert from the whirlwind, and from rain.

CHAPTER V.

Under the figure of a barren vineyard, is prophesied the rejection of the Jews, 7. for their sins of avarice, 11. intemperance, & other wickedness, 18. one iniquity drawing another, 20. judging good to be evil, and evil good. 25. For which the Gentiles of diverse nations shall afflict them.

I will sing to my beloved (a) the canticle of my cousin concerning his vineyard.[1] A vineyard was made to my beloved in horn, the son of oil.

(a) Isaie of the tribe of Juda here prophesieth the doleful song which Christ uttered over Jerusalem, foreseeing & foretelling their destruction. *Luc. 19. v. 41.*[1]*Mat. 21.*

2 And he hedged it, and chose stones out of it, and planted it elect, and built a tower in the midst thereof, and set up a press therein: and looked that it should yield grapes, and it yielded wild grapes. 3 Now therefore ye inhabitants of Jerusalem, and men of Juda, judge between me and my vineyard. 4 What is there that I ought to do more to my vineyard, and have not done to it? Whether that I looked, it should yield grapes, and it hath yielded wild grapes? 5 And now I will shew you what I will do to my vineyard. (b) I will take away the hedge thereof, and it shall be into spoil: I will throw down the wall thereof, and it shall be to be trodden upon.

(b) All this sheweth that God only subtracting his protection, no man nor people is able to stand; of whose ruin God is not the author, but only permitteth that they fall into sins, and so into other miseries.

6 And I will lay it waste: it shall not be pruned, and it shall not be digged: and briers and thorns shall overgrow it: and I will command the clouds that they

rain no shower upon it. 7 For the vineyard of the Lord of hosts, is the house of Israel: and the man of Juda, his delectable bud: & I looked that it should do judgement, and behold iniquity: and justice, and behold clamour. 8 Woe to you that join house to house, and lay field to field, even to the end of the place: why shall you alone dwell in the midst of the earth? 9 These things are in my ears, saith the Lord of hosts: unless many great and fair houses become desolate, without an inhabiter. 10 For ten acres of the vineyards shall yield one little flagon, and thirty bushels of seed shall yield three bushels. 11 Woe to you that rise up early to follow drunkenness, & to drink even until evening, that you may be inflamed with wine. 12 Harp, and viol, & timbrel, and shalm, & wine in your feasts: and (c) the work of our Lord you regard not, nor consider the works of his hands.

(c) An admonition to celebrate festival days with holy religious exercises, and not to follow drunkenness nor other wicked or vain things.

13 Therefore is my people led away captive, because they had not knowledge, and their nobles died with famine, and the multitude thereof dried away with thirst. 14 Therefore hath hell dilated his soul, and opened his mouth without any limit: and their strong ones, and their people, and their high and glorious ones shall descend into it. 15 And man shall be bowed, and man shall be humbled, and the eyes of the lofty shall be brought low. 16 And the Lord of hosts shall be exalted in judgement, and the holy God shall be sanctified in justice. 17 And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness. 18 Woe to you that draw iniquity in cords of vanity, & sin as the link of a wain. 19 Which say: let him make haste, & let his work come quickly, that we may see it: & let the counsel of the holy one of Israel come, and we shall know it. 20 Woe unto you that call evil good; & good evil: putting darkness light, and light darkness: putting bitter for sweet, & sweet for bitter. 21 Woe to you that are wise in your own eyes, and prudent before yourselves. [1]

[1] *Rom. 12.*

22 Woe to you that are mighty to drink wine, & stout men in drunkenness. 23 Which justify the impious for gifts, and take away the justice of the just from them. 24 For this, even as the tongue of fire devoureth stubble, and the heat of the flame burneth it up: so shall their root be as ashes, and their bud shall rise up as dust, for they have cast away the law of the Lord of hosts, and have blasphemed the word of the holy one of Israel. 25 Therefore is the fury of our Lord wrath against his people, and he hath stretched out his hand upon them, & strucken them: and the mountains were troubled, and their carcasses were made as dung in the midst of the streets. In all these things his fury is not turned away, (d) but yet is his hand stretched forth.

(d) Grievous sins must be grievously punished. Such as was the sin of the Jews persecuting Christ.

26 And he shall lift up a sign in the nations a far, and shall whistle to him of the ends of the earth: and behold he shall come in haste speedily. 27 There is none that fainteth, nor that laboureth in them, he will not slumber, nor sleep, neither shall the girdle of his reins be loosed, neither shall the latchet of his shoe be broken. 28 His arrows sharp, and all his bows bent. The hoofs of his horses as the flint, & his wheels as the violence of a tempest. 29 His roaring as a lion's, he shall roar as lions' whelps: and he will gnash, and hold the prey, and clasp it, and there shall be none to pluck it away. 30 And it shall sound upon him in that day, as the sound of the sea: we shall look towards the earth, and behold darkness of tribulation, and the light is darkened in the mist thereof.

CHAPTER VI.

The Prophet after a glorious vision, 5. lamenteth his former silence; 6. his lips being purified by an Angel with a hot coal, 8. he is willingly sent, & so prophesieth that the people's heart will be hardened; their cities shall be

destroyed, but good relics shall be conserved.

In the year that king Ozias died, I saw our Lord sitting upon an high throne and elevated: and those things that were under him filled the temple.[1]

[1] *4. Reg. 15. 2. Par. 26.*

2 Seraphims stood upon the same: six wings to one, and six wings to the other: with two they covered his face, and with two (a) they covered his feet, and with two they flew.

(a) Neither Isaie, nor Moyses, nor any other mortal man did ever see God in himself, but only shadowed. Yet the wicked calumniously accused, condemned, and put Isaie to cruel death, upon pretence of blasphemy, for saying that he saw God. Which he otherwise said not, but *covered by the wings of the Seraphims. Origen in hunc locum, & S. Ierom Tradi. Hebraicis in Paral.*

3 And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory.[1]

[1] *Apo. 4. Rom. 11.*

4 And the lintels of the doors were moved at the voice of him that cried, & the house was filled with smoke. 5 And I said: Woe is me because I have held my peace, because I am a man of polluted lips, and I dwell in the midst of a people that hath polluted lips, and the King the Lord of hosts I have seen with mine eyes. 6 And one of the Seraphims flew to me, & in his hand an hot coal, which he had taken with tongs from the altar. 7 And he touched my mouth, and said: Behold this hath touched thy lips, and thine iniquity shall be taken away, & thy sin shall be cleansed.

8 And I heard the voice of our Lord saying: Whom (b) shall I send? And who shall go for us? And I said: Lo I am here, send me.

(b) Isaie was not only an Evangelical but also an Apostolical prophet, with whom God here treateth and proceedeth, as with an *Apostle*, saying: *Whom shall I send?* and the prophet answering: *Send me*, God sent him, saying: *Go* &c. S. Ierom in Prooemio Isaie.

9 And he said: Go, and thou shalt say to this people: Hear ye that hear, and understand not: and see the vision, & know it not.[1]

[1] *Mat. 21.*

10 Blind the heart of this people, and make their ears heavy, and shut their eyes: lest perhaps they may see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them. 11 And I said: How long Lord? And he said: Until the cities be made desolate without inhabiter, and the houses without man, and the land shall be left desert. 12 And our Lord shall make men go far off, and he shall be multiplied that was left in the midst of the earth. 13 And yet there shall be tithing in it, and she shall be converted, and shall be to the shew as a terebinth, and as an oak, that spreadeth his boughs: that which shall stand in it, shall be an holy seed.

CHAPTER VII.

Jerusalem being besieged 3. the Prophet telleth the King, that the enemies shall not prevail (8. but the Kingdom of Israel shall be destroyed) 10. giveth for a sign that a Virgin shall conceive and bear a Son: 17. prophesieth also the captivity, and desolation of the Kingdom of Juda.

And it came to pass (a) in the days of Achaz the son of Joathan, the son of Ozias king of Juda, there came up Rasin the king of Syria, and Phacee the son of Romelia the king of Israel, to Jerusalem to fight against it: and they could not overcome it.[1]

(a) Before this the kings of Syria and of Israel had taken King Achaz in battle, and carried away great spoils, *2. Paral. 28.* But presuming, to do the like again, God suffered them not to prevail. Mystically this signified that heretics of diverse sects conspire together, to impugn the Catholic Church. Which they do much afflict, and terrify, but can never overthrow it. S. Ierom *in hunc locum.*[1] *4. Reg. 16.*

2 And they told the house of David, saying: Syria hath rested upon Ephraim, and his heart was moved, and the heart of his people, as the trees of the woods

are moved at the face of the wind. 3 And our Lord said to Isaie: Go forth to meet Achaz, thou, and Jasub thy son that is left, to the conduit of the upper pool, in the way of the Fuller's field. 4 And thou shalt say to him: See thou be still: fear not, and let not thine heart be afraid of the two tails of these smoking firebrands, in the wrath of the fury of Rasin the king of Syria, and of the son of Romelia. 5 For that Syria hath taken counsel against thee, unto the evil of Ephraim, and the son of Romelia, saying: 6 Let us go up to Juda, and raise it up, and pluck it away to us, and make the son of Tabeel king in the midst thereof. 7 Thus saith our Lord God: It shall not stand, & this shall not be. 8 But the head of Syria Damascus, & the head of Damascus, Rasin: and yet threescore and five years, and Ephraim shall cease to be a people: 9 And the head of Ephraim Samaria, and the head of Samaria the son of Romelia. If you will not believe, you shall not be permanent.

10 And our Lord added to speak to Achaz, saying. 11 Ask a sign for thee of the Lord thy God unto the depth of hell, or unto the height above. 12 And Achaz said: I will not ask, and (b) I will not tempt our Lord.

(b) Though Achaz was very wicked and committed idolatry, *4. Reg. 16. 2. Par. 28.* yet he believed in God Almighty, knowing that he ought not to tempt him.

13 And he said: Hear ye therefore o house of David: Is it a small thing for you, to be grievous to men, that you are grievous to my God also? 14 Therefore shall our Lord himself (c) give you a sign. Behold a Virgin shall conceive, and bear a son, & his name shall be called Emmanuel.

(c) Upon occasion of God's mercy provised without man's desert, which King Achaz hardly believed, to confirm the same with a far greater example, God inspired the Prophet also to foreshew the greater mystery of Christ's Incarnation, his conception & birth of a virgin, for the redemption of all mankind.

15 He shall eat butter and honey, that he may know to refuse evil, and choose the good. 16 For before the child know to refuse evil, and choose good, the land which thou doest detest shall be forsaken of the face of her two kings. 17 Our Lord will bring upon thee, & upon thy people, and upon the house of thy father, days that came not since the days of the separation of Ephraim from Juda, with the king of the Assyrians. 18 And it shall be in that day: our Lord shall hiss to the fly, that is in the uttermost part of the rivers of Aegypt, and to the bee, that is in the land of Assur. 19 And they shall come, and shall rest all in the torrents of valleys, and in the caves of rocks, and in all shrub places, and in all holes. [1]

[1] *4. Reg. 9.*

20 In that day our Lord shall shave with a razor, hired by them, that are beyond the river, by the king of the Assyrians, the head, and the hairs of the feet, and the whole beard. 21 And it shall be in that day: a man shall nourish a young cow, and two ewes. 22 And for the aboundance of milk he shall eat butter: for butter and honey shall every one eat, that shall be left in the midst of the land. 23 And it shall be in that day: every place where there shall be a thousand vines, for a thousand pieces of silver, they shall be into thorns and briers. 24 With arrows & bow they shall go in thither: for briers and thorns shall be in all the land. 25 And all mountains, that shall be weeded with a weeding hook, the terror of thorns and briers shall not come thither, and it shall be for the oxe to feed on, and cattle to tread upon.

CHAPTER VIII.

Under the figure of a new name, Christ's birth of a virgin is again prophesied, 4. but first the Kingdoms of Syria and Israel shall be destroyed: and Juda sore afflicted: 8. yet conserved with loss of many. 16. Which is a mystery hidden from the Jews. 21. Great evils hang over them, that depart from the law.

And our Lord said to me: Take thee (a) a great book, & write in it with the pen of man. Take away the spoils speedily, quickly take preys.

(a) The mystery here prophesied is of so great importance, as would require a very great book for full explication

thereof.

2 And I took to me faithful witnesses, Urias the Priest, & Zacharias the son of Barachias. 3 And I went to the Prophetess, and she conceived, and bare a son. And our Lord said to me: Call his name, (b) Hasten to take away the spoils: make haste to take preys.

(b) Christ the Son of God and a Virgin's child quickly taketh the prey from the devil, who before possessed almost all the world.

4 For before the child know to call his father and his mother, the strength of Damascus shall be taken away, and the spoils of Samaria before the king of the Assyrians. 5 And our Lord added yet to speak unto me, saying: 6 For that (c) this people hath cast away the waters of Siloe, that run with silence, and rather taken Rasin, and the son of Romelia:

(c) The Prophet speaketh of the ten tribes, which joined forces with the king of Syria against Jerusalem, but themselves were first brought into captivity by the Assyrians, God protecting Jerusalem for that time, and long after.

7 for this cause behold our Lord will bring upon them the waters of the river strong and many, the king of the Assyrians, and all his glory: and he will ascend over all their rivers, and will flow over all their banks. 8 And will go through Juda, overflowing, and passing through shall come even to the neck. And the stretching out of his wings shall fill the breadth of thy land o Emmanuel. 9 Gather ye together o peoples, and be overcome, and hear all ye lands far off: Take courage, and be overcome, gird yourselves, & be overcome. 10 Take counsel and it shall be defeated: speak a word, and it shall not be done: because God is with us. 11 For thus saith our Lord to me: As in a strong arm he hath taught me, that I should not walk in the way of this people, saying: 12 Say not, Conspiracy: for all things that this people speaketh, is conspiracy: and fear ye not their fear, neither dread ye. 13 The Lord of hosts him sanctify ye: be he your dread, and he your terror. 14 And he shall be a sanctification to you. But for a stone of offence, and for a rock of scandal to the two houses of Israel, for a snare & a ruin to the inhabitants of Jerusalem. [1]

[1] *Luc. 2. Rom. 9. 2. Pet. 2.*

15 And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken. 16 Bind the testimony, seal the law in my disciples. 17 And I will expect our Lord, who hath hid his face from the house of Jacob, and I will wait for him. 18 Behold I and my children, whom our Lord hath given me for a sign, and for a wonder in Israel from the Lord of hosts, which dwelleth in mount Sion. 19 And when they shall say to you: Ask of Pythons, and of diviners, which whisper in their enchantments: shall not the people ask vision of their God, for the living of the dead? 20 To the law rather, and to the testimony. As if they speak not according to this word, they shall not have the morning light. 21 And he shall pass by it, shall fall, and be hungry: and when he shall be hungry, he will be angry, and curse his king, and his God, and (d) will look upwards.

(d) Whether they seek to God in their extreme distress, not sincerely, but coacted, or seek worldly help, they shall not escape misery.

22 And he will look to the earth, and behold tribulation and darkness, dissolution and distress, and mist persecuting, and he cannot fly away from his distress.

CHAPTER IX.

Theglath Phalasar carrieth some Israelites captive, and Salmanasar many more, in figure of a few disciples converted to Christ in Galilee, and all Jewry, but many more in the whole world. 7. Whose Empire shall be great, and durable: 8. but the Jews' glory, especially of the ten tribes, shall be obscured, for their pride, hypocrisy, and other sins.

At (a) the first time was the land of Zabulon alleviated, and the land of Nephthali: and at (b) the last was aggravated the way of the sea beyond Jordan of Galilee of the Gentiles. [1]

(a) S. Matthew expoundeth this prophecy of Christ, first preaching in Galilee.
Where his disciples believed in him & followed him. (b) But after his passion few Jews believed in him, in comparison of the Gentiles. [1] *Mat. 4.*

2 The people that walked in darkness, hath seen great light: to them that dwelt in the country of the shadow of death, light is risen. 3 Thou hast multiplied the nation, & not magnified the joy. They shall rejoice before thee, as they that rejoice in harvest, as conquerors rejoice after a prey is taken, when they divide the spoils. 4 For the yoke of their burden, and the rod of their shoulder, and the sceptre of their exactor thou hast overcome, as in the day of Madian. [1]

[1] *Iudic. 7.*

5 Because all violent taking of prey with tumult, and garment mingled with blood, shall be to be burnt, and food for the fire. 6 For (c) A LITTLE CHILD IS BORN TO US, [1] and a son is given to us, and his principality is made upon his shoulder: and his name shall be called, Marvelous, Counseller, God, Strong, Father of the world to come, the Prince of peace:

(c) He that is great, yea omnipotent God, is born a little one in this world, and without violence conquereth & ruleth all the world. [1] *Luc. 2.*

7 His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom: that he may confirm it, and strengthen it in judgement and justice, from this time & for ever: the zeal of the Lord of hosts shall do this.
8 Our Lord hath sent a word into Jacob, and it is fallen in Israel. 9 And all the people of Ephraim shall know, & the inhabitants of Samaria, saying in pride & greatness of heart: 10 Bricks are fallen, but we will build with square stones: they have cut down sycamores, but we will change them into cedars.
11 And our Lord shall lift up the enemies of Rasin over him, and shall turn his enemies into tumult.
12 Syria from the East, and the Philisthims from the West: and they shall devour Israel with full mouth. In all these things his (d) fury is not turned away, but his hand is yet stretched forth.

(d) God punishing sinners, and they not repenting, his just fury still increaseth: punishing eternally all those that never repent.

13 And the people is not returned to him, who hath strucken them, and have not sought after the Lord of hosts. 14 And our Lord shall destroy from Israel the head & the tail, the perverter and restrainer in one day. 15 The aged and honourable, he is the head, & the prophet that teacheth a lie, he is the tail. 16 And they that call this people blessed, seducing them: and that are called blessed, shall be thrown headlong. 17 For this cause our Lord shall not rejoice upon their young men: and on their pupils and widows he shall not have mercy: because every one is an hypocrite & wicked, and every mouth hath spoken folly. In all these things his fury is not turned away, but his hand is yet stretched forth. 18 For impiety is kindled as a fire, it shall devour brier & thorn: & it shall be kindled in the thicket of the forest, and it shall be wrapped up together in the pride of smoke. 19 In the wrath of the Lord of hosts the earth is troubled, and the people shall be food for the fire: man shall not spare his brother.
20 And he shall decline to the right hand, and shall be hungry: and shall eat on the left hand, and shall not be filled: every one shall eat the flesh of his arm: Manasses Ephraim, and Ephraim Manasses, they together against Juda. 21 (e) In all these things his fury is not turned away, but his hand is yet stretched forth.

(e) Where is no repentance, there can be no remission. *As v. 12. 17. & ch. 10. v. 4. &c.*

CHAPTER X.

Makers of wicked laws are cursed. 3. For which the Israelites shall be afflicted by the Assirians. 5. The Assirians overthrown by extraordinary means sent from

God: 21. and the Jews delivered from imminent danger: with diverse mysteries of Christ intermixed.

Woe to them that make (a) wicked laws: and writing, have written injustice.

(a) Whereas good laws are the stability of the commonwealth, wicked are the ruin thereof. Such as Jeroboam made forbidding to go to Jerusalem and setting up golden calves in Bethel and Dan: causing the people to serve them as the gods of Israel. *3. Reg. 12. v. 16.* Such also as the Scribes and Pharisees made devising wicked traditions, contrary to God's commandments. *Mat. 15. v. 5.*

2 That they might oppress the poor in judgement, & do violence to the cause of the humble of my people: that widows might be their prey, and they might spoil pupils. 3 What will you do in the day, of visitation & of calamity coming from far? To whose help will ye fly? And where will ye leave your glory? 4 That you be not bowed under the bond, and fall with the slain? In all these things his fury is not turned away, but his hand is yet stretched forth. 5 Woe to Assur, he is the rod of my fury, & the staff: mine indignation is in their hands. 6 I will send him to (b) a deceitful nation, & will give him commandment against the people of my fury, that he take away spoils, and catch the prey, and put them to be trodden upon, as the mire of the streets.

(b) The Jews are called a deceitful nation because they broke their promise made to God, that they would serve him and keep his commandments. *Exo. 19. v. 8.*

7 But he shall not so think, and his heart shall not esteem it so: but his heart shall be set to destroy, and to the destruction of no few nations. 8 For he shall say: 9 Are not my princes with all kings? Is not as Charcamis, so Calano: and as Arphad, so Emath? Is not as Damascus, so Samaria? 10 Even as my hand hath found the kingdoms of the idol, so also their idols of Jerusalem, & of Samaria. 11 Shall I not as I have done to Samaria and her idols so do to Jerusalem and her idols? 12 And it shall be: [1] when the Lord shall have accomplished all his works in mount Sion, and in Jerusalem, I will visit over the fruit of the magnifical heart of the king of Assur, and over the glory of the haughtiness of his eyes.

[1] *4. Reg. 9.*

13 For he hath said: In the strength of mine own hand have I done it, and in mine own wisdom have I understood: and I have taken away the borders of peoples, and have spoiled their princes, and have pulled down as a mighty man, them that sat on high. 14 And my hand hath found the strength of peoples as a nest: and as eggs be gathered that are left, so have I gathered together all the earth: and there was none that moved wing, and opened mouth, and once muttered. 15 Shall (c) the axe glory against him, that cutteth with it? Or shall the saw exalt itself against him, by whom it is drawn? As if a rod should lift up itself against him, that lifteth it up, and a staff exalt itself, which is certes but wood.

(c) Sennacherib not by his own power, but as God's instrument & minister afflicted the Israelites. Nevertheless he persecuted them of his own free will, which God used for the punishment of his people. In general therefore evil men are like to instruments without sense, but differ in that men's actions are voluntary, & unreasonable, and senseless creatures have no will at all, but only natural aptness, and inclination.

16 For this cause the Dominatour the Lord of hosts shall send leanness in his fat ones: and under his glory shall burn as it were the burning of fire kindled. 17 And the light of Israel shall be in fire, and the Holy one thereof in flame: and his thorn shall be kindled, and be devoured, and the briers in one day. 18 And the glory of his forest, and of his carmelus shall be consumed, from the soul even to the flesh, and he shall be a fugitive for fear. 19 And the remains of the wood of his forest, for the fewness shall be numbered, and a child shall write them. 20 And it shall be in that day, the residue of Israel, and they that shall escape of the house of Jacob, shall not add to lean upon him, that striketh them: but they shall lean upon our Lord the holy one of Israel in truth. 21 The remnant shall be converted, the remnant I say of Jacob, to the strong God. 22 For if thy people o Israel shall be as the sand of the sea, the remnant thereof shall be converted, consummation abridged shall make justice overflow. 23 For our Lord the God of hosts shall make consummation, and abridgment in the midst of all the

earth. 24 For this cause, thus saith our Lord the God of hosts: O my people inhabiter of Sion, be not afraid of Assur: he shall strike thee with his rod, and shall lift up his staff over thee in the way of Aegypt. 25 For yet a little, and a very little, & mine indignation and fury upon their wickedness shall be consummate.[1]

[1] *Iudi. 7.*

26 And the Lord of hosts shall raise up a scourge upon him, according to the plague of Madian in the Rock Oreb, and his rod upon the sea, and he shall lift it up in the way of Aegypt. 27 And it shall be in that day: his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall putrefy at the face of oil. 28 He shall come into (d) Aiath, he shall pass into Magron: at Machmas he shall commend his vessels.

(d) By these places Sennacherib passed with his army from Aegypt to Jerusalem.

29 They have passed in haste, Gaba is our seat: Rama was astonished, Gabaath of Saul fled. 30 Neigh with thy voice o daughter of Gallim, attend Laisa, seely poor Anathoth. 31 Medemena is removed: Ye inhabitants of Gabin take courage. 32 Yet there is day, to stand in Nobe: he shall shake his hand over the mountain of the daughter of Sion, the little hill of Jerusalem. 33 Behold the dominatour the Lord of hosts shall break the little flagon in terror, and the high of stature shall be cut down, and the lofty shall be humbled. 34 And the thick places of the forest shall be overthrown with iron, and Libanus with the high ones shall fall.

CHAPTER XI.

Christ born of the stock of Jesse, replenished with seven gifts of the Holy Ghost, 4. shall have a spiritual Kingdom, most just and potent. 10. whereto all nations will repair.

And a (a) rod shall come forth of the root of Jesse,[1] and a (b) flower shall rise up out of his root.

(a) The Blessed Virgin.[1] *Act. 13.* (b) Christ our Saviour replenished with the seven gifts of the Holy Ghost, of whose infinite plenitude his servants participate as it pleaseth his divine spirit to impart.

2 And the Spirit of our Lord shall rest upon him: the spirit of wisdom, and understanding, the spirit of counsel, and strength, the spirit of knowledge, and piety, 3 and the spirit of the fear of our Lord shall replenish him. He shall not judge according to the sight of the eyes, nor rebuke according to the hearing of the ears. 4 But he shall judge the poor in justice, & shall rebuke in equity for the mild of the earth: and he shall strike the earth with the rod of his mouth,[1] and with the spirit of his lips he shall kill the impious.

[1] *2. Thes. 2.*

5 And justice shall be the girdle of his loins: and faith the girdle of his reins. 6 The wolf shall dwell with the lamb: and the leopard shall lie with the kid, the calf, and lion, and sheep shall abide together, a little child shall lead them. 7 The calf, and the bear shall feed: their young ones shall rest together: and the lion shall eat straw as it were an oxe. 8 And the infant from the breast shall be delighted upon the hole of the asp: and he that is weaned, shall thrust his hand into the hole of the cockatrice. 9 They shall not hurt, and they shall not kill in all my holy mountain, because the earth is replenished with the knowledge of our Lord, as the covering waters of the sea. 10 In that day the root of Jesse,[1] that standeth for a sign of peoples, him the nations shall beseech, and (c) his sepulchre shall be glorious.

[1] *Rom. 15.* (c) Christ after his death, which to the world was ignominious, would be gloriously buried, by very honourable persons, Ioseph and Nicodemus, with aboundance of most precious spices, wrapped in fine linen, and laid in a new monument: to shew that the glory of the just beginneth from their death: where the glory of the wicked endeth. Christ's sepulchre still also remaineth glorious, honoured even by the Turks: much more by Catholic Christians.

11 And it shall be in that day: our Lord shall put to

his hand the second time to possess the remnant of his people, which shall be left of the Assyrians, and of Aegypt, and of Phethros, and of Aethiopia, and of Aelam, and of Sennaar, and of Emath, and of the islands of the sea. 12 And he shall lift up a sign unto the nations, and shall assemble together the fugitives of Israel, and shall gather the dispersed of Juda from the four quarters of the earth. 13 And the emulation of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, & Juda shall not fight against Ephraim. 14 And they shall fly upon the shoulders of the Philisthims by the sea, they together shall spoil the children of the East: Idumea, and Moab the precept of their hand, and the children of Ammon shall be obedient. 15 And our Lord shall make desolate the tongue of the sea of Aegypt, and shall lift up his hand over the river in the strength of his spirit: and he shall strike him in his seven streams, so that they may pass through it with shoes. 16 And there shall be a way to the remnant of my people, which shall be left of the Assyrians: as there was to Israel in the day, that he came up out of the Land of Aegypt.

CHAPTER XII.

A Canticle of thanks for the benefits of Christ.

And thou shalt say in that day: I will confess to thee o Lord, because thou wast angry with me: thy fury is turned away, and thou hast comforted me. 2 (a) Behold God is my saviour, I will do confidently, and will not fear: because our Lord is my strength, and my praise, & he is become my salvation. [1]

(a) The Jews gave thanks for their delivery from captivity of Babylon; & much more the Church of Christ rendereth thanks for her delivery from all sins. [1] *Exo. 15. Psal. 117.*

3 You shall draw waters in joy out of the saviour's fountains. 4 And you shall say in that day: Confess ye to our Lord, and invocate his name: make his inventions known among the peoples: remember that his name is high. 5 Sing ye to our Lord, because he hath done magnifically: shew this forth in all the earth. 6 Rejoice, and praise o habitation of Sion: because great in the midst of thee, is the holy one of Israel.

CHAPTER XIII.

The Prophet foretelleth the calamity, and ruin of Babylon. [1]

[1] The 2. part.
Ten prophetical comminations against so Many peoples.

The [1] burden of Babylon, which Isaie the son of Amos saw.

[1] The 1. against Babylon.
(a) Nemrod began the Kingdom of Babylon *(Gen. 10.)* his son Belus did much augment it: & his son Ninus brought it to be a very great Empire, & Monarchy. But at last, after 1240. years, it was overcome by Cyrus King of Persia.

2 Upon the dark mountain lift up a sign, exalt the voice, lift up the hand, & let the dukes enter the gates.

3 I have commanded my (b) sanctified, and have called my strong ones in my wrath, them that rejoice in my glory.

(b) Medes and Persians were called sanctified, in that they were the ministers of God's justice, in the ruin of Babylon: which the Prophet foretelling calleth it *The burden of Babylon.*

4 The voice of a multitude in the mountains, as it were of many peoples, a voice of the sound of kings, nations gathered together: The Lord of hosts hath commanded the host of battle. 5 Coming from a country far off, from the end of heaven: our Lord, & the instruments of his fury, to destroy the whole land. 6 Howl ye, because the day of our Lord is near: it shall come as destruction from our Lord. 7 For this cause shall all hands be dissolved, and every heart of

man shall melt; 8 and be broken. Gripings and pains shall hold them, they shall be in pain as she that travaileth. Every one shall be astonied at his neighbour, their countenances as faces burnt.
9 Behold the day of our Lord shall come, cruel, & full of indignation, & of wrath, & fury to bring the land to a wilderness, and to destroy the sinners thereof out of it. 10 Because the stars of heaven, and their brightness shall not display their light: the sun is darkened in his rising, and the moon shall not shine in her light.[1]

[1] *Eze. 32. Ioel. 3. Mat. 24. Mar. 23. Luc. 21.*

11 And I will visit over the evils of the world, and against the impious their iniquity, and I will make the pride of infidels to cease, & will humble the arrogancy of the strong. 12 A man shall be more precious than gold, & (c) man than pure fine gold.

(c) After the slaughter there shall be so few Babylonians, or Chaldeans left alive, that one man shall be more rare and precious than much fine gold.

13 For this I shall trouble heaven: and the earth shall be moved out of her place, for the indignation of the Lord of hosts, & for the day of the wrath of his fury.
14 And it shall be as a young doe flying, & as a sheep: & there shall be none to gather them together: every man shall turn to his own people, and every one shall fly to his own land. 15 Every one that shall be found, shall be slain: and every one that shall come to aid, shall fall by the sword. 16 Their infants shall be dashed in pieces before their eyes:[1] their houses shall be spoiled, and their wives shall be ravished.

[1] *Ps. 136.*

17 Behold I will raise upon them the Medes, which shall not seek silver, nor desire gold. 18 But with arrows they shall kill the little ones, and shall have no pity upon the sucklings of the womb, and upon the children their eye shall not spare. 19 And that Babylon glorious in kingdoms, noble in the pride of the Chaldees, shall be even as our Lord subverted Sodom and Gomorrha.[1]

[1] *Gen. 19.*

20 It shall not be inhabited for ever, & it (d) shall not be founded unto generation & generation: neither shall the Arabian pitch his tents there, nor shepherds rest there.

(d) Another city was built by the same name, but much less, & in another place of Chaldea.

21 But beasts shall rest there, and their houses shall be filled with dragons, and ostriches shall dwell there, and Satyrs shall dance there: 22 And the Syrach owls shall answer there in the houses thereof, and mermaids in the temples of pleasure.

CHAPTER XIV.

The Jews shall be released from the captivity of Babylon. 12. Nabuchodonosor most proud and mighty, shall be thrown into extreme misery. 24. In the mean time the Assirians besieging Jerusalem shall be defeated. 28. Neither shall the Philistims prevail against the Jews, as they presume.

It (a) is near that the time thereof shall come, and the days thereof shall not be prolonged. For our Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: the stranger shall be joined to them, & shall stick to the house of Jacob.

(a) Isaie prophesied the destruction of Babylon above 100. years before the Jews were carried thither captive, and their captivity endured 70. years.
Which was released by Cyrus, after he had overcome the Babylonians. Yet this space of near 200. years, is counted a short time in respect of so great a Monarchy as this was, which had now continued above a thousand years, from the time of Ninus, yea was begun by Nemrod. *Gen. 10.*

2 And peoples shall hold them, and bring them into their place, and the house of Israel shall possess them upon the land of our Lord for servants and handmaids: and they shall lead captive those that had taken them, & shall subdue their exactors. 3 And it shall be in that day, when God shall give thee rest from thy labour, and from thy vexation, and from the sore servitude, which thou didst serve before. 4 Thou shalt take this

parable against the king of Babylon, and shalt say: How hath the exactor ceased, the tribute rested: 5 Our Lord hath broken the staff of the impious, the rod of the rulers, 6 that did beat peoples in indignation with uncurable wound, subduing nations in fury, persecuting cruelly. 7 All earth is quiet and still, is glad & hath rejoiced. 8 The fir trees also have rejoiced over thee, and the cedars of Libanus: since thou hast slept, there hath none come up to hew us. 9 Hell beneath is troubled to meet thy coming, it hath raised up the giants for thee. All the princes of the earth are risen up from their thrones, all the princes of nations. 10 All shall answer, and say to thee: Thou also art wounded even as we, made like unto us. 11 Thy pride is drawn down to hell, thy carcass is fallen: under thee shall the moth be strawed, and worms shall be thy covering. 12 (b) How art thou fallen from heaven Lucifer, which didst rise in the morning? Art thou fallen to the earth, that didst wound nations?

(b) As Lucifer the greatest devil, so Nabuchodonosor King of Babylon fell through pride into extreme misery.

13 Which didst say in thy heart: I will ascend into heaven, above the stars of God will I exalt my throne, I will sit in the mount of the testament, in the sides of the North. 14 I will ascend above the height of the clouds, I will be like to the Highest. 15 But yet thou shalt be drawn down to hell, into the depth of the lake. 16 They that shall see thee, shall turn toward thee, & behold thee: Is this the man that troubled the earth, that shaked kingdoms, 17 that made the world a desert, & destroyed the cities thereof, opened not the prison to his prisoners? 18 All the kings of the nations every one have slept in glory, each man in his own house. 19 But thou art cast forth out of thy sepulchre, as an unprofitable branch polluted, and wrapped up with them that were slain by the sword, and are gone down to the foundations of the lake, as a rotten carcass. 20 Thou shalt not keep company with them, neither in burial, for thou hast destroyed thy land, thou hast slain thy people: the seed of the wicked shall not be named for ever. 21 Prepare his children to slaughter in the iniquity of their fathers: they shall not rise up, nor inherit the land, nor fill the world with cities. 22 And I will rise over them, saith the Lord of hosts: & I will destroy the name of Babylon, and the remains, and bud, and progeny: saith our Lord. 23 And I will make it the possession of the hedgehog, & matrices of waters, & I will sweep it with besom wearing it, saith the Lord of hosts. 24 The Lord of hosts hath sworn, saying: If it shall not be, as I have thought: and so fall out, as I have in mind consulted: 25 That I (c) destroy the Assyrian in my land, and in my mountains tread upon him: and his yoke shall be taken away from them, and his burden taken off from their shoulder.

(c) The miraculous destruction of the Assirians' army besieging Jerusalem is recorded *4. Reg. 19.*

26 This is the counsel, that I have devised upon all the earth, and this is the hand stretched forth upon all nations. 27 For the Lord of hosts hath decreed, and who can weaken it? And his hand is stretched out: and who shall turn it away? 28 (d) In the year, that king Achaz died, was this burden made. [1]

(d) The second commination is against the Philistians. [1] *4. Reg. 16.*

29 Rejoice not thou whole Philistaea, that (e) the rod of thy striker is broken in pieces: for from the root of the serpent shall issue forth a cockatrice, and his seed swallowing the bird.

(e) Though Achaz was dead whom the Philistims feared, yet Ezechias a better King did afflict them more than the other had done. *4. Reg. 18. v. 8.* Much more Ozias. *2. Par. 26.*

30 And the first born of the poor shall be fed, & the poor shall rest confidently: and I will make thy root to perish in famine, & will kill thy remnant. 31 Howl thou gate, cry out o city: all Philisthaea is thrown down: for a smoke shall come from (f) the North, and there is none that shall escape his troop.

(f) From Jerusalem which is situated on the north of Philistaea.

32 And what shall be answered to the messengers of nations? That our Lord hath founded Sion, and the poor of his people shall hope in him.

CHAPTER XV.

Unexpected ruin shall fall upon the Moabites: 5. Whereof the Prophet hath compassion.

The burden (a) of Moab. Because Ar-Moab was wasted in the night, (b) he hath held his peace: because the wall of Moab is destroyed in the night, he hath held his peace.

(a) The third commination was against the Moabites. (b) Destruction made in the night, prevented that they feared not the imminent danger, but so much the more they were afflicted, being suddenly oppressed with extreme misery.

2 The house is gone up, & Dibon to the high places to mourn upon Nabo, and upon Medaba shall Moab howl: on all the heads thereof baldness, [1] and every beard shall be shaven.

[1] *Ier. 44. Ezech. 7.*

3 In the high ways thereof they are girded with sackcloth: upon the roofs thereof, and in the streets thereof all howling, goeth down to weep. 4 Hesebon shall cry, & Eleale, their voice is heard even to Jasa. For this shall the well appointed of Moab howl, his soul shall howl to himself. 5 (c) My heart shall cry to Moab, the bars thereof unto Segor an heifer astonishing: for by the ascent of Luith he shall go up weeping: & in the way of Oronaim they shall lift up a cry of contrition.

(c) Misery, even of enemies, moveth a charitable heart to compassion. So the Prophet lamenteth the Moabites' affliction.

6 For the waters of Nemrim shall be made desolate, because the grass is withered, the spring is faded, all greenness is perished. 7 According to the greatness of the work, is also their visitation: they shall lead them to the torrent of willows. 8 Because the cry shall go round about the border of Moab: unto Gallim the howling thereof, and unto the Pit-Elim the cry thereof. 9 Because the waters of Dibon are replenished with blood: for I will put additions upon Dibon: the lion for them that shall fly of Moab, and for the remnant of the land.

CHAPTER XVI.

The Prophet prayeth for and prophesieth Christ's coming: 6. adding more of the affliction of the Moabites for their pride.

Send forth o Lord (a) the lamb the dominatour of the earth, from the (b) Rock of the desert, to the mount of the daughter of Sion.

(a) In the great misery of the Moabites, the Prophet saw one special cause of consolation, that Christ the lamb of God, which taketh away the sins of the world, should be born of their lineage, by one of their progeny: (b) Of Ruth a Moabites, who was married to Booz, and so was David's great grand mother. *Ruth 4. See the argument of Ruth.*

2 And he shall be as a bird flying, and the young flying out of the nest, so shall the daughters of Moab be in the passage of Arnon. 3 Take counsel, gather a council: set thy shadow in the midday as it were night: hide them that fly, and them that wander bewray not. 4 My fugitives shall dwell with thee: Moab be thou their covert from the face of the destroyer: for the dust is ended, the wretch is come to naught: he hath failed, that trod down the earth. 5 And a throne shall be prepared in mercy, and there shall sit upon it, in truth in the tabernacle of David, he that judgeth & seeketh judgement, and quickly rendereth that which is just. 6 We have heard the pride of Moab, he is proud exceedingly: his pride and his arrogancy, and his indignation is more than his strength. 7 Therefore shall Moab howl: to Moab, all shall howl: to them that rejoice upon the walls of baked brick, tell ye their plagues. 8 Because the suburbs of Hesebon are desolate, and the vineyard of Sabama the lords of the Nations have cut off: the branches thereof have reached to Jazer: they wandered in the desert, the branches thereof are left, they passed over the sea. 9 For this I will lament in the weeping of Jazer the vineyard of Sabama: I will inebriate thee with my tear o Hesebon, and Eleale: because the voice of the

treaders is rusht in upon thy vintage, and upon thy harvest. 10 And gladness and joy shall be taken away from Carmelus, and it shall not rejoice nor make jubilation in vineyards. He shall not tread wine in the press that was wont to tread: the voice of the treaders I have taken away. 11 For this my belly shall sound as an harp to Moab, & my bowels to the wall of baked brick. 12 And it shall be: when it shall appear that Moab hath laboured for his excelses, he shall go into his sanctuaries to pray, & shall not prevail. 13 This is the word, that our Lord spake to Moab from that time: 14 and now our Lord hath spoken saying: (c) In three years, as the years of an hired servant, the glory of Moab shall be taken away upon all the multitude of people, and it shall be left little & small, not much.

(c) The wars against Moab continued three years, In which it was brought into servitude.

CHAPTER XVII.

Damascus with other Syrians shall be afflicted, 4. likewise the ten tribes of Israel. 7. of which some few persons will return to God. 12. And finally their enemies the Assirians shall be overthrown. [1]

[1] The fourth Prophetical commination was against the Syrians.

The burden of Damascus. Behold Damascus shall cease to be a city, and shall be as an heap of stones in ruin. 2 The forsaken cities of Aroer shall be for flocks, and they shall rest there, and there shall be none to terrify them. 3 And aid shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the glory of the children of Israel: saith the Lord of hosts. 4 And it shall be in that day: the glory of Jacob shall be diminished, and the fatness of his flesh shall become lean. 5 And it shall be as one gathering in harvest that which remaineth, and his arm shall gather the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim. 6 And the fruit thereof shall be left, as it were a cluster of grapes in it, and as the shaking of the olive tree, of two or three olives in the top of a bough, or four or five in the tops thereof, saith our Lord the God of Israel. 7 In that day man shall incline himself to his maker, and his eyes shall look to the holy one of Israel. 8 And he shall not incline to the altars, which his hands made: and the things that his fingers wrought he shall not regard, as groves and temples. 9 [1] In that day the cities of his strength shall be left, as the ploughs and the corn that were left before the face of the children of Israel, and thou shalt be desolate.

[1] *Iosue 10. 11. &c.*

10 Because thou hast forgotten God thy saviour, and hast not remembered thy strong helper: therefore shalt thou plant a faithful plant, & shalt sow a strange seed. 11 In the day of thy planting shall be the wild grape, & in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance, and he shall be vehemently sorry. 12 Woe to (a) the multitude of many peoples, being as the multitude of the sounding sea: & the tumult of multitudes, as the sound of many waters.

(a) After that the Assirians had afflicted the Israelites, and their confederates, themselves were also afflicted.

13 Peoples shall sound as the sound of waters overflowing, and he shall rebuke him, and shall fly far off: and he shall be violently taken away as the dust of the mountains at the face of the wind, and as a whirlwind before a tempest. 14 In the eventide, and behold trouble: in the morning, and he shall not be. This is the portion of them, that have wasted us, & the lot of them that spoiled us.

CHAPTER XVIII.

The Aegyptians, for alluring the two tribes to their confederacy, shall be afflicted, 7. and the Jews' return to more sincere service of God.

Woe [1] to the land the cymbal of wings, which is beyond the rivers of Aethiopia,

[1] The fifth was against the Aethiopians and Aegyptians.

2 which sendeth legates into the sea, and in the vessels of [1] bulrushes upon the waters. Go ye swift (a) angels to a nation shaken a sunder, and torn in pieces: to a terrible people, after which there is none other: to a nation expecting and trodden under foot, whose land the floods have spoiled:

[1] *Or paper boats.* (a) The Aegyptians bid their messengers go swiftly, & tell the Jews that they shall have present help according as they require & expect.

3 (b) All ye inhabitants of the world, which abide in the earth, where the sign shall be lifted up in the mountains, you shall see, and shall hear the sound of the trumpet:

(b) But the Prophet sheweth that the Aegyptians themselves shall be overthrown by the Assirians

4 because thus saith our Lord to me: I will rest, and consider in my place, as the noon light is clear, and as a cloud of dew in the day of harvest. 5 For before harvest it hath wholly flourished, and unripe perfection shall spring forth, and the boughs thereof shall be cut off with hooks: and the things that are left, shall be cut off, and shaken out. 6 And they shall be left together to the birds of the mountains, and beasts of the earth: and the fowls shall be upon it the whole summer, and all the beasts of the earth shall winter upon it. 7 In that time shall a gift be brought to the Lord of hosts, of a people plucked asunder and rent in pieces: of a terrible people, after which there hath been none other, of a nation expecting and trodden under foot, whose land the floods have spoiled, to the place of the name of the Lord of hosts, mount Sion.

CHAPTER XIX.

Further description of the Aegyptians' punishment, 17. with their conversion to Christ in the new Testament.

The burden of Aegypt. Behold (a) our Lord will ascend upon a swift cloud, and will enter into Aegypt, and the idols of Aegypt shall be moved at his presence, & the heart of Aegypt shall melt in the midst thereof.

(a) When our B. Saviour was carried in his infancy by his mother into Aegypt the idols of that country lost their power. And the inhabitants were specially blessed, & afterwards very many believed in Christ, and sincerely served him.

2 And I will make the Aegyptians to run together against the Aegyptians: and a man shall fight against his brother, & every man against his friend, city against city, kingdom against kingdom. 3 And the spirit of Aegypt shall be broken in the bowels thereof, & I will overthrow their counsel headlong: and they shall ask their idols, & their diviners, and Pythons, and Soothsayers. 4 And I will deliver Aegypt into the hand of cruel masters, and a strong king shall rule over them, saith our Lord the God of hosts. 5 And the water of the sea shall be dried up, & the river shall be made desolate, and dry. 6 And the rivers shall fail: the rivers of the rampiers shall be diminished, & dried up. The reed and bulrush shall wither: 7 the channel of the river shall be spoiled of his fountain, & all sown corn field that is watered shall be dried up, it shall wither, and shall not be. 8 And the fishers shall lament, & all that cast angle into the river shall mourn, and they that spread net upon the face of the water shall pine away. 9 They shall be confounded that wrought twisting flax, combing and weaving fine things. 10 And the watered places thereof shall be dry, all they that made pools to take fishes. 11 The Princes of Tanis are fools, the wise counsellers of Pharao have given unwise counsel: how say ye unto Pharao: I am the son of the wise, the son of the ancient kings?

12 Where are now thy wise men? Let them tell thee, & shew what the Lord of hosts hath thought concerning Aegypt. 13 The Princes of Tanis are become fools, the Princes of Memphis are withered away, they have deceived Aegypt, the corner of the peoples thereof. 14 Our Lord hath mingled in the midst thereof the spirit of gladness: and they have made Aegypt to err in every work thereof, as he erreth that is drunk and vomiteth. 15 And Aegypt shall have no work, to make the head and the tail, the perverter and restrainer. 16 In that day Aegypt shall be as women, & they shall be astonished, & shall be afraid at the face of the moving of the hand of the Lord of hosts, which he shall move over it. 17 And the land of Juda shall be a fear to Aegypt: every one that shall remember it, shall quake at the face of the counsel of the Lord of hosts, which he hath thought concerning it. 18 In that day there shall be five cities in the land of Aegypt, speaking the tongue of Chanaan, and swearing by the Lord of hosts: one shall be called the city of the sun. 19 In that day there shall be (b) an altar of our Lord in the midst of the land of Aegypt, and a title of our Lord by the border thereof:

(b) Both Jews and Christians understand this prophecy of the conversion of the Aegyptians to Christ. But the Jews expect it as yet to come, we know that it is already fulfilled, at least in part. For there were sometimes many Christians in that country, yea many most excellent Saints. S. Paul. S. Antony. S. Hilarion, and innumerable others.

20 it shall be for a sign, and for a testimony to the Lord of hosts in the land of Aegypt. For they shall cry to our Lord at the presence of the afflicter, and he shall send them a saviour and defender to deliver them. 21 And our Lord shall be known of Aegypt, & the Aegyptians shall know our Lord in that day, and shall worship him in hosts and in gifts: and they shall vow vows to our Lord, and pay them. 22 And our Lord shall smite Aegypt with a stroke, and heal it, and they shall return to our Lord, and he shall be pacified towards them, and heal them. 23 In that day there shall be a way from Aegypt to the Assyrians, and the Assyrian shall enter into Aegypt, and the Aegyptians to the Assyrians, & the Aegyptians shall serve Assur. 24 In that day shall Israel be a third to the Aegyptian and the Assyrian: a blessing in the midst of the earth, 25 which the Lord of hosts hath blessed, saying: Blessed be my people of Aegypt, and the work of my hands to the Assyrian: but Israel is mine inheritance.

CHAPTER XX.

The ignominious captivity of Aegyptians and Aethiopians is again foreshewed by the Prophet going naked. 5. whereat the Jews are astonished and afraid, seeing their confederates so confounded.

In the year that Tharthan entered into Azotus, when Sargon the king of the Assyrians had sent him, and he had fought against Azotus, and had taken it: 2 at that time our Lord spake in the hand of Isaie the son of Amos, saying: Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so (a) going naked, and barefoot.

(a) The holy Prophet, of noble blood, was not disobedient, nor ashamed to go naked, because nothing is more honest than to obey God's commandment. *S. Ierom in hunc locum.*

3 And our Lord said: As my servant Isaie hath walked, naked and barefoot, it shall be a sign and a wonder of three years upon Aegypt, and upon Aethiopia, 4 so shall the king of the Assyrians lead the captivity of Aegypt, and the transmigration of Aethiopia, young and old, naked and unshod, their buttocks uncovered to the ignominy of Aegypt. 5 And they shall fear, & be ashamed of Aethiopia their hope, and of Aegypt their glory. 6 And the inhabitant of this isle shall say in that day: Lo this was our hope, to whom we fled for help, that they should deliver us from the face of the king of the Assyrians: and how shall we be able to escape?

ANNOTATIONS.
CHAP. XX.

6. *Lo this was our hope.]* God to shew the vanity of all hope, that is reposed in men, or in worldly things, layeth the marvelous and miserable mutations of temporal great Kingdoms before the eyes of his people. That we may see, and admire his merciful providence, and our own folly, when we trust in the help of ourselves, or of other men, [1] who cannot defend themselves from ruin and ignominy: and much less can they save us, or we ourselves. As these examples make manifest. The Kingdom of Israel (or ten tribes) trusted in Damascus, which could not defend itself, but was overthrown. [2] The Kingdom of Juda (or two tribes) trusted in Aegypt. The Aegyptians trusted in the Ethiopians, and both were overthrown by the Assirians. The Assirians glorying in their victories and triumphs, attributing all to their own strength, were overcome by the Babylonians. The Babylonians, likewise insolent and proud, were oppressed by the Medes and Persians. The Medes and Persians were subdued by Alexander the great. Who was shortly taken away in his youth by poison; and his great Monarchy divided amongst his servants. And so other peoples, and Kingdoms, much more particular persons and families are turned like a wheel. And therefore our only refuge must be to God, in whom is all true hope, help, safety, and happiness, temporal and eternal.

[1] God's providence in punishing all that trust in men & not in him.

[2] Examples of mutations in Kingdoms.

CHAPTER XXI.

The destruction of Babylon by the Medes and Persians is again prophesied. 11. The like of the Idumeans, 13. and of Arabians.

The [1] burden of the desert sea. As whirlwinds come from the South, it cometh from the desert, from an horrible land.

[1] The sixth commination was against the Assirians, and specially the Babylonians.

2 A sore vision was told me: he that is incredulous doth unfaithfully: & he that is a spoiler, wasteth. Come up Aelam, besiege o Mede: I have made all the mourning thereof to cease. 3 Therefore are my loins filled with sorrow, anguish hath possessed me, as the anguish of a woman that travaileth: I fell down when I heard it, I was troubled when I saw it. 4 Mine heart failed, darkness made me astonished: Babylon my beloved is made a miracle unto me. 5 Lay the table, look about in the watch tower the eaters and drinkers: arise ye Princes, take shield. 6 For thus hath our Lord said to me: Go, and set a watchman: and what soever he shall see, let him tell. 7 And he saw a chariot of two horsemen, a rider upon an (a) ass, and a rider upon a camel: and he beheld them diligently with much looking.

(a) Cyrus King of the Persians a people of small power, & of the Medes, of great strength.

8 And a lion cried: I am upon the watch tower of our Lord, standing continually by day: and I am upon my watch, standing whole nights. 9 Behold this man cometh, the rider upon the chariot of two horsemen, and he answered and said: Fallen, fallen is Babylon, and all the sculptiles of the gods thereof are broken to the ground. [1]

[1] *Iere. 51. Apoc. 14.*

10 O my threshing, and children of my floor, the things that I have heard of the Lord of hosts the God of Israel, I have shewed unto you. 11 (b) The burden of Duma cryeth to me out of Seir: Watchman what of the night? Watchman what of the night?

(b) The seventh prophetical commination was against the Idumeans.

12 The watchman said: morning is come and night: if you seek, seek: return, come. 13 (c) The burden in Arabia. In the forest at even you shall sleep, in the paths of Dedanim.

(c) The eighth against the Ismaelites.

14 Meeting the thirsty bring water, you that inhabit the land of the South, with bread meet him that flyeth. 15 For they are fled from the face of the swords, from the face of the sword hanging over, from the face of the bow bent, from the face of a grievous battle. 16 Because thus saith our Lord to me: Yet in one year, as in the year of an hired man, and all the glory of Cedar shall be taken away. 17 And the remnant of the number of the strong archers of the children of Cedar shall be diminished: for our Lord the God of Israel hath spoken it.

CHAPTER XXII.

For the sins especially of chief officers, Sion and the temple shall be destroyed. 15. Sobna a wicked ruler shall be removed, 20. and Eliacim put in his place.

The (a) burden of the (b) vale of vision. What aileth thee, that thou art also wholly gone up into the house tops?

(a) The ninth against the chief rulers of Jerusalem. (b) Sion situated on a hill, and often called a mountain, is here called a vale, for the afflicted state wherein it was in the captivity.

2 full of clamour, a populous city, rejoicing: thy slain are not slain by the sword, nor dead in battle. 3 All thy Princes are fled together, and are bound hard: all that were found, are bound together, they are fled far off. 4 Therefore have I said: Depart from me, I will weep bitterly: labour not to comfort me, for the destruction of the daughter of my people. 5 For it is a day of slaughter, and conculcation, and weepings to our Lord the God of hosts, in the vale of visitation, searching the wall, and magnifical upon the mountain. 6 And Aelam took quiver, chariot of the horseman, and the shield hath made the wall naked. 7 And thy principal valleys shall be full of chariots, and the horsemen shall place themselves in the gate. 8 And the covering of Juda shall be discovered, and thou shalt see in that day the armoury of the house of the forest. 9 And you shall see the breaches of the city of David, because they are multiplied: and you have gathered together the waters of the lower pool, 10 and have numbered the houses of Jerusalem, and destroyed houses to fortify the wall. 11 And you have made a lake between the two walls to the water of the old pool: & you looked not up to him that made it, and the worker thereof long before you saw not. 12 And our Lord the God of hosts shall call in that day to weeping, and to mourning, to baldness, and to girdle of sackcloth: 13 and behold joy and gladness, to kill calves, and to slay rams, to eat flesh, and to drink wine: Let us eat and drink: for tomorrow we shall die. 14 And the voice of the Lord of hosts was revealed in mine ears: If this iniquity shall be forgiven you until you die, saith our Lord the God of hosts. 15 Thus saith our Lord the God of hosts: Go, get thee in to him, that dwelleth in the tabernacle, to (c) Sobna the provost of the temple, and thou shalt say to him:

(c) This Sobna had some office about the Temple, but by crafty intrusion and unjust usurpation, rather than by lawful induction, was very covetous & ambitious: & so by God's judgement fell into misery.

16 What doest thou here, or as if thou were somebody here? Because thou hast cut thee out a sepulchre here, thou hast cut out a memorial diligently in an high place, a tabernacle for thee in a rock. 17 Behold our Lord will cause thee to be carried away, as a cock is carried, and he will lift thee up as a garment. 18 Crowning he will crown thee with tribulation, he will cast thee as a ball into a broad and large country: there shalt thou die, and there shall the chariot of thy glory be, the ignominy of the house of thy Lord. 19 And I will expel thee from thy standing, and depose thee from thy ministry. 20 And it shall be in that day: I will call my servant Eliacim the son of Helcias, 21 and will clothe him with thy coat, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, & to the house of Juda. 22 And I will give the key of the house of David upon

his shoulder: and he shall open, and there shall be none to shut: and he shall shut, and there shall be none to open. 23 And I will fasten him as a pin in a sure place, and he shall be for a throne of glory to the house of his father. 24 And they shall hang upon him all the glory of his father's house, diverse kinds of vessels, every little vessel, from vessels of cups even to every instrument of music. 25 In that day saith the Lord of hosts, shall the pin be taken away, that was fastened in the sure place: and that which hung thereon, shall be broken, and fall, and perish, because our Lord hath spoken.

CHAPTER XXIII.

The destruction of Tyrus by the Chaldees, 15. and reparation thereof after seventy years.

The [1] burden of Tyre. Howl ye ships of the sea, because the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them.

[1] The tenth commination was against the Tyrians.

2 Hold your peace ye that dwell in (a) the isle: the traffickers of Sidon passing over the sea, have replenished thee.

(a) Tyrus was an island, as Ezechiel also describeth it *(ch. 27.) in the entrance, yea situated in the heart of the sea*: but not far distant, for king Alexander filled up that passage of water and made it continent.

3 The seed of Nilus in many waters, the harvest of the river was her fruits: & she was made the traffic of the nations. 4 Be ashamed Sidon, for the sea saith, the strength of the sea, saying: I have not travailed, and I have not brought forth, and I have not nourished young men, nor brought virgins to their growth. 5 When it shall be heard in Aegypt, they will be sorry when they shall hear of Tyre: 6 Pass over the seas, howl ye that dwell in the isle. 7 Is not this your city, which gloried from ancient days in her antiquity? Her feet shall lead her afar to sojourn. 8 Who hath thought this against Tyre, that was some time crowned, whose merchants were princes, her chapmen the nobles of the earth? 9 The Lord of hosts hath thought it, that he might pluck down the pride of all glory, and bring all the glorious of the earth to ignominy. 10 Pass thy land as a river, o daughter of the sea, thou hast a girdle no more. 11 He hath stretched forth his hand upon the sea, he hath troubled kingdoms: Our Lord hath given commandment against Chanaan, to destroy the strong thereof, 12 and he said: Thou shalt add no more to glory, o Virgin daughter of Sidon sustaining calumny: rising up sail over to Cethim, there also thou shalt have no rest. 13 Behold the land of the Chaldees was not such a people, Assur founded it: they led away the strong thereof into captivity, they undermined the houses thereof, they brought it to ruin. 14 Howl ye ships of the sea, because your strength is destroyed. 15 And it shall be in that day: thou shalt be in oblivion o Tyre, (b) seventy years, as the days of one king: but after seventy years, there shall be to Tyre as it were the song of an harlot.

(b) The Tyrians rejoiced in the Jews' captivity, & therefore God punished them with like captivity of 70. years.

16 Take an harp, go about the city thou harlot forgotten: sing well, multiply song, that there may be remembrance of thee. 17 And it shall be after seventy years: our Lord will visit Tyre, and will bring her back again to her merchandise: and she shall fornicate again with all the kingdoms of the earth, upon the face of the earth. 18 And the marts, and rewards shall be sanctified to our Lord: they shall not be kept in store, nor laid up: because her merchandise shall be for them, that shall dwell before our Lord, that they may eat unto satiety, and be clothed unto continuance.

CHAPTER XXIV.

All this world shall be destroyed, 7. whereof many signs shall come before, 18. and general judgement shall follow.

Behold [1] our Lord shall dissipate the earth, and make it naked, and afflict the face thereof, and disperse the inhabitants thereof. [2]

[1] The third part.
Prophecies pertaining to the whole world. [2] *Osee. 4.*

2 And (a) as the people, so shall the priest be: & as the servant, so his master: as the handmaid, so her mistress: as the buyer, so he that selleth: as the lender, so he that borroweth: as he that asketh his due, so he that oweth.

(a) Diversity of states which is now in the world, shall cease at the general judgement, and all men shall receive according to their deserts.

3 With dissipation shall the earth be dissipated, & with spoil it shall be spoiled: for our Lord hath spoken this word. 4 The earth hath mourned, & fallen away, and is weakened: the world is fallen away, the height of the people of the earth is weakened. 5 And the earth is infected by the inhabitants thereof: because they have transgressed the laws, changed right, dissipated the everlasting covenant. 6 For this cause shall malediction devour the earth, & the inhabitants thereof shall sin: and therefore the dwellers therein (b) shall be mad, & few men shall be left.

(b) Near the end of the world, many forgetting the law of God, & nature, will rage in extreme fury against others, persecuting & murdering one another, especially the wicked afflicting the good: which our Saviour describeth *(Mat. 24.)* saying: *Nation shall rise against nation. You shall be odious to all nations for my sake. Iniquity shall abound, &c.*

7 The vintage hath mourned, the wine is weakened, all have sighed that rejoiced in heart. 8 The joy of timbrels hath ceased, the sound of them that rejoice is left off, the sweetness of the harp is silent. 9 They shall not drink wine with song: the drink shall be bitter to them that drink it. 10 The city of vanity is broken down, every house is shut, no man goeth in. 11 There shall be crying for the wine in the streets: all mirth is left: the joy of the earth is carried away. 12 Desolation is left in the city, & calamity shall oppress the gates. 13 Because these things shall be in the midst of the earth, in the midst of peoples, in like manner as if a few olives, which are remaining, should be shaken out of the olive tree; and grapes, when the vintage is ended. 14 These shall lift up their voice, and praise: when our Lord shall be glorified, they shall make a joyful noise from the sea. 15 For this cause in doctrines glorify our Lord: (c) in the isles of the sea the name of our Lord the God of Israel.

(c) This joyful propagation of God's glory and name, is either understood to be prophesied of the Church in general, which is as an island of the whole world: or properly and particularly (amongst other gentiles) of islands converted to Christ: as great Brittany & others.

16 From the ends of the earth we have heard praises, the glory of the just one. And I said: My secret to me, my secret to me, woe is me: the prevaricators have prevaricated, and by the prevarication of transgressors they have prevaricated. 17 Fear, and pit, and snare upon thee, that art inhabiter of the earth. [1]

[1] *Ier. 48.*

18 And it shall be: He that shall fly from the voice of fear, shall fall into the pit: and he that shall rid himself out of the pit, shall be held in the snare: because the floodgates from on high are opened, and the foundations of the earth shall be shaken. 19 With breaking shall the earth be broken, with bruising shall the earth be bruised, with moving shall the earth be moved, 20 with shaking shall the earth be shaken as a drunken man, and shall be taken away as the tabernacle of one night: and the iniquity thereof shall be heavy upon it, and it shall fall, and not add to rise again. 21 And it shall be: In that day our Lord will visit upon the host of heaven on high, and upon the kings of the earth, that are upon the earth. 22 And they shall be gathered together as the gathering of a bundle into the lake, and shall be shut there in prison: and after many days they shall be visited. 23 And the moon shall be confounded, when the Lord of hosts shall

reign in mount Sion, and in Jerusalem, & shall be glorified in the sight of his ancients.

CHAPTER XXV.

The Prophet giveth thanks to God for his marvelous works, 7. and great benefits, in lightening many with faith, washing away their sins, and giving grace and eternal glory.

O Lord thou art my God. I will exalt thee, and confess to thy name: because thou hast done marvelous things, the old cogitations faithful, (a) Amen.

(a) The Prophet and faithful people confessing God's benefits, and perfect performance of whatsoever he promiseth, or determineth, conforming their desires to his pleasure, say *Amen*, as well in prosperity, when he delivereth and blesseth them, as in adversity, when he punisheth:
by the destruction of Jerusalem, which is here prophesied, and the like.

2 Because thou hast brought the city into a heap, the strong city into ruin, the house of strangers: that it be no city, & that it be not built for ever. 3 For this shall strong people praise thee, the city of strong nations shall fear thee. 4 Because thou art become a strength to the poor, a strength to the needy in his tribulation: an hope against the whirlwind, a shadow against the heat. For the spirit of the strong is as a whirlwind beating against a wall. 5 As heat in thirst, shalt thou humble the tumult of strangers: and as with heat under a burning cloud thou shalt make the branch of the strong to wither. 6 And the Lord of hosts shall make to (b) all peoples in this mount, a feast of fat things, a feast of vintage, of fat things full of marrow, of vintage purified from the dregs.

(b) After the rejection of the Jews all Gentiles shall be converted to Christ.

7 And he shall in this mount throw down headlong the face of the bond, tied together upon all peoples, and the web that he hath begun upon all nations. 8 He shall cast death down headlong for ever:[1] and our Lord God shall take away tear from all face, and the reproach of his people he shall take away out of the whole earth: because our Lord hath spoken it.

[1] *Apo. 7. & 21.*

9 And he shall say in that day: Lo this is our God, we have expected him, and he will save us: this is our Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation. 10 Because the hand of our Lord shall rest in this mount: and Moab shall be threshed under him, as straw is broken with the wain. 11 And he shall stretch forth his hands under him, as he that swimmeth stretcheth forth to swim: and he shall humble his glory with dashing of his hands. 12 And the munitions of thy high walls shall fall, and be humbled, & shall be plucked down to the ground even to the dust.

CHAPTER XXVI.

A Canticle of thanks for changing the old Synagogue into the Church of Christ: which hath more light of true faith, 12. and more patience in tribulations: 19. which in the general resurrection shall be made manifest.

In (a) that day shall this song be sung in the land of Juda. (b) Sion the city of our strength, a Saviour therein shall be put (c) a wall and bulwark.

(a) In the time of grace given by Christ his whole Church singeth this and other like canticles of praises. (b) Other peoples have their peculiar proper cities: Babylon, Damascus, Tyrus, Sidon, &c. but all Christians have one city, the Catholic Church, signified by Sion. (c) Fenced with wall and bulwark, or faith & good works.
S. Jerom here noteth that the sense of this Canticle is hard, by reason of often and sudden interlocutions of diverse persons consisting in questions and answers. To whose learned commentaries we remit the studious readers.

2 Open ye the gates, and let the just nation enter in, that keepeth truth. 3 The old error is gone: thou wilt keep peace: peace, because we have hoped in thee. 4 You have hoped in our Lord in worlds everlasting, in our Lord God strong for ever. 5 Because he will bow down them that dwell on high, the high city he will abase. He will abase it even to the ground, he will pluck it down even to the dust. 6 The foot shall tread it down, the feet of the poor, the steps of the needy. 7 The path of the just is right, the path of the just is right to walk in. 8 And in the path of thy judgements, o Lord, we have patiently expected thee: thy name, and thy memorial are in the desire of the soul. 9 My soul hath desired thee in the night: yea and with my spirit in my heart I will watch to thee in the morning. When thou shalt do thy judgements in the earth, the inhabitants of the world shall learn justice. 10 Let us have mercy on the impious, and he will not learn justice: in the land of the holy he hath done wicked things, and he shall not see the glory of our Lord. 11 Lord thy hand be exalted, and let them not see: let the envious people see, and be confounded: and let fire devour thine enemies. 12 Lord thou wilt give peace to us: for all our works thou hast wrought to us. 13 O Lord our God, there have lords besides thee possessed us, only in thee let us remember thy name. 14 Let not the dead live, let not the giants rise again: therefore hast thou visited and destroyed them, & hast destroyed all their memory. 15 Thou hast been favourable to the nation, o Lord, thou hast been favourable to the nation: wast thou glorified? Thou hast made all the ends of the earth far off. 16 Lord in distress they have sought after thee, in tribulation of murmur thy doctrine was to them. 17 As she that conceiveth, when she draweth near to be delivered, being sorrowful cryeth in her pains: so are we become at thy presence, o Lord. 18 We have conceived, and as it were travailed, and brought forth the spirit: salvations we have not done in the earth, therefore the inhabitants of the earth have not fallen. 19 Thy (d) dead shall live, my slain shall rise again: awake, and praise ye that dwell in the dust: because (e) the dew of the light is thy dew, & (f) the land of the giants thou shalt pluck down into ruin.

(d) A prophecy of the general resurrection of all men. (e) Some in glory (f) Some in misery.

20 Go my people, enter into thy chambers, shut thy doors upon thee, be hid a little for a moment, till the indignation pass. 21 For behold our Lord will come out of his place, to visit the iniquity of the inhabitant of the earth against him:[1] and the earth shall reveal her blood, and shall cover her slain no more.

[1] *Mich. 1.*

CHAPTER XXVII.

God comforteth the faithful, promising to destroy the wicked. 3. Christ's coming is again prophesied, with propagation of his Gospel, and conversion of all nations.

In that day our Lord will visit with his sore, and great, and strong sword upon Leviathan (a) the serpent, the bar, & upon Leviathan the crooked serpent, and shall kill the whale that is in the sea.[1]

(a) Tyrants are called serpents for their subtle poisonful malice, and bars, because they hold men fast inclosed in bondage. And for the same reasons the devil is called a serpent, and a bar. [1] *Iob. 40.*

2 In that day the vineyard of pure wine shall sing to it. 3 I^ the Lord that keep it, I will suddenly drink to it: lest perhaps there be visitation against it, night and day I keep it. 4 There is no indignation in me: who will give me to be thorn and brier in battle: to go upon it, to set it on fire together? 5 Or rather shall he hold my strength, shall he make peace with me, shall he make peace with me? 6 They that go in with violence to Jacob, Israel shall flourish and spring, and they shall fill the face of the world with seed. 7 Hath he striken him according to his stroke that struck him? Or as he killed his slain, is he killed? 8 In measure against measure, when it shall be cast off, thou shalt judge it.

He hath meditated in his hard spirit during the day of heat. 9 Therefore upon this shall the iniquity be forgiven to the house of Jacob: and this is all the fruit, that the sin thereof be taken away, when he shall have laid all the stones of the altar, as stones of ashes broken, the groves & temples shall not stand. 10 For the defensed city shall be desolate, the beautiful city shall be forsaken, and shall be left as a desert, there shall the calf feed, and there he shall lie, and shall consume the tops thereof. 11 The harvests thereof shall be destroyed in drought, women coming and teaching it: for it is not a wise people, therefore shall not he that made it, have mercy on it: and he that formed it, shall not spare it. 12 And it shall be, in that day our Lord will strike from the channel of the river, even to the torrent of Aegypt, and you shall be gathered together one and one o children of Israel. 13 And it shall be: In that day a sound shall be made with a great trumpet, and they that were lost, shall come from the land of the Assyrians, and that were cast out, from the land of Aegypt, and shall adore our Lord in the holy mount in Jerusalem.

CHAPTER XXVIII.

Tribulations are threatened to the ten tribes of Israel, for their pride, and voluptuousness (5. God still protecting some who serve him sincerely) 7. and for contempt of Religion. 16. But God will lay a sure foundation in Sion. 20. Will punish the wicked, 24. and comfort the good.

Woe [1] to the crown of pride, to the drunkards of (a) Ephraim, and to the flower falling down from the glory of his exultation, which were in the top of the most fat valley, erring by wine.

[1] The fourth part.
Prophetical admonitions to both the Kingdoms of Israel & Juda. (a) By Ephraim is understood the Kingdom of Israel, whose first King Jeroboam was of that tribe.

2 Behold our Lord is valiant and strong, as the violence of hail: a whirlwind breaking, the violence of many waters overflowing, & sent forth upon a large ground. 3 The crown of pride of the drunkards of Ephraim shall be trodden under feet. 4 And the flower of the glory of his exultation, which is upon the top of the valley of fat ones, shall be falling as a timely fruit before the ripeness of autumn: which when he that seeth it shall behold, as soon as he taketh it in his hand, he will devour it. 5 (b) In that day the Lord of hosts shall be a crown of glory, and (c) a garland of exultation to the residue of his people:

(b) After that the ten tribes were carried captives *(4. Reg. 17.)* God delivered the two tribes out of imminent danger. *(4. Reg. 18. 19.)* (c) giving peace to their people:

6 and (d) a spirit of judgement to him that sitteth in judgement, and (e) strength to them that return out of battle to the gate.

(d) spirit of judgement to King Ezechias: (e) and victory to the soldiers.

7 But these also have been ignorant, because of wine, and by drunkenness have erred: the priest and the prophet have been ignorant because of drunkenness, they are swallowed up with wine, they have erred in drunkenness, they have not known him that seeth, they have been ignorant of judgement. 8 For all tables were filled with vomiting and filth, so that there was no more place. 9 Whom shall he teach knowledge? And whom shall he make to understand the thing heard? Them that are weaned from the milk, that are plucked away from the breasts. 10 For command recommand, command recommand; expect reexpect, expect reexpect; a little there, a little there. 11 For in the speech of lip, & in another tongue he will speak to his people. 12 To whom he said: This is my rest, refresh the weary, and this is my refreshing: & they would not hear. 13 And the word of our Lord shall be to them, (f) command recommand, command, recommand; expect reexpect, expect, reexpect, a little there, a little there: that they may go, and fall backward, and be destroyed, and snared, and taken.

(f) Because Isaias & other holy Prophets often & much urged, not only the people, but also priests (which had rule over the people) to keep God's commandments, and to

expect his mercy and goodness, they scornfully repeat the same words, deriding such exhortations & desperately giving themselves to all wickedness, as if they neither feared death nor hell. *v. 15.*

14 For this cause hear the word of our Lord ye scornful men, which rule over my people that is in Jerusalem. 15 For you have said: We have strucken a league with death, & with hell we have made a covenant. The scourge overflowing when it shall pass, shall not come upon us: because we have made lying our hope, & with lying we are protected. 16 Therefore thus saith our Lord God: Behold I will send in the foundations of Sion a stone, an approved stone, a corner stone, precious, founded in the foundation. He that believeth, let him not make haste. [1]

[1] *Mat. 21. v. 42. Act. 4. 1. Pet. 2. Rom. 9.*

17 And I will put judgement in weight, and justice in measure: and hail shall overthrow the hope of lying: and waters shall overflow the protection. 18 And your league with death shall be abolished, & your covenant with hell shall not stand: when the scourge overflowing shall pass, you shall be trodden down of it. 19 Whensoever it shall pass through, it shall take you away: because in the morning early it shall pass through in the day and in the night, and vexation alone shall give understanding in the hearing. 20 For the bed is straitened, so that one must fall out, & a short mantle cannot cover both. 21 For our Lord shall stand as in the mount of divisions: as in the valley, which is in Gabaon, shall he be angry: that he may do his work, his strange work: that he may work, his work is strange from him. [1]

[1] *2. Reg. 5. 1. Par. 14. Iosue 10.*

22 And now mock not, lest perhaps your bonds be tied strait. For I have heard of our Lord the God of hosts consummation and abridgment upon all the earth. 23 Harken with your ears, and hear my voice, attend, & hear my speech. 24 Will (g) the ploughman plow all the day to sow, will he cut & harrow his ground?

(g) As husbandmen dispose their works in order: so God sometimes worketh miracles, sometimes giveth benefits, sometimes sendeth afflictions:

25 Will he not when he hath made even the face thereof, sprinkle cummin, and place the wheat by order, and the barley, and millet, and vetch, in their bonds? 26 And his God will instruct him in judgement: he will teach him. 27 For (h) gith shall not be threshed with instruments that have teeth, neither shall the wain wheel turn about upon cummin: but gith shall be beaten out with a rod, and cummin with a staff.

(h) and greater to some than to others.

28 But bread corn shall be broken small: (i) but the thresher shall not thresh it for ever, neither shall the wain wheel vex it, nor break it with the teeth thereof.

(i) But none are continually afflicted without intermission.

29 And this is come forth from our Lord the God of hosts, that he might make his counsel marvelous, and magnify justice.

CHAPTER XXIX.

The Prophet bewaileth the Jews' destruction, 9. for their blind obstinacy; 17. prophesying the Gentiles' conversion.

Woe to (a) Ariel, Ariel the city, which David overcame: year is added to year: the solemnities are at an end. [1]

(a) *Ari* signifieth a lion, *El*, God: So Jerusalem called the lion of God, to wit a strong city, is threatened with destruction, which happened first by the Babylonians, *4. Reg. 25.* again more miserable by Titus & Vespasian, 40. years after Christ's death. [1] *2. Reg. 5. 1. Par. 11.*

2 And I will make a [1] trench about Ariel, and it shall be sorrowful and mourning, and it shall be to me as Ariel.

[1] *Luc. 19.*

3 And I will compass as a sphere round about thee,

and will cast a rampier against thee, and place munitions to besiege thee. 4 Thou shalt be humbled, thou shalt speak out of the earth, and out of the ground thy speech shall be heard: and thy voice shall be out of the earth as the Python's, and out of the ground thy speech shall mutter. 5 And the multitude of them that fan thee shall be as small dust: and as isles passing away, the multitude of them, that have prevailed against thee. 6 And it shall be suddenly forthwith. It shall be visited of the Lord of hosts in thunder, and earth quake, and with great voice of whirlwind and tempest, and with flame of devouring fire. 7 And the multitude of all nations, that have fought against Ariel, shall be as the dream of a vision in the night, and all that have warred, and besieged, and prevailed against it. 8 And as he that is hungry dreameth, and eateth, but when he is awake, his soul is empty: and as he that is thirsty dreameth, & drinketh, and after he is awake, faint as yet thirsteth, & his soul is empty: so shall the multitude be of all the Gentiles, that have fought against mount Sion. 9 Be astonied, and marvel, waver, & stagger: be ye drunk, & not of wine: be moved, & not of drunkenness. 10 Because our Lord hath mingled unto you the spirit of drowsiness, he will shut your eyes, he will cover your prophets & princes, that see visions. 11 And the vision of all shall be unto you as the words of a book sealed: which when they shall give to him that knoweth letters, they shall say: Read this; and he shall answer: (b) I cannot, for it is sealed.

(b) Scribes and Pharisees pretending knowledge of Scriptures, cannot read Christ in the Prophets, because these Books are sealed (or locked) & they have not the key. *Apoc. 3.*

12 And the book shall be given to one that knoweth not letters, and it shall be said to him: Read; and he shall answer: (c) I know not letters.

(c) The Gentiles could not read Christ in these books, because they knew not letters of the holy Scriptures. *S. Ierom Prooemio. in Isaiam.*

13 And our Lord said: [1] Because this people approacheth with their mouth, and with their lips glorifieth me, but their heart is far from me, and they have feared me by the commandment and doctrines of men:

[1] *Mat. 15. Mar. 7.*

14 therefore behold I will add to make admiration to this people, by a great and wonderful miracle: for wisdom shall perish from their wise men, and the understanding of their prudent shall be hid.

15 [1] Woe unto you that are deep of heart, to hide your counsel from our Lord: whose works are in darkness, and they say: Who seeth us, and who knoweth us?

[1] *1. Cor. 1.*

16 [1] This your cogitation is perverse: as if the clay should think against the potter, and the work should say to the maker thereof: Thou madest me not: or the thing formed should say to the fashioner thereof: Thou understandest not.

[1] *Eccli. 29.*

17 Shall not yet within a little while, and in a short time, Libanus be turned into Charmel: and Charmel reputed for a forest? 18 And in that day the deaf shall hear the words of the book, and out of the darkness and mist the eyes of the blind shall see. 19 And the meek shall add joyfulness in our Lord, and the poor men shall rejoice in the holy one of Israel. 20 Because he hath failed that did prevail, the scorner is consumed, and they are all cut down that watched upon iniquity: 21 that made men sin in word, and supplanted him that reproved them in the gate, and declined in vain from the just. 22 For this cause, thus saith our Lord to the house of Jacob, he that redeemed Abraham: Jacob shall not now be confounded, neither shall now his countenance be ashamed: 23 but when he shall see his children, the works of mine hands, in the midst of him sanctifying my name, and they shall sanctify the holy one of Jacob, and shall preach the God of Israel, 24 and they that err in spirit, shall know understanding, and the mutterers shall learn the law.

CHAPTER XXX.

The Jews are blamed for seeking counsel and help of the Aegyptians. 18. But if they repent, they shall find relief, and spiritual riches of the soul. 27. God's judgement will be strict: 33. and hell is most horrible.

Woe (a) unto [1] renegade children, saith our Lord, that you would take counsel, and not of me: and would begin a web, and not by my spirit, that you might add sin upon sin:

(a) You that trust in your own counsels and forces, or in other men's, and not in God, shall find the miserable event of your folly, as is before noted. *chap. 20.* [1] *Apostatae. or, deniers.*

2 which walk to go down into Aegypt, and have not asked my mouth, hoping for help in the strength of Pharao, and having confidence in the shadow of Aegypt. 3 And the strength of Pharao shall be a confusion to you, and the confidence in the shadow of Aegypt an ignominy. 4 For thy Princes were in Tanis, & thy messengers came even to Hanes. 5 All were confounded upon the people, that could not profit them: they were no help, nor to any profit, but to confusion & to reproach. 6 The burden of the beasts of the South. In a land of tribulation & distress, the lioness, & the lion of them, the viper & the flying basiliscus carrying their riches upon the shoulders of beasts, & their treasures upon the bunch of camels, to a people that cannot be able to profit them. 7 For Aegypt shall help in vain, and to no purpose: therefore have I cried upon this: It is pride only, cease.

8 (b) Now therefore going in write to her upon box, and draw it diligently in a book, and it shall be in the latter day for a testimony for ever.

(b) Either Isaias was commanded to write this which should be fulfilled many years after; or else he speaketh prophetically to Jeremy, near 200. years before he prophesied; signifying that he should then write it, as indeed he did. *Iere. 41. &c.*

9 For it is a people provoking to wrath, & lying children, children that will not hear the law of God. 10 Which say to the seers: See not: & to them that behold: Behold us not those things that are right: Speak unto us pleasant things, see errors unto us. 11 Take from me the way, turn away the path from me, let the holy one of Israel cease from our face. 12 Therefore thus saith the holy one of Israel: For that you have rejected this word, and have hoped in calumny and tumult, and have leaned thereupon: 13 therefore shall this iniquity be unto you as a breach that falleth, and is found lacking in an high wall, because suddenly, whilst it is not hoped, shall come the destruction thereof. 14 And it shall be broken small, as the potter's vessel is broken with mighty breaking: and there shall not a shred be found of the fragments thereof, wherein a little fire may be carried from the burning, or a little water be drawn out of the pit. 15 Because thus saith our Lord the God of Israel: If you return and be quiet, you shall be saved: in silence and in hope shall your strength be. And you would not: 16 and you have said: No, but we will fly to horses: therefore shall you fly. And we will mount upon swift ones: therefore shall they be swifter, that shall persecute you. 17 A thousand men at the face of the terror of one, and at the face of the terror of five shall you fly, till you be left as the mast of a ship in the top of a mountain, and as a sign upon a little hill. 18 Therefore our Lord expecteth that he may have mercy on you: and therefore shall he be exalted sparing you: because our Lord is the God of judgement: blessed are all they that expect him. 19 For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep, pitying he will pity thee: at the voice of thy cry as soon as he shall hear, he will answer thee. [1]

[1] *Ps. 51.*

20 And our Lord will give you strait bread, & short water: and will not make thy doctor to fly away from thee any more: and thine eyes shall see thy master. 21 And thine ears shall hear the word of him, that behind thy back admonisheth thee: This is the way, walk in it: and decline ye not neither to the right hand, nor to the left. 22 And thou shalt contaminate the plates of the sculptiles of thy silver, & the garment of the molten of thy gold, and shalt scatter them as the

uncleanness of a menstruous woman. Thou shalt say to it: Get thee hence. 23 And rain shall be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful, and fat. The lamb in that day shall feed at large in thy possession: 24 and thine oxen, as the ass colts, that till the ground, shall eat mingled provender as it was fanned in the floor. 25 And there shall be upon every high mountain, and upon every little hill elevated, rivers of running waters in the day of the killing of many when the towers shall fall. 26 And (c) the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day when our Lord shall bind up the wound of his people, and shall heal the stroke of their wound.

(c) This clarity in sun and moon shall be after the general resurrection.

27 Behold the name of our Lord cometh from far, his (d) burning fury, and heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire.

(d) Christ will exercise his severe justice in the general judgement, when he shall bid the damned go into everlasting fire. *Mat. 25.*

28 His spirit as a torrent overflowing even to the midst of the neck, to destroy the nations to nothing, and the bridle of error, that was in the jaws of peoples. 29 There shall be a song unto you as the night of a sanctified solemnity, and joy of heart as he that goeth with a shalm, to enter into the mount of our Lord to the strong one of Israel. 30 And our Lord shall make the glory of his voice to be heard, and shall shew the terror of his arm, in threatening of fury, and flame of devouring fire: he shall dash to pieces in whirlwind, and in hail stone. 31 For at the voice of our Lord shall Assur fear being strucken with the rod. 32 And the passage of the rod shall never cease, which our Lord shall make to rest upon him in (e) timbrels and harps, and in principal battles he shall overthrow them.

(e) It often appeareth that when evil men seem most secure, they fall into sudden calamities.

33 For [1] Topheth is prepared since yesterday, prepared of the king, deep, and wide. The nourishments thereof, fire and much wood: the breath of our Lord as a torrent of brimstone kindling it.

[1] *Hell.*

CHAPTER XXXI.

The Prophet further bewaileth the Jews' calamity, into which they shall fall for their confederacy with the Aegyptians. 5. Yet God will protect Jerusalem: 8. and overthrow Sennacherib.

Woe to them that go down into Aegypt for help, hoping in horses, and having confidence upon chariots, [1] because they be many: and upon horsemen, because they be very strong: and have (a) not trusted upon the holy one of Israel, & have not sought after our Lord.

[1] *Iere. 42.* (a) Both this Prophet, and afterwards Jeremy admonished the Jews not to trust in the Aegyptians, but they contemning this admonition shewed in their deeds that they distrusted God, not believing nor obeying his Prophets: and for the same were at last punished.

2 But he that is the wise one hath brought evil, and hath not taken away his words: & he will rise up against the house of the wicked, and against the aid of them that work iniquity. 3 Aegypt, a man, and not God: and their horses, flesh, and not spirit: and our Lord shall bow down his hand, and the helper shall fall, and he that is holpen shall fall, and they shall all be confounded together. 4 Because thus saith our Lord to me: As if a lion should roar, and the lion's whelp upon his prey, and when a multitude of shepherds shall come against him, he will not fear at their voice, and of their multitude he will not be afraid: so shall the Lord of hosts descend (b) to fight upon mount Sion, and upon the little hill thereof.

(b) In the mean time God destroyed the army of Sennacherib besieging Jerusalem. *4. Reg. 19.* But they forgot this and many other examples of God's power and love.

5 As birds that fly, so will the Lord of hosts protect Jerusalem, protecting and delivering, passing and saving. 6 Return as you revolted deeply, o children of Israel. 7 For in that day man shall cast away the idols of his silver, and the idols of his gold, which your hands have made you into sin.[1]

[1] *Isai. 2.*

8 And Assur shall fall by the sword not of man, and the sword not of man shall devour him, and he shall fly not at the face of the sword: & his young men shall be tributaries: 9 and his strength shall pass away at the terror, & his princes flying shall be afraid: our Lord hath said it: whose fire is in Sion, & his furnace in Jerusalem.

CHAPTER XXXII.

The Prophet comforteth the Jews, foreshewing that their King Ezechias will rule well, and prosper, but most especially prophesieth of Christ. 9. That they shall be rejected for persecuting him, 15. and his Church shall prosper.

Behold[1] the king shall reign in justice, & the princes shall rule in judgement.

[1] The fifth part.

Of the captivity, and relaxation of the Kingdom of Juda: with other afflictions and comforts; but especially of Christ and his Church.

2 And a man shall be as he that is hid from the wind, and hideth himself from a tempest, as rivers of waters in drought, and the shadow of a rock that standeth out in a desert ground. 3 The eyes of them that see, shall not be dim, and the ears of them that hear, shall harken diligently. 4 And the heart of fools shall understand knowledge, and the tongue (a) of mafflers shall speak readily and plain.

(a) Albeit many things in this and other places pertain first and literally to the old testament: yet all are in figure, & some things have no other literal sense but of the new testament. As this Prophecy of maffling, or unperfect tongues, to speak readily, is fulfilled in the Church of Christ; plainly and distinctly confessing all Mysteries of Catholic faith & religion: and the like, which cannot be verified in the Jewish people.

5 He that is unwise shall no more be called prince: neither shall the deceitful be called the greater man: 6 for the fool shall speak foolish things, & his heart shall do iniquity, that he may work simulation, and speak to our Lord deceitfully, & make empty the soul of the hungry, and take away drink from the thirsty. 7 The vessels of the deceitful are most wicked: for he hath framed devices to undo the meek, with the word of lying, when the poor man spake judgement. 8 But the prince will think these things, that are worthy of a prince, & he shall stand above the dukes. 9 Ye [1] rich women arise, and hear my voice: ye confident daughters give ear to my speech.

[1] * *Noble cities of Juda.*

10 For after days & a year you shall be troubled that have confidence: for the vintage is at the end, the gathering will no more come. 11 Be astonied ye rich women, be troubled ye confident: strip you, and be confounded, gird your loins. 12 Mourn upon your breasts, upon the country worthy to be destroyed, upon the fruitful vineyard. 13 Upon the ground of my people shall thorns & briers come up: how much more upon all the houses of joy, of the city rejoicing? 14 For the house is forsaken, the multitude of the city is left, darkness and palpableness are made upon the dens for ever. 15 The joy of wild asses the pastures of flocks, until the spirit be poured out upon us from on high: and the desert shall be as charmel, and charmel shall be reputed for a forest. 16 And judgement shall dwell in the wilderness, and justice shall sit in charmel. 17 And the work of justice shall be peace, and the service of justice silence, and security for ever. 18 And my people shall sit in the beauty of peace, & in the tabernacles of confidence, and in wealthy rest. 19 But hail in falling upon the forest, and the city shall be humbled with lowness. 20 Blessed are ye, that sow upon all waters, sending in the foot of the oxe and the ass.

ANNOTATIONS.
CHAP. XXXII.

1. *The King shall reign.]* Some expound this whole passage of Ezechias, or Josias kings of Juda, and of the chief Princes under them: but so great effects, as be here prophesied, were not fully verified in them, ◦but as in figure only of a more excellent King, and his principal servants, that should follow afterwards. For albeit these were very good Kings, and had good and wise counsellers, & governers under them: yet they had not that perfect judgement, nor performed that complete justice, whereby the subjects enjoyed such peace, rest, safety, and consolation, as be here described, by the metaphors, and similitudes of men hid from wind, safe from tempest, refreshed with waters in their heat, and shadowed by a rock from the burning sun in the desert, with the like. And therefore S. Jerome, and other Christian Doctors understand it of Christ, who hath most perfect judgement and justice; and of his Apostles, and other Pastors of his Church who by unction of the Holy Ghost, participate more aboundantly of Christ's grace, than did the priests, & other rulers in the old testament. And so Christian people receive these benefits of peace, rest, protection, refreshing in soul, & conscience, & other spiritual comforts in Christ, by the mysteries of the new Testament, which the faithful of the old Testament could not receive by their Kings & Princes, nor by priests and prophets of that time. The same we might deduce of innumerable other places of this & other Prophets: but it is not our purpose to explicate much in this Edition.

◦This & many other prophecies pertain to the old testament as in figure, alluding to the history, but principally to Christ, and his Church.

1. *Reign in justice: and rule in judgement.]* [1]Here also to avoid prolixity, we may once note that these words: *Judgement*, and *Justice*,[2] have a far other higher and more excellent signification in holy Scriptures (where they most frequently occur) than in profane writings, and natural or moral philosophical discourses. For Philosophers, such as Plato and Aristotle, could reach no further than to natural reason, which they called right judgement: and to moral equity, which in general they named justice. But the Holy Ghost by these words revealeth most high spiritual mysteries, known by faith, most comfortable to men's souls, relieving and refreshing the consciences of penitents in this life, & replenishing the just with unspeakable gladness in eternal glory. [3]Therefore in the sense usual in holy Scriptures, Judgement is the act of the mind, or understanding, discerning what is right, just, & agreeing to reason: And Justice is the rectitude of the will, doing conformably to right direction of the mind, or understanding. And so these words are applied to signify both God's, and just men's actions. As that which God mercifully decreed in eternity, and promised after the fall of man, to do for mankind, as convenient for his Divine Power, Wisdom, Justice, Mercy, & Goodness; with all the means which he ordained for effecting the same, is called his Judgement; and the performing and accomplishment thereof, so far as is of his part, is called his Justice. Also that which any man discusseth, discerneth, and determineth in his understanding, as right, or reasonable in supernatural things, is called his spiritual judgement; and that which he doth of his freewill according to the same right judgement, is called his justice. So in this place the Prophet foresheweth, that Christ our *King will reign in justice*, that is, perform and fulfil all that he, as God with the Father & the Holy Ghost, decreed for Redemption, Justification and Salvation of men.[4] And *the princes*, his Apostles and other Pastors, *shall rule in judgement*: that is, discern and judge, what is right and good for themselves, and the people in respect of their souls, and eternal salvation.

[1] *Pref. of prophetical Books.*

[2] What the words, Judgement and Justice, signify.

[3] Definition of Judgement and Justice as they are used in the holy Scriptures. Both applied to God's and men's actions.

[4] Explication of the text.

CHAPTER XXXIII.

Sennacherib besieging and threatening Jerusalem, shall be overthrown by Angels. 13. that both wicked arrogant infidels may feel the hand of God, and faithful sinners repenting after great terror be comforted.

Woe to thee (a) that spoilest, shalt not thyself also be spoiled? And that despisest shall not thyself also be despised? When thou shalt have ended spoiling, thou shalt be spoiled: when being wearied thou shalt cease to contemn, thou shalt be contemned.

(a) Sennacherib spoiled all the kingdom of Israel, and all Juda saving Jerusalem, which he also besieged, reproaching and despising God: but himself was therefore spoiled, and despised.

2 Lord have mercy upon us: for we have expected thee: be our arm in the morning, and our salvation in the time of our tribulation. 3 At the voice of the Angel the peoples fled, and at thy exaltation the nations are dispersed. 4 And your spoils shall be gathered together as the locust is gathered, as when the ditches shall be full thereof. 5 Our Lord is magnified, because he hath dwelt on high: he hath filled Sion with judgement, & justice. 6 And there shall be (b) saith in thy times: riches of salvation, wisdom & knowledge: the fear of our Lord, that is his treasure.

(b) Fidelity in performing promises of good things temporal and spiritual.

7 Behold they that see shall cry without: (c) the angels of peace shall weep bitterly.

(c) Messengers sent to procure peace shall mourn, because they cannot obtain it.

8 The ways are dissipated, the passenger by the path hath ceased, the covenant is made frustrate, he hath rejected the cities, he hath not esteemed the men. 9 The land hath mourned, & languished: Libanus is confounded, & become foul, and Saron is made as a desert: and Basan is shaken, & Carmel. 10 Now will I rise up, saith our Lord: now will I be exalted, now will I be lifted up. 11 You shall conceive heat, you shall bring forth stubble: your spirit as fire shall devour you. 12 And the peoples shall be as ashes of a great fire, thorns gathered together shall be burned with fire. 13 Hear ye that are far off, what things I have done, and ye that are near, know my strength. 14 The sinners are terrified in Sion, trembling hath possessed the hypocrites. Which of you can dwell with devouring fire? Which of you shall dwell with everlasting heats? 15 He that walketh in justices, and speaketh truth, that casteth away avarice of oppression, and shaketh his hands from all gift, that stoppeth his ears lest he hear blood, [1] and shutteth his eyes that he may see no evil.

[1] *Psa. 15.*

16 This man shall dwell on high, the munitions of rocks shall be his highness: bread is given to him, his waters are faithful. 17 His eyes shall see the king in his beauty, they shall see the land far off. 18 Thy heart shall meditate fear: where is the learned? Where is he that pondereth the words of the law? [1] Where the teacher of little ones?

[1] *1. Cor. 1.*

19 The unwise people thou shalt not see, the people of profound speech: so that thou canst not understand the eloquence of his tongue, in whom there is no wisdom. 20 Look upon Sion the city of our solemnity: thine eyes shall see Jerusalem, a rich habitation, a tabernacle (d) that cannot be transferred: neither shall the nails thereof be taken away for ever, and all the cords thereof shall not be broken:

(d) Both prophecies & histories testify that terrene Jerusalem was subject to destruction, and was destroyed, and therefore this is necessarily to be understood of the Church of Christ, against which hell gates shall never prevail.

21 because only there our Lord is magnifical: a place of floods, rivers most broad and wide: no ship of rowers shall pass by it, neither shall the great galley pass thereby. 22 For the Lord is our judge, the Lord is our law maker, the Lord is our King: he will save us. 23 Thy cords are loosed, and they shall not prevail: thy mast shall be so, that thou canst not spread the sign. Then shall the spoils of many preys be divided: the lame shall take the spoil. 24 Neither shall the

neighbour say: I am feeble. The people that dwelleth therein, iniquity shall be taken away from them.

CHAPTER XXXIV.

A Prophecy of the destruction of the whole world, at the day of Judgement, 5. and in particular of Idumea, 9. & Jerusalem, as figures thereof.

Come (a) near ye Gentiles, and hear, and ye (b) peoples attend: let the earth hear, & the fullness thereof, the round world, and every spring thereof.

(a) God willeth as well gentiles that were far off, to come near, (b) as also the Jews that were his peculiar people, all to attend, that he will destroy this whole world, before the general Judgement.

2 Because the indignation of our Lord is upon all Gentiles, and fury upon all their hosts: he hath killed them, & given them into slaughter. 3 Their slain shall be cast forth, and out of their carcasses shall rise a stink: the mountains shall melt with their blood. 4 And all the host of the heavens shall melt away, and the heavens shall be folded together as a book: and all their host shall fall away as the leaf falleth from the vine, & from the fig tree. 5 Because my sword is inebriated in heaven: behold it shall descend upon Idumaea, and upon the peoples of my slaughter to judgement. 6 The sword of our Lord is filled with blood, it is fatted of the blood of lambs and buckgoats, of the blood of rams full of marrow: for the victim of our Lord is in (c) Bosra, & a great slaughter in the land of Edom.

(c) No defence of strong places (signified by Bosra) shall save any men from destruction in the day of Judgement.

7 And the unicorns shall come down with them, & the bulls with the mighty: their land shall be drunk with blood, & their ground with the fatness of fat ones. 8 Because it is the day of the revenge of our Lord, the year of retributions of the judgement (d) of Sion.

(d) In the mean time, as a figure thereof, Sion shall be destroyed: and therefore the metaphorical destruction following, rather pertaineth to the state of the damned in the next world than to the afflicted in this life.

9 And the torrents thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall be into burning pitch. 10 Night and day it shall not be quenched, the smoke thereof shall go up for ever: from generation unto generation it shall be desolate, there shall none pass by it world without end. 11 The onocrotalus, and hedgehog shall possess it: & the ibis, and the raven shall dwell in it: & a measure shall be stretched out upon it, to bring it to nothing, and a plum line unto desolation. 12 The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be as nothing. 13 And thorns and nettles shall grow up in the houses thereof, & the thistles in the munitions thereof: and it shall be the couch of dragons, and the pasture of ostriches. 14 And spirits shall meet the onocentaurus, and the satyr shall cry one to the other, there hath the lamia lien, and found herself rest. 15 There hath the hedgehog had an hole, and brought up whelps, and digged round about, and cherished them in the shadow thereof: thither are the kites gathered together, one to another. 16 Search ye diligently in the book of our Lord, and read: one of them hath not wanted, one hath not sought for the other, because that which proceedeth out of my mouth, he hath commanded, and his spirit the same hath gathered them. 17 And he hath cast them a lot, and his hand hath divided it unto them by measure: they shall possess it for ever, in generation and generation they shall dwell therein.

CHAPTER XXXV.

Gentiles converted to Christ shall much rejoice, 5. being comforted and confirmed by his miracles, much more by his internal grace, which bringeth to life everlasting.

The (a) desert and the land without passage shall be glad, and the wilderness shall rejoice, & shall flourish as the lily.

(a) An evident prophecy of the conversion of Gentiles. In whom the Church shall continually spring & flourish.

2 Springing it shall spring, & shall rejoice joyful and praising: the glory of Libanus is given to it, the beauty of Carmel, & Saron, they shall see the glory of our Lord, and the beauty of our God. 3 Encourage ye the loose hands, and strengthen the weak knees. 4 Say to the faint hearted: Take courage, and fear not: behold your God shall bring revenge of retribution: God himself will come and will save you. 5 Then shall (b) the eyes of the blind be opened, and the ears of the deaf shall be open. [1]

(b) Christ leaving all logical arguments, proved himself to be Messias by his works: *If ye believe not me* (saith our B. Saviour) *believe my works. Ioan. 10. v. 38.* [1] *Mat. 15. Mar. 7. Luc. 7.*

6 Then shall the lame leap as an hart, and the tongue of the dumb shall be opened: because waters are cut out in the desert, and torrents in the wilderness. 7 And that which was dry land, shall be as a pool, and the thirsty ground as fountains of waters. In the dens wherein dragons dwelt before, shall spring up the greenness of reed and bulrush. 8 And a path and a way shall be there, and it shall be called the holy way: the polluted shall not pass by it, and this shall be unto you a direct way, so that fools cannot err by it. 9 The lion shall not be there, and the naughty beast shall not go up by it, nor be found there: and they shall walk that shall be delivered. 10 And the redeemed of our Lord shall be converted, and shall come into Sion with praise, and everlasting joy shall be upon their head: they shall obtain joy and gladness, and sorrow and mourning shall fly away.

CHAPTER XXXVI.

Sennacherib king of Assirians having taken other cities in Jury, besiegeth and threateneth Jerusalem; 4. reproacheth king Ezechias; 7. blasphemeth God; 13. and terrifieth the people.

And it came to pass (a) in the fourteenth year of king Ezechias, Sennacherib king of the Assyrians came up against all the fenced cities of Juda, and took them. [1]

(a) That which the Prophet had foretold by way of prophecy, now he recordeth by way of history, & therefore these four next chapters are inserted in the fourth book of kings. *ch. 18. 19. and 20.* almost in the same words, & an abridgement thereof *2. Paral. 32.* [1] *4. Reg. 18. 2. Par. 31.*

2 And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to king Ezechias with a great army, and he stood by the water conduit of the upper pool in the way of the fuller's field. 3 And there came out to him Eliacim the son of Helcias, who was over the house, and Sobna the scribe, and Joahe the son of Asaph the commenter. 4 And Rabsaces said to them: Tell Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence, whereupon thou dost trust? 5 or by what counsel or force art thou disposed to rebel? Upon whom hast thou confidence, that thou art revolted from me? 6 Lo thou dost trust upon this broken staff of reed, upon Aegypt: upon which if a man lean, it will enter into his hand, and pierce it: so is Pharao the king of Aegypt to all that trust in him. 7 But if thou wilt answer me: We trust in our Lord God: is it not he (b) whose excelses and altars Ezechias hath taken away, and he said to Juda and Jerusalem: Before this altar shall you adore?

(b) Such is the blindness, and malice of infidels, that they confound things done to destroy idolatry, as if the same were against God.

8 And now deliver thyself to my lord the king of the Assyrians, and I will give thee two thousand horses, neither shall thou be able of thyself to give riders for them. 9 And how wilt thou abide the face of the judge of one place, of the lesser servants of my lord? But if thou trust in Aegypt, in chariots and in horsemen: 10 and now am I come up without the Lord unto this

land to destroy it? The Lord saith to me: Go up against this land, and destroy it. 11 And Eliacim, and Sobna, and Joahe said to Rabsaces: Speak to thy servants in the Syrian tongue: for we understand it: speak not to us in the Jews' language in the ears of the people, that is upon the wall. 12 And Rabsaces said to them: Why, did my lord send me to thy lord and to thee, to speak all these words; and not rather to the men, that sit on the wall; that they may eat their own dung, and drink the urine of their feet with you? 13 And Rabsaces stood, and cried with a loud voice in the Jews' language, and said: Hear ye the words of the great king, the king of Assyrians. 14 Thus saith the king: Let not Ezechias seduce you, for he shall not be able to deliver you. 15 And let not Ezechias give you confidence upon the Lord, saying: Our Lord delivering will deliver us, this city shall not be given into the hand of the king of Assyrians. 16 Hear not Ezechias: for thus saith the king of Assyrians, do (c) a blessing with me, and come forth to me, and eat ye every man of his own vineyard, and every man of his own figtree, and drink ye every man the water of his own cistern,

(c) Do that is profitable for you. *4. Reg. 18. v. 31.*

17 till I come and take you away to a land, that is as your own, a land of corn and of wine, a land of bread and vineyards. 18 Neither let Ezechias trouble you, saying: Our Lord will deliver us. Why, have the gods of the nations delivered every one their land out of the hand of the king of Assyrians? 19 Where is the god of Emath, and Arphad? Where is the god of Sepharvaim? Have they delivered (d) Samaria out of my hand?

(d) Many in Samaria served false gods which could not defend them: others served God almighty who for their good suffered them to be afflicted.

20 Who is there of all the gods of these lands, which hath delivered their land out of my hand, that the Lord can deliver Jerusalem out of my hand? 21 And they held their peace, and answered him not a word. For the king had commanded, saying: Answer him not.

22 And Eliacim the son of Helcias, that was over the house, and Sobna the scribe, and Joahe the son of Asaph the commenter, went in to Ezechias their garments rent, and told him the words of Rabsaces.

CHAPTER XXXVII.

King Ezechias requesteth the prayers of Isaie the Prophet, 6. who assureth the King of God's help. (8. In the mean time the enemies threatening and blaspheming, 14. King Ezechias prayeth.) 21. God promiseth to protect Jerusalem: 30. and by an Angel killeth in one night an hundred eighty five thousand Assirians. 37. Their King returneth to Ninive and is slain by his own sons.

And it came to pass, when king Ezechias had heard it, he (a) rent his garments, and was wrapped in (b) sack cloth, and entered into the house of our Lord. [1]

(a) Renting or cutting of garments was a ceremony, to shew internal sorrow. (b) And sackcloth was an habit of penitents for sins. [1] *4. Reg. 19. 2. Par. 32.*

2 And he sent Eliacim which was over the house, and Sobna the scribe and the ancients of the priests covered with sackcloths to Isaie, the son of Amos the Prophet. 3 and they said to him: Thus saith Ezechias: This day is a day of tribulation and of rebuke, and of blasphemy: because the children are come even to the birth, and there is not strength to bring forth. 4 If by any means our Lord thy God will hear the words of Rabsaces, whom the king of Assyrians his lord hath sent to blaspheme the living God, and to upbraid with words which our Lord thy God hath heard: lift up prayer therefore for the remnant that are left. 5 And the servants of Ezechias came to Isaie. 6 And Isaie said to them: Thus shall you say to your master: Thus saith our Lord: Fear not at the face of the words, which thou hast heard, wherewith the servants of the king of the Assyrians have blasphemed me. 7 Behold, I will give him a spirit, and he shall hear a message, and shall return to his country, and I will make him fall by the sword in his own country. 8 And Rabsaces returned,

and found the king of Assyrians fighting against Lobna. For he heard that he was departed from Lachis, 9 and he heard of Tharaca the king of Aethiopia, them that said: He is come forth to fight against thee. Which when he had heard, he sent messengers to Ezechias, saying: 10 Thus shall you say to Ezechias the king of Juda, speaking: Let not thy God deceive thee, in whom thou hast confidence, saying: Jerusalem shall not be given into the hand of the king of the Assyrians. 11 Lo thou hast heard all things the kings of the Assyrians have done to all countries, which they have subverted, & canst thou be delivered? 12 Why, have the gods of the nations delivered them, whom my fathers have subverted, Gozam, and Haram, and Reseph, and the children of Eden, that were in Thalassar? 13 (c) Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, & Ava?

(c) That which happened to all these infidel Kings, fell also upon Sennacherib King of Assyrians shortly after he had thus bragged, or rather greater ruin and misery. *v. 36. & 38.*

14 And Ezechias took the letters of the hand of the messengers, & read them, and went up into the house of our Lord, and Ezechias laid them open before our Lord. 15 And Ezechias prayed to our Lord, saying: 16 O Lord of hosts God of Israel, which sittest upon the Cherubs, thou art the only God of all the kingdoms of the earth, thou hast made heaven and earth. 17 Incline o Lord thine ear, & hear: open o Lord thine eyes, and see, and hear all the words of Sennacherib, which he hath sent to blaspheme the living God. 18 For in very deed, o Lord, the kings of the Assyrians have made lands desolate, and the countries of the same. 19 And they have given their gods to fire: for they were not gods, but the works of men's hands, wood and stone: & they brake them in pieces. 20 And now, o Lord our God, save us out of his hand: and let all the kingdoms of the earth know, that thou only art the Lord. 21 And Isaie the son of Amos sent to Ezechias, saying: Thus saith our Lord the God of Israel: For the things that thou prayed me concerning Sennacherib the king of Assyrians: 22 this is the word which our Lord hath spoken upon him: The virgin daughter of Sion hath despised thee, and scorned thee: the daughter of Jerusalem hath wagged the head after thee. 23 Whom hast thou upbraided, and whom hast thou blasphemed, and upon whom hast thou exalted voice, and lifted up the height of thine eyes? To the holy one of Israel. 24 By the hand of thy servants thou hast upbraided our Lord, & hast said: In the multitude of my chariots have I climbed the height of mountains, the tops of Libanus: & I will cut down the high cedars thereof, & the chosen fir trees thereof, and will enter to the top of the height thereof, to the forest of his Carmel. 25 I have digged, and drunken the water, and have dried up with the step of my foot all the rivers of the rampiers. 26 Why, hast thou not heard, what I have done to him of old? From ancient days have I formed it: and now I have brought it to effect: and it is made to the rooting out of little hills bickering together, and of fenced cities. 27 The inhabitants of them with shortened hand have trembled, and are confounded: they are become as hay of the field, and grass of the pasture ground, and herb of the housetops which hath withered before it was ripe. 28 I have known thy habitation, and thy going out, and thy coming in, and thy madness against me. 29 When thou didst rage against me, thy pride ascended into mine ears: therefore I will put a ring in thy nostrils, and a bit in thy lips, and will bring thee back into the way, by which thou camest. 30 (d) But to thee this shall be a sign: eat this year the things that grow to themselves, and in the second year eat fruits: but in the third year sow & reap, & plant vineyards, and eat the fruit of them.

(d) He turneth his speech to Ezechias.

31 And that which shall be saved of the house of Juda, and which is left, shall take root downward, and shall bear fruit upward: 32 because out of Jerusalem there shall a remnant go forth, and salvation from mount Sion: the zeal of the Lord of hosts shall do this. 33 Therefore thus saith our Lord concerning the king of the Assyrians: He shall not enter this city, and he shall not shoot arrow there, and shield shall not occupy it, and he shall not cast rampier about it: 34 In the way that he came, by the same he shall return, and

into this city he shall not enter, saith our Lord. 35 And I will protect this city, that I may save it for mine own sake, and for David's sake my servant. 36 [1]And the Angel of our Lord came forth, and struck in the camp of the Assyrians an hundred eighty five thousand. And they arose in the morning, and behold, all were carcasses of dead men.

[1] *Tob. 1. Eccl. 48.*

1. Mac. 7.
2. Mac. 8.

37 And he went out, and departed, and Sennacherib the king of the Assyrians returned, and dwelt in Ninive. 38 And it came to pass, when he adored in the temple of Nesroch his god, Adramelech & Sarasar his sons struck him with the sword: and they fled into the land of Ararat, & Asarhaddon his son reigned for him.

ANNOTATIONS. CHAP. XXXVII.

35. *For David's sake.]* We have here a manifest example that the merits of Saints departed forth of this world, [1] do profit the living: God protecting Jerusalem not only for his own, but also for his servant David's sake. Against which plain sense, Protestants denying merits and prayers of Saints, seem to have no better evasion, than this silly shift, feigned without warrant of holy Scripture, or ancient Father: to interpret these words, *For David's sake*, to signify *for God's promise sake made to David* [2]. But if they be demanded, where and when God promised to David, that he would protect and save the city of Jerusalem from sacking by enemies, or from ruin, they can never shew it. God made David conqueror of Jerusalem, extirpating there the Jebusites, who until his time kept the tower of Sion (2. Reg. 5. v. 7) & protected the same city all his time, and long after. [3] And in certain particular dangers, promised to Achaz a wicked King (Isaie. 7.) and to this good King Ezechias here (& 4. Reg. 19.) that he would save and deliver Jerusalem, from the particular distresses wherein it was at those times: but he promised not this to king David. Neither did God make a general promise to protect that city perpetually. For if he had so promised, it should not have been subdued, brought into captivity, & defaced as it was by the Babylonians. And therefore this gloss of Protestants is built upon false ground. [4] And the words are as manifest, [5] as if the kings Majesty should say: I will protect the city of London, that I may save it for mine own sake, and such my former subjects sake, that have faithfully heretofore served their Kings. Or if he should say: I will protect such a nobleman's chief Manor place for mine own sake, & for such his progenitor's sake, who served me loyally. Whereby is plainly signified, that the king doth this favour not only for his own sake, but also for the merits of some that lived there, and deserved well before. [6]Neither do we produce this similitude to prove that is in controversy, but to explain the Catholic doctrine, apparent by this text, and approved by the ancient Fathers, and the whole Church of God.

[1] Merits of Saints do profit the living. The Protestants' evasion.

[2] *Bible 1603.*

[3] God promised to protect the city of Jerusalem from certain dangers. but not perpetually.

[4] The Protestants' gloss is ill grounded.

[5] *4. Reg. 25.*

[6] This similitude doth not prove but explain the truth otherwise proved.

CHAPTER XXXVIII.

Ezechias being sick, and advertised by the prophet that he shall then die, by prayer obtaineth prolongation of life: 6. with promise of victory, confirmed by a sign. 9. For which he rendereth thanks to God with a Canticle of praise.

In [a] those days Ezechias was sick even to death: and Isaie the son of Amos the Prophet, went in unto him, and said to him: Thus saith our Lord: Take order with thy house, for [b] thou shalt die, and shalt not live. [1]

(a) After the Assyrians were slain, King Ezechias was visited with a dangerous sickness, to keep him in the fear of God, lest much joy should bring him into oblivion of his duty. (b) It was first revealed to the Prophet that the King's sickness was deadly. [1] *4. Reg. 20. 2. Par. 32.*

2 And Ezechias turned his face to the wall, & prayed to our Lord, 3 and said: I beseech thee Lord, remember I pray thee how I have walked before thee in truth, and in a perfect heart, and have done that which is good in thine eyes. And Ezechias wept with great weeping.

4 And the word of our Lord was made to Isaie, saying: 5 Go, & tell Ezechias: Thus saith our Lord the God of David thy father: I have heard thy prayer, and seen thy tears: Lo (c) I will add upon thy days fifteen years:

(c) Secondly that God would add 15. years to his life: which could not be said, *to be added*, except his life according to natural causes had been at an end. *S. Aug. li. 6. c. 17. de Gen. ad lit.*

6 and out of the hand of the king of the Assyrians will I deliver thee, and this city, & will protect it.

7 And this shall be a sign to thee from our Lord that our Lord will do this word, which he hath spoken:

8 Behold I will make the shadow of the lines return, by the which it is now gone down in the dial of Achaz in the sun, back-ward ten lines. And the sun returned ten lines by the degrees whereby it was gone down.

9 The scripture of Ezechias the king of Juda, when he had been sick, & was recovered of his infirmity. 10 I have said: (d) In the midst of my days shall I go to the gates of hell. I have sought the residue of my years.

(d) In this Canticle the King reciteth his afflictions of mind, for that he should part out of this world, in the flower of his age.

11 I have said: I shall not see our Lord God in the land of the living. I shall behold man no more, and the inhabiter of rest. 12 My (e) generation is taken away; and is wrapped together from me, as the tent of shepherds: My life is cut off, as by a weaver; whilst I yet began he cut me off: from morning until night thou wilt make an end of me.

(e) And without children for Manasses was born three years after being 12. years old when he began to reign. *4. Reg. 21.*

13 I hoped until morning, as a lion so hath he broken all my bones: From morning until evening thou wilt make an end of me. 14 As a young swallow so will I cry. I will meditate as a dove: Mine eyes are weakened, looking on high: Lord I suffer violence, answer for me.

15 What shall I say, or what shall he answer me, whereas himself hath done it? 16 I will recount to thee all my years in the bitterness of my soul. Lord if man's life be such, and the life of my spirit in such things, thou shalt chasten me, and shalt quicken me.

17 Behold in peace is my bitterness most bitter: But thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back. 18 Because hell shall not confess to thee, neither shall death praise thee: they that go down into the lake, shall not expect thy truth. 19 The living the living he shall confess to thee, as I also this day: the father shall make thy truth known to the children. 20 O Lord save me, and we shall sing our Psalms, all the days of our life in the house of our Lord. 21 And Isaie commanded (f) that they should take a lump of figs, & plaster it upon the wound, and he should be healed.

(f) The Prophet ordained this medicine:

22 And Ezechias said: (g) What shall be the sign that I shall go up into the house of our Lord?

(g) and the King also demanded a sign before he sang the Canticle.

CHAPTER XXXIX.

The King of Babylon sent legates to visit King Ezechias, and congratulate his recovery of health. 2. He sheweth them all his riches, 5. for which Isaie reprehendeth him: and prophesieth that the Babylonians will spoil Jerusalem.

At that time Merodach Baladan the son of Baladan, king of Babylon, sent letters & gifts to Ezechias: for he had heard that he had been sick, and was recovered,[1]

[1] *4. Reg. 20.*

2 And Ezechias (a) rejoiced upon them, and he shewed them the storehouse of aromatical spices, & of silver, and of gold, and of sweet-odours and of the best ointment, and all the store houses of his furniture, and all things that were found in his treasures. There was not any thing, which Ezechias shewed them not in his house, and in all his dominion.

(a) In this honorable embassage Ezechias rejoiced immoderately and unwisely shewed his treasures, which therefore the Prophet reprehended. And upon this occasion prophesied that the Babylonians should carry away all that treasure, and his children into captivity.

3 But Isaie the Prophet went in to Ezechias the king, and said to him: What said these men, and from whence came they to thee? And Ezechias said: from a far country they came to me, from Babylon. 4 And he said: What saw they in thy house? And Ezechias said: All things that are in my house have they seen, there was not any thing, which I have not shewed them in my treasures. 5 And Isaie said to Ezechias: Hear the word of the Lord of hosts. 6 Behold the days shall come: and all things that are in thy house, and that thy fathers have laid up for treasure until this day, shall be taken away into Babylon: there shall not any thing be left, saith our Lord. 7 And of thy children, which shall come forth of thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon. 8 And Ezechias said to Isaie: The word of our Lord which he hath spoken is good. And he said: (b) Only be there peace and truth in my days.

(b) Not for want of affection towards his posterity, but seeing he durst not request more, he prayed for peace in his own days.

CHAPTER XL.

The Prophet comforteth the people with Christ's coming to remit sins. 3. Before whom S. John Baptist shall preach penance. 6. Sheweth man's imbecility, 9. God's Majesty, 18. the vanity of idols: 27. & fall of them that fear not God.

Be[1] (a) comforted, be comforted my people, saith your God.

[1] The sixth part.

Of the delivery from sin by Christ. (a) The Prophet alludeth to the comfort of the Jews, when they should be delivered from captivity of Babylon: but principally prophesieth of man's delivery from sin by Christ.

2 Speak to the heart of Jerusalem, and call to her: because her malice is accomplished, her iniquity is forgiven: she hath received of the hand of our Lord double for all her sins.[1]

[1] *Mat. 3. Mar. 1. Luc. 3. Ioan. 1.*

3 (b) The voice of one crying in the desert: Prepare the way of our Lord, make straight the paths of our God in the wilderness.

(b) An evident prophecy of S. John Baptist.

4 Every valley shall be exalted, and every mountain and little hill shall be humbled, and crooked things shall become straight, and rough ways, plain. 5 And the glory of our Lord shall be revealed, and all flesh together shall see, the mouth of our Lord hath spoken. 6 The voice of one saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field.[1]

[1] *Iac. 1.*
1. Pet. 1

7 The grass is withered, and the flower is fallen, because the spirit of our Lord hath blown on it. Indeed the people is grass: 8 the grass is withered, and the flower is fallen: but the word of our Lord abideth for ever. 9 (c) Upon an high [1] mountain get thee up, thou that evangelizest to Sion: exalt the voice in strength, which evangelizest to Jerusalem: exalt it, fear not. Say to the cities of Juda: Behold your God:

(c) This is also manifest of Christ's preaching in the mountain: & of his Apostles, and Apostolical preachers. [1] *Mat. 5.*

10 behold our Lord God shall come in strength, & his arm shall have dominion: behold his reward is with him, and his work before him. 11 As a shepherd shall he feed his flock: in his arm shall he gather together the lambs, and in his bosom shall he lift them up, and them with young himself shall carry. [1]

[1] *Ioan. 10.*

12 (d) Who hath measured the waters with his fist, and pondered the heavens with a span? Who hath poised with three fingers the huge greatness of the earth, & weighed the mountains in weight, and the little hills in balance?

(d) God's power and benevolence in creating & governing all this world, is a sign that he both can and will bestow these great benefits of grace upon all nations.

13 [1] Who hath holpen the spirit of our Lord? Or who hath been his counseller, & shewed to him?

[1] *Rom. 11.*
1. Cor. 2.

14 With whom hath he taken counsel, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and shewed him the way of prudence? 15 Behold the Gentiles are as a drop of a bucket, and are reputed as [1] the moment of a balance: behold the islands are as a little dust.

[1] * *least dust, or atomus.*

16 And Libanus shall not suffice to kindle the fire, and the beasts thereof shall not be sufficient for holocaust. 17 All nations as if they were not, so are they before him, and they are reputed of him as nothing, and a vain thing. 18 To whom then have you made God like? Or what image will you set to him? [1]

[1] *Act. 17.*

19 Hath the artificer cast a sculptile? or hath the goldsmith figured it with gold, or the silversmith with plates of silver? 20 Strong wood, and that which will not putrefy hath he chosen: the wise artificer seeketh how he may set up a sculptile which may not be moved. 21 Why, (e) do you not know: why, have you not heard? Why, hath it not been told you from the beginning? Have you not understood the foundations of the earth?

(e) From the beginning the law of nature, afterwards the law of Moyses taught that he which made the world is God.

22 He that sitteth upon the compass of the earth, and the inhabitants thereof are as locusts: he that stretcheth out the heavens as nothing, and spreadeth them as a tent to dwell in. 23 He that maketh (f) the searchers of secrets as if they were not, that hath made the judges of the earth as a vain thing:

(f) Wisest Philosophers know nothing, neither can consist but by him.

24 and indeed their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they have withered, and a whirlwind shall take them away as stubble. 25 And to whom have ye likened me, and made me equal? Saith the holy one. 26 Lift up your eyes on high, and see who hath created these things: he that bringeth out the host of them in number, and calleth them all by name: by the multitude of his force and strength, & power, not one of them was missing. [1]

[1] *Psa. 146.*

27 Why sayest thou Jacob, and speakest thou Israel: My way is hid from our Lord, and my judgement is passed over of my God? 28 Why knowest thou not, or hast thou not heard? Our Lord is God everlasting, which hath created the ends of the earth: he shall not fail, nor labour, neither is there searching out of his wisdom. 29 Which giveth strength to the weary: and to them that are not, multiplieth force and strength. 30 Children shall faint, and labour, and youngmen shall fall by infirmity. 31 But they that hope in our Lord shall change their strength, they shall take wings as eagles, they shall run and not labour, they shall walk and not faint.

CHAPTER XLI.

God pleading against idolaters, sheweth his power and goodness by his benefits bestowed upon the Jews; 17. with promise of perpetual protection: 21. whereas their vain idols can no way profit them.

Let (a) the islands hold their peace before me, and the Gentiles change their strength: let them come near, & then speak, let us approach to judgement together.

(a) God's expostulation with Islands, & other Gentiles living in idolatry, which implieth a prophecy of their conversion to Christ, pertaineth amongst others very particularly to our great Britainy, the greatest & most renowned Island of Europe. *See D. Bristow. Mot. 11.*

2 Who hath raised the just from the East, hath called him that he should follow him? He shall give the Gentiles in his sight, & he shall obtain kings: he shall give them as it were dust to his sword, as stubble taken violently with the wind, to his bow. 3 He shall pursue them, he shall pass in peace, there shall no path appear after his feet. 4 Who hath wrought and done these things, calling the generations from the beginning? I^ the Lord, the first and the last I am.[1]

[1] *Apo. 1. & 22.*

5 The islands have seen, and have been afraid, the ends of the earth have been astonied, they have approached, and come near. 6 Every one shall help his neighbour, and shall say to his brother: Be strong. 7 The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is good for soldering: and he strengthened it with nails, that it should not be moved. 8 And thou Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend: 9 in whom I have taken thee from the ends of the earth, and from the far parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, & have not cast thee away. 10 Fear not, because I am with thee: decline not, because I am thy God: I have strengthened thee, and have holpen thee, and the right hand of my just one hath sustained thee. 11 Behold all that fight against thee shall be confounded and ashamed, they shall be as if they were not, and the men shall perish that gainsay thee. 12 Thou shalt seek them, and shalt not find, the men thy rebels: they shall be as if they were not: and as consumption the men that war against thee. 13 Because I am the Lord thy God, taking thy hand, and saying to thee: Fear not, I have holpen thee. 14 Fear not thou (b) worm of Jacob, ye that are dead of Israel: I have holpen thee, saith our Lord: and thy redeemer the holy one of Israel.

(b) You that are as abjects contemned, & as dead men in the world, fear not, because Christ hath care to protect, & to reward you.

15 I have made thee as a new threshing wain, having teeth like a saw: thou shalt thresh the mountains, and break them in pieces: and shalt make the little hills as dust. 16 Thou shalt fan them, and the wind shall take them away, & the whirlwind shall disperse them: and thou shalt rejoice in the Lord, in the holy one of Israel thou shalt be joyful. 17 The needy and the poor seek for waters, and there are none: their tongue hath been dry with thirst. I^ the Lord will hear them, I^ the God of Israel will not forsake them. 18 I will open rivers in the high hills, and fountains in the midst of plain fields: I will make the desert into pools of waters, and the land not passable into rivers of waters. 19 I will give into the wilderness the cedar, and the thorn, and the myrtle and the olive tree: I will set in the desert the fir tree, the elm, and the box tree together. 20 That they may see, and know, and recount, and understand together, that the hand of the Lord hath done this, and the holy one of Israel hath created it. 21 Make your judgement approach, saith the Lord: bring hither, if perhaps you have any thing, said the King of Jacob. 22 (c) Let them come, and tell us what things soever are to come: tell the former things what they have been: and we will set our heart, and shall know the later ends of them, and tell us the things that are to come.

(c) Only God, and those to whom he revealeth, can tell things to come, and therefore idols cannot foreshew what shall be, neither could tell beforehand things that are already come to pass.

23 Shew what things are to come hereafter, and we shall know that ye are gods. Do ye also good or evil, if you can: & let us speak & see together. 24 Behold, you are of nothing, and your work of that which is not: he is abomination that hath chosen you. 25 I have raised up from the North, and he shall come from the rising of the sun: he shall call upon my name, and shall bring the magistrates as mire, and as the plasterer treading clay. 26 Who hath shewed from the beginning, that we may know: and from the beginning that we may say: Art thou just? There is neither that sheweth, nor telleth before, nor heareth your words. 27 The first shall say to Sion: Lo I am present, and to Jerusalem: I will give an evangelist. 28 And I saw, and neither of these was there any that would consult, and being asked would answer a word. 29 Behold all are unjust, and their works vain: their idols are wind and vanity.

CHAPTER XLII.

God the Father is well pleased with his Son: 6. whom he sendeth into this world to teach justice, whereby men are justified. 11. Many Gentiles shall be converted. 25. Jews and other obstinate infidels shall be severely punished.

Behold (a) my servant, I will receive him: mine elect, my soul hath pleased it-self in him:[1] I have given my spirit upon him, he shall bring forth judgement to the Gentiles.

(a) Christ according to his humanity is the servant of God, by whom all other servants are redeemed, none else being able to satisfy for themselves, much less for others. [1] *Mat. 17.*

2 He shall not cry, nor accept person, neither shall his voice be heard abroad.[1]

[1] *Mat. 12.*

3 The bruised reed he shall not break, and smoking flax he shall not quench: he shall bring forth judgement in truth. 4 He shall not be sad, nor turbulent, till he set judgement in the earth: and the islands shall expect his law. 5 Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, and the things that spring thereof: that giveth breath to the people, that is upon it, and spirit to them that tread thereupon. 6 I^ the Lord have called thee in justice, and taken thy hand, & preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles. 7 That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house. 8 I^ the Lord, this is my name: I will not give my glory to another, and my praise to graven things. 9 The things that were first, lo they are come: new things also I do shew: before they come forth, I will make you hear them. 10 Sing ye to the Lord a new song, his praise is from the ends of the earth: ye that go down to the sea, and you the fullness thereof: ye islands, and inhabitants of the same. 11 Let the desert be exalted and the cities thereof: Cedar shall dwell in houses: ye inhabitants of the Rock, give praise, they shall cry from the top of the mountains. 12 They shall give glory to the Lord, and shall declare his praise in the islands. 13 The Lord shall go forth as a strong man, as a man of war shall he raise up zeal: he shall shout and cry: over his enemies he shall be strengthened. 14 I have always held my peace, I have kept silence, I have been patient, I will speak as a travailing woman: I will dissipate, and swallow up together. 15 I will make (b) mountains and little hills desolate, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the standing pools.

(b) Such haughty and covetous minds as expect their Messias to be a worldly and warlike conquerer, that will advance his followers to kingdoms or princedoms, and to abundance of temporal riches, shall be frustrate of their vain hopes. Whereas Christ our Saviour both by example and doctrine teacheth the contrary, willing his followers to learn of him to be poor in spirit, meek & humble in heart, and their reward shall be great in heaven, not in earth; they shall be happy not in external, but in eternal glory.

16 And I will lead the blind into the way, which they know not: and in the paths, which they have been

ignorant of I will make them walk: I will make darkness before them to be light, and crooked things straight: these words have I done to them, and have not forsaken them. 17 They are turned backward: let them be confounded with confusion, that trust in graven thing, that say to the framed thing, ye are our gods. 18 Hear ye deaf, and ye blind behold to see. 19 Who is blind, but my servant? And deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? And who is blind, but the servant of the Lord? 20 Thou that seest many things, wilt thou not keep them? Thou that hast ears open, wilt thou not hear? 21 And the Lord hath been willing to sanctify him, and to magnify the law, and extol it.

22 But the same people is spoiled, & wasted: all are the snare of youngmen, and they are hid in the houses of prisons: they are made a prey, neither is there to deliver them: a spoil, neither is there that saith: Restore. 23 Who is there among you that will hear this, attend and harken for things to come? 24 Who hath given Jacob into spoil, and Israel to the wasters? Hath not our Lord himself, to whom we have sinned? And they would not walk in his ways, and they have not heard his law. 25 And he hath poured out upon them, the indignation of his fury, & a strong battle, and hath burnt him round about, and he knew not: and set him on fire, and he understood not.

CHAPTER XLIII.

God comforteth his Church, promising ever to protect the same: 11. blameth the Jews, expostulating their ingratitude.

And now thus saith our Lord that (a) created thee, o Jacob, & formed thee, o Israel: Fear not, because I have redeemed thee, and called thee by the name: thou art mine.

(a) Christ calleth and endueth sinners with grace, without any precedent good work or desire in them, even as he createth of nothing.

2 When thou (b) shalt pass through the waters, I will be with thee, and the floods shall not cover thee: when thou shalt walk in fire, thou shalt not be burnt, and the flame shall not burn in thee:

(b) In all tribulations & persecutions Christ protecteth his servants, not suffering them to be tempted further than they may resist if they will. Whereby the Church still remaineth incontaminate, and shall never be destroyed.

3 Because I am the Lord thy God the holy one of Israel thy saviour, I have given Aegypt thy propitiation, Aethiopia and Saba for thee. 4 Since thou becamest honourable in mine eyes, and glorious: I have loved thee, & I will give men for thee, and peoples for thy soul. 5 Fear not, because I am with thee: from the East will I bring thy seed, and from the West I will gather thee. 6 I will say to the North: Give: and to the South: Hinder not: bring my sons from a far, and my daughters from the ends of the earth. 7 And every one that invocateth my name, for my glory have I created him, formed him, and made him. 8 Bring forth the blind people, and having eyes: the deaf, and he that hath ears. 9 All the nations are assembled together, and the tribes are gathered: which of you can shew this & shall make us hear the former things? Let them give their witnesses, and be justified, and hear, and say: In very deed. 10 You are my witnesses, saith our Lord, and my servants whom I have chosen: that you may know, and believe me, and understand that I myself am. Before me there hath no God been formed, & after me there shall not be. 11 I am, I am the Lord, and there is no saviour beside me. 12 I have shewed, and have saved: I have made it heard, and there hath been no strange one among you. You are my witnesses, saith our Lord, and I^ God. 13 And from the beginning I myself, and there is not that can deliver out of my hand: I will work, and who shall turn it away? 14 (c) Thus saith the Lord your redeemer, the holy one of Israel: For your sake have I sent forth into Babylon, and have plucked down all the bars, & Chaldees glorying in their ships.

(c) God made Cyrus conqueror of Babylon, not for his own sake, but for Israel, that he might release their captivity. For God perpetually disposeth of Kingdoms for

the good of his Church.

15 I^ the Lord your holy one, that created Israel your king. 16 Thus saith our Lord, that gave a way in the sea, and a path in the vehement waters. 17 Which brought forth the chariot & the horse, the arm and the strong: they slept together, neither shall they rise again: they are broken as flax, and are extinct.
18 Remember not former things, and look not on things of old.[1]

[1] *2. Cor. 5.*
Apo. 21.

19 Behold I make new things, and now they shall spring forth, verily you shall know them: I will make a way in the desert, and rivers in the place not haunted.
20 The beast of the field shall glorify me, the dragons and the ostriches: because I have given waters in the desert: rivers in the place not haunted, that I might give drink to my people, to mine elect. 21 This people have I formed for myself, they shall tell my praise.
22 Thou hast not invocated me, o Jacob, neither hast thou laboured in me, o Israel. 23 Thou hast not offered me the ram of thine holocaust, and with thy victims thou hast not glorified me: I have not made thee to serve in oblation, nor put thee to pain in frankincense.
24 Thou hast not bought me sweet cane for silver, and with the fat of thy victims thou hast not inebriated me. But thou hast made me to serve with thy sins, thou hast put me to pain with thine iniquities. 25 I am, I am he that take clean away thine iniquities for mine own sake, and I will not remember thy sins. 26 Bring me into remembrance, & let us be judged together: tell if thou have any thing, that thou mayst be justified.
27 (d) Thy first father sinned, and thy (e) interpreters have transgressed against me.

(d) The sin of Adam contaminating all mankind was not purged by any: (e) All Patriarchs, Priests, Prophets, & all others sinning, till Christ the innocent lamb came to take away the sin of the world.

28 And I have profaned the holy princes, I have given Jacob to destruction, & Israel to reproach.

CHAPTER XLIV.

Christ foundeth and establisheth his Church: 6. Inveigheth against idolaters: 26. and promiseth deliverance from the captivity of Babylon.

And now hear, o Jacob my servant, and Israel whom I have chosen. 2 Thus saith the Lord that made and formed thee, the helper (a) from the womb: fear not o my servant Jacob, and thou most righteous whom I have chosen.

(a) God's election preventeth man's good endeavour for without grace none could return to God.

3 For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock.[1]

[1] *Iere. 30. & 40.*

4 And they shall spring the herbs as willows beside the waters running by. 5 This man shall say: I am our Lord's: and another man shall call in the name of Jacob, and this will write with his hand, To the Lord: and in the name of Israel he shall be resembled.
6 Thus saith our Lord the King of Israel; and the redeemer thereof the Lord of hosts: I am (b) the first, and I^ the last,[1] and beside me there is no God.

(b) Idolaters are foolish in leaving God, who is eternal and to trust in idols that neither can shew what was from the beginning, nor prophesy things to come.[1] *Apo. 1. & 22.*

7 Who is like to me? Let him call and declare: and let him expound me the order, since I appointed the ancient people: the things to come, and that shall be hereafter let them shew unto them. 8 Fear ye not, neither be ye troubled, from that time I have made thee to hear, and have declared: you are my witnesses. Is there a God beside me, and a maker, whom I have not known? 9 All the makers of an idol are nothing, and their best beloved things shall not profit them. (c) Themselves are their witnesses, that they do not see, nor understand, that they may be confounded.

(c) All that is here said of the vanity of idols & foolish impiety of idolaters, may be referred (saith S. Ierom in this

place) unto heresy, and heretics, who artificially devise the fictions of their own doctrines and lying: and adore the things which they know were feigned by themselves; neither are so content, but draw the simple to embrace and adore the same inventions. A little after he sheweth, that the Catholic Church of Christ shall be ever free from such idolatry: quite contrary to Protestants' assertion that the Church should have fallen & been in idolatry many hundred years together.

10 Who hath formed a god, and molten a sculptile profitable to nothing? 11 Behold, all the partakers thereof shall be confounded: for the makers are of men: they shall all assemble, they shall stand and fear, and shall be confounded together. 12 The iron-smith hath wrought with the file, with coals, & with hammers he hath formed it, & hath wrought in the arm of his strength: he shall hunger and faint, he shall not drink water, and shall become weary.[1]

[1] *Sap. 13.*

13 The carpenter hath stretched out a rule, he hath formed it with a plain: he hath made it with corners, and hath fashioned it round with the compass: and he hath made the image of a man, as it were a beautiful man dwelling in a house. 14 He hath cut down cedars, taken the elm tree, & the oak that stood among the trees of the forest: he hath planted the pine tree, which the rain nourished. 15 And it was made a fire for men: he took of them, and was warmed: and kindled them, & baked bread: but of the rest he wrought a god, & adored: he made a sculptile, and bowed down before it. 16 Half he burnt with fire, and of the half^ broiled he flesh & eat it: he sod pottage, and was filled, and was warmed, and said: Aha, I am warm, I have seen the fire. 17 But the rest thereof he made a god, and a sculptile to himself, he boweth before it, and beseecheth, saying: Deliver me, because thou art my God. 18 They have not known, nor understood: for they have forgotten, that their eyes could not see, and that they could not understand with their heart.

19 They do not recount in their mind, nor know, nor feel, that they should say: Half thereof I have burnt with fire, and I have baked bread upon the coals thereof: I have broiled flesh, & have eaten, and of the rest thereof shall I make an idol? Shall I fall down before the stock of a tree? 20 Part thereof is ashes; an unwise heart adored it, & he will not save his soul, nor say: Perhaps there is a lie in my right hand.

21 Remember these things, o Jacob, and Israel, because thou art my servant. I have formed thee, thou art my servant, o Israel, forget me not. 22 I have clean taken away thine iniquities as a cloud, & thy sins as a mist: return to me because I have redeemed thee.

23 Praise ye, o heavens, because the Lord hath done mercy: make jubilation ye ends of the earth: ye mountains sound praise, thou forest & every tree thereof, because the Lord hath redeemed Jacob, and Israel shall be glorified. 24 Thus saith our Lord thy redeemer, & thy maker, from the womb: I am the Lord, that make all things, that alone stretch out the heavens, that establish the earth, and none with me.

25 That make the signs of diviners void, and turn the soothsayers into fury. That turn the wise backward, and that make their knowledge foolish. 26 That raiseth up the word of his servant, and accomplisheth the counsel of his messengers, which say (d) to Jerusalem: Thou shalt be inhabited; & to the cities of Juda: You shall be built, and I will raise up the deserts thereof.

(d) In all this prophecy of the Church of Christ the Prophet alludeth to the history of Jerusalem destroyed by the Chaldees, and re-edified by permission of Cyrus, & Darius, in the times of Aggeus, & Zacharias.

27 Which say to the depth: Be thou desolate, and thy rivers I will dry up. 28 Who say to Cyrus: Thou art my pastor, and thou shalt accomplish all my will. Who say to Jerusalem: Thou shalt be built; and to the temple: Thou shalt be formed.

CHAPTER XLV.

Cyrus by God's providence overcoming Babylon, will deliver the Jews from captivity. 4. Yet is reprehended

because he acknowledgeth not God. 8. Upon which occasion the Prophet foresheweth the coming of Christ; 14. in figure of whom he addeth more of Cyrus: 18. and avoucheth that there is but one true God. [1]

[1] The 7. part.
The delivery of the Jews from Babylon by Cyrus King of Medes and Persians, now also of Assyrians.

Thus saith the Lord to my (a) christ Cyrus, whose right hand I have taken to subdue the Gentiles before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut.

(a) Because all Kings that reign among the Jews were anointed with oil, Cyrus is called Christ, though he was not ordained with this ceremony of anointing.

2 I will go before thee, and will humble the glorious of the earth: I will break the brazen gates, and will burst the iron bars. 3 And I will give thee hidden treasures, and mysteries of secrets: that thou mayst know that I am the Lord, which call thy name, the God of Israel. 4 For my servant Jacob, and Israel mine elect, and I have called thee (b) by thy name: I have resembled thee, and (c) thou hast not known me. [1]

(b) S. Ierom noteth here out of Iosephus *(l. 11. Antiq.)* that Cyrus finding his name long before prophesied by Isaias, became very benevolous to the Jews, loving them as the familiar servants of God. (c) But though he knew and professed one God, & no other *(1. Esd. 1.)* yet he was not converted in all points of religion, neither served God according to that general knowledge he had, & so knew not God rightly. [1] *2. Par. 26.*

5 I^ the Lord, & there is none else: beside me there is no God: I girded thee, and thou hast not known me: 6 that they which are from the rising of the sun, and which are from the west may know, that there is none beside me, I^ the Lord, and there is none other, 7 that form light, and create darkness, make peace, and create evil: I^ the Lord that do all these things.

8 (d) Drop dew ye heavens from above, and let the clouds rain the just: be the earth opened, & bud forth a saviour: & let justice spring up withal: I^ the Lord have created him.

(d) The Prophet in the former prophecy contemplating Christ as in a figure, now elevated more in spirit, prophesieth of Christ only, who built his Church upon a sure rock. Not of Cyrus, who being advanced by God, yet perfectly knew not God, *v. 4.* nor of Zorobabel, who did not release the people from captivity, but together with others was released, neither had the title of a King, but lived in subjection to other Kings. *S. Ierom in hunc locum.*

9 [1] Woe to him that gainsayeth his maker, a sherd of the earthen pots: shall the clay say to him that fashioneth it: What makest thou, & thy work is without hands?

[1] *Rom. 9.*
Jere. 18.

10 Woe to him that saith to his father: Why doest thou beget? And to the woman: Why doest thou travail? 11 Thus saith our Lord the holy one of Israel, the maker thereof: Ask me things to come: concerning my children & the work of my hands command you me. 12 I made the earth: & man upon the same I have created: my hands stretched forth the heavens, and I have commanded all their host. 13 I have raised him up to justice, & will direct all his ways: he shall build my city, & dismiss my captivity: not for price, nor for gifts, saith our Lord the God of hosts. 14 Thus saith our Lord: The labour of Aegypt, and the merchandise of Aethiopia, and of Sabaim the high men shall pass to thee, & shall be thine: they shall walk after thee, they shall go bound with manacles: & they shall adore thee, & shall beseech thee: Only in thee is God, and there is no God beside thee. 15 Verily thou art God hidden, the God of Israel a saviour. 16 They are all confounded, and ashamed: the forgers of errors are gone together into confusion. 17 Israel is saved in our Lord with eternal salvation: you shall not be confounded, and you shall not be ashamed for ever and ever.

18 Because thus saith our Lord that created the heavens, the very God that formed the earth, and made it, the very maker thereof: he did not create it in vain: to be inhabited he formed it. I^ the Lord, and there is none other. 19 I have not spoken in secret, in a dark place of the earth: I have not said to the seed of Jacob: Seek me in vain. I^ the Lord that speak justice, that declare right things. 20 Gather ye together, and come, and approach together ye that are saved of the

Gentiles: they have been ignorant that lift up the wood of their graven work, and ask of a god that saveth not. 21 Declare ye, and come, and consult together: who hath made this to be heard from the beginning, from that time foretold this? Have not I^ the Lord, and there is no God besides but I? A just God, and that saveth^ there is none beside me. 22 Be converted to me, and you shall be saved all ye ends of the earth: because I am God, and there is none other. 23 I have sworn by myself, the word of justice shall proceed out of my mouth, and shall not return, because every knee shall be bowed to me, and every tongue shall swear. [1]

[1] *Rom. 14. Phil. 2.*

24 Therefore in our Lord, shall he say, are my justices and empire: they shall come to him, and all that resist him, shall be confounded. 25 In our Lord shall all the seed of Israel be justified and praised.

CHAPTER XLVI.

Bel, Nabo, and other idols shall be destroyed, 3. where upon the Jews are admonished to return from sin, to God's true service. 12. And salvation is promised by Christ.

Bel is broken, (a) Nabo is destroyed: their idols are made to beasts & cattle, your burdens of heavy weight even unto weariness.

(a) Bel or Belus, called also Saturnus, was of such estimation, that they offered to him in sacrifice not only men that were taken captives, but also their own sons. Nabo, otherwise called Dagon, was an especial idol amongst the Philistiims. *1. Reg. 5.*

2 They have melted away, and are broken together: they could not save him that carried them, & their soul shall go into captivity. 3 Hear me, o house of Jacob, all the remnant of the house of Israel, which are carried of my womb, are borne up of my matrice. 4 Even unto old age I am the same, and unto hoar hairs I will carry: I have made, & I will bear: I will carry, and will save. 5 Whereto have you resembled me, and made me equal, and compared me, and made me like? 6 You that contribute gold out of the bag, and weigh silver with balance: hiring a goldsmith to make a god: and they fall down and adore. [1]

[1] *Rom. 6.*

7 They bear him on their shoulders carrying, and setting him in his place, and he shall stand, and shall not move out of his place. Yea when they shall cry also unto him, he shall not hear: from tribulation he shall not save them. 8 Remember this, and be confounded: return ye transgressors to the heart. 9 Remember the former world, because I am God, and there is no God beside, neither is there the like to me. 10 Which shew the last thing from the beginning, and from the beginning the things that as yet were not done, saying: My counsel shall stand, & all my will shall be done: 11 Which call (b) a bird from the east, and from a far country, the man of mine own will, and I have spoken, and will bring it: I have created, and will do it.

(b) Not Cyrus (saith S. Ierom) but Christ the Orient star, prophesied by Balaam, *Num. 24.* whom the Sages came to adore from the East. *Mat. 2.*

12 Hear me ye hard hearted, which are far from justice. 13 I have made my justice near, it shall not be far off, and my salvation shall not tarry. I will give salvation in Sion, and my glory to Israel.

CHAPTER XLVII.

The destruction of Babylon is further prophesied, for their pride, 8. arrogancy, 10. and sorcery.

Come down, sit in the dust (a) o Virgin daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldees, because thou shalt no more be called nice and tender.

(a) Babylon not hitherto overcome at last was brought to misery and destruction.

2 Take a mill, and grind meal: make bare thy turpitude, discover the shoulder, uncover the thighs, pass the rivers. 3 Thine ignominy shall be discovered, and thy reproach shall be seen: I will take vengeance, and no man shall resist me.[1]

[1] *Nahum 3.*

4 Our redeemer, the Lord of hosts is his name, the holy one of Israel. 5 Sit holding thy peace, and enter into darkness, o daughter of the Chaldees: because thou shalt no more be called the lady of kingdoms. 6 I was angry against my people, I (b) have contaminated mine inheritance, and have given them into thy hand: thou hast not shewed mercies to them: upon the ancient thou hast made thy yoke exceeding heavy.

(b) God's people contaminating themselves with sin, were suffered to fall into ignominious captivity; but God giveth them grace of repentance, & then severely punisheth their unmerciful afflicters & persecuters.

7 And thou hast said: I will be a lady for ever: thou hast not put these things upon thy heart, neither hast thou remembered thy later end. 8 And now hear these things thou that art delicate, and dwellest confidently, that sayest in thy heart: I am, and there is none else beside me: I shall not sit a widow, and I shall not know barrenness.[1]

[1] *Apoc. 8.*

9 These two things shall come to thee suddenly in one day, barrenness and widowhood. All things are come upon thee, because of the multitude of thy sorceries, and for the vehement hardness of thine enchanters.[1]

[1] *Infra. 5.*

10 And thou hast confidence in thy malice, and hast said: There is none that seeth me. Thy wisdom, and thy knowledge, this hath deceived thee. And thou hast said in thy heart: I am, and beside me there is none other. 11 Evil shall come upon thee, and thou shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not expiate: misery shall come upon thee suddenly, which thou shalt not know. 12 Stand with thine enchanters, and with the multitude of thy sorceries, in which thou hast travailed from thy youth, if perhaps it may profit thee any thing, or if thou mayst become stronger. 13 Thou hast failed in the multitude of thy counsels: let the astrologers of the heaven stand and save thee, which did contemplate the stars, and count the months, that by them they might tell things that shall come to thee. 14 Behold they are become as stubble, fire hath burnt them, they shall not deliver their soul from the hand of the flame: there are no coals, wherewith they may be warmed, nor fire, that they may sit thereat. 15 So are the things become unto thee, in whatsoever thou hast travailed: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.

CHAPTER XLVIII.

The Prophet inveigheth against the Jews' vain boasting of the name of Israel, not having true virtues. 3. Only God, not idols, foresheweth things to come: 9. for his own name's sake, conserveth his people, 16. inviteth them to repent, and to be grateful for his benefits.

Hear ye these things o house of Jacob, which are called by the name of Israel, and are come out of (a) the waters of Juda, which swear in the name of our Lord, and are mindful of the God of Israel not in truth, nor in justice.

(a) By waters in the Hebrew phrase is here understood the fountain, or spring, the Prophet speaking to those that were of the tribe of Juda: who especially challenged the preeminences and blessings of Israel the Patriarch, but had not his virtues of fortitude, and internal sight of God, signified by the name *Israel*.

2 For they are called of the holy city, and are established upon the God of Israel: the Lord of hosts is his name. 3 The former things of old I have declared, & they proceeded out of my mouth, and I have made them to be heard: Suddenly I have wrought, and they

came. 4 For I knew that thou art stubborn, and thy neck is an iron sinew, and thy forehead of brass. 5 I foretold thee of old: before they came I told thee, lest perhaps thou shouldst say: My idols have done these things, & my sculptiles & moltens have commanded these things. 6 See all the things which thou hast heard: but have you declared them? I have made thee know new things of old, and the things are kept which thou knowest not: 7 now they are created, and not of old: and before the day, and thou heardest them not, lest perhaps thou mightest say: Behold I knew them. 8 Thou hast neither heard, nor known, neither was thine ear opened of old. For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb. 9 (b) For my name's sake I will make my fury far off: and for my praise I will bridle thee, that thou perish not.

(b) God spareth & conserveth his people, not for their merits but of his mercy, shewing his benignity that they may repent if they will.

10 Behold I have fined thee, but not as silver, I have chosen thee in the furnace of poverty. 11 For myself, for myself will I do it, that I be not blasphemed: and I will not give my glory to another. 12 Hear me, o Jacob, and thou Israel whom I call: I^ the same, I^ the first, & I^ the last. 13 My hand also hath founded the earth, and my right hand hath measured the heavens: I shall call them, & they shall stand together. 14 Assemble ye together all you, & hear: which of them hath shewed these things? The Lord hath loved him, he will do his will in Babylon, and his arm in the Chaldees. 15 I, even I have spoken, and called him: I have brought him, and his way is directed. 16 Come ye to me, and hear this: I have not spoken in secret from the beginning, from the time before it was done I was there, and now the Lord God hath sent me, and his spirit. 17 Thus saith our Lord thy Redeemer, the holy one of Israel: I^ the Lord thy God that teach thee profitable things, that govern thee in the way that thou walkest. 18 I would thou hadst attended to my commandments: thy peace had been as a flood, and thy justice as the waves of the sea. 19 And thy seed had been as the sand, and the stock of thy womb as the gravel stones thereof: his name had not perished, neither had it been destroyed from before my face. 20 Come forth out of Babylon, fly from the Chaldees, shew it forth in the voice of exultation: make this to be heard, and speak it out even to the ends of the earth. Say: Our Lord hath redeemed his servant Jacob. [1]

[1] *Iere. 21.*

21 They thirsted not in the desert, when he brought them forth: water out of the rock he brought forth to them, and he clove the rocks, and there flowed waters. [1]

[1] *Exod. 1.*
Nu. 20.

22 There is (d) no peace to the impious, saith our Lord.

(d) These promises of reconciliation to God, and of peace, pertain to the penitent, not to the obstinate in impiety.

CHAPTER XLIX.

Christ shall lead the Gentiles to salvation, even of the islands and uttermost parts of the world. 10. By him the faithful shall receive much grace, 14. and comfort. 18. The Church still increasing, 21. admiring her own felicity, 25. and the destruction of her enemies. [1]

[1] The 8. part.
All nations shall be converted to Christ: some Jews in the primitive Church, and many near the end of the world.

Hear ye islands, and attend ye peoples (a) from a far. The Lord hath called me from the womb, from my mother's belly he hath been mindful of my name.

(a) This word *from afar*, & the like doth convince (saith S. Ierom) that the Prophet speaketh of all nations to be converted to Christ. And as this Prophet hath already spoken much of Christ and his Church, so henceforth more especially he sheweth himself rather an Evangelist, or an Apostle, than only a Prophet: which S. Ierom testifieth of him. *Epist. ad Paulin.*

2 And he hath made my mouth as a sharp sword: in the shadow of his hand he hath protected me, & hath made me as a chosen arrow in his quiver he hath hidden me. 3 And he said to me: Thou art my servant Israel, because in thee will I glory. 4 And I said: I have laboured in vain, without cause, and in vain have I spent my strength: therefore my judgement is with the Lord, and my work with my God. 5 And now saith the Lord, that formed me from the womb to be his servant, that I may reduce Jacob unto him, and Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength.

6 [1]And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayst be salvation even to the farthest part of the earth.

[1] *Act. 13.*

7 Thus saith our Lord the redeemer of Israel, the holy one thereof, to the contemptible soul, to the nation that is abhorred, to the servant of lords: kings shall see, & princes shall rise, & adore for our Lord's sake, because he is faithful, & for the holy one of Israel who hath chosen thee. 8 [1]Thus saith our Lord: In time acceptable I have heard thee, and in the day of salvation I have holpen thee: and I have kept thee, and given thee to be a covenant of the people, that thou mightest raise up the land, and possess the inheritances dissipated.

[1] *2. Cor. 6.*

9 That thou mightest say to them, that are bound: Come forth, & to them that are in darkness: Be ye discovered. Upon the ways shall they feed, & their pastures shall be in all plains. 10 They shall not hunger nor thirst, & heat and sun shall not strike them: because he that is merciful to them shall govern them, and all the fountains of waters shall give them drink.[1]

[1] *Apoc. 7.*

11 And I will make all my mountains to be a way, & my paths shall be exalted. 12 Behold these shall come from far, & behold they from the North and the sea, and these from the South country. 13 Ye heavens praise, and earth rejoice, ye mountains give praise with jubilation, because our Lord hath comforted his people, and will have mercy on his poor ones. 14 And (b) Sion said: Our Lord hath forsaken me, & our Lord hath forgotten me.

(b) The Church of the old testament lamenteth that she seemeth to be forsaken, in respect of the many great benefits bestowed on the Church of Christ.

15 Why, (c) can a woman forget her infant, that she will not have pity on the son of her womb? And if she should forget, yet will not I forget thee.

(c) But God answereth that he cannot, & will not forget, nor forsake his Church which indeed is all one in the old and new testament, only differing in state, and therefore that which he doth to her in the new testament, pertaineth to the whole Church in general of all times & all places.

16 Behold, I have written thee in my hands, thy walls are before mine eyes always. 17 Thy builders are come: they that destroy thee and dissipate thee shall go out of thee. 18 [1]Lift up thine eyes round about, and see, all these are gathered together, they are come to thee: I live, saith our Lord, for thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee.

[1] *Isa. 60.*

19 Because thy deserts, and thy solitary places, & the land of thy ruin, shall now be strait by reason of the inhabitants, & they shall be chased far away that swallowed thee up. 20 As yet shall the children of thy barrenness say in thine ears: The place is strait for me, make me space to dwell. 21 And thou shalt say in thy heart: Who hath begot me these? I am barren & not bearing, led into transmigration, & captive: & these who hath brought up? I destitute & alone: & these where were they? 22 Thus saith our Lord God: behold I will lift up my hand to the Gentiles, & to the peoples I will exalt my sign. And they shall carry thy sons in their arms, and thy daughters upon their shoulders. 23 And kings shall be thy nursing fathers, & queens thy nurses: with countenance cast down toward the ground they shall adore thee, & they shall lick up the dust of thy feet. And thou shalt know that I am the Lord, upon whom they shall not be confounded that

expect him. 24 Shall a prey be taken from the strong? Or can that which was caught of the mighty be saved? 25 Because thus saith our Lord: Yea verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be saved. But those that have judged thee, will I judge, and thy children I will save. 26 And I will feed thine enemies with their own flesh: & as with new wine, so shall they be imbrued with their own blood: and all flesh shall know, that I am the Lord that save thee, & thy redeemer the mighty one of Jacob.

CHAPTER L.

The Synagogue shall be divorced for her iniquities. 4. Christ will omit no ordinary means but for her sake will endure ignominious afflictions. 10. All which she contemning shall perish.

Thus saith our Lord: What is this (a) bill of the divorce of our mother, wherewith I have dismissed her? Or who is (b) my creditor, to whom I sold you? Lo you are sold (c) for your wicked deeds, I have dismist your mother.

(a) God divorced not the Synagogue from him of hardness of heart. (b) Neither delivered her for payment, as though he were in debt to any creditor. (c) But her own revolt, and iniquities separated her from Christ.

2 Because I came, and there was not a man: I called, and there was none that would hear. Why, is mine hand abridged and made a little one, that I cannot redeem? Or is there no strength in me to deliver? Behold, in my rebuke I will make the sea desert, I will turn the floods into dry land: the fishes shall rot without water, and shall die for thirst. [1]

[1] *Isa. 59. Num. 11.*

3 I will clothe the heavens with darkness, and will make sackcloth their covering. 4 The Lord hath given me (d) a learned tongue, that I may know to stay him up that is weary, with a word: he stirreth up in the morning, in the morning he stirreth up mine ear, that I may hear him as a master.

(d) Skill of tongue how to speak, & discretion when & where, was given to Isaias, *ch. 6. v. 6.* Much more (saith S. Ierom) to Christ: who spake in his life, was silent in his passion, and now speaketh by his Apostles, and other pastors.

5 The Lord God hath opened mine ear, & I do not gainsay? I am not gone backward. 6 I have given my body to the strikers, & my cheeks to the pluckers: I have not turned away my face from the rebukers & spitters. [1]

[1] *Mat. 26.*

7 The Lord God is mine helper, therefore am I not confounded: therefore have I set my face, as a most hard rock, and I know that I shall not be confounded. 8 [1] He is near that justifieth me, who shall gainsay me? Let us stand together. Who is mine adversary? Let him come to me.

[1] *Rom. 8.*

9 Behold the Lord God my helper: who is he that shall condemn me? Lo they shall all be destroyed as a garment, the moth shall eat them. 10 Which of you feareth our Lord, heareth the voice of his servant, who hath walked in darkness, and hath no light? Let him hope in the name of our Lord, & lean upon his God. 11 Lo all you do kindle a fire, are compassed with flames, walk in the light of your fire, and in the flames which you have kindled: of my hand is this done to you, you shall sleep in sorrows.

CHAPTER LI.

God encourageth Sion to trust in his promised comfort, by example of Abraham. 3. For the spiritual Sion, the Church of Christ, shall receive much grace by his Evangelical law. 12. And her children shall not fear

persecution, nor be overcome: 23. but her enemies shall fail.

Hear me ye that follow that which is just, and that seek our Lord: attend to (a) the rock whence you are hewn out, & to the cave of the lake from the which you are cut out.

(a) In the next verse the *rock* & *cave* are explicated to signify Abraham and Sara, who are proposed for examples to be imitated, being so noble progenitors of the Jews. S. Paul exhorteth his country men, and in them all Christians, the like in spiritual progenitors, that first plant Catholic Religion in any place saying: *Remember your Prelates which have spoken the word of God to you: Heb. 13.*

2 Attend to Abraham your father, and to Sara that bare you: because I called him alone, and blessed him, & multiplied him. 3 Our Lord therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her desert as delicacies, and her wilderness as the garden of our Lord. Joy and gladness shall be found in it, giving of thanks, and voice of praise.

4 Attend unto me, o my people, and my tribe hear ye me: because a law shall proceed from me, and my judgement shall rest to be a light of the peoples. 5 My just one is nigh at hand, my saviour is gone forth, and mine arms shall judge peoples: the islands shall expect me, & shall patiently wait for mine arm. 6 Lift up your eyes into heaven, and look down to the earth beneath: because the heavens shall melt as smoke, and the earth shall be worn away as a garment, and like to these things shall the inhabitants thereof perish: but my salvation shall be for ever, and my justice shall not fail.

7 Hear me ye that know that which is just, my people which have my law in their heart: [1] fear ye not the reproach of men, and be not afraid of their blasphemies.

[1] *Ps. 36.*

8 For as a garment so shall the worm eat them: and as wool, so shall the moth devour them, but my salvation shall be for ever, and my justice unto generations of generations. 9 Arise, arise, put on strength o arm of our Lord: arise as in the old days, in the generations of worlds. (b) Hast not thou strucken the proud, & wounded the dragon?

(b) As God destroyed Pharao the proud dragon in the sea, which he dried up for his people to pass, so he will overthrow the devil, & deliver captives from sin & tyranny.

10 [1] Hast not thou dried the sea, the water of the vehement, which madest the depth of the sea a way, that the delivered might pass.

[1] *Exo. 14.*

11 And now they that are redeemed of our Lord shall return, and shall come into Sion praying, and joy everlasting upon their heads, they shall possess joy and gladness, sorrow and mourning shall fly away.

12 I, even I myself will comfort you: who art thou that thou shouldest be afraid of a mortal man, and of the son of man, which as grass so shall wither?

13 And thou hast forgotten our Lord thy maker, which stretched out the heavens, and founded the earth: and thou hast been afraid continually all the day at the face of his fury, which afflicted thee, and had prepared to destroy: where is now the fury of the affliction? 14 He shall quickly come going to open, and he shall not kill unto utter destruction, neither shall his bread fail. 15 But I am the Lord thy God which trouble the sea, and the waves thereof do swell, the Lord of hosts is my name. 16 [1] I have put my words in thy mouth, and in the shadow of my hand I have protected thee, that thou mightest plant the heavens, and found the earth, & mightest say to Sion: Thou art my people.

[1] *Isa. 49.*

17 Be lifted up, be lifted up, arise Jerusalem, which hast drunken of the hand of our Lord the cup of his wrath: even to the bottom of the cup of drowsiness hast thou drunk, even to the dregs. 18 There is none that can uphold her of all the children that she hath born: and there is none that taketh her by the hand of all the children, that she hath brought up.

19 [1] There are two things which have happened to thee: who shall be sorry for thee? (b) Spoil, and destruction, and famine, and the sword, who shall comfort thee?

[1] *Isa. 47.* (b) Spoil & destruction shall happen by famine & sword.

20 Thy children are thrown forth, they have slept in

the head of all ways, as the oryx that is snared: full of the indignation of our Lord, of the rebuke of thy God. 21 Therefore hear this poor little one, and drunken not of wine. 22 Thus saith thy dominatour our Lord, and thy God, who hath fought for his people: Behold I have taken out of thy hand the cup of drowsiness, the bottom of the cup of mine indignation, thou shalt not add to drink it any more. 23 And I will put it in their hand, that have humbled thee, and have said to thy soul: Bow down, that we may pass over: and thou hast laid thy body as the ground, and as a way to them that pass over?

CHAPTER LII.

The prophet alluding to the delivery of Sion and Jerusalem from the Babylonical captivity, stirreth up the Church of Christ, to rejoice for the delivery from sin, 7. which Christ's Apostles preached: 10. with great fruit in all nations.

Arise, arise, put on thy strength o Sion, put on the garments of thy glory o Jerusalem the city of the holy one: because the uncircumcised, and unclean shall add no more to pass by thee. 2 Be shaken out of the dust, arise, sit up Jerusalem: loose the bonds of thy neck, o captive daughter of Sion. 3 Because thus saith our Lord: You (a) were sold for nought, and (b) without silver you shall be redeemed.

(a) The Jews had not wronged the Babylonians, neither had mankind sinned against the devil, but both had offended God. (b) Who of his bounty payed man's ransom: which no other man was able to pay.

4 Because thus saith our Lord God: My people went down into Aegypt at the beginning to be a sojourner there:[1] and Assur without any cause did oppress them.

[1] *Gen. 46.*

5 And now what have I here? Saith our Lord: because my people is taken away for nought. Their rulers do unjustly, saith our Lord, and continually all the day my name is blasphemed.[1]

[1] *Rom. 2.*

Ezec. 36.

6 For this cause shall my people know my name in that day: because I myself that spake, lo am present. 7 How beautiful upon the mountains are the feet of him that evangelizeth & preacheth peace: of him that telleth good, preaching health, that saith to Sion: Thy God shall reign. 8 The voice of thy watchmen, they have lifted up their voice, they shall praise together: because eye to eye they shall see when our Lord shall convert Sion. 9 Rejoice, & praise together ye deserts of Jerusalem: because our Lord hath comforted his people: he hath redeemed Jerusalem. 10 Our Lord hath prepared his holy arm in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God. 11 (c) Depart, depart, go ye out from thence, touch not a polluted thing: go out of the midst of her, be cleansed ye that carry the vessels of our Lord.

(c) Communication with infidels in spiritual things is in no case lawful, as S. Paul sheweth by this text. *2. Cor. 6. v. 17.*

12 Because you shall not go out in tumult, neither with flight shall you make haste: for our Lord will go before you, and the God of Israel will gather you together. 13 Behold my servant shall understand, he shall be exalted, and shall be lifted up, and shall be exceeding high. 14 As many have been astonished upon thee, so shall his look among men be inglorious, and his form among the sons of men. 15 He shall sprinkle many nations, kings shall shut their mouth upon him: because they to whom it was not told of him, have seen: and they that heard not have beheld.

CHAPTER LIII.

All will not believe Christ's Gospel to whom it shall be preached: 2. as the mystery of his ignominious death for all men's sins: 7. which he will suffer most meekly: 10. for which his name shall be glorified in all places.

Who (a) hath believed our hearing? And the arm of our Lord to whom is it revealed?

(a) That many hearing the truth preached do not believe it, is by their obstinate freewill, *because they do not obey the Gospel. Ro. 10. v. 16.* when their understanding directeth them that it is not disagreeable to reason.

2 And he shall come up as a young spring before him, and as a root from a thirsty ground: there is no beauty in him, nor comeliness, and we have seen him, and there was no sightliness, and we were desirous of him. 3 Despised, and most abject of men, a man of sorrows, and knowing infirmity: and his look as it were hid and despised, whereupon neither have we esteemed him. 4 He surely hath born our infirmities, and our sorrows he hath carried: and we have thought him as it were a leper, & strucken of God, and humbled. 5 But he was wounded for our iniquities, he was broken for our sins: the discipline of our peace upon him, and with the wail of his stripe we are healed. 6 All we have strayed as sheep, every one hath declined into his own way: and our Lord hath put upon him the iniquity of all us. 7 He was offered because himself would, and opened not his mouth: as a sheep to slaughter shall he be led, and as a lamb before his shearer, he shall be dumb, & shall not open his mouth: 8 from distress and from judgement he was taken up: who shall declare his generation? Because he is cut out of the land of the living, for the wickedness of my people have I strucken him. 9 And he (b) shall give the impious for his burial, and (c) the rich for his death: because he hath not done iniquity, neither was there guile in his mouth.

(b) Our Saviour died and was buried where the wicked were commonly punished: (c) Yet was buried richly & honourably by Ioseph of Aremathia & Nicodemus.

10 And our Lord would break him in infirmity. If he shall put away his soul for sin, he shall see seed of long age, and the will of our Lord shall be directed in his hand. 11 For that his soul hath laboured, he shall see and be filled: in his knowledge the same my just servant shall justify many, and he shall bear their iniquities. 12 Therefore will I distribute unto him very many, and he shall divide the spoils of the strong, for that he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

CHAPTER LIV.

Gentiles who were barren shall multiply in the Church of Christ: 10. from which God's mercy shall never be separated.

Praise (a) o barren woman which bearest not: sing praise, and make joyful noise, which didst not bear: because many are the children of the desolate, more than of her that hath a husband, [1] saith our Lord.

(a) In the old testament Gentiles were barren bringing no fruit to God, but in the new testament they are fruitful, & the Jews are barren, till the latter end of the world, when they also shall be fruitful again. [1] *Gal. 4.*

2 Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not: make long thy cords, and fasten thy nails. 3 For thou shalt penetrate to the right hand, and to the left: and thy seed shall inherit the Gentiles, & shall inhabit the desolate cities. 4 Fear not, because thou shall not be confounded, nor blush: for thou shalt not be ashamed, because thou shalt forget the confusion of thy youth, and the reproach of thy widowhood thou shalt remember no more. 5 Because he shall rule over thee that made thee, the Lord of hosts is his name: & thy redeemer the holy one of Israel, [1] shall be called the God of all the earth.

[1] *Luc. 1.*

6 For as a woman forsaken & mourning in spirit hath our Lord called thee, & as a wife cast off from her youth, hath thy God said: 7 For a moment, a little while have I forsaken thee, & in great mercies will I gather thee. 8 In a moment of indignation have I hid my face a little while from thee, & in mercy everlasting have I had mercy on thee, said thy redeemer our Lord. 9 As in the days of Noe is this thing to me,[1] to whom I sware, that I would no more bring in the waters of Noe upon the earth: (b) so have I sworn not to be angry with thee, and not to rebuke thee.

[1] *Gen. 9.* (b) As it is assured that the world shall never be drowned again with water, so it is, that the Church of Christ shall never be suppressed.

10 For (c) the mountains shall be moved, & the little hills shall tremble; but my mercy shall not depart from thee, & the covenant of my peace shall not be moved, said our Lord thy miseratour.

(c) Another assurance, that mountains & hills shall rather be moved, yea some mountains shall be removed, but the Church shall be always firm and perpetual.

11 Poor little one shaken with tempest, without all comfort, behold I will lay thy stones in order, & will found thee in sapphires, 12 & I will put the jasper stone for thy munitions: & thy gates into graven stones, all thy borders into stones worthy to be desired. 13 [1] All thy children taught of our Lord: & a multitude of peace to thy children.

[1] *Ioan 6. v. 45.*

14 And in justice thou shalt be founded: depart far from calumny, because thou shalt not fear: and from dread, because it shall not approach to thee.

15 Behold, the borderer shall come, which was not with me, thy stranger sometime shall be joined to thee. 16 Behold, I have created the smith that bloweth the coals in the fire, & bringeth forth a vessel for his work, & I created the killer to destroy. 17 Every vessel that is made against thee, shall not prosper: and every tongue resisting thee in judgement, thou shalt judge. This is the inheritance of the servants of our Lord, and their justice with me, saith our Lord.

CHAPTER LV.

God promiseth aboundance of spiritual graces to the faithful, 4. that shall believe in Christ of all nations, 7. and sincerely serve him.

All ye (a) that thirst come to the waters:[1] and you that have no silver, make haste, buy, & eat: come, buy without silver, and without any exchange wine and milk.

(a) Grace is offered to all, but those only are justified, and replenished with more grace and spiritual gifts, that cooperate, doing that which in them lieth, desiring & thirsting justice, for such (saith our Saviour) shall have their fill. *Mat. 5. v. 6.* [1] *Apo. 22.*

2 Why bestow you silver not for bread, & your labour not for satiety? Hearing hear ye me, and eat that which is good, and your soul shall be delighted in fatness. 3 Incline your ear, & come to me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David.[1]

[1] *Act. 13.*

4 Behold I have given him for a witness to the peoples, for a Prince and master to the Gentiles. 5 Behold thou shalt call the nation, which thou knowest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and the holy one of Israel: because he hath glorified thee. 6 Seek ye our Lord whilst he may be found, invocate him, whilst he is near. 7 (b) Let the impious forsake his way, and the unjust man his cogitations, and return to our Lord, and he will have mercy on him: and to our God, because he is bountiful to forgive.

(b) The beginning of God's service is to forsake the way of wickedness.

8 For my cogitations are not your cogitations: nor your ways my ways, saith our Lord. 9 (c) For as the heavens are exalted above the earth, so are my ways exalted above your ways, & my cogitations above your

cogitations.

(c) The ways of God's service, and of serving this world, are so opposite and contrary, that it is unpossible to walk in them both at once. No man can serve these two masters, God and this world. We must therefore so use this world, that we may serve God, and inherit heaven.

10 And as the shower cometh down, and the snow from heaven, and returneth no more thither, but inebriateth the earth, and watereth it, and maketh it to spring, and giveth seed to the sower, and bread to him that eateth: 11 so shall my word be, which shall proceed from my mouth: it shall not return to me void, but it shall do what things soever I would, and shall prosper in these things for which I sent it. 12 Because you shall go forth in joy, and in peace shall you be conducted, the mountains and the little hills shall sing praise before you, and all the woods of the country shall clap the hand. 13 For the shrub, shall come up the fir tree, and for the nettle, shall grow the myrtle tree: and our Lord shall be named for an everlasting sign, that shall not be taken away.

CHAPTER LVI.

God inviteth all men in thought and deed to keep his law: promiseth blessing and reward to those that profess and keep perpetual chastity, 9. and reproveth evil Pastors.

Thus saith our Lord: keep ye (a) judgement, and do justice:[1] because my salvation is near to come, and my justice to be revealed.

(a) Judgement is a right resolution to do God's will, and justice is the perfect performance thereof, as before is noted, *cha. 32.*[1] *Sap. 1.*

2 Blessed is the man that doth this thing, and the son of man that shall apprehend this, keeping the Sabbath that he pollute it not, keeping his hands that he do no evil. 3 And let not the son of the stranger, that cleaveth to our Lord, say: By separation the Lord will divide me from his people. 4 And let not the eunuch say: Behold I am a dry tree. Because thus saith our Lord to the eunuchs: They that shall keep my (b) Sabbaths, and (c) shall choose the things that I would, and shall hold my covenant.

(b) Under the name of Sabbath is understood the observation of all the law. (c) Those that of free election choose good things not commanded, deserve greater reward.

5 I will give unto them in my house, and within my walls a place, and a name better than sons and daughters, an everlasting name will I give them, which shall not perish. 6 And the children of the stranger that cleave to the Lord, to worship him, & to love his name, to be his servants: every one that keepeth the Sabbath^ not to pollute it, and that holdeth my covenant. 7 [1]I will bring them into my holy mount, & will make them joyful in the house of my prayer: their holocausts, and their victims shall please me upon mine altar: because my house shall be called the house of prayer to all peoples.

[1] *Mat. 21. Mat. 11. Luc. 19.*

8 Saith our Lord God that gathereth the dispersed of Israel: As yet will I gather unto it, the gathered together thereof. 9 (d) All ye beasts of the field come to devour, all ye beasts of the forest.

(d) The Prophet foreseeing in spirit the careless negligence of some Pastors, of just zeal & charity inveigheth against them: warning them of their grievous punishment.

10 His watchmen all blind have been ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams. 11 And most impudent dogs, they have known no satiety: the pastors themselves have been ignorant of understanding: all have declined into their own way, every one to his own avarice,[1] from the highest even to the last.

[1] *Iere. 6. & 8. Sap. 2.*

12 Come, let us take wine, and be filled with drunkenness, and it shall be as today, so also tomorrow, and much more.

ANNOTATIONS.
CHAP. LVI.

4. *Let not the Eunuch say: I am a dry tree.]* To be barren without children was ignominious amongst the Jews in the old testament,[1] because God having then chosen that only nation for his peculiar people, the conservation & increase of his Church depended much upon their multiplication. [2]But seeing the Church of Christ in the new testament should be gathered & consist of all Nations: the Prophet here foresheweth, that Christian Eunuchs living virgins, or continent, should not be ignoble or inglorious, but more glorious and *have a better name than* (God's other servants) *sons and daughters: an everlasting name which shall not perish*: because keeping God's precepts (such as was the *Sabbath*) they also of their free election, *choose* this state of life to keep perpetual chastity, more than is commanded. Against which plain sense of the text, Protestants oppose their own glosses. Peter Martyr *(li. de caelibatu & votis Monasticis)* saith, God preferreth not Eunuchs before others that keep the law, but only before them that transgress the law. Which commentary is faulty in two respects.[3] For God here calleth them not transgressors, but his *sons and daughters*, before whom he preferreth holy Eunuchs: neither speaketh of such as shall be excluded from good place or good name, but of such as shall enjoy both; and saith these Eunuchs shall have a better place, & better name; that is, more renown, and greater reward. Other Protestants expound this *better name*, to signify, that such Eunuchs *shall be called after* (or according to) *God's people, and be of the same religion*[4]: which importeth no excellency at all, in *place or name*, as the text expresseth: nay scarce equality with other servants of God. Lastly they add (lest perhaps this former sense satisfy not the reader) *yea under Christ* (say the) *the dignity of the faithful, shall be greater than the Jews were at that time*. As though the comparison made in this place, were to signify the general difference between God's servants before and since Christ, and not particularly between Eunuchs, and such as have children. How much more meet therefore is it, to see and embrace the explications of the ancient holy Fathers?[5] Who uniformly understand & expound this prophecy, of such as vow perpetual chastity in the Church of Christ, preferring that state before Marriage? S. Basi. *(li. de virginitate)* amongst other reasons and testimonies, bringeth this place in proof of the excellency of virginity, that the reward thereof shall be, that for a human name, God will give to virgins the name of immortal Angels, which shall not fail, that they shall possess a special place in heaven, not only the glory of Angels, but an excellent dignity amongst Angels. S. Cyril of Alexandria in his commentaries upon Isaie: sheweth by this doctrine, that the rewards of continency are *(eximia)* excellent, and exceeding great; so that such as be continent in body, do also keep all God's commandments. S. Jerome in his commentaries proveth that virginity, or perpetual chastity is a singular good work of supererogation, not of precept but of Evangelical counsel, by the word *elegerit, shall choose* the things which God would, rather than which he condescending to man's weakness alloweth. Such an Eunuch (saith he) *elegit quae Dominus voluit, ut plus offerat quam praeceptum est*, hath chosen the things which our Lord would, to offer more than is commanded. And such an Eunuch (keeping also God's commandments) shall have *locum optimum*, a chief good place in God's house, where be many mansions, he shall be made a tower of our Lord, be placed *in Sacerdotali gradu*, Priestly degree, & in stead of carnal children shall have many spiritual children. Thus S. Jerome. The like we might cite of *a.*[6] S. Ambrose *in exhort. ad Virg. b.*[7] S. Augustine, *l. de sancta virginitate. c. 24. & 25. c.*[8] S. Gregory. *3. p. Pastorali c. 29. &c.* & others so expounding this prophecy.

[1] *Exo. 23. Deu. 7.*

[2] Issue of children was a blessing of the old Testament, Virginity is a greater blessing in the Church of Christ.

[3] Protestants' expositions of this place not true.

[4] *Bible 1603.*

[5] The ancient fathers understand this prophecy of vowed chastity. Preferring it before Marriage.

[6] (a) *Ipsi sunt qui habent in coelo praemia caeteris prestantiora.*

[7] (b) *Gloriam propriam excellentemque nec erit quid commune cum multis.*

[8] (c) *In aeterna mansione filijs preferuntur.*

CHAPTER LVII.

The Prophet lamenteth that men regard not when the just die; 3. reprehendeth those that scorn the godly; 5. and commit horrible idolatry, 11. forgetting God: 14. who useth all benignity to recall them; 20. but they contemn him.

The just (a) perisheth, and there is none that considereth in his heart, & men of mercy are (b) gathered away, because there is none that understandeth; for (c) at the face of malice, is the just gathered away.

(a) Just men dying seem to the wicked to perish. (b) But they are gathered to the happy society of other blessed souls. (c) And commonly God so taketh away the just, when he will punish the wicked people, that they may not in this world see the general calamity of others.

2 Let peace come, let him rest in his bed that hath walked in his direction. 3 But come you hither ye children of the witch, the seed of the adulterer, and of the harlot. 4 Upon whom have you jested? Upon whom have you opened your mouth awide, and thrust out the tongue? Are not you wicked children, a lying seed? 5 Which take comfort in the gods under every thick green tree, immolating your little ones in the torrents, under the high rocks? 6 In the parts of the torrent is thy part, this is thy lot: and thou hast poured out libament to them, thou hast offered sacrifice, shall I not take indignation of these things? 7 Upon an high and lofty mountain thou hast laid thy bed, and hast gone up thither to immolate hosts. 8 And behind the door, and behind the post thou hast set thy memorial: because thou hast discovered thyself near me, and hast received an adulterer, thou hast enlarged thy bed, and made a covenant with them: thou hast loved their couch with open hand. 9 And thou hast adorned thyself with royal ointment, and hast multiplied the gay paintings. Thou didst send thy legates far off, & wast humbled even to hell. 10 In the multitude of thy way thou hast laboured; thou saidst not: I will rest: thou hast found life of thine own hand, therefore thou hast not asked. 11 For whom, with careful reverence, hast thou feared, whereas thou hast lied, & hast not been mindful of me, nor thought on me in thy heart? Because I am holding my peace, and as it were not seeing, and thou hast forgotten me. 12 I will declare thy justice, and thy works shall not profit thee. 13 When thou shalt cry, let thy gathered together deliver thee, and the wind shall take them all away, a soft blast shall bear them away: But he that hath confidence in me, shall inherit the land, & shall possess my holy mount. 14 And I will say: Make a way, give passage, turn out of the path, take away stumbling blocks out of the way of my people. [1]

[1] *Isa. 62. v. 10.*

15 Because thus saith the High & Eminent, that inhabiteth eternity: and his name is holy, dwelling in the high, and holy place, and with a contrite & humble spirit: that he may revive the spirit of the humble, and revive the heart of the contrite. 16 For I will not contend for ever, neither will I be wrath unto the end: because (c) the spirit shall proceed from my face, and breathings I will make.

(c) To the humble & contrite penitents God sheweth all benignity, and granteth wished good things: as prosperous winds to sea-faring travelers, & the like.

17 For the iniquity of his avarice I was angry, and have strucken him: I have hid my face from thee, and have taken indignation: and he hath gone wandering in the way of his own heart. 18 I saw his ways, and have healed him, and reduced him, and have restored consolations unto him, and to them that mourn for him. 19 I have created the fruit of the lips peace, peace to him that is far off, & that is near, saith our Lord, and I have healed him. 20 But the impious are as it were the raging sea, which cannot be quiet, and the waves thereof overflow unto conculcation and mire.

21 (d) There is no peace to the impious, saith our Lord God. [1]

(d) Those that persist obstinate can have no remission. [1] *Isa. 48. v. 22.*

CHAPTER LVIII.

God commandeth the Prophet to cry unto the sinful people vehemently, and incessantly, to keep the law, not only in shew and pretence, but sincerely, leaving their own wills, and seeking God's will: 9. so they shall receive their good desires, and reward of well doing.

Cry, (a) cease not, as a trumpet exalt thy voice, and tell my people their wicked doings, and the house of Jacob their sins.

(a) Many sinners are so fast asleep in their wickedness, that they cannot, or rather will not hear ordinary admonitions: to such therefore God's Preachers must cry, and not cease to cry, as with a loud trumpet exalt their voice, opportunely, importunely with all patience, & longamity, till they make *the deaf to hear*, to believe the truth, and *the dumb to speak*, that is, to profess virtue in word & deed. *Mar. 7.*

2 For me indeed they seek from day to day, and they will know my ways, as a nation that hath done justice, and hath not forsaken the judgement of their God: they ask of me the judgements of justice: they will approach to God. 3 Why have we fasted, and thou hast not regarded: have we humbled our souls, and thou hast not known? Behold in the day of your fast your own will is found, and you exact of all your debters. 4 Behold you fast to debates and contentions, and strike with the fist impiously. Do not fast as until this day, that your cry may be heard on high. 5 Is this such a fast, [1] as I have chosen: for a man by the day to afflict his soul? Is this it, to wind his head about like a circle, and to spread sack-cloth and ashes? Wilt thou call this a fast, and a day acceptable to the Lord?

[1] *Zach. 7.*

6 Is not this rather the fast that I have chosen? Dissolve the bands of impiety, loose the bundles that overload, dismiss them free that are broken, and break in sunder every burden. 7 Break thy bread to the hungry & the needy, [1] & harborless bring in into thy house: when thou shalt see the naked cover him, and despise not thy flesh.

[1] *Eze. 18. Mat. 25.*

8 Then shall thy light break forth as the morning, and thy health shall sooner arise, & thy justice shall go before thy face, and the glory of our Lord shall embrace thee. 9 Then shalt thou invocate, and our Lord will hear: thou shalt cry, and he will say: Lo here I am. If thou wilt take away the chain out of the midst of thee, & cease to stretch out the finger, & to speak that which profiteth not. 10 When thou shalt pour out thy soul to the hungry, and shalt fill the afflicted soul, thy light shall arise up in darkness, & thy darkness shall be as the noon day. 11 And our Lord will give thee rest always, & will fill thy soul with brightness, and deliver thy bones, and thou shalt be as a watered garden, and as a fountain of waters, whose waters shall not fail. 12 [1] And the deserts of the worlds shall be builded in thee, thou shalt raise up the foundations of generation and generation: and thou shalt be called the builder of the hedges, turning the paths into rest.

[1] *Isa. 61.*

13 If thou turn away thy foot from the Sabbath, from doing thy will in my holy day, and call the Sabbath delicate, and the holy of our Lord glorious, and glorify him, whilst thou doest not thine own ways, & thy will be not found, to speak a word: 14 Then shalt thou be delighted upon the Lord, & I will lift thee up above the heights of the earth, & will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken.

ANNOTATIONS. CHAP. LVIII.

5. *Is this such a fast, as I have chosen?]* Fasting is so often & clearly commended in holy Scriptures, that Protestants (though not greatly affected thereto) confess it to be a good thing of it-self, [1]

[1] *Cultus Dei. Luc. 2. v. 37.*

but in diverse respects detract much from it:[2] denying it to be an act of religion, but only of bodily mortification: neither do all generally allow of prescript times, nor of abstinence from flesh those days, which they think good to fast: and those which do abstain from flesh, say they do it not for religion, but for the ordinance of civil policy. For which opinion they allege out of this and other places *(Jere. 14. v. 12. Zacha. 7. v. 5.)* that such affliction is not the fast, which God hath chosen. But if they would consider the coherence of the text, they should find the contrary. For albeit fasting alone without amendment of evil manners, & without other good works, doth not appease God's wrath, nor is agreeable to God's will, yet being joined with contrition of heart, and sincere piety, doth then greatly please him. And therefore our Lord God here (saith S. Jerome) lest he might seem to reprove fasting,[3] which himself had commanded, teacheth how it behoveth to fast:[4] *Non enim querit Deus affictionem solam, & humiliationem animae per iniuriam corporis, ut instar circuli torqueat corpus, & colla submittat, ac tristis incedat: &c. Sed ut cum istis haec faciat quae sequuntur.* For God seeketh not *only* affliction, and humiliation of the soul by injury of the body; that one should writhe his body about like a circle, hold down his neck, and go pensive, &c. But that *with these things*, he do those which follow:[5] to wit, *Dissolve the bands of impiety*, and the rest, as in the text. Whereupon this Doctor discourseth at large, shewing that it profiteth not to carry an empty belly, and do those things that displease God. But fasting from meat, so that fasting from sin (by declining from evil, and doing good deeds) be joined withal: then (saith he) thy fasting will be acceptable: *For then shall thy light break forth as the morning, and thy health shall sooner arise, and thy justice shall go before thy face, and the glory of our Lord shall embrace thee*. Further declaring the great profit thereof by examples:[6] that by fasting Daniel, the man of desires knew things to come: the Ninivites pacified the wrath of God. Elias and Moyses by forty days hunger were filled with the familiarity of God:[7] And our Lord himself fasted so many days in the wilderness, *ut nobis solennes ieiuniorum dies relinqueret*, to leave unto us the solemn days of fasts.

[2] Protestants detract from the praise & profit of fasting.

[3] This scripture reproveth not fasting but admonisheth to fast especially from sin.

[4] *Levit. 16. 33. Num. 29.*

[5] *v. 6. & 7.*

[6] *Dan. 9. Ionae. 3. 3. Reg. 19. Exo. 24. & 34.*

[7] Christ's fast an example of the 40. days fast in Lent.

CHAPTER LIX.

Sins do separate men from God: 3. as manslaughter, theft, and lying, with contempt of judgement and justice. 12. Men are otherwise judged just or unjust in the world, than indeed they are before God: 16. who seeth and judgeth all rightly.

Behold the hand of our Lord is not abridged that he cannot save, neither is his ear made heavy that it cannot hear.[1]

[1] *Num. 11. Isa. 40.*

2 (a) But your iniquities have divided between you and your God, and your sins have hid his face from you that he would not hear.

(a) No defect is in God's power nor will, that he delivereth not the faithful from afflictions, but their sins are the impediment; for which he punisheth them, that they may repent, & then he will deliver them, *v. 20.*

3 For your hands are polluted with blood and your fingers with iniquity: your lips have spoken lie, and your tongue speaketh iniquity. 4 There is none that doth invocate justice, neither is there any that judgeth truly: but they trust in things of nothing, and speak vanities: they have conceived labour, and brought forth iniquity.[1]

[1] *Iob. 15.*

5 They have broken the eggs of asps, & have woven the spider's webs: he that shall eat of their eggs, shall die: and that which is nourished, shall be hatched into a cockatrice. 6 Their webs shall not be for clothing, neither shall they be covered with their works: their works are unprofitable works, and the work of iniquity is in their hands. 7 [1] Their feet run to evil, & hasten to shed innocent blood: their cogitations are unprofitable cogitations: waste & destruction are in

their ways.

[1] *Prov. 1. Rom. 1.*

8 They have not known the way of peace, and there is no judgement in their steps: their paths are become crooked to them: every one that treadeth in them, knoweth not peace. 9 For this cause is judgement far from us, & justice shall not apprehend us. We expected light, and behold darkness: brightness, & we have walked in darkness. 10 We have groped as blind men for the wall, and as without eyes have feeled: we have stumbled at noon day as in darkness, in dark places as the dead. 11 We all shall roar as bears, and as mourning doves we shall lament. We have expected judgement, and there is none: salvation, and it is far from us. 12 For our iniquities are multiplied before thee and our sins have answered to us: because our wicked doings are with us, & our iniquities we have known, 13 to sin and lie against our Lord: and we were turned away so that we went not after our God, that we spake calumny and transgression: we conceived, and spake from the heart words of lying. 14 And judgement was turned backward, and justice stood far off: because truth hath fallen down in the street, and equity could not enter in. 15 And truth grew into oblivion: and he that departed from evil, lay open to the prey: and our Lord saw, and it appeared evil in his eyes, because there is no judgement. 16 And he saw that there is not a man: & he was astonished, because there is none to oppose himself: and (b) his own arm saved to himself, and his justice it-self confirmed him.

(b) No pure man being able to redeem, and deliver mankind from captivity of sin, God became man to accomplish this work.

17 He is clothed with justice as with a breastplate, and is an helmet of salvation on his head: he is clothed with garments of revenge, and is covered as with a mantle of zeal. [1]

[1] *Ephes. 6. 1. Thes. 5.*

18 As unto revenge as it were unto retribution of indignation to his adversaries, and recompense to his enemies: he will repay the like to the islands. 19 And they of the West shall fear the name of our Lord: and they of the rising of the sun, his glory: when he shall come as a violent stream, which the spirit of our Lord driveth: 20 [1] and there shall come a redeemer to Sion, and to them, that return from iniquity in Jacob, saith our Lord.

[1] *Rom. 11.*

21 This is my covenant with them, saith our Lord: (c) My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, and out of the mouth of thy seed, & out of the mouth of thy seed's seed, saith our Lord, from this present and for ever.

(c) The Church hath still the spirit of truth, and therefore can never err.

CHAPTER LX.

In the Church of Christ shall the light of true faith, and sincere charity: 8. which shall be spread in all nations, and continue all times: 15. replenished with many joyful graces, 18. and eternal glory.

Arise, (a) be illuminated Jerusalem: because thy light is come, & the glory of our Lord is risen upon thee:

(a) God preventing with grace, every one must cooperate by gratefully accepting this benefit, and so dispose himself to justification.

2 Because lo darkness shall cover the earth, & a mist the peoples: but (b) upon thee shall our Lord arise, and his glory shall be seen upon thee.

(b) Only those that come into the Church receive the light of true faith, all others are in darkness.

3 And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. [1]

[1] *Isa. 49.*

4 Lift up thine eyes round about & see, all these are

gathered together, they are come to thee: thy sons shall come from a far, & thy daughters shall rise from the side. 5 Then shalt thou see, & abound, & thy heart shall marvel and be enlarged, when the multitude of the sea shall be converted to thee, the strength of Gentiles shall come to thee. 6 The inundation of camels shall cover thee, (c) the dromedaries of Madian and Epha: all of Saba shall come, bringing gold and frankincense: and shewing forth praise to our Lord.

(c) This prophecy began to be fulfilled when the 3. Sages came on swift beasts to adore Christ, and offered gifts. *Mat. 2.*

7 All the cattle of Cedar shall be gathered together unto thee, the rams of Nabaioth shall minister to thee: they shall be offered upon my placable altar, and I will glorify the house of my majesty. 8 Who are these, that fly as clouds, and as doves to their windows? 9 For (d) the islands expect me, and the ships of the sea in the beginning, that I may bring thy sons from a far: their silver, & their gold with them, to the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee.

(d) This is fulfilled in great Brittany, Ireland, & other islands, as Tertullian, Origen, & S. Beda prove against the Jews: and S. Chrysostom against the Gentiles.

10 And the children of strangers shall build thy walls, and their kings shall minister to thee: for in mine indignation have I strucken thee, and in my reconciliation have I had mercy upon thee. 11 And thy gates shall be open continually: day and night they shall not be shut, [1] that (e) the strength of the Gentiles may be brought to thee, and their kings may be brought.

[1] *Apoc. 21. v. 25.* (e) This was accomplished when the Roman Emperors, & other Monarchs & nations received the faith of Christ.

12 For the nation & the kingdom that shall not serve thee, shall perish: & the Gentiles shall be wasted with desolation. 13 (f) The glory of Libanus shall come to thee, the fir-tree, & box-tree, and pine-tree together, to adorn the place of my sanctification, and the place of my feet I will glorify.

(f) S. Ierom compelled (as he saith) to leave the historical sense, because it is not convenient to say, The walls & foundation of Jerusalem were adorned with precious stones, and the temple, which should be most glorious, was made of wood; expoundeth this place of excellent men. *The holy most eloquent man Cyprian the Martyr, and the Confessor of our time Hilarius do they not seem to thee the high trees that have built the Church of God?*

14 And the children of them that humbled thee, shall come crouching to thee, and all that detracted from thee shall adore the steps of thy feet, and shall call thee the city of the Lord, Sion of the holy one of Israel. 15 For that thou wast forsaken, and hated, and there was none that passed by thee, I will make thee to be the pride of worlds, a joy unto generation & generation: 16 & thou shalt suck the milk of the Gentiles, & thou shalt be nursed with the teat of kings: & thou shalt know that I am the Lord that save thee, and thy Redeemer the strong one of Jacob. 17 For brass I will bring gold, and for iron I will bring silver: and for wood brass, and for stones iron: and I will make thy visitation peace, and thine overseers justice. 18 Iniquity shall no more be heard in thy land, waste and destruction in thy borders, and salvation shall occupy thy walls, & praise thy gates. [1]

[1] *Apoc. 22. v. 23.*

19 Thou shalt have the sun no more to shine by day, neither shall the brightness of the moon lighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory. [1]

[1] *Apoc. 22. v. 5.*

20 Thy sun shall go down no more, and thy moon shall not be diminished: because the Lord shall be unto thee for an everlasting light, & the days of thy mourning shall be ended. 21 And thy people all just, for ever shall inherit the land, the bud of my planting, the work of mine hand to glorify. 22 The least shall be into a thousand, and the little one into a most strong nation: I^ the Lord in the time thereof will suddenly do it.

CHAPTER LXI.

Christ announceth himself to be sent from heaven to teach the truth, to heal and pardon the penitent, to comfort the desolate, and strengthen the weak: 4. whose Apostles shall constantly preach justice in all the world. 10. And his Church shall rejoice.

The spirit of the Lord upon me, because the Lord (a) hath anointed me: to preach to the mild he sent me, that I should heal the contrite of heart, and preach indulgence to the captives, and deliverance to them that are shut up. [1]

(a) Our Saviour was not, neither needed to be visibly anointed, as Aaron, David, & others were; but invisibly by God, *with oil of gladness, above all others. Ps. 44. v. 8. with the Holy Ghost, and with power. Act. 10. v. 39. of whose fullness all others receive. Ioan. 1. v. 16.* [1] *Luc. 4. v. 18.*

2 That I should preach the placable year to the Lord, & the day of vengeance of our God: that I might comfort all that mourn; 3 that I might appoint to the mourners of Sion, & give them a crown for ashes, the oil of joy for mourning, a mantle of praise for the spirit of sorrowfulness: and they shall be called in it the strong of justice, planting of the Lord to glorify. 4 And they shall build the deserts from the beginning of the world, and shall erect the old ruins; and shall repair the desolate cities, that were dissipated in generation and generation. 5 And aliens shall stand, and feed your cattle: and the children shall be your husbandmen, and dressers of the vines. 6 And you shall be called the Priests of the Lord: to you it shall be said: The ministers of our God: you shall eat the strength of the Gentiles, and in their glory you shall be proud. 7 For your (b) double confusion & shame, (c) they shall praise their part: for this cause shall they receive double in their land, everlasting joy shall be to them.

(b) It was a grief and sorrow to the Apostles & first Preachers of Christ's Gospel, that both the Jews departed from God, & Gentiles still followed idolatry, but shortly after, many were converted. (c) And preferred their own happy lot before all other Jews & Gentiles.

8 Because I am the Lord that love judgement, & hate robbery in holocaust: and I will give their work in truth, and make a perpetual covenant with them. 9 And they shall know their seed in the Gentiles, and their bud in the midst of peoples, all that shall see them, shall know them, that these are the seed which the Lord hath blessed. 10 Rejoicing I will rejoice in our Lord, and my soul shall be joyful in my God: because he hath clothed me with the garments of salvation: and with the garment of justice he hath compassed me, as a bridegroom decked with a crown, and as a bride adorned with her jewels. 11 For as the earth bringeth forth her spring, and as the garden shooteth forth his seed: so shall our Lord God make justice to spring forth, and praise before all the Gentiles.

CHAPTER LXII.

The Prophet avoucheth that he will not cease from preaching Christ: 4. to whom all nations shall be converted: 8. & whose Church shall continue for ever.

For Sion (a) I will not hold my peace, and for Jerusalem, I will not rest, till her just one come forth as brightness, & her Saviour be kindled as a lamp.

(a) True Preachers and Pastors cease not from preaching the truth, for any threats, terror, or torment. But say with this Prophet: *For Sion* (that is, for the good of the Church) *I will not cease &c.* & with S. Paul. *The word of God is not tied. 2. Tim. 2.*

2 And the Gentiles shall see thy just one, and all kings thy noble one: and thou shalt be called by a new name, which the mouth of our Lord shall name. 3 And thou shalt be a crown of glory in the hand of our Lord, & the diadem of a kingdom in the hand of thy God. 4 Thou shalt no more be called, Forsaken: & thy land shall no more be called, Desolate: But thou shalt be called, My will in her, and thy land inhabited, because it hath well pleased our Lord in thee: & thy land shall

be inhabited. 5 For the young man shall dwell with the virgin, and thy children shall dwell in thee. And the bridegroom shall rejoice upon the bride, & thy God shall rejoice upon thee. 6 (b) Upon thy walls, Jerusalem, I have appointed watch-men, all the day, and all the night, for ever they shall not hold their peace. You that remember our Lord, hold not your peace,

(b) The Church of Christ is perpetually visible in her watch-men, the Pastors & Governers thereof.

7 & give not silence to him, until he establish, and until he make Jerusalem the praise in the earth. 8 Our Lord hath sworn by his right hand, and by the arm of his strength: If I shall give thy wheat any more to be meat for thine enemies: and if the strange children shall drink thy wine, wherein thou hast laboured. 9 Because they that shall gather it together, shall eat it, and shall praise the Lord: and they that carry it together, shall drink it in my holy courts. 10 Pass ye, pass ye through the gates, prepare a way for the people, make the journey plain, & pick up the stones, & lift up the sign to the peoples. 11 Behold our Lord hath made heard in the ends of the earth, tell the daughter of Sion: [1] Behold thy Saviour cometh: behold his reward is with him, and his work before him.

[1] *Mat 21. Zach. 9.*

12 And they shall call them, The holy people, the redeemed of our Lord. But thou shalt be called, A city sought for, and not Forsaken.

CHAPTER LXIII.

Christ is described as a Victorious conqueror, ascending into heaven with triumph, embrued with blood. 7. For all whose benefits the Prophet rendereth thanks: 10. expostulating the people's ingratitude, that provoked God to wrath.

Who (a) is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, going in the multitude of his strength? I that speak justice, and am a defender to save.

(a) S. Dionyse, Hierar. caelest. c. 7. supposeth this to be the question of the highest order to Angels, admiring Christ's beauty to be so excellent, notwithstanding that he is imbrued with blood ascending from *Edom* (which signifieth *terrestrial*) from Bosra *(a walled city overthrown)* that is, from Jerusalem into heaven, with triumph after a bloody victory.

2 Why then is thy clothing red, and thy garments as theirs that tread in the wine-press? [1]

[1] *Apoc. 19. v. 13.*

3 I have trodden the press alone, and of the Gentiles there is not a man with me: I have trodden them in my fury, and have trodden them down in my wrath: & their blood is sprinkled upon my garments, & I have stained all my raiment. 4 For the day of revenge is in my heart, the year of my redemption is come. 5 I looked about, & there was none to help: I sought, and there was none to aid: and mine arm hath saved, and mine indignation it-self hath holpen me. 6 And I have trodden down the peoples in my fury, and have inebriated them in mine indignation, and have drawn their strength down to the ground. 7 I will remember the mercies of our Lord, the praise of our Lord for all things, that our Lord hath rendered to us, and for the multitude of the good things to the house of Israel, which he hath given them according to his indulgence, and according to the multitude of his mercies. 8 And he said: But yet is my people, children that deny not: and he is become their saviour. 9 In all their tribulation he was not troubled, and (b) the Angel of his face saved them: in his love, and in his indulgence he redeemed them, and bare them, and lifted them up all the days of the world.

(b) The Angel guardian of the Church, which standeth before the face of God; Christ testifying that also the particular guardians do always see the face of his Father. *Mat. 18.*

10 But they provoked to wrath, and afflicted the spirit of his holy one: and he was turned to be their enemy,

and he conquered them. 11 And he remembered the days of the world of Moyses, and of his people:[1] Where is he that brought them out of the sea, with the Pastors of his flock? Where is he that put in the midst of him the spirit of his holy one?

[1] *Exo. 14.*

12 He that brought out Moyses to the right hand by the arm of his majesty: that divided the waters before them, that he might make to himself an everlasting name. 13 He that brought them out through the depths, as an horse in the desert that stumbled not. 14 As the beast that goeth down in the plain field, the spirit of our Lord was their conductor: so didst thou bring thy people that thou mightest make thee a name of glory. 15 Attend from heaven, [1]and look from thy holy habitation, & of thy glory: where is thy zeal, and thy strength, the multitude of thy bowels, and of thy mercies? They have held back themselves toward me.

[1] *Deu. 26. Bar. 2.*

16 For thou art our father, and Abraham hath not known us, and Israel hath been ignorant of us: thou, o Lord, art our father, our Redeemer, from the beginning is thy name. 17 (c) Why hast thou made us err, o Lord, from thy ways: hast thou hardened our heart, that we feared not thee? Return for thy servants, the tribes of thine inheritance.

(c) *God is never the cause of error or hardness of heart: but by indulgence not punishing, sinners harden their own hearts. so* S. Ierom.

18 As nothing have they possessed thy holy people: our enemies have trodden down thy sanctification. 19 We are become as in the beginning, when thou didst not rule over us, neither was thy name invocated upon us.

ANNOTATIONS.
CHAP. LXIII.

16. *Abraham hath not known us.]* The faithful people considering their own great, frequent, & inveterate sins, with the extreme calamities whereinto they were fallen for the same, supposed that their progenitor Abraham (whom God had particularly called out of his country) & Jacob (of whose twelve sons the whole nation was propagated) did no longer acknowledge them for their children, [1] because they had so grievously offended God, & were not worthy of any favour. All which notwithstanding, yet they hoped in God's incomparable mercy, that his divine goodness, being Creator of all, who had elected them for his peculiar people, brought them out of Egypt, and often delivered them from sundry afflictions, would again reduce them from captivity, and as their merciful father, remit their sins, and relieve their miseries: though Abraham, Jacob, and other Patriarchs had justly rejected them as lost children. This being the proper literal sense of this place, according to S. Jerome, and other ancient Doctors' explication, it maketh nothing at all for the old and new heresy of Vigilantius, & Luther, denying that Saints in another life do know what is done in this world. For albeit the Patriarchs in zeal of justice, did not acknowledge their carnal posterity (because of their great sins) for their children, yet they knew their state,[2] as S. Augustine *(li. de cura pro mortuis)*[3] interpreting this, and other places of holy Scripture, teacheth, partly by relation of such as passed from hence to them; partly by holy Angels; and especially by divine inspirations. As it is clear that Abraham knew the state of poor Lazarus, & of the rich glutton,[4] describing what each of them had deserved, and consequently received. Much more both the old Patriarchs, and all other Saints, in eternal glory know each other, though never seen nor known before in this world, as S. Gregory teacheth:*li. 4. c. 33. Dialog*. The glorified Saints see also in God that which pertaineth to their clients, that pray unto them in earth, so far as God doth ordain, more clearly by light of glory, than Prophets see by light of prophecy:[5] as S. Augustine teacheth.[6] But touching the manner, he saith it exceeded the reach of his understanding, *how Martyrs do help*

[1] The Jews supposed that for their sins the Patriarchs did not acknowledge them for their children.
Yet hoped that God of his mercy would relieve them in distress.

[2] How the old Patriarchs knew the state of men in this world.

[3] *cap. 16.*

[4] *Luc. 16.*

[5] Saints in glory see more clearly than Prophets in this life.

[6] *li. 22. c. 20. civi. cura pro mort. c. 16.*

[7] That Saints know, & help mortal men's necessity is certain:

but the manner how, is obscure.

those, who, it is certain, are holpen by them. So discoursing at large of the uncertain manner, sheweth that there is no doubt at all of the thing itself, that Saints in heaven do know mortal men's necessities, hear their prayers, and help them by their intercession and merits. [7] Which he confirmeth also. *li. 20. c. 21. cont. Faust. Tract. 8. in Ioan. Ser. 5. de Sanctis.* Likewise, S. Jerome against Vigilantius, S. Gregory. *li. 3. Epist. ep. 30. li. 7. ep. 126. li. 9. ep. 38.* and others in many places.

CHAPTER LXIV.

The Jews in captivity pray to God for release: 4. acknowledging his former great benefits, and their own sins, flying now to his mercy.

Would God thou (a) wouldest break the heavens asunder, and wouldst descend: at thy presence the mountains should melt away.

(a) The good people, with Priests and Prophets of the old Testament most fervently desired Christ's coming.

2 As the burning of fire would they melt, the waters would burn with fire, that thy name might be made known to thine enemies: at thy presence the nations should be troubled. 3 When thou shalt do marvelous things, we shall not sustain: thou art descended, and at thy presence the mountains are melted. 4 From the beginning of the world they have not heard, nor received with the ears: the eye hath not seen, o God, beside thee, what things thou hast prepared for them that expect thee. [1]

[1] *1. Cor. 2.*

5 Thou hast met him that rejoiceth, and doth justice: in thy ways they shall remember thee: behold thou art angry, (b) and we have sinned: we have been always in them, (c) and we shall be saved.

(b) *And*, signifieth *for*, as *Gen. 14. v. 8.* And the English Bibles translate *for*, in this place, though the Hebrew text hath *vau*, that is, *and*. But we with S. Ierom and other ancient Fathers follow the authentical Latin: which hath, *et* in this place, & *enim* in the other. (c) Likewise the same particle *and* signifieth *yet*, as if he had said: *yet we shall be saved.*

6 And all we are become as one unclean, and all our justices as the cloth of a menstrued woman: and we have all fallen as a leaf, and our iniquities as the wind have taken us away. 7 There is none that invocateth thy name: that riseth up, and holdeth thee, thou hast hid thy face from us, and hast dashed us in the hand of our iniquity. 8 And now Lord thou art our father, & we clay: and thou art our maker, and all we the works of thy hands. 9 [1] Be not angry, o Lord, enough, and remember no more our iniquity: lo regard, all we are thy people.

[1] *Psal. 78.*

10 The city of thy holy one is made desert, Sion is made desert, Jerusalem is become desolate. 11 The house of our sanctification, and of our glory, where our fathers praised thee, is turned into the burning of fire, and all our things worthy to be desired are turned into ruins. 12 Wilt thou upon these things contain thyself, o Lord, wilt thou hold thy peace, and afflict us vehemently?

CHAPTER LXV.

The Gentiles shall seek and find Christ, 2. whom the Jews will persecute; and shall be rejected, only a few relics reserved. 13. So the Church shall multiply, and abound in graces.

They (a) have sought me that before asked not, they have found that sought me not, I said: Behold me, behold me, to a Gentility that did not invocate my name. [1]

(a) This cannot be meant of the Jews, but necessarily of the Gentiles. [1] *Ro. 10.*

2 I have spread forth mine hands all the day to (b) an incredulous people, which goeth in a way not good after their own cogitations.

(b) But this is evidently spoken of the Jews: and so S. Paul testifieth of both these places. *Rom. 10. v. 20. 21.*

3 A people that provoke me to anger before my face always: that immolate in gardens, and sacrifice upon bricks. 4 That dwell in sepulchres, and sleep in temples of idols: that eat swine's flesh, and profane potage in their vessels. 5 That say: Depart from me, approach not to me, because thou art unclean: these shall be smoke in my fury, a fire burning all the day. 6 Behold it is written before me: I will not hold my peace, but I will render and repay into their bosom 7 your iniquities, and the iniquities of your fathers together, saith our Lord, that have sacrificed upon the mountains, and upon the little hills have reproached me, & I will remeasure their first work in their bosom. 8 Thus saith our Lord: As if a berry be found in a cluster, and it be said: Destroy it not, because it is a blessing: so will I do for my servants' sake, that I destroy not the whole. 9 And I will bring forth seed out of Jacob, & out of Juda a possessor of my mountains: & mine elect shall inherit it, and my servants shall inhabit there. 10 And the champion countries shall be into folds of flocks, and the valley of Achor for the couch of herds, unto my people that have sought after me. 11 And you, that have forsaken the Lord, that have forgotten my holy mount, that set a table to Fortune, and offer libaments upon it. 12 I will number you in the sword, and you shall all fall by slaughter: because I called, and you have not answered: I spake, and you have not heard, and you did evil in mine eyes: and you (c) have chosen the things, that I would not. [1]

(c) Nothing can be more plainly uttered than is here the doctrine of man's freewill. [1] *Prov. 1. Iere. 7.*

13 (d) For this cause thus saith our Lord God: Behold my servants shall eat, and you shall be hungry: behold my servants shall drink, and you shall be thirsty.

(d) Likewise of reward & punishment of good and evil works.

14 Behold my servants shall rejoice, and you shall be confounded: behold my servants shall praise for joyfulness of heart: and you shall cry for sorrow of heart, and for contrition of spirit you shall howl. 15 And you shall leave your name (e) for an [1] oath to mine elect: and the Lord God shall kill thee, and will call his servants by (f) another name.

(e) The name of Jews shall be execrable. [1] * *Oath of execration.* (f) And God's servants shall be called Christians.

16 In which he that is blessed upon the earth, shall be blessed in God, Amen: & he that sweareth in the earth, shall swear by God Amen: because the former distresses are forgotten, & because they are hid from mine eyes. 17 [1] For behold I create new (g) heavens, & a new earth: & the former things shall not be in memory, & they shall not ascend upon the heart.

[1] *Apo. 21.* (g) After the general Resurrection the heavens and earth shall be altered in qualities, not in substance.

18 But you shall be glad & rejoice for ever in these things, which I create: because lo I create Jerusalem exultation, and the people thereof joy. 19 And I will rejoice in Jerusalem, and be glad in my people, and there shall no more be heard in it the voice of weeping, and the voice of crying. 20 There shall no more be a child of days, & an old man that shall not fill up his days, because the child of an hundred years shall die, and the sinner of an hundred years shall be accurst. 21 And they shall build cities, and inhabit: and they shall plant vineyards, and eat the fruits thereof. 22 They shall not build, and another shall dwell: they shall not plant, & another shall eat: for according to the days of the tree, shall be the days of my people, and they shall make old the works of their hands. 23 Mine elect shall not labour in vain, nor engender in conturbation: because it is the seed of the blessed of the Lord, and their posterity with them. 24 [1] And it shall be, before they call, I will hear: as they are yet speaking, I will hear.

[1] *Psal. 31.*

25 The wolf and the lamb shall feed together, the lion and the oxe (h) shall eat straw: & to the serpent dust

shall be his bread: they shall not hurt, nor kill in all my holy mountain, saith our Lord.

(h) The greatest and proudest Gentiles being converted to Christ, do humble themselves to the simple manners of Christians, to penance, fasting, praying, and all works of mortification.

CHAPTER LXVI.

God who filleth heaven and earth, will dwell in the heart of the humble. 3. For the sins of the Jews Jerusalem shall be destroyed. 5. The faith of Christ shall be propagated by the preaching of the Apostles. 15. And Christ coming to judge, 19. all shall receive according to their deserts.

Thus saith our Lord: Heaven is my seat, and the earth my foot stool: (a) what is this house that you will build to me? And what is this place of my rest? [1]

(a) A prophecy that the Temple shall cease: [1] *Act. 7. v. 49.*

2 My hand hath made all these things, & all these things have been done, saith our Lord. But to whom shall I have respect, but to the poor little one, & the contrite of spirit, and him that trembleth at my words?

3 He that (b) immolateth an oxe, is as he that should slay a man: he that killeth a sheep in sacrifice, as he that should brain a dog: he that offereth oblation, as he that should offer swine's blood: he that remembereth frankincense, as he that should bless an idol. All these things have they chosen in their ways, and in their abominations their soul is delighted.

(b) and sacrifices of the old Testament shall become unlawful.

4 Wherefore I also will choose their delusions: and the things that they feared, I will bring to them: because I called, and there was none that would answer: I have spoken, and they heard not: & they have done evil in mine eyes, and have chosen the things that I would not. [1]

[1] *Prov. 24. Iere. 7. v. 13.*

5 Hear the word of our Lord, ye that tremble at his word: your brethren that hate you, and reject you for my name sake, have said: Let the Lord be glorified, & we shall see in your joy: but they shall be confounded.

6 A voice of people from the city, (c) a voice from the temple, the voice of our Lord repaying retribution to his enemies.

(c) Iosephus expoundeth this of the Angel's voice uttered in the temple before the destruction, saying: *Migremus hinc*: Let us depart from hence. S. Ierome confirmeth the same by the words of the Psalm. *54. I saw contradiction in the city.*

7 Before she travailed, she brought forth, before her time came to be delivered, she brought forth a man child. 8 Who ever heard such a thing? & who hath seen the like to this? Why, shall the earth travail in one day? Or shall a nation be brought forth together, because Sion hath travailed, & brought forth her children? 9 Shall not I (d) that make others to bring forth children, myself bring forth, saith the Lord? Shall I, that give generation to others, be barren, saith the Lord thy God?

(d) God giveth natural power to all living creatures of generation: but himself bringeth forth children of his Church.

10 Rejoice with Jerusalem, & be joyful in her all ye that love her: be glad with her in gladness all ye, that mourn upon her, 11 that you may suck, & be filled of the breast of her consolation: that you may milk, & flow with delights in all manner of her glory.

12 Because thus saith our Lord: Behold I will decline upon her as it were a flood of peace, and as a torrent overflowing the glory of the Gentiles, which you shall suck: at the breasts, you shall be carried, & upon the knees they shall speak you fair. 13 As if the mother would speak one fair, so will I comfort you, & in Jerusalem you shall be comforted. 14 You shall see, & your heart shall rejoice, and your bones shall spring as an herb, and the hand of our Lord shall be known to his servants, & he shall be wrath with his enemies.

15 Because lo our Lord (e) will come in fire, & his chariots as a whirlwind, to render his fury in

indignation, & his rebuking in flame of fire:

(e) Immediately before Christ come to judge, this whole world shall be destroyed by fire.

16 because our Lord shall judge in fire, & in his sword to all flesh, and the slain of our Lord shall be multiplied, 17 they that were sanctified, & thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and abomination, and the mouse: they shall be confounded, saith our Lord. 18 But I know their works, and their cogitations: I come that I may gather together, with all nations and tongues: and they shall come and shall see my glory. 19 And I will put (f) a sign in them, and I will send of them, that shall be saved, to the Gentiles into the sea, into Afrike, & Lydia, them that hold the arrow: into Italy, and Greece; to the islands far off, to them that have not heard of me, and have not seen my glory. And they shall shew forth my glory to the Gentiles:

(f) Christ ascending to his Father left the sign of *(Thau Ezech. 9.)* the cross, unto us, or put it in our foreheads, that we may freely say: *the light of thy countenance is signed upon us. S. Ierom in hunc locum.*

20 and (g) they shall bring all your brethren of all nations a gift to our Lord, upon horses, and in chariots, & in horse-litters, & on mules, and in coaches, to my holy mountain Jerusalem, saith our Lord, as if the children of Israel should bring in a gift in a clean vessel into the house of our Lord.

(g) Men of all nations shall be brought into the Church by the ministry of particular Angels. *S. Iero. ibid.*

21 And I will take of them to be Priests, & Levites, saith our Lord. 22 Because as new heavens, and a new earth, [1] which I make to stand before me, saith our Lord: so shall your seed stand, and your name.

[1] *Apo. 21.*

23 And there shall be month after month, and sabbath after sabbath: (h) all flesh shall come to adore before my face, saith our Lord.

(h) General resurrection of all men.

24 And they shall go out, and see the carcasses of the men, that have transgressed against me: their worm shall not die, and their fire shall not be quenched: [1] and they shall be even unto satiety of sight to all flesh.

[1] *Mar. 9. v. 44.*

ANNOTATIONS.
CHAP. LXVI.

1. *Heaven is my seat.]* Lest any should interpret these prophetical promises (as the Jews do) only of the restoration, & re-edification of Jerusalem and the Temple, the Prophet here sheweth that albeit God sanctified the temple, and granted many benefits to those that served him therein, yet his proper seat is not in any material temple or terrestrial place, but in heaven. ◦And therefore Temples and Churches are indeed ordained for faithful people to serve him in, & to signify, that as these places are more holy, than ordinary houses, so heaven is infinitely more glorious than any earthly palace: yet God is not contained in any place, but exceedeth all. To which purpose S. Steven (Act. 7.) allegeth and urgeth this place: and also S. Paul. Act. 17. that God *dwelleth not*, or is not concluded in temples, neither needeth them for his own use, but is rightly served in them, by those that lift up their minds to him, as dwelling in heaven, & replenishing all places.

◦As God was served more specially in the temple, so he is now in Churches, but is in all places. *See Act. 7. v. 48.*

21. *I will take of them to be Priests.]* In the Law of Moyses Priests and Levites were all of one Tribe, by succession of natural kindred, not by election; but the law being changed, necessarily also Priesthood is changed. And Bishops, Priests, Deacons, and other Clergy men, are taken, and ordained not by nearness of blood, but by election,◦ according to their merits of virtues.

◦Clergymen in the old law succeeded by blood, in the new by election.

THE ARGUMENT OF THE BOOKS OF JEREMY.

[1] The sum of Jeremy's life.
[2] *4. Reg. 23. 24.*
[3] *cha. 44. v. 8.*
[4] He wrote two Books & one Epistle.
[5] The contents of his books.
[6] *Epi. ad Paulin.*
[7] His Prophecy is divided into five parts.
[8] *ch. 1.*
[9] *13.*
[10] *21.*
[11] *29.*
[12] *40.*

[1] JEREMY the son of Helcias, Priest and Prophet, being sanctified in his mother's womb, began to prophesy as yet a child, in Juda; in the thirteenth year of the reign of king *Josias*; [2] continued the rest of his time, which was nineteen years more; and the eleven years of *Joakim* (wherein are counted the three months of *Joachaz*, and other three of *Jechonias*, otherwise called *Ioachin*) and eleven years of *Sedecias*; in all forty one years; before he went into Aegypt, [3] where he also prophesied, and finally was stoned to death by the people, in the city of Taphnis. His whole work containeth two distinct Books, besides an Epistle, [4] which followeth after the Prophecy of Baruch. The former book is called his Prophecy, the other his Lamentations. S. Jerom comprehendeth the sum of all briefly, saying: [5] *Jeremy connecteth a nutty* (or watching) *rod, and a pot boiling hot, from the face of the north, the leopard spoiled of his colours; and the fourfold Alphabet in diverse meters.* [6] Signifying, that God will correct his people with a rod, in his hot fury, from the north, to wit, by the king of Babylon, for their pertinacity in sundry kinds of sins. All which the Prophet lamenteth with his doleful verse of diverse meter. [7] The Prophecy may be divided into five parts. [8] First, he sheweth the conditions and qualities of himself, with the manner of his mission: then God's great clemency in recalling the people from sin, denouncing dangers imminent for their obstinacy: in the twelve first chapters. [9] Secondly, in the eight chapters following by diverse Metaphorical, and other figurative descriptions, he declareth the ingratitude, & other sins of the people, threatening punishment, for which they persecute him. [10] Thirdly, in other eight chapters, he reprehendeth the inhabitants of Jerusalem, especially the King, evil Priests, and false prophets, some being already carried into captivity: for which free preaching, he is again persecuted. [11] Fourthly in the next eleven chapters, he mixteth consolations & threats, especially the destruction of Jerusalem, captivity of king and people, and their release after seventy years. [12] Fifthly, in the other thirteen chapters, he prophesieth the destruction of the Jews, that go into Aegypt: and of sundry nations for their idolatry, and for their cruelty against the Jews. In every part interposeth many prophecies of Christ, and his Church: besides the mystical sense included in the historical.

THE PROPHECY OF JEREMY.

CHAPTER I.

Jeremy Prophesied in the times of Josias, Joakim, and Sedecias Kings of Juda: 5. being sanctified in his mother's womb, is sent in his tender age to Prophesy 11. the destruction of Jerusalem, 17. God giving him courage against his persecutors. [1]

[1] The first part.
God's clemency inviteth to repentance, & his justice punisheth obstinate sinners.

The words of Jeremy the son of [1]Helcias, of the Priests that were in Anathoth, in the land of Benjamin.

[1] * *4. Reg. 22. v. 8.*

2 The word of our Lord which was made to him in the days of Josias the son of Amon king of Juda, in the thirteenth year of his kingdom. 3 And the word was made in the days of Joakim the son of Josias king of Juda, unto the end of the eleventh year of Sedecias the son of Josias king of Juda, (a) even unto the transmigration of Jerusalem, in the fifth month.

(a) He Prophesied also in banishment *(ch. 44.)* in Aegypt.

4 And the word of our Lord was made to me, saying: 5 Before I formed thee in the womb, I knew thee: and (b) before thou camest forth of the matrice, I sanctified thee, and a Prophet in the Gentiles I gave thee.

(b) Jeremy had five special prerogatives: He was sanctified in his mother's womb; a Priest, a Prophet; a perpetual virgin; & a Martyr.

6 And I said: A a a, o Lord God: Behold I cannot speak, because I am a child. 7 And our Lord said unto me: Say not: I am a child: for to all things, to which I shall send thee, thou shalt go: and all things whatsoever I shall command thee, thou shalt speak. 8 Be not afraid of their face: because I am with thee, to deliver thee, saith our Lord. 9 And our Lord put forth his hand, and touched my mouth: & our Lord said to me: Behold I have given my words in thy mouth:[1]

[1] *Isa. 51. v. 16. & 59. v. 21.*

10 Behold I have appointed thee this day over (c) the Gentiles, and over kingdoms, that thou mayst pluck up, and destroy, and waste, and dissipate, and build, and plant.

(c) He prophesied not only of the Jews but also of the Gentiles.

11 And the word of our Lord was made to me, saying: What seest thou Jeremy? And I said: I see a rod [1] watching.

[1] *or a nutty rod.*

12 And our Lord said to me? Well hast thou seen; because I (d) will watch upon my word to do it.

(d) God is watchful to perform his word: and *a nutty rod* (as the 70. translate) that is, his Law is outwardly hard and bitter, like a nut shell, but sweet & pleasant, as the kernel when the shell is broken. *S. Theodoret.*

13 And the word of our Lord was made to me the second time, saying: What seest thou? And I said: I see a pot boiling hot, and the face thereof from the face of the North. 14 And our Lord said unto me: From the North shall evil be opened upon all the inhabitants of the land. 15 Because lo I will call together all the kindreds of the kingdoms of the North, saith our Lord: and they shall come, and shall set every one his throne in the entering of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda. 16 And I will speak my judgements with them, touching all the wickedness of them that have forsaken me, and have offered to strange gods, and have adored the work of their own hands.

17 Thou therefore gird thy loins, & rise, and speak to them all things that I command thee. Be not afraid of their face: for I will make thee not to fear their countenance. 18 For I have given thee this day to be as a fenced city, and as an iron pillar, and as a brazen wall over all the land of the kings of Juda, to the Princes thereof, & to the Priests, and to the people of the land. 19 And they shall fight against thee, and shall (e) not prevail: because I am with thee, saith our Lord, to deliver thee.

(e) God promised not peace in his life, but victory in his death.

CHAPTER II.

God expostulateth with the Jews, 6. that they regard not his great benefits. 8. Some Priests, and (pretended) Prophets serving false gods, 23. and denying their fault, 25. are obstinate in idolatry: 36. for which they shall be

confounded.

And the word of our Lord was made to me, saying: 2 Go, and cry in the ears of Jerusalem, saying: Thus saith our Lord: I have remembered thee, pitying (a) thy youth, and the charity of thy despousing, when thou didst follow me in the desert, in a land that is not sown.

(a) God multiplied Israel in Aegypt, & delivered them from servitude.

3 Israel (b) is holy to our Lord, the first fruits of his fruits: all they that do devour it do sin: evil shall come upon them, saith our Lord.

(b) Not of any desert, but of God's mere grace Israel was preferred before other nations.

4 Hear ye the word of our Lord, o house of Jacob, and all ye kindreds of the house of Israel: 5 thus saith our Lord: What iniquity have your fathers found in me, that they have made themselves far from me, [1] and have walked after vanity, and are become vain?

[1] *Mich. 6. v. 3.*

6 And they have not said: Where is our Lord, that made us come up out of the land of Aegypt, that led us through the desert, through a land inhabitable and without way, through a land of thirst, & the image of death, through a land, wherein no man walked, nor any man dwelt? 7 And I brought you into the land of (c) Carmel, that you might eat the fruit thereof, and the best things thereof: and being entered in, you have contaminated my land, & made mine inheritance an abomination.

(c) Into a fruitful land.

8 The Priests have not said: Where is our Lord? And they that held the law knew me not: and the Pastors have transgressed against me, and the Prophets have prophesied in Baal, and have followed idols.

9 Therefore will I yet contend in judgement with you, saith our Lord, and I will plead with your children.

10 Pass ye to the isles of Cethim, and see: and send into Cedar, and consider earnestly, & see if there hath the like thing been done. 11 If a nation hath changed their gods, & surely they are not gods: but my people hath changed their glory into an idol. 12 Be astonished, o heavens, upon this, and o gates thereof be ye desolate exceedingly, saith our Lord. 13 For (d) two evils hath my people done, Me they have forsaken the fountain of living water, & have digged to themselves cisterns: broken cisterns, that are not able to hold waters.

(d) God commanding two things, to fly from evil & to do good: the Jews contrarywise left God and served idols.

14 Why, is Israel a bondman, or a servant born in the house? Why then is he become a prey? 15 The lions have roared upon him, & have given their voice, they have made his land a wilderness: his cities are burnt up, & there is none to dwell in them. 16 The children also of Memphis and Taphnes have deflowered thee, even to the crown of the head. 17 Is not this done to thee, because thou didst forsake the Lord thy God at that time, when he led thee by the way? 18 And now what wilt thou in the way of Aegypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the waters of the river? 19 Thy malice shall reprove thee, and thine apostasy shall rebuke thee. Know thou, & see that it is an evil & a bitter thing for thee, to have left the Lord thy God, & that my fear is not with thee, saith our Lord the God of hosts. 20 From the beginning thou hast broken my yoke, thou hast burst my bonds, & thou saidst: I will not serve. For on every little high hill, & under every green thick tree thou wast laid down as an harlot. [1]

[1] *Isa. 5.*

21 But I planted thee an elect vineyard, (e) all true seed: how then art thou turned unto me into that which is depraved, o strange vineyard? [1]

(e) God created all things good, planted his Church in justice and sanctity, & no evil proceeded from him. [1] *Mat. 21. v. 33.*

22 If thou shalt wash thyself with nitre, and multiply to thyself the herb borith, thou art spotted in thine iniquity before me, saith our Lord God. 23 How sayst thou: I am not polluted, I have not walked after Baalim? See thy ways in the valley, know what thou hast done: a swift courser that rideth his ways. 24 The wild Ass accustomed to the wilderness in the desire of his soul, hath drawn the wind of his love: none shall

turn her away: all that seek her shall not fail: in her monthly flowers they shall find her. 25 Stay thy foot from nakedness, and thy throat from thirst. And thou saidst: I have despaired, no, I will not do it: for I have loved strangers, and I will walk after them. 26 As the thief is confounded when he is taken, so is the house of Israel confounded, they and their kings, the princes and priests, and their prophets, 27 saying to wood: Thou art my father: and to stone: Thou hast begotten me: they have turned the back to me, & not the face: [1] and in the time of their affliction they will say: Arise, and deliver us.

[1] *Iere. 32. v. 33.*

28 Where are the gods, whom thou hast made to thee? Let them arise and deliver thee in the time of thine affliction: [1] for according to the number of thy cities were thy gods, o Juda.

[1] *Iere. 11. v. 13.*

29 What will you contend with me in judgement? You have all forsaken me, saith our Lord. 30 (f) In vain have I strucken your children, they have not received discipline: your sword hath devoured your Prophets, as a wasting lion is your generation.

(f) God's intention when he punisheth, is to move sinners to repentance: afflicting them in this life, that they may escape eternal damnation.

31 See ye the word of our Lord: why, am I become a wilderness to Israel, or a lateward springing land? Why then hath my people said: We have revolted, we will no more come to thee? 32 Will a Virgin forget her ornament, or a bride the stomacher of her breast? But my people hath forgotten me innumerable days.

33 Why dost thou endeavour to shew thy way good to seek love, which moreover also hast taught thy malices to be thy ways. 34 And in thy wings is found the blood of the souls of the poor and innocents? Not in ditches have I found them, but in all places, which before I have mentioned. 35 And thou hast said: I am without sin and innocent: and therefore let thy fury be turned away from me. Behold, I will contend with thee in judgement, because thou hast said: I have not sinned. 36 How vile art thou become exceedingly, iterating thy ways! And thou shalt be confounded of Aegypt, as thou art confounded of Assur. 37 For from hence also thou shalt go, & thy hands shall be upon thy head: because the Lord hath destroyed thy confidence, and thou shalt have nothing prosperous therein.

CHAPTER III.

Idolaters (and other sinners) are invited to repent, with promise of remission: 6. but neither the kingdom of Israel nor Juda will return. 14. God still calling, some Jews, and many Gentiles come to Christ.

It is commonly said: If a man put away his wife, and she departing from him marry another man, will he return to her any more? Shall not that woman be polluted and contaminated? (a) But thou hast committed fornication with many lovers: nevertheless return unto me, saith our Lord, and I will receive thee.

(a) No idolatry nor other sin whatsoever can be so great, but God will remit it, if the sinner be penitent.

2 Lift up thine eyes direct, and see where thou hast not been polluted: thou didst sit in the ways, expecting them as a robber in the wilderness: and thou hast polluted the land in thy fornications, and in thy malices. 3 For which thing the drops of rain were kept back, and there was no lateward shower: thou hadst an harlot's forehead, thou wouldest not blush.

4 Therefore at the least from henceforth call me: Thou art my father, the guide of my virginity. 5 Why, wilt thou be angry for ever, or wilt thou persevere unto the end? Lo, thou hast spoken, and hast done evils, and hast prevailed. 6 And our Lord said to me in the days of Josias the king: Hast thou seen what things the revolter (b) Israel hath done? She hath gone of herself upon every high mountain, and under every thick green tree and hath fornicated there.

(b) The ten tribes.

7 And I said, when she had done all these things:

Return to me, & she returned not. And (c) Juda her transgressing sister saw,

(c) The two tribes.

8 because the rebel Israel had played the harlot, I had put her away, and given her a bill of divorce: and Juda her transgressing sister was not afraid, but went and played the harlot also herself. 9 And with the facility of her fornication she contaminated the land, played the harlot with stone & wood. 10 And in all these things Juda her transgressing sister hath not returned to me in her whole heart, but in falsehood, saith our Lord. 11 And our Lord said to me: The rebellious Israel hath justified her soul, (d) in comparison of the transgressor Juda.

(d) The kingdom of Juda receiving more benefits was more faulty than the kingdom of Israel, but neither of them excusable.

12 Go, and cry these words against the North, and thou shalt say: Return, o rebellious Israel, saith our Lord, and I will not turn away my face from you: because I am holy, saith our Lord, and I will not be angry for ever. 13 But yet know thou thine iniquity, that thou hast transgressed against the Lord thy God: and thou hast dispersed thy ways to strangers under every thick green tree, and hast not heard my voice, saith our Lord. 14 Return, o ye revolting children, saith our Lord: because I am your husband: and I will take you one of a city, and two of a kindred, and will bring you into Sion. 15 And I will give you Pastors according to my heart, and they shall feed you with knowledge and doctrine. 16 And when you shall be multiplied and increase in the land in those days, saith our Lord, they shall say no more: The Ark of the Testament of our Lord: neither shall it ascend upon their heart, neither shall they be mindful thereof, neither shall it be visited, neither shall that be done any more. 17 In that time Jerusalem shall be called the throne of our Lord: & (e) all Gentiles shall be gathered together to it, in the name of our Lord into Jerusalem, & they shall not walk after the perversity of their most wicked heart.

(e) After the captivity many Jews returned to God, but especially this prophecy is fulfilled in the Gentiles since Christ.

18 In those days the house of Juda shall go to the house of Israel, & (f) they shall come together from the land of the North to the land which I gave to your fathers.

(f) The kingdom of Israel being in captivity long before Juda, at last they were released all together. *S. Theodoret in hunc locum.*

19 But I said: How shall I make thee as children, and give thee a land worthy to be desired, the goodly inheritance of the hosts of the Gentiles? And I said: Thou shalt call me father, & shalt not cease to walk after me. 20 But as if a woman should contemn her lover, so hath the house of Israel contemned me, saith our Lord. 21 A voice was heard in the ways, weeping & howling of the children of Israel: because they have made their way unjust, they have forgotten our Lord their God. 22 Return ye revolting children, & I will heal your revoltings. Behold we come to thee: for thou art the Lord our God. 23 In very deed the little hills were liars, and the multitude of the mountains: verily in the Lord our God is the salvation of Israel.
24 Confusion hath eaten the labour of our fathers from our youth, their flocks, and their herds, their sons and their daughters 25 We shall sleep in our confusion, and our ignominy shall cover us, because we have sinned to the Lord our God, we and our fathers from our youth even to this day: and we have not heard the voice of the Lord our God.

CHAPTER IV.

An admonition to sincere repentance, and circumcision of the heart: 5. with threats of grievous punishment to those, that persist in sin. 19. which the Prophet foreseeing lamenteth the vastation of the land: 27. yet mixt with consolation, that it shall not be utterly ruined.

If thou wilt return, o Israel, saith our Lord, return to me: if thou wilt take away thy stumbling blocks from my face, thou shalt not be moved. 2 And thou shalt swear: (a) Our Lord liveth, in truth, & in judgement, and in justice: and the Gentiles shall bless him, & shall praise him.

(a) An oath is an act of religion, & lawful, so it be made by God Almighty, not by false gods, and with other three conditions: *in truth*, not falsely: *in judgement*, with due consideration not rashly: and *in justice*, in matters that is just, and of importance.

3 For thus saith our Lord to the man of Juda, and to Jerusalem: Make unto you new fallow ground, [1] & sow not upon thorns:

[1] *Osee. 10.*

4 be circumcised to our Lord, and take away the prepuces of your hearts, ye men of Juda, and inhabitants of Jerusalem: lest perhaps mine indignation go forth as fire, and be kindled, & there be none that can quench it: because of the malice of your cogitations. 5 Declare ye in Juda, and make it heard in Jerusalem: speak, and sound with the trumpet in the land: cry strongly, and say: Assemble yourselves, & let us enter into the fenced cities, 6 lift up the sign in Sion. Take courage, stand not, because I do bring evil from the North, & great destruction. 7 The Lion is come up out of his den, and the robber of the Gentiles hath lifted up himself: he is come forth out of his place, that he may make thy land as a wilderness: thy cities shall be wasted, remaining without an inhabiter. 8 For this gird yourselves with cloths of hair, mourn and howl: because the wrath of the fury of our Lord is not turned away from us. 9 And it shall be in that day, saith our Lord: The heart of the king shall perish, & the heart of the Princes: and the Priests shall be astonished, and the Prophets shall be amazed. 10 And I said: Alas, alas, alas, o Lord God, hast thou then deceived this people & Jerusalem, saying: You shall have peace: and behold the sword hath come even to the soul? 11 At that time it shall be said to this people, & to Jerusalem: A burning wind in the ways, that are in the desert of the way of the daughter of my people, not to fan and to purge. 12 A full spirit from these shall come to me: and now I will speak my judgement with them. 13 Behold he shall come in a cloud, and his chariots as a tempest: his horses are swifter than eagles: woe unto us, because we are destroyed.

14 Wash thy heart from malice, o Jerusalem, that thou mayst be saved: how long shall hurtful cogitations abide in thee? 15 For a voice of one declaring from Dan, and notifying the idol from mount Ephraim. 16 Say ye to the Gentiles: lo it is heard in Jerusalem, that there come keepers from a far country, and sound their voice upon the cities of Juda. 17 They are set upon her round about, as the keepers of fields: because she hath provoked me to wrath, saith our Lord. 18 Thy ways and thy cogitations have done these things to thee: this thy malice, because it is bitter, because it hath touched thy heart. [1]

[1] *Sap. 1.*

19 My belly, my belly acheth, the senses of my heart are troubled in me, I will not hold my peace, because my soul hath heard the voice of the trumpet, the cry of battle. 20 Destruction is called upon destruction, and all the earth is wasted: my tents are wasted quickly, suddenly my skins. 21 How long shall I see one that flyeth away, shall I hear the voice of the trumpet? 22 Because my foolish people have not known me: they are unwise children, and without wit: they are (b) wise to do evils, but to do well they have not known.

(b) If they were indeed natural fools they should be excused.

23 I beheld the earth, and lo it was void, and a thing of nothing: and the heavens, & there was no light in them. 24 I saw the mountains, and lo they were moved: and all the little hills were troubled. 25 I beheld, and there was not a man: and every fowl of the air was departed. 26 I looked, and behold Carmel made desert: and all the cities thereof were destroyed at the face of our Lord, and at the face of the wrath of his fury. 27 For thus saith our Lord: All the land shall be desolate, (c) but yet I will not make a consummation.

(c) God's providence never suffereth the Church to be destroyed.

28 The earth shall mourn, and the heavens shall

lament from above: because I have spoken, I have purposed, and it hath not repented me, neither am I turned away from it. 29 At the voice of the horseman, and the archer, all the city is fled: they have entered into high places, and have climbed the rocks: all the cities are forsaken, and there dwelleth not a man in them. 30 But thou being wasted, what wilt thou do? When thou shalt clothe thyself in scarlet, when thou shalt be adorned with golden jewels, and shalt paint thine eyes with stibic stone, thou shalt be trimmed in vain: thy lovers have contemned thee, they will seek thy life. 31 For I have heard the voice as of a travailing woman, anguishes as of a woman in labour of child. The voice of the daughter of Sion, amongst them that die, and stretch forth their hands: woe is me, because my soul hath fainted for them that are slain.

CHAPTER V.

All sorts of higher and lower degrees transgress God's law: 9. and shall be punished.

Go round about the ways of Jerusalem, and look, and consider, & seek in the streets thereof, whether you can find a man that doth judgements, and seeketh fidelity: and I will be propitious unto him. 2 Yea if they say: Our Lord liveth (a) this also they will swear falsely.

(a) Except all requisite conditions be observed in an oath, it is unlawful: as when one sweareth by God Almighty but untruly, or rashly, or to do an unlawful thing, it is perjury.

3 O Lord thine eyes regard fidelity: thou hast strucken them, and they were not sorry: thou hast broken them, and they have refused to receive discipline: they have hardened their faces more than the rock, and they would not return. 4 But I said: Perhaps they are poor and foolish, not knowing the way of the Lord, the judgement of their God. 5 I will go therefore to the great men, and will speak to them: for they have known the way of their Lord: and behold these altogether have more broken the yoke, have burst the bonds. 6 Therefore hath (b) the lion out of the wood strucken them, (c) the wolf in the evening hath wasted them, (d) the leopard watching upon their cities: every one of them that shall come forth, shall be taken, because their prevarications, are multiplied, their revoltings are strengthened.

(b) By the lion, the Prophet seemeth to understand Nabuchodonosor. (c) By the wolf Nabuzardan. (d) By the leopard Alexander the Great, or Antiochus Epiphanes.

7 Whereupon can I be propitious to thee? Thy children have forsaken me, and swear by them, that are not gods: I filled them, and they committed adultery, and did riotously in the harlot's house. 8 They are become as amorous horses, and stallions: every one neighed at his neighbour's wife: [1]

[1] *Eze. 22.*

9 Why, shall I not visit upon these things, saith our Lord? And on such a nation shall not my soul take revenge? 10 Scale the walls thereof, and dissipate them, but make not a consummation: take away the branches thereof, because they are not the Lord's. 11 For by prevarication hath the house of Israel prevaricated against me, and the house of Juda, saith our Lord. 12 They have denied our Lord, and said: It is not he: neither shall the evil come upon us: we shall not see sword and famine. 13 The Prophets have spoken into the wind, and there was no answer in them: these things therefore shall happen to them. 14 Thus saith our Lord the God of hosts: Because you have spoken this word: behold, I give my words in thy mouth as fire, & this people as sticks, & it shall devour them. 15 Behold I will bring upon you a nation from a far, o house of Israel, saith our Lord: a strong nation, an ancient nation, a nation whose tongue thou shalt not know, nor understand what it speaketh. 16 The quiver thereof is as an open sepulchre, they are all strong. 17 And it shall eat thy corn, and thy bread: it shall devour thy sons, and thy daughters: it shall eat thy flock, and thy herds: it shall eat thy vineyard, and thy fig: and it shall destroy thy fenced cities, wherein thou hast confidence, with the sword. 18 But yet in those days, saith our Lord, I (e) will not bring you into

consummation.

(e) As before *v. 10. & ch. 4. v. 27.*

19 And if you shall say: Why hath the Lord our God done all these things to us? Thou shalt say to them: As you have forsaken me, and served a strange god in your own land, so shall you serve strange ones in a land not your own. 20 Declare ye this to the house of Jacob, and make it heard in Juda, saying: 21 Hear thou foolish people, that hast no heart, which having eyes, seest not: and ears, and hearest not. 22 Me then will you not fear, saith our Lord: and at my presence will ye not be sorry? Who have set the sand a limit for the sea, an everlasting precept, that shall not pass, and they shall be moved, and shall not prevail: and the waves thereof shall swell, and shall not pass over it. 23 But to this people their heart is become incredulous and exasperating, they are revolted and departed. 24 And they have not said in their heart: Let us fear the Lord our God, who giveth us the timely and lateward rain in due season: who preserveth the fullness of the yearly harvest unto us. 25 Your iniquities have turned away these things, and your sins have stayed good from you. 26 Because there are found impious men in my people, that lie in wait as fowlers setting snares & traps to take men. 27 As a net full of birds, so their houses are full of guile: therefore are they magnified, and enriched. 28 They are made gross and fat: and have transgressed my words most wickedly. [1]The cause of the widow they have not judged, the cause of the pupil they have not directed, and the judgement of the poor they have not judged.

[1] *Isa 1. Zach. 7.*

29 (f) Shall I not visit upon these things, Saith our Lord? Or upon such a nation shall not my soul take revenge?

(f) It is against God's just judgement to omit such things unpunished. *v. 9. & ch. 9. v. 9.*

30 Astonishment and marvelous things are done in the land. 31 The Prophets prophesied a lie, and the Priests clapped with their hands: and my people hath loved such things: what shall be done therefore in the later end thereof?

CHAPTER VI.

Jerusalem shall be destroyed for transgressing God's law: 8. and contemning admonitions. 16. Yet God admonisheth again the Jews, and they contemning, 18. he calleth the Gentiles, and rejecteth the Jews.

Take courage ye children of Benjamin in the midst of Jerusalem, and in Thecua sound with the trumpet, and over Bethacarem lift up the standard: because there is evil seen from the North, and great destruction. 2 I have resembled the daughter of Sion to a beautiful and delicate woman. 3 To her shall (a) Pastors come, and their flocks: they have pitcht tents in her round about: every one shall feed them that are under his hand.

(a) Captains are called Pastors, because they feed and govern their soldiers.

4 Sanctify ye battle upon her: arise, and let us go up in the midday: woe unto us, because the day is declined, because the shadows of the evening are waxen longer. 5 Arise, and let us go up in the night, and destroy her houses. 6 Because thus saith the Lord of hosts: Hew down her wood, cast a trench about Jerusalem: this is the city of visitation, all oppression is in the midst thereof. 7 As a cistern maketh cold the water thereof, so hath she made cold her malice: iniquity and spoil shall be heard in her, infirmity and plague always before me. 8 Be thou taught Jerusalem, lest perhaps my soul depart from thee, lest perhaps I make thee a desert land not habitable. 9 Thus saith the Lord of hosts: Even to one cluster shall they gather as in a vineyard the remains of Israel, turn back thy hand, as the grape gatherer to the basket. 10 To whom shall I speak? And whom shall I contest, that he may hear? Behold, their ears are uncircumcised, and they cannot hear: behold the word of our Lord is become unto them as a reproach: and they will not receive it. 11 Therefore am I full of the fury of our Lord, I have laboured sustaining: pour out upon the little one

without, and upon the counsel of the young men together: for man with woman shall be taken, the ancient with him that is full of days. 12 And their houses shall pass to others, their lands and wives together: because I will extend my hand upon the inhabitants of the land, saith our Lord. 13 For from the lesser even to the greater, all study avarice:[1] and from the Prophets even to the Priest, all commit guile.

[1] *Isa. 56.*

14 And they cured the destruction of the daughter of my people with ignominy, saying: Peace, peace: and there was not peace. 15 They were confounded, because they did abomination: yea rather they were not confounded with confusion, and they knew not how to blush, for the which thing, they shall fall among them that fall: in the time of their visitation, they shall fall down, saith our Lord. 16 Thus saith our Lord: [1]Stand ye upon the ways, and see, and ask of the old paths, which is the good way, and walk ye in it: and you shall find refreshing for your souls. And they said: We will not walk.

[1] *Mat. 11.*

17 And I appointed watchmen over you. Hear ye the voice of the trumpet. And they said: We will not hear. 18 (b) Therefore hear ye, o Gentiles, and thou congregation know, what great things I will do to them.

(b) After all the Prophets of the old testament, Christ himself, and lastly his Apostles, called the Jews, who still contemning, the Gentiles are called, & they hear & obey. *Mat. 10. v. 5. Act. 13. v. 46.*

19 Hear o earth: Behold I will bring evils upon this people, the fruits of their cogitations: because they have not heard my words, and they have cast off my law. 20 To what purpose bring you me frankincense from Saba, and the sweet smelling cane from a far country? [1]Your holocausts are not acceptable, and your victims have not pleased me.

[1] *Isa. 1.*

21 Therefore thus saith our Lord: Behold I will bring ruin upon this people, and the fathers with the children shall fall in them together, neighbour and neighbour, and they shall perish. 22 Thus saith our Lord: Behold there cometh a people from the land of the (c)North, and a great nation shall arise up from the ends of the earth.

(c) That is from Babylon, which is northward from Jerusalem.

23 It shall take arrow and shield: it is cruel, and will have no mercy. The voice thereof shall sound as the sea: and they shall mount upon horses, prepared as a man to battle, against thee, o daughter of Sion. 24 We have heard the fame thereof, our hands are dissolved: tribulation hath caught us, sorrows as a woman in travail. 25 Go not out of the fields, and walk not in the way: because the sword of the enemy is fear round about. 26 Be girded with sackcloth, o daughter of my people, and be sprinkled with ashes: make thee a bitter lamentation as the mourning of the only-begotten, because the destroyer shall suddenly come upon us. 27 I have set thee a strong prover in my people: and thou shalt know, and prove their way. 28 All these Princes are declining, walking deceitfully, brass and iron: they are all corrupted. 29 The bellows have failed, the lead is consumed in the fire, the founder hath melted in vain: for their malices are not consumed. 30 Call ye them reprobate silver, because our Lord hath rejected them.

CHAPTER VII.

God promiseth to dwell with those that walk right ways: 8. otherwise the material temple will not save them: 16. neither the prayers of the Prophet shall help them, persisting in their sins: 21. nor sacrifice, but obedience to God's law.

The word, that was made to Jeremy from our Lord, saying: 2 Stand in the gate of the house of the Lord, and preach there this word, and say: Hear ye the word of our Lord all Juda, which go in by these gates, to adore our Lord. 3 Thus

saith the Lord of hosts the God of Israel: Make your ways good, and your studies: and I will dwell with you in this place. 4 Trust not in words of lying, saying: (a) The temple of our Lord, the temple of our Lord, it is the temple of our Lord.

(a) The Jews presumed that God would never suffer his Temple to be destroyed; they thought also that external sacrifices without internal repentance should take away their sins; but for their impenitence they & their sacrifices are rejected, and the temple destroyed.

5 For if you shall well direct your ways, and your studies: if you shall do judgement between a man and his neighbour, 6 to the stranger, and to the pupil, and to the widow shall do no oppression, nor shed innocent blood in this place, and walk not after strange gods to your own evil: 7 I will dwell with you in this place: in the land, which I gave to your fathers from the beginning and for ever. 8 Behold you trust to yourselves in words of lying: which shall not profit you: 9 to steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange gods, which you know not. 10 And you have come, and stood before me in this house, in which my name is invocated, and have said: We are delivered because we have done all these abominations. 11 Why, is this house then wherein my name is invocated, in your eyes become a den of thieves? [1] I, even I am: I have seen, saith our Lord.

[1] *Mat. 21.*

12 Go ye to (b) my place in Silo, [1] where my name dwelt from the beginning: and see what I have done to it for the malice of my people Israel:

(b) It is true that God sanctified the tabernacle in Silo, and afterwards the temple in Jerusalem: but if the people be not sanctified, he is not tied to the place. [1] *Ios. 18. Iud. 18. 1. Reg. 3.*

13 and now because you have done all these works, saith our Lord: and I have spoken to you early rising, and speaking, & you have not heard: and I have called you, and you have not answered: [1]

[1] *Isa. 65. 2. Reg. 4.*

14 I will do to this house, wherein my name is invocated, & wherein you have confidence: and to the place which I have given you and your fathers, as I did to Silo. 15 And I will cast you away from my face, as I have cast away all your brethren, (c) the whole seed of Ephraim.

(c) The Kingdom of ten tribes.

16 Thou therefore pray not for this people, neither take unto thee praise and prayer for them, and resist me not: because I will not hear thee. 17 Seest thou not what these do in the cities of Juda, and in the street of Jerusalem? 18 The children gather the sticks, & the fathers kindle the fire, & the women temper the dough to make cakes unto the queen of heaven, and to offer libaments unto strange gods, and to provoke me to wrath. 19 Why do they provoke me to wrath? Saith our Lord: and not themselves to the confusion of their own countenance? 20 Therefore this saith our Lord God: Behold my fury, and my indignation is poured upon this place, upon men, and upon beasts, and upon the wood of the country, and upon the fruits of the land, and it shall be kindled, and shall not be quenched. 21 Thus saith the Lord of hosts the God of Israel: Add your holocausts to your victims, and eat ye the flesh. 22 Because I spake not with your fathers, and I (d) commanded them not in the day, that I brought them out of the land of Aegypt, touching the word of holocausts and victims.

(d) God gave his perfect law comprised in the ten commandments: which alone being kept will suffice: and afterwards added ceremonial precepts, to exercise the people in external sacrifices of beasts and other corporal things to be offered to himself, as well to keep them from idolatry, as to lead them thereby to internal virtues, and to signify Mysteries of the new testament. As is noted. *Levit. 1.*

23 But this word I commanded them, saying: Hear ye my voice, and I will be your God, and you shall be my people: and walk ye in all the way, that I have commanded you, that it may be well with you. 24 And they heard not, nor inclined their ear: but have gone in their pleasures, and in the perversity of their wicked heart: and have been made backward and not forward, 25 from the day that their fathers came out of the land of Aegypt, even to this day. And I have sent to

you all my servants the Prophets by day, rising early, and sending. 26 And they have not heard me, nor inclined their ear: but they have hardened their neck, and have wrought worse than their fathers. 27 And thou shalt speak unto them all these words, and they will not hear thee: and thou shalt call them, and they will not answer thee. 28 And thou shalt say to them: This is the nation which hath not heard the voice of the Lord their God, nor received discipline: faith is perished, and is taken away out of their mouth. 29 Poll thy hair, and cast it away, and take lamentation on high: because our Lord hath cast off, and hath left the generation of his fury, 30 because the children of Juda have done evil in mine eyes, saith our Lord. They have put their stumbling blocks in the house, wherein my name is invocated, that they might pollute it: 31 and they have built the excelses of Topheth, which is in the valley of the son of Ennom, that they might burn their sons, and their daughters with fire: which things I commanded not, nor thought in my heart.

32 Therefore lo the days shall come, saith our Lord, and it shall no more be said: Topheth, and the valley of the son of Ennom: but the valley of slaughter: and they shall bury in Topheth because there is no place.

33 And the carcass of this people shall be for meats to the fowls of the air, and to the beasts of the land, and there shall be none to drive them away. 34 And I will make to cease out of the cities of Juda, and out of the streets of Jerusalem, [1]the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be in desolation.

[1] *Eze. 26.*

CHAPTER VIII.

The Babylonians spoiling Jerusalem will cast the bones of Kings, Priests, Prophets, and others out of their sepulchres, and most cruelly afflict the living: 5. God so permitting, because they would not repent, when the true Prophets admonished them so to do. 18. All which the Prophet foreseeing lamenteth.

At that time, saith our Lord, (a) they will cast out the bones of the kings of Juda, and the bones of the Princes thereof, and the bones of Priests, and the bones of the Prophets, and the bones of them that inhabit Jerusalem, out of their sepulchres.

(a) Persecutors spoil the shrines of Kings & other principal persons, of cruelty, & also of avarice if they be richly adorned.

2 And they shall spread them abroad in the sun, and the moon, and all the host of heaven, which they have loved, and which they have served, & after which they have walked, and which they have sought, and adored: they shall not be gathered, and they shall not be buried: they shall be as a dunghill upon the face of the earth. 3 And they shall choose rather death than life, all that shall be remaining of this wicked kindred in all places, which are left, to the which I have cast them out, saith the Lord of hosts. 4 And thou shalt say to them: Thus saith our Lord: Shall not he that falleth rise again? And he that is turned away, shall he not turn again? 5 Why then is this people in Jerusalem turned away with a contentious revolting? They have apprehended lying, and would not return. 6 I attended, and harkened: no man speaketh that which is good, there is none that doth penance for his sin, saying: What have I done? They are all turned to their own course, as an horse going with violence to battle.

7 The kite in the heaven hath known her time: the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not known the judgement of the Lord. 8 How say you: We are wise, and the law of our Lord is with us? In very deed the lying pen of the Scribes hath wrought lying.

9 The wise are confounded, they are terrified and taken: for they (b) have cast away the word of our Lord, and there is no wisdom in them.

(b) Those that profess knowledge of the law, & observe it not in works, have not true wisdom.

10 Therefore will I give their women to strangers, their fields to inheritors: because from the least even to the greatest all follow avarice: from the Prophet even to the Priest all make lies. 11 And they healed the destruction of the daughter of my people to ignominy, saying: Peace, peace, when there was not peace.
12 They are confounded, because they have done abomination: yea rather they are not confounded with confusion, and they have not known how to blush: therefore shall they fall among them that fall, in the time of their visitation they shall fall, saith our Lord.
13 Gathering I will gather them together, saith our Lord, there is no grape in the vines, and there are no figs on the figtree, the leaf is fallen down: and I have given them the things that are passed. 14 Why do we sit? Come together and let us enter into the fenced city, and let us be silent there: because the Lord our God hath made us to be silent, and hath given us water of gall for drink: for we have sinned to our Lord.
15 We expected peace and there was no good: a time of medicine and behold fear. 16 From Dan was the snoring noise of his horses heard, with the voice of the neighings of his fighting horses all the land was moved: and they came and devoured the land, and the fullness thereof: the city & the inhabitants thereof.
17 For behold I will send you (c) serpents basilisks, for which there is no enchantment: and they shall bite you, saith our Lord.

(c) As serpents cannot be hindered by enchantments from hurting men, no more can the furious Chaldees be dissuaded by any speech from killing, spoiling, and ransacking the Israelites.

18 My sorrow is above sorrow, my heart mourning within me. 19 Behold the voice of the daughter of my people from a far country: Is not our Lord in Sion: or is not her king in her? Why then have they provoked me to wrath in their sculptiles, & in strange vanities?
20 The harvest is past, summer is ended: and we are not saved. 21 For the affliction of the daughter of my people I am afflicted, and made sorrowful, astonishment hath taken me. 22 Is there no rosin in Galaad? Or is there no physician there? Why then is not the wound of the daughter of my people closed?

CHAPTER IX.

The prophet lamenteth the future calamity of the people, and their false dealing each with others: 12. willing all to consider that their wickedness is the cause of their misery, 17. and to mourn, 23. and return to God: 25. who otherwise will punish both Gentiles, and Jews not circumcised in heart.

Who (a) will give water to my head, and to mine eyes a fountain of tears? And I will weep day and night for the slain of the daughter of my people.

(a) Not a few tears, but a fountain, or river is scarce sufficient to lament the slaughter of...

2 Who will give me in the wilderness an inn of wayfaring men, and I will forsake my people, and depart from them? Because they are all adulterers, an assembly of transgressors. 3 And they have bent their tongue, as a bow of lying and not of truth: they have taken courage in the land, because they have proceeded from evil to evil, and me they have not known, saith our Lord. 4 Let every man take heed to himself of his neighbour, and in every brother of his, let him not have affiance: because every brother supplanting will supplant, and every friend will walk deceitfully. 5 And man shall scorn his brother, and they will not speak truth: for they have taught their tongue to speak lies: they have laboured to do unjustly. 6 Thine inhabitation is in the midst of deceit: in deceit they have refused to know me, saith our Lord. 7 Therefore thus saith the Lord of hosts: Behold I will melt, and will try them: for what else shall I do at the face of the daughter of my people? 8 There tongue is a wandering arrow, it hath spoken guile: [1] in his mouth he hath spoken peace with his friend, and secretly he layeth wait for him.

[1] *Psa. 27.*

9 Shall I not visit upon these things, saith our Lord? Or upon such a nation shall not my soul be revenged?
10 Upon the mountains I will take up weeping and lamentation, & upon the beautiful places of the desert, mourning: because they are burnt, for that there is not a man that passeth through: and they have not heard the voice of the owner: from the fowl of the air unto the beasts they are gone away & departed. 11 And I will make Jerusalem to be heaps of sand, and dens of dragons: and I will give the cities of Juda into desolation, because there is not an inhabiter. 12 Who is a wise man, that can understand this, & to whom the word of the mouth of our Lord may be made, that he may declare this, why the earth hath perished, and is burnt as a desert, because there is none that passeth through? 13 And our Lord said: Because they have forsaken my law, which I gave them, and have not heard my voice, & have not walked in it. 14 And they have gone after the perversity of their own heart, and after Baalim, which they learned of their fathers.
15 Therefore thus saith the Lord of hosts the God of Israel: Behold I will feed this people with wormwood, and give them water of gall to drink. 16 And I will disperse them in the Nations, which they & their fathers have not known: & I will send the sword after them, (b) till they be consumed.

(b) After the destruction of Jerusalem, most of the people, especially the richer sort, were carried into captivity; others were persecuted till they were *consumed*, that is, even to death & destruction. But not all the nation consumed, for he prophesied the contrary, ch. 4. v. 27. & ch. 5. v. 10. & 18. And after 70. years the relics were released, and returned into Jewry, many also remained still there. As is evident in the books of Esdras.

17 Thus saith the Lord of hosts the God of Israel: Consider & call ye lamenting women, & let them come: & send to them that are wise, and let them make haste: 18 let them hasten & take up a lamentation upon us: let our eyes shed tears, & our eye-lids run down with waters. 19 Because a voice of lamentation is heard from Sion: How are we wasted and confounded exceedingly? Because we have left the land, because our tabernacles are cast down. 20 Hear therefore ye women the word of our Lord: and let your ears take the word of his mouth: and teach your daughters lamentation: & every one her neighbour mourning: 21 because death is come up through our windows, it is entered into our houses, to destroy the children from without, the young men out of the streets. 22 Speak: Thus saith our Lord: and the carcass of man shall fall as dung upon the face of the country, and as a grass behind the back of the mower, and there is none to gather it. 23 Thus saith our Lord: Let not the wiseman glory in his wisdom, & let not the strong man glory in his strength, & let not the rich man glory in his riches: [1]

[1] *1. Cor. 2.*
2. Cor. 10.

24 but he that glorieth, let him glory in this, to understand & know me, because I am the Lord that do mercy and judgement, & justice in the earth: for these things please me, saith our Lord. 25 Behold, the days come, saith our Lord; & I will visit upon every one that hath the prepuce circumcised. 26 upon (c) Aegypt, and upon Juda, & upon Edom, and upon the children of Ammon, & upon Moab, & upon all that have their hair polled, dwelling in the desert: because all nations have the prepuce, but all the house of Israel are uncircumcised in the heart.

(c) These nations are also circumcised in flesh, but neither they nor the Jews are circumcised in heart which argueth them of hypocrisy.

CHAPTER X.

Influence of stars, nor imagined power of idols, is not to be feared, but God only whose Majesty is infinite, and idols have no power at all. 19. Jerusalem lamenteth, 24. and prayeth God to pardon and protect his own people.

Hear ye the word, which our Lord hath spoken concerning you, o house of Israel. 2 Thus saith our Lord: According to the ways of the Gentiles learn not: and (a) of the signs of heaven, which the heathen fear, be not afraid:

(a) Heathenish idolaters thought there was divine power in the planets, and other stars. But the faithful know that they are the creatures of God, made for the benefit of men, not that men should serve or fear them.

3 Because the laws of the people are vain: because the work of the hand of the artificer hath cut a tree out of the forest with an axe: 4 with silver & gold he hath decked it: with nails and hammers he hath compacted it, that it fall not asunder. 5 They are framed after the similitude of a palm tree, & shall not speak: being carried they shall be removed, because (b) they are not able to go. Therefore fear them not, because they can neither do ill nor well.

(b) Of other idols made of wood, silver, gold, and the like, it is more easy to see the vanity.

6 [1] There is not the like unto thee o Lord: thou art great, and great is thy name in strength. [2]

[1] *Mich. 7.* [2] *Apoc. 15.*

7 Who shall not fear thee o King of Nations? For thine is the glory: among all the wise of the Gentiles, & in all their kingdoms there is none like unto thee. 8 They shall be proved altogether unwise & foolish: the doctrine of their vanity is wood. 9 Silver wrapped up is brought from Tharsis, and gold from Ophaz: the work of the artificer, & the hands of the coppersmith: hyacinth and purple are their clothing: all these things are the work of artificers. 10 But our Lord is the true God: he is the living God, and the King everlasting: at his indignation the earth shall be moved: and the Gentiles shall not sustain his threatening. 11 Thus then you shall say to them: The gods that made not heaven and earth, let them perish from off the earth, and from these places, that are under heaven. 12 He that maketh the earth in his strength, prepareth the world in his wisdom, & with his prudence stretcheth out the heavens. 13 At his voice he giveth a multitude of waters in the heaven, [1] & lifteth up the clouds from the ends of the earth: he maketh lightnings into rain, & bringeth forth the wind out of his treasures.

[1] *Ps. 134.*

14 Every man is become a fool for knowledge, every crafts-man is confounded in the sculptile: because it is false that he hath melted, and there is no spirit in them. 15 They are vain things, and a work worthy to be laughed at: in the time of their visitation they shall perish. 16 The portion of Jacob is not like to these: for it is he that formed all things: and Israel is the rod of his inheritance: the Lord of hosts is his name.

17 Gather thy confusion out of the land, thou that dwellest in besiege. 18 Because thus saith our Lord: Behold I will cast forth far off the inhabitants of the land at this time: & I will afflict them, so that they may not be found. 19 Woe is me for my destruction, my plague is very sore. But I said. Truly this is mine infirmity, and I will bear it. 20 My tabernacle is wasted, all my cords are broken in sunder: my children are gone out from me, and are not: there is none to stretch out my tent any more, & to set up my curtains.

21 Because the Pastors have done foolishly, & have not sought our Lord: therefore have they not understood, and all their flock is dispersed. 22 Lo the voice of a bruit cometh, a great commotion from the land of the North: to make the cities of Juda a desert, and an habitation of dragons. 23 I know Lord, that (c) man's way is not his own: neither is it in a man to walk, and to direct his steps.

(c) Man cannot do any good thing without God's help, nor any evil without his permission: neither of which destroyeth freewill. As in the present example Nabuchodonosor could not afflict the Jews but by God's permission.

24 [1] Correct me o Lord, but yet in judgement: and not in thy fury, lest perhaps thou bring me to nothing.

[1] *Psal. 6.*

25 Pour out thine indignation upon the Gentiles, that have not known thee, and upon the Provinces, that have not invocated thy name: [1] because they have eaten Jacob, and devoured him, and consumed him, and have dissipated his glory.

[1] *Psal. 78.*

CHAPTER XI.

The Prophet being commanded to preach the observation of God's covenant is not heard. 9. The people follow their fathers' example, adoring idols: 11. and shall therefore be severely punished, neither shall their idols, nor prayers of the just profit them. 15. their malice against Christ is described, 20. and the revenge thereof.

The word that was made from our Lord to Jeremy, saying: 2 Hear ye the words of this covenant, and speak to the men of Juda, and to the inhabitants of Jerusalem, 3 and thou shalt say to them: Thus saith our Lord the God of Israel: Cursed is the man that shall not hear the words of this covenant, 4 which I (a) commanded your fathers in the day, that I brought them out of the Land of Aegypt, out of the iron furnace, saying: Hear ye my voice, and do all things, that I command you: and you shall be my people, and I will be your God.

(a) Not for the privileges of kindred *(being the children of Abraham, Isaac and Jacob)* nor for suffering circumcision, nor for the rest of the Sabbath, but for obedience *(in keeping the covenant & precepts)* our Lord is the God of Israel, & Israel his people, *S. Ierom.*

5 That I may raise up the oath, which I sware to your fathers, that I would give them a land flowing with milk and honey, as is this day. And I answered, and said: Amen Lord. 6 And our Lord said to me: Cry aloud all these words in the cities of Juda, and without Jerusalem, saying: Hear ye the words of this covenant, and do them: 7 because contesting I did contest your fathers in the day, that I brought them out of the Land of Aegypt even to this day: arising early I contested, and said: Hear ye my voice: 8 and they heard not, nor inclined their ear: but went every one in the perversity of his own wicked heart: and I brought upon them all the words of this covenant, which I commanded them to do, and they did not. 9 And our Lord said to me: Conspiracy is found in the men of Juda, and in the inhabitants of the men of Jerusalem. 10 They are returned to the former iniquities of their fathers, which would not hear my words: and these therefore have gone after strange gods, to serve them: the house of Israel, and the house of Juda hath made void my covenant, which I made with their fathers. 11 For which thing thus saith our Lord: Behold I will bring in evils upon them, out of which they shall not be able to go forth: and they shall cry to me, and I will not hear them. 12 And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods, unto whom they sacrificed, and they shall not save them in the time of their affliction. 13 For according to the number of thy cities were thy gods o Juda: and according to the number of the ways of Jerusalem thou didst set altars of confusion, altars to sacrifice to Baalim.

14 (b) Thou therefore pray not for this people, and take not to thee praise and prayer for them: because I will not hear in the time of their cry unto me, in the time of their affliction.

(b) Ch. 7. v. 16. ch. 14. v. 11.

15 What is it, that my beloved hath in my house done much wickedness? Shall (c) the holy flesh take away from thee thy malices: in which thou hast boasted?

(c) Flesh offered in sacrifice is holy, but profiteth not those that are obstinate in sin.

16 The Lord hath called thy name, a plentiful olive tree, fair, fruitful, beautiful: at the voice of a word, a great fire flamed up in it, and the shrubs thereof are burnt. 17 And the Lord of hosts that planted thee, hath spoken evil upon thee: for the evils of the house of Israel, and of the house of Juda, which they have done to themselves, to provoke me, in offering to Baalim.

18 (d) But thou Lord hast shewed me, and I have known: thou hast shewed me their studies.

(d) By consent of all Churches (saith S. Ierome) this is spoken of Christ.

19 And I as a mild lamb, that is carried to a victim: and I (e) knew not that they devised counsels against me, saying: Let us cast wood on his bread, & rase him out of the land of the living, and let his name be mentioned no more.

(e) Who so bore himself, as if he had not known when the Jews condemned him in their councel. For otherwise he knew, and foretold, that he should be betrayed & crucified *Mat. 20. v. 18. 19. & ch. 26. v. 2.*

20 But thou o Lord of Sabaoth, which judgest justly, & provest the reins & the hearts, let me see thy revenge of them: for to thee I have revealed my cause. 21 Therefore thus saith the Lord to the men of Anathoth, which seek thy life, and say: Thou shalt not prophesy in the name of our Lord, and thou shalt not die in our hands. 22 Therefore thus saith the Lord of hosts: Behold I will visit upon them: their young men shall die by the sword, their sons and their daughters shall die in famine. 23 And there shall be (f) no remains of them: for I will bring in evil upon the men of Anathoth, the year of their visitation.

(f) He speaketh only of the wicked, for still some relics remain. *Isa. 10. Ier. 4. Ro. 9.*

CHAPTER XII.

It seemeth strange that the wicked prosper. 5. The Jews heretofore afflicted by weaker enemies, shall be more oppressed by the Babylonians. 10. Evil Pastors shall be punished, 14. and foreign enemies destroyed.

Thou indeed o Lord art just, if I dispute with thee, but yet I will speak just things to thee: (a) Why doth the way of the impious prosper: why is it well with all that transgress, and do wickedly? [1]

(a) Prophets, & other holy men, not ignorant nor doubtful of God's providence, speak sometimes in the person of the weak, as desirous to know why God suffereth the wicked to prosper in this world, and the godly to be afflicted. *Iob. 21. v. 7. David Psal. 72. v. 2. 3. Abacuc. 1. v. 3.* [1] *Iob. 21. Abac. 1.*

2 Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art nigh to their mouth, and far from their reins. 3 And thou Lord hast known me, thou hast seen me, and proved my heart with thee: gather them together as a flock to the victim, and [1] sanctify them in the day of slaughter.

[1] *Segregate.*

4 How long shall the land mourn, and the herb of every field be withered for malice of the inhabitants therein? Beast is consumed, and fowl: because they have said: He shall not see our later ends. 5 If running with foot-men thou hast laboured: how canst thou contend with horses? And whereas in a land of peace thou hast been secure, what wilt thou do in the pride of Jordan? 6 For even thy brethren, and the house of thy father, they also have fought against thee, and have cried after thee with full voice: believe them not when they shall speak good things unto thee. 7 I have forsaken my house, I have left mine inheritance: I have given my beloved soul into the hand of her enemies. 8 Mine inheritance is become unto me as a lion in the wood: it hath uttered a voice against me, therefore have I hated it. 9 Why, is mine inheritance unto me as a bird of diverse colours? Is it as a bird dyed throughout? Come, assemble yourselves all ye beasts of the land, make haste to devour. 10 Many pastors have destroyed my vineyard, they have trodden down my portion: they have made my portion that was worthy to be desired, into a desert of desolation. 11 They have laid it into dissipation, and it hath mourned upon me. With desolation is all the land made desolate: because there is none that considereth in the heart. 12 Upon all the ways of the desert the wasters are come, because the sword of our Lord shall devour from one end of the land to the other end thereof: there is no peace to all flesh. 13 They have sown wheat, and reaped thorns: they have taken an inheritance, & it shall not profit them: you shall be ashamed of your fruits, for the wrath of the fury of our Lord. 14 Thus saith the Lord against all my most wicked neighbours: (b) which touch the inheritance that I have distributed to my people of Israel: Behold I will pluck them out of their land, and the house of Juda I will pluck out of the midst of them.

(b) After that the children are chastised, the rod is to be burned.

15 And when I shall have plucked them out, I will return, and have mercy on them: and will bring them back, every man to his inheritance, and every man into

his land. 16 And it shall be: if being taught they will learn the ways of my people, that they swear in my name: Our Lord liveth, as they have taught my people to swear by Baal: they shall be built in the midst of my people. 17 But if they will not hear, I will pluck out that nation with plucking up and with destruction, saith our Lord.

CHAPTER XIII.

By a girdle first used and after left off, 8. is prefigured the rejection of the Jews: 12. till God's mercy recalleth them. 17. The Prophet lamenting their obstinacy, 22. sheweth that their sin is the cause of their misery.[1]

[1] The 2. part.
The people's ingratitude sinning against God, and persecuting the Prophet.

Thus saith our Lord to me: Go, and get thee (a) a girdle of linen, and thou shalt put it about thy loins, and shalt not put it into water.

(a) Prophecies uttered in facts have more force to persuade, than only words. And therefore the Prophets by God's commandment use both these ways. *Heb. 1.*

2 And I got a girdle according to the word of our Lord, and put it about my loins. 3 And the word of our Lord was made to me the second time, saying: 4 Take the girdle, which thou hast gotten, which is about thy loins, and rising go to Euphrates, and hide it there in an hole of the rock. 5 And I went, and hid it in Euphrates, as our Lord had commanded me. 6 And it came to pass after many days, our Lord said to me: Arise, go to Euphrates: and take from thence the girdle, which I commanded thee that thou shouldst hide it there. 7 And I went to Euphrates, and digged, and took the girdle out of the place, where I had hid it: and behold the girdle was rotten, so that it was fit for no use. 8 And the word of our Lord was made to me, saying: 9 Thus saith our Lord: so will I make the pride of Juda, and the great pride of Jerusalem. 10 This most wicked people, which will not hear my words, and walk in the perversity of their heart: & have gone after strange gods to serve them, and to adore them: and they shall be as this girdle, which is fit for no use. 11 For as the girdle cleaveth to the loins of a man, so have I fast joined to me all the house of Israel, and all the house of Juda, saith our Lord: that they might be my people, and name, and praise, and glory: & they heard not. 12 Thou shalt say therefore unto them this word: Thus saith our Lord the God of Israel: (b) Every bottle shall be filled with wine. And they shall say to thee: Why, are we ignorant that every bottle shall be filled with wine?

(b) Another prophetical similitude, to signify that the Jews shall be perplex, not knowing what to do in extreme distress: as senseless men overcome with much wine.

13 And thou shalt say to them: Thus saith our Lord: Behold I will fill all the inhabitants of this land, & the kings that of the stock of David sit upon his throne, & the Priests, & the Prophets, & all the inhabitants of Jerusalem, with drunkenness. 14 And I will disperse them every man from his brother, and the fathers and sons together, saith our Lord: I will not spare, and I will not yield: neither will I have mercy not to destroy them. 15 Hear ye, and give ear. Be not elevated, because our Lord hath spoken. 16 Give ye glory to our Lord your God, before it wax dark, and before your feet stumble at the dark mountains: you shall look for light, and he will turn it into the shadow of death, & into darkness. 17 But if you will not hear this, in secret my soul shall weep because of the pride: weeping it shall weep, and mine eye shall drop tears, because the flock of our Lord is taken.[1]

[1] *Lam. 1.*

18 Say to the king, and to her that ruleth: Be humbled, sit down: because the crown of your glory is come down from your head. 19 The cities of the South are shut, and there is none that may open them: all Juda is transported with a perfect transmigration. 20 Lift up your eyes and see, you that come from the North, where is the flock that is given thee, thy noble cattle? 21 What wilt thou say when he shall visit thee?

For thou hast taught them against thee, and instructed them against thine own head: shall not sorrows apprehend thee, as a woman in travail? 22 And if thou shalt say in thy heart: why are these things come unto me? For the multitude of thine iniquity, thy more shamely parts are discovered: the soles of thy feet are polluted. 23 (c) If the Aethiopian can change his skin, or the leopard his spots: you also can do well, when you have learned evil.

(c) Custom is as it were another nature, hard to be altered: yet God's grace raiseth some inveterate sinners to true repentance, but this is rare. And of themselves without grace no sinners can rise nor repent.

24 And I will scatter them as stubble, which is violently taken with the wind in the desert. 25 This is thy lot, and portion of thy measure from me, saith our Lord, because thou hast forgotten me, and hast trusted in lying. 26 Wherefore I have also made bare thy thighs against thy face, and thine ignominy hath appeared, 27 thine adulteries, and thy neighing, the wickedness of thy fornication: upon the little hills in the field I have seen thine abominations. Woe to thee Jerusalem, thou wilt not be made clean after me: how long yet?

CHAPTER XIV.

Jury shall be afflicted with drought and famine. 11. Neither shall the Prophet's prayer, nor their fasts, nor sacrifices avail them. 14. False-Prophets shall perish with the seduced people. 17. Jeremy lamenting exhorteth them to repentance.

The word of our Lord that was made to Jeremy concerning the words (a) of the drought.

(a) The Jews suffered famine & thirst by reason of drought, for their sins, which also signifieth deprivation of God's grace for their former wickedness.

2 Jury hath mourned, and the gates thereof are fallen down, and are obscured on the earth, and the cry of Jerusalem is come up. 3 The greater men have sent their inferiors to the water: they came to draw, they found no water, they carried back their vessels empty: they were confounded and afflicted, and covered their heads. 4 For the waste of the land, because there came no rain upon the earth, the husbandmen were confounded, they covered their heads. 5 For the hind also brought forth in the field, and left it: because there was no grass. 6 And the wild asses stood upon the rocks, they drew wind as dragons, their eyes failed, because there was no grass. 7 If our iniquities have answered us: Lord do for thy name's sake, because our revoltings are many, to thee we have sinned. 8 O expectation of Israel, the saviour thereof in the time of tribulation: why wilt thou be as a sojourner in the land, and as a wayfaring man turning in to lodge? 9 Why wilt thou be as a wandering man, as the (b) strong that cannot save? But thou o Lord art in us, and thy name is invocated upon us, forsake us not.

(b) As one that braggeth, and esteemeth himself strong.

10 Thus saith our Lord to his people, which hath loved to move their feet, and have not rested, and hath not pleased our Lord: Now will he remember their iniquities, and visit their sins. 11 And our Lord said to me: Pray not for this people to good. 12 When they shall fast I will not hear their prayers: and if they shall offer holocausts and victims, I will not receive them: because with sword, and famine, and pestilence I will consume them. 13 And I said: A a a, O Lord God^ (c) the Prophets say to them: You shall not see the sword, and there shall be no famine among you, but he will give you true peace in this place.

(c) False Prophets seducing the people, cannot excuse them from sin. For when the blind leadeth the blind, both fall into the pit.

14 And our Lord said to me: The Prophets prophesy falsely in my name: I sent them not, and I commanded them not, neither have I spoken unto them: lying vision, and deceitful divination, guilefulness, and the seduction of their own heart they prophesy unto you. 15 Therefore thus saith our Lord of the Prophets, that prophesy in my name, whom I sent not, that say: There shall not be sword, and famine in this land: In

sword and famine shall those Prophets be consumed.
16 And the peoples to whom they prophesy, shall be cast forth in the ways of Jerusalem through famine and sword, and there shall be none to bury them; they & their wives, their sons & their daughters, and I will pour out their evil upon them.[1]

[1] *Lam. 1. & 2.*

17 And thou shalt say this word unto them: Let mine eyes shed tears night & day, & not cease, because the (d) virgin daughter of my people is afflicted with great affliction, with a very sore plague exceedingly.

(d) Not withstanding there were very many grievous sinners, yet in respect of the just the Church is a virgin.

18 If I shall go out to the fields, lo the slain with the sword: and If I enter into the city, lo the pined away with famine. For the Prophet & the Priest are gone into a land which they knew not. 19 Why, casting off hast thou cast away Juda, or hath thy soul abhorred Sion? Why then hast thou striken us, so that there is not health? We have expected peace, & there is no good: and a time of curing, and behold trouble. 20 We have known o Lord our impieties, the iniquities of our fathers, because we have sinned to thee. 21 Give us not into reproach for thy name's sake, neither make us to have the contumely of the throne of thy glory: remember, make not thy covenant with us void.
22 Why, are there among the sculptiles of the Gentiles that can rain? Or can the heavens give showers? Art not thou the Lord our God, whom we have expected? For thou hast made all these things.

CHAPTER XV.

Though Moyses and Samuel should pray for this people, yet God hath determined to punish them with plague, war, famine, and captivity, 6. for their impenitency. 10. The Prophet lamenteth that for his preaching the people is become worse, 15. and persecuteth him: 19. but God promiseth to deliver and to reward him.

And our Lord said to me: If Moyses & Samuel (a) shall stand before me, my soul is not toward this people: cast them out from my face, and let them go forth.

(a) The Geneva Bible is corruptly translated contrary to the Hebrew and Greek: *Though Moyses and Samuel stood before me.*

2 And if they shall say unto thee: Whither shall we go forth? Thou shalt say to them: Thus saith our Lord: (b) They that to death, to death, & they that to sword, to sword: & they that to famine, to famine: & they that to captivity, to captivity.[1]

(b) This Hebrew phrase signifieth, that some shall die by sickness, some by the sword, some by famine, some shall be lead into captivity, as God hath severally ordained.[1] *Zac. 11.*

3 And I will visit upon them four kinds, saith our Lord: The sword to kill, and dogs to tear, and the fowls of the air, and beasts of the earth to devour and to destroy. 4 And I will give them into rage to all the kingdoms of the earth: because of Manasses the son of Ezechias the king of Juda, for all things that he did in Jerusalem.[1]

[1] *4. Reg. 21.*

5 For who shall have pity on thee Jerusalem? Or who shall be sorry for thee? Or who shall go to pray for thy peace? 6 Thou hast forsaken me, saith our Lord, thou hast gone backward: and I will stretch forth my hand upon thee, & will kill thee: I am weary in praying thee.
7 And I will scatter them with a fan in the gates of the land: I have slain and destroyed my people, and yet they are not returned from their ways. 8 Their widows are multiplied unto me above the sand of the sea: I have brought into them upon the mother of the young man a waster at noon day: I have cast terror suddenly upon the cities. 9 She is weakened that bare seven, her soul hath fainted: the sun went down to her, when it was yet day:[1] she is confounded, and ashamed: and the residue of them I will give unto the sword in the sight of their enemies, saith our Lord.

[1] *Amos 8.*

10 Woe is me, my mother: why hast thou born me a man of brawling, a man of discord in all the earth? I

have not lent to usury, neither hath any man lent unto me to usury: all curse me. 11 Our Lord saith: if thy remnant shall not be to good, if I have not holpen thee in the time of affliction, and in the time of tribulation against the enemy. 12 Why, shall (c) iron be confederate with the iron from the North, and also (d) brass?

(c) There can hardly be concord between potent Kingdoms. (d) The weaker is easily afflicted by the stronger.

13 Thy riches & thy treasures I will give into spoil for naught for all thy sins, and in all thy borders. 14 And I will bring thine enemies out of a land, which thou knowest not: because a fire is kindled in my fury, it shall burn upon you. 15 (e) Thou knowest o Lord, be mindful of me, and visit me, and defend me from them, that persecute me: do not receive me in (f) thy patience, know that I have sustained reproach for thee.

(e) The Prophet fearing his own weakness prayeth to be delivered from persecution. (f) Defer not to deliver me. As *Psal. 12. v. 2. 3.*

16 Thy words were found, and I did eat them, & thy word was made to me a joy & gladness of my heart: because thy name is invocated upon me, o Lord God of hosts. 17 [1] I sat not in the councel of jesters, & I have gloried at the face of thy hand: I sat alone, because thou hast filled me with threatening.

[1] *Psal. 1. & 25.*

18 Why is my sorrow made perpetual, and my desperate plague refuseth to be cured? It is become unto me as a lie of (g) unfaithful waters.

(g) Vain hopes.

19 For this cause thus saith our Lord: If thou wilt be converted, I will convert thee, & thou shalt stand before my face: & if thou wilt separate the precious thing from the vile, thou shalt be as my mouth: they shall be turned to thee, & (h) thou shalt not be turned to them.

(h) The people shall yield to the Prophet's admonition, not he to their perversity.

20 And I will give thee unto this people as a brazen wall, strong: and they shall fight against thee, and shall not prevail: because I am with thee to save thee, and to deliver thee, saith our Lord. 21 And I will deliver thee out of the hand of the most wicked, and I will redeem thee out of the hand of strong.

ANNOTATIONS.
CHAP. XV.

1. *If Moyses and Samuel shall stand before me.]* [1] As before God revealed to this prophet Jeremy, that the people should assuredly be punished, and therefore prohibited him (ch. 7. v. 16. ch. 11. v. 14. & ch. 14. v. 11.) that he should not pray for them: so here he confirmeth the same determinate sentence of their punishment, saying: *If Moyses and Samuel shall stand before me, my soul is not towards this people*. That is, though not only Jeremy (a zealous holy prophet now living) but also Moyses and Samuel (departed from this world long before) shall pray for this people, yet they shall not escape the designed punishment, for their great sins. By necessary consequence of which confirmation, is also proved, that Moyses and Samuel, after their death, both could and did sometimes pray for the same people. [2] For otherwise the particular mention of these prophets, were not to the purpose, if they never did, nor could pray for them. And whereas the English gloss (in the Geneva Bible) supposeth God's *meaning* to be, *that if there were any man living moved with so great zeal towards the people, as were these two, yet he would not grant this request, for as much as he had determined the contrary*, it is evident that Jeremy, Ezechiel, Daniel, and some other prophets then living, had also great zeal, very like to the others, and therefore this text speaketh not of others like unto them; but as S. Jerome (in his commentaries, upon this place) S. Chrysostom *(ho. 1. in 1. Thess. 1.)* and S. Gregory *(li. 9. Moral. c. 12.)* understand it, of Moyses and Samuel themselves,

[1] No prayers of others do avail for obstinate & impenitent sinners.

[2] Saints after their death pray for men in this world.

[3] This text is understood of Moyses and Samuel themselves.

[3] being in assured happy state, where their former great zeal and charity were now greater, and more perfect than in this life.

CHAPTER XVI.

The prophet is forbid to marry, troublesome times not suffering the cares of family: 5. He must neither go to places of feasting, nor mourning, more dying than can be mourned or buried. 10. All which is for their idolatry. 15. But after captivity the people shall be released. 16. And both Jews and Gentiles converted to Christ.

And the word of our Lord was made to me, saying: 2 (a) Thou shalt not take a wife, and thou shalt not have sons and daughters in this place.

(a) Jeremy not only lived single in the times of tribulation, but also remained a virgin all his life. *S. Ierome li. 1. adver. Iovinian. post medium.*

3 Because thus saith our Lord concerning sons and daughters, that are begotten in this place, and concerning their mothers, which bear them: and concerning their fathers, of whose stock they were born in this land: 4 by the deaths of diseases they shall die: they shall not be mourned, and they shall not be buried, they shall be as a dunghill upon the face of the earth: they shall be consumed, both with sword, & famine: & their carcass shall be meat for the fowls of the air, and beasts of the earth. 5 For thus saith our Lord: Enter not into the house of feasting, neither go thou to mourn, nor comfort them: because I have taken away my peace from this people, saith our Lord, mercy and commiserations. 6 And great and little shall die in this land: they shall not be buried nor mourned, and they shall not cut themselves, neither shall baldness be made for them. 7 And they shall not break bread among them to him that mourneth to comfort him upon the dead: and they shall not give them drink of the cup to comfort them upon their father and mother. 8 And enter not into the house of feasting, to sit with them, and to eat and drink: 9 because thus saith our Lord of hosts the God of Israel: Behold I will take away out of this place in your eyes, & in your days the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. 10 And when thou shalt tell this people all these words, and they shall say to thee: Wherefore hath our Lord spoken upon us all this great evil? What is our iniquity? And what is our sin, that we have sinned to the Lord our God? 11 Thou shalt say to them: Because your fathers have forsaken me, saith our Lord: and gone after strange gods, and served them, and adored them: and me they have forsaken, & my law they have not kept. 12 But (b) you also have wrought worse than your fathers: for behold every one walketh after the perversity of his evil heart, that he hear me not.

(b) After long expectation of amendment, & generation after generation adding more sins, at last cometh great punishment.

13 And I will cast you forth out of this land, into a land which you & your fathers knew not: & there you shall serve strange gods day & night, which shall not give you any rest. 14 (c) Therefore behold the days come, saith our Lord, and it shall be said no more: The Lord liveth, that brought forth the children of Israel out of the Land of Aegypt.

(c) But again after punishment God sheweth his mercy.

15 But, The Lord liveth, that brought the children of Israel out of the land of the North, and out of all the lands to the which I did cast them out: and I will bring them again into their land, which I gave to their fathers. 16 Behold I will send many (d) fishers saith our Lord, and they shall fish them: and after this I will send them many (e) hunters, and they shall hunt them from every mountain, and from every little hill, and out of the caves (f) of rocks.

(d) The Apostles. (e) Other Apostolical men. (f) *Not only Christ is a rock, but he hath also given to his Apostle Peter to be called a rock, in whose judgements they that rest are rightly said to be translated from the rock. S. Iero. in hunc*

locum.

17 Because mine eyes are upon all their ways: they are not hid from my face, and their iniquity hath not been hid from mine eyes. 18 And I will repay first their double iniquities, and their sins: because they have contaminated my land with the carcasses of their idols, and with their abominations they have filled mine inheritance. 19 O Lord my force, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: In very deed our fathers have possessed lying, vanity which hath not profited them. 20 Why, (g) shall a man make gods unto himself, and they are not gods?

(g) To make men is the work of God, and therefore it is very absurd, that a man can make gods. *S. Iero ibidem.*

21 Therefore behold I will shew them at this time, I will shew them my hand, and my power: and they shall know that my name is the Lord.

CHAPTER XVII.

For obstinacy in sin the Jews shall be led captive. 5. He is cursed that trusteth in flesh: 7. and blessed that trusteth in God. 9. Only God searcheth the heart, giving to every one as they deserve. 11. The Prophet prayeth to be delivered from his enemies: 19. preacheth observation of the Law: 24. so they shall prosper, otherwise perish.

The sin of Juda is written with (a) iron pen in nail of Adamant, graven upon the breadth of their heart, and in the horns of their altars.

(a) These metaphorical terms signify that their sins were inveterated, & hard to be blotted out.

2 When their children shall remember their altars, and their groves, and their trees with green leaves in the high mountains, 3 sacrificing in the field: I will give thy strength, and all thy treasures into spoil, thine excelses for sin in all thy coasts. 4 And thou shalt be left alone of thine inheritance, which I gave thee: and I will make thee serve thine enemies in a land, which thou knowest not: because thou hast kindled a fire in my fury, it shall burn for ever. [1]

[1] *Isa. 30.*

5 Thus saith our Lord: Cursed be the man that trusteth (b) in man, and maketh flesh his arm, and his heart departeth from our Lord.

(b) Chief and principal trust must be in God's help, not in man's strength or policy.

6 For he shall be as little bushes in the desert, and shall not see when good shall come: but he shall dwell in dryness in the desert, in a land of saltness, and not habitable. 7 Blessed be the man, that trusteth in our Lord, [1] and our Lord shall be his confidence.

[1] *Psal. 1.*

8 And he shall be as a tree that is planted upon the waters, that spreadeth his roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be careful, neither shall it cease at any time to bring forth fruit. 9 The heart of man is perverse, and unsearchable, who shall know it? 10 I^ the Lord (c) that search the heart, and prove the reins: [1] which give to every one according to his way, and according to the fruit of his inventions. [2]

(c) It is proper to God only by his own power to search the heart of man and to know his secret thoughts, which men nor Angels cannot naturally know, but holy Angels & glorified Saints do know the thoughts of men by light of glory, when mortal men pray unto them; & prophets know by light of prophecy, as Elizeus saw when Giezi took bribes; and by special inspiration, S. Peter knew the fraud of Ananias, & Saphira. *Act. 5.* [1] *Psa. 7. v. 10.* [2] *Apoc. 2. v. 23.*

11 The partridge hath nourished that which she brought not forth: he hath gathered riches, and not in judgement: in the midst of his days he shall leave them, and in his latter end he shall be a fool. 12 A throne of glory of height from the beginning, the place of our sanctification: 13 O Lord the expectation of Israel: all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the vein of living waters our Lord. 14 Heal me o Lord, and I shall be healed:

save me, and I shall be saved: because thou art my praise. 15 Behold they say to me: Where is the word of our Lord? Let it come. 16 And I am not troubled, following thee the Pastor, & the day of man I have not desired, thou knowest. That which hath proceeded out of my lips, hath been right in thy sight. 17 Be not thou a terror unto me, thou art mine hope in the day of affliction. 18 Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with double destruction destroy them. 19 Thus saith our Lord to me: Go, and stand in the gate of the children of the people, by which the kings of Juda come in, and go out, and in all the gates of Jerusalem: 20 and thou shalt say to them: Hear the word of our Lord ye kings of Juda, and all Juda, and all the inhabitants of Jerusalem, that enter in by these gates. 21 Thus saith our Lord: Take heed to your souls, and carry not burdens on (d) the Sabbath day: neither bring them in by the gates of Jerusalem.

(d) By the sabbath, as often elsewhere, is meant the observation of all the law.

22 And cast not forth burdens out of your houses on the Sabbath day, and all work you shall not do: sanctify the Sabbath day, as I commanded your fathers. 23 And they heard not, nor inclined their ear: but hardened their neck, that they would not hear me, and that they would not take discipline. 24 And it shall be: if you will hear me, saith our Lord, that you bring not burdens in by the gates of this city on the Sabbath day: and if you will sanctify the Sabbath day, that you do not all works therein: 25 (e) there shall enter in by the gates of this city kings and Princes, sitting upon the throne of David, and mounting on chariots and horses, they and their Princes, the men of Juda, and the inhabiters of Jerusalem: and this city shall be inhabited for ever.

(e) Such temporal rewards were commonly promised in the old testament, but in the new is promised life everlasting, & eternal glory.

26 And they shall come from the cities of Juda, and from round about Jerusalem, and from the land of Benjamin, and from the champion countries, and from the mountains, and from the South, carrying holocaust, & victim, and sacrifice, & frankincense, & they shall bring in oblation into the house of our Lord. 27 But if you will not hear me, to sanctify the Sabbath day, and not to carry burden, and not to bring in by the gates of Jerusalem on the Sabbath day: I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be quenched.

CHAPTER XVIII.

As clay in the hand of a potter, so is Israel in God's hand. 8. He pardoneth penitents, 10. and punisheth the obstinate. 18. They conspire against Jeremy, for which he denounceth miseries hanging over them.

The word that was made to Jeremy from our Lord, saying: 2 Arise and go down into the potter's house, and there thou shalt hear my words. 3 And I went down into the potter's house, and behold he made a work upon the wheel. 4 And the vessel was broken which he made of clay with his hands: and turning (a) he made it another vessel, as it pleased in his eyes to make it.

(a) A potter can make a new vessel of the same clay being misformed in casting, so it be yet fresh, & moist; but God can also reform man being hardened in heart, as if he made a new pot of an old one, broken into pieces or deformed.

5 And the word of our Lord was made to me, saying: 6 Why, shall I not be able to do unto you, as this potter, o house of Israel? Behold, saith our Lord, as clay in the hand of the potter, so are you in my hand, o house of Israel. [1]

[1] *Isa. 45. Rom. 9.*

7 I will suddenly speak against nation, and against kingdom, to root out, and destroy, and waste it. 8 If that nation shall repent them of their evil, against whom I have spoken: I also will repent me of the evil, that I have thought to do to it. 9 And I will suddenly

speak of nation and of kingdom, to build and plant it.
10 If it shall do evil in mine eyes, that it hear not my voice: I will repent me of the good that I have spoken to do unto it. 11 Now therefore tell the man of Juda, and the inhabitants of Jerusalem, saying: Thus saith our Lord: Behold I forge evil against you, and devise a device against you: let every man return from his evil way, and direct ye your ways and your studies.
12 Who said: We are desperate: for we will go after our cogitations, and we will do every one the perversity of his evil heart. 13 Therefore thus saith our Lord: Ask the Nations: Who hath heard such horrible things, as the virgin of Israel hath done exceedingly?
14 Why shall the snow of Libanus fail from the rock of the field? Or can the cold waters gushing forth and running down, be drawn out? 15 Because my people hath forgotten me, sacrificing in vain, and stumbling in their ways, in the paths of the world, that they might walk by them in a way not trodden: 16 that their land might be made into desolation, and into an everlasting hiss: every one that shall pass by it, shall be astonished, & wag his head. 17 As the burning wind will I disperse them before the enemy: the back, and not the face will I shew them in the day of their perdition. 18 And they said: (b) Come, and let us find devices against Jeremy: for the law shall not perish from the Priest, nor counsel from the wise, nor the word from the Prophet: come, and let us strike him with the tongue, & let us not attend to all his words.

(b) Alluding to his own persecution the Prophet here speaketh expressly of Christ, as S. Ierome sheweth it verified, when the Jews crucified Christ, crying *Crucify him, crucify him.*

19 Attend o Lord unto me, and hear the voice of mine adversaries. 20 Why, is evil rendered for good, because they have digged a pit for my soul? Remember that I have stood in the sight, to speak good for them, and to return away their indignation from them.
21 Therefore give their children into famine, and lead them into the hands of the sword: let their wives be made without children, and widows: and let the husbands be killed by death: let their young men be pierced through with the sword in battle. 22 Let a cry be heard out of their houses, for thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet.
23 But thou o Lord knowest all their counsel against me unto death: be not propitious to their iniquity, and let not their sin be clean put out from thy face: let them be made falling in thy sight, in the time of thy fury deal with them.

CHAPTER XIX.

The Prophet holding an earthen bottle in his hand, preacheth the destruction of Jerusalem, 4. for their idolatry: 10. and in sign thereof breaketh the bottle in pieces: 11. denouncing that God will so break the people that contemn his word.

Thus saith our Lord: Go, and (a) take a potter's earthen bottle of the ancients of the people, and of the ancients of the Priests:

(a) Words & actions together instruct both by the ears & eyes, and so move more effectually, as *S. Ierom often noteth.*

2 and go forth to the valley of the son of Ennom, which is by the entry of the earthen gate: and there thou shalt preach the words, that I will speak to thee.
3 And thou shalt say: Hear the word of our Lord ye kings of Juda, and inhabitants of Jerusalem: Thus saith the Lord of hosts, the God of Israel: Behold I will bring in affliction upon this place: so that every one that shall hear it, his ears shall tingle: 4 because they have forsaken me, and have made this place strange: and they have sacrificed therein to strange gods, whom they, and their fathers, and the king of Juda have not known: and they have filled this place with the blood of innocents. 5 And they have built the excelses of Baalim, to burn their children with fire for holocaust to Baalim: which I commanded not, nor have spoken of, neither have they ascended into my heart.
6 Therefore behold the days come, saith our Lord:

and this place shall no more be called, Topheth, and the valley of the son of Ennom, but the valley of slaughter. 7 And I will dissipate the counsel of Juda and Jerusalem in this place: and I will subvert them with the sword in the sight of their enemies, and in the hand of them that seek their lives: and I will give their carcasses to be meat for the fowls of the air, and for the beasts of the earth. 8 And I will make this city into astonishment, and into hissing: every one that shall pass by it, shall be astonished, & shall hiss upon all the plague thereof. 9 And I will feed them with the flesh of their sons, and with the flesh of their daughters: and every one shall eat the flesh of his friend in the siege, and in the distress, wherein their enemies shall include them, and they that seek their lives. 10 And thou shalt break the bottle in the sight of the men, that shall go with thee. 11 And thou shalt say to them: Thus saith the Lord of hosts: So will I break this people, and this city, as the potter's vessel is broken, that can (b) no more be repaired: and they shall be buried in Topheth, because there is no other place to bury in.

(b) That which is unpossible to men, is possible to God. *Mat. 19. See Annot. ch. 18. v. 3.*

12 So will I do to this place, saith our Lord, and to the inhabitants thereof: and I will make this city as Topheth. 13 And the houses of Jerusalem, and the houses of the kings of Juda shall be as the place of Topheth, unclean: all houses, in the tops whereof they have sacrificed to all the host of heaven, and have offered libaments to strange gods. 14 And Jeremy came from Topheth, whither our Lord had sent him to prophesy, and he stood in the court of the house of our Lord, and said to all the people: 15 Thus saith the Lord of hosts, the God of Israel: Behold I will bring in upon this city, and upon all the cities thereof all the evils that I have spoken against it: because they have hardened their neck, that they would not hear my words.

CHAPTER XX.

Phassur a Priest beateth the Prophet, and putteth him in the stocks. He still prophesieth their captivity in Babylon. 7. Lamenteth that he and his preaching is derided: 11. confideth in God: 14. and uttereth his afflicted mind.

And Phassur the son of Emmer Priest, who was appointed Prince in the house of our Lord, heard Jeremy prophesying these words. 2 And Phassur struck Jeremy the Prophet, and put him into the stocks, that was in the upper gate of Benjamin, in the house of our Lord. 3 And when it was light on the morrow, Phassur brought forth Jeremy out of the stocks. And Jeremy said to him: Our Lord hath called thy name not (a) Phassur, but fear on every side.

(a) Phassur signifieth *multiplying principality*, but his name was changed into *Fear on every side*, to signify that he should be terrified by many enemies.

4 Because thus saith our Lord: Behold I will give thee into fear, thee and all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall see, and I will give all Juda into the hand of the king of Babylon: and he shall transport them into Babylon, and shall strike them with the sword. 5 And I will give all the substance of this city, & all the labour thereof, and all the price, and all the treasures of the kings of Juda will I give into the hand of their enemies: and they shall spoil them, and take them away, and carry them into Babylon. 6 But thou Phassur, and all the inhabiters of thy house shall go into captivity, and thou shalt come into Babylon, and there thou shalt die, and there shalt be buried, thou and all thy friends, to whom thou hast prophesied a lie. 7 Thou hast seduced me, o Lord, and I am seduced: thou wast stronger than I, and hast prevailed: I am made a derision all the day, all do scorn me. 8 Because now long ago I speak, crying out iniquity, and I often proclaim wasting: and the word of our Lord is made a reproach to me, and a derision all the day. 9 And I said: I will not remember him, nor speak any more in his name: and there was made in my heart as a fire boiling, and shut up in my bones: and I fainted, not sustaining to bear it. 10 For I

heard the contumelies of many, and terror on every side: persecute ye, and let us persecute him: of all the men, that were my peaceables, and guarding my side: if by any means he may be deceived, and we prevail against him, and be revenged on him. 11 But our Lord is with me as a strong warrior: therefore they that persecute me shall fall, and shall be weak: they shall be confounded exceedingly, because they have not understood the everlasting reproach, which never shall be clean put away. 12 And thou Lord of hosts, prover of the just, which seest the reins and the heart: let me see I beseech thee thy revenge of them: for to thee I have revealed my cause. 13 Sing ye to our Lord, praise our Lord: because he hath delivered the soul of the poor out of the hand of the wicked. 14 (b) Cursed be the day, wherein I was born: the day in which my mother bare me, be it not blessed.[1]

(b) As Job (saith S. Ierom) so this holy Prophet in hyperbolical words sheweth his afflicted mind, signifying that which our Saviour also affirmeth *(Mat. 26.)* It were better not to be, than to be in misery; and as Jacob having lived in much travail & affliction, calleth his days few and evil *(Gen. 47.)* Amos also *(c. 5.)* saith: The day of our Lord *(afflicting)* is darkness, not light. Likewise S. Paul calleth this world wicked *(Gal. 1.)* and the days evil. *Ephes. 5.*[1] *Iob. 3.*

15 Cursed be the man that told my father, saying: There is a man child born to thee: and as it were with joy he rejoiced him. 16 Let that man be as the cities are, which our Lord hath subverted, and it hath not repented him: let him hear crying in the morning, and howling at noon time. 17 Who slew me not from the womb, that my mother might be made my grave, and her womb an everlasting conception. 18 Why came I out of the womb, that I should see labour and sorrow, and my days should be spent in confusion?

CHAPTER XXI.

The Prophet answereth the King's messengers, that Jerusalem shall be punished with plague, sword, famine, and captivity. 9. Those shall escape best that yield themselves captives: 11. exhorteth to correct their lives, lest all be utterly destroyed.[1]

[1] The 3. part.
Comminations to Jerusalem, especially to the King, evil Priests, & false Prophets: for which Jeremy is again persecuted.

The word that was made to Jeremy from our Lord (a) when king Sedecias sent Phassur the son of Melchias unto him, and Sophonias the son of Maasias Priest, saying:

(a) This revelation was made to Jeremy & uttered by him long after those, which are in the former chapters: yea & after some of those which are recorded in the chapters following. For he speaketh here of the time when Nabuchodonosor invaded the country.

2 Ask our Lord for us, because Nabuchodonosor the king of Babylon maketh battle against us: if perhaps our Lord shall do with us according to all his marvelous works, and he may retire back from us. 3 And Jeremy said to them: Thus shall you say to Sedecias: 4 Thus saith our Lord the God of Israel: Behold I will convert the weapons of war which are in your hands, and wherewith you fight against the king of Babylon, & the Chaldees, that besiege you round about the walls: & I will gather them together in the midst of this city. 5 And I will vanquish you in stretched out hand, and in a strong arm, and in fury, and in indignation, and in great wrath. 6 And will strike the inhabitants of this city, men and beasts shall die with a great pestilence. 7 And after this saith our Lord: I will give Sedecias the king of Juda, and his servants, & his people, & they that are left in his city from the pestilence, and the sword, and famine, into the hand of Nabuchodonosor the king of Babylon, and into the hand of their enemies, and into the hand of them that seek their life, and he will strike them in the edge of the sword, and he will not be moved, nor spare, nor have mercy. 8 And to this people thou shalt say: Thus saith our Lord: Behold (b) I give before you the way of life, and the way of death.[1]

(b) God's grace is ever ready that sinners may convert if

they will. [1] *Duet. 7. 11. 30.*

9 He that shall dwell within this city, shall die with the sword, and with famine, and pestilence: but he that shall go forth, and fly to the Chaldees that besiege you, shall live, and his life shall be to him as a spoil. 10 For I have set my face upon this city to evil, & not to good, saith our Lord: it shall be given into the hand of the king of Babylon, & he shall burn it with fire. 11 And to the house of the king of Juda: Hear ye the word of our Lord, 12 o house of David, thus saith our Lord: Judge ye judgement in the morning, & deliver the oppressed by violence out of the hand of the oppressor: lest perhaps mine indignation go forth as fire, & be kindled, & there be none to quench it, because of the malice of your studies. 13 Behold, I to thee inhabitress of the firm & champion valley saith our Lord: which say. Who shall strike us: & who shall enter into our houses? 14 And I will visit upon you according to the fruit of your studies, saith our Lord: and I will kindle a fire in the forest thereof: and it shall devour all things round about it.

CHAPTER XXII.

The Prophet going to the palace admonisheth the King and his officers to judge and govern rightly: 5. threatening that otherwise they shall fall into calamity: 10. prophesieth that Sellum shall not return into Jerusalem: 13. reprehendeth unjust builders; 18. that Joakim shall die and be buried ignominiously: 24. and Jechonias with his mother shall die in the captivity of Babylon.

Thus saith our Lord: (a) Go down into the house of the king of Juda, and there thou shalt speak this word,

(a) This was prophesied before that which is written in the chapter precedent; for the Prophets do not observe the order of history.

2 and shalt say: Hear the word of our Lord, o king of Juda, which sittest upon the throne of David: thou & thy servants, and thy people, which enter in by these gates. 3 Thus saith our Lord: Do ye judgement & justice, & deliver the oppressed by violence out of the hand of the oppressor: and the stranger, and pupil, and widow make not sorrowful, nor oppress them unjustly: and the innocent blood^ shed not in this place. 4 For if doing you will do this thing, there shall enter in by the gates of this house, kings of the stock of David sitting upon his throne, and mounting upon chariots and horses, they and their servants, and their people. 5 But if you will not hear these words: by myself I have sworn, saith our Lord, that this house shall be into desolation. 6 Because thus saith our Lord upon the house of the king of Juda: (b) Galaad thou art unto me the head of (c) Libanus: if I make thee not a wilderness, cities not habitable.

(b) By *Galaad* he signifieth the King's palace. (c) By *Libanus* Jerusalem.

7 And I will (d) sanctify upon thee a killing man and his weapons: and they shall cut down thy chosen cedars, and shall cast them headlong into the fire.

(d) By *sanctify* segregate, separate, or design to this office.

8 And many nations shall pass by this city: and every one shall say to his neighbour: Why hath the Lord done so to this great city? [1]

[1] *Deu. 29.*
3. Reg. 9.

9 And they shall answer: Because they have forsaken the covenant of the Lord their God, and have adored strange gods, and served them. 10 Weep not for the dead, neither mourn ye upon him with weeping: Lament him that goeth forth, because he shall return no more, nor see the land of his nativity. 11 Because thus saith our lord to (e) Sellum the son of Josias the king of Juda, who (f) hath reigned for Josias his father, who is gone forth out of this place. He shall return hither no more:

(e) The fourth son of Iosias. *1. Par. 3. v. 15.* (f) To whom (as is probable) Nabuchodonosor gave the title of king, after the death of Sedecias.

12 but in the place, to which I have transported him,

there shall he die, and he shall not see this land any more. 13 Woe to him that buildeth his house in injustice, and his chambers not in judgement: his friend he will oppress without cause, and his hire he will not render him. 14 Who saith: I will build me a broad house, and large chambers; who openeth to himself windows, and maketh embowed ceilings of cedar, and painteth them with ruddle. 15 Why, shalt thou reign, because thou comparest thyself to the cedar? Why, did not thy father eat and drink, & do judgement & justice then when it was well with him? 16 He judged the cause of the poor & needy to his own good, did he it not therefore because he knew me, saith our Lord? 17 But thine eyes and heart are to avarice, and to shed innocent blood, and to crafty oppression, & to the course of evil work. 18 Therefore thus saith our Lord to Joakim the son of Josias king of Juda: They shall not mourn for him, Alas brother, & alas sister: they shall not cry together to him, Alas Lord, and alas o noble one. 19 With the burial of an ass shall he be buried, rotted and cast forth without the gates of Jerusalem. 20 Go up to Libanus and cry: and in Basan give thy voice, & cry to them that pass by, because all thy lovers are destroyed. 21 I spake to thee in thine aboundance: & thou saidst: I will not hear: This is thy way from thy youth, because thou heardest not my voice. 22 The wind shall feed all thy Pastors, & thy lovers shall go into captivity: & then shalt thou be confounded, and ashamed of all thy malice. 23 Thou that sittest in Libanus, and makest thy nest in the cedars, how hast thou mourned together when sorrows came to thee, as the sorrows of a woman in travail? 24 I live, saith our Lord: that if (g) Jechonias the son of Joakim the king of Juda shall be a ring on my right hand, thence will I pluck him off.

(g) Otherwise called Ioachin the son of Ioakim. *4. Reg. 24. v. 6.*

25 And I will give thee into the hand of them that seek thy life, and into the hand of them, whose face thou fearest, and into the hand of Nabuchodonosor king of Babylon, and into the hand of the Chaldees. 26 And I will send thee, and thy mother that bare thee, into a strange country, in the which you were not born, & there you shall die: 27 and into the land, whereto they lift up their mind to return thither: they shall not return. 28 Why, is this man Jechonias an earthen and broken vessel? Is he a vessel without all pleasure? Why are they cast away, he and his seed are cast forth into a land which they know not? 29 Earth, earth, earth, hear the word of our Lord. 30 Thus saith our Lord: Write this man barren, a man that in his days shall not prosper: for neither shall there be a man of his seed, that shall sit upon the throne of David, and have power any more in Juda. (h)

(h) This Ioachin (or Jechonias) was restored to good estate, *4. Reg. 25. v. 27.* but not to the dignity or power of a king, neither Salathiel, Zorobabel, or others of his posterity till Christ.

CHAPTER XXIII.

God reproveth the evil governers, promising to reduce the relics of the people from dispersion; 4. to send good pastors; and Christ the chief Pastor. 9. False prophets are threatened: 16. The people warned, not to hear them, preaching without mission, 27. against God's will, 33. and calling God's word a burden.

Woe to the Pastors, that destroy and tear the flock of my pasture, saith our Lord. [1]

[1] *Ezech. 13. & 34.*

2 Therefore thus saith our Lord the God of Israel to the Pastors, that feed my people: You have scattered my flock, and cast them out, & have not visited them: Behold I will visit upon you the malice of your studies, saith our Lord. 3 And I will gather together the remnant of my flock out of all lands, into which I shall have cast them out: and I will make them return to their fields, and they shall increase and be multiplied. 4 And I will raise up Pastors over them, and they shall feed them: they shall fear no more, and they shall

not dread: and none shall be to seek of the number, saith our Lord. 5 Behold the days come, saith our Lord: and I will raise up to David (a) a just branch: and he shall reign a king, and shall be wise: and he shall do judgement and justice in the earth. [1]

(a) Christ who is just of himself, who maketh others just, and without whom no man can be just. [1] *Isa. 4. 40. 45.*

6 In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord our just one. [1]

[1] *Ezec. 34. Dan. 9. Ioa. 1. v. 45.*

7 For this cause behold the days come, saith our Lord, and they shall say no more: Our Lord liveth, that brought forth the children of Israel out of the Land of Aegypt: [1]

[1] *Deut. 33.*

8 but: Our Lord liveth, that hath brought forth, and brought hither the seed of the house of Israel from the Land of the North, and out of all the lands, to which I had cast them out: and they shall dwell in their own land. 9 To the Prophets: My heart is broken in the midst of me, all my bones have trembled: I am become as a drunken man, and as a man wet with wine, at the presence of our Lord, and at the presence of his holy words. 10 Because the land is replenished with adulterers, because the land hath mourned by reason of malediction, the fields of the desert are withered: and their course is become evil, and their strength unlike. 11 For the Prophet and the Priest are polluted: and in my house I have found their evil, saith our Lord. 12 Therefore their way shall be as slipper ground in the dark: for they shall be driven forth, and fall therein: for I will bring evils upon them, the year of their visitation, saith our Lord. 13 And in the Prophets of Samaria I have seen foolishness: They Prophesied in Baal, and deceived my people Israel. 14 And in the Prophets of Jerusalem I saw the similitude of adulterers, and the way of lying: and they strengthened the hands of the most wicked, that no man would return from his malice: they are all become unto me as Sodoma, and the inhabitants thereof as Gomorrha. 15 Therefore thus saith the Lord of hosts to the Prophets: Behold I will feed them with wormwood, and will give them gall to drink, for from the Prophets of Jerusalem is pollution gone forth upon all the land. 16 Thus saith the Lord of hosts: Hear not the words of the Prophets, that prophesy unto you, and deceive you: they speak the vision (b) of their own heart, not from the mouth of the Lord.

(b) To trust their own judgement, not believing the definitions of the Church, & relying every one upon his private spirit is a manifest note of heretics, false-prophets or Apostates.

17 They say to them that blaspheme me: Our Lord hath spoken: Peace shall be to you, and to every one that walketh in the perversity of his own heart, they have said: There shall no evil come upon you. 18 For who hath been present in the counsel of our Lord, and hath seen and heard his word? Who hath considered his word, & heard it? 19 Behold the whirlwind of the Lord's indignation shall come forth, and a tempest breaking out: it shall come upon the head of the impious. 20 The fury of the Lord shall not return till he do it, and until he accomplish the cogitation of his heart: in the later days you shall understand his counsel. 21 I (c) sent not the Prophets, and they ran: I spake not to them, and they Prophesied.

(c) Mission of Pastors & Prophets was always so necessary in God's Church, that whosoever cometh without right mission is a false prophet, a wolf & not a pastor.

22 If they had stood in my counsel, and made my words known to my people, I had verily turned them from their evil way, and from their most wicked cogitations. 23 Am I God near hand thinkest thou, saith our Lord? And not God far off? 24 Shall a man be hid in secrets: and shall not I see him, saith our Lord? Why, do not I fill heaven and earth, saith our Lord? 25 I have heard what the Prophets have said, prophesying in my name lies, and saying: I have dreamed, I have dreamed. 26 How long is this in the heart of the Prophets prophesying lies, and prophesying the seductions of their own heart? 27 Who will make my people to forget my name through their dreams, which every one telleth to his neighbour: as their fathers forgot my name for Baal. 28 The prophet that hath a dream, let him tell the

dream: & he that hath my word, let him speak my word truly: what hath the chaff to do with the wheat, saith our Lord? 29 Why, are not my words as fire, saith our Lord: and as a hammer breaking a rock? 30 Therefore behold I to the Prophets, saith our Lord: which steal my words every one from his neighbour. 31 Behold I to the Prophets, saith our Lord: which take their tongues, & say: Our Lord saith it. 32 Behold, I to the Prophets dreaming lies, saith our Lord: which have told those things, & have seduced my people in their lying, & in their (d) miracles: When I had not sent them, nor commanded them, who have not profited this people, saith our Lord.

(d) False Prophets may do false miracles, that is, strange things to deceive others: but cannot work true miracles. Because therefore it is hard for vulgar people to judge which are false miracles, the former note of right mission is a more secure mark to know true & false prophets.

33 If therefore this people, or the Prophet, or the Priest shall ask thee, saying: What is the burden of our Lord? Thou shalt say to them: We are the burden. for I will cast you forth, saith our Lord. 34 And the Prophet, and the Priest, and the people that saith: The burden of our Lord^ will I visit upon that man, and upon his house. 35 Thus shall you say every one to his brother, & neighbour: What hath our Lord answered? And what hath our Lord spoken? 36 And the burden of our Lord shall no more be mentioned: because every man's burden shall be his own word: & you have perverted the words of the living God, the Lord of hosts our God. 37 Thus shalt thou say to the Prophet: What hath our Lord answered thee? And what hath our Lord spoken? 38 But if thou shalt say the burden of our Lord: for this, thus saith our Lord: Because you have said this word: The burden of our Lord: and I have sent to you, saying: Say not: The burden of our Lord: 39 Therefore behold I will take you away carrying you, and will forsake you, and the city which I have given to you, and to your fathers, from before my face. 40 And I will give you into everlasting reproach, and into eternal ignominy, which shall never be put away by oblivion.

CHAPTER XXIV.

By a parable of good and evil figs, is signified, 5. the reduction of the penitent from captivity: 8. and the vexation of those, that stayed in Jerusalem, or fled into Aegypt.

Our Lord shewed me: & behold two baskets full of figs, set before the temple of our Lord: after that Nabuchodonosor king of Babylon transported Jechonias the son of Joakim the king of Juda, and his Princes, and the craftsman, & incloser of Jerusalem, and had brought them into Babylon. 2 One basket had very good figs: as the figs of the prime time are wont to be: and one basket had very naughty figs, which could not be eaten, because they were naught. 3 And our Lord said to me: What seest thou Jeremy? And I said: Figs: the good figs, (a) exceeding good, and the naughty figs, exceeding naught: which cannot be eaten because they are naught.

(a) Literally he prophesieth that king Jechonias, and others carried in the first transmigration into Babylon should be released; and king Sedecias with his children & followers should perish: but mystically he prophesieth that the good shall prosper & be highly rewarded, & the wicked shall be miserable and most severely punished.

4 And the word of our Lord was made to me, saying: 5 Thus saith our Lord the God of Israel: As are these good figs: so will I know the transmigration of Juda, which I have sent forth out of this place into the land of Chaldees, unto good. 6 And I will set mine eyes upon them to be pacified, and I will bring them again into this land: and I will build them, and not destroy: and I will plant them and not pluck them up. 7 And I will give them an heart to know me, that I am the Lord: and they shall be my people, & I will be their God: because they shall return to me in all their heart. 8 And as are the very naughty figs, that cannot be eaten, because they are naught: thus saith our Lord, so will I give Sedecias the king of Juda: and his Princes, and the rest of Jerusalem, that have remained in this city, and that dwell in the Land of Aegypt. 9 And I

will give them into vexation, and affliction, to all the kingdoms of the earth: into reproach, and to be a parable, and into a proverb, and into malediction in all places, to which I have cast them out. 10 And I will send among them the sword, famine, and pestilence: till they be consumed out of the land, which I gave them, and their fathers.

CHAPTER XXV.

After the people's contemning to hear Jeremy, and other Prophets, preaching three & twenty years, 8. he denounceth their assured captivity seventy years in Babylon: 12. and then the ruin of their enemies. 15. All which wrath of God, Jeremy foresheweth to the Jews, 19. and Gentiles. 29. Which shall first happen to God's proper people: 36. and so extend to all nations: 34. the principal governers bewailing their common misery.

The word that was made to Jeremy concerning all the people of Juda in (a) the fourth year of Joakim the son of Josias king of Juda (the same is the first year of Nabuchodonosor king of Babylon.)

(a) As is noted before *(ch. 21.)* these Prophesies are not written in order of the time when they were uttered. For this vision pertaineth to Ioakim, who was father to Jechonias, and elder brother to Sedecias, of whom the former chapters make mention.

2 Which Jeremy the Prophet spake to all the people of Juda, and to all the inhabitants of Jerusalem, saying: 3 From the thirteenth year of Josias, the son of Amon king of Juda until this day; this is the three and twentieth year, the word of our Lord was made to me, and I have spoken to you rising in the night and speaking, and you have not heard. 4 And our Lord hath sent all his servants the Prophets, rising early, and sending, and you have not heard, nor inclined your ears to hear 5 when he said: [1] Return ye every one from his evil way, and from your most wicked cogitations: and you shall dwell in the land, which our Lord hath given you, and your fathers from everlasting and for evermore.

[1] *4. Reg. 17.*

6 And go ye not after strange gods to serve them, and adore them: nor provoke me to wrath in the works of your hands, and I will not afflict you. 7 And you have not heard me, saith our Lord, so that you provoked me to anger in the works of your hands, to your evil. 8 Therefore thus saith the Lord of hosts: For that you have not heard my words: 9 behold I will send, & take all the kindreds of the North, saith our Lord, & Nabuchodonosor the king of Babylon (b) my servant: & I will bring them upon this land, & upon the inhabitants thereof, & upon all the nations that are round about it: and I will kill them & make them into astonishment & hissing, and into everlasting desolations.

(b) This wicked King is called God's servant, in that he was his instrument or minister to punish other sinners.

10 And I will destroy out of them the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the noise of the mill, and the light of the lamp. 11 And all this land shall be in desolation, and into astonishment: and all these nations shall serve the king of Babylon (c) seventy years. [1]

(c) These seventy years began in the eleventh year of Sedecias. [1] *Dan. 9.*
1. Esd. 1.
3. Esd. 1.

12 And when the seventy years shall be expired, I will visit upon the king of Babylon, & upon the nation, saith our Lord, their iniquity, and upon the land of Chaldees: and I will make it into everlasting desolations. 13 And I will bring upon that land all my words that I have spoken against it, all that is written in this Book, whatsoever Jeremy hath prophesied against all nations: 14 because they have served them, whereas they were many nations, and great kings: and I will repay them according to their works, and according to the deeds of their hands. 15 Because thus

saith the Lord of hosts the God of Israel: Take (d) the cup of wine of this fury at my hand: & thou shalt drink thereof to all nations, unto the which I shall send thee.

(d) This metaphor of a cup signifieth that God's wrath is poured out to punish sinners. As *Ps. 74. v. 9. Isa. 51. v. 17.*

16 And they shall drink, & be troubled, and be mad at the face of the sword, which I shall send among them.
17 And I took the cup at the hand of our Lord, and I drank to all the nations, to which our Lord sent me:
18 to Jerusalem, and the cities of Juda, and to the kings thereof, and Princes thereof: that I would give them into desolation, and into astonishment, and into hissing, and into malediction, as is this day. 19 To Pharao the king of Aegypt, and to his servants, and his Princes, and all his people, 20 and to all generally: to all the kings of the land of Ausitis, and to all the kings of the land of the Philisthiims, and of Ascalon, and of Gaza, & of Accaron, & to the remnant of Azotus, 21 & of Idumea, and of Moab, and to the children of Ammon. 22 And to all the kings of Tyre, and to all the kings of Sidon: and to the kings of the land of the isles, who are beyond the Sea. 23 And to Dedan, and Thema, and Buz, and to all (e) that have their hair polled.

(e) The Ismaelites, & Agarenes (otherwise called Sarazens) polled their hair to the ears, & left the lowest part long; as now the Polonians & Hungarians use to be polled.

24 And to all the kings of Arabia, and to all the kings of the West, that dwell in the desert. 25 And to all the kings of Zambri, and to all the kings of Elam, and to all the kings of the Medes: 26 also to all the kings of the North from near and from a far off: to every one against his brother: and to all the kingdoms of the earth, which are upon the face thereof: and the king of Sesac shall drink after them. 27 And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Drink ye, and be drunken, and vomit: and fall, and rise not, at the face of the sword, which I shall send among you. 28 And when they shall not take the cup of thy hand to drink, thou shalt say to them: Thus saith the Lord of hosts: Drinking you shall drink: 29 because lo in the city, [1] wherein my name is invocated, will I begin to afflict, and shall you be as innocent and scape free? You shall not scape free: for I call the sword upon all the inhabitants of the earth, saith the Lord of hosts.

[1] *1. Pet. 4.*

30 And thou shalt prophesy unto them all these words, and shalt say to them: [1] Our Lord from on high shall roar, and from his holy habitation shall give his voice: roaring he shall roar upon his beauty: the cry as it were of them that (f) tread grapes shall be sung against all the inhabitants of the earth.

[1] *Ioel. 3. Amos 1.* (f) As those that labour in the vine press sing to encourage each other, so in affliction it will be necessary to do the like.

31 The sound is come even to the ends of the earth: because there is judgement to our Lord with the Nations: he entereth judgement with all flesh, the impious I have delivered to the sword, saith our Lord.
32 Thus saith the Lord of hosts: Behold, affliction shall go forth from nation to nation: and a great whirlwind shall go forth from the ends of the earth.
33 And the slain of our Lord shall be in that day from the one end of the earth even to the other end thereof: they shall not be mourned & they shall not be gathered up, nor buried: as a dunghill shall they lie upon the face of the earth. 34 Howl ye pastors, and cry: and sprinkle yourselves with ashes ye leaders of the flock: because your days are accomplished to be slain: and your dissipations, and you shall fall as precious vessels. 35 And flight shall fail from the Pastors, and salvation from the principals of the flock. 36 A voice of the cry of the Pastors, and an howling of the Principals of the flock: because our Lord hath wasted their pastures. 37 And the fields of peace have been silent at the presence of the wrath of the fury of our Lord. 38 He hath as a lion forsaken his covert, because their land is made into desolation at the presence of the wrath of (g) the dove, and at the presence of the wrath of the fury of our Lord.

(g) Though God of his nature is most meek like to a dove, yet provoked by sin he poureth out wrath.

CHAPTER XXVI.

The Prophet for preaching God's commination, is apprehended by the Priests, and false Prophets: 10. but delivered from death by the ancients of the people: 18. alleging the examples of Michaeas, 20. and Urias prophesying the same before.

In the beginning of the kingdom of Joakim the son of Josias king of Juda, came this word from our Lord, saying: 2 Thus saith our Lord: Stand in the court of the house of our Lord, and thou shalt speak to all the [1]cities of Juda, out of the which they come, to adore in the house of our Lord, all the words which I have commanded thee to speak unto them: withdraw not a word,

[1] * *Men of the cities.*

3 (a)If perhaps they will hear and be converted every one from his evil way: and it may repent me of the evil that I think to do to them for the malice of their studies.

(a) God's comminations are conditional, if the people persist in sin, they shall be punished, as is threatened, but if they repent the punishment shall be mitigated.

4 And thou shalt say to them: Thus saith our Lord: If you will not hear me to walk in my law, which I have given you, 5 that you hear the words of my servants the Prophets, which I sent to you in the night rising, and directing, and you heard not: 6 [1]I will give this house as Silo, and this city I will give into malediction to all the nations of the earth.

[1] *1. Reg. 4.*

7 And the Priests, and Prophets, and all the people heard Jeremy speaking these words in the house of our Lord. 8 And when Jeremy had ended speaking all things that our Lord had commanded him, to speak unto all the people: the Priests, and Prophets, and (b)all the people apprehended him, saying: Let him die the death.

(b) It is a most common phrase of holy Scripture to say, *all*, for *most part.*

9 Why hath he prophesied in the name of our Lord, saying: This house shall be as Silo: and this city shall be made desolate, for that there is no inhabitant? And all the people was gathered together against Jeremy in the house of our Lord. 10 And the Princes of Juda heard these words: & they went up from the king's house into the house of our Lord, & sat in the entry of the new gate of the house of our Lord. 11 And the Priests and the Prophets spake to the Princes, and to all the people, saying: The judgement of death is to this man: because he hath prophesied against this city, as you have heard with your ears. 12 And Jeremy spake to all the Princes, & to all the people, saying: Our Lord sent me, that I should prophesy to this house, and to this city all the words that you have heard.[1]

[1] *Ch. 25. 2. Par. 36. 1. Esd. 1. 3. Esd. 1.*

13 Now therefore make your ways good, and your studies, and hear the voice of our Lord your God: and our Lord will repent him of the evil, that he hath spoken against you. 14 But I lo am in your hands: do unto me that which is good, and right in your eyes: 15 Howbeit know ye and understand, that if you kill me, you shall betray innocent blood against yourselves, and against this city, & the inhabitants thereof. For in truth our Lord sent me to you, that I should speak all these words in your ears. 16 And the Princes, and (c)all the people said to the Priests, and to the Prophets: There is no judgement of death to this man: because he hath spoken to us in the name of the Lord our God.

(c) Common people do easily change their judgement, sometimes to the better, as here to save the Prophet's life, sometimes to worse, as when they had received our Saviour with joy on Palm-Sunday, within few days after they cried: *Crucify him.*

17 Men therefore of the ancients of the land rose up, & they spake to all the assembly of the people, saying: 18 Michaeas the Morasthi was a Prophet in the days of Ezechias the king of Juda, and he spake to all the people Juda, saying: Thus saith the Lord of hosts: [1]Sion shall be plowed as a field, and Jerusalem shall be

as an heap of stones: and the mount of the house as the high places of woods.

[1] *Mich. 3.*

19 Did Ezechias the king of Juda, and all Juda, condemn him to death? Did they not fear our Lord, and beseech the face of our Lord: and it repented our Lord of the evil, that he had spoken against them? Therefore we do great evil against ourselves. 20 There was also a man prophesying in the name of our Lord, Urias the son of Semei of Cariathiarim: and he prophesied against this city, & against this land, according to all the words of Jeremy. 21 And king Joakim, and all his mighties, and his Princes heard these words: & the king sought to kill him. And Urias heard, and was afraid, & fled & went into Aegypt. 22 And king Joakim sent men into Aegypt, Elnathan the son of Achobor, and men with him into Aegypt. 23 And they brought Urias out of Aegypt: and brought him to king Joakim, & he struck him with the sword: and he cast forth his carcass in the sepulchres of the base vulgar people. 24 Therefore the hand of Ahicam the son of Saphan was with Jeremy, that he should not be delivered into the hands of the people, and they kill him.

CHAPTER XXVII.

Jeremy putteth chains about his own neck, and then sendeth them to sundry Kings, admonishing them, that they must either be subject to the King of Babylon, 8. or perish by sword, famine, and pestilence. 14. Inveigheth against false Prophets preaching the contrary: 16. and falsely affirming that the vessels already taken away shall quickly be restored: 18. whereas indeed the rest shall also be carried away, but all at last restored.

In the beginning of the kingdom of Joakim, the son of Josias king of Juda, was this word made to Jeremy from our Lord, saying: 2 Thus saith our Lord to me: Make thee (a) bands, and chains: and thou shalt put them on thy neck.

(a) Bands and chains are apt signs of captivity, because they are the very instruments wherewith captives are bond.

3 And thou shalt send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon: by the hand of the messengers, that are come to Jerusalem to Sedecias the king of Juda. 4 And thou shalt command them that they speak to their lords: Thus saith the Lord of hosts the God of Israel: Thus shall you say to your lords: 5 I made the earth, and men, and the beasts, that are upon the face of the earth, in my great strength, and in my stretched out arm: and I have given it to him, that pleased in mine eyes. 6 And now therefore I have given all these lands into the hand of Nabuchodonosor king of Babylon (b) my servant: moreover also the beasts of the field I have given him, to serve him.

(b) Hangmen, or executioners, are God's instruments, & his servants in punishing the wicked.

7 And all nations shall serve him, and his son, and his son's son: till the time come of his land and of himself: and many nations and great kings shall serve him. 8 But the nation and kingdom that shall not serve Nabuchodonosor king of Babylon, and whosoever shall not bow his neck under the yoke of the king of Babylon: I will visit upon that nation with sword, and with famine, and with pestilence, saith our Lord: till I consume them in his hand. 9 You therefore hear not your Prophets, and diviners, and dreamers, and soothsayers, and sorcerers, that say to you: You shall not serve the king of Babylon. 10 Because they prophesy lies unto you: that they may make you far from your country, & cast you out, and you perish. [1]

[1] *Ch. 23. & 29.*

11 But the nation, that shall submit their neck under the yoke of the king of Babylon, and shall serve him, the same will I let alone in their own land, saith our Lord: and they shall husband it, and dwell in it. 12 And to Sedecias the king of Juda, I have spoken according to all these words, saying: Submit your necks under the yoke of the king of Babylon, and serve him, and his people, and you shall live. 13 Why will

you die, thou and thy people with the sword, and famine, & the pestilence, as the Lord hath spoken to the nation, that will not serve the king of Babylon? 14 Hear not the words of the Prophets that say to you: You shall not serve the king of Babylon: because they speak a lie to you. 15 [1]Because I sent them not, saith our Lord: & they prophesy in my name falsely: that they may cast you out, & you perish, as well you, as the Prophets that prophesy unto you.

[1] *Ch. 14.*

16 And to the Priests, and to this people I have spoken, saying: Thus saith our Lord. Hear not the words of your Prophets, that prophesy to you, saying: Behold the vessels of our Lord shall return out of Babylon even now quickly, for they prophesy a lie unto you. 17 Therefore hear them not, but serve the king of Babylon, that you may live. Why is this city given into desolation? 18 And (c) if they be Prophets, and the word of our Lord be in them: let them interpose themselves before the Lord of hosts, that the vessels which were left in the house of our Lord, & in the house of the king of Juda, and in Jerusalem, come not into Babylon.

(c) It is so false that the treasures carried away shall quickly be restored, that indeed more shall be carried away before the former be recovered.

19 Because thus saith the Lord of hosts to the pillars, and to the sea, and to the feet, and to the rest of the vessels, that are remaining in this city.[1]

[1] *4. Reg. 25.*

20 Which Nabuchodonosor the king of Babylon, took not when he transported Jechonias the son of Joakim, the king of Juda, from Jerusalem into Babylon, and all the great men of Juda and Jerusalem.[1]

[1] *4. Reg. 24.*

21 Because thus saith the Lord of hosts the God of Israel to the vessels, that are left in the house of our Lord, and in the house of the king of Juda and Jerusalem: 22 They shall be transported into Babylon, and there they shall be until the day of their visitation, saith our Lord: and I will cause them to be brought, and to be restored in this place.[1]

[1] *4. Reg. 25.*

CHAPTER XXVIII.

Hananias a false Prophet avoucheth that within two years the holy vessels and King Jechonias with other captives shall be restored. 5. Jeremy prayeth that it may be so: 7. but prophesieth that it will not so be. 10. The false prophet in confirmation of that he saith, breaketh Jeremy's chain. 12. But Jeremy again prophesieth the contrary. 16. & that Hananias shall die the same year.

And it came to pass in that year, in the beginning of the kingdom of Sedecias king of Juda, in the (a) fourth year, in the fifth month, Hananias the son of Azur the Prophet of Gabaon spake to me, in the house of our Lord before the Priests, and all the people, saying:

(a) Sedecias reigning eleven years, the fourth year of his reign may well be called in the beginning of his reign.

2 Thus saith the Lord of hosts the God of Israel, I have broken the yoke of the king of Babylon. 3 As yet two years of days, and I will make all the vessels of the house of our Lord to be brought back into this place, which Nabuchodonosor the king of Babylon took out of this place, and transported them into Babylon. 4 And Jechonias the son of Joakim the king of Juda, and all the transmigration of Juda, that are entered into Babylon, I will make to return to this place, saith our Lord: for I will break the yoke of the king of Babylon. 5 And Jeremy the Prophet said to Hananias the Prophet in the presence of the Priests, and in the presence of all the people, that stood in the house of our Lord: 6 And Jeremy the Prophet said: (b) Amen, Our Lord so do: our Lord raise up thy words, which thou hast prophesied: that the vessels may be brought again into the house of our Lord, and all the transmigration out of Babylon to this place.

(b) The prophet hearing a good thing falsely avouched wisheth it might be so, but lest others be deceived, warneth

the people not to believe it, because it is false and shall not happen as the false prophet affirmeth.

7 But yet hear this word, that I speak in thine ears, and in the ears of all the people: 8 The Prophets, that have been before me, and before thee from the beginning, and have prophesied concerning many countries, and concerning great kingdoms of war, and of affliction, and of famine. 9 The Prophet, that hath prophesied peace: when his word shall come to pass, the Prophet shall be known, whom our Lord hath sent in truth. 10 And Hananias the Prophet took the chain from the neck of Jeremy the Prophet and brake it. 11 And Hananias spake in the sight of all the people, saying: Thus saith our Lord: So will I break the yoke of Nabuchodonosor the king of Babylon after two years of days, from the neck of all nations. 12 And Jeremy the Prophet went his way. And the word of our Lord was made to Jeremy, after that Hananias the Prophet brake the chain from the neck of Jeremy the Prophet, saying: 13 Go, and thou shalt tell Hananias: Thus saith our Lord: Thou hast broken chains of wood, and thou shalt make for them chains of iron. 14 Because thus saith the Lord of hosts the God of Israel: An iron yoke have I put upon the neck of all these Nations, to serve Nabuchodonosor the king of Babylon, and they shall serve him: moreover also the beasts of the earth I have given him. 15 And Jeremy the Prophet said to Hananias the Prophet: Hear Hananias: Our Lord sent thee not, and thou hast made this people to trust in a lie. 16 Therefore thus saith our Lord: Behold I will send thee from off the face of the earth: this year shalt thou die: for thou hast spoken against our Lord. 17 And Hananias the Prophet died in that year, the seventh month.

CHAPTER XXIX.

Jeremy writeth to the captives in Babylon, exhorting them to live in peace, 8. and not harkening to false-Prophets. 10. For they must remain there seventy years, and then shall be delivered. 16. And those that remain in Jerusalem shall suffer sword, famine, and pestilence. 21. And Achab, Sedecias, 24. and Semeias false Prophets, shall die miserably. [1]

[1] The 4. part.
Consolations and threats as the people shall deserve, with the destruction of Ierusalem, captivity of the king & people and their release after 70. years.

And these are the words of (a) the book, which Jeremy the Prophet sent from Jerusalem to the remnant of the Ancients of the transmigration, and to the Priests, and to the Prophets, and to all the people, which Nabuchodonosor had transported from Jerusalem into Babylon:

(a) Against the flattery of false prophets affirming that the captives shall shortly be reduced, Jeremy sincerely writeth unto them that they must remain in Babylon a long time.

2 after that Jechonias the king was gone forth, and the queen, and the Eunuchs, and the Princes of Juda, and of Jerusalem, and the craftsman, and the incloser out of Jerusalem: 3 by the hand of Elasa the son of Saphan, and Gamarias the son of Helcias, whom Sedecias the king of Juda sent to Nabuchodonosor king of Babylon into Babylon, saying: 4 Thus saith the Lord of hosts the God of Israel to all the transmigration, which I have transported from Jerusalem into Babylon: 5 Build ye houses, and inhabit them: and plant orchards, and eat the fruit of them. 6 Take wives, and beget sons and daughters: & give wives to your sons, & give your daughters to husbands, and let them bear sons and daughters: and be ye multiplied there, and be not few in number. 7 And seek the peace of the city, to which I have transported you: and pray for it to our Lord: because in the peace thereof there shall be peace to you. 8 [1] For thus saith the Lord of hosts the God of Israel: Let not your Prophets, that are in the midst of you, and your diviners seduce you: and attend not to your dreams, which you dream:

[1] *Ch. 14.*

9 because they do falsely prophesy to you in my name: and I sent them not, saith our Lord. 10 Because thus saith our Lord: When the seventy years shall

begin to be expired in Babylon, I will visit you: and I will raise up upon you my good word, to bring you again to this place. [1]

[1] *Ch. 25.*
2. Par. 3.
1. Esd. 1.
Dan. 9.

11 For I know the cogitations, that I intend upon you, saith our Lord, cogitations of peace, and not of affliction, to give you an end and patience. 12 And you shall invocate me, and go: and you shall pray me, and I will hear you. 13 You shall seek me, and shall find: when you shall seek me with all your heart.
14 [1]And I will be found of you, saith our Lord: and I will bring back your captivity, & I will gather you out of all nations, & from all places to the which I have expelled you, saith our Lord: and I will make you to return from the place, to the which I have transported you.

[1] *3. Esd. 1.*

15 Because you have said: (b) Our Lord hath raised up Prophets to us in Babylon:

(b) The seduced people thought the false prophets had been true prophets of God.

16 for thus saith our Lord to the king, that sitteth upon the throne of David, and to all the people the inhabiter of this city, to your brethren, that are not gone forth with you into the transmigration. 17 Thus saith the Lord of hosts: Behold I will send upon them the sword, and famine, and the pestilence: and I will make them as naughty figs, that cannot be eaten, because they are very naught. [1]

[1] *ch. 24.*

18 And I will persecute them with the sword, and with famine, and with pestilence: and I will give them into vexation to all the kingdoms of the earth: into (c) malediction, & into astonishment, and into hissing, and into reproach to all the Nations, to which I have cast them out:

(c) Their misery shall be so great, that it shall be as a Proverb of them that wish evil to others, to say: The *malediction of the Jews fall upon you*, as is more clearly explicated. *v. 22.*

19 because they have not heard my words, saith our Lord: which I sent to them by my servants the Prophets in the night rising, and sending: and you heard not, saith our Lord. 20 You therefore hear the word of our Lord all ye the transmigration, which I have sent out from Jerusalem into Babylon. 21 Thus saith the Lord of hosts the God of Israel to Achab the son of Colias, and to Sedecias the son of Maasias, which prophesy unto you in my name falsely: Behold I will deliver them into the hands of Nabuchodonosor the king of Babylon: & he shall strike them in your eyes. 22 And of them a malediction shall be taken up by all the transmigration of Juda, that is in Babylon, saying: Our Lord make thee as Sedecias, & as Achab, whom the king of Babylon fried in the fire: 23 for that they have done folly in Israel, and committed adultery with their friends' wives, and have spoken the word in my name falsely, which I commanded them not: I am the judge and the witness, saith our Lord. 24 And to Semeias the Nehelamite thou shalt say: 25 Thus saith the Lord of hosts, the God of Israel: For that thou hast sent in thy name books to all the people, that is in Jerusalem, and to Sophonias the son of Maasias, the Priest, & to all the Priests, saying: 26 Our Lord hath made thee Priest for Joiada the Priest, that thou shouldest be ruler in the house of our Lord, upon every man raving and prophesying, to put him into the stocks, and into prison. 27 And now why hast thou not rebuked Jeremy the Anathothite, which prophesieth unto you? 28 Because upon this he hath sent into Babylon to us, saying: It is long: build ye houses, and inhabit them: and plant gardens, and eat the fruits of them. 29 Sophonias therefore the Priest read this Book in the ears of Jeremy the Prophet.
30 And the word of our Lord was made to Jeremy, saying: 31 Send to all the transmigration, saying: Thus saith the Lord to Semeias the Nehelamite: Because Semeias hath prophesied to you, and I sent him not: and hath made you to trust in a lie: 32 Therefore thus saith our Lord: Behold I will visit upon Semeias the Nehelamite, and upon his seed: there shall not be unto him a man sitting in the midst of this people, & he shall not see the good, that I will do to my people,

saith our Lord: because he hath spoken prevarication against our Lord.

CHAPTER XXX.

The Prophet is commanded to write the same which he preacheth: 4. first pensive things, 8. then joyful. 9. Especially in the new Testament, when God will raise David (to wit Christ) 16. Who shall destroy all enemies. 19. And whose Church shall be great, glorious, and perpetual.

This is the word, that was made to Jeremy from our Lord, saying: 2 Thus saith our Lord the God of Israel, saying: Write unto thee all the words that I have spoken to thee, in a book. 3 For behold the days come, saith our Lord: and I will convert the conversion of my people (a) Israel and Juda, saith our Lord: and I will make them return to the land, which I gave their fathers, & they shall possess it.

(a) It is probable by this, and *Ch. 31. Ezech. 33.* & other places, that with the two tribes of the Kingdom of Juda many of the ten tribes returned also from captivity, whose chief city was Samaria.

4 And these are the words, that our Lord hath spoken to Israel and to Juda: 5 Because thus saith our Lord: We have heard a voice of terror: there is fear and no peace. 6 Demand, and see if a man bear child? Wherefore then have I seen every man's hand upon his loin, as a woman that is in travail, and all faces are turned into the jaundice? 7 Alas, because that is a great day, neither is there the like to it: and it is the time of tribulation to Jacob, & he shall be saved out of it. [1]

[1] *Ioel. 2.*
Amos 5.
Sopho. 1.

8 And it shall be in that day, saith the Lord of hosts: I will break his yoke from off thy neck, and will break his bands: & strangers shall no more rule over him: 9 but they shall serve our Lord their God, & David their king, whom I will raise up to them. 10 Thou therefore my servant Jacob fear not, saith our Lord, neither be thou afraid Israel: because lo I will save thee out of a far country, and thy seed out of the land of their captivity: & Jacob shall return, and be at rest, & flow with all good things, & there shall be none whom he may fear: 11 because I am with thee, saith our Lord, to save thee: for I will make (b) a consummation in all the Nations, in which I have dispersed thee: but thee I will not make into consummation: but I will chastise thee in judgement, that thou mayst not seem to thyself innocent.

(b) Only the true Church is perpetually conserved without interruption; all other nations, Kingdoms, & congregations, do change and are consumed.

12 Because thus saith our Lord: Thy wound is uncurable, thy stripe is very sore. 13 There is none to judge thy judgement to bind it up: there is no profit of medicines for thee. 14 All thy lovers have forgotten thee, & will not seek thee: for with the stroke of an enemy I have strucken thee with cruel chastisement: for the multitude of thine iniquity, thy sins are hardened. 15 What cryest thou upon thine affliction? Thy sorrow is uncurable: for the multitude of thine iniquity, & for thine hardened sins I have done these things to thee. 16 Therefore all that eat thee, shall be devoured: and all thine enemies shall be led into captivity: and they that waste thee, shall be wasted, and all thy spoilers will I give to the spoil. 17 For I will close up thy wound, and will heal thee of thy wounds, saith our Lord. Because they have called thee, o Sion, an outcast: This is she, that had none to seek after her. 18 Thus saith our Lord: Behold I (c) will convert the conversion of the tabernacles of Jacob, and will have pity on his houses, & the city shall be built in her high place, and the temple shall be founded according to the order thereof.

(c) After seventy years captivity the temple shall be re-edified, but more fully & more perfectly this Prophecy is fulfilled in Christ and his Apostles, when the city was built in a high place, the city which cannot be hid, set in a

mountain.

19 And out of them shall come forth praise, and the voice of them that play: and I will multiply them, and they shall not be diminished: and I will glorify them, and they shall not be lessened. 20 And his children shall be as from the beginning, and his assembly shall be permanent before me: and I will visit against all that afflict him. 21 And (d) his duke shall be of himself: and the prince shall be brought forth from the midst of him: and I will bring him (e) near, and he shall come to me. For who is this, that applieth his heart to approach unto me, saith our Lord?

(d) Christ of the issue of Jacob. (e) Who according to his divinity is the Son of God as he saith of himself. *Ioan. 14. I am in the Father and the Father in me.*

22 And you shall be my people: and I will be your God. 23 Behold, the whirlwind of our Lord, the fury going forth, the storm violently falling, it shall light upon the head of the impious. 24 Our Lord will not turn away the wrath of indignation, till he have done and accomplished the cogitation of his heart: in the latter days you shall understand these things.

CHAPTER XXXI.

God will reduce Israel from captivity, 4. and give them abundance of all things: 9. after their tribulation. 15. Rachel (The afflicted Church) shall cease from mourning: 25. confessing that she is justly chastised. 20. Christ (a perfect man) shall be contained in his mother's womb. 26. He rising from sleep (death) will build his Church, 31. with a new covenant, 36. that it shall be large, and perpetual.

At that time, saith our Lord: I will be the God of (a) all the kindreds of Israel, and they shall be my people.

(a) Together with the two tribes many also of the ten tribes were reduced from captivity. And when Christ came into this world they were more ready to receive him, than the other two tribes. *Mat. 13. Mar. 6. Luc. 4. Ioan. 4.*

2 Thus saith our Lord: The people that remained from the sword, found grace in the desert: Israel shall go to his rest. 3 Our Lord hath appeared to me of long time. And in everlasting charity have I loved thee, therefore have I drawn thee taking compassion. 4 And I will build thee again, and thou shalt be builded o virgin Israel: thou shalt yet be adorned with thy timbrels, & shall go forth in the choir of them that play. 5 Thou shalt yet plant vineyards in the mountains of Samaria: the planters shall plant, & till the time come they shall not make vintage: 6 because there shall be a day, wherein the watchmen on mount Ephraim shall cry: Arise, and let us go up unto Sion to the Lord our God. [1]

[1] *Isa. 2. Mich. 4. Zach. 8.*

7 Because thus saith our Lord: Rejoice in gladness o Jacob, and neigh against the head of the Gentiles: sound ye, and sing, and say: Save o Lord thy people the remnant of Israel. 8 Behold I will bring them out of the land of the North, and will gather them from the ends of the earth: among whom shall be the blind and the lame, and woman with child, and she that beareth child together, a great company of them that return hither. 9 They shall come in weeping: and in mercy I will reduce them: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: because I am become a father to Israel, and (b) Ephraim is my first-begotten.

(b) God will also shew his mercy to the ten tribes (signified by Ephraim) as a father loveth his first begotten.

10 Hear the word of our Lord ye Nations, & shew forth in the islands, that are far off, and say: He that dispersed Israel, will gather him: and he will keep him as the Pastor his flock. 11 For our Lord hath redeemed Jacob, and he will deliver him out of the hand of the mightier. 12 And they shall come, and shall praise in mount Sion: and they shall run together to the good things of our Lord for the corn, and wine, and oil, and the increase of cattle and herds, and their soul shall be as a watered garden, and they shall be hungry no

more. 13 Then shall the virgin rejoice in the choir, the young men & old men together: and I will turn their mourning into joy, and will comfort them, and make them joyful from their sorrow. 14 And I will replenish the soul of the Priests with fatness: and my people shall be filled with my good things, saith our Lord.
15 Thus saith our Lord: A voice of lamentation is heard on high of the mourning, and weeping of (c) Rachel weeping for her children, and refusing to be comforted for them, because they are not.[1]

(c) By Rachel the mother of Ioseph & Benjamin, are signified all the women of both Kingdoms (Israel & Juda) mourning the miseries of the captivity. And particularly of the mother's lamenting the slaughter of their children near Bethlehem. *Mat. 2.*[1]*Mat. 2.*

16 Thus saith our Lord: Let thy voice cease from weeping, and thine eyes from tears: because there is a reward for thy work, saith our Lord: and they shall return out of the land of the enemy. 17 And there is hope to thy last ends, saith our Lord: & the children shall return to their borders. 18 Hearing I heard Ephraim going into transmigration. Thou hast chastised me, & I am taught, as a young bullock not tamed. (d) Convert me, and (e) I shall be converted: because thou art the Lord my God.

(d) God's grace is the principal cause of justification. (e) Man's cooperation by free-will is the secondary cause.

19 For after thou didst convert me I did penance: & after thou didst shew unto me, I struck my thigh: I am confounded, and ashamed, because I have sustained the reproach of my youth. 20 Certes Ephraim is an honourable son to me, certes a delicate child: because since I spake of him, as yet will I remember him. Therefore are my bowels troubled upon him: pitying I will pity him, saith our Lord. 21 Set thee a watch tower, make unto thee bitterness: direct thy heart into the right way wherein thou hast walked: return, o virgin Israel, return to these thy cities. 22 How long wilt thou be dissolute in deliciousness, o wandering daughter? Because our Lord hath created a new thing upon the earth: A WOMAN SHALL COMPASS (f) A MAN.

(f) Christ in his mother's womb in stature an infant: but in all perfection a man.

23 Thus saith the Lord of hosts the God of Israel: As yet shall they say this word in the land of Juda, & in the cities thereof, when I shall convert their captivity: Our Lord bless thee the beauty of justice, the holy mountain. 24 and Judas and all his cities shall dwell in it together: the husbandmen and they that drive the flocks. 25 Because I have inebriated the weary soul: and every hungry soul I have filled. 26 Therefore I was raised up as out of a sleep, and I saw, and my sleep was sweet to me. 27 Behold the days come, saith our Lord: and I will sow the house of Israel & the house of Juda with the (g) seed of men, & with the seed (h) of beasts.

(g) God promised the Jews multiplication of men. (h) And of cattle which were a principal riches, as appeareth by the word, *pecunia* derived of *pecus*.

28 And as I have watched upon them, to pluck up, and deface, and dissipate, & destroy, and afflict: so will I watch over them, to build, and to plant them, saith our Lord. 29 In those days they shall say no more: The fathers did eat the bitter grape, and the teeth of the children are set on edge. 30 But every one shall die in his own iniquity: every man that shall eat the sour grape, his teeth shall be on edge. 31 Behold the days shall come, saith our Lord: and I will make a new covenant with the house of Israel and the house of Juda: 32 not according to the covenant, which I made with their fathers in the day that I took their hand, to bring them out of the Land of Aegypt: the covenant which they made void, and I had the dominion of them, saith our Lord. 33 But this shall be the covenant, that I will make with the house of Israel: after those days saith our Lord: I will give my law in their bowels, and in their heart I will write it: and I will be their God, and they shall be my people. 34 And a man shall no more teach his neighbour,[1] and a man his brother, saying: Know our Lord: for all shall know me from the least of them even to the greatest, saith our Lord: because I will be propitious to their iniquity, and their sin I will remember no more.[2]

[1]*Isa. 54.*[2]*Ioa. 6.*

35 Thus saith our Lord, that giveth the sun for the light of the day, the order of the moon and of the stars,

for the light of the night: that troubleth the sea, and the waves thereof do sound, the Lord of hosts is his name. 36 If these laws shall fail before me, saith our Lord: thee also (i) the seed of Israel shall fail, that it be not a nation before me for ever.

(i) The seed of Israel remaineth for ever; not in the incredulous Jews (saith S. Jerome) but in those which with the Apostles, & by the Apostles believe in Christ.

37 Thus saith our Lord: If the heavens above shall be able to be measured, and the foundations of the earth beneath to be searched out: I also will cast away all the seed of Israel, for all things that they have done, saith our Lord. 38 Behold the days come, saith our Lord: and the city shall be built to our Lord from the tower of Hananeel even to the gate of the corner. 39 And the rule of the measure shall go out farther in his sight upon the little hill Gareb: and it shall compass Goatha, 40 and all the valley of carcasses, and of ashes, and all the country of death, even to the torrent of Cedron, and to the corner of the East gate of horses. The Holy of our Lord shall not be plucked up, and it shall no more be destroyed for ever.

CHAPTER XXXII.

Nabuchodonosor besieging Jerusalem, Jeremy in prison 7. buyeth by God's commandment a field of his cousin. 17. prayeth for the whole nation, reciting God's former benefits, 26. prophesieth their captivity in Babylon, 30. for their idolatry: 36. and delivery from thence, 40. with a new covenant to serve God sincerely.

The word that was made to Jeremy from our Lord (a) in the tenth year of Sedecias the king of Juda: the same is the eighteenth year of Nabuchodonosor.

(a) When the city was besieged, & Jeremy in prison prophesied that it should be taken, & subdued by the enemies, yet he bought lands, to signify that in time they should be delivered from captivity.

2 Then the army of the king of Babylon besieged Jerusalem: and Jeremy the Prophet was shut up in the court of the prison, that was in the house of the king of Juda. 3 For Sedecias the king of Juda had shut him up, saying: Why doest thou prophesy, saying: Thus saith our Lord: Behold I will give this city into the hand of the king of Babylon, and he shall take it? 4 And Sedecias the king of Juda shall not escape out of the hand of the Chaldees: but he shall be delivered into the hands of the king of Babylon: and he shall speak with him mouth to mouth, and (b) his eyes shall see his eyes.

(b) Sedecias was brought to the King of Babylon in Reblatha, where they put out his eyes, & thence carried him blind to Babylon. *4. Reg. 25.* and so coming to that city he could not see it. *Ezech. 12. v. 13.*

5 And he shall lead Sedecias into Babylon: & he shall be there till I visit him, saith our Lord. But if you will fight against the Chaldees you shall have nothing prosperous. 6 And Jeremy said: The word of our Lord was made to me, saying: 7 Behold, Hanameel the son of Sellum thy cousin shall come to thee, saying: Buy unto thee my field, which is in Anathoth: for it appertaineth to thee by kindred to buy it. 8 And Hanameel mine uncle's son came unto me according to the word of our Lord to the entry of the prison, and said to me: Possess my field, which is in Anathoth in the land of Benjamin: because the inheritance pertaineth to thee, and thou art near of kin to possess it. And I understood that it was the word of our Lord. 9 And I bought the field of Hanameel mine uncle's son, which is in Anathoth: and I weighed him the silver, seven staters, and ten pieces of silver. 10 And I wrote it in a book, and signed it, and took witnesses: and I weighed the silver in balance. 11 And I took the book of the possession signed, and the stipulations, and the things ratified, and the signs on the out side. 12 And I gave the book of the possession to Baruch the son of Neri the son of Maasias in the sight of Hanameel my cousin, and in the sight of the witnesses, that were written in the book of the purchase, and in the sight of all the Jews, that sat in the court of the prison. 13 And I commanded Baruch before them

saying: 14 Thus saith the Lord of hosts the God of Israel: Take these books, this book of the purchase signed, and this book, that is open: and put them in an earthen vessel, that they may continue many days. 15 For thus saith the Lord of hosts, the God of Israel: Yet shall houses, and fields, and vineyards be possessed in this land. 16 And I prayed to our Lord, after that I delivered the book of the possession to Baruch the son of Neri, saying: 17 Alas, alas, alas, o Lord God: behold thou hast made heaven and earth in thy great strength, & in thy stretched out arm: no word shall be hard to thee: 18 [1]Which doest mercy on thousands, and renderest the iniquity of the fathers into the bosom of their children after them. O Most strong, great, & mighty, the Lord of hosts is thy name.

[1] *Exo. 34.*

19 Great in counsel, and incomprehensible in cogitation: whose eyes are open upon all the ways of the children of Adam, to render unto every one according to his ways, and according to the fruit of his inventions. 20 Which hast put signs & wonders in the land of Aegypt even until this day, & in Israel, & in men, and hast made thee a name as is this day. 21 And thou didst bring forth thy people Israel out of the Land of Aegypt, in signs, & in wonders, & in a strong hand, and in a stretched out arm, and in great terror. 22 And thou gavest them this land, which thou swarest to their fathers, that thou wouldst give them a land flowing with milk and honey. 23 And they entered in, & possessed it: & they obeyed not thy voice, & in thy law they walked not: all that thou didst command them to do, they did not: and all these evils are befallen them. 24 Behold munitions are built against the city, that it may be taken: & the city is given into the hands of the Chaldees, which fight against it, at (c) the presence of the sword, and of famine, and of pestilence: & what things soever thou hast spoken, are come to pass, as thyself seest.

(c) By the force of the sword, famine, & pestilence, as *Psa. 59. v. 6. that they flee from the face of the bow.*

25 And sayst thou to me o Lord God: Buy the field for silver, & take witnesses, whereas the city is given into the hands of the Chaldees? 26 And the word of our Lord was made to Jeremy, saying: 27 Behold I am the Lord the God of all flesh: shall any word be hard for me? 28 Therefore thus saith our Lord: Behold I will deliver this city into the hands of the Chaldees, and into the hands of the king of Babylon, and they shall take it. 29 And the Chaldees shall come fighting against this city, and shall set it on fire, and burn it, and the houses, in whose tops they did sacrifice to Baal, and offered libaments to strange gods, to provoke me unto wrath. 30 For the children of Israel, and the children of Juda were continually doing evil in mine eyes (d) from their youth: the children of Israel which even until this present exasperate me in the work of their hands, saith our Lord.

(d) When they were in the wilderness newly delivered from Aegypt, they committed many heinous crimes: in murmuring^ schism, idolatry, & other carnal & spiritual sins.

31 Because in fury and in mine indignation this city is made to me, from the day that they builded it, until this day, wherein it shall be taken out of my sight. 32 For the malice of the children of Israel, and of the children of Juda, which they have done provoking me to wrath, they & their kings, their Princes, & their Priests, and their Prophets, the men of Juda, and the inhabitants of Jerusalem. 33 And they have turned the backs to me, and not the faces: when I taught them early, & instructed them, & they would not hear that they might take discipline.[1]

[1] *Psal. 35.*
1. Reg. 21.

34 And they have set their idols in the house, wherein my name is invocated, that they might pollute it. 35 And they have built the excelses of Baal, which are in the valley of the son of Ennom, that they might consecrate their sons and their daughters to Moloch: which I commanded them not, neither hath it ascended into my heart, that they should do this abomination, & bring Juda into sin. 36 And now for these things, thus saith our Lord the God of Israel to this city, whereof you say that it is delivered into the hands of the king of Babylon in sword, and in famine, and in pestilence. 37 Behold (e) I will gather them together out of all

lands, to which I have cast them out in my fury, and in my wrath, and in my great indignation: and I will bring them again into this place, and will make them dwell confidently.

(e) Lest any should think that by God's just and severe punishment, or by any revolting from his service the Church might be utterly destroyed, he still promiseth mercy towards the relics of his people, that they shall never all fail, but continue till the Redeemer of mankind Christ shall come. And much less shall Christ's Church ever fail after his coming.

38 And they shall be my people, and I will be their God. 39 And I will give them one heart, and one way, that they may fear me all days: and it may be well with them, and with their children after them. 40 And I will make an everlasting covenant with them: and will not cease to do them good: and I will give my fear in their heart, that they revolt not from me. 41 And I will rejoice upon them, when I shall do them good: and I will plant them in this land in truth in my whole heart and in all my soul 42 Because thus saith our Lord: As I have brought upon this people all this great evil: so will I bring upon them all the good, that I speak to them. 43 And the fields shall be possessed in this land: whereof you say that it is desolate, because there is remaining no man nor beast, and it is given into the hands of the Chaldees. 44 The fields shall be bought for money, and shall be written in a book, and the sign shall be stamped on, and a witness shall be taken, in the land of Benjamin, and round about Jerusalem, in the cities of Juda, and in the cities on the mountains, and in the champion cities, and in the cities that are toward the South: because I will convert their captivity, saith our Lord.

CHAPTER XXXIII.

God promiseth remission of sins: 10. reduction from captivity, and many other benefits. 14. He will give judgement and justice in David (Christ) whose throne (the Church) 19. shall be glorious 24. and permanent.

And the word of our Lord was made to Jeremy (a) the second time, when as yet he was shut up in the court of the prison, saying:

(a) Besides many other revelations, this prophet had two visions in prison, in confirmation that God would conserve his people and Church for ever, notwithstanding their manifold great sins & great affliction and destruction of many for the same.

2 Thus saith our Lord that will do, & will form it, & prepare it, the Lord is his name. 3 Cry unto me, and I will hear thee: and I will tell thee great things, and firm things which thou knowest not. 4 Because thus saith our Lord the God of Israel to the houses of this city, and to the houses of the king of Juda, which are destroyed, & to the munitions, and to the sword. 5 of them that come to fight with the Chaldees, and to fill them with the carcasses of the men, whom I have strucken in my fury, and in mine indignation, hiding my face from this city, because of all their malice. 6 Behold I will bring to them a scar and health, & will cure them: & I will reveal unto them the prayer of peace & truth. 7 And I will convert the conversion of Juda, & the conversion of Jerusalem: and will build them as from the beginning. 8 And I will cleanse them from all their iniquity, wherein they have sinned to me: & I will be propitious to all their iniquities, wherein they have sinned to me, & despised me. 9 And it shall be to me a name, & a joy, & a praise, & an exultation to all the nations of the earth, that shall hear all the good things, which I will do to them: and they shall fear, & be troubled in all the good things, & in all the peace, that I will make to them. 10 Thus saith our Lord: Yet there shall be heard in this place (which you say is desolate, because there is neither man nor beast: in the cities of Juda, & without Jerusalem, which are desolate without man, & without inhabiter, and without beast) 11 the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say: Confess ye to the Lord of hosts, because our Lord is good, because his mercy is for ever: and of them that

carry vows into the house of our Lord. For I will bring back the conversion of the land as from the beginning, saith our Lord. 12 Thus saith the Lord of hosts: Yet there shall be in this desolate place without man, and without beast, and in all the cities thereof, an habitation of Pastors of the resting flocks. 13 In the cities on the mountains, and in the champion cities, and in the cities that are toward the South: and in the land of Benjamin, and round about Jerusalem, and in the cities of Juda there shall yet pass flocks, at the hand of him that numbereth them, saith our Lord.

14 Behold the days shall come, saith our Lord, & (b) I will raise up the good word, that I have spoken to the house of Israel, and to the house of Juda. [1]

(b) An evident Prophecy and promise of Christ. [1] *Iere. 23. v. 5.*

15 In those days, and in that time, I will make (c) the spring of justice to bud forth unto David: and he shall do judgement and justice in the earth.

(c) Born of the seed of David.

16 In those days shall Juda be saved, and Jerusalem shall dwell confidently: & this is the name, that they shall call him, The Lord our just one. 17 Because thus saith our Lord: (d) There shall not fail of David a man, to sit upon the throne of the house of Israel.

(d) David's progeny shall continue unto Christ: whose kingdom, which is his Church, shall have no end. *Luc. 1. v. 33. Psal. 88. v. 30.*

18 And of the Priests and Levites there shall not fail from before my face a man, to offer (e) holocausts, & to burn sacrifice, & to kill victims all days.

(e) S. Hypolitus and all ancient Fathers teach that the holy Eucharist is the complement of all sacrifices of the old Testament.

19 And the word of our Lord was made to Jeremy, saying: 20 Thus saith our Lord: If my covenant with the day can be made void, & my covenant with the night, that there be not day and night in their time: 21 also my covenant may be made void with David my servant, that there be not of him a son to reign in his throne, & Levites & Priests my ministers. 22 Even as the stars of heaven cannot be numbered, & the sand of the sea be measured: so will I multiply the seed of David my servant, and the Levites my ministers.

23 And the word of our Lord was made to Jeremy, saying: 24 Hast thou not seen what this people hath spoken, saying: The (f) two kindreds, which our Lord had chosen, are cast off: and they have despised my people, because it is no more a Nation before them?

(f) God's most special providence blessed the families of David and Aaron above all other kindreds.

25 Thus saith our Lord: If I have not set my covenant between day and night, and laws to heaven and earth: 26 surely I will also cast off the seed of Jacob, and of David my servant, that I take not of his seed Princes of the seed of Abraham, Isaac, and Jacob. For I will bring back their conversion, and will have mercy on them.

CHAPTER XXXIV.

King Sedecias shall fall into the hands of Nabuchodonosor, and Jerusalem shall be burned: 8. because he hath broken the covenant, of releasing Jews from bondage, 14. in the seventh year; and contrary to particular promise of observing that law.

The word that was made to Jeremy from our Lord when Nabuchodonosor the king of Babylon, & all his army, and all the kingdoms of the earth that were under the power of his hand, and all the peoples made war against Jerusalem and against all the cities thereof, saying: 2 Thus saith our Lord the God of Israel: Go, and speak to Sedecias the king of Juda: & thou shalt say to him: Thus saith our Lord: Behold I will deliver this city into the hands of the king of Babylon, & he shall burn it with fire. 3 And thou shalt not escape out of his hand: but by taking thou shalt be taken, and thou shalt be delivered into his hand: and (a) thine eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, & thou shalt enter into Babylon.

(a) See ch. 32. v. 4. & *4. Reg. 25. v. 7.*

4 But yet hear the word of our Lord o Sedecias king of Juda: Thus saith our Lord to thee: Thou shalt not die by the sword, 5 but thou shalt die in peace, & according to the burnings of thy fathers the former kings that have been before thee, so shall they burn thee: &, Alas lord, shall they mourn for thee: because I have spoken the word, saith our Lord. 6 And Jeremy the Prophet spake all these words to Sedecias the king of Juda in Jerusalem. 7 And the army of the king of Babylon fought against Jerusalem, and against all the cities of Juda, that were remaining, against Lachis, and against Azecha: for these remained of the cities of Juda, fenced cities. 8 The word that was made to Jeremy from our Lord, after that king Sedecias made a covenant with all the people in Jerusalem, proclaiming: 9 That every one should dismiss his servant, and every one his handmaid; the Hebrew man & the Hebrew woman free: And that they should not have dominion over them, that is, on a Jew and his brother. 10 All the Princes therefore heard, and all the people which had made the covenant that every man should dismiss his servant, and every man his handmaid free, and should no more have dominion over them: they heard therefore, and dismissed them. 11 And (b) they turned afterwards: and drew their servants and their handmaids back again, whom they had dismist free, and brought them into subjection as men servants, and women servants.

(b) Recidivation into sins after remission offendeth God more than the former sins, as our Saviour teacheth by a parable. *Mat. 18.*

12 And the word of our Lord was made to Jeremy from our Lord, saying: 13 Thus saith our Lord the God of Israel: I made a covenant with your fathers in the day, that I brought them out of the Land of Aegypt, from the house of bondage, saying: 14 When seven years shall be accomplished, let every man dismiss his brother an Hebrew, that was sold to him, and he shall serve thee six years: and thou shalt dismiss him free from thee: and your fathers have not heard me, nor inclined their ear.[1]

[1] *Exo. 21. Deu. 15.*

15 And you were converted this day, & did that which is right in mine eyes, that you proclaimed liberty every one to his friend: and you made a covenant in my sight, in the house, wherein my name is invocated upon it. 16 And you are returned, and have defiled my name: and you have brought back again every man his servant, and every man his handmaid, whom you had dismist to be free, and of their own jurisdiction: and you have brought them into subjection to be your servants and handmaids. 17 Therefore thus saith our Lord: You have not heard me, to proclaim liberty every man to his brother, and every one to his friend: behold I proclaim unto you liberty, saith our Lord, to the sword, to the pestilence, and to famine: and I will give you into commotion to all the kingdoms of the earth. 18 And I will give the men, that transgress my covenant, and have not observed the words of the covenant, whereunto they consented in my sight, the calf which they did cut into two parts, and passed between the divisions thereof: 19 The Princes of Juda and the Princes of Jerusalem, the eunuchs, and the Priests, and all the people of the land that passed between the divisions of the calf. 20 And I will give them into the hands of their enemies, and into the hands of them that seek their life: and their carcass shall be for meat to the fowls of the air, and to the beasts of the earth. 21 And Sedecias the king of Juda, and his Princes I will give into the hands of their enemies, and into the hands of them that seek their lives, and into the hands of the armies of the king of Babylon, which are retired from you. 22 Behold I (c) command, saith our Lord, and I will bring them again into this city, and they shall fight against it, and take it, & burn it with fire: and the cities of Juda I will give into desolation, because there is not an inhabiter.

(c) God was not the cause of the Babylonians' cruelty, but permitted & directed the same to punish the Jews.

CHAPTER XXXV.

By example of the Rechabites voluntarily keeping their father's rule, God expostulateth with the people that keep not his precepts; 17. denouncing that they shall be punished, and the Rechabites rewarded.

The word that was made to Jeremy from our Lord in the days (a) of Joakim the son of Josias the king of Juda, saying:

(a) Here again it appeareth that the Prophet observeth not the order of time in writing his visions. For the things here recorded happened before the prophecies mentioned in the former chapters.

2 Go to the house of the Rechabites: and speak to them, & thou shalt bring them into the house of our Lord, into one chamber of the treasuries, & thou shalt give them wine to drink. 3 And I took Jezonias the son of Jeremias the son of Habsamias, and his brethren, and all his sons, and the whole house of the Rechabites. 4 And I brought them into the house of our Lord, to the treasure-house of the sons of Hanan, the son of Jegedelias the man of God, which was by the treasure-house of the Princes, above the treasure of Maasias the son of Sellum, who was keeper of the entry. 5 And I set before the sons of the house of the Rechabites goblets full of wine, and cups: and I said to them: Drink ye wine. 6 Who answered: We will not drink wine: because (b) Jonadab the son of Rechab, our father, commanded us, saying: You shall not drink wine, you and your children for ever.

(b) This Jonadab was a man of power and estimation, very familiar with Jehu King of Israel. *4. Reg. 10. v. 15.*

7 And you shall not build house, and you shall not sow seed, and you shall not plant vineyards, nor have any: but you shall dwell in tabernacles all your days, that you may live many days upon the face of the land, wherein you are (c) strangers.

(c) The Rechabites descended not of Israel, but of Jethro a Madianite, Moyses' father in law: as both Hebrew & Latin Doctors hold by tradition.

8 We therefore have obeyed the voice of Jonadab the son of Rechab, our father, in all things that he commanded us: so that we drank not any wine all our days: we and our wives, our sons & our daughters. 9 And we builded not houses to inhabit, and vineyard, and field, and seed we have not had: 10 but we have dwelt in tabernacles, and have been obedient according to all things that Jonadab our father commanded us. 11 But when Nabuchodonosor the king of Babylon was come up to our Land, we said: (d) Come, and let us go into Jerusalem from the face of the host of the Chaldees, & from the face of the host of Syria: & we have tarried in Jerusalem.

(d) in case of necessity they entered into the city, otherwise remained in tents.

12 And the word of our Lord was made to Jeremy, saying: 13 Thus saith the Lord of hosts the God of Israel: Go, & say to the men of Juda, and to the inhabitants of Jerusalem: Why will you not receive discipline, to obey my words, saith our Lord? 14 (e) The words of Jonadab the son of Rechab have prevailed, which he commanded his sons not to drink wine: & they have not drunk until this day, because they have obeyed the commandment of their father: but I have spoken to you, early rising and speaking, and you have not obeyed me.

(e) Seeing these religious Rechabites observed obediently the rule of their father & founder, in works of supererogation, otherwise not commanded: much more all are bound to keep God's commandments.

15 And I have sent to you all my servants the Prophets, rising early, and sending and saying: [1] Return ye every one from his most wicked way, and make your studies good: & follow not strange gods, nor worship them, and you shall dwell in the land which I gave you and your fathers: and you have not inclined your ear, nor heard me.

[1] *Iere. 18. v. 11. & 25. v. 5.*

16 The children therefore of Jonadab the son of Rechab have firmly kept the precept of their father, which he commanded them: but this people hath not obeyed me. 17 Therefore thus saith the Lord of hosts, the God of Israel: Behold, I will bring upon Juda, and upon all the inhabitants of Jerusalem, all the affliction which I have spoken against them, because I have

spoken to them, and they have not heard: I have called them, and they have not answered me. 18 But to the house of the Rechabites Jeremy said: Thus saith the Lord of hosts the God of Israel: For that you have obeyed the commandment of Jonadab your father, and have kept all his commandments, and have done all things, that he commanded you: 19 Therefore thus saith the Lord of hosts the God of Israel: There shall not want a man of the stock of Jonadab the son of Rechab, standing in my sight all days.

ANNOTATIONS.
CHAP. XXXV.

[1] Religious Orders in the old Testament.

[2] The rule of Rechabites differed from the Nazarites & children of the Prophets. They were figures of more perfect orders in the Church of Christ.

[3] *Mat. 19. v. 12. 21. Luc. 18. v. 22.*

[4] Diverse kinds of Religious Orders.

[5] Varieties of Religious Orders make no difference in Catholic Religion. But do much adorn the whole Church.

[6] *Psal. 44. v. 11. 15.*

1. *The house of Rechabites.]* We have here (according to the state of God's Church in the old Testament) a clear example of religious life, [1] by professing and performing good works of supererogation, not commanded by God, but piously instituted by a holy man called Jonadab. Which, not only himself, and his proper children, but also their posterity many ages after him, voluntarily observed by a prescript Rule: Not to build houses, nor dwell in any (but in tents) not to sow seed, nor to plant, nor have vineyards, nor to drink wine. A like rule but not the same in all points, was prescribed by God himself *(Num. 6.)* for such as would voluntarily embrace it. [2] And Elias and Elizeus with their disciples observed another form of religious life: as appeareth *4. Reg. 1. 2. &c.* All which were figures of more perfect Religious Orders in the Church of Christ, consisting in three essential vows, of voluntary Poverty, Chastity, and Obedience: not commanded but commended, and for the better attaining to perfection, counseled by our Saviour; whereof they are called Evangelical Counsels, observed by the Apostles, leaving all their worldly substance, and all desire of having any proper possessions: such also as had wives leaving them, the rest not marrying; & all renouncing their own wills, subjected the same to Christ's will; *following him.* Whose example others imitating, this holy manner of life hath still continued in the Church, as is evident by the Ecclesiastical histories even from the Apostles' time. [3] But all observed not the same particular rules, nor were called by the same titles. [4] For as in the time of Moyses' law, some were called Nazareites; some the Children of the Prophets; and some Rechabites, after the name of their founder's father Rechab, a renowned godly man: so now some are called Eremites, some Monks, some Friars, and some Religious Clerks. And of each of these kinds, diverse sorts are distinguished by variety of rules, habits, special functions, and titles either of their first Institutors, or of the Institutes themselves, or of the places, or other occasions. As Carmelites, Augustines (as well Monks, as Canons Regular) Benedictins, Bernardins, Carthusians, Dominicans, Franciscans, Jesuits, Theatines, Capuchins, and the like. As also many distinct Orders of Nuns. But none of them all differ from the rest, nor from other Catholic Christians in points of faith: [5] nor make any Sects of Religion, as Heretics ridiculously object. For all believe and confess the self same Catholic Faith, in all the Articles thereof; all use and acknowledge the same, and no other holy Sacraments; and all are united in one universal Church; under one visible Head: Every Order good and holy in their profession; & all together excellently adorning the whole body with sacred seemly varieties, make the same universal Church more glorious. [6]

CHAPTER XXXVI.

Jeremy in prison sendeth Baruch by God's commandment, to read a book of comminations before the people: 7. exhorting them to repent: 9. which being

read in a porch of the Temple, 11. Micheas reporteth it to the Nobles in the court, 14. whither Baruch being called readeth the same before them: 20. they inform the King: 21. who hearing part thereof, causeth the book to be burned: 26. and commandeth to apprehend Baruch, and Jeremy. 27. The book is written again by them with addition of more.

And it came to pass in the fourth year of Joakim, the son of Josias king of Juda: this word was made to Jeremy from our Lord, saying: 2 Take (a) a volume of a book and thou shalt write in it all the words that I have spoken to thee against Israel & Juda, and against all Nations since the day that I spake to thee, from the days of Josias even to this day.

(a) Besides preaching, which the evil disposed did either not duly regard, or quickly forget, God commanded that his will should also be written, for a perpetual admonition, if they would read it, or hear it read, and for a testimony against them, and a warning to others.

3 If perhaps the house of Juda hearing all the evils, that I mean to do unto them, let every man return from his most wicked way: and I will be propitious to their iniquity, and to their sin. 4 Jeremy therefore called Baruch the son of Nerias: and Baruch wrote from the mouth of Jeremy all the words of our Lord, which he spake to him, in the volume of the book. 5 And Jeremy commanded Baruch, saying: I am (b) shut up, neither am I able to go into the house of our Lord.

(b) He was not now in prison; for *(v. 19.)* certain noble men of the court advised both Baruch and him to hide themselves; but kept himself close in some secret place; as most Priests do now in England, that they may better exercise their function, than if they were in the persecutors' hands.

6 Go thou in therefore, and read out of the volume, wherein thou hast written from my mouth the words of our Lord, in the hearing of all the people in the house of our Lord on the fasting day: moreover also in the hearing of all Juda, which come out of their cities, thou shalt read it to them: 7 if perhaps their prayer may fall in the sight of our Lord, and every one return from his most wicked way: because great is the fury and indignation, which our Lord hath spoken against this people. 8 And Baruch the son of Nerias did according to all things, that Jeremy the Prophet had commanded him, reading out of the volume the words of our Lord in the house of our Lord. 9 And it came to pass in the fifth year of Joakim the son of Josias the king of Juda, in the ninth month: they proclaimed a fast in the sight of our Lord to all the people in Jerusalem, and to all the multitude, that was flocked together out of the cities of Juda in Jerusalem. 10 And Baruch read out of the words of Jeremy in the house of our Lord, in the treasury of Gamarias the son of Saphan the scribe, in the higher court, in the entry of the new gate of the house of our Lord, all the people hearing it. 11 And when Micheas the son of Gamarias the son of Saphan had heard all the words of our Lord out of the book: 12 he went down into the king's house to the treasury of the scribe: and behold all the Princes sat there, Elisama the scribe, and Dalaias the son of Semeias, and Elnathan the son of Achobor: and Gamarias the son of Saphan, and Sedecias the son of Hananias, and all the Princes. 13 And Micheas told them all the words that he had heard Baruch reading out of the volume in the ears of the people. 14 All the Princes therefore sent to Baruch, Judi the son of Nathanias, the son of Selemias, the son of Chusi, saying: Take in thy hand the volume, out of which thou hast read in the hearing of the people, & come. Baruch therefore the son of Nerias took the volume in his hand & came to them. 15 And they said to him: Sit, and read these things in our ears. And Baruch read in their ears. 16 Therefore when they had heard all the words, they were astonished every one toward his neighbour, and they said to Baruch: We must tell the king all these words. 17 And they asked him, saying: Tell us how didst thou write all these words from his mouth. 18 And Baruch said to them: From his mouth he spake as it were reading unto me all these words, and I wrote in a volume with ink. 19 And the Princes said to Baruch: Go, & be hid thou & Jeremy, and let no man know where you are. 20 And they went to the king into the court: moreover they laid up the volume

in the treasury of Elisama the scribe: and they told all the words in the hearing of the king. 21 And the king sent Judi, that he should take the volume: who taking it out of the treasury of Elisama the scribe, read it, the king hearing, and all the Princes, that stood about the king. 22 And the king sat in the winter house in the ninth month: and there was an hearth set before him full of burning coals. 23 And when Judi had read three or four pages, (c) he cut it with the penknife of a scribe: and he cast it into the fire, that was upon the hearth, till all the volume was consumed with the fire, that was on the hearth.

(c) The secretary cut out the leaves and burnt them by the King's commandment, as appeareth. *v. 25. &c.*

24 And the king and all his servants, that heard all these words, did not fear, nor rent their garments. 25 But yet Elnathan, and Dalaias, and Gamarias gainsaid the king, not to burn the Book: and he heard them not. 26 And the king commanded Jeremiel the son of Amelech, and Saraias the son of Ezriel, and Selemias the son of Abdeel, that they should apprehend Baruch the scribe, and Jeremy the Prophet: but (d) our Lord hid them.

(d) God did not translate them to another place, but they hiding themselves by God's direction, the searchers could not find them.

27 And the word of our Lord was made to Jeremy the Prophet, after that the king had burnt the volume and the words, that Baruch had written from the mouth of Jeremy, saying: 28 Again take another volume: and write in it all the former words, that were in the first volume, which Joakim the king of Juda hath burnt. 29 And to Joakim the king of Juda thou shalt say: Thus saith our Lord: Thou hast burnt that volume, saying: Why hast thou written in it telling: The king of Babylon will come in haste, and will waste this land: and he will make man and beast, to cease out of it? 30 Therefore thus saith our Lord against Joakim the king of Juda: (e) There shall not be of him to sit upon the throne of David: and his carcass shall be cast forth to the heat by day, and to the frost by night.

(e) His son Jechonias reigned but three months: which is counted as no reign. *Theodoret.*
Nor any of his issue in worldly glory, as their predecessors had reigned: *S. Tho. p. 3. q. 31. a. 2. ad. 3.*

31 And I will visit against him, and against his seed, and against his servants their iniquities, and I will bring upon them, and upon the inhabitants of Jerusalem, & upon the men of Juda all the evil, that I have spoken to them: and they have not heard. [1]

[1] *Ch. 22. v. 19.*

32 And Jeremy took another volume, and gave it to Baruch the son of Nerias the scribe: who wrote in it from the mouth of Jeremy all the words of the book, which Joakim the king of Juda had burnt with fire: & there were added moreover many more words, than had been before.

CHAPTER XXXVII.

Sedecias appointed by the King of Babylon to reign in Juda, requesteth Jeremias' prayers. 4. The Chaldees besieging Jerusalem, and hearing that the Aegyptians come against them, part away. 5. But Jeremy Prophesieth that they will return, and burn Jerusalem. 10. For which he is imprisoned. 16. After many days the King examineth him of his prophecy, who still affirming the same, 20. is kept in the entry of the prison.

And king Sedecias the son of Josias reigned for Jechonias the son of Joakim: whom Nabuchodonosor the king of Babylon made king in the Land of Juda. [1]

[1] *4. Reg. 24.*
2. Par. 36.
3. Esd. 1.

2 And he obeyed not, he and his servants, and the people of the land the words of our Lord, that he spake in the hand of Jeremy the Prophet. 3 And king Sedecias sent Juchal the son of Selemias, and Sophonias the son of Maasias Priest to Jeremy the

Prophet, saying: (a) Pray the Lord our God for us.

(a) As Herod dealt afterwards with S. John Baptist: so this king esteemed, reverenced, and feared Jeremy, and yet persecuted him.

4 And Jeremy walked freely in the midst of the people: for they had not cast him into ward in prison. Therefore the army of Pharao came out of Aegypt: and the Chaldees that besieged Jerusalem, hearing such tidings, retired from Jerusalem. 5 And the word of our Lord was made to Jeremy the Prophet, saying: 6 Thus saith our Lord the God of Israel: Thus shall you say to the king of Juda, which sent you to demand of me: Behold the army of Pharao, which is come forth to help you, shall return into his land into Aegypt. 7 And the Chaldees shall return, and make war against this city, and take it, and burn it with fire. 8 Thus saith our Lord: Deceive not your souls, saying: The Chaldees going shall go away, & retire from us, because they shall not go away. 9 But if you shall strike all the host of the Chaldees, that fight against you, and there be left of them some wounded: every one shall rise up out of his tent, and shall burn this city with fire.

10 Therefore when the army of the Chaldees was retired from Jerusalem, because of Pharao's army, 11 Jeremy went out of Jerusalem to go into the land of Benjamin, and to divide possession there in the sight of the citizens. 12 And when he was come to the gate of Benjamin, there was there the keeper of the gate by course, one named Jerias, the son of Selemias, the son of Hananias: and he apprehended Jeremy the Prophet, saying: (b) Thou flyest to the Chaldees.

(b) It is an old device of persecuters to pretend false causes against the innocent; so Iulian the Apostata charged Christian Catholics with treason & sedition. *Hist. tripart. li. 6. c. 27.* So did also the Arians, Vandals, & other heretics against Catholics, as Ruffinus and Victor testify.

13 And Jeremy answered: It is not so, I fly not to the Chaldees. And he heard him not: but took Jeremy, and brought him to the Princes. 14 For which thing the Princes being angry against Jeremy, they beat him, and cast him into the prison that was in the house of Jonathan the scribe: for he was chief over the prison. 15 Jeremy therefore went into the house of the lake, and into the dungeon: and Jeremy sat there many days. 16 But Sedecias the king sending took him: and demanded of him in his house secretly, and said: Thinkest thou the word is from our Lord? And Jeremy said: It is. And he said: Thou shalt be delivered into the hands of the king of Babylon. 17 And Jeremy said to king Sedecias, what have I sinned against thee, and thy servants, and thy people, that thou hast cast me into the prison house? 18 Where are your Prophets that did prophesy to you, and said: The king of Babylon shall not come upon you & upon this land? 19 Now therefore hear I beseech thee my lord king: let my petition be available in thy sight: and send me not back into the house of Jonathan the scribe, lest I die there. 20 King Sedecias therefore commanded that Jeremy should be committed in the entry of the prison: and there should be given him a piece of bread every day, beside broth, till all the bread were spent out of the city: and Jeremy remained in the entry of the prison.

CHAPTER XXXVIII.

The nobles being offended with Jeremy's preaching, solicit to have him slain: 5. the king putting him in their hands, they cast him into a dirty dungeon, 7. from whence at the instance of Abdemelech an Aethiopian, he is drawn forth, 14. and having licence to speak, he adviseth the king to yield himself to the Chaldees, so he and the city shall be safe: 18. otherwise shall be taken captive, 24. which the king commandeth him to keep secret.

And Saphatias the son of Mathan, and Gedelias the son of Phassur, and Juchal the son of Selemias, and Phassur the son of Melchias heard the words, that Jeremy spake to all the people, saying: 2 Thus saith our Lord: Whosoever shall remain in this city, shall die by sword, and famine, and pestilence: but he that shall fly to the Chaldees, shall live, and his life shall be safe and (a) living.[1]

(a) The Hebrew phrase *life shall be living*, and, *living he*

shall live, signifieth that he shall live most securely. Mystically this safety in voluntary banishment signifieth, that voluntary temporal penance saveth from eternal damnation. [1] *Iere. 21. v. 9.*

3 Thus saith our Lord: By delivering this city shall be delivered into the hand of the army of the king of Babylon, and he shall take it. 4 And the Princes said to the king: We desire thee that this man may be put to death: for of purpose he weakeneth the hands of the men of war, that are remaining in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil. 5 And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you any thing. 6 They therefore took Jeremy, and cast him into the lake of Melchias the son of Amelech, which was in the entry of the prison: & they let down Jeremy by ropes into the lake, wherein there was no water, but mire. Jeremy therefore sunk down into the mire. 7 But (b) Abdemelech the Aethiopian an eunuch, that was in the king's house, heard that they had cast Jeremy into the lake: moreover the king sat in the gate of Benjamin.

(b) God ever moveth some to pity the innocent afflicted, till at last he giveth them a crown of glory for their constant patience.

8 And Abdemelech went out of the king's house, and spake to the king, saying: 9 My lord king, these men have done all things naughtily, whatsoever they have done against Jeremy the Prophet, casting him into the lake, that he may die for famine, for there is no more bread in the city. 10 The king therefore commanded Abdemelech the Aethiopian, saying: Take with thee from hence thirty men, and lift up Jeremy the Prophet out of the lake, before he die. 11 Abdemelech therefore taking the men with him, entered into the king's house, that was under the cellar: and he took thence old rags, and old things that were rotten: and he let them down to Jeremy into the lake by cords. 12 And Abdemelech the Aethiopian said to Jeremy: Put the old rags, and these rent and rotten things under the cubit of thine arms, & upon the ropes: Jeremy therefore did so. 13 And they drew out Jeremy with the cords, and brought him forth out of the lake. And Jeremy remained in the entry of the prison. 14 And king Sedecias sent, and took to him Jeremy the Prophet to the third door, that was in the house of our Lord: and the king said to Jeremy: I ask thee a word, hide not any thing from me. 15 And Jeremy said to Sedecias: If I shall tell thee, wilt thou not kill me? And if I give thee counsel, thou wilt not hear me. 16 King Sedecias therefore sware to Jeremy secretly, saying: Our Lord liveth, that made us this soul, if I kill thee, and if I deliver thee into the hands of these men, that seek thy life. 17 And Jeremy said to Sedecias: Thus saith the Lord of hosts the God of Israel: (c) If going forth thou wilt go out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire: and thou shalt be safe, and thine house.

(c) Prophecies are not only certain when a thing is absolutely affirmed, but also when they are conditional, as this was, and the event should have been accordingly if the king had followed the prophet's advise, though by not going^ the contrary captivity, and much misery happened to the king and people.

18 But if thou wilt not go out to the princes of the king of Babylon, this city shall be delivered into the hands of the Chaldees, and they shall burn it with fire: and thou shalt not escape out of their hand. 19 And king Sedecias said to Jeremy: I am careful because of the Jews, that are fled to the Chaldees: lest perhaps I be delivered into their hands, & they mock me. 20 But Jeremy answered: They shall not deliver thee, hear I beseech thee the word of our Lord, which I speak to thee, and it shall be well with thee, and thy soul shall live. 21 But if thou wilt not go forth: this is the word, which our Lord hath shewed me: 22 Behold all the women, that are remaining in the house of the king of Juda, shall be brought out to the Princes of the king of Babylon: and they shall say: Thy peaceable men have seduced thee, and have prevailed against thee, they have drowned thy feet in the mire, and in a slippery place, and are revolted from thee. 23 And all thy wives, and thy sons shall be brought out to the Chaldees, and thou shalt not escape their hands, but thou shalt be taken in the hand of the king of Babylon: and he shall burn this city with fire. [1]

[1] *4. Reg. 25.*

24 Sedecias therefore said to Jeremy: let none know these words, and thou shalt not die. 25 But if the Princes shall hear, that I have spoken with thee: and shall come to thee, and say to thee: Tell us what hast thou spoken with the king, conceal not from us, and we will not kill thee. 26 Thou shalt say to them: I did prostrate my prayers before the king, that he would not command me to be carried back into the house of Jonathan, and there die. 27 All the Princes therefore came to Jeremy, and asked him: and he spake to them according to all the words, that the king had commanded him, and they left him: for nothing had been heard. 28 But Jeremy remained in the entry of the prison, until the day, that Jerusalem was taken: and it came to pass that Jerusalem was taken.

CHAPTER XXXIX.

Jerusalem after two years siege is taken by the Chaldees: 4. King Sedecias with others flying by a postern gate, is taken, brought to the King of Babylon, all his sons are slain, his eyes put out, and so led into Babylon. 8. The king's palace and the town house are burned; the walls of the city destroyed, the people carried captive, only the poorest left to till the ground. 11. Jeremias is delivered. 15. And Abdemelech is saved from danger.

In the ninth year of Sedecias the king of Juda, the tenth month, came Nabuchodonosor king of Babylon, & all his army to Jerusalem, and they besieged it.[1]

[1] *4. Reg. 25. Iere. 25.*

2 And in the eleventh year of Sedecias, the fourth month, the fifth of the month the city was opened. 3 And all the Princes of the king of Babylon went in, & (a) sat in the middle gate: Neregal, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Serezer, Rebmag, & all the rest of the Princes of the king of Babylon.

(a) Possession of one gate gave sufficient entrance to the whole army; whereupon the King and his chief nobles fled by a postern gate.

4 And when Sedecias the king of Juda, & all the men of war had seen them, they fled: & they went forth in the night out of the city by the way of the king's garden, and by the gate, that was between the two walls, & they went out to the way of the desert. 5 But the host of the Chaldees pursued them: and they took Sedecias in the field of the desert of Jericho, and being taken they brought him to Nabuchodonosor king of Babylon into Reblatha, which is in the Land of Emath: and he spake unto him (b) judgements.

(b) He expostulated, & justly reproved Sedecias for rebelling, breaking his oath, shewing ingratitude, for so much as Nabuchodonosor had made him King, & reposed confidence in him.

6 And the king of Babylon killed the sons of Sedecias in Reblatha, before his eyes: and the king of Babylon killed all the nobles of Juda. 7 The eyes also of Sedecias he plucked out: and bound him with fetters, to be led into Babylon. 8 The king's house also, and the house of the common people the Chaldees burnt with fire, and they overthrew the wall of Jerusalem. 9 And the remnant of the people, that remained in the city, and the fugitives that were fled to him, and the rest of the people that remained, Nabuzardan the Prince of the soldiers transported into Babylon. 10 And the poor people, that had nothing at all, Nabuzardan the master of the soldiers let alone in the land of Juda, and he gave them vineyards, and cisterns in that day. 11 But Nabuchodonosor the king of Babylon had commanded Nabuzardan the Prince of the soldiers concerning Jeremy, saying: 12 Take him, and set thine eyes upon him, and do him no evil: but as he will^ so do to him. 13 Nabuzardan therefore the Prince of the warfare sent; and Nabusezban also, and Rabsares, and Neregel, & Sereser, and Rebmag, and all the nobles of the king of Babylon, 14 sent, & took Jeremy out of the entry of the prison, and delivered him to Godolias the son of Ahicam the son of Saphan, that he might enter into the house, and dwell among the people. 15 But to Jeremy the word of our Lord was

made, when he was shut up in the entry of the prison, saying: Go, and tell Abdemelech the Aethiopian, saying: 16 Thus saith the Lord of hosts the God of Israel: Behold I will bring my words upon this city unto evil, and not unto good: and they shall be in thy sight in that day: 17 And I will deliver thee in that day, saith our Lord: and thou shalt not be delivered into the hands of the men, whom thou fearest: 18 but delivering I will deliver thee, and thou shalt not fall by the sword: but thy life shall be to thee unto salvation, because thou hast had confidence in me, saith our Lord.

CHAPTER XL.

Jeremy being permitted to go whither he will, 6. repaireth to Godolias, governor of the country. 7. To whom also many Jews come from sundry places. 13. Godolias warned of danger, doth not believe it.[1]

[1] The fifth part.

Jeremy prophesieth the destruction of the Jews going into Aegypt; and of sundry nations for their idolatry, and cruelty.

The word that was made to Jeremy from our Lord, after that he was dismist of Nabuzardan master of the war from Rama, when he took him bound with chains in the midst of all, that went in transmigration of Jerusalem and Juda, and were led into Babylon. 2 The Prince therefore of the war taking Jeremy, said to him: (a) The Lord thy God hath spoken this evil upon this place,

(a) This heathen Prince seeing the Jews afflicted for their sins, confesseth the justice of God, not sparing to punish his own elected people.

3 and hath brought it: and the Lord hath done as he hath spoken because you have sinned to the Lord, and have not heard his voice, and this word is fallen to you. 4 Now then behold I have loosed thee this day from the chains, that are on thy hands: if it please thee to come with me into Babylon, come: and I will set mine eyes upon thee: but if it please thee not to come with me into Babylon, tarry: behold all the land is in thy sight, that which thou shalt choose, and whither it shall please thee to go, thither go. 5 And come not with me: but dwell with Godolias the son of Ahicam, the son of Saphan, whom the king of Babylon hath appointed chief over the cities of Juda: dwell therefore with him in the cities of Juda: dwell therefore with him in the midst of the people: or whithersoever it shall please thee to go, go. The master of the war gave him victuals also, and gifts, and dismissed him. 6 And Jeremy came to Godolias the son of Ahicam into Masphath: and dwelt with him in the midst of the people, that was left in the land. 7 And when all the Princes of the army, that were dispersed through the countries, they and their companions, had heard, that the king of Babylon had made Godolias the son of Ahicam governor of the country, & that he had commanded unto him men, & women, & children, & those of the poor of the land, that had not been transported into Babylon. 8 Then came to Godolias into Masphath both Ismahel the son of Nathanias, and Johanan, and Jonathan, the son of Caree, and Sareas the son of Thanehumeth, and the children of Ophi, that were of Netophathie, and Jezonias the son of Maachati, they and their men. 9 [1] And Godolias the son of Ahicam the son of Saphan sware to them and to their companions, saying: Fear not to serve the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

[1] *4. Reg. 25.*

10 Behold I dwell in Masphath, that I may answer (b) the commandment of the Chaldees, that are sent to us: but you gather ye vintage, and harvest, and oil, and lay it up in your vessels, and abide in your cities which you hold.

(b) Being chief governor he promiseth according to his place to defend the people, to answer for them, and to be their agent & procurator in whatsoever the Chaldees should command, or require of them.

11 Yea and all the Jews, that were in Moab, and among the children of Ammon, and in Idumea, and in

all the countries, when it was heard that the king of Babylon had left a remnant in Jewry, & that he had made Godolias the son of Ahicam the son of Saphan ruler over them: 12 all the Jews, I say, returned out of all places, to which they had fled, and they came into the land of Juda to Godolias into Masphath: and they gathered wine, and harvest exceeding much. 13 But Johanan the son of Caree, and all the Princes of the host, that had been dispersed in the countries, came to Godolias into Masphath. 14 And they said to him: Know that Baalis the king of the children of Ammon hath sent Ismahel the son of Nathanias to kill thee. And Godolias the son of Ahicam believed them not. 15 But Johanan the son of Caree, spake to Godolias apart in Masphath, saying: I will go, and strike Ismahel the son of Nathanias no man knowing it: lest he kill thee, and all the Jews be dispersed, that are gathered unto thee, and the remnant of Juda perish. 16 And Godolias the son of Ahicam said to Johanan the son of Caree: Do not [1]this word: for thou speakest false of Ismahel.

[1] * *This thing.*

CHAPTER XLI.

Godolias with other Jews and some Chaldees are slain by Ismahel, sent from the King of Moabites: 8. ten are ransomed for their riches, 11. Johanan taking arms to revenge the slaughter, Ismahel flyeth away, delivering those whom he held captives: 17. and they prepare to fly into Aegypt.

And it came to pass in the seventh month, came Ismahel the son of Nathanias,[1] the son of Elisama of the king's blood, and the nobles of the king, and ten men with him, to Godolias the son of Ahicam into Masphath: and (a) they did eat bread there together in Masphath.

[1] *4. Reg. 25.* (a) Such cruel tragedies are commonly achieved by falsehood & treachery, pretending friendship, & intending mischief.

2 And Ismahel the son of Nathanias arose, & the ten men, that were with him, and they struck Godolias the son of Ahicam the son of Saphan with the sword, and slew him, whom the king of Babylon had made ruler over the land. 3 All the Jews also that were with Godolias in Masphath, and the Chaldees that were found there, and the men of war did Ismahel strike. 4 And the second day after he had killed Godolias, no man yet knowing it, 5 there came men from Sichem, and from Silo, and from Samaria eighty men: their beard shaven, and their garments rent, and ill favoured: and they had gifts, and frankincense in their hand, to offer in the house of our Lord. 6 Ismahel therefore the son of Nathanias going forth to meet them out of Masphath, went going (b) & weeping: and when he had met them, he said to them: Come to Godolias the son of Ahicam.

(b) Not sincerely weeping, but hypocritically feigning to lament the destruction of the Temple and City.

7 Who when they were come to the midst of the city, Ismahel the son of Nathanias slew them about the midst of the lake, he and the men that were with him. 8 But ten men were found among them, that said to Ismahel: Kill us not: because we have treasures in the field, of wheat, and barley, and oil, and honey. And (c) he ceased, and slew not them with their brethren.

(c) Avarice tameth cruelty when nothing else can.

9 And the lake into the which Ismahel threw all the carcasses of the men whom he struck for Godolias, is the same (d) that king Asa made for Baasa the king of Israel: the same did Ismahel the son of Nathanias fill with them that were slain.

(d) It seemeth that Asa made this lake when he build Maspha. *3. Reg. 15. v. 22.*

10 And Ismahel led away captive all the remnant of the people that were in Masphath: the king's daughters, and all the people, that remained in Masphath: whom Nabuzardan the Prince of the war had commended to Godolias the son of Ahicam. And Ismahel the son of Nathanias took them, & he went

away, to pass unto the children of Ammon.
11 (e) But Johanan the son of Caree, & all the Princes of the men of war, that were with him, heard all the evil that Ismahel the son of Nathanias had done.

(e) This Johanan and his fellows rose up against Ismahel, lest otherwise they might have been judged to have been of the same conspiracy against Godolias, being fugitives as Ismael was.

12 And taking all the men, they went forth to make battle against Ismahel the son of Nathanias, and they found him at the many waters, that are in Gabaon.
13 And when all the people that was with Ismahel, had seen Johanan the son of Caree, & all the Princes of the men of war, that were with him, they rejoiced.
14 And all the people, whom Ismael had taken, returned into Masphath: and returning they went to Johanan the son of Caree. 15 But Ismahel the son of Nathanias fled with eight men, from the face of Johanan, and went to the children of Ammon.
16 Johanan therefore the son of Caree, and all the Princes of the men of war, that were with him, took all the remnant of the common people, which they had brought back from Ismahel the son of Nathanias out of Masphath, after that he had struck Godolias the son of Ahicam: strong men for battle, & women, & children, & eunuchs, which he had brought back from Gabaon.
17 And they went, & sat sojourning in Chamaam, which is beside Bethlehem: that they might go forward, & enter into Aegypt 18 from the face of the Chaldees: for they feared them, because Ismahel the son of Nathanias had strucken Godolias the son of Ahicam, whom the king of Babylon had made ruler in the land of Juda.

CHAPTER XLII.

Jeremy praying and consulting God, 7. answereth that all those which remain in Jerusalem shall be safe: 13. but those that go into Aegypt shall perish.

And (a) there came all the Princes of the men of war, and Johanan the son of Caree, and Jezonias the son of Osaias, and the rest of the common people from little unto great:

(a) This consultation was piously begun, seeking to Know God's will by his Prophet: but the same people erred grievously in not following his direction, as he foresaw they would not. v. 21. And he further recordeth that they rebelliously opposed against him. *ch. 43. v. 2.*

2 And they said to Jeremy the Prophet: Let our prayer fall in thy sight: and pray for us to the Lord thy God for all this remnant, because we are left few of many, as thine eyes do behold us. 3 And let our Lord thy God tell us the way, by which we may go, and the [1] word that we must do.

[1] * *the thing.*

4 And Jeremy the Prophet said to them: I have heard: behold I pray to our Lord your God according to your words: every word whatsoever he shall answer me, I will tell you: neither will I conceal from you any thing.
5 And they said to Jeremy: Be our Lord witness between us of truth and faith, if we do not according to every word, for the which our Lord, thy God shall send thee to us. 6 Whether it be (b) good, or evil, we will obey the voice of the Lord our God, to whom we send thee: that it may be well with us, when we shall hear the voice of the Lord our God.

(b) Whether it seem to bring prosperity or adversity.

7 And when ten days were accomplished, the word of our Lord was made to Jeremy. 8 And he called Johanan the son of Caree, and all the Princes of the men of war, that were with him, and the whole people from little to great. 9 And he said to them: Thus saith our Lord the God of Israel, to whom you sent me, that I should prostrate your prayers in his sight: 10 If resting you will abide in this land, I will build you, and not destroy you; I will plant, and not pluck you up: for now I am pacified upon the evil that I have done to you. 11 Fear not at the face of the king of Babylon, of whom you being fearful are afraid: fear him not, saith our Lord: because I am with you, to save you, and to deliver you out of his hand. 12 And I will give you

mercies, and will have mercy upon you, and will make you dwell in your own land. 13 But if you shall say: We will not dwell in this land, neither will we hear the voice of the Lord our God, 14 saying: No, not so: but we will go forward to the Land of Aegypt, where we shall not see war, and not hear the sound of the trumpet, and shall not sustain famine: and there we will dwell. 15 For this now hear the word of our Lord ye remnant of Juda: Thus saith the Lord of hosts, the God of Israel: If you shall set your face to go into Aegypt, and shall enter to inhabit there: 16 the sword which you fear, shall there take you in the Land of Aegypt: and the famine, for the which you are careful, shall cleave to you in Aegypt, and there you shall die. 17 And all the men, that shall set their face to go into Aegypt, to dwell there, shall die by the sword, and by famine, and by pestilence: none of them shall remain, nor escape from the face of the evil, that I will bring upon them. 18 Because thus saith the Lord of hosts, the God of Israel: As my fury is poured out, and mine indignation upon the inhabitants of Jerusalem: so shall mine indignation be poured out upon you, when you shall be entered into Aegypt, and you shall be into (c) an oath, and into astonishment, and into a curse, and into reproach: and you shall no more see this place.

(c) An oath of execration. As *Isa. 65. v. 15.*

19 The word of our Lord is upon you, o remnant of Juda: Enter not into Aegypt: knowing you shall know that I have adjured you this day, 20 because you have deceived your souls: for you sent me to the Lord our God, saying: Pray for us to the Lord our God, & according to all things whatsoever the Lord our God shall say to thee, so tell us, and we will do. 21 And I have told you this day, and (d) you have not heard the voice of the Lord your God concerning all things, for which he hath sent me to you.

(d) It was a double fault, in that they neither obeyed God speaking by his prophet, nor stood to their own promise. *v. 5.*

22 Now therefore knowing you shall know that by sword, and famine, and pestilence you shall die in the place, to which you would enter for to dwell there.

CHAPTER XLIII.

The relics of the Jews, against Jeremy's admonitions, go into Aegypt, 6. carrying Jeremy and Baruch with them: 8. where Jeremy prophesieth that the King of Babylon shall spoil that land, 12. and their idols.

And it came to pass, when Jeremy had finished speaking to the people all the words of the Lord their God, for which our Lord their God had sent him to them, all these words: 2 Azarias the son of Osaias said: & Johanan the son of Caree, and all the proud men, saying to Jeremy: (a) Thou speakest a lie: the Lord our God sent thee not, saying: Go not into Aegypt, to dwell there.

(a) Sinful people are easily changed to worse and worse from their good motions. For this insolent calumniation is far from their promise, *ch. 42. v. 5. & 6.*

3 But Baruch the son of Nerias doth provoke thee against us, that he may deliver us into the hands of the Chaldees, that he may kill us, and make us to be transported into Babylon. 4 And Johanan the son of Caree, and all the Princes of the men of war, & the whole people, heard not the voice of our Lord, to abide in the Land of Juda. 5 But Johanan the son of Caree, and all the Princes of the men of war taking all the remnant of Juda, that were returned out of all nations, to which they had before been dispersed, to dwell in the Land of Juda: 6 men and women, and children, and the king's daughters, and every soul, which Nabuzardan the Prince of the war had left with Godolias the son of Ahicam, the son of Saphan, and Jeremy the Prophet, and Baruch the son of Nerias. 7 And they went into the Land of Aegypt, because they obeyed not the voice of our Lord: & they came as far as Taphnis. 8 And the word of our Lord was made to (b) Jeremy in Taphnis, saying:

(b) The obstinate people forced also Jeremy and Baruch to go with them into Aegypt.

9 (c) Take thee great stones in thy hand, and thou

shalt hide them in the cave, that is under the brick wall in the gate of Pharao's house in Taphnis: in the sight of the men of Juda.

(c) Where both by words and other signs he prophesieth that the King of Babylon will build his palace in the chief city of Aegypt, and in sign thereof layeth great stones as the foundation of the same. As elsewhere he prophesied by facts. *ch. 19. v. 10. c. 27. v. 2. c. 32. v. 7.*

10 And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Behold I will send, and take to me Nabuchodonosor the king of Babylon my servant: and I will set his throne over these stones, which I have hid, and he shall set his throne upon them.

11 And coming he shall strike the Land of Aegypt: those that into death, into death: & those that into captivity, into captivity: and those that into the sword, into the sword. 12 And he shall kindle a fire in the temples of the gods of Aegypt, and shall burn the same, and he shall lead them captive: & he shall be clothed with the Land of Aegypt, as a pastor is clothed with his cloak: & he shall go out from thence in peace.

13 And he shall break the statues of the house of the Sun, that are in the Land of Aegypt: and the temples of the gods of Aegypt he shall burn with fire.

CHAPTER XLIV.

The Jews admonished by Jeremy to leave their idolatry, 15. obstinately answer, that they will persist therein. 20. Whereupon he prophesieth their destruction; 28. few escaping that return into Jerusalem. 29. And that the King of Aegypt shall also fall into his enemies' hands.

The word, that was made to Jeremy, to all the Jews, that dwelt in the Land of Aegypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the Land of Phatures, saying: 2 Thus saith the Lord of hosts the God of Israel: (a) You have seen all this evil, that I have brought upon Jerusalem, & upon all the cities of Juda: and behold they are desolate this day, and there is not an inhabiter in them:

(a) It is a very convenient motive, and ought to be effectual unto sinful nations, to see their neighbours fallen into Heresy, Turcism, or Paganism, for their obstinacy in other sins.

3 for the malice, which they have done, to provoke me to wrath, & to go and sacrifice, & worship false gods, which both they, & you, & your fathers knew not. 4 And I have sent to you all my servants the Prophets, in the night rising, and sending and saying: Do not the word of this manner of abomination, which I hated. 5 And they heard not, nor inclined their ear to return from their evils, & not to sacrifice to strange gods. 6 And mine indignation, and my fury is poured out, & it is kindled in the cities of Juda, & in the streets of Jerusalem: & they are turned into desolation & waste according to this day. 7 And now thus saith the Lord of hosts the God of Israel: Why do you this great evil against your own souls, that there should die of you man and woman, child and suckling out of the midst of Juda, and nothing be left remaining unto you: 8 provoking me in the works of your hands, in sacrificing to strange gods in the Land of Aegypt, into which you are entered to inhabit there: and that you should perish, and be a malediction, and a reproach to all the nations of the earth? 9 Why, have you forgotten the evils of your fathers, and the evils of the kings of Juda, and the evils of their wives, and your evils, and the evils of your wives, that they have done in the Land of Juda, and in the countries of Jerusalem?

10 They are not cleansed even to this day: and they have not feared, and they have not walked in the law of the Lord, and in my precepts, which I have given before you and your fathers. 11 [1] Therefore thus saith the Lord of hosts the God of Israel: Behold I will set my face upon you to evil: and I will destroy all Juda.

[1] *Amos 9.*

12 And I will take the remnant of Juda, which have set their face to go into the Land of Aegypt, and to dwell there, and they shall be all consumed in the Land of Aegypt: they shall fall by the sword, and by famine: & they shall be consumed (b) from the least even to

the greatest, by the sword, and by famine shall they die: [1]and they shall be for an oath, and for a miracle, and into malediction, and into reproach.

(b) Not all absolutely, but the greatest part and well near all: for some shall fly from thence. *v. 14. & 28.*[1]*Ch. 42. v. 18.*

13 And I will visit the inhabitants of the Land of Aegypt, as I have visited upon Jerusalem in sword, and famine, and pestilence. 14 And there shall be none that shall escape, and be remaining of the remnant of the Jews, that go to sojourn in the Land of Aegypt: & that shall return into the Land of Juda, to the which they elevate their souls, for to return and dwell there: there shall none return but they that shall fly. 15 But all the men that knew that their wives sacrificed to strange gods: and all the women of whom there stood a great multitude, and all the people of the inhabitants in the Land of Aegypt in Phatures, answered Jeremy, saying: 16 The word, which thou hast spoken to us in the name of our Lord, we will not hear of thee: 17 But doing we will do every word, that shall proceed out of our own mouth, to sacrifice unto (c)the queen of heaven, and to offer libaments unto her, as we and our fathers have done, our kings, and our Princes in the cities of Juda, and in the streets of Jerusalem, and we were filled with bread, and it was well with us, and we saw no evil.

(c) They reputed the moon as Queen, and the sun as King of the stars: more peculiarly men did sacrifice to the sun, and women to the moon, but so that all did cooperate in both. For the *children gathered sticks^ the fathers kindled the fire, and women tempered the dough, and made cakes unto the queen of heaven. ch. 7. v. 18. 4. Reg. 23. v. 5.*

18 But from that time, since we ceased to sacrifice to the queen of heaven, and to offer libaments unto her, we lack all things, & we are consumed with sword, & famine. 19 And if we sacrifice to the queen of heaven, and offer libaments to her: why, have we without our husbands made her cakes to worship her, and to offer libaments to her? 20 And Jeremy said to all the people against the men, and against the women, and against all the people, that had answered him the word saying: 21 Why, the sacrifice that you have sacrificed in the cities of Juda, and in the streets of Jerusalem, you and your fathers, your kings, and your Princes, and the people of the land, is not our Lord mindful of them, and hath it not ascended upon his heart? 22 And our Lord would bear no longer for the malice of your studies, and for the abominations, which you have done, and your land is brought into desolation, and into astonishment, and into malediction, for that there is not an inhabiter, as is this day. 23 Because you have sacrificed to idols, and have sinned to our Lord: and have not heard the voice of our Lord, and have not walked in his law, and in his precepts, and in his testimonies: therefore are these evils fallen to you, as is this day. 24 And Jeremy said to all the people, and to all the women: Hear you the word of our Lord all Juda, which are in the Land of Aegypt: 25 Thus saith the Lord of hosts the God of Israel, saying: You, and your wives have spoken with your mouth, and have accomplished with your hands, saying: Let us perform our vows which we have vowed, to sacrifice to the queen of heaven, and to offer libaments to her: you have fulfilled your vows, and have done them in work. 26 Therefore hear ye the word of our Lord all Juda, which dwell in the Land of Aegypt: Behold I have sworn by my great name, saith our Lord: that my name shall no more be called by the mouth of every man of Juda, saying: Our Lord God liveth^ in all the Land of Aegypt. 27 Behold I will watch upon them to evil, and not to good: and all the men of Juda that are in the Land of Aegypt, shall be consumed, with sword, and famine, till they be utterly consumed. 28 And they that shall escape the sword, shall return out of the Land of Aegypt into the Land of Juda a few men: and all the remnant of Juda that go into the Land of Aegypt, to dwell there, shall know, whose word is accomplished, mine, or theirs. 29 And this shall be a sign for you, saith our Lord, that I visit upon you in this place: that you may know that my words shall be accomplished indeed against you to evil. 30 Thus saith our Lord: Behold I will deliver Pharao Ephree the king of Aegypt into the hand of his enemies, and into the hand of them that seek his life: as I have delivered Sedecias the king of Juda into the hand of

Nabuchodonosor the king of Babylon his enemy, and that seeketh his life.

CHAPTER XLV.

Jeremy reprehendeth Baruch for lamenting in affliction.

The word that Jeremy spake to Baruch the son of Nerias, when he had written these words in a book, from the mouth of Jeremy, in the fourth year of Joakim the son of Josias king of Juda, saying: 2 Thus saith our Lord the God of Israel to thee Baruch: 3 Thou hast said: Woe is me wretch, because our Lord hath added (a) sorrow to my sorrow: I have laboured in my mourning, & have not found rest.

(a) Baruch seeing the people much afflicted, & understanding by Jeremy's Prophecy, that they should yet be more punished, lamented the same.

4 Thus saith our Lord: Thus shalt thou say to him: Behold, them whom I have builded, I do destroy: and whom I have planted, I do pluck up, and all this land. 5 And doest thou seek to thyself great things? Seek not: for behold I will bring evil upon all flesh, saith our Lord: and I will give (b) thee thy life into safety in all places, whither-soever thou shalt go.

(b) God granted not his prayer for the people but for himself only.

CHAPTER XLVI.

Jeremy prophesieth that the King of Babylon shall invade Aegypt, 13. and waste the cities and land: 25. which shall again be repaired. 27. And the relics of the Jews shall be delivered from sundry places of captivity.

The word of our Lord that was made to Jeremy the Prophet against (a) the Gentiles,

(a) As partly before, so more especially in the chapters following^ the Prophet foresheweth the punishment of diverse gentiles which were the chiefest enemies to the Jews.

2 to Aegypt against the army of Pharao Nechao the king of Aegypt, which was beside the river Euphrates in Charcamis, whom Nabuchodonosor the king of Babylon struck, in the fourth year of Joakim the son of Josias king of Juda. 3 Prepare ye shield, & buckler, and go forth to battle. 4 Yoke horses, & mount ye horsemen: stand in helmets, furbish the spears, put on coats of mail. 5 What then? (b) I saw them fearful, and turning their backs, their valiants slain: they fled in haste, neither looked they back: terror on every side, saith our Lord.

(b) It is the common manner of Prophets to speak in the pretertense of things to come, for the infallible certainty thereof.

6 Let not the swift fly, nor the strong think that he is safe: Toward the north by the river Euphrates they were overcome, and fell down. 7 Who is this that riseth up as a flood: and as it were of rivers, so his streams do swell? 8 Aegypt riseth up like a flood, & the waves thereof shall be moved as rivers, & shall say: Rising up I will cover the earth: I will destroy city, and the inhabitants thereof. 9 Get ye up on horses, & in chariots, & let the valiants come forth, Aethiopia, and the Libyans holding the shield, and the Lydeans taking, and shooting arrows. 10 And that day of our Lord the God of hosts, is a day of revenge, that they may take vengeance of his enemies: the sword shall devour, and be filled, and shall be drunken with their blood: for the victim of our Lord the God of hosts is in the Land of the North by the river Euphrates. 11 Go up into Galaad, & take resin (c) o virgin the daughter of Aegypt: thou doest in vain multiply medicines, there shall not be health to thee.

(c) Aegypt accounted it-self invincible: and so the Prophet ironyously calleth it the virgin daughter, as in this whole passage he speaketh by the same figure *ironia*, willing them to do those things which should nothing help nor profit

them, as appeareth by the next words: *Thou doest in vain multiply medicines, or remedies, and v. 5. 10. 16.*

12 The Gentiles have heard thine ignominy, and thine howling hath filled the earth: because the strong hath stumbled against the strong, and both are fallen together. 13 The word that our Lord spake to Jeremy the Prophet, concerning this, that Nabuchodonosor king of Babylon should come and strike the Land of Aegypt: 14 Tell Aegypt, and make it heard in Magdal, and let it sound in Memphis, and in Taphnis: Say ye: Stand, and prepare thyself: because the sword shall devour those things, that be round about thee. 15 Why is thy valiant become rotten? He stood not: because our Lord hath overthrown him. 16 He hath multiplied them that fall, and man hath fallen against his neighbour, and they shall say: Arise, and let us return to our people, and to the Land of our nativity, from the face of the sword of [1]the dove.

[1] * *as ch. 25. v. 38.*

17 Call ye the name of Pharao the king of Aegypt, Tumult, Time hath brought it. 18 I live (saith the King, the Lord of hosts is his name) that as Thabor in the mountains, and as Carmel in the sea, he shall come. 19 Make ye vessels of transmigration o daughter inhabitant of Aegypt: because Memphis shall be in desolation, and shall be forsaken, and shall be inhabitable. 20 Aegypt a trim and beautiful heifer: a pricker from the North shall come to her. 21 Her hirelings also that conversed in the midst of her, as fatted calves are turned, and are fled together, neither could they stand: because the day of their slaughter came upon them, the time of their visitation. 22 Her voice shall sound as if it were of brass, because they shall hasten with an army, & with axes they shall come to her, as it were cutting trees. 23 They have cut down her forest, saith our Lord, which cannot be counted: they are multiplied above locusts, and are without number. 24 The daughter of Aegypt is confounded, and delivered into the hand of the people of the North. 25 The Lord of hosts the God of Israel hath said: Behold I will visit upon the tumult of Alexandria, and upon Pharao, and upon Aegypt, and upon her gods, and upon her kings, and upon Pharao, and upon them that trust in him. 26 And I will give them into the hand of them that seek their life, and into the hand of Nabuchodonosor king of Babylon, and into the hand of his servants: and after these things it shall be inhabited as in the days of old, saith our Lord. 27 And (d)thou my servant Jacob fear not,[1] and be not thou afraid Israel: because lo I will save thee from a far, and thy seed out of the land of thy captivity: and Jacob shall return, and rest, and prosper: and there shall be none to terrify him.

(d) Seeing God will reduce the Aegyptians from captivity, much less need the Israelites to fear God's promise, that he will restore them being his own peculiar people. [1] *Isa. 43. & 44. Iere. 30.*

28 And thou my servant Jacob fear not, saith our Lord: because I am with thee, because I will consume all the nations, to the which I have cast thee out: but thee I will not consume, but I will chasten thee in judgement, neither will I spare thee as innocent.

CHAPTER XLVII.

The desolation of the Philisthiims, Tyre, Sidon, Gaza, and Ascalon, is prophesied.

The word of our Lord that was made to Jeremy the Prophet against the Palesthines,[1] before Pharao struck Gaza:

[1] *Isa. 14. & 21.*

2 Thus saith our Lord: Behold there come up waters from (a)the North, and they shall be as a torrent overflowing, and they shall cover the earth, and the fullness thereof, the city and the inhabitants thereof: men shall cry, and all the inhabitants of the land shall howl

(a) Babylon which is northward from Palestina.

3 at the noise of the pomp of the armour, and of his men of war, at the commotion of his chariots, and the multitude of his wheels. The fathers have not respected the children, being of dissolute hands, 4 for

the coming of the day, wherein all the Philisthiims shall be wasted, and Tyre, and Sidon shall be destroyed with all the rest of their aids. For our Lord hath spoiled the Palesthines, the remnant of the isle of Cappadocia. 5 Baldness is come upon Gaza. Ascalon hath held her peace, and the remnant of her valley, how long shalt thou be hewed? 6 O sword of our Lord, how long wilt thou not be quiet? Get into thy scabbard, be cooled, and be still. 7 How shall it be quiet when our Lord hath commanded it against Ascalon, and against the countries thereof by the sea side, and there^ hath made appointment with it?

CHAPTER XLVIII.

A Prophecy of the vastation of Moab 29. for their pride: 47. but their captivity shall at last be released.

To Moab thus saith the Lord of hosts the God of Israel: Woe upon (a) Nabo, because it is wasted, and confounded: Cariathaim is taken: the strong one is confounded, and hath trembled. [1]

(a) Nabo a chief city of Moab (as also Medaba, *Isa. 15.*) and Cariathaim, Hesebon, Oronaim, and the rest, *v. 18. &c.* shall be destroyed. [1] *Isa. 15. & 16.*

2 There is no more rejoicing in Moab: against Hesebon they have thought evil. Come, and let us destroy it from being a nation. Therefore shalt thou in silence hold thy peace, and the sword shall follow thee. 3 The voice of a cry from Oronaim: waste, and great destruction. 4 Moab is destroyed: proclaim a cry to her children. 5 For by the ascent of Luith shall the mourner go up in weeping: because in the descent of Oronaim the enemies have heard the howling of destruction: 6 Fly, save your lives: & you shall be as heath in the desert. [1]

[1] *Iere. 17.*

7 For that thou hast had confidence in thy munitions, and in thy treasures, thou also shalt be taken: and (b) Chamos shall go into transmigration, his Priests, and his Princes together.

(b) A great idol of the Moabites. *Num. 21. v. 29. 3. Reg. 11. v. 7. 33. & 44. Reg. 23. v. 13.* shall be overthrown; to shew the vanity in trusting to false gods.

8 And the spoiler shall come to every city, and no city shall be saved: and the valleys shall perish, & the champion countries shall be destroyed: because our Lord hath said: 9 Give ye the flower to Moab, because flourishing it shall go out: and her cities shall be desolate, and inhabitable. 10 Cursed be he that doeth the work of our Lord fraudulently: and cursed that stayeth his sword from blood. 11 Moab hath been fruitful from his youth, and hath rested in his dregs: neither hath he been poured out of vessel into vessel, and hath not gone into transmigration: therefore hath his taste remained in him, and his savour is not changed. 12 Therefore behold the days come, saith our Lord: and I will send unto him those that shall order and dispose of his pots, and they shall overthrow him, and shall empty his vessels, and dash their pots one against another. 13 And Moab shall be ashamed of Chamos, as the house (c) of Israel was ashamed of Bethel, wherein it had confidence. [1]

(c) The Kingdom of the ten tribes trusted as vainly in their calf set up by Jeroboam in Bethel. *3. Reg. 12.* [1] *3. Reg. 12.*

14 How say ye: We are valiant, and strong men to fight? 15 [1] Moab is wasted, and her cities they have cast down: & her chosen young men are gone down into slaughter: saith the King, the Lord of hosts is his name.

[1] *Isa. 16.*

16 The destruction of Moab is nigh to come: the evil thereof shall come exceeding swiftly. 17 Comfort him all ye that are round about him, and all you that know his name, say: How is the strong rod broken, the glorious staff? 18 Come down from thy glory, and sit in drought, o habitation of the daughter of Dibon: Because the waster of Moab shall come up to thee, he shall destroy thy munitions. 19 Stand in the way, and look o habitation of Aroer: ask of him that flyeth: and say to him that hath escaped: What is chanced? 20 Moab is confounded, because he is overcome: howl

ye, and cry, declare in Arnon, that Moab is wasted.
21 And judgement is come to the champion country: upon Helon, and upon Jasa, and upon Mephaath,
22 and upon Dibon, and upon Nabo, & upon the house of Deblathaim, 23 and upon Cariathaim, and upon Bethgamul, and upon Bethmaon, 24 and upon Carioth, and upon Bosra: and upon all the cities of the Land of Moab, that are far, and near. 25 The horn of Moab is cut off, and his arm is broken, saith our Lord.
26 Make him drunken, because he is erected against our Lord: and Moab shall wring his hand in his vomiting, and himself also shall be in derision. 27 For (d) Israel hath been in derision unto thee: as though thou hadst found him amongst thieves: for thy words therefore, which thou hast spoken against him, thou shalt be led captive.

(d) Moabites descending from Lot, Abraham's nephew^ derided their kindred in miseries, and are therefore more severely punished.

28 Leave the cities, and dwell in the rock ye inhabitants of Moab, and be ye as a dove making her nest in the highest mouth of the hole. 29 We have heard the pride of Moab, he is proud exceedingly: his haughtiness, and arrogancy, and pride, and loftiness of his heart. 30 I know, saith our Lord, his boasting: and that the strength thereof is not according to it, neither hath it endeavoured to do according to that which it was able. 31 Therefore will I wail upon Moab, and to all Moab will I cry, to the men (e) of the earthen wall that lament.

(e) Men that brag of more strength than they have, are resembled to an earthen wall, *v. 36.*

32 Of the mourning of Jazer I will weep to thee, o vineyard of Sabama: thy branches have passed over the sea, they are come even to the sea of Jaser: the spoiler hath violently entered upon thine harvest, and thy vintage.[1]

[1] *Isa. 16.*

33 Joy and gladness is taken away out of Carmel, and out of the Land of Moab, and the wine out of the presses I have taken away: the treader of the grape shall not sing the accustomed cheerful note. 34 From the cry of Hesebon unto Eleale, and Jasa, they have given their voice: from Segor to Oronaim, an heifer of three years old: the waters also of Nemrim shall be very ill. 35 And I will take away from Moab, saith our Lord, him that offereth in the excelses, and that sacrificeth to his gods. 36 Therefore shall my heart sound to Moab as a shalm: and my heart shall give the sound of shalms to the men of the earthen wall: because he hath done more than he could, therefore have they perished. 37 [1] For every head (f) baldness, and every beard shall be shaven: in all hands binding together, & upon every back cloth of hair.

[1] *Isa. 15. Ezec. 7.* (f) Amongst the Jews and others in those parts, cutting of their hair was a sign of mourning, but with the Romans contrarywise^ mourners suffered their hair grow long. *Cicero Orat. pro Pub. Sestio, & pro Cn. Plancio.*

38 Upon all the house tops of Moab, & in the streets thereof all mourning: because I have broken Moab as an unprofitable vessel, saith our Lord. 39 How is it overcome, & they have howled? How hath Moab cast down the neck, and is confounded? And Moab shall be in derision, and for an example to all round about him.
40 Thus saith our Lord: Behold he shall fly as an eagle, and shall stretch forth his wings to Moab.
41 Carioth is taken, and munitions are won: and the heart of the valiants of Moab in that day, shall be as the heart of a woman in travail. 42 And Moab shall cease to be a people: because he hath gloried against our Lord. 43 Fear, and pit, & snare upon thee o inhabiter of Moab, saith our Lord. 44 [1] He that shall fly from the face of fear, shall fall into the pit: and he that shall come up out of the pit, shall be taken in the snare: for I will bring upon Moab the year of their visitation, saith our Lord.[2]

[1] *Isa. 24.* [2] *Num. 21.*

45 They stood in the shadow of Hesebon that fled from the snare: because there came a fire out of Hesebon, and a flame out of the midst of Sehon, and it hath devoured part of Moab, and the top of the children of tumult. 46 Woe to thee Moab, thou hast perished, o people of Chamos: because thy sons are taken, and thy daughters into captivity. 47 And I will convert the captivity of Moab (g) in the last days, saith

our Lord. Hitherto the judgements of Moab.

(g) All Nations shall be converted to the Church of Christ. For other conversion of Moab, Ammon, Aelam, or the like, is not recorded in holy scripture, nor other history.

CHAPTER XLIX.

The like vastation of Ammon (6. who shall be again restored.) 7. destruction of Idumea: 27. of the Syrians, 28. Agarenes, 34. and Aelamites: 39. whose captivity shall at last be released.

To the children of Ammon. Thus saith our Lord: Why, (a) hath Israel no children? Or hath he not an heir? Why then hath (b) Melchom by inheritance possessed Gad: and his people dwelt in his cities?

(a) When the ten tribes were carried into captivity, the Ammonites possessed the inheritance of Gad by intrusion, as next neighbours, & of their kindred, as though all the Israelites had been utterly destroyed. (b) And therefore God expostulateth this injury and absurdity, that the people of Melchom, the idol of the Ammonites *(4. Reg. 23.)* should invade the inheritance of his own people.

2 Therefore behold the days come saith our Lord: and I will make the noise of battle to be heard upon Rabbath the children of Ammon, and it shall be destroyed into an heap, and her daughters shall be burnt with fire, & Israel shall possess his possessors, saith our Lord. 3 Howl Hesebon, because Hai is wasted. Cry ye daughters of Rabbath, gird yourselves with cloths of hair: mourn and go about by the hedges: because Melchom shall be led into transmigration, his Priests, and his Princes together. 4 What gloriest thou in the valleys? Thy valley hath flowed away o delicate daughter, which didst trust in thy treasures, & saidst: Who shall come to me? 5 Behold I will bring terror upon thee, saith our Lord the God of hosts, from all that are round about thee: & you shall be dispersed every one from another's sight, neither shall there be any to gather together them that fly. 6 And after these things I will make the captives of the children of Ammon to return, saith our Lord. 7 To Idumea. Thus saith the Lord of hosts: (c) Why is wisdom no more in Theman? Counsel is perished from the children: their wisdom is become unprofitable.

(c) The Idumeans were worldly wise, but became foolish in the way of serving God.

8 Fly and turn your backs, go down into the gulf ye inhabitants of Dedan: because I have brought the perdition of Esau upon him, the time of his visitation. 9 If the grape gatherers had come upon thee, they had not left a cluster: if thieves in the night, they had taken that should suffice them. 10 But I have discovered Esau, I have revealed his secrets, and he cannot be concealed: his seed is wasted, and his brethren, and his neighbours, and he shall not be. 11 Leave thy pupils: I will make them live: and thy widows shall hope in me. 12 For thus saith our Lord: Behold they whose judgement was not to drink the cup, drinking shall drink: and shalt thou be left as innocent? Thou shalt not be innocent, but drinking thou shalt drink. 13 Because I have sworn by myself, saith our Lord, that Bosra shall be into desolation, & into reproach, and into a desert, and into malediction: and all her cities shall be into everlasting desolations. 14 [1]I have heard a bruit from our Lord, & a legate is sent to the Nations: Gather yourselves together, and come against her, and let us rise up into battle.

[1] *Abdiae v. 1.*

15 For behold I have made thee a little one in the Gentiles, contemptible among men. 16 Thine arrogancy hath deceived thee, and the pride of thy heart: which dwellest in the caves of the rock, and endeavourest to apprehend the height of the hill. When thou shalt exalt thy nest as an eagle,[1] thence will I bring thee down, saith our Lord.

[1] *Abd. v. 4.*

17 And Idumea shall be desolate: every one that shall pass by it, shall be (d) astonished, & shall hiss upon all the plagues thereof.

(d) As excessive marveling at strange and unexpected

events, maketh men to be *astonished*: so if the same do please them, they *hiss* thereat, signifying contempt. *Terms often used by this prophet.*

18 [1]As Sodom is overthrown and Gomorrha, and her neighbours saith our Lord: there shall not a man dwell there, and there shall no son of man inhabit it.

[1] *Gen. 19. Iere. 50.*

19 Behold as a lion he shall come up from the pride of Jordan, to the strong beautifulness: because I will make him run suddenly to her: & who shall be a chosen one whom I may appoint over her? For who is like to me? And who shall abide me? And who is this Pastor that can resist my countenance?[1]

[1] *Iob. 41.*

20 Therefore hear ye the counsel of our Lord, which he hath taken concerning Edom: and his cogitations, which he hath thought concerning the inhabitants of Theman: If the little ones of the flock shall not cast them down, if they shall not destroy their habitation with them. 21 At the voice of their ruin the earth is moved: the cry of their voice is heard in the Red sea. 22 Behold he shall come up as an eagle, & fly out: and he shall spread his wings over Bosra: and the heart of the strong of Idumea shall be in that day, as the heart of a woman in travail. 23 (e)To Damascus. Emath is confounded and Arphad: because they have heard a very ill bruit, they are troubled in the sea: for carefulness it could not be quiet.

(e) This Prophecy pertaineth to Syria, whereof Damascus is the chief city. *Isa. 7. v. 8.*

24 Damascus is undone, she is turned into flight, trembling hath apprehended her: anguish and sorrows have held her as a woman in travail. 25 How have they forsaken the laudable city, the city of joy!
26 Therefore shall her young men fall in her streets: and all the men of war shall be silent in that day, saith the Lord of hosts. 27 And I will kindle a fire in the wall of Damascus, and it shall devour the walls of Benadad. 28 (f)To Cedar, and to the kingdoms of Asor, which Nabuchodonosor the king of Babylon hath strucken. Thus saith our Lord: Arise, & go ye up to Cedar, and waste the children of the East.

(f) Cedar was one of Ismael's sons, and Asor the chief city of the Agarens, to whom this Prophecy pertaineth.

29 They shall take their tabernacles, and their flocks: their curtains, and all their vessels, & their camels they shall take to them: and they shall call upon them fear round about. 30 Fly ye, get away speedily, sit in deep pits you that inhabit Asor, saith our Lord: for Nabuchodonosor the king of Babylon hath taken counsel against you, & hath devised devices against you. 31 Arise, and go up to the nation that is quiet, and that dwellest confidently, saith our Lord, they have neither doors, nor bars: they dwell alone. 32 And their camels shall be into spoil, & the multitude of beasts for a prey: and I will disperse them into every wind, which have their hair polled: and from every confine of theirs, I will bring destruction upon them, saith our Lord. 33 And Asor shall be for an habitation of dragons, desolate for ever: there shall no man tarry there, nor son of man inhabit it. 34 The word of our Lord that was made to Jeremy the Prophet against (g)Aelam, in the beginning of the kingdom of Sedecias king of Juda, saying:

(g) The Aelamites inhabiting in a part of Persia, did assist the Chaldees against the Jews, and therefore were punished.

35 Thus saith the Lord of hosts: Behold I will break the bow of Aelam, and their chief strength. 36 And I will bring upon Aelam the four winds from the four coasts of heaven: and I will scatter them into all these winds: and there shall not be a nation, to which the fugitives of Aelam shall not come. 37 And I will make Aelam to fear before his enemies, and in the sight of them that seek their life: and I will bring evil upon them, the wrath of my fury, saith our Lord: and I will send the sword after them, till I consume them.
38 And I will set my throne in Aelam, and destroy kings and Princes from thence, saith our Lord.
39 (h)But in the last days I will cause the captives of Aelam to return, saith our Lord.

(h) This & the like Prophecies, are understood of the conversion of the Gentiles to Christ: begun to be fulfilled when the Holy Ghost descended. *Act. 2. v. 7.*

CHAPTER L.

Babylon which afflicteth the Israelites in captivity, 4. after their reduction into their country, 8. shall be utterly destroyed.

The word that our Lord hath spoken of (a) Babylon, and the Land of the Chaldees in the hand of Jeremy the Prophet. [1]

(a) Babylonians and other Chaldees the greatest enemies of the Jews were at last overthrown by the Medes and Persians. [1] *Isa. 13. & 21.*

2 Declare among the Gentiles, and make it heard, lift up a sign: proclaim and conceal it not; say: Babylon is taken, (b) Bel is confounded, Merodach is overcome, their sculptiles are confounded, their idols are overcome.

(b) Bel & Merodach greatest idols of the Chaldees could neither save their clients nor themselves.

3 Because a nation is come up against them from the North, which shall bring her Land into desolation: and there shall be none to dwell therein, from man even to beast, and they are removed, and gone away. 4 In those days, and in that time saith our Lord, the children of Israel shall come, they and the children of Juda together: walking and (c) weeping they shall hasten, and shall seek the Lord their God.

(c) The Jews Returning from captivity wept for joy; as Ioseph did seeing his brethren. *Gen. 42. 43. & 45.*

5 Into Sion they shall ask the way, their faces hitherward. They shall come, and shall be joined to our Lord by an everlasting covenant, which shall by no oblivion be abolished. 6 My people is become a lost flock, their Pastors have seduced them, & have made them wander in the mountains: they have passed from mountain to hill, they have forgotten their couch. 7 All that found them, have eaten them: and their enemies said: We have not sinned: because they have sinned to the Lord the beauty of Justice, and to the Lord the expectation of their fathers. 8 Depart out of the midst of Babylon, and go forth out of the land of the Chaldees: and be ye as kids before the flock. 9 Because lo I raise up, and will bring into Babylon an assembly of great nations from the land of (d) the North: and they shall be prepared against her, and thereby she shall be taken: his arrow as a valiant man's that is a killer, shall not return void.

(d) The Medes and Persians dwelling on the North to Babylon overthrew all Chaldea.

10 And Chaldea shall be for a prey: all that waste it shall be filled, saith our Lord. 11 Because you rejoice, and speak great things, spoiling mine inheritance: because you are poured out as calves upon the grass, and you have bellowed as bulls. 12 Your (e) Mother is confounded exceedingly, and made even with the dust, she that bare you: behold she shall be the last among the Gentiles, desolate, without access, and dry.

(e) The whole country of Chaldea is made a prey to the spoilers.

13 Of the wrath of our Lord it shall not be inhabited, but shall be brought wholly into desolation: every one that shall pass by Babylon, shall be astonished, and shall hiss upon all the plagues thereof. 14 Be prepared against Babylon round about all ye that bend bow; overthrow her, spare not arrows: because she hath sinned to our Lord. 15 Cry against her, she hath given the hand every-where, her foundations are fallen, her walls are destroyed, because it is the vengeance of our Lord. Take vengeance of her: as she hath done, so do to her. 16 Destroy the sower out of Babylon, and him that holdeth the sickle in the harvest time: at the face of the sword of (f) the dove every man shall return to his people, and every one shall fly to his own land.

(f) God resembled to a dove in meekness, is severe when he punisheth enormous sinners, *ch. 25. v. 38. & 46. v. 16.* Or, the King of Babylon is resembled to a dove for his swiftness.

17 Israel is a flock dispersed, lions have cast him out: first the king (g) of Assur did eat him: last this Nabuchodonosor the king of Babylon hath spoiled his bones.

(g) The Assirians led the ten tribes into captivity. *4. Reg. 18.* and the Chaldees the two tribes. *4. Reg. 25.*

18 Therefore thus saith the Lord of hosts the God of Israel: Behold I will visit the king of Babylon and his land, as I have visited the king of Assur: 19 and I will

bring Israel again to his habitation: and Carmel shall be fed, and Basan, and in mount Ephraim, and Galaad his soul shall be filled. 20 In those days, and in that time, saith our Lord, the iniquity of Israel shall be sought, and it shall not be: and the sin of Juda, and it shall not be found: because I will be propitious to them, whom I shall leave. 21 Ascend upon the land of them that rule, and visit upon the inhabitants thereof, destroy, and kill the things that are behind them, saith our Lord: and do according to all things that I have commanded thee. 22 A voice of battle in the land, and great destruction. 23 How is the hammer of the whole earth broken, and destroyed? How is Babylon turned into a desert among the nations? 24 I have snared thee, and thou art taken Babylon, and thou knewest it not: thou art found & apprehended, because thou hast provoked our Lord. 25 Our Lord hath opened his treasure, and brought forth the vessels of his wrath: because the Lord the God of hosts hath a work in the land of the Chaldees. 26 Come ye unto her from the uttermost borders, open that they may go forth that shall tread her down: take the stones out of the way, & bring it into heaps, & kill her: neither let there be any thing left. 27 Destroy all her valiants, let them descend into slaughter: woe unto them, because their day is come, the time of their visitation. 28 A voice of them that fly, and of them that have escaped out of the land of Babylon: to tell in Sion the revenge of the Lord our God, the revenge of his temple. 29 Declare ye against Babylon to very many, to all that bend bow: stand together against her round about, and let none escape: repay her according to her work: according to all things, that she hath done, do ye to her: because she is erected against our Lord, against the holy one of Israel. 30 Therefore shall her young men fall in her streets: and all her men of war shall hold their peace in that day, saith our Lord. 31 Behold I to thee thou proud one, saith our Lord the God of hosts: because thy day is come, the time of thy visitation. 32 And the proud shall fall, and tumble down, and there shall be none to raise him up: and I will kindle a fire in his cities, and it shall devour all things round about him. 33 Thus saith the Lord of hosts: (h) The children of Israel, and the children of Juda sustain calumny together: all that have taken them, hold them, they will not let them go.

(h) All the Jews of both Kingdoms being holden captives in strong hands,

34 Their (i) strong redeemer, the Lord of hosts is his name, in judgement will defend their cause, to terrify the land, and to stir up the inhabitants of Babylon.

(i) were redeemed by a *stronger arm*, by God himself.

35 The sword to the Chaldees, saith our Lord, & to the inhabitants of Babylon, and to her Princes, and to her wise men. 36 The sword to her diviners, who shall be foolish: the sword to her valiants, who shall be afraid. 37 The sword to his horses, and to his chariots, and to all the common people, that is in the midst of her: and they shall be as women: the sword to her treasures, which shall be spoiled. 38 There shall be drought upon her waters, and they shall be dried up: because it is a land of sculptiles, and they glory in monstrous things. 39 Therefore shall the dragons dwell with the foolish murderers: and the ostriches shall dwell in it: and it shall no more be inhabited for ever, neither shall it be built even to generation and generation. 40 [1] As our Lord overthrew Sodom and Gomorrha, and the neighbours thereof, saith our Lord: there shall no man dwell there, & son of man shall not inhabit it.

[1] *Gen. 19.*

41 Behold a people cometh from the North, and a great nation, and many kings shall rise from the ends of the earth. 42 They shall take bow and shield: they are cruel & unmerciful: their voice shall sound as the sea, and they shall mount upon horses: as a man prepared to battle against thee, o daughter of Babylon. 43 The king of Babylon hath heard the same of them, and his hands are dissolved: anguish hath caught him, sorrow as a woman in travail. 44 Behold (k) as a lion he shall come up (l) from the pride of Jordan to the strong beautifulness: because I will make him run suddenly to her: and who shall be a chosen one, whom I may appoint over her? For who is like to me? And who shall abide me? And who is this Pastor, that can resist my countenance? [1]

(k) As the King of Babylon like a lion destroyed, and

devoured others: so at last others destroyed him, and all his forces, coming suddenly upon him. (l) As when Jordan swelling overfloweth the land. [1] *Iob. 41.*

45 Therefore hear ye the counsel of our Lord, which he hath conceived in his mind against Babylon: and his cogitations, which he hath thought upon the land of the Chaldees: Unless the little ones of the flocks shall pluck them down, unless their habitation shall be destroyed with them. 46 [1] At the voice of the captivity of Babylon the earth is moved, and the cry is heard amongst the Nations.

[1] *Apoc. 16.*

CHAPTER LI.

More miseries shall fall upon Babylon (11. by the Medes) with destruction of her idols.

Thus saith our Lord: (a) Behold I will raise upon Babylon and upon the inhabitants thereof, which have lifted up their heart against me, as it were a pestilent wind.

(a) In all this chapter the Prophet amplifieth the same he writ in the chapter precedent of the utter destruction of Babylon.

2 And I will send upon Babylon fanners, and they shall fan it, and shall destroy her land: because they are come upon her on every side in the day of her affliction. 3 Let not him that bendeth bend his bow, and let not him go up that is in [1] a brigandine, spare not her young men, kill all her host.

[1] * *a coat of mail.*

4 And the slain shall fall in the land of the Chaldees, and the wounded in the countries thereof. 5 Because Israel and Juda have not been left as a widow of their God the Lord of hosts: but their land hath been replenished with sin from the holy one of Israel.

6 [1] Flee ye out of the midst of Babylon, and let every one save his own life, hold not your peace upon her iniquity: because it is the time of revenge from our Lord, he will requite her the like.

[1] *2. Cor. 6.*

7 Babylon is a golden cup in the hand of our Lord, inebriating all the earth: of her wine have the Nations drunk, and therefore they are in commotion.

8 [1] Babylon is fallen suddenly, and is destroyed: howl ye upon her, take resin for her sorrow, if perhaps she may be healed.

[1] *Isa. 21. Apoc. 14.*

9 We have cured Babylon, & she is not healed: let us forsake her, and let us go every man to his own land: because her judgement hath reached even to the heavens, & is lifted up unto the clouds. 10 Our Lord hath brought forth our justices: come, and let us tell in Sion the work of the Lord our God. 11 Make sharp the arrows, fill the quivers: our Lord hath raised up the spirit of the kings of the Medes: and against Babylon his mind is to destroy it, because it is the revenge of our Lord, the revenge of his temple. 12 Upon the walls of Babylon lift up the ensign, increase the watch: set up watchmen, prepare embushments: because our Lord hath meant, and hath done whatsoever he spake against the inhabitants of Babylon. 13 Thou that dwellest upon many waters, rich in treasures: thine end is come within a foot of thy cutting off.

14 [1] The Lord of hosts hath sworn by his soul: that I will replenish thee with men as it were with the locust, and upon thee shall the merry shout be sung.

[1] *Amos 6.*

15 He that made the earth in his strength, hath prepared the world in his wisdom, and with his prudence stretched out the heavens. 16 He giving a voice, the waters are multiplied in heaven: who lifteth up the clouds from the extreme part of the earth, lightnings he hath turned into rain: and he hath brought forth the wind out of his treasures. 17 Every man is become a fool by knowledge: every metal caster is confounded in his sculptile, because his casting is counterfeit, neither is there spirit in them. 18 They are vain works, and worthy to be laughed at, in the time of their visitation they shall perish. 19 The portion of

Jacob is not as these things: because he that made all things he it is, and Israel is the sceptre of his inheritance: the Lord of hosts is his name. 20 Thou doest knock together the vessels of war for me, and I will knock together in thee the Gentiles, and I will destroy in thee kingdoms: 21 And I will break in thee the horse, & his rider: and I will knock together in thee the chariot, and the rider thereof. 22 And I will knock together in thee man and woman, and I will knock together in thee the old man and the child, and I will knock together in thee the young man & the virgin: 23 and I will knock together in thee the Pastor and his flock, and I will knock together in thee the husbandman and his drawing cattle, and I will knock together in thee Dukes and Magistrates. 24 And I will render to Babylon, and to all the inhabitants of Chaldee all their evil, that they have done in Sion, before your eyes, saith our Lord. 25 Behold I to thee thou pestiferous mountain, saith our Lord, which corruptest the whole earth: and I will stretch out my hand upon thee, and will roll thee out of the rocks, & will give thee to be a mountain of burning. 26 And they shall not take of thee a stone for the corner, and a stone for foundations, but thou shalt be destroyed for ever, saith our Lord. 27 Lift ye up an ensign in the land: sound with the trumpet among the Gentiles: (b) sanctify the Gentiles upon her: declare against her to the kings of Ararat, Menni, and Ascenez: number Taphsar against her, bring the horse as the stinging locust.

(b) Call together all nations by public proclamation to fight against Babylon.

28 Sanctify the Gentiles against her, the kings of Media, the Dukes thereof, & all the Magistrates thereof, and all the land of his dominion. 29 And the land shall be in a commotion, and shall be troubled: because the cogitation of our Lord shall awake against Babylon, to lay the Land of Babylon desert and inhabitable. 30 The valiants of Babylon have ceased from battle, they have dwelt in holds: their strength is devoured, and they are become as women: her tabernacles are burnt, her bars are broken. 31 A runner shall come to meet the runner, and messenger to meet messenger: to tell the king of Babylon that his city is taken from one end to the other: 32 and the fords are taken beforehand, and the fens be burnt with fire, and the men of war be troubled. 33 Because thus saith the Lord of hosts, the God of Israel: The daughter of Babylon is as a barn floor, the time of her threshing: yet a little, and the time of her reaping shall come. 34 (c) Nabuchodonosor the king of Babylon hath eaten me, he hath devoured me: he hath made me as an empty vessel: he hath swallowed me up as a dragon, he hath filled his belly with my tenderness, and hath cast me out.

(c) Sion in behalf of all the Jews, sheweth that the Chaldees are justly plagued, for their cruelty against God's people.

35 Iniquity against me, and my flesh upon Babylon, saith the habitation of Sion: and my blood upon the inhabitants of Chaldee, saith Jerusalem. 36 Therefore thus saith our Lord: Behold I will judge thy cause, and will revenge thy vengeance, & I will make her sea desolate, & will dry up her vein. 37 And Babylon shall be into heaps, the habitation of dragons, astonishment, and hissing, because there is not an inhabiter. 38 They shall roar together as lions, they shall shake the manes as the whelps of lions, 39 In their heat I will set their drink: and I will make them drunk, that they may be drowsy, and sleep an everlasting sleep, and not arise, saith our Lord. 40 I will lead them as lambs to be a victim, and as rams with kids. 41 How is Sesach taken, and the noble one of all the earth apprehended? How is Babylon become an astonishment among the Gentiles? 42 The sea is come up over Babylon: she is covered with the multitude of the waves thereof. 43 Her cities are become an astonishment: a land inhabitable and desolate, a land wherein none can dwell, nor son of man may pass by it. 44 And I will visit upon Bel in Babylon, and I will cast out of his mouth that which he had swallowed: and the Gentiles shall no more run together unto him, for the wall also of Babylon shall fall. 45 Go out of the midst of her my people: that every one may save his life from the wrath of the fury of our Lord. 46 And lest perhaps your hearts faint, and ye fear the bruit, that shall be

heard in the land: and there shall come a bruit in the year, & after this year a bruit: and iniquity in the land, & ruler upon ruler. 47 Therefore behold the days come, and I will visit upon the sculptiles of Babylon: and all her land shall be confounded and all her slain shall fall in the midst of her. 48 And the heavens and the earth shall praise upon Babylon, & all things that are in them: because spoilers shall come to her from the North, saith our Lord. 49 And as Babylon caused that there should fall slain in Israel: so of Babylon there shall fall slain in the whole land. 50 You that have escaped the sword, come, stand not: remember our Lord a far off, and let Jerusalem ascend upon your heart. 51 We are confounded, because we have heard reproach: ignominy hath covered our faces: because strangers are come upon the sanctification of the house of our Lord. 52 Therefore behold the days come, saith our Lord: & I will visit upon her sculptiles, and in all her land the wounded shall roar. 53 If Babylon shall ascend up into heaven, and stablish her strength on high, from me there shall come wasters of her, saith our Lord. 54 A voice of crying from Babylon, and great destruction from the Land of the Chaldees: 55 because our Lord hath wasted Babylon, and destroyed out of it the great voice: & their waves shall sound as many waters: their voice hath given a sound. 56 Because the spoiler is come upon her, that is, upon Babylon, & her valiants are apprehended, & their bow is weakened: because the strong revenger our Lord rendering will repay. 57 And I will inebriate her Princes, & her wise men, & her Dukes, and her magistrates, and her valiants: and they shall sleep an everlasting sleep, and shall not awake, saith the King, the Lord of hosts is his name. 58 Thus saith the Lord of hosts: That most broad wall of Babylon by undermining shall be undermined, and her high gates shall be burnt with fire, and the labours of the peoples shall come to nothing, and of the nations shall be into the fire, & shall perish. 59 The word that Jeremy the Prophet commanded Saraias the son of Nerias, the son of Maasias, when he went with Sedecias the king into Babylon, in the fourth year of his kingdom: and Saraias was (d) the Prince of Prophecy.

(d) This Saraias was a principal Levite, to whom it pertained to read and publish the words and writings of prophets.

60 And Jeremy wrote all the evil, that was to come upon Babylon in one Book: all these words, that are written against Babylon. 61 And Jeremy said to Saraias: When thou shalt come into Babylon, and shalt see, & shalt read all these words, 62 thou shalt say: Lord thou hast spoken against this place to destroy it: that there be none to inhabit it from man even unto beast, and that it be a perpetual wilderness. 63 And when thou shalt have finished reading this Book, thou shalt tie a stone to it, and shalt throw it into the midst of Euphrates: 64 and thou shalt say: So shall Babylon be drowned, and she shall not rise up from the face of the affliction, that I will bring upon her, and she shall be dissolved. (e) Hitherto the words of Jeremy.

(e) Thus much Jeremy Prophesied against Babylon.

CHAPTER LII.

A recapitulation of the taking of Jerusalem after two years siege. 7. King Sedecias taken in flight, 10. his children slain before his eyes, with other nobles, 11. his eyes put out, and so led into Babylon, 12. the Temple, the Palace, and other houses burnt, the people carried into captivity (15. few excepted to till the land) 17. the two brazen pillars, lavatory, and all the treasure taken away. 24. All the captives at diverse times four thousand six hundred. 31. Finally King Joachin is exalted in the court.

[1] child of one and twenty years was Sedecias when he began to reign: and eleven years he reigned in Jerusalem: and the name of his mother was Amital, the daughter of Jeremie of Lobna.

[1] This whole history is written more largely in the two last chapters of the fourth book of Kings, & in the last of Paralipomenon.

2 And he did evil in the eyes of our Lord, according to all things that Joakim had done. 3 Because the fury of our Lord was against Jerusalem, & against Juda, till he cast them away from his face: and Sedecias revolted from the king of Babylon. 4 And it came to pass in the ninth year of his reign, in the tenth month, the tenth of the month, came Nabuchodonosor the king of Babylon, himself and all his army against Jerusalem, and they besieged it, and built against it munitions round about. 5 And the city was besieged until the eleventh year of king Sedecias. 6 And in the fourth month, the ninth of the month, a famine possessed the city: and there were no victuals for the people of the land. 7 And a breach was made into the city, and all the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden (the Chaldees besieging the city round about) & they departed by the way, that leadeth into the wilderness. 8 But the army of the Chaldees pursued the king: and they apprehended Sedecias in the desert, which is beside Jericho: and all his train fled scattering from him. 9 And when they had taken the king, they brought him to the king of Babylon into Reblatha, which is in the land of Emath; and he spake to him judgements. 10 And the king of Babylon killed the sons of Sedecias before his eyes: yea & all the Princes of Juda he slew in Reblatha. 11 And he plucked out the eyes of Sedecias, & bound him with fetters, & the king of Babylon brought him into Babylon: and he put him in the prison house even to the day of his death. 12 And in the fifth month, the tenth of the month, the same is the nineteenth year of Nabuchodonosor the king of Babylon: came Nabuzardan the Prince of the warfare, who stood before the king of Babylon in Jerusalem. 13 And he burnt the house of our Lord. And the king's house, and all the houses of Jerusalem, and every great house he burnt with fire. 14 And all the host of the Chaldees that was with the Prince of the warfare, destroyed all the wall of Jerusalem round about. 15 But of the poor of the people, and of the rest of the vulgar sort, which remained in the city, and of the fugitives, that were fled to the king of Babylon, and the rest of the multitude, Nabuzardan the Prince of the warfare transported. 16 But of the poor of the land Nabuzardan the prince of the warfare left some to be dressers of vineyards, and husbandmen. 17 The brazen pillars also, that were in the house of our Lord, and the feet, and the sea of brass, that was in the house of our Lord, the Chaldees brake: and they took all the brass of them into Babylon. 18 And the kettles, and the fleshhooks, and the psalteries, and the phials, and the little mortars, and all the brazen vessels, that had been in the ministry, they took: 19 and the water pots, and the censers, and the pitchers, and the basins, and the candlesticks, & the mortars, & the goblets: as many as of gold, of gold, & as many as of silver, of silver, did the Prince of the warfare take: 20 and two pillars, & one sea, & twelve oxen of brass, that were under the feet, which king Salomon had made in the house of our Lord: there was no weight of the brass of all these vessels. 21 [1]And concerning the pillars, there were eighteen cubits of height in one pillar: & a cord of twelve cubits did compass it about: moreover the thickness thereof, of four fingers, and within it was hollow.

[1] *3. Reg. 7.*

22 And the little heads of brass upon both: the height of one little head, of five cubits: and the little nets, and the pomegranates upon the crown round about, all of brass. Likewise of the second pillar, & the pomegranates. 23 And there were ninety six pomegranates hanging down: and all the pomegranates an hundred, were compassed with little nets. 24 And the master of the warfare took Saraias the chief Priest, and Sophonias the second Priest: and the three keepers of the entry. 25 And of the city he took one eunuch, that was chief over the men of war: and seven men of them, that saw the king's face, that were found in the city: and a scribe the captain of the soldiers, who tried the young soldiers: and three score of the people of the land, that were found in the midst of the city. 26 And Nabuzardan the Prince of the warfare took them, and he brought them to the king of Babylon into Reblatha. 27 And the king of Babylon struck them: and he killed them in Reblatha in the land

of Emath: and Juda was transported from his land.
28 This is the people, which Nabuchodonosor transported: In the seventh year, Jews three thousand and twenty three. 29 In the eighteenth year of Nabuchodonosor from Jerusalem souls eight hundred thirty two. 30 In the three and twentieth year of Nabuchodonosor, Nabuzardan the Prince of the warfare transported of the Jews seven hundred forty five souls. All the souls therefore were four thousand six hundred. 31 And it came to pass in the seven and thirtieth year of the transmigration of Joachin the king of Juda, the twelfth month, the five and twentieth of the month, Evilmerodach the king of Babylon lifted up in the very year of his reign, the head of Joachin the king of Juda, and he brought him out of the prison house. 32 And he spake with him good things, & he set his throne above the thrones of the kings, that were after himself in Babylon. 33 And he changed his prison garments, and he did eat bread before him always all the days of his life. 34 And his allowance of meat, a continual provision of meat was given him by the king of Babylon, every day a certain, even unto the day of his death, all the days of his life.

THE ARGUMENT OF JEREMIE'S LAMENTATIONS.

THESE *Lamentations*, in Greek called *Threni*, and by the Hebrew Rabbins entitled *Cinoth*, [1] were written by Jeremie before the greatest part of his other Prophecies (as seemeth most probable to S. Jerom) [2] and were first sung at the death of Josias King of Juda. Again when King Sedecias with many others were taken captives, many also slain, and the Temple and city of Jerusalem destroyed. But most especially he prophesieth the Jews' miserable estate, and just cause of Lamentation after Christ's coming, and their rejecting him. And therefore his Church singeth the same in the Anniversary, or Commemoration of his Passion and Death, and most piously inviteth all sinners, both Jews and Gentiles, to return unto Christ our Redeemer, saying: *Jerusalem, Jerusalem convertere ad Dominum Deum tuum*. [3] In this little book the diligent reader will easily observe many doleful pathetical speeches, poured out from a pensive heart, as in great calamities it commonly happeneth, with little connexion of sentences, but otherwise four whole chapters are very artificially compiled in verse, [4] not by number of times, with measure of long & short syllables, as the Greeks & Latins use, but after the Hebrew manner, observing number of syllables, and beginning every verse with a distinct letter, from the first to the last in order, with some small variety, of the Hebrew Alphabet. Doubtless with great mysteries, [5] as S. Jerom judgeth, and therefore explicateth the significations, and certain connexions of the two and twenty Hebrew letters: as we have noted upon the 118. Psalm: but above the capacity of our understanding. In the last chapter the Prophet omitting the observation of Initial letters, in twenty two verses prayeth lamentably, as the whole people shall pray in captivity.

[1] It is probable that the Lamentations were written before his other prophecies.

[2] *2. Paral. 35. v. 25.*

[3] Doleful speeches are commonly uttered without connexion of sentences.

[4] These Lamentations are artificially composed.

[5] And besides the historical sense contain hidden mysteries.

THE THRENES, THAT IS TO SAY, THE LAMENTATIONS OF JEREMIE THE PROPHET.

◦And it came to pass, after that Israel was brought into captivity, and Jerusalem was desolate, Jeremie the Prophet sat weeping, and he mourned with this lamentation upon Jerusalem, and with a pensive mind sighing, and wailing he said.

◦ These words are not Jeremie's, but added by the 70. or other Interpreter, as a Preface to his Lamentations.

CHAPTER I.

How [1][2] doth the city full of people, sit solitary: how is the lady of the Gentiles become as a widow: the princess of Provinces is made tributary?

[1] Aleph. [2] The miserable change in Jerusalem made the beholders astonished.

2 [1]Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her of all her dear ones: all her friends have despised her, and are become her enemies.

[1]Beth.

3 [1]Judas is (a)gone into transmigration because of affliction, and the multitude of bondage: she hath dwelt among the Gentiles, neither hath she found rest: all her persecuters have apprehended her within the straits.

[1]Ghimel. (a) Some Jews seeing their brethren led captives into Babylon, went into Aegypt, but there also were in misery.

4 [1]The ways of Sion mourn, because there are none that come to the solemnity: all her gates are destroyed: her priests sighing: her virgins loathsome, and herself is oppressed with bitterness.

[1]Daleth.

5 [1]Her adversaries are made (b)in the head, her enemies are enriched: because our Lord hath spoken upon her for the multitude of her iniquities: her little ones are led into captivity, before the face of the afflicter.

[1]He. (b) It is a desolate misery when enemies obtain dominion.

6 [1]And from the daughter of Sion all her beauty is departed: her princes are become as (c)rams not finding pastures: and they are gone without strength before the face of the pursuer.

[1]Vau. (c) Fleeing from place to place to seek relief.

7 [1]Jerusalem hath remembered the days of her affliction, and prevarication of all her things worthy to be desired, which she had from the days of old, when her people fell in the enemy's hand, and there was no helper: the enemies have seen her, and have scorned her sabbaths.

[1]Zain.

8 [1]Jerusalem hath sinned a sin, therefore is she made unstable: all that did glorify her, have despised her, because they have seen her ignominy: but she sighing is turned backward.

[1]Heth.

9 [1]Her (d)filthiness is on her feet, neither hath she remembered her end: she is pulled down exceedingly, not having a comforter: see o Lord mine affliction, because the enemy is exalted.

[1]Teth. (d) Idolatry which is spiritual adultery.

10 [1]The enemy hath thrust his hand to all her things worthy to be desired: because she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

[1]Iod.

11 [1]All her people sighing, and seeking bread: they have given all precious things for meat to refresh the soul, see o Lord and consider, because I am become vile.

[1]Caph.

12 [1]O all ye that pass by the way, attend, and see if there be sorrow like to my sorrow: because he hath made (e)vintage of me, as our Lord hath spoken in the day of the wrath of his fury.

[1]Lamed. (e) First Nabuchodonosor took away much treasure. *4. Reg. 24.* afterwards his captain Nabuzardan spoiled all. *4. Reg. 25.*

13 [1]From on high he hath cast a fire in my bones, and hath taught me: he hath spread a net for my feet, he hath turned me backward: he hath made me desolate, all the day consumed with sorrow.

[1]Mem.

14 [1]The yoke of mine iniquities hath watched: they are folded together in his hand, and put upon my neck: my strength is weakened: our Lord hath given me into the hand, from which I cannot rise.

[1]Nun.

15 [1]Our Lord hath taken away all my magnifical ones out of the midst of me: he hath called a time against me, to destroy mine elect: our Lord hath trodden the winepress to the virgin the daughter of Juda.

[1]Samech.

16 [1]Therefore am I weeping, and mine eye shedding tears: because a comforter is made far from me, converting my soul: my children are become

desolate because the enemy hath prevailed.

[1] Ain.

17 [1] Sion hath spread forth her hands, there is none to comfort her: our Lord hath commanded against Jacob, round about him are his enemies: Jerusalem is become as a woman polluted with menstruous flowers among them.

[1] Phe.

18 [1] Our Lord is just, because I have provoked his mouth to wrath: hear I beseech all ye peoples, and see my sorrow: my virgins, and my young men are gone into captivity.

[1] Sade.

19 [1] I have called (f) my friends, they have deceived me: my priests and my ancients are consumed in the city: because they have sought meat for themselves, to refresh their soul.

[1] Coph. (f) Aegypt wherein the Jews trusted to find aid, could not, or at least did not help them. *Ier. 2. v. 18. & 37. v. 4. & 6.*

20 [1] See o Lord that I am in tribulation, my belly is troubled: my heart is overturned in myself, because I am full of bitterness: the sword killeth abroad, and at home it is (g) like death.

[1] Res. (g) At home in famine.

21 [1] They have heard that I do sigh, and there is none to comfort me: all mine enemies have heard mine evil, they have rejoiced, because thou hast done it: thou hast brought a day of consolation, and they shall be made like to me.

[1] Sin.

22 [1] Let all their evil enter in before thee: and vintage them, as thou hast vintaged me for all mine iniquities: for my sighings are many, and my heart is sorrowful.

[1] Thau.

CHAPTER II.

How [1] (a) hath our Lord in his fury covered the daughter of Sion with darkness: cast forth the noble one of Israel from heaven to the earth, and hath not remembered the footstool of his feet in the day of his fury.

[1] Aleph. (a) Punishment permitted by God is truly ascribed to him as his fact.

2 [1] Our Lord hath cast down headlong, and hath not spared, all the beautiful things of Jacob: he hath destroyed in his fury the munitions of the virgin of Juda, and cast it down to the ground: he hath polluted the kingdom, and the princes thereof.

[1] Beth.

3 [1] He hath broken (b) every horn of Israel in the wrath of fury: he hath turned away his right hand backward from the face of the enemy: and he hath kindled in Jacob as it were the fire of a flame devouring round about.

[1] Ghimel. (b) Strength and forces are called horns, so every horn signifieth all their strength.

4 [1] He hath bent his bow as an enemy, he hath fastened his right hand as an adversary: and he hast killed all, that was fair to behold in the tabernacle of the daughter of Sion, he hath poured out his indignation as fire.

[1] Daleth.

5 [1] Our Lord is become as an enemy: he hath cast down Israel headlong, he hath cast down headlong all her walls: he hath destroyed the munitions thereof, and hath replenished in the daughter of Juda the humbled man and humbled woman.

[1] He.

6 [1] And he hath destroyed his tent as a garden, he hath thrown down his tabernacle: our Lord hath brought festivity and sabbath in Sion to oblivion: and king and priest into reproach, and into the indignation of his fury.

[1] Vau.

7 [1] Our Lord hath rejected, he (c) hath cursed his sanctification: he hath delivered the walls of the

towers thereof into the hand of the enemy: they have made a noise in the house of our Lord, as in a solemn day.

[1] Zain. (c) Suffered his Sanctuary to be polluted.

8 [1] Our Lord hath meant to destroy the wall of the daughter of Sion: he hath stretched out his cord, and hath not turned away his hand from destruction: and the forewall hath mourned, and the wall is destroyed together.

[1] Heth.

9 [1] Her gates are fastened in the ground: he hath destroyed, and broken her bars: her king and her princes in the Gentiles: there is no law, and her prophets have not found vision from our Lord.

[1] Teth.

10 [1] The ancients of the daughter of Sion have sitten on the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with hair cloths, the virgins of Jerusalem have cast down their heads to the ground.

[1] Iod.

11 [1] Mine eyes have failed for tears, my bowels are troubled: my liver is poured out on the earth, for the destruction of the daughter of my people, when the little one, and the sucking fainted in the streets of the town.

[1] Caph.

12 [1] They said to their mothers: Where is wheat and wine? When they fainted as the wounded in the streets of the city: when they yielded up the ghosts in the bosom of their mothers.

[1] Lamed.

13 [1] Whereto shall I compare thee? Or whereto shall I liken thee o daughter of Jerusalem: whereto shall I make thee equal, and comfort thee o virgin daughter of Sion? For great is thy destruction (d) as the sea: who shall heal thee?

[1] Mem. (d) As the sea exceedeth all other waters, so the affliction surpasseth other afflictions, which is spoken by *hyperbole* to signify the grievousness thereof.

14 [1] Thy prophets have seen false and foolish things for thee: neither have they opened thine iniquity, to provoke thee to penance, but they have seen false burdens and banishments for thee.

[1] Nun.

15 [1] All that passed by the way have clapped their hands upon thee: they have hissed, and moved their head upon the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

[1] Samech.

16 [1] All thine enemies have opened their mouth upon thee: they have hissed, and gnashed with the teeth, and have said: We will devour: Lo this is the day, which we expected: we have found it, we have seen it.

[1] Phe.

17 [1] Our Lord hath done the things that he meant, he hath accomplished his word, which he commanded from the days of old: he hath destroyed, and hath not spared, and he hath made the enemy joyful over thee, and hath exalted the horn of thine adversaries.

[1] Ain.

18 [1] Their heart hath cried to our Lord upon the walls of the daughter of Sion: Shed tears as a torrent by day, and night: give no rest to thyself, neither let the apple of thine eye cease.

[1] Sade.

19 [1] Arise, praise in the night in the beginning of the watches: pour out thy heart as waters before the sight of our Lord: lift up thy hands to him for the life of thy little ones, which have fainted for famine in the head of all high ways.

[1] Coph.

20 [1] See o Lord, and consider whom thou hast vintaged thus: (e) shall women then eat their own fruit, little ones of the measure of a span? Is the priest, and the prophet slain in the sanctuary of our Lord?

[1] Res. (e) This happened before in Samaria. *4. Reg. 6.* and in the siege of Jerusalem, by Titus and Vespasian.

21 [1] The child and the old man lay on the ground without: my virgins and my youngmen are fallen by the sword: thou hast killed in the day of thy fury: thou hast strucken, (f) neither hast thou had mercy.

[1] Sin. (f) More severely than thou art accustomed.

22 [1]Thou hast called as it were to a solemn day, those that should terrify me round about, and there was none in the day of the fury of our Lord, that escaped and was left: whom I brought up, & nourished, mine enemy hath consumed them.

[1]Thau.

CHAPTER III.

The [1] man (a) that see my poverty in the rod of his indignation.

[1]Aleph. (a) Jeremy himself felt his part of this affliction.

2 [1]He hath led me, and brought me into darkness and not into light.

[1]Aleph.

3 [1]Only against me he hath turned and hath converted his hand all the day.

[1]Aleph.

4 [1]He hath made my skin old and my flesh, he hath broken my bones.

[1]Beth.

5 [1]He hath built round about me, and he hath compassed me with (b) gall and (c) labour.

[1]Beth. (b) Jerusalem was ransacked by Nabuchodonosor. (c) and worse by Nabuzardan.

6 [1]In dark places he hath placed me as the everlasting dead.

[1]Beth.

7 [1]He hath built round about against me, that I go not forth: he hath aggravated my fetters.

[1]Ghimel.

8 [1]Yea and when I shall cry, and ask, he hath excluded my prayer.

[1]Ghimel.

9 [1]He hath shut up my ways with square stones, he hath subverted my paths.

[1]Ghimel.

10 [1]He is become unto me a bear lying in wait: a lion in secret places.

[1]Daleth.

11 [1]He hath subverted my paths, and hath broken me, he hath made me desolate.

[1]Daleth.

12 [1]He hath bent his bow, and set me as a mark for the arrow.

[1]Daleth.

13 [1]He hath shot in my reins the daughters of his quiver.

[1]He.

14 [1]I am made a derision to all my people, their song all the day.

[1]He.

15 [1]He hath replenished me with bitterness, he hath inebriated me with wormwood.

[1]He.

16 [1]And he (d) hath broken my teeth by number, he hath fed me with ashes.

[1]Vau. (d) He describeth his grievous pains, as if his teeth were broken one by one.

17 [1]And my soul is repelled from peace, I have forgotten good things.

[1]Vau.

18 [1]And I said: Mine end is (e) perished, and mine hope from our Lord.

[1]Vau. (e) The end of my life is come.

19 [1]Remember my poverty, and transgression, the wormwood, and the gall.

[1]Zain.

20 [1]Remembering I will be mindful, and my soul shall languish in me.

[1]Zain.

21 [1]Recording this thing in my heart, therefore will I hope.

[1]Zain.

22 [1]The mercies of our Lord that we are not consumed: because his commiserations have not failed.

[1]Heth.

23 [1](f)New in the morning, great is thy fidelity.

[1]Heth. (f) God's mercies are every day renewed.

24 [1]Our Lord is my portion, said my soul: therefore will I expect him.

[1]Heth.

25 [1]Our Lord is good to them that hope in him, to the soul that seeketh him.

[1]Teth.

26 [1]It is good to wait with silence for the salvation (g) of God.

[1]Teth. (g) Which God will give.

27 [1]It is good for a man, when he beareth the yoke from his youth.

[1]Teth.

28 [1]He shall sit solitary, and hold his peace: because he hath lifted himself above himself.

[1]Iod.

29 [1]He shall put his mouth in the dust, if perhaps there be hope.

[1]Iod.

30 [1]He (h) shall give the cheek to him that striketh him, he shall be filled with reproaches.

[1]Iod. (h) Especially understood of Christ. *Mat. 26.*

31 [1]Because our Lord will not reject for ever.

[1]Caph.

32 [1]Because if he hath rejected, he will also have mercy, according to the multitude of his mercies.

[1]Caph.

33 [1]For he hath not humbled (i) from his heart, and cast off the children of men.

[1]Caph. (i) God punisheth his servants not to hurt them but for their good.

34 [1]To stamp under his feet all the prisoners of the earth.

[1]Lamed.

35 [1]To avert the judgement of a man before the face of the Highest

[1]Lamed.

36 [1]To pervert a man in his judgement, our Lord hath not known.

[1]Lamed.

37 [1]Who is this, that hath commanded it to be done, our Lord not commanding it?

[1]Mem.

38 [1]Out of the mouth of the Highest, there shall not proceed neither evil things, (k) nor good.

[1]Mem. (k) The speech of such as deny God's providence.

39 [1]What hath the living man murmured, man for his sins?

[1]Mem.

40 [1]Let us search our ways, & seek, and return to our Lord.

[1]Nun.

41 [1]Let us lift up our hearts with our hands to our Lord into the heavens.

[1]Nun.

42 [1]We have done wickedly, and provoked to wrath: therefore thou art inexorable.

[1]Nun.

43 [1]Thou hast covered in fury, and hast strucken us: thou hast killed, and not spared.

[1]Samech.

44 [1]Thou hast set a cloud before thee, that prayer may not pass.

[1]Samech.

45 [1]Thou hast made me to be rooted out, and abject in the midst of the peoples.

[1]Samech.

46 [1]All the enemies have opened their mouth upon us.

[1]Phe.

47 [1](l)Prophecy is made unto us, fear, and snare, and destruction.

[1]Phe. (l) Preaching of false Prophets hath brought these evils upon us.

48 [1]Mine eye hath shed streams of waters, in the destruction of the daughter of my people.

[1]Phe.

49 [1]Mine eye is afflicted, neither hath it been quiet, because there was no rest:

[1]Ain.

50 [1]Till our Lord regarded and looked from the heavens.

[1]Ain.

51 [1]Mine eye hath spoiled my soul for all the daughters of my city.

[1]Ain.

52 [1]Mine enemies in hunting have caught me as a bird, without cause.

[1]Sade.

53 [1]My life is fallen into the lake, and they have laid a stone upon me.

[1]Sade.

54 [1]The waters have flowed over my head: I said: I am undone.

[1]Sade.

55 [1]I have invocated thy name o Lord from the lowest lake.

[1]Coph.

56 [1]Thou hast heard my voice: turn not away thine ear from my sobbings, and cries.

[1]Coph.

57 [1]Thou didst approach in the day, when I invocated thee: thou hast said: Fear not.

[1]Coph.

58 [1]Thou hast judged o Lord the cause of my soul, redeemer of my life.

[1]Res.

59 [1]Thou hast seen o Lord their iniquity against me: (m) judge my judgement.

[1]Res. (m) Judge thou that which they have judged unjustly.

60 [1]Thou hast seen all their fury, all their cogitations against me.

[1]Res.

61 [1]Thou hast heard their reproach o Lord, all their cogitations against me.

[1]Sin.

62 [1]The lips of them that rise up against me; and their cogitations against me all the day.

[1]Sin.

63 [1]See their sitting down, and their rising up, I am their psalm.

[1]Sin.

64 [1]Thou shalt render them a recompense o Lord, according to the works of their hands.

[1]Thau.

65 [1]Thou shalt give them (n) a shield of heart (o) thy labour.

[1]Thau. (n) Give them the pain of hearty sorrow: (o) Wherewith thou afflictest the wicked.

66 [1]Thou shalt persecute in fury, and shalt destroy them from under the heavens o Lord.

[1]Thau.

CHAPTER IV.

How [1] is (a) the gold darkened, the best colour changed, the stones of the sanctuary dispersed in the head of all streets?

[1]Aleph. (a) Whereas the Temple before glistered with gold, now there appeared burnt smoky walls, & pitiful ruins.

2 [1]The noble children of Sion, & they that were clothed with the principal gold: how are they reputed as earthen vessels, the work of the potter's hands?

[1]Beth.

3 [1]Yea even (b) the lamiaes have opened their breast, they have given suck to their young, the daughter of my people is cruel, as (c) the ostrich in the desert.

[1]Ghimel. (b) Lamia hath a face like a woman, a body as other brutish beasts, is cruel to others, yet kind to her own brood: but women of Jerusalem in extreme distress were cruel to their own children. (c) as the ostrich forsaking her eggs.

4 [1]The tongue of the suckling hath cloven to the roof of his mouth for thirst: the little ones have asked bread, and there was none that brake it unto them.

[1] Daleth.

5 [1] They that fed voluptuously, have died in the ways: they that were brought up in scarlet, have embraced the dung.

[1] He.

6 [1] And the iniquity of the daughter of my people is become greater than the sin of Sodom: which was overthrown in a moment, and hands took nothing in her.

[1] Vau.

7 [1] Her Nazareites whiter than snow, purer than milk, ruddier than the old ivory, fairer than the sapphire.

[1] Zain.

8 [1] Their face is made blacker than coals, and they are (d) not known in the streets: their skin hath cloven to their bones, it is withered, and is made as wood.

[1] Heth. (d) One could not know another, though they were acquainted before.

9 [1] It was better with them that were slain with the sword, than with them that were killed by famine: because these pined away consumed by the barrenness of the country.

[1] Teth.

10 [1] The hands of (e) pitiful women have sodden their own children: they were made their meat (f) in the destruction of (g) the daughter of my people.

[1] Iod. (e) Women being by nature pitiful, were cruel to their own children. (f) In the siege of Jerusalem. (g) In Hebrew phrase cities are called the daughters of the country.

11 [1] Our Lord hath accomplished his fury, he hath poured out the wrath of his indignation: and he hath kindled a fire in Sion, and it hath devoured the foundations thereof.

[1] Caph.

12 [1] The kings of the earth, and all the inhabitants of the world did not believe, that the adversary and the enemy should enter in by the gates of Jerusalem.

[1] Lamed.

13 [1] For the sins of her (h) prophets, and the iniquities of her priests, which have shed the blood of just men in the midst of her.

[1] Mem. (h) False Prophets were called by the name of Prophets, as they seemed in the world to be.

14 [1] The blind wandered in the streets, they were polluted with blood: and when they could not, they held their skirts.

[1] Nun.

15 [1] Depart ye polluted, they cried to them: depart, get ye hence, touch not: for they brawled, & were moved: they said among the Gentiles: He will add no more to dwell among them.

[1] Samech.

16 [1] The face of our Lord hath divided them, he will not add to respect them: they have not reverenced the faces of the priests, neither had they pity on the ancients.

[1] Phe.

17 [1] Whilst we yet stood, our eyes failed towards our vain help, when we looked attentive to a nation, that was not able to save.

[1] Ain.

18 [1] Our steps slipped in the way of our streets, our end draweth near: our days are accomplished, because our end is come.

[1] Sade.

19 [1] Our persecuters were swifter than the eagles of the heaven: upon the mountains they pursued us, in the desert they lay in wait against us.

[1] Coph.

20 [1] The spirit of our mouth (i) Christ our Lord is taken in our sins: to whom we have said: In thy shadow shall we live among the Gentiles.

[1] Res. (i) This pertaineth either to King Iosias slain by the Aegyptians. *2. Par. 35.* or to Sedecias taken by the Chaldees. Mystically of Christ our Saviour. *Isa. 53. v. 5. S. Aug. l. 18. c. 33. de civit.*

21 [1] Rejoice, and be glad o daughter of Edom, which dwellest in the Land of Hus: to thee also shall the cup come, thou shalt be made drunken, and naked.

[1] Sin.

22 [1] Thine iniquity is accomplished o daughter of Sion, he will add no more to transport thee: he hath

visited thine iniquity o daughter of Edom, he hath discovered thy sins.

[1] Thau.

CHAPTER V.

THE PRAYER OF JEREMIE THE PROPHET.

(a)

(a) The Prophet foreseeing in spirit their future state as if it had been present, prayed in the same manner, as the whole people should pray when they were in such calamity.

Remember o Lord what is fallen to us: behold, and regard our reproach. 2 Our inheritance is turned to aliens: our houses to strangers. 3 We are made (b) pupils without father: our mothers are as it were widows.

(b) Many were orphans without fathers, & all were deprived of their King, who was a father of all the people.

4 Our water we have drunk for money: our wood we have bought for a price. 5 We were led by our necks, no rest was given to the weary. 6 We (c) have given our hand to Aegypt, and to the Assyrians, that we might be filled with bread.

(c) We have put ourselves to work and travail in strange countries to get bread to eat.

7 Our fathers have sinned, & they are not: and we have borne their iniquities. 8 Servants have ruled over us: there was none that would redeem us out of their hand. 9 In peril of our lives did we fetch us bread, [1] at the face of the sword in the desert.

[1] * *in danger of the sword.*

10 Our skin was burnt as an oven, by reason of the tempests of famine. 11 They humbled the women in Sion, and the virgins in the cities of Juda. 12 The Princes were hanged up by the hand: they did not reverence the faces of the ancients. 13 Young men they abused (d) unchastely: and the children fell (e) in wood.

(d) They were made to grind naked in the mill: (e) And beaten with staves.

14 The ancients decayed out of the gates: the youngmen out of the choir of the singers. 15 The joy of our heart hath failed, our choir is turned into mourning. 16 The (f) crown of our head is fallen: woe to us, because we have sinned.

(f) They lost the glory of a kingdom, and were subject to strange and barbarous nations.

17 Therefore is our heart made sorrowful, therefore are our eyes darkened. 18 For mount Sion, because it is perished, foxes have walked on it. 19 But thou o Lord shalt remain for ever, thy throne in generation and to generation. 20 Why wilt thou for ever be forgetful of us? Wilt thou forsake us in length of days? 21 (g) Convert us o Lord to thee, and we shall be converted: renew our days, as from the beginning.

(g) As Iere: *31. v. 18.* and *S. Aug. l. de gratia & l. arb. c. 2. 4. &c.*

22 But rejecting thou hast rejected us, (h) thou art angry against us exceedingly.

(h) Having so severely punished us, we beseech thee now to cease from more.

THE ARGUMENT OF BARUCH'S PROPHECY.

[1] This Prophecy is supposed by many to be Jeremy's.

[2] By others^ accounted Baruch's.

[3] By all^ holden to be Canonical Scripture.

[4] Why S. Ierome urgeth it not against the Jews.

[5] *Praefat. Ierem.*

[6] The contents.

[1] *MANY ancient Fathers suppose this Prophecy to be Jeremie's*: though none doubted *but Baruch* his scribe was the writer thereof. So *S. Xystus* Epist. ad omnes fideles. *S. Ireneus*, li. 5. c. 35. *S. Clement of Alexandria*, li. 1. c. 10. & li. 2. c. 3. Pedag. *S. Cyprian*, li. 2. c. 5. & 6. contra Iudaeos. *Eusebius Coesariensis*, li. de Propheticorum libror. appellationibus, Cap. de Ieremia, & li. 6. c. 19. Demonst. Evangel. *Lactantius*, li. 4. c. 13. Divin. Instit. *The first Councel of Nice*, li. 2. fol. 105. & 109. *S. Hilary*, li. 5. de Trinit. sub finem. *S. Cyril of Jerusalem*, Catechesi. 4. & 11. & de Concursu Domini. *S. Basil* li. 4. cont. Eunomium. *S. Ambrose*, li. de fide c. 7. cont. Arianos. li. de Paenit. c. 8. & li. 3. Examer. c. 14. *S. Gregory Nazianzen*, Orat. 49. de fide, & Epist. 2. ad Cledonium. *S. Epiphanius*, cont. Nazaraeos, & cont. Ebionaeos. *S. Chrysostom*, Ser. de Trinit. & advers. Gentiles. *S. Augustin*, li. 18. c. 33. de Civit. & Quest. Vet. & Novi Testa. q. 102. *S. Prosper.* par. 2. c. 9. & p. 3. c. 3. de promiss. & predict. *S. Theodoretus*, Dialogo 1. Eranistes. (who also writeth commentaries upon this Book, as upon divine Scripture) c. 2. v. 9. These and others allege this Prophecy as Jeremie's. [2] Some also under the name of Baruch. As *Origen*, li. 2. c. 3. Patriarch. *S. Cyril of Alexandria*, li. 10. in Iulianum, *S. Gregory Nyssen*, Orat. 1. de pauperibus amandis. *S. Athanasius*, Orat. 3. cont. Arianos. Though in his Synopsi he mentioneth not Baruch, yet he, as also *S. Augustin*, l. 2. c. 8. Doct. Christ. *S. Gelacius*, dist. 15. and others in their Catalogues of Canonical Scriptures, comprehend this Book under the name of Jeremie. [3] But whether Baruch was the immediate Author under God, or the writer thereof as of another man's Prophecy (as the Evangelists writ the words of Christ and others, in the Gospels, and in the Acts of the Apostles) always it is certain, the Holy Ghost directed him, that he could not err in writing it. And the ancient Fathers, and Councels ever accepted this book as Divine Scripture. *The Councel also of Laodicea*, in the last Canon, expressly nameth Baruch, Lamentations, and Jeremie's Epistle. And lastly *the Councels of Florence*, de Unione Armenorum; and of *Trent* Sess. 4. expressly define that Baruch is Canonical Scripture. In the Greek this book is placed before the Lamentations. [4] Which S. Jerom not finding in Hebrew, nor in the Canon of the Jews, urgeth it not against them. [5] Yet testifieth that he found it in the vulgate Latin Edition, and that it *containeth many things of Christ, & the later times*. [6] According to the historical sense, the author in five chapters exhorteth the Jews to repentance, and patience, prophesying that they should be brought into more distress and captivity, than as yet they were, but should afterwards be released. The sixth chapter is Jeremie's Epistle.

THE PROPHECY OF BARUCH.

CHAPTER I.

The Jews in Babylon having heard Baruch's Book red, 6. send the same with money to Jerusalem, 10. requesting their brethren there to offer sacrifice, and to pray for the

King and Prince of Babylon; and for them, 15. acknowledging their manifold sins.

AND these be the words of the book, that Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Sedei, the son of Helcias wrote in Babylon, 2 in the fifth year, in the seventh day of the month, at (a) the time that the Chaldees took Jerusalem, and burnt it with fire.

(a) The whole time of taking Jerusalem endured eleven years before it was burned. In the fifth year of which space this book was written. For as yet there were Priests in Jerusalem: *v. 7.* some holy vessels, *v. 8.* the Altar, *v. 10.* and the temple, *v. 14.*

3 And Baruch read the words of this book unto the ears of Jechonias the son of Joakim king of Juda, and to the ears of all the people coming to the book,
4 and to the ears of the mighty, the sons of the kings, and to the ears of the ancients, and to the ears of the people, from the least even to the greatest of them, that dwelt in Babylon, by the river Sodi. 5 Who hearing it wept, and fasted, and prayed in the sight of our Lord. 6 And they gathered money, according as every man's hand was able, 7 and they sent into Jerusalem to Joakim the son of Helcias, the son of Salom, priest, and to the priests, and to all the people, that were found with him in Jerusalem.
8 When he took the vessels of the temple of our Lord, which had been taken away out of the temple, to return them into the Land of Juda the tenth day of the month Sivan, the silver vessels, which Sedecias the son of Josias the king of Juda made, 9 after that Nabuchodonosor king of Babylon had taken Jechonias, and the princes, and all the mighty, and the people of the land from Jerusalem, and brought them bound into Babylon. 10 And they said: Behold we have sent you money, with the which buy ye holocausts, and frankincense, and make [1] manna, and offer for sin at the altar of the Lord our God:

[1] * *or, manah sacrifice.*

11 and pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Balthasar his son, that their days may be as the days of heaven upon the earth: 12 and that our Lord give us strength, and illuminate our eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of Balthasar his son, and may serve them many days, and (b) may find grace in their sight.

(b) Seeing it was God's will they should be in captivity, they desired rather to be under the Chaldees than any other foreign nation.

13 And for ourselves pray ye to the Lord our God: because we have sinned to the Lord our God, and his fury is not turned away from us even to this day.
14 And read ye this book, which we have sent to you to be recited in the temple of our Lord, in a solemn day, and in a day convenient. 15 And you shall say: To the Lord our God justice: but to us confusion of our face: as is this day to all Juda, and them that dwell in Jerusalem, 16 to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.
17 We have sinned before the Lord our God, and believed him not, having diffidence in him: 18 and we would not be made subject to him, and we have not heard the voice of the Lord our God, to walk in his commandments, which he hath given us.
19 From the day, that he brought our fathers out of the Land of Aegypt, even to this day, we would not be brought to believe the Lord our God: and [1] dissipated we revolted, that we might not hear his voice.

[1] * *Corrupted in judgement.*

20 And many evils and maledictions have cloven to us, which our Lord appointed to Moyses his servant: who brought our fathers out of the Land of Aegypt, to give us a land flowing with milk and honey, as at this present day. 21 And we have not heard the voice of the Lord our God according to all the words of the prophets, which he hath sent to us: 22 and we have gone away every man into the sense of our malignant heart, to serve strange gods, doing evils before the eyes of the Lord our God.

CHAPTER II.

The same captives further confess, that their calamities are justly come upon them for their iniquities, 11. and therefore lamentably pray for God's mercy, as he promised by Moyses to penitents.

FOR the which thing the Lord our God hath established his word, that he spake to us, and to our judges, that have judged Israel, and to our kings, and to our princes, and to all Israel and Juda: 2 that our Lord might bring upon us great evils, which were not done under the heaven, as have been done in Jerusalem, according to the things that are written in the law of Moyses: 3 that a man (a) should eat the flesh of his son, and the flesh of his daughter.

(a) That this happened in the siege of Jerusalem, is noted before *Lament. 2. v. 20.*

4 And he hath given them under the hand of all the kings, that are round about us into reproach, and into desolation among all peoples, into which our Lord hath dispersed us. 5 [1]And we are made underneath, and not above: because we have sinned to the Lord our God, in not obeying his voice.

[1]*Deu. 28. v. 43.*

6 To the Lord our God justice: but to us, and to our fathers confusion of face, as is this day. 7 Because our Lord hath spoken upon us all these evils, that are come upon us: 8 and we have not besought the face of the Lord our God, to return every one of us from our most wicked ways. 9 And our Lord hath watched in evils, and hath brought them upon us: because our Lord is just in all his works, which he hath commanded us: 10 and we have not heard his voice to walk in the precepts of our Lord, which he hath given before our face. 11 And now o Lord God of Israel, which brought out thy people out of the Land of Aegypt in a strong hand, and in signs, and in wonders, and in thy great strength, and in a mighty arm, and madest thee a name as is this day: 12 we have sinned, we have done impiously, we have dealt unjustly o Lord our God, in all thy (b) justices.

(b) God's commandments are commonly called justices *(Psal. 118.)* and many other places: because by observing or not observing the commandments men are made just, or unjust.

13 Let thy wrath be turned away from us: because we are left a few among the nations, where thou hast dispersed us. 14 Hear o Lord our prayers, and our petitions, and bring us out for thine own sake: and grant us to find grace before their face, that have led us away: 15 that all the earth may know that thou art the Lord our God, and that thy name is invocated upon Israel, and upon his stock. 16 Look o Lord from thy holy house upon us, and incline thine ear, and hear us. 17 Open thine eyes, & see: because the dead that are in hell, whose spirit is taken from their bowels, shall not give honour and justification to our Lord: 18 but the soul, that is sorrowful for the greatness of evil, and goeth crooked, and weak, and the eyes failing, and the hungry soul giveth glory and justice to thee their Lord. 19 For not according to the justices of our fathers do we pour out prayers, and ask mercy before thy sight o Lord our God: 20 but because thou hast sent thy wrath, [1]and thy fury upon us, as thou hast spoken by the hand of thy servants the prophets, saying:

[1]*Iere. 2. v. 8.*

21 Thus saith our Lord: Bow down your shoulder, & your neck, and do works for the king of Babylon: and you shall sit in the land, which I have given to your fathers. 22 But if you will not hear the voice of the Lord your God, to work for the king of Babylon: I will make you to fail out of the cities of Juda, and from without Jerusalem, 23 and I will take from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without foot step that inhabit it. 24 And they heard not thy voice, to work for the king of Babylon: and thou hast established thy words, which thou spakest by the hands of thy servants the prophets, that the bones of our kings, and of our fathers should be transported out of their place: 25 and behold they are cast forth in the heat of the sun, and in the frost of the night: and they are dead in very sore pains, in famine, and by sword, and by casting forth. 26 And hast made the (c) temple, in

which thy name was there invocated, as it is this day, for the iniquity of the house of Israel, and of the house of Juda.

(c) The temple was not as yet destroyed but the prophet speaketh of it, as he saw it should come to pass.

27 And thou hast done in us o Lord our God according to all thy goodness, and according to all that thy great compassion: 28 as thou spakest by the hand of thy servant Moyses, in the day, that thou didst command him to write thy law before the children of Israel, 29 saying: [1]If you will not hear my voice, this great multitude shall be turned into a very little one among the Gentiles, whither I will disperse them:

[1] *Deut. 28. v. 62.*

30 [1]because I know that the people will not hear me. for it is a people of a stiff neck: and they shall be converted to their heart in the land of their captivity:

[1] *& 32. v. 20.*

31 and they shall know that I am the Lord their God: and I will give them a heart, and they shall understand: and ears, and they shall hear. 32 And they shall praise me in the land of their captivity, and shall be mindful of my name. 33 And they shall turn away themselves from their hard back, and from their malignant works: because they shall remember the way of their fathers, that sinned against me. 34 And I will recall them back into the land, which I sware to their fathers, Abraham, Isaac, and Jacob, and they shall have dominion thereof: and I will multiply them, and they shall not be lessened. 35 [1]And I will establish unto them (d) another testament everlasting, that I be their God, and they shall be my people: and I will no more move my people, the children of Israel from the land, that I have given them.

[1] *Ier. 31. v. 31. &c.* (d) The law of Moyses ceased after Christ, but Christ's law continueth to the end of the world.

CHAPTER III.

With further confession of their sins, 8. they acknowledge their just captivity: 12. because they have left true wisdom: 16. which was given to their fathers: 23. not to rich men, or mighty giants, 29. but to those that serve God. 34. whom the stars obey. 36. A clear prophecy of Christ.

AND now o Lord omnipotent, God of Israel, the soul in distresses, & the pensive spirit cryeth to thee: 2 hear Lord, and have mercy, because thou art a merciful God, & have mercy upon us: because we have sinned before thee. 3 Because thou sittest for ever, and shall we perish everlastingly? 4 O Lord omnipotent, God of Israel, hear now the prayer of (a) the dead of Israel, and of their children, that have sinned before thee, and have not heard the voice of the Lord their God, and evils have stuck fast to us.

(a) Men in sins & misery are as if they were dead (v. 11.) yet by God's mercy may receive new grace of spiritual life.

5 Remember not the iniquities of our fathers, but remember thy hand, and thy name in this time: 6 because thou art the Lord our God, and we will praise thee o Lord: 7 because for this end thou hast given thy fear in our hearts, and that we may invocate thy name, and may praise thee in our captivity, because we are converted from the iniquity of our fathers, which have sinned before thee. 8 And behold we are in our captivity, this day, whereby thou hast dispersed us into reproach, and into malediction, and into sin, according to all the iniquities of our fathers, which have revolted from thee o Lord our God.

9 (b) Hear Israel the commandments of life: harken with your ears, that you may know prudence.

(b) The Church readeth this Prophecy as other divine Scriptures in the eves of Easter & Pentecost, *according to the most ancient Roman use.*

10 What is the matter Israel that thou art in the land of the enemies? 11 Thou art waxen old in a strange land, thou art defiled with the dead: thou art reputed with them that go down into hell. 12 Thou hast forsaken the fountain of wisdom: 13 for if thou hadst

walked in the way of God, thou hadst verily dwelt in peace everlasting. 14 Learn where wisdom is, where strength is, where understanding is: that thou mayst know withal where is the long continuance of life and living, where the light of the eyes, and peace is. 15 Who hath found the place thereof? and who hath entered into the treasures thereof? 16 Where are the princes of the Gentiles, and they that rule over the beasts, that are upon the earth? 17 that play with the birds of the heaven, 18 that treasure up silver, and gold, wherein men have confidence, and is there no end of their getting? which fashion silver & are careful, (c) neither is there invention of their works?

(c) Shall they not find the fruit of their works?

19 They are destroyed, and are gone down to hell, and others are risen up in their place. 20 Young men saw the light, and dwelt upon the earth: but the way of discipline they knew not, 21 neither understood they the paths thereof, neither have their children received it, it is made far from their face. 22 It hath not been heard in the Land of Chanaan, neither hath it been seen in Theman. 23 The children of Agar also, that seek out the prudence, that is of the earth, merchants of Merrhe, and of Theman, and (d) fablers, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered the paths thereof.

(d) *Fabulatores*, those that did frame, or explicate moral examples, for instruction of manners, were worthily esteemed in all ages not such as feigned false, and ridiculous gods, with their filthy & wicked acts, of which S. Augustin writeth against Varro. *l. 6. c. 5. 6. & 7. de civit.*

24 O Israel how great is the house of God, and how great is the place of his possession! 25 It is great, and hath no end: high and unmeasurable. 26 There were the giants those renowned, that were from the beginning, of big stature, expert in war? 27 These did not our Lord choose, neither found they the way of discipline: therefore did they perish. 28 And because they had not wisdom, they perished through their folly. 29 Who hath ascended into heaven, and taken her, and brought her down (e) from the clouds?

(e) It is unpossible to find true wisdom without God's grace, and by his grace it is easily found. *Deut. 30. v. 11. Mat. 11. v. 30. 1. Ioa. 5. v. 3.*

30 Who hath passed over the sea, and found her, and brought her above chosen gold? 31 There is none that can know her ways, nor that can search out her paths: 32 but he that knoweth all things, knoweth her, & hath found her out by his prudence: he hath prepared the earth in time everlasting, and replenished it with cattle, and fourfooted beasts: 33 he that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling. 34 And the stars have given light in their watches, and rejoiced: 35 they were called, and they said: here we are: and they have shined to him with cheerfulness, that made them. 36 (f) This is our God, and there shall none other be esteemed against him.

(f) By this text, most of the Fathers cited in the argument of this book prove Christ to be God against Jews, Pagans, and Heretics.

37 He found out all the way of discipline, and delivered it to Jacob his servant, and to Israel his beloved. 38 After these things he was seen upon the earth, and was conversant with men.

CHAPTER IV.

God's people neglecting his grace offered to them, more than to other nations, 6. are severely punished, 15. by captivity: 18. but are reserved, 22. and repenting shall be released: 31. and their enemies destroyed.

THIS (a) the book of the commandments of God, and the law, that is for ever: all that hold it, shall come to life: but they that have forsaken it, into death.

(a) Wisdom whereof he spake in the former chapter *(v. 12.)* is the law and commandment of God.

2 Return Jacob, and take hold of it, walk by the way to the brightness of it, against the light thereof.

3 Deliver not thy glory to another, & dignity to a strange nation. 4 We are blessed o Israel: because the things that please God, are manifest to us. 5 Be of good comfort o people of God, memorable Israel: 6 you are sold to the Gentiles, not into perdition: but for that in anger you provoked God to wrath, you are delivered to the adversaries. 7 For you have exasperated him, that made you, the eternal God, immolating to devils, and not to God. 8 For you have forgotten God, who hath nourished you, and your nurse Jerusalem you have made sorrowful. 9 For she saw the wrath coming from God to you, and she said: Hear ye confines of Sion, for God hath brought me great mourning: 10 For I have seen the captivity of my people, and of my sons, and daughters, which the everlasting hath brought upon them. 11 For I nourished them with joyfulness: but I have left them with weeping and mourning. 12 Let no man rejoice over me a widow, and desolate: I am forsaken of many for the sins of my children, because they have declined from the law of God. 13 And his justices they have not known, nor walked by the ways of God's commandments, neither have they entered by the paths of his truth and justice. 14 Let the borderers of Sion come, and remember the captivity of my sons & daughters, which the everlasting hath brought upon them. 15 For he hath brought upon them a nation from afar, a wicked nation, and of another tongue: 16 which have not reverenced the ancient, nor pitied the children, & have led away the beloved of the widow, and made the sole woman desolate of children. 17 But (b) as for me what can I help you?

(b) Jerusalem exhorteth her children to patience in their just punishment, assuring them of God's mercy and relaxation.

18 [1]For he that hath brought the evils upon you, he will deliver you out of the hands of your enemies.

[1] *Deu. 28. v. 49. Iere. 5. v. 15.*

19 walk children, walk: for I am left alone. 20 I have put off the stole of peace, and I have put upon me the sackcloth of prayer, and I will cry to the Highest in my days. 21 Be of good comfort my children, cry to our Lord, and he will deliver you out of the hand of the princes your enemies. 22 For I have hoped in the everlasting for your salvation: & joy is come to me from the holy one upon the mercy, which shall come to you from our everlasting saviour. 23 For I sent you forth with mourning and weeping: but our Lord will bring you back to me with joy and gladness for ever. 24 For as the neighbours of Sion have seen your captivity from God: so shall they see also with celerity your salvation from God, which shall come upon you with great honour, and everlasting brightness. 25 Children patiently sustain the wrath, which is come upon you: for thine enemy hath persecuted thee, but thou shalt quickly see his destruction: and thou shalt get up upon his neck. 26 My delicate ones have walked rough ways, for they are led as a flock taken violently of the enemies. 27 Be of good comfort children, and cry out to our Lord: for there shall be remembrance of you with him, that hath led you away. 28 For as your mind hath been to stray from God: ten times so much shall you returning again seek him. 29 For he that hath brought the evils upon you, he again will bring unto you everlasting joy with your salvation. 30 Be of good comfort Jerusalem: for he exhorteth thee, that named thee. 31 The wicked afflicters shall perish, that have vexed thee: & they that have rejoiced in thy ruin, shall be punished. 32 The cities which thy children have served, shall be punished: and she that received thy children. 33 For as she hath rejoiced in thy ruin, and been glad at thy fall: so shall she be made sorrowful in her own desolation. 34 And the rejoicing of her multitude shall be cut off, & her gladness shall be turned to mourning. 35 For fire shall come upon her from the everlasting in long during days, and she shall be inhabited of devils a great time. 36 Look about o Jerusalem toward the East, and see the joy that cometh to thee from God. 37 For behold thy children come, whom thou hast let go dispersed, they come gathered together from the East even to the West, in the word of the holy one rejoicing to the honor of God.

CHAPTER V.

A consolatory prophecy to Jerusalem, that her children shall be reduced with joy from captivity.

PUT off Jerusalem the robe of mourning, and of thy vexation: and put on the beauty, and honor of that everlasting glory, which thou hast of God. 2 God will clothe thee with the doublet (a) of justice, and will put upon thy head the mitre of everlasting honour.

(a) Mercy is here called justice, in respect of God's promise, for although his promise was of his only mercy, yet the performance proceedeth also from his justice.

3 For God will shew his brightness in thee, which is under the heaven. 4 For thy name shall be named of God to thee for ever: The peace of justice, and honor of piety. 5 Arise Jerusalem, and stand on high: and look about toward the East, and see thy children gathered together from the rising of the sun to the going down, in the word of the holy rejoicing at the memory of God. 6 For they went out from thee on foot led by the enemies: but our Lord will bring them to the exalted into honour as children of the kingdom. 7 For God hath appointed to humble every high mountain, and everlasting rocks, and to fill up valleys to be equal with the earth: that Israel may walk diligently to the honour of God. 8 And the woods also, and every tree of sweetness have overshadowed Israel by the commandment of God. 9 For God will bring Israel with joyfulness in the light of his majesty, with mercy, and justice, which is of him.

CHAPTER VI.

Jeremie by his epistle forewarneth the Jews, that they shall be captives in Babylon: and after seventy years shall be released: 3. exhorting them all that time to avoid idolatry: 7. largely shewing the vanity of idols.

A copy of the Epistle that Jeremie sent to them that were (a) to be led away captives into Babylon, by the King of Babylon, to tell them according to that which was commanded him of God.

(a) Jeremy writ this Epistle before the common people were in Babylon, but Baruch red it unto them in Babylon, and so it was sent back to the rest, which were yet in Jerusalem.

FOr the sins that you have sinned before God, you shall be led away captive into Babylon by Nabuchodonosor the king of Babylon. [1]

[1] *Iere. 25. v. 8. 9. &c.*

2 Being entered therefore into Babylon, you shall be there many years, and long times even unto (b) seven generations: and after this I will bring you forth from thence with peace. [1]

(b) *Ten*, being the first article number, signifieth a general number; and so seven generations signify seven times ten, that is, seventy years. Sometimes *seven* do signify a generality, because this whole world is counted by seven days: sometimes, 100 signify the same; as *Gen. 15. v. 16.* 400 years are called four generation. [1] *Isa. 44.*

3 But now you shall see in Babylon gods of gold, and of silver, and of stone, and of wood to be carried upon shoulders, shewing fear to the Gentiles. 4 Beware therefore lest you also be like to the doing of strangers, and you be afraid, and fear take you in them. 5 Seeing therefore the multitude adoring behind, and before, say you in your hearts: Thou oughtest to be adored o Lord. 6 For mine (c) Angel is with you: and myself (d) will ask account of your souls.

(c) The Angel which guided this people coming out of Aegypt. *Exo. 12. 33.* protected them also in Babylon. (d) The innumerable absurdities in forging and adoring false gods here recited by the prophet shew how foolish & senseless they are, that serve idols, or any images for gods.

7 For their tongue polished by the craftsman, themselves also laid over with gold, and silver are false things, and they cannot speak. 8 And as to a virgin that loveth ornaments: so taking gold their gods are forged. 9 Their gods certes have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on

themselves. 10 Yea and they give thereof to strumpets, and they deck whores: and again when they receive it of the harlots, they deck their gods. 11 But these are not delivered from the rust, and the moth. 12 And these being covered with a purple garment, they wipe their face for the dust of the house, which is very much among them. 13 And he hath a sceptre as a man, as a judge of the country, that killeth him not that offendeth against him. 14 He hath also in his hand a sword, and an axe, but himself he delivereth not from the sword, and from robbers, whereby be it known to you that they are not gods. 15 Therefore fear them not. For as a man's vessel being broken is made unprofitable: such also are their gods: 16 they being placed in the house, their eyes are full of dust by the feet of them that go in. 17 And as upon one, that hath offended the king, the gates be shut round about, or as the dead brought to the grave, so do the priests guard the doors with shuttings, and locks, lest they be spoiled of thieves. 18 They light candles to them, and that many, of the which they can see none: but they are as beams in the house. 19 And they say that the serpents which are of the earth, gnaw out their hearts, whiles they eat them and their garment, and they feel not. 20 Their faces are black with the smoke, that is made in the house. 21 The owls, and the swallows fly upon their body, and upon their head, and the birds also, the cats in like manner. 22 Whereby you may know that they are not gods. Therefore fear them not. 23 The gold also which they have, is for beauty, unless a man wipe off the rust, they shall not shine: for neither when they were molten, did they feel. 24 With (e) all price are they bought, whereas there is no breath in them.[1]

(e) Idolaters imagining that senseless idols had divine power, foolishly esteemed them of great value, & price.[1] *Isa. 46. v. 6.*

25 As being without feet they are carried upon shoulders, shewing their baseness to men. Be they confounded also that worship them. 26 Therefore if they fall to the ground, they rise not up of themselves, nor if a man set him upright, shall he stand by himself, but as to dead men their gifts shall be set before them. 27 Their priests sell their sacrifices, and abuse them: likewise also their wives plucking from them, impart nothing, neither to the sick, nor to the beggar. 28 Of their sacrifices women in childbed, and in flowers do touch: knowing therefore by these things that they are not gods, fear them not. 29 For whence are they called gods? Because women offer to the gods of silver, and gold, and wood. 30 And priests sit in their houses, having their garments rent, and their heads, & beard shaven, whose heads be bare. 31 And they were crying before their gods, as at the supper of the dead. 32 The priests take away their garments, and they clothe their wives & their children. 33 Neither if they suffer any evil, nor if any good of any man, are they able to recompence it: neither can they make a king, nor take him away: 34 In like manner they can neither give riches, nor requite evil. If a man vow a vow unto them, and perform it not; neither this do they require. 35 They deliver not a man from death, nor save the weak from the mightier. 36 The blind man they restore not to his sight: they shall not deliver a man out of necessity. 37 They shall not pity the widow, nor do good to the fatherless. 38 Like unto the stones of the mountain are their gods, of wood, and of stone, and of gold, and of silver. & they that worship them, shall be confounded: 39 How then is it to be supposed, or to be said, that they are gods? 40 Moreover the Chaldees themselves not honoring them: who when they hear that the dumb cannot speak, they offer it to Bel, requesting of him, that it may speak. 41 As though they could feel that have no motion: and they when they shall understand, will leave them: for their gods themselves have no sense. 42 And women compassed with cords, sit in the ways, burning the bones of olives. 43 And when one of them being drawn of some passenger shall lie with him, she upbraideth her neighbour, that she is not counted worthy, as herself, neither is her cord broken. 44 But all things that are done about them are false, how is it then to be thought, or to be said, that they be gods? 45 And they are made by craftsmen, & by goldsmiths. They shall be nothing else, but that which the priests will have them to be. 46 For the artificers themselves,

that make them, are of no long time. Why, can those things then that are made by them, be gods? 47 But they have left forged things & reproach, to them that shall come after. 48 For when battle cometh upon them, and evils: the priests devise with themselves, where they may hide themselves with them. 49 How then may they be thought, that they are gods, which neither deliver themselves from battle, nor save themselves from evils? 50 For seeing they be of wood, & laid over with gold, and with silver, it shall be known afterwards that they are false things, of all the Gentiles, and kings: Which are manifest that they are no gods, but the works of men's hands, and no work of God is with them. 51 Whence then is it known, that they are not gods, but the works of men's hands, & no work of God is in them? 52 A king to the country they raise not up, neither shall they give rain to men. 53 Judgement also they shall not discern, neither shall they deliver countries from injury: because they can do nothing, as crows between the heaven and the earth. 54 For when fire shall fall into the house of the wooden, and silver, and golden gods, their priests indeed shall flee, and be delivered: but themselves as beams shall be burnt in the midst. 55 And king and battle they shall not resist. How is it then to be supposed, or to be received that they are gods? 56 Not from thieves, nor from robbers shall the gods of wood, and of stone, and laid over with gold, and with silver deliver themselves, stronger than which are the wicked men. 57 The gold, and silver, and the garment wherewith they are covered, they shall take from them, and shall depart, neither shall they help themselves. 58 Therefore it is better to be a king shewing his strength: or a profitable vessel in the house, wherein he will glory that possesseth it: or a door in the house, which keepeth the things that are therein, than false gods. 59 The sun certes, and the moon, and the stars whereas they are bright, and sent forth for profitable uses, obey. 60 Likewise also the lightning, when it shall appear is perspicuous: and the wind also bloweth the self same in every country. 61 And the clouds, which when God shall command to walk throughout the whole world, they do that which is commanded them. 62 The fire also being sent from above to consume mountains, and woods, doeth that which is commanded it. But these neither in shapes, nor in virtues are like to one of them. 63 Wherefore neither is it to be thought, nor to be said, that they be gods: whereas they can neither judge judgment, nor do any thing for men. 64 Knowing therefore that they are not gods, then fear them not. 65 For neither shall they curse kings, nor bless them. 66 Signs also in the heaven to the Gentiles they shew not, neither shall they shine as the sun, nor give light as the moon. 67 Beasts are better than they, which can fly under the roof, and profit themselves. 68 By no means therefore is it manifest unto us, that they are gods: for which cause fear them not. 69 For as in a garden of cucumbers a scarecrow keepeth nothing, so are their gods of wood, and of silver, and laid over with gold. 70 After the same sort also in a garden the white thorn, upon the which every bird sitteth. In like manner also their gods of wood, and laid over with gold, and with silver, are like to a dead body cast forth in the dark. 71 By the purple also and the murex colour laid upon them, which fadeth, you shall know that they are not gods. At the last also they are consumed, and shall be a reproach in the country. 72 Better is therefore the just man, that hath not idols: for he shall be far from reproaches.

THE ARGUMENT OF EZECHIEL'S PROPHECY.

EZECHIEL a *Priest*, and a *Prophet*, and at last a *Martyr*;[1] [2] as likwise Jeremy was, near of the same age, prophesied for the most part the same things; but Jeremy began to prophesy a child, in Jerusalem, and finally in Aegypt; Ezechiel when he was about thirty years old, in Babylon, where he was in captivity with King Jechonias and others. *The beginning and end of his Prophecy are so obscure, that amongst the Hebrews* (saith S. Jerom)[3] *none may read these parts,*[4] *nor the beginning of Genesis, before the age of thirty years.* [5] The three first chapters contain a wonderful vision, wherein the Prophet saw God as sitting in a glorious throne, resting as it were upon four living creatures, drawing strangely four wheels. [6] Secondly, in one and twenty chapters following he prophesieth the destruction of Jerusalem and the Temple, with the captivity of the people for their enormous sins. [7] Thirdly in eleven more chapters, he prophesieth the like of diverse other nations. [8] Fourthly, in four other chapters, he foresheweth the reduction of the Jews from captivity, but more especially the Redemption of mankind by Christ, and the glorious state of his Church. [9] Finally, in the other nine chapters, he describeth, but marvelous obscurely, his last vision of the restoration of the Temple, Sacrifices, Priests, and other religious things pertaining thereto; but principally concerning the Church of Christ, both militant and triumphant.

[1] *Martyrol. 10. Apri. 1. Maii. 4. Reg. 44.*

[2] Ezechiel & Jeremy like in many respects, prophesied for most part the same things.

[3] *Ep. ad Paulin.*

[4] The contents divided into five parts.

[5] *ch. 1.*

[6] *4.*

[7] *15.*

[8] *36.*

[9] *40.*

THE PROPHECY OF EZECHIEL.

CHAPTER I.

By the river of Chobar near Babylon, Ezechiel seeth in vision a tempestuous whirlwind, 5. and strange shapes, 10. of a man, a lion, an oxe, and an eagle: 15. of four wheels, 22. and of a man sitting gloriously on a throne in the firmament.[1]

[1] The first part.

The Prophet's first vision, and mission to preach.

1 And [a] it came to pass in [b] the thirtieth year, in the fourth, in the fifth of the month, when I was in the midst of the captives beside the river Chobar, the heavens were opened, and I saw the visions of God.

[a] The conjunction, *And*, being the first word, either joineth the context to the title, or (as S. Gregory expoundeth it) the exterior words uttered to the interior, revealed to the Prophet in spirit. [b] Either the thirtieth year of his age, or the 30. since the captivity was prophesied, in the reign of Iosias *4. Reg. 22. v. 18.*

2 In the fifth of the month, the same is the fifth year of the transmigration of king Joachin, 3 the word of our Lord was made to Ezechiel the son of Buzi Priest in the land of the Chaldees, by the river Chobar: and there the hand of our Lord was made upon him.

4 And I saw, and behold a whirlwind came from the North: & a great cloud, and a fire involving, & brightness round about it: and out of the midst thereof as it were the form of amber, that is, out of the midst of the fire. 5 and out of the midst thereof the similitude of four [1] living creatures: and this was their look: the similitude of a man in them.

[1] * *animalium.*

6 There were four faces to one, and four wings to

one. 7 Their feet straight feet, and the sole of their foot as the sole of a calf's foot, and sparks as the form of glowing brass. 8 And the hands of a man under their wings in four parts: and they had faces, and wings by the four parts. 9 And the wings of them were joined one to another. They (c) returned not when they went: but every one went before his face.

(c) They turned not about (v. 12.) but having faces on every side were ready to go every way.

10 And the similitude of their countenance: the face of a man, and the face of a lion on the right hand of them four: and the face of an oxe, on the left hand of them four: and the face of an eagle over them four.
11 And their faces, and their wings were stretched out above: two wings of every one were joined, and two covered their bodies: 12 and every one of them walked before his face: where the force of the spirit was, thither they went: neither did they return when they went: neither did they return when they walked.
13 And the similitude of the living creatures, their look as it were of coals of burning fire, and as it were the resemblance of lamps. This was the vision running in the midst of the living creatures, brightness of fire, and from the fire lightning going forth. 14 And the living creatures went, and returned after the similitude of glistering lightning. 15 And when I beheld the living creatures, there appeared one wheel upon the earth by the living creatures, having four faces.
16 And the shape of the wheels, and the work of them, as it were appearance of the sea: and one similitude of them four: and their appearance and work, as if it were (d) a wheel in the midst of a wheel.

(d) S. Gregory expounding this vision of the four Evangelists, or of the whole new Testament, teacheth that the old & new Testaments are each in the other; both teaching the same things in diverse manners. *ho. 6. in Ezech.*

17 By their four parts going they went: and they returned not when they walked. 18 There was a stature also to the wheels, and height, and a fearful form: and the whole body was full of eyes round about them four. 19 And when the living creatures walked, the wheels also walked together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up together.
20 Whithersoever the spirit went, thither the spirit going, the wheels also were lifted up withal, following it: for the spirit of life was in the wheels.
21 With them going they went, and with them standing they stood, and with them lifted up from the earth, the wheels also were lifted up together, following them: because the spirit of life was in the wheels. 22 And a similitude over the heads of the living creatures of the firmament, as it were the sight of crystal dreadful, and stretched out over their heads above. 23 And under the firmament the wings of them straight one toward another, every one with two wings covered his body, and the other was covered in like manner. 24 And I heard the sound of the wings, as it were the sound of many waters, as it were the sound of the high God, when they walked, it was as the voice of a multitude, as the sound of a camp, and when they stood, their wings were let down. 25 For when a voice was made above the firmament, that was over their head, they stood, and let down their wings.
26 And (e) above the firmament, that hung over their head, as it were the form of the sapphire stone the similitude of a throne, and upon the similitude of the throne, a similitude as it were the shape of a man above.

(e) In this chapter the Prophet describeth four parts of a vision which he saw at one time: of a whirlwind, *v. 4.* of four living creatures, *v. 5.* of four wheels *v. 15.* & of a man sitting in a throne in the firmament. *v. 26.* For understanding of all which, learned large commentaries do hardly suffice.

27 And I saw as it were the form of amber, as the resemblance of fire within it round about: from his loins & upward, and from his loins downward, I saw as it were the resemblance of fire glistering round about.
28 As the form of the bow when it is in a cloud on a day of rain, this was the form of the brightness round about.

CHAPTER II.

The Prophet terrified with the vision, is encouraged by God's spirit. 3. And is sent to preach 9. penance, and the service of God.

This was the vision of the similitude of the glory of our Lord. And I saw, and I fell on my face, and I heard the voice of one speaking. And he said to me: (a) Son of man, stand upon thy feet, and I will speak with thee.

(a) Our Saviour of his great humility & his singular love towards mankind, often calleth himself the *Son of man*, but no other so calleth him. Here the Angel most frequently calleth Ezechiel *the Son of man*, as well to distinguish between Angelical and human kind, as in honour of Christ, of whom this and other Prophets were figures: but why Ezechiel, and scarce any other *(Dan. 8. v. 17.)* had this title is hard to explicate.

2 And the spirit entered into me after that he spake to me, and he set me upon my feet: and I heard him speaking to me, 3 and saying: Son of man, I send thee to the children of Israel, to nations apostates which have revolted from me: they, and their fathers, have transgressed my covenant even unto this day. 4 And they are children of an hard face, and of an heart that cannot be tamed, to whom I send thee: and this thou shalt say to them: Thus saith our Lord God: 5 If perhaps they at the least will hear, & if perhaps they will cease, because it is an exasperating house: and they shall know that there was a Prophet in the midst of them. 6 Thou therefore o son of man fear them not, neither be afraid of their words: because the incredulous and subverters are with thee, & thou dwellest with scorpions. Fear not their words, and of their looks be not afraid: because it is an exasperating house. 7 Thou therefore shalt speak my words to them, if perhaps they will hear, and be quiet, because they are provokers to anger. 8 But thou son of man hear whatsoever I speak to thee: and be not exasperating, as it is an exasperating house: open thy mouth, and eat whatsoever I give thee. 9 And I looked, and behold, an hand sent to me, wherein was a rolled book: and he spread it before me, which was written within and without: and there were written in it (b) lamentations, and (c) a song, and (d) woe.

(b) *Lamentations* pertain to the penitent: (c) *Song* to the praises of God: (d) *Woe* to the desperate damned.

CHAPTER III.

Against a stubborn people, to whom he must preach, 8. the Prophet is strengthened, 12. by increase of spirit: 17. charged to execute his office. 12. But first to be silent for a time.

And he said to me: Son of man, whatsoever thou shalt find^ eat: (a) eat this volume, and going speak to the children of Israel.

(a) By this Metaphor of eating a book, is signified, that the Prophet received revelations from God, as appeareth. *v. 10. &c.*

2 And I opened my mouth, and he fed me with that volume: 3 and he said to me: Son of man thy belly shall eat, and thy bowels shall be filled with this volume, which I give thee. And I did eat it: and it was made in my mouth sweet as honey. 4 And he said to me: Son of man go to the house of Israel, and thou shalt speak my words to them. 5 For not to a people of profound speech, and of an unknown tongue art thou sent, to the house of Israel. 6 Neither to many peoples of profound speech, and of an unknown tongue, whose words thou canst not hear: and if thou were sent to them, (b) they would hear thee.

(b) By this place and the like *(Mat. 11. v. 21.)* it seemeth that the same grace being offered to diverse persons, some do accept it, and some do not: but the cause of difference is by more grace added to the former which was sufficient before, and by this superaddition is made effectual. That God giveth this abundance to some is of his mercy, and that he giveth it not to others is no injury. *Ro. 9.*

7 But the house of Israel will not hear thee: because they will not hear me. For all the house of Israel is of a

shameless forehead, & hard hearted. 8 Behold I have made thy face stronger than their faces, and thy forehead harder than their foreheads. 9 As the adamant, & as the flint stone have I made thy face: fear them not, neither be afraid of their face: because it is an exasperating house. 10 And he said to me: Son of man, all my words which I speak to thee, take in thy heart, & hear with thine ears: 11 And go, enter into the transmigration, to the children of thy people, and thou shalt speak to them, and shalt say to them: Thus saith our Lord God: if perhaps they will hear, and be quiet. 12 And the spirit took me up, and I heard behind me the voice of a great commotion: Blessed be the glory of our Lord from his place, 13 and the voice of the wings of living creatures striking one against another, & the voice of wheels following the living creatures, & the voice of a great commotion. 14 The spirit also lifted me, & took me up: & I went away bitter in the indignation of my spirit: for the hand of our Lord was with me, strengthening me. 15 And I came to the transmigration, to the heap of new corn, to them that dwelt by the river Chobar, & I sat where they sat: & I tarried there seven days mourning in the midst of them. 16 And when seven days were passed, the word of our Lord was made to me, saying: 17 Son of man, a watchman to the house of Israel have I given thee: & thou shalt hear the word out of my mouth, & shalt tell it them from me. 18 If when I say to the impious: Dying thou shalt die: thou tell him not, nor speak that he may be turned away from his impious way, and live: the same impious man shall die in his iniquity, but his blood I will require at thy hand.
19 But if thou denounce to the impious, and he be not converted from his impiety, and from his impious way: he verily shall die in his iniquity, but thou hast delivered thy soul. 20 Yea & if the just shall be turned from his justice, & shall do iniquity: I (c) will lay a stumbling block before him, he shall die: because thou hast not told him, he shall die in his sin, & his justices which he hath done shall not be in memory: but his blood I will require at thy hand.

(c) I will take away my grace from him, in punishment of his revolting from me.

21 But if (d) thou warn the just that the just sin not, and he do not sin: living he shall live, because thou hast warned him, & thou hast delivered thy soul.

(d) A preacher's office is as well to warn the just to persevere in justice, as to admonish the wicked to repent & return to God.

22 And the hand of our Lord was made upon me, and he said to me: Rising go out into the field, and there I will speak with thee. 23 And rising I went out into the field: and behold the glory of our Lord stood there as it were the glory, which I saw by the river Chobar: & I fell on my face: 24 And the spirit entered into me, and set me upon my feet: and he spake to me, and said to me: Go in, and be shut up in the midst of thy house.
25 And thou son of man, behold bands are given upon thee, and they shall bind thee in them: and thou shalt not go forth from the midst of them. 26 And I will make thy tongue cleave to the roof of thy mouth, and thou shalt be dumb, not as a man controlling: because it is an exasperating house. 27 But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith our Lord God: He that heareth, let him hear: & he that is quiet, let him be quiet, because it is an exasperating house.

CHAPTER IV.

The future siege of Jerusalem is described in a brick. 4. The time of captivity of Israel and of Juda, is signified by sleeping 390. days on the left side, and forty on the right. 9. Famine is also signified by bread sprinkled with dung.
[1]

[1] The 2. part.
The destruction of Jerusalem, & the Temple, with the captivity of the people for their sins.

And thou son of man take thee a brick, and thou shalt put it before thee: and thou shalt draw in it the city of Jerusalem. 2 And thou shalt lay siege against it, and shall build munitions,

and cast up (a) a bank, and pitch camps against it, and place engines round about.

(a) To make a bank, a ditch is also made, ordinarily above three foot deep, & so the earth cast up towards the town besieged make covert passage above seven foot in height by which trench men approach more safely towards the wall, where they purpose to make battery, breach, and assault.

3 And thou take thee an iron frying pan, and thou shalt set it as an iron wall between thee and the city: & thou shalt set thy face steadily toward it, & it shall be besieged, & thou shalt compass it: which is a sign to the house of Israel. 4 And thou shalt sleep upon thy left side, and shalt put the iniquities of the house of Israel upon it, according to the number of the days, that thou shalt sleep upon it, and thou shalt take their iniquity. 5 And I have given thee, the years of their iniquity, according to the number of days (b) three hundred and ninety days: and thou shalt bear the iniquity of the house of Israel.

(b) It is very hard to explicate, how the ten tribes were 390. years in captivity.

6 And when thou hast accomplished these things, thou shalt sleep upon thy right side the second time: and thou shalt take the iniquity of the house of Juda (c) forty days, a day for a year, a day, I say, for a year I have given thee.

(c) And from what time the 40. years are counted, seeing it is certain, that the two tribes were in captivity, 70. years, *See S. Ierome in Ezech.*

7 And thou shalt turn thy face to the siege of Jerusalem, & thine arm shall be stretched out: and thou shalt prophesy against it. 8 Behold I have compassed thee with bands: & thou shalt not turn thyself from thy side unto the other side, till thou accomplish the days of the siege. 9 And thou take thee wheat and barley, and beans, and lentils, and millet, and fitches: and thou shalt put them into one vessel, and make thee loaves according to the number of the days, that thou shalt sleep upon thy side: three hundred & ninety days shalt thou eat it. 10 And thy meat, that thou shalt eat, shall be in weight twenty staters a day: from time to time thou shalt eat it. 11 And water by measure thou shalt drink, the sixth part of an hin: from time to time thou shalt drink it. 12 And as hearth baken barley bread thou shalt eat it: and with the dung that cometh out of a man, thou shalt cover it before their eyes. 13 And our Lord said: So shall the children of Israel eat their bread polluted among the Gentiles, to the which I shall cast them out. 14 And I said: A, a, a, o Lord God, behold my soul is not polluted, and a dead thing, and thing torn of beasts, I have not eaten from mine infancy even till this time, and all unclean flesh hath not entered into my mouth. 15 And he said to me: Behold I have given thee dung of oxen for man's dung, and thou shalt make thy bread therewith. 16 And he said to me: Son of man, Behold I will break (d) the staff of bread in Jerusalem: and they shall eat bread in weight, and in carefulness: and they shall drink water in measure, and in distress.

(d) As a staff aideth the weak, so bread sustaineth all men.

17 That bread and water failing, every man may fall against his brother, and they may pine away in their iniquities.

CHAPTER V.

By the hair of the Prophet's head and beard polled, and diversely destroyed, 5. is signified the destruction of the Jews. 10. The fathers and sons eating one another, 12. in extremity of pestilence, famine, and sword.

And thou son of man take thee a sharp knife, shaving the hairs: and thou shalt take it and draw it over thy head, and over thy beard: and thou shalt take thee a balance of weight, and shalt divide them. 2 The third part thou shalt burn with fire in the midst of the city, according to the accomplishing of the days of the siege: and thou shalt take a third part, and cut it with the knife in (a) the circuit thereof: but the other third part thou shalt scatter into the wind, and I will draw the sword after them:

(a) In other cities of Juda near Jerusalem.

3 And thou shalt take thereof a small number: and shalt bind them in the skirt of thy cloak. 4 And of them again thou shalt take, and shalt cast them forth in the midst of the fire, and shalt burn them with fire: and out of it shall come forth a fire into all the house of Israel. 5 Thus saith our Lord God: This is Jerusalem, I placed her in the midst of the Gentiles, and countries round about her. 6 And she hath contemned my judgements, so that she was more impious than the Gentiles: and my precepts more than the lands, that are round about her. For they have cast away my judgements, and in my precepts they have not walked. 7 Therefore thus saith our Lord God: Because you have passed the Gentiles, that are round about you, and have not walked in my precepts, and have not done my judgements, and according to the judgements of the nations, which are round about you, you have not wrought. 8 Therefore thus saith our Lord God: Behold I to thee, & I myself will do judgements, in the midst of thee in the eyes of the Gentiles. 9 And I will do in thee that which I have not done: & the like whereof I will do no more for all thine abominations. 10 Therefore (b) the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will do judgements in thee, and I will scatter all thy remnant into every wind.

(b) Jeremy, *Lament. 2.* and *Baruch. ch. 2.* prophesied of the same distress by famine in the siege of Jerusalem.

11 Therefore I live, saith our Lord God: Unless for that thou hast violated my sanctuary in all thine offences, and in all thine abominations: I also do break thee, and mine eye shall not spare, and I will not have mercy. 12 The third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and thy third part I will scatter into every wind, and I will draw a sword after them. 13 And I will accomplish my fury, and will make mine indignation rest in them, and will be comforted: and they shall know that I^ the Lord have spoken in my zeal, when I shall have accomplished mine indignation in them. 14 And I will make thee a desert, and a reproach to the nations, that are round about thee, in the sight of every one that passeth by. 15 And thou shalt be a reproach, and (c) blasphemy, an example, and astonishment amongst the nations, that are round about thee, when I shall have done judgments in thee in fury, and in indignation, and in the rebukes of anger.

(c) Blasphemy is here taken improperly, & signifieth that other nations shall not only reproach Jerusalem, but also taunt & scoff at her miseries.

16 I^ the Lord have spoken: When I shall send very sore arrows of famine upon them: which shall be mortiferous, and which I shall send to destroy you: and I will gather famine upon you, and will break among you the staff of bread. 17 And I will send in upon you famine, and very sore beasts even to destruction: and pestilence, and blood shall pass through thee, and the sword I will bring in upon thee. I^ the Lord have spoken.

CHAPTER VI.

For idolatry the people shall be diversely destroyed: 8. till the relics convert to God.

And the word of our Lord was made to me, saying: 2 Son of man, set thy face toward (a) the mountains of Israel, and thou shalt prophesy to them,

(a) Idolatry was most especially committed in mountains, or hills, & therefore both idols and idolaters were destroyed in the same places.

3 and shalt say: Mountains of Israel hear ye the word of our Lord God: Thus saith our Lord God to the mountains, and little hills, and to the rocks, & the valleys: Behold I will bring upon you the sword, and will destroy your excelses, 4 and cast down your altars, and your idols shall be broken: and I will overthrow your slain before your idols. 5 And I will lay the carcasses of the children of Israel before the face of your idols: and I will disperse your bones about

your altars 6 in all your habitations. The cities shall be desolate, and the excelses shall be cast down, and destroyed, and your altars shall perish, and shall be broken: and your idols shall cease, & your temples shall be destroyed, & your works shall be defaced.
7 And the slain shall fall in the midst of you: & you shall know that I am the Lord. 8 And (b) I will leave in you them, that shall escape the sword in the Gentiles, when I shall disperse you in the lands.

(b) God's perpetual providence still preserveth some relics that serve him sincerely, and before those depart from this world,

9 And your delivered shall remember me amongst the Gentiles, to which they are led in captivity: because I have broken their heart fornicating, and revolting from me: & their eyes fornicating after their idols: and (c) they shall mislike with themselves upon the evils which they had done in all their abominations.

(c) others do repent and return to God.

10 And they shall know that I^ the Lord have not spoken in vain to do them this evil. 11 Thus saith our Lord God: Strike thy hand, and knock thy foot, and say: Alas, to all the abominations of the evils of the house of Israel: because they shall fall by sword, famine, and pestilence. 12 He that is far off, shall die with pestilence: and he that is near, shall fall by the sword: and he that shall be left, and besieged, shall die for famine: and I will accomplish mine indignation in them. 13 And you shall know that I am the Lord, when your slain shall be amongst the midst of your idols, in the circuit of your altars, in every high hill, and in all the tops of mountains, and under every woody tree, and under every oak with thick branches, the place where they burnt frankincense smelling sweetly to all their idols. 14 And I will stretch forth my hand upon them: and will make the land desolate, and destitute from the desert of Deblatha in all their habitations: and they shall know that I am the Lord.

CHAPTER VII.

Miseries shall be so great, 8. and shall come so presently, 16. that few shall escape, and those also shall be in great terror and affliction.

And the word of our Lord was made to me, saying: 2 And thou son of man, thus saith our Lord God to the land (a) of Israel: The end is come, come is the end upon the four quarters of the land.

(a) By Israel is here meant all the country of Jury, as appeareth by the general speech following, *the four quarters of the land.*

3 Now an end upon thee, and I will send my fury upon thee: and I will judge thee according to thy ways: and I will lay against thee all thine abominations.
4 And upon thee mine eye shall not spare, and I will not have mercy: but I will lay thy ways upon thee, and thine abominations shall be in the midst of thee: and you shall know that I am the Lord. 5 Thus saith our Lord God: One affliction, lo affliction cometh. 6 An end cometh, there cometh an end, it hath awaked against thee: behold it cometh. 7 Destruction cometh upon thee, which dwellest in the land: the time cometh, the day of slaughter is near, & not of the glory of mountains. 8 Now straight-way I pour out my wrath upon thee, & I will accomplish my fury in thee: & I will judge thee according to thy ways, & I will lay upon thee all thy wicked deeds. 9 And mine eye shall not spare, neither will I have mercy: but I will lay thy ways upon thee, and thine abominations shall be in the midst of thee: and you shall know that I am the Lord that strike. 10 Behold the day, behold it cometh: destruction is gone forth, the rod hath flourished, pride hath budded. 11 Iniquity is risen in the rod of impiety: not of them, and not of the people, nor of the sound of them: and there shall be no rest in them. 12 The time cometh, the day is at hand: he that buyeth let him not rejoice: and he that selleth, let him not mourn: because wrath upon all the people thereof. 13 Because he that selleth, (b) shall not return to that which he hath sold, and as yet in the living the life of them. For the vision shall not go back to all the multitude thereof: and man

in the iniquity of his life shall not be strengthened.

(b) In the year of Jubilee the lands which were sold, returned to the seller or to his heir, *Levi. 25.* but in captivity there could be no such recovery.

14 Sound you with the trumpet, let all be prepared, and there is none to go to the battle: for my wrath shall be upon all the people thereof. 15 The sword without, and the pestilence and famine within: he that is in the field shall die by the sword: & they that are in the city, shall be devoured with the pestilence and famine. 16 And those of them that fly shall be saved: and they shall be in the mountains as doves of the valleys all trembling, every one in his iniquity. 17 All hands shall be dissolved, & all knees shall run with waters. 18 And they shall gird themselves with hair-cloths, and fear shall cover them, and in every face confusion, and upon all their heads baldness.

19 Their silver shall be thrown forth, and their gold shall be into a dunghill. Their silver and their gold shall not be able to deliver them in the day of the fury of our Lord. Their soul they shall not satisfy, and their bellies shall not be filled: because it is made (c) a scandal of their iniquity.

(c) Adorning of idols with much gold was occasion that the Chaldees spoiled the city more eagerly.

20 And the ornament of their Jewels they have turned into pride, and the images of their abominations, and idols they have made of it: for this cause have I given it them into uncleanness: 21 and I will give it into the hands of aliens to spoil, and to the impious of the earth for a prey, and they shall contaminate it. 22 And I will turn away my face from them, and they shall violate my [1] secret: and spoilers shall enter into it, and shall contaminate it.

[1] * *arcanum.*

23 Make a conclusion: because the land is full of the judgement of blood, and the city full of iniquity.

24 And I will bring the worst of the nations, and they shall possess their houses: and I will make the pride of the mighty to cease, and they shall possess their sanctuary. 25 Distress coming upon them, they will seek peace, and there shall be none. 26 Trouble shall come upon trouble, and report upon report, and they shall seek vision of the prophet, and (d) the law shall perish from the priest, and counsel from the ancients.

(d) This and other like places signify scarcity of Priests to teach the law, in the captivity, but not an universal destruction or want of all. For even then also God conserved some relics, as appeareth, *Malach. 2.*

27 The king shall mourn, and the prince shall be clothed with sorrowfulness, and the hands of the people of the land shall be troubled. According to their way will I do to them, and according to their judgements I will judge them: and they shall know that I am the Lord.

CHAPTER VIII.

In another vision the Prophet seeth innumerable most abominable idolatries 11. committed by all sorts of men and women, 17. for which God will no longer spare them.

And it came to pass in (a) the sixth year, in the sixth month, in the fifth of the month: I sat in my house, and the ancients of Juda sat before me, and the hand of our Lord God fell there upon me.

(a) After that the Prophet had rested in his house 390. days, in which time when so ever he slept, he lay only on his left side, & 40. days in like manner on his right side, which was in all, 430. days, which make one year, two months, and five days, the next day he had this other vision before he went forth to preach.

2 And I saw, and behold a similitude as it were the resemblance of fire: from the resemblance of his loins, and downward, fire: and from his loins, and upward, as it were the resemblance of brightness, as the appearance of amber. 3 And the similitude of a hand put forth took me by the locks of my head: and the spirit lifted me up between the earth and the heaven, and brought me into Jerusalem in the vision of God, beside the inner door, that looked to the North, where was set an idol of zeal to provoke emulation.

4 [1]And lo there the glory of the God of Israel according to the vision which I had seen in the field.

[1] *Ch. 3. v. 22.*

5 And he said to me: Son of man, lift up thine eyes to the way of the North. And I lifted up mine eyes to the way of the North: and behold on the North of the port of the altar the idol of zeal in the very entry. 6 And he said to me: Son of man, doest thou see thinkest thou what these do, the great abominations, that the house of Israel doth here, that I may depart far from my sanctuary? And yet turning thou shalt see greater abominations. 7 And he brought me into the door of the court: and I saw, and behold one hole in the wall. 8 And he said to me: Son of man dig the wall. And when I had digged the wall, there appeared one door. 9 And he said to me: Go in, and see the most wicked abominations, which these do here. 10 And being entered in I saw, and behold every similitude of creeping creatures, and beasts, abomination, and all the idols of the house of Israel were painted in the wall round about throughout. 11 And seventy men of the ancients of the house of Israel, and Jezonias the son of Saphan stood in the midst of them, that stood before the pictures: and every one had a censer in his hand: and a vapour of a cloud rose up from the frankincense. 12 And he said to me: Surely thou seest son of man what things the ancients of the house of Israel do in darkness, every one in the secret of his chamber: for (b) they say: Our Lord seeth us not, our Lord hath forsaken the earth.

(b) Wicked men either do not believe, or little consider God's knowledge, and providence, of all things, and so fall into idolatry.

13 And he said to me: Yet turning thou shalt see greater abominations, which these do. 14 And he brought me in by the door of the gate of the house of our Lord, which looked to the North: and behold their women sat mourning for (c) Adonis.

(c) Rabbi David and Rabbi Salomon writ that the image of this idol being made of brass had eyes of lead, and when the brass was made hot, by fire secretly put under, the lead beginning to melt, the image seemed to weep, whereupon the women of compassion did weep with their goddess.

15 And he said to me: Surely thou hast seen o son of man: yet turning thou shalt see greater abominations than these. 16 And he brought me into the inner court of the house of our Lord: and behold in the door of the temple of our Lord between the porch and the altar, as it were five and twenty men having their backs against the temple of our Lord, and their faces to the East: and they adored toward the rising of the sun. 17 And he said to me: Surely thou hast seen o son of man: Why, is this a light thing to the house of Juda, that they should do these abominations, which they have done here: because they replenishing the land with iniquity, are turned to provoke me? And behold they put a bough to their nostrils. 18 Therefore I also will do in my fury: mine eye shall not spare, neither will I have mercy: and when they shall cry to mine ears with a loud voice, I will not hear them.

CHAPTER IX.

The Prophet seeing six men by God's commandment kill all, 6. that are not marked with THAV in their forehead: 8. lamenteth so great a slaughter: 9. and God answereth, that their iniquity may not be longer tolerated.

And (a) he cried in mine ears with a loud voice, saying: The visitations of the city approach, and every one hath [1]a weapon of slaughter in his hand.

(a) The Prophet being first instructed by a voice that the destruction is near at hand: [1] * *Vas interfectionis.*

2 And behold (b) six men came from the way of the upper gate, which looketh to the North: and every man's weapon of destruction in his hand: (c) one man also in the midst of them was clothed with linen garments, and the ink-horn of a writer at his reins: and they entered in, and stood by the brazen altar.

(b) forthwith in the same vision, seeth six men coming to kill the idolaters. (c) Yet one is sent before the six to mark some, whom God's mercy will save from the slaughter,

because he never suffereth his Church to be wholly destroyed.

3 And the glory of the Lord of Israel was taken up from the Cherub, which was over him to the threshold of the house: and he called the man, that was clothed with the linen garments, and had the ink-horn of a writer on his loins. 4 And our Lord said to him: Pass through the midst of the city in the midst of Jerusalem: and sign [1]Thau upon the foreheads of the men that mourn and lament upon all the abominations, that are done in the midst thereof.

[1] * *Mark with.*

5 And to them he said in my hearing: Pass through the city following him, and strike: let not your eye spare, neither have ye mercy. 6 The old, the young man, and the virgin, the little one, and the women kill to utter destruction: but every one upon whom you shall see Thau, kill not, and (d) begin ye at my Sanctuary: They began therefore at the ancient men, which were before the face of the house.

(d) For abuses of holy Sacrifices, Sacraments, & other sacred Rites, God suffereth first Churches and Monasteries to be destroyed, & clergy men & other religious persons to be persecuted, and so punishment proceedeth to other offenders, as, *1. Pet. 4. v. 17. Judgement beginneth at the house of God.*

7 And he said to them: Contaminate the house, and fill the courts with the slain: go ye forth. And they went forth, and struck them that were in the city. 8 And the slaughter being accomplished I remained: and I fell upon my face, and crying: I said Alas, alas, alas o Lord God, wilt thou then destroy all the remnant of Israel, pouring out thy fury upon Jerusalem? 9 And he said to me: The iniquity of the house of Israel, and Juda is exceeding great, and the land is replenished with blood, and the city is replenished with aversion: for they have said: Our Lord hath forsaken the earth, and our Lord seeth not. 10 Therefore mine eye also shall not spare, neither will I have mercy: I will requite their way upon their head. 11 And behold the man, that was clothed with the linen garments, that had the ink-horn at his back, answered a word, saying: I have done as thou hast commanded me.

ANNOTATIONS.
CHAP. IX.

[1] Some translate, *Sign a sign, or, set a mark upon the foreheads.*

[2] Others translate more distinctly: *Sign Thau upon the foreheads:* or *Mark the foreheads with Thau, or T.* That is with the letter which hath the form of a Cross. It was in the time of Ezechiel in figure, now is in remembrance of Christ's Cross. The Ancient Fathers testify the continual use of the sign of the

4. *Sign Thau upon the foreheads.]* [1] Most of the Hebrew Rabbins, as also the Septuagint, likewise Aquila, and Symmachus translate THAV, according to the signification of the Hebrew word, *a sign*: as if it were commanded only in general to set one sign or other, not any determinate certain sign or mark, on the foreheads of the men that mourn and lament upon the abominations, that are done in Jerusalem. [2] But as well some other Hebrew Rabbins, with the Chaldee Paraphrasis, as also Theodotion, and in manner all other ancient Latin Interpreters, whom S. Jerome followeth, translate as in the vulgate Edition, *Signa Thau super frontes virorum gementium, &c. Sign Thau upon the foreheads of the men that mourn, &c.* That is, mark their foreheads with THAV, the last Hebrew letter, which in the old Hebrew characters, used even to S. Jerome's time by the Samarians, hath the similitude and form of a Cross. So expressing a particular determinate sign; [3] as when the Angel slew the first-born of Aegypt, the Israelite's houses were distinctly marked with blood, sprinkled on the posts of their doors: mystically signifying our B. Saviour's most sacred blood to be shed for Redemption of mankind: so also this letter THAV bearing the form of a Cross, formed in the forehead of the mourners, signified the Cross, whereon Christ our Lord should die, and redeem us from sin. Which sign, as it was then prefigurative, and prophetical; so now it is representative, and commemorative of our Redemption made by our B. Saviour, on the holy Cross. That we may truly glory in Christ, and that with our great Apostle S. Paul, [4] in CHRIST CRUCIFIED. With great reason therefore hath the whole Church of Christ singularly esteemed, and continually used

this holy Sign of the Cross in all Divine Mysteries, and godly works, even from the Apostles' time. Witnesses hereof are the ancient Fathers: S. Dionyse Ariopagite, *Eccles. Hierarch. c. 2.* reciting the sign of the Cross amongst other sacred Rites in administration of Baptism: who also *c. 5. & 6.* maketh like mention of the same sign in making Priests, and professing of Religious persons. Likewise S. Ireneus. *li. 2. c. 42.* describeth the form of the Cross. S. Justinus Martyr, *Dialogo cum Tryphone*, sheweth diverse figures in the old Testament of the Cross. Tertullian, *Adversus Marcionem*, testifieth that the Apostles, and all the faithful of Christ were signed in their foreheads with the sign of THAV, the last of the Hebrew letters, bearing the form of a Cross: the same (saith he) with the Greek letter, TAV, and our Latin T. Who further both in that place, and *li. de corona militis, & li. de resurrect. carnis*, testifieth the most frequent use of this holy sign of the Cross. After him S. Cyprian witnesseth the same in his time, *Epist. ad Tybaritanos, li. ad Demetrianum, & li. 1. ca. 8. Testimoniorum advers. Iudaeos*. More especially, *li. 2. c. 21.* proveth by this place amongst other holy Scriptures, that in this sign of the Cross, is health to all that are signed therewith in the foreheads. S. Chrysostome. *li. cont. Gentiles*, Amongst other demonstrations, sheweth by the honour, [5] and daily use of the Cross, that Christ is God; because none but God could make a thing, which before was so execrable, to be now every-where so highly esteemed. And in his Homilies. *55. in Mat. 16. & 84. in Ioan. 19.* and other places, witnesseth that in Baptism, in the most holy Eucharist, in the Sacrament of Holy Orders, & in all most excellent Mysteries, the Ensign of Victory, the sign of the Cross is ever present unto us: in all his discourse teaching, to glory not only in Christ crucified, but also to honour the sign of the Cross. And that who soever despiseth the sign of the Cross, despiseth indeed Christ Crucified. To omit others, S. Augustine recordeth, *li. 1. Confess. c. 11.* that himself when he was a child, and dangerously sick, was by his mother's pious care, signed with the sign of the Cross: and *li. de catechizandis rudibus c. 20.* teacheth that every one is to be signed in the forehead with the sign of the Cross, [6] and that all Christians are so signed. Also *Tract, 118. in Ioan.* What is the sign of Christ (saith he) which all know, but the Cross of Christ? Which sign unless it be adjoined, as well to the foreheads of them that believe in Christ, as to the water it-self wherewith they are regenerate, and to the chrism oil, wherewith they are anointed, as also to the Sacrifice, wherewith they are nourished; none of these things is rightly performed. Or will you have him to speak more plainly, or more generally? *Ser. 101. de tempore*: With the sign of the Cross (saith he) our Lord's body is consecrated, and all things, whatsoever are sanctified, are consecrated with the invocation of Christ's name in this sign. Who pleaseth to see more testimonies of ancient Fathers, may also read S. Basil, *li. de Spiritu Sancto.* S. Cyril of Jerusalem, *Catechesi. 4. & 13.* S. Ambrose, *Orat. funebri de obitu Theodosij.* S. Gregory. *Epist. 126.*

Cross in the Church.

[3] *Exo. 12.*

[4] *1. Cor. 2.*

[5] Honour of the Cross proveth Christ to be God.

[6] The sign of the Cross used in Baptism, in Confirmation, in the B. Eucharist, and in all holy Rites.

◦The apparition also of this sign to Constantine the great, with this inscription: IN HOC VINCES, is most famous; written by Eusebius Caesariensis *li. 1. c. 22: & 23. de vita Constantini*, and many others. The same sign also appeared in Jerusalem in the time of his son Constantius, as S. Cyril of Jerusalem testifieth in his Epistle to the same Emperor. And Nicephorus. *li. 10. c. 2. Hist. Eccles* writeth that the forms of Crosses, fell with the dew upon the garments of Iulian the Apostata, and of his followers. And many other histories, both ancient and modern make mention of the like apparitions.

◦Miraculous apparition of the sign of the Cross.

But above all others, the most principal is to come: The sign of the Son of man; as our B. Saviour himself foretelleth, [1] which shall appear in the heaven at his coming to judge the whole world: his most proper Ensign the Cross; by which he conquered the devil, sin, death, and enemies of God and men. So all ancient Fathers undoubtedly understand his prediction. *Mat. 24.* Then will this sign appear to the great confusion of all unsigned miscreants, with other wicked enemies of the Cross, and Crucifix. [2] For then shall all the world, both men, and Angels see, what infinite charity, our

[1] The sign of the Cross shall appear before Christ, coming to judge.

[2] The unsigned shall be confounded.

[3] The rightly signed shall be glorified.

most blessed Redeemer hath used for man's salvation; and how justly those that either do not believe, or not regard his so unspeakable mercy, shall be adjudged to everlasting damnation in the pit and fire of hell. [3] And on the other side, all those that are rightly signed in their foreheads, and have accordingly performed that, which in Baptism they promised, shall meet this saving Ensign, with incomparable comfort, joy, and gladness; who coming clothed in white robes, with palms of victory in their hands, shall then receive glorious crowns in eternal life.

CHAPTER X.

Destruction of the city is again signified by appearance of fire sprinkled therein, 9. with description of Cherubims, four wheels, and of the four living creatures.

And I saw, & behold (a) in the firmament, that was over the head of the Cherubs, as it were the sapphire stone, as it were the form of the similitude of a throne appeared over them.

(a) In this vision appeared in the air as it were a man sitting in a throne of sapphire stone, over the image of Cherubs, & four wheels under them.

2 And he spake to the man, that was clothed with the linen garments, and said: Go in the midst of the wheels that are under the Cherubs, and fill thy hand with the coals of fire, that are between the Cherubs, and pour them out upon the city. And he went in, in my sight: 3 & the Cherubs stood on the right hand of the house, when the man went in, and a cloud filled the inner court. 4 And the glory of our Lord was lifted up from above the Cherub to the threshold of the house: and the house was replenished with the cloud, & the court was replenished with the brightness of the glory of our Lord. 5 And the sound of the wings of the Cherubs was heard even to the utter court, as it were the voice of God almighty speaking. 6 And when he had commanded the man, that was clothed with the linen garments, saying: Take fire from the midst of the wheels, that are between the Cherubs: he being gone in stood beside the wheel. 7 And a Cherub stretched out his hand from the midst of the Cherubs to the fire, that was between the Cherubs: & he took, & gave into his hands, that was clothed with the linen garments: who taking it went forth. 8 And there appeared in the Cherubs the similitude of a man's hand under their wings. 9 And I saw, & behold four wheels by the Cherubs: one wheel by one Cherub, & another wheel by one Cherub: & the form of the wheels was as it were the resemblance of the stone Chrysolithus: 10 & their resemblance, one similitude to the four: as it were (b) a wheel in the midst of a wheel.

(b) The strange form of these four pair of wheels, signified the consonant agreement of the old and new Testament. *S. Greg. ho. 6. in Ezech.*

11 And when they walked, they went into (c) four parts: & they returned not walking: but to the place, whereunto that which was first declined, the rest also followed, neither did they turn.

(c) They were ready to go forward, backward, on the right hand, on the left, or to what part soever without turning about.

12 And all their body, & necks, & hands, & wings, and the circles were full of eyes, in the circuit of the four wheels. 13 And these wheels he called voluble, myself hearing it. 14 And one had four faces: one face, the face (d) of a Cherub, and the second face, the face of a man: and in the third the face of a lion: and in the fourth the face of an eagle.

(d) It seemeth every one had as it were four faces. *v. 21.* all like men's faces, but one more resembling a man's face than the other, one somewhat resembling an oxe face *(c. 1.)* here called the face of a cherub) another, the face of a lion, the other of an eagle.

15 And the Cherubs were lifted up: the same is the living creature, that I had seen by the river Chobar. 16 And when the Cherubs walked, the wheels also went together by them: and when the Cherubs lifted up their wings, to be raised up from the earth, the wheels rested not, but also were beside them.

17 Those standing, they stood: and with them lifted up they were lifted up. For the spirit of life was in them. 18 And the glory of our Lord went forth from the threshold of the temple, and stood over the Cherubs. 19 And the Cherubs lifting up their wings, were exalted from the earth before me: and they going forth, the wheels also followed: & it stood in the entry of the east gate of the house of our Lord: and the glory of the God of Israel was over them. 20 The same is the living creature, which I saw under the God of Israel by the river Chobar: an I understood that they were Cherubs. 21 Four faces to one, and four wings to one: and the similitude of a man's hand under their wings. 22 And the similitude of their faces, the same faces, which I had seen by the river Chobar, and the looks of them, and the sway of every one to go before his face.

CHAPTER XI.

Against false-Prophets affirming that the people should not be carried into captivity, 4. Ezechiel prophesied that they shall not escape it. 13. Pheltias a false-Prophet dieth: 14. and God promiseth to conserve some relics: 19. and to give a new spirit in their hearts.

And the spirit lifted me up, and (a) brought me into the east gate of the house of our Lord, which looketh to the rising of the sun: and behold in the entry of the gate five and twenty men: and I saw in the midst of them Jezonias the son of Azur, & Pheltias the son of Banaias, the Princes of the people.

(a) The Prophet in Chaldea saw in spirit what was done in Jerusalem.

2 And he said to me: Son of man, these are the men that conceive iniquity, and devise most wicked counsel in this city, 3 saying: (b) Were not houses builded of late? (c) This is the cauldron, & we the flesh.

(b) Were not new houses builded (say the false Prophets) since Jeremy said, that all our houses should be destroyed? Whereupon they infer that his Prophecy is false: (c) and so counted themselves as secure, in Jerusalem: as flesh in the pot.

4 Therefore prophesy of them, prophesy thou son of man. 5 And the spirit of our Lord fell upon me, & said to me: Speak: Thus saith our Lord: So have you spoken, o house of Israel, & the cogitations of your heart I know. 6 Very many have you killed in this city, and you have filled the ways thereof with the slain. 7 Therefore thus saith our Lord God: Your slain, whom you have laid in the midst thereof, these are the flesh, and this is the cauldron: and I will bring you out of the midst thereof. 8 (d) The sword you have feared, and the sword I will bring upon you, saith our Lord God.

(d) The false Prophets feared wars, but not captivity, therefore the Prophet assureth them that the people shall feel both sword, & captivity.

9 And I will cast you out of the midst thereof, & I will give you into the hand of the enemies, & will do judgements in you. 10 You shall fall by the sword: in the borders of Israel will I judge you, and you shall know that I am the Lord. 11 This shall not be as a cauldron to you, and you shall not be as flesh in the midst thereof, in the borders of Israel I will judge you. 12 And you shall know that I am the Lord: because you have not walked in my precepts, and have not done my judgements, but you have done according to the judgements of nations, that are round about you. 13 And it came to pass, when I prophesied, Pheltias the son of Banaias died: and I (e) fell upon my face, crying with a loud voice: and said: Alas, alas, alas, o Lord God: makest thou a consummation of the remnant of Israel?

(e) He lamented not the death of the false prophet, but feared great ruin of the people seeing this wicked man die so suddenly.

14 And the word of our Lord was made to me, saying: 15 Son of man thy brethren, thy brethren, thy kinsmen, and all the house of Israel, all to whom the inhabitants of Jerusalem have said: Depart ye far from our Lord, the land is given to us in possession. 16 Therefore thus saith our Lord God: Because I have

made them far off in the Gentiles, and because I have dispersed them in the lands: I will be (f) a little sanctification to them in the lands, to which they are come.

(f) God still conserveth his Church from utter ruin, as the prophets do often affirm. *Iere. 4. v. 27. ch. 5. v. 10. 18. Psal. 88. v. 3. 35.*

17 Therefore speak: Thus saith our Lord God: I will gather you out of the peoples, and unite you out of the lands, wherein you are dispersed, and I will give you the ground of Israel. 18 And they shall go in thither, and shall take away all the offences, and all the abominations thereof out of it. 19 And I will give them one heart, and will give a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a fleshy heart: 20 that they may walk in my precepts, and keep my judgements, and do them: and they may be my people, and I may be their God. 21 Whose heart walketh after their offences and abominations, their way will I lay on their head, saith our Lord God. 22 And the Cherubs lifted up their wings, and the wheels with them: and the glory of the God of Israel was over them. 23 And the glory of our Lord ascended from the midst of the city, and stood over the mount, that is on the east side of the city. 24 And the spirit lifted me up, and brought me into Chaldee to the transmigration, in a vision in the spirit of God: and the vision which I had seen was taken up from me. 25 And I spake to the transmigration all the words of our Lord, which he had shewed me.

CHAPTER XII.

By providing furniture for a journey, and carrying it from one place to another, 5. and flying through a hole in the wall, 10. the Prophet signifieth that the King, and people shall go into captivity. 17. By eating, as if he were troubled, foresheweth their famine. 21. All which shall come quickly.

And the word of our Lord was made to me, saying: 2 Son of man, thou dwellest in the midst of an exasperating house: which have eyes to see, and see not: and ears to hear, and hear not: because it is an exasperating house. 3 Thou therefore, o son of man, make thee (a) vessels of transmigration, and thou (b) shalt flit by day before them: and thou shalt flit out of thy place to another place in their sight; if perhaps they will behold: because it is an exasperating house.

(a) Provide furniture for travel. (b) Truss up, & carry bag & baggage from one place to another.

4 And thou shalt carry forth thy vessels as the vessels of one flitting by day in the sight of them: and thou shalt go forth at even before them, as one goeth forth that flitteth. 5 Before their eyes dig to thee through the wall: and thou shalt go forth through it. 6 In their sight on shoulders thou shalt be carried, in the dark thou shalt be carried out: thou shalt cover thy face, and shalt not see the earth: because I have given thee a portending sign to the house of Israel. 7 I did therefore as he had commanded me: I carried my vessels as the vessels of one flitting by day: and at even I digged to me through the wall with my hand: and I went forth in the dark, and was carried on shoulders in their sight. 8 And the word of our Lord was made to me in the morning, saying: 9 Son of man, hath not the house of Israel the exasperating house said to thee: What doest thou? 10 Say to them: Thus saith our Lord God: This burden upon the Prince, that is in Jerusalem, and upon all the house of Israel, which is in the midst of them. 11 Say: I am your portending sign, as I have done, so shall it be done to them, into transmigration, and into captivity shall they go. 12 And the Prince, that is in the midst of them, shall be carried on shoulders, he shall go forth in the dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the earth with his eye. 13 And I will stretch forth my net upon him, and he shall be taken in my net: and I (c) will bring him into Babylon into the land of the Chaldees, and he shall (d) not see it, and there he shall die.

(c) The false Prophets argued here Ezechiel of

contradiction that the king should be carried into Babylon, (d) and should not see Babylon. But the event convinced their rash judgement. For he was carried thither blind. *4. Reg. 2.*

14 And all that are about him, his guard, and his troops I will disperse into every wind: and I will draw the sword after them. 15 And they shall know that I am the Lord, when I shall have dispersed them in the Gentiles, and scattered them in the lands. 16 And I will leave of them a few men from the sword, and the famine, and the pestilence: that they may declare all their wicked deeds in the Gentiles, to which they shall enter: and they shall know that I am the Lord. 17 And the word of our Lord was made unto me, saying: 18 Son of man, eat thy bread in trouble: yea & drink thy water in haste and sorrowfulness. 19 And thou shalt say to the people of the land: Thus saith our Lord God to them that dwell in Jerusalem in the land of Israel: Their bread they shall eat in carefulness, and their water in desolation they shall drink: that the land may be made desolate from the multitude thereof, for the iniquity of all that dwell therein. 20 And the cities, that are now inhabited, shall be desolate, and the land desert: and you shall know that I am the Lord. 21 And the word of our Lord was made to me, saying: 22 Son of man, what is this (e) proverb with you in the land of Israel saying: (f) The days shall be deferred to a long time, and all vision shall perish.

(e) That which is commonly said of many is called a Proverb. (f) False Prophets persuaded the people, that seeing the captivity foretold by the Prophets was not yet come, therefore it would never come. As heretics shall deny the day of general judgement. *1. Pet. 3.*

23 Therefore say to them: Thus saith our Lord God: I will make this proverb cease, neither shall it any more be commonly said in Israel: and speak to them that the days are at hand, and the word of every vision. 24 for all vision shall no more be in vain, nor divination ambiguous in the midst of the children of Israel. 25 Because I^ the Lord will speak: and what word soever I shall speak, shall also be done, it shall not be prolonged any more: but in your days ye exasperating house, will I speak the word, and will do it, saith our Lord God. 26 And the word of our Lord was made to me, saying: 27 Son of man, behold the house of Israel, they that say: The vision, that this man seeth, is for many days: and this man Prophesieth long times. 28 Therefore say to them: Thus saith our Lord God: Every word of mine shall be prolonged no further: the word that I shall speak, shall be accomplished, saith our Lord God.

CHAPTER XIII.

God threateneth false Prophets, 5. that flatter the people with lies: 10. without the fear of God. 17. Likewise false Prophetesses, that deceive themselves and others with flattery, 19. for worldly gain.

And the word of our Lord was made to me, saying: 2 Son of man prophesy to the Prophets of Israel, that prophesy: and thou shalt say to them, that prophesy of their own heart: Hear ye the word of our Lord: 3 Thus saith our Lord God: Woe to the foolish Prophets, which follow their own spirit, and see nothing. 4 As foxes in the deserts, were thy Prophets o Israel. 5 You have not ascended against, nor opposed a wall for the house of Israel, that you might stand in battle in the day of our Lord. 6 They see vain things, and they divine lies, saying: Our Lord saith: whereas our Lord sent them not: and they persevered to confirm the word. 7 Why^ have you not seen vain vision, and spoken lying divination? And you say: Our Lord saith; whereas I have not spoken. 8 Therefore thus saith our Lord God: Because you have spoken vain things, and have seen lies: therefore behold I to you, saith our Lord God. 9 And my hand shall be upon the Prophets, that see vain things, and divine a lie: in the counsel of my people they shall not be, & in the scripture of the house of Israel they shall not be written, neither shall they enter into the land of Israel: and you shall know that I am the Lord God. 10 For that they have deceived my people, saying: Peace, and there is not peace: and he

builded the wall, and they daubed it with mortar (a) without straw.

(a) As a wall of clay, or mortar without straw or other temperature, is washed away with rain, so vain hopes of security, without repentance & good works deceive the careless people that live in sin.

11 Say to them that daub without tempering, that it shall fall: for there shall be a shower overflowing, and I will give very great stones falling violently from above, and the wind of a storm dissipating. 12 For indeed behold the wall is fallen: shall it not be said to you: Where is the daubing, that you daubed?

13 Therefore thus saith our Lord God: And I will make the spirit of tempests to break forth in mine indignation, and there shall be an overflowing showering in my fury: & great stones in my wrath unto consumption. 14 And I will destroy the wall, that you have daubed without tempering: & I will make it even with the ground, and the foundation thereof shall be revealed: and it shall fall, and shall be consumed in the midst thereof: and you shall know that I am the Lord. 15 And I will accomplish mine indignation in the wall, and in them, that daub it without tempering, and I will say to you: The wall is not, and they are not that daub it. 16 The Prophets of Israel, which prophesy to Jerusalem, & see vision of peace for it: and there is not peace, saith our Lord God. 17 And thou son of man, put thy face against (b) the daughters of thy people, which prophesy of their own heart: and do thou prophesy upon them,

(b) There were also false prophetesses feigning to be illuminated with the spirit of Prophecy; as Debora *(Iud. 4.)* Holda *(4. Reg. 22.)* and other holy women were indeed true Prophetesses. But these, by

18 and say: Thus saith our Lord God: woe to them that sow cushions under every cubit of the hand: and make pillows under the head of every age to catch souls: and when they caught the souls of my people, they did (c) vivificate their souls.

(c) flattery deceived the people, saying they were in good state & in security, when they were in sin, & in extreme danger of both temporal and eternal ruin.

19 And they violated me to my people, for a handful of barley, and a cantel of a bread, that they might kill the souls, which die not, and vivificate the souls which live not, lying to my people, that believeth lies. 20 For this cause thus saith our Lord God: Behold I to your cushions, wherewith you catch flying souls: and I will break them from your arms: and I will let go the souls that you take, the souls to fly 21 And I will break your pillows, & will deliver my people out of your hand, neither shall they be any more in your hands to be a prey: and you shall know that I am the Lord. 22 For that you have made the heart of the just to mourn lyingly, whom I made not sorrowful: and have strengthened the hands of the impious, that he might not return from his evil way, and live. 23 Therefore you shall not see vain things, and divinations you shall divine no more, and I will deliver my people out of your hand: and you shall know that I am the Lord.

CHAPTER XIV.

Idolaters inquiring of God's will by his Prophets, 6. must first depart from idolatry: 8. otherwise God will permit false-Prophets to deceive them, and both shall perish together: 12. by famine, 15. by ravenous beasts, 17. sword, 19. and pestilence: yea Noe^ Daniel, and Job interceding shall not deliver them (v. 14. 16. 18. 20.) 21. yet God will conserve some that the whole Church perish not.

And men of the ancients of Israel came to me, and sat before me. 2 And the word of our Lord was made to me, saying: 3 Son of man, (a) These men have put their uncleanness in their hearts, and the scandal of their iniquity they have set against their face: what, being asked shall I answer them?

(a) God revealed to the Prophet that these men came not sincerely to learn, but were settled in their heart to serve the idols. As worldly men in heretical countries do inquire of Catholic Priests what they should do, but remain resolved to participate with heretics.

4 For this cause speak to them, and thou shalt say to them: Thus saith our Lord God: Man, man of the house of Israel, that shall put his uncleanness in his heart, and set the scandal of his iniquity against his face, and shall come to the Prophet asking me by him: I^ the Lord will answer him in the multitude of his uncleanness: 5 that the house of Israel may be taken in their heart, wherewith they have revolted from me in all their idols. 6 Therefore say to the house of Israel: Thus saith our Lord God: (b) Convert, and depart from your idols, and from all your contaminations turn away your faces.

(b) Such men are first of all to be admonished to depart from idolatry, heresy, schism, & from all practice thereof: which is the first step of true conversion to God.

7 Because man man of the house of Israel and of the proselytes, whosoever shall be a stranger in Israel, if he be alienated from me, and put his idols in his heart, and set the scandal of iniquity against his face, and come to the Prophet to ask me by him: I^ the Lord will answer him by myself. 8 And I will set my face upon that man, and will make him for an example, & for a proverb, & will destroy him out of the midst of my people: & you shall know that I am the Lord. 9 And the Prophet when he shall err, & shall speak a word: I^ the Lord (c) have deceived that Prophet: and I will stretch forth my hand upon him, and will rase him out of the midst of my people Israel.

(c) God permitteth false prophets to be deceived, & to deceive in punishment of their own sins, and of the people that hear them. *3. Reg. 22. v. 19. 2. Par. 18. v. 18.*

10 And they shall carry their iniquity: according to the iniquity of him that asketh, so shall the iniquity of the Prophet be. 11 That the house of Israel may no more err from me, nor be polluted in all their prevarications: but may be my people, & I may be their God, saith the Lord of hosts. 12 And the word of our Lord was made to me, saying: 13 Son of man, the land when it shall sin to me, that transgressing it transgresseth, I will stretch forth my hand upon it, and will break the rod of the bread thereof: and I will send famine into it, and will kill out of it man and beast. 14 And if these three men shall be in the midst thereof, (d) Noe, Daniel, & Job: they by their justice shall deliver their own souls, saith the Lord of hosts.

(d) Daniel then living, Noe & Job, departed from this life did sometime pray for the people; else this allegation of their interceding, were not to the purpose of confirming God's immutable decree to punish this obstinate people. As is noted of Moyses and Samuel. *Iere. 15.*

15 And if I shall bring most evil beasts also upon the land, to waste it; and it be without passage, for that there is none can pass because of the beasts: 16 These three men if they shall be therein, I live, I, saith our Lord, that they shall deliver neither sons nor daughters: but themselves alone shall be delivered, and the land shall be made desolate. 17 Or if I shall bring the sword in upon that land, and shall say to the sword: Pass through the land: and shall kill out of it man & beast: 18 And these three men shall be in the midst thereof: I live, I, saith our Lord God, they shall not deliver sons nor daughters, but themselves alone shall be delivered. 19 And if I shall send the pestilence also in upon that land, and shall pour out mine indignation upon it in blood, to take away out of it man and beast: 20 And (e) Noe, & Daniel, & Job shall be in the midst thereof: live I, saith our Lord God, that son and daughter they shall not deliver: but themselves by their justice shall deliver their own souls.

(e) Noe is named for example of spiritual Pastors of the Church, Daniel of all religious orders, & Job of holy lay people. *S. Gregory, li. 1. c. 13. Mor.*

21 Because thus saith our Lord: That and if I shall send in upon Jerusalem my four very sore judgements, the sword, and famine, and evil beasts, & the pestilence: to kill out of it man, and beast: 22 Yet shall there be left in it salvation (f) of some bringing out sons, and daughters: behold they shall go forth to you, & you shall see their way, and their inventions: and you shall be comforted upon the evil, that I have brought upon Jerusalem in all things, that I have brought in upon it.

(f) There shall always be Pastors to bring forth & feed spiritual children of God.

23 And they shall comfort you, when you shall see

their way, & their inventions: and you shall know that I have not in vain done all things, which I have done in it, saith our Lord God.

CHAPTER XV.

As a vine cut down is profitable to no use, but to burn: 6. so the Jews (and other people) separated from the Church, are to be burned in the fire.

And the word of our Lord was made to me, saying: 2 Son of man, what shall be made of (a) the wood of the vine of all the trees of the woods, that are among the trees of the forests?

(a) God's Church is very often and fitly compared to a vine in respect of the excellent fruit: & so the branches cut off from the Church, are most like to wild superfluity of the vine, good for nothing but to the fire. *S. Aug. Tract. 81. in Io.*

3 Shall there be taken wood of it, that a work may be made, or shall a pin be made thereof, that any vessel may hang thereon? 4 Behold it is given to the fire for food: the fire hath consumed both parts thereof, and the midst thereof is brought into ashes: why, shall it be profitable for a work? 5 Yea when it was whole, it was not fit for a work: how much more when the fire hath devoured, and burnt it, shall no work be made thereof? 6 Therefore thus saith our Lord God: As the wood of the vine among the trees of the forests, which I have given to the fire to be devoured, so will I deliver the inhabitants of Jerusalem. 7 And I will set my face against them: (b) out of the fire shall they come forth, and fire shall consume them: and you shall know that I am the Lord, when I shall set my face against them,

(b) In burning a fagot the middes being first consumed *(v. 4.)* the rest of both ends are likewise put in the fire till all be consumed, so none that are out of the Church can escape the fire.

8 and shall make their land not passable, and desolate, because they have been prevaricators, saith our Lord God.

CHAPTER XVI.

God by his Prophet setting his benefits, 15. and the Jews' wickedness before their eyes, 31. compareth them with other idolaters: 35. and after threatened punishment, 45. with further comparison of other nations, 52. exhorting them to repentance, 60. offereth mercy by a new covenant of Christ's Gospel.

And the word of our Lord was made to me saying: 2 Son of man make known (a) to Jerusalem her abominations:

(a) Ezechiel was now in Babylon, & therefore this admonition which he should give to Jerusalem was to be notified there by letters, & messengers sent thither for this purpose.

3 and thou shalt say: Thus saith our Lord God to Jerusalem: Thy root, and thy generation of the land of Chanaan, thy father an Amorrheite, & thy mother a Cetheite. 4 And when thou wast born, in the day of thy birth thy navel was not cut, and thou wast not washed with water to health, nor salted with salt, nor swaddled in clouts. 5 No eye had mercy on thee to do unto thee one of these things, having pity on thee: but thou wast thrown forth upon the face of the earth in the abjection of thy soul, in the day that thou wast born. 6 And passing by thee (b) I saw thee to be trodden down in thy blood: and I said to thee when thou wast in thy blood: Live. I said to thee, I say: In thy blood live.

(b) By all this is signified that God made the Israelites of a barbarous nation to be civil, and gave them not only things necessary, but also

7 Multiplied as the spring of the field have I made thee: and thou wast multiplied, & made great, and thou wentest in, and camest to the ornaments of women: thy breasts swelled, and thy hair budded: and thou was naked, and full of confusion. 8 And I passed by thee,

and saw thee: and behold thy time, the time of lovers: and I spread my garment over thee, and covered thy ignominy. And I sware to thee, and I entered a covenant with thee, saith our Lord God: and thou wast made mine. 9 And I washed thee with water, and made clean thy blood from off thee: and I anointed thee with oil. 10 And I clothed thee with diverse colours, and shod thee with hyacinth: and I girded thee with silk, and clothed thee with fine garments. 11 And I (c) adorned thee with ornament, and gave bracelets on thy hands, and a chain about thy neck.

(c) ornaments, above the state of other nations; especially in spiritual benefits, giving a Law, with Sacrifices, Sacraments, and other holy rites.

12 And I gave a jewel upon thy face, and rings to thine ears, and a crown of beauty on thy head. 13 And thou was adorned with gold, and silver, and wast clothed with silk, and embroidered work, and many colours: thou hast eaten flour, and honey, and oil, and wast made very beautiful exceedingly: and didst prosper to a kingdom. 14 And thy name went forth into the Gentiles, because of thy beauty: because thou wast perfect in my beauty, which I had put upon thee, saith our Lord God. 15 And having confidence in thy beauty thou hast fornicated in thy name: & thou hast laid forth thy fornication to every passenger to be made his. 16 And taking off thy garments thou madest thee idols embroidered on each side: & thou didst fornicate upon them, as hath not been done, nor shall not hereafter. 17 And thou tookest the vessels of thy beauty, of my gold, and my silver, which I gave thee: and thou madest thee images of men, and hast fornicated in them. 18 And thou tookest thy garments of many colours, and coveredst them: and mine oil, and mine incense thou didst put before them. 19 And my bread, which I gave thee, the flour, and oil, and honey, wherewith I have nourished thee, thou didst set in their sight for an odour of sweetness, and it was done saith our Lord God. 20 And thou hast taken (d) thy sons, & thy daughters, which thou didst beget to me: and hast immolated the same unto them to devour. Why, is thy fornication small?

(d) Adulterous women do deceive their husbands, bringing them other men's children: but the Jews gave their lawful children to the worst adulterers, sacrificing them to idols. *4. Reg. 6. 17. 21. 23.*

21 Thou hast immolated my sons, & hast given them, consecrating them to the idols. 22 And after all thine abominations, & fornications, thou wast not mindful of the days of thy youth, when thou wast naked, & full of confusion, trodden down in thy blood. 23 And it chanced after all thy malice (woe, woe to thee, saith our Lord God) 24 thou didst also build thee a stews, & madest thee a brothel house in all streets. 25 At every head of the way hast thou built a sign of thy prostitution: & hast made thy beauty abominable: & hast divided thy feet to every one that passeth by, and hast multiplied thy fornications. 26 And thou hast fornicated with the children of Aegypt thy neighbours of great flesh, & hast multiplied thy fornication to provoke me. 27 Behold I will stretch out my hand upon thee, & will take away thy justification: & I will give thee into the souls of the daughters of Palestine that hate thee, that are ashamed of thy wicked way. 28 And thou hast committed fornication with the sons of the Assyrians, because neither as yet wast thou filled: & after thou didst fornicate, neither so wast thou satiated. 29 And thou didst multiply thy fornication in the Land of Chanaan with the Chaldees: & neither so wast thou satiated. 30 Wherein shall I cleanse thy heart, saith our Lord God: whereas thou doest all these the works of a woman that is a whore, & malapert? 31 Because thou hast built thy brothel house in the head of every way, & thy excelse thou hast made in every street, neither becamest thou as an harlot that by disdain augmenteth the price, 32 but as a woman adulteress, that over her husband bringeth in strangers. 33 To (e) all harlots are rewards given: but thou hast given rewards to all thy lovers, & thou didst give them gifts to come unto thee on every side, to fornicate with thee.

(e) All fornication is abominable, but that is most detestable when women give rewards to men for fornication or adultery.

34 And in thee it was done contrary to the custom of women in thy fornications, and after thee there shall

be no fornication: for in that thou gavest rewards, and didst not take rewards, it hath been done contrary in thee. 35 Therefore hear, o harlot, the word of our Lord. 36 Thus saith our Lord God: Because thy brass is poured out, & thine ignominy is revealed in thy fornications upon thy lovers, and upon the idols of thine abominations in the blood of thy children, whom thou gavest them: 37 Behold I will gather together all thy lovers, with whom thou hast taken pleasure, & all, whom thou hast loved, with all, whom thou didst hate: and I will gather them together upon thee on every side, and will discover thine ignominy before them, and they shall see all thy turpitude. 38 And I will judge thee by the judgements of adulteresses, and them that shed blood: and I will give thee into blood of fury and zeal. 39 And I will give thee into their hands, and they shall destroy thy brothel-house, and throw down thy stews: and they shall turn thee naked out of thy garments, and shall take away the vessels of thy beauty: and shall leave thee naked, and full of ignominy. 40 And they shall bring upon thee a multitude, and they shall stone thee with stones, and shall murder thee with their swords. 41 And they shall burn thy houses with fire, and shall do judgements in thee in the eyes of very many women: and thou shalt cease to fornicate, and shalt give rewards no more. 42 And mine indignation shall rest in thee: and my zeal shall be taken away from thee, and I will cease, and be angry no more. 43 For that thou hast not remembered the days of thy youth, and hast provoked me in all these: wherefore I also have given thy ways on thy head, saith our Lord God, & I have not done according to thy wicked deeds in all thine abominations. 44 Behold every one, that speaketh a common proverb, shall take up that against thee, saying: (f) As the mother, so also her daughter.

(f) As Jerusalem was wont to be wicked in former times, so it is now.

45 Thou art the daughter of thy mother, which did cast off her husband, & her children: & thou art sister of thy sisters, which did cast off their husbands, and their children: your mother was a Cetheite, and your father an Amorrheite. 46 And thy elder sister, Samaria, she & her daughters, that dwell on thy left hand, & thy sister younger than thou, which dwelleth on thy right hand, Sodom, & her daughters. 47 But neither in their ways has thou walked, nor according to their wicked deeds hast thou done a very little less: thou hast done almost more wicked things than they in all thy ways. 48 Live I, saith our Lord God, that Sodom thy sister herself hath not done, and her daughters, as thou hast done, and thy daughters. 49 Lo this was the iniquity of Sodom thy sister, (g) pride, fullness of bread, and aboundance, and the idleness of her, and of her daughters: and they raught not the hand to the needy, and the poor.

(g) Ambition, gluttony, & idleness are cause of much more sins; temperance & labour bring forth much good fruit. *Otia si tollas periere cupidinis arcus. Take away idleness, & Cupid's bow is weak. Labour omnia vincit.*

50 And they were elevated, and did abominations before me: & I took them away as thou hast seen. 51 And Samaria sinned not the half of thy sins: but thou hast passed them with thy wicked deeds, & hast justified thy sisters in all thine abominations, which thou hast wrought. 52 Thou also therefore carry thy confusion, which hast passed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee: thou also therefore be confounded, and bear thine ignominy, which hast justified thy sisters. 53 And I will convert restoring them by the conversion of Sodom with her daughters, and by the conversion of Samaria, and her daughters: and I will convert thy reversion in the midst of them, 54 that thou mayst carry thine ignominy, and mayst be confounded in all things, that thou hast done, comforting them. 55 And thy sister (h) Sodom, and her daughters shall return to their antiquity: and Samaria, and her daughters shall return to their antiquity: and (i) thou, and thy daughters shall return to your antiquity.

(h) By Sodom & other cities are understood all nations, which shall come to Christ. (i) After that all other nations are converted the Jews shall also return to Christ. *Ro. 11. v. 26.*

56 And Sodom thy sister was not heard in thy mouth,

in the day of thy pride, 57 before that thy malice was revealed: as at this time for reproach of the daughters of Syria, & of all the daughters of Palesthine in the circuit of thee, which compass thee round about. 58 Thy wickedness, & thine ignominy thou hast carried, saith our Lord God. 59 Because thus saith our Lord God: And I will do to thee, as thou hast despised the oath, to make the covenant frustrate: 60 and I will remember my covenant with thee in the days of thy youth: and I will raise unto thee an everlasting covenant. 61 And thou shalt remember thy ways, & shalt be confounded: when thou shalt receive (k) thy sisters elder than thee with thy younger: and I will give them to thee for daughters, but not by (l) thy covenant.

(k) All gentiles elder & younger shall be converted to Christ. (l) Not by the covenant made with the Jews in the Law of Moyses, but by the Evangelical covenant.

62 And I will raise up my covenant with thee: and thou shalt know that I am the Lord, 63 that thou mayst remember, and be confounded, and mayst no more open thy mouth because of thy confusion, when I shall be pacified toward thee in all that thou hast done, saith our Lord God.

CHAPTER XVII.

By a parable of two eagles (6. and of a vineyard) is prophesied, 9. that Sedecias being made King by Nabuchodonosor, 15. and rebelling, shall be carried captive, and die in Babylon: 22. with prophecy, that God will plant, and propagate the Church of Christ.

And the word of our Lord was made to me, saying: 2 Son of man, propose a dark speech, and tell a parable to the house of Israel, 3 and thou shalt say: Thus saith our Lord God: A great (a) eagle with great wings, with a long reach of members, full of feathers, and of variety, came to Libanus, and took the marrow of the cedar.

(a) Nabuchodonosor like an eagle ravenous to the prey, & speedy in seizing thereon, spoiled the vineyard (signifying Jerusalem) notwithstanding they sought help of another eagle, the King of Aegypt. *v. 7. See v. 12. &c.*

4 He plucked away the top of the boughs thereof: and transported it into the Land of Chanaan, in the city of merchants he did put it. 5 And he took of the seed of the land, & put it in the ground for seed, that it might fasten the root over many waters: he planted it in the overmost part of the earth. 6 And when it had budded, it grew into a broad spreading vine of low stature, the boughs thereof looking toward it: and the roots thereof were under it. It became a vine then, and fructified into branches, and put forth shoots. 7 And there was made another great eagle, with great wings, and many feathers: and behold this vine as it were spreading her roots towards it, stretched forth her branches to it, that she might water it from the beds of her spring. 8 In a good ground upon many waters it was planted, that it might bring forth branches, & bear fruit, that it might be into a great vine. 9 Say: Thus saith our Lord God: shall it prosper then? Shall he not pluck up the roots thereof, & strip off the fruits thereof, dry up all the branches of the spring thereof, & it shall wither: & not in a great arm, nor in much people, to pluck it up by the root? 10 Behold it is planted: shall it prosper them? Shall it not be dried when the burning wind shall touch it, and wither in the beds of the spring thereof? 11 And the word of our Lord was made to me saying: 12 Say to the exasperating house: Know you not what these things do signify? Say: (b) Behold the king of Babylon cometh into Jerusalem: and he shall take the king and the princes thereof, and shall bring them to himself into Babylon.

(b) The explication of the parable.

13 And he shall take of (c) the seed of the kingdom, and shall make a covenant with it, and shall take an oath of it. Yea and he shall take away the strong of the land,

(c) The King of Babylon making Sedecias King of Juda, took of him an oath of allegiance to be under him, which oath Sedecias breaking was therefore justly plagued.

14 that it may be a low kingdom, & not be elevated,

but keep his covenant, and observe it. 15 Who revolting from him sent messengers to Aegypt, that it would give him horses, and much people. What, shall he prosper, or get salvation that hath done these things? And he that broke the covenant, shall he escape? 16 Live I, saith our Lord God: that in the place of the king that made him king, whose oath he made frustrate, and brake the covenant, that he had with him, (d) in the midst of Babylon shall he die.

(d) After the ruin of Jerusalem, the slaughter of his sons, the plucking out of his own eyes, & many other miseries, this King at last died a captive in Babylon. *Iere. 32. Ezech. 12.*

17 And not in a great army, nor in much people shall Pharao make battle against him: in the casting up of a ramper, and in the building of bulwarks, to kill many souls. 18 For he had despised the oath, that he might break the covenant, and behold he gave his hand, & when he hath done all these things, he shall not escape. 19 Therefore thus saith our Lord God: Live I, that the oath which he hath despised, and the covenant, that he transgressed, I will lay on his head. 20 And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, and will judge him there in the prevarication, whereby he hath despised me. 21 And all his fugitives with all their troop shall fall by the sword: and the residue shall be dispersed into every wind: and you shall know that I^ the Lord have spoken. 22 Thus saith our Lord God: And (e) I will take of the marrow of the high cedar, and will set it: of the top of the boughs thereof the tender one I will strip off, and will plant it upon a mountain high and eminent.

(e) Nabuchodonosor planted a Kingdom under Sedecias, which prospered not: the Kingdom also of Babylon was afterwards destroyed: but God's Church planted by Christ shall never fail.

23 On the high mountains of Israel will I plant it, and it shall shoot forth into a bud, and shall yield fruit, and it shall be into a great cedar: and all birds, and every fowl shall dwell under the shadow of the boughs thereof, and shall there make their nest. 24 And all the trees of the country shall know, that I^ the Lord have humbled the high tree, & exalted the low tree: and have dried the green tree, and have caused the dry tree to spring, I^ the Lord have spoken, and have done it.

CHAPTER XVIII.

One shall not bear the sins of another, but every one their own: 21. If the wicked truly repent, he shall be saved: and if the just leave his justice, he shall be damned.

And the word of our Lord was made to me, saying: 2 What is that among you, you turn a parable into this proverb in the land of Israel, saying: (a) The fathers did eat a sour grape, & the teeth of the children are set on edge?

(a) The people suffering affliction would not confess it to be for their own sins, but cast the fault upon their fathers: which error is here convinced, God declaring by his Prophet that not only the fathers, but also the children had sinned, & were therefore justly punished, every one is for his own sins.

3 Live I, saith our Lord God, if this parable shall be unto you any more for a proverb in Israel. 4 Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that shall sin, the same shall die. 5 And a man if he shall be just, and hath done judgement and justice, 6 hath not eaten on the mountains, and not lifted up his eyes to the idols of the house of Israel: and hath not violated his neighbour's wife, & approached not to a menstruous woman: 7 and made no man sorrowful: hath restored the pledge to the debter, taken nothing away by violence: hath given his bread to the hungry, and covered the naked with a garment: 8 hath not lent to usury, and not taken more: hath turned away his hand from iniquity, and done true judgement between man & man: 9 hath walked in my precepts, and kept my judgements, to do truth: this man is just, living he shall live, saith our Lord God. 10 And if he hath begotten a son that is a robber shedding blood, and he do one of

these things: 11 and that doth not indeed all these things, but eateth on the mountains, and defileth his neighbour's wife: 12 that maketh the needy and poor sorrowful, violently committeth robberies, restoreth not the pledge, & lifteth his eyes to idols, doth abomination: 13 that giveth to usury, & taketh more: what, shall he live? He shall not live. Whereas he hath done all these detestable things, dying he shall die, his blood shall be upon him. 14 But and if he hath begotten a son, that seeing all his father's sins, which he hath done, is afraid, and shall not do the like to them: 15 hath not eaten upon the mountains, & not lifted up his eyes to the idols of the house of Israel, & hath not violated his neighbour's wife: 16 and hath made no man sorrowful, hath not withheld the pledge, and hath not violently committed robbery, hath given his bread to the hungry, and covered the naked with clothing: 17 hath turned away his hand from injury of the poor, hath not taken usury and overplus, hath done my judgements, hath walked in my precepts: this man shall not die in the iniquity of his father, but living he shall live. 18 His father because he did calumniate, and did violence to his brother, and wrought evil in the midst of his people, behold he is dead in his own iniquity. 19 And you say: Why hath not the son borne the iniquity of his father? Verily because the son hath wrought judgement and justice, he hath kept all my precepts, and done them, living he shall live. 20 The soul that shall sin, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the impiety of the impious shall be upon him. 21 But (b) if the impious shall do penance from all his sins, which he hath wrought, and shall keep all my precepts, and do judgement, and justice: living he shall live, and shall not die.

(b) Another general rule is here given, That as men alter their manners from evil to good or from good to evil, so they shall be judged & finally rewarded or punished, according to the state wherein they end this life.

22 All his iniquities, which he hath wrought, I will not remember them: in his justice which he hath wrought, he shall live. 23 Why, is the death of a sinner my will, saith our Lord God, and not that he convert from his ways, and live? [1]

[1] *v. 32.*

24 But if the just man shall turn away himself from his justice, and do iniquity according to all the abominations, which the impious useth to work, shall he live? All his justices, which he had done, shall not be remembered: in the prevarication, which he hath prevaricated, and in his sin, which he hath sinned, in them he shall die. 25 And you have said: The way of our Lord is not right. Hear ye therefore, o house of Israel: What, is not my way right, and are not rather your ways perverse? 26 For when the just shall turn away himself from his justice, and doth iniquity, he shall die in them: in the injustice, that he hath wrought he shall die. 27 And when the impious shall turn away himself from his impiety, which he hath wrought, and shall do judgement and justice (c) he shall [1] vivificate his soul.

(c) As a soul in mortal sin is spiritually dead: so truly repenting it returneth to spiritual life. [1] * *make his soul to live.*

28 For considering, and turning away himself from all his iniquities, which he hath wrought, living he shall live, and not die. 29 And the children of Israel say: The way of our Lord is not right. What, are not my ways right, o house of Israel, and not rather your ways perverse? 30 Therefore will I judge every man according to his ways, o house of Israel, saith our Lord God. Convert, (d) and do penance from all your iniquities: & iniquity shall not be a ruin to you.

(d) Not only repentance, which is aversion from sin, and conversion to God, but also doing penance that is, satisfaction for sins past is necessary to salvation.

31 Cast away from you all your prevarications, wherein you have prevaricated, and make to yourselves a new heart, and a new spirit: and why will you die, o house of Israel? 32 Because I will not the death of him that dieth, saith our Lord God, return ye, and live.

ANNOTATIONS.
CHAP. XVIII.

[1] Though God conditionally would have all men to be saved: yet many are justly damned.

[2] *Psa. 113. v. 11. Rom. 9. v. 19. Ezec. 33. v. 11. 1. Tim. 2. v. 4. 2. Pet. 3. v. 9. S. Tho. p. 1. q. 19. a. 6.*

[3] A just Judge would condemn no man, yet condemneth murderers, thieves, &c.

23. *Is the death of a sinner my will?]* [1] In many places of holy Scripture [2] it is clear, that God's will is most assuredly fulfilled in all things, whatsoever he would: and none can resist his will, &c. Nevertheless here, and in other places it is also expressly affirmeth, that God would have all sinners to repent, and none to die in their sins; which seemeth to repugn with the former doctrine. For solution of which difficulty, S. Damascene, *li. 2. c. 29. de Orthodoxa fide*, and other Doctors distinguish God's will, which is either called Antecedent, and conditional; and so God would have all men to be saved, as appeareth by creating all to that end, by his frequent admonitions, precepts, threats, temporal punishments, and rewards, and especially by our Saviour's death, and redemption of all mankind, whereby he merited most sufficient means, and offereth his sufficient grace to every one, that they may be saved if they will. Otherwise God's will is called Consequent and absolute; and so for justice sake his divine will is, that impenitent sinners shall be damned, and eternally punished for their sins. [3] As a just Judge conditionally and antecedently would have all men to observe good laws, and to live so long as they can by nature; but absolutely and consequently finding some to be murderers, or otherwise pernicious to the commonwealth, he punisheth them with death.

CHAPTER XIX.

The Israelite's calamity is described by two parables, of lions, 10. and of a vine planted and plucked up.

And thou take up lamentation upon the Princes of Israel, 2 and thou shalt say: Why lay (a) thy mother a lioness among the lions, in the midst of young lions brought up her whelps?

(a) Jerusalem brought forth cruel Kings, as Joachaz, Ioakim, Jechonias, and Sedecias. *4. Reg. 23. & 24.* of the which two reigned but three months each one, and the others but each of them eleven years.

3 And she brought out one of her young lions, he became a lion: and he learned to catch preys, and to eat man. 4 And the Gentiles heard of him, and not without their wounds they took him: & they brought him in chains into the Land of Aegypt. 5 Who when she saw that she was weakened, and her expectation was lost, she took one of her young lions, she made him a lion. 6 Who went among the lions, & became a lion: and he learned to take prey, & to devour men. 7 He learned to make widows, and to bring their cities into a desert: and the land was made desolate, and the fullness thereof by the voice of his roaring. 8 And (b) the Gentiles came together against him on every side out of the Provinces, and they spread their net upon him, in their wounds he was taken.

(b) Rovers of Chaldea, of Syria, of Moab, & of Ammon. *4. Reg. 24. v. 2.*

9 And they put him into a cave, in chains they brought him to the king of Babylon: and they cast him into prison, that his voice might no more be heard upon the mountains of Israel. 10 (c) Thy mother as it were a vine in thy blood is planted upon the water: her fruit and her branches have grown out of many waters.

(c) The Kingdom of all the Israelites was planted and prospered under David and Salomon, but decayed under other Kings: & first ten tribes, afterwards the other two were carried in captivity.

11 And there were made to her strong rods for the sceptres of them that rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches. 12 And she was plucked up in wrath, and cast on the ground: and the burning

wind hath dried up her fruit: the rods of her strength are withered, & dried up: fire hath eaten her. 13 And now she is transplanted into the desert, in a land not passable, and dry. 14 And there came forth fire from the rod of her boughs, which hath eaten her fruit: and there was not in her a strong rod, the sceptre of rulers. Lamentation it is, and it shall be into lamentation.

CHAPTER XX.

God will not answer the elders of Israel asking by the Prophet, 4. but by him setteth his benefits before their eyes, and their own heinous sins; 30. threatening yet greater punishments: 40. but still mixt with mercy.

And it came to pass in (a) the seventh year, in the fifth, the tenth of the month: there came men of the ancients of Israel to ask our Lord, and they sat before me.

(a) Ezechiel began to Prophesy in the fifth year after the transmigration of Jechonias *ch. 1. v. 2.* after which he was silent 390. days, and 40. days *(ch. 4. v. 8.)* which make 430. that is, a year two months & five days. In the sixth year the sixth month he Prophesied again *ch. 8. v. 1.* And now in the seventh year fifth month tenth day, the elders coming to demand Prophecy it was revealed to him not to answer.

2 And the word of our Lord was made to me, saying: 3 Son of man, speak to the ancients of Israel, and thou shalt say to them: Thus saith our Lord God: Why, are you come to ask me? Live I, that I will not answer you, saith our Lord God. 4 Doest thou judge them, doest thou judge o son of man? Shew to them the abominations of their fathers. 5 And thou shalt say to them: Thus saith our Lord God: In the day that I chose Israel, and lifted up my hand for the stock of the house of Jacob: and appeared to them in the Land of Aegypt, & lifted up my hand for them, saying: I^ the Lord your God: 6 in that day I lifted up my hand for them, that I might bring them out of the Land of Aegypt, into a Land which I had provided for them, flowing with milk & honey, which is excellent among all lands. 7 And I said to them: Let every man cast away the scandals of his eyes, & in the idols of Aegypt be ye not polluted: I^ the Lord your God. 8 And they provoked me, & would not hear me: every one did not cast away the abominations of his eyes, neither did they leave the idols of Aegypt: and I said I would pour out mine indignation upon them, and fill my wrath in them, in the midst of the Land of Aegypt. 9 And (b) I did for my name sake, that it might not be violated before the Gentiles, in the midst of whom they were, & among whom I appeared to them to bring them out of the Land of Aegypt.

(b) According to their deserts all should have been destroyed, but God for his name's sake saved his people, as he had promised.

10 I cast them out therefore of the Land of Aegypt, and brought them forth into the desert. 11 And I gave them my precepts, and I shewed to them my judgements, which a man doing, shall live in them. 12 Moreover also my sabbaths I gave to them, to be a sign between me and them: & that they might know that I am the Lord sanctifying them. 13 And the houses of Israel provoked me in the desert; they walked not in my precepts, and my judgements they rejected, which a man doing shall live in them: & my sabbaths they violated exceedingly. I said therefore I would pour out my fury upon them in the desert, and would consume them. 14 And (c) I did for my name sake, lest it should be violated before the Gentiles, from which I cast them out, in their sight.[1]

(c) *As v. 9. & 22.* God still conserved a succession.[1] *Num. 26. Psal. 105.*

15 I therefore lifted up my hand upon them in the desert, not to bring them into the Land, which I gave them flowing with milk and honey, the chief of all lands. 16 Because they rejected my judgements, and walked not in my precepts, and violated my sabbaths: for their heart went after idols. 17 And mine eye was merciful on them, that I killed them not: neither did I consume them in the desert. 18 But I said to their children in the wilderness: In the precepts of your fathers^ walk not, neither keep ye their judgments,

nor be polluted in their idols: 19 I^ the Lord your God: walk ye in my precepts, and keep my judgements, and do them. 20 And sanctify ye my sabbaths, that they may be a sign between me and you: and ye may know that I am the Lord your God. 21 And the children exasperated me, in my precepts they walked not: and my judgements they kept not, to do them: which when a man shall do, he shall live in them: and they violated my sabbaths: and I threatened to pour out my fury upon them, and to fill my wrath in them in the desert. 22 But I turned away my hand, & did for my name's sake, that it might not be violated before the Gentiles, out of which I did cast them forth in their eyes. 23 (d) Again I lifted up my hand upon them in the wilderness, that I might disperse them into nations, and scatter them into lands:

(d) God lifteth up his hand either to deliver, as *v. 5. 6. 15.* or to threaten and punish as here.

24 for that they had not done my judgements, and had rejected my precepts, and had violated my sabbaths, and their eyes had been after the idols of their fathers. 25 Therefore I also gave them precepts not good, & judgements, in which they shall not live. 26 And I polluted them in their gifts, when they offered all that opened the matrice, for their offences: and they shall know that I am the Lord. 27 Wherefore speak to the house of Israel, o son of man: and thou shalt say to them: Thus saith our Lord God: Yet also in this did your fathers blaspheme me, when contemning they had despised me: 28 and I had brought them into the Land, upon which I lifted up my hand to give it them: they saw every high hill, & every woody tree, and there they immolated their victims: and there they gave the irritation of their oblation, and there they put the odour of their sweetness, and offered their libations. 29 And I said to them: What is (e) the excelse, unto which you go? & the name thereof was called Excelse even to this day.

(e) By long custom of sacrificing to idols upon the Excelses (that is, on high places, or little hills) the people also called the Altar of God an *Excelse* whereupon the prophet argueth against them that even by the false name used by evil custom, they are convinced to have been great idolaters. As those who have been heretics, do commonly use terms & phrases belonging to heresy. As Communion for Mass, Table for Altar, Service for Sacrifice.

30 Therefore say to the house of Israel: Thus saith our Lord God: Surely in the way of your fathers you are polluted, and after their scandals you do fornicate. 31 And in the oblation of your gifts, when you make your children pass through the fire, you are polluted in all your idols unto this day: and shall I answer you, o house of Israel? Live I, saith our Lord God, that I will not answer you. 32 Neither shall the cogitation of your mind come to pass, saying: We will be as the Gentiles, and as the kindreds of the earth, that we may worship wood, and stones. 33 Live I, saith our Lord God, that in a strong hand, & in a stretched out arm, & in fury poured forth will I reign over you. 34 And I will bring you out of the peoples, and I will gather you out of the lands, in which you are dispersed, in a strong hand, & in a stretched out arm, & in fury poured forth will I reign over you. 35 And I will bring you into the desert of peoples, and will be judged there with you face to face. 36 As I contended in judgement against your fathers in the desert of the Land of Aegypt: so will I judge you, saith our Lord God. 37 And I will subdue you to my sceptre, & will bring you into the bands of covenant. 38 And I will choose out of you the transgressors, and impious, & will bring them out of the land of their sojourning, and into the land of Israel they shall not enter: and you shall know that I am the Lord. 39 And you o house of Israel, Thus saith our Lord God: (f) Walk you every one after your idols, & serve them. But and if in this also you hear me not, and shall pollute (g) my holy name any more in your gifts, & in your idols:

(f) God will rather have idolaters to leave him wholly than *to halt between two, 3. Reg. 18. neither hot nor cold, but lukewarm Apoc. 3.* (g) For such do especially pollute God's name. *Rom. 2. v. 24.*

40 in my holy mount, in the high mount of Israel, saith our Lord God, there shall all the house of Israel serve me; all I say in the land, wherein they shall please me, & there will I require your first fruits, and the beginning of your tithes in all your sanctifications. 41 I will receive you for an odour of sweetness, when

I shall have brought you out of the peoples, & shall have gathered you out of the lands, into which you are dispersed, & I will be sanctified in you in the eyes of the nations. 42 And you shall know that I am the Lord, when I shall have brought you into the land of Israel, into the land for which I lifted up my hand to give it to your fathers. 43 And there you shall remember your ways, and all your wicked deeds, in which you were polluted: & you shall mislike yourselves in your own sight, in all your malices, which you have done.
44 And you shall know that I am the Lord, when I shall have done you good for my name sake, and not according to your evil ways, nor according to your most wicked deeds, o house of Israel, saith our Lord God. 45 And the word of our Lord was made to me, saying: 46 Son of man, set thy face against the way (h) of the south, and drop toward the southern wind, & prophesy to the forest of the southern field.

(h) By southern forest is meant Jerusalem, full of all sorts of people good and bad.

47 And thou shalt say to the southern forest: Hear the word of our Lord: Thus saith our Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the South even to the North. 48 And all flesh shall see, that I^ the Lord kindled it, neither shall it be quenched. 49 And I said: A a a, o Lord God: they say of me: (i) Doth not this man speak by parables?

(i) Much of his prophecy was so hard, that all seemed to be parables.

CHAPTER XXI.

Destruction of Jerusalem by sword is further described: 10. with translation of the Kingdom. 28. The ruin also of the Ammonites is foreshewed. 30. And finally Babylon, the destroyer of others, shall be destroyed.

And the word of our Lord was made to me, saying: 2 Son of man set thy face to Jerusalem, and (a) drop to the sanctuaries, and prophesy against the ground of Israel:

(a) Cease not to instill & inculcate the punishment of the people.

3 And thou shalt say to the land of Israel: Thus saith our Lord God: Behold I to thee, and I will draw forth my sword out of his scabbard, and will kill in thee (b) the just, and the impious.

(b) Temporal afflictions fall also upon the just; not for punishment, but for their merit, and that they may escape the miseries of captivity, whereas the wicked are punished both temporally and eternally. *S. Ierom. in ch. 20. v. 47.*

4 And for that I have killed in thee the just, and the impious, therefore shall my sword go forth out of his scabbard to all flesh, from the South even to the North.
5 That all flesh may know that I^ the Lord have drawn my sword out of his scabbard not to be revoked.
6 And thou son of man, mourn in contrition of the loins, and in bitterness mourn before them. 7 And when they shall say to thee: Why mournest thou? Thou shalt say: For the bruit: because it cometh, and every heart shall melt, & all hands shall be dissolved, and every spirit shall be weakened, and waters shall run by all knees: behold it cometh, and it shall be done, saith our Lord God. 8 And the word of our Lord was made to me, saying: 9 Son of man prophesy, and thou shalt say: Thus saith our Lord God: Speak: The sword, the sword is sharpened, and furbished. 10 To kill victims it is sharpened, to glitter it is furbished: thou that movest the sceptre (c) of my son, hast cut down every tree.

(c) The whole people of Israel was the peculiar adopted son of God, called also his first begotten. *Exo. 4. v. 22.*

11 And I gave it to be made smooth, that it may be held with the hand: this is a sharpened sword, and this is furbished, that it may be in the hand of the slayer.
12 Cry, and howl, o son of man, because this same is made in my people, in all the captains of Israel, that fled: they are delivered to the sword with my people, therefore strike upon the thigh, 13 Because it is proved: and that, when it shall overthrow the sceptre,

it shall not be, saith our Lord God. 14 Thou therefore o son of man prophesy, and strike hand against hand, and let the sword be doubled, & let the sword of the slain be tripled: this is the sword of great slaughter, that maketh them to be astonished, 15 and to pine in heart, & multiplieth ruins. In all their gates have I given the trouble of the sword sharp and furbished to glitter, addressed to slaughter. 16 Be thou sharpened, go to the right hand, or to the left, whithersoever the appetite of thy face is. 17 Yea and I will clap hand to hand, and will fill mine indignation: I^ the Lord have spoken. 18 And the word of our Lord was made to me, saying: 19 And thou son of man, (d) put thee two ways, that the sword of the king of Babylon may come: both shall come forth out of one land: and he shall take conjecture with the hand, in the head of the way of the city shall he choose it.

(d) The Babylonians consulting the idols whether they should invade the Ammonites or the Jews, were directed to assault Jerusalem.

20 Thou shalt make way that the sword may come to Rabbath of the children of Ammon, and to Juda into Jerusalem most fenced. 21 For the king of Babylon stood in the high way, in the head of two ways, seeking divination, shuffling arrows: he asked the idols, and took counsel of entrails. 22 On his right hand was made divination upon Jerusalem, to set engines to open the mouth in slaughter, to elevate the voice in howling, to set engines against the gates, to cast up a rampier, to build munitions. 23 And he shall be as it were consulting the oracle in vain in their eyes, and imitating the rest of sabbaths: but he shall remember the iniquity to take it. 24 Therefore thus saith our Lord God: For that you have remembered your iniquity, and have revealed your prevarications, and your sins have appeared in all your cogitations: for that, I say, that you remembered, you shall be taken by hand. 25 But thou profane, impious prince of Israel, whose day prefixed cometh in the time of iniquity: 26 Thus saith our Lord God: Take away the mitre, take off the crown: is not this it, that extolled the humble, and humbled the high? 27 Iniquity, iniquity, iniquity will I put it, and this was not done, till he came to whom judgement belongeth, and I will deliver it to him. 28 And thou son of man prophesy, and say: Thus saith our Lord God to the children of Ammon, and (e) to their reproach, and thou shalt say: Sword, sword draw out thyself to kill, furbish thyself to slay, and to glitter.

(e) The Ammonites reproaching the Jews when they were afflicted by the Babylonians, were for the same destroyed also by the Babylonians.

29 When vain things were seen for thee, and lies were divined: that thou mightest be given upon the necks of the wounded impious, whose day prefixed cometh in the time of iniquity. 30 (f) Return to thy scabbard, in the place wherein thou wast created, in the land of thy nativity I will judge thee,

(f) At last the like sword, and ruin fell upon Babylon.

31 and will pour out upon thee mine indignation: in the fire of my fury will I blow upon thee, and will give thee into the hands of men unwise, and framing destruction. 32 Thou shalt be food for the fire, thy blood shall be in the midst of the land, thou shalt be forgotten: because I^ the Lord have spoken.

CHAPTER XXII.

For diverse enormous sins, 14. Jerusalem, and all Israel shall be plagued: 56. namely false Prophets, Priests, ravening Princes, and wicked people.

And the word of our Lord was made to me, saying: 2 And thou son of man (a) doest thou not judge, doest thou not judge the city of blood?

(a) Why dost thou cease from admonishing & blaming the people for their bloody sins?

3 And thou shall shew her all her abominations, & shalt say: Thus saith our Lord God: The city shedding blood in the midst of it, that her time may come: & that hath made idols against herself, that she might be polluted. 4 In thy blood, which is shed by thee, thou

hast offended: and in thine idols, which thou hast made, thou art polluted: and thou hast made thy days to approach, and hast brought the time of thy years: therefore have I given thee a reproach to the Gentiles, and a mockery to all lands. 5 Those that are near, and that are far from thee, shall triumph over thee: thou filthy one, noble, great in destruction. 6 Behold the princes of Israel, every one in his arm, have been in thee, to shed blood. 7 Father and mother they have abused with contumelies in thee, the stranger they have calumniated in the midst of thee, the pupil and widow they have made sorrowful in thee. 8 My sanctuaries you have despised, and my sabbaths you have polluted. 9 Detracting men have been in thee to shed blood, and upon the mountains they have eaten in thee, they have wrought wickedness in the midst of thee. 10 The father's shame they have discovered in thee, the uncleanness of the menstruous woman they have humbled in thee. 11 And every one hath wrought abomination upon his neighbour's wife, and the father in law hath polluted his daughter in law wickedly, the brother hath oppressed his sister the daughter of his father in thee. 12 They have taken gifts in thee to shed blood: thou hast taken usury and overplus, and didst calumniate thy neighbours covetously: and thou hast forgotten me, saith our Lord God. 13 Behold, I (b) have wrung my hands upon thy covetousness, which thou hast done, & upon the blood that hath been shed in the midst of thee.

(b) God of his part desiring the salvation of all men, signifieth here his sorrow for the people's sins, not that God is subject to any such passion, but to insinuate the enormity of sin, as *Gen. 6. v. 6.*

14 Why, shall thy heart abide, or shall thy hands prevail in the days, which I shall make to thee? I^ the Lord have spoken, and will do it. 15 And I will disperse thee into nations, & will scatter thee into lands, and will make thy uncleanness to fail from thee. 16 And I will possess thee in the sight of the Gentiles, and thou shalt know that I am the Lord. 17 And the word of our Lord was made to me, saying: 18 Son of man, the house of Israel is turned into dross to me: all these are become brass, and tin, and iron, and lead, and dross of silver, in the midst of the furnace.

19 Therefore thus saith our Lord God: Because you are all turned into dross, therefore behold I will gather you together in the midst of Jerusalem, 20 with the gathering of silver, and brass, and tin, & iron, and lead, in the midst of a furnace: that I may kindle a fire in it to melt it: so will I gather you together in my fury, and in my wrath, and will rest: and I will melt you. 21 And I will gather you together, and will set you on fire, in the fire of my fury, and you shall be melted in the midst thereof. 22 As silver is melted in the midst of the furnace, so shall you be in the midst thereof: & you shall know that I am the Lord, when I have poured out mine indignation upon you. 23 And the word of our Lord was made to me, saying: 24 Son of man, say to it: Thou art an unclean land, and not rained upon in the day of fury. 25 A conspiracy of Prophets in the midst thereof: as a lion roaring, and ravening the prey, have they devoured souls, they have taken the riches and the price, her widows they have multiplied in the midst thereof. 26 Her Priests have contemned my law, and have polluted my sanctuaries: between a holy thing and profane they have put no difference: and between the polluted and the clean they understood not: and from my sabbaths they have turned away their eyes, and I was defiled in the midst of them.

27 Her princes in the midst of her, as wolves ravening the prey to shed blood, and to destroy souls, and to pursue gains covetously. 28 And her Prophets daubed them without tempering, seeing vain things, & divining lies to them, saying: Thus saith our Lord God: whereas our Lord hath not spoken. 29 The people of the land they oppressed by calumny, and took away violently: the needy and poor they afflicted, and the stranger they oppressed by calumny without judgement. 30 And I sought of them a man that might interpose an hedge, and (c) stand opposite against me for the land, that I might not destroy it: and I found not.

(c) A marvelous force of just men's prayers, by which God suffereth himself to be overcome. And it is most grateful to God when some do so oppose themselves to entreat mercy for sinners, that they may repent. *S. Iero. Epist. 12. ad Gaudentium.*

31 And I poured out mine indignation upon them, in the fire of my wrath I consumed them: I have rendered their way upon their head, saith our Lord God.

CHAPTER XXIII.

By a parable of two harlots, Oolla and Ooliba, 5. the idolatry of the two Kingdoms of Israel, 11. and of Juda is described: 22. with threats (31. as Israel is partly afflicted already) 36. of more affliction to them both.

And the word of our Lord was made to me, saying: 2 Son of man, there were (a) two women daughters of one mother.

(a) He speaketh here as of two peoples by anticipation, for when the Israelites were in Aegypt, they were but one people, & then also they committed idolatry.

3 And they fornicated in Aegypt, (b) in their youth they fornicated: there were their breasts pressed, and the paps of their virginity were broken.

(b) Though they were but beginning to increase.

4 And their names (c) Oolla the elder, and Ooliba her younger sister: and I had them, & they bare sons, and daughters. Moreover their names, Samaria Oolla, and Jerusalem Ooliba.

(c) God called the ten tribes *Oolla*, which signifieth *their own habitation*, because they made gods to themselves, in Bethel and Dan; and the two tribes he called *Ooliba*, signifying *my habitation*, because the temple there was God's habitation.

5 Oolla therefore fornicated over me, and was mad upon her lovers, upon the Assyrians approaching, 6 clothed with hyacinth, the princes, and the magistrates, all the young men of concupiscences, all the horsemen, the riders of horses. 7 And she gave her fornications upon them all the chosen children of the Assyrians: and in all, on whom she was mad, in their uncleanness she was polluted. 8 Moreover also her fornications, which she had made in Aegypt she left not: for they also slept with her in her youth, and they brake the breasts of her virginity, and poured out their fornication upon her. 9 Therefore have I delivered her into the hands of her lovers, into the hands of the children of Assur, upon whose lust she was mad. 10 They discovered her ignominy, took her sons and daughters, and her they killed with the sword: and they were made notorious women, and they did judgements in her. 11 Which when her sister Ooliba had seen, she was mad with lust more than she: and she gave impudently her fornication above the fornication of her sister 12 to the children of the Assyrians, to the princes, and magistrates coming to her clothed with party clothing, to the horsemen that were carried on horses, and to young men all of goodly beauty. 13 And I saw that she was polluted, both one way. 14 And she increased her fornications: and when she had seen men painted in a wall, the images of the Chaldees expressed in colours, 15 and girded with girdles about their reins, and dyed turbans on their heads, the form of all the dukes, the similitude of the children of Babylon, and of the land of the Chaldees, wherein they were born, 16 she was mad upon them with the concupiscence of her eyes, & she sent messengers to them into Chaldee. 17 And when the children of Babylon were come to her unto the bed of paps, they polluted her with (d) their fornications, and she was polluted of them, and her soul was filled of them.

(d) In all this & the like discourses the Prophet speaketh not of carnal fornication, but of spiritual which is idolatry, by the most frequent figure *Metaphora*.

18 She revealed also her fornications, & discovered her ignominy: & my soul departed from her, as my soul departed from her sister. 19 For she hath multiplied her fornications, remembering the days of her youth, in which she fornicated in the land of Aegypt. 20 And she was mad for lust upon the lying with them, whose flesh is as the flesh of asses: and as the flux of horses, their flux. 21 And thou hast visited the wickedness of thy youth when thy breasts were pressed in Aegypt, & the paps of thy virginity broken. 22 Therefore Ooliba, thus saith our Lord God: Behold

I will raise up all thy lovers against thee, of whom thy soul is filled: & I will gather them together against thee round about, 23 the children of Babylon, & all the Chaldees, the nobles, & the tyrants, & princes, all the children of the Assyrians, the young men of goodly beauty, all the captains, & magistrates, the princes of princes, & the renowned riders of horses. 24 And they shall come upon thee well appointed with chariot, & wheel, a multitude of peoples: with brigantine, and buckler, and helmet they shall be armed against thee on every side: and I will give judgement before them, and they shall judge thee by their judgements. 25 And I will put my (e) zeal in thee, which they exercise with thee in fury: (f) thy nose and thine ears they shall cut off: & the things that remain shall fall by the sword: they shall take thy sons, and thy daughters, and thy very last thing shall be devoured with fire.

(e) In that the Chaldees were the ministers of God's wrath, they are called his *zeal*, as Assur is called the rod of his fury. *Isa. 10. v. 5.* (f) By *the nose* S. Ierom. understandeth the King: by *the ears* the Priests & Judges, who were not slain but cut off from the people, and carried into captivity. *4. Reg. 25. Iere. 52.*

26 And they shall strip thee of thy garments, and shall take away the vessels of thy glory. 27 And I will make thy wickedness to cease out of thee, and thy fornication out of the Land of Aegypt: neither shalt thou lift up thine eyes to them, & Aegypt thou shalt remember no more. 28 Because thus saith our Lord God: Behold I will deliver thee into the hands of them, whom thou hatest, into their hands, of whom thy soul is filled. 29 And they shall deal with thee in hatred, and they shall take away all thy labours, & shall let thee go naked, and full of ignominy, and the ignominy of thy fornications shall be revealed, thy wicked deed, and thy fornications. 30 They have done these things to thee, because thou hast fornicated after the Nations, among which thou wast polluted in their idols.

31 Thou hast walked in the way of thy sister, and I will give her cup in thy hand. 32 Thus saith our Lord God: The cup of thy sister thou shalt drink deep, and wide: thou shalt be into derision & into scorn, which is most capable. 33 With drunkenness and sorrow thou shall be replenished: with the cup of pensiveness, and sadness, with the cup of thy sister Samaria. 34 And thou shalt drink it, and shalt drink it up even to the dregs, and the fragments thereof thou shalt devour, thou shalt rent thy breasts: because I have spoken, saith our Lord God: 35 Therefore thus saith our Lord God: Because thou hast forgotten me, and hast cast me off behind thy body, thou also bear thy wickedness, and thy fornications. 36 And our Lord spake to me, saying: Son of man, (g) doest thou judge Oolla, and Ooliba, and shewest thou them their wicked deeds?

(g) This demand is an admonition to judge & condemn their wickedness, without intermission, as *ch. 20. v. 4.*

37 because they have committed adultery, and blood is in their hands, and with their idols they have fornicated: moreover also their children, whom they begat for me, they have offered unto them to be devoured. 38 Yea and they have done this to me. They polluted (h) my sanctuary in that day, & profaned my (i) sabbaths.

(h) Circumstances of places and (i) times do aggravate sins very much, which are therefore more severely punished.

39 And when they immolated their children to their idols, and went into my sanctuary in that day to pollute it: these things also they did in the midst of my house. 40 They sent to men coming from far, to whom they had sent a messenger: therefore lo they came: to whom thou didst wash thyself, and didst anoint thine eyes about with [1] stibic stone, and wast adorned with women's ornaments.

[1] * *Antimonium.*

41 Thou satest in a very fair bed, and a table was decked before thee: mine incense, and mine ointment thou didst set upon it. 42 And the voice of a multitude rejoicing was on it: and on the men, that were brought of the multitude of men, and came from the desert, they did put bracelets on their hands, and beautiful crowns on their heads. 43 And I said to her, that was worn in adulteries: Now will this woman also fornicate in her fornication. 44 And they went to her as to an harlot woman: so went they unto Oolla, and Ooliba wicked women. 45 They therefore are just men: these shall judge them with the judgement of adulteresses,

and with the judgement of blood-shedders: because they are adulteresses, and blood is in their hands. 46 For thus saith our Lord God: Bring a multitude to them, and deliver them into tumult, and into spoil: 47 and let them be stoned with the stones of peoples, and let them be thrust through with their swords: they shall kill their sons, and daughters, and their houses they shall burn with fire. 48 And I will take away the wickedness out of the land, and all women shall learn, not to do according to the wickedness of them. 49 And they shall give your wickedness upon you, and the sins of your idols you shall carry: and you shall know that I am the Lord God.

CHAPTER XXIV.

Jerusalem many ways chastised of God, and not amended, 11. shall at last be melted like a brass pot: 15. and shall not dare to mourn for the death of her dearest.

And the word of our Lord was made to me in (a) the ninth year, in the tenth month, the tenth day of the month, saying:

(a) Jeremy in Babylon saw what was done the same time in Jerusalem, and therefore is bid,

2 Son of man, (b) write thee the name of this day, wherein the king of Babylon is confirmed against Jerusalem today.

(b) to write the day, *v. 2.* that thereby the certainty of his prophecy may appear. For the very same day Nabuchodonosor laid siege to Jerusalem. *4. Reg. 25. v. 1.*

3 And thou shalt speak by a proverb to the exasperating house a parable, & shalt say to them: Thus saith our Lord God: Set thou a pot, set it, I say, and put water into it. 4 Heap together the pieces thereof into it, every good part, the thigh and the shoulder, the chosen things and full of bones. 5 Take the fattest beast, and lay together piles of bones also under it: the seething thereof is boiling hot, and the bones thereof are throughly sodden in the midst thereof. 6 Therefore thus saith our Lord God: Woe to the city of blood, to the pot, whose rustiness is in it, and the rustiness thereof is not gone out of it: by her parts and by her parts cast her out, there hath no lot fallen upon her. 7 For her blood is in the midst of her, she hath shed it upon the most clear rock: she shed it not upon the ground, that it might be covered with dust. 8 That I might bring mine indignation in upon her, and might revenge with vengeance: I gave her blood upon the most clear rock, that it might not be covered. 9 Therefore thus saith our Lord God: Woe to the city of blood, whose bonefire I will make great. 10 Heap together the bones, which I will burn with fire: the flesh shall be consumed, and all the composition shall be sod, and the bones shall dry away. 11 Set it also upon hot burning coals empty, that the brass thereof may wax hot, and be melted: and let the filth of it be melted in the midst thereof, and let the rust thereof be consumed. 12 There hath been sweating with much labour, & the exceeding rust thereof is not gone out, (c) no not by fire.

(c) When sinners are not amended by fire of tribulation; God after that they are parted from this world, punisheth them everlastingly.

13 Thine uncleanness is execrable: because I would cleanse thee, and thou art not cleansed from thy filthiness: yea neither shalt thou be cleansed, before I make mine indignation to cease in thee. 14 I^ the Lord have spoken: It shall come, and I will do it: I will not pass, nor spare, nor be pacified: according to thy ways, and according to thine inventions will I judge thee, saith our Lord. 15 And the word of our Lord was made to me, saying: 16 Son of man, behold I take from thee the thing that thine eyes desire in a plague: and thou shalt not lament, nor weep: neither shall thy tears run. 17 Sigh holding thy peace, thou shalt not make the mourning of the dead: let thy crown be tied round about thee, and thy shoes shall be on thy feet, neither shalt thou cover thy face with a cloth, neither shalt thou eat the meats of mourners. 18 I spake therefore to the people in the morning, and (d) my wife died at even: and I did in the morning as he had commanded me.

(d) The sudden death of near friends causeth more sorrow, than if it were feared before: yet the Prophet was commanded not to shew sorrow for the sudden death of his wife, to signify that the great calamity of every one would take away the particular grief for the loss of private friends.

19 And the people said to me: Why doest thou not tell us what these things signify, that thou doest? 20 And I said to them: The word of our Lord was made to me, saying: 21 Speak to the house of Israel: Thus saith our Lord God: Behold I will pollute my sanctuary, the pride of your empire, and the thing that your eyes desire, and upon which your soul quaketh for fear: your sons, and your daughters, which you have left, shall fall by the sword. 22 And you shall do as I have done: your faces with a cloth you shall not cover, and the meats of mourners you shall not eat. 23 You shall have crowns on your heads, & shoes on your feet: you shall not lament nor weep, but you shall pine away in your iniquities, and every one shall groan toward his brother. 24 And Ezechiel shall be unto you for a portending sign: according to all things, that he hath done, shall you do when this shall come: & you shall know that I am the Lord God. 25 And thou son of man, behold in the day, wherein I will take away from them their strength, and the joy of dignity, and the desire of their eyes, whereupon their souls rest, their sons and daughters. 26 In that day when one flying shall come to thee, to tell thee: 27 in that day, I say, shall thy mouth be opened with him that flyeth, and thou shalt speak, and shalt be silent no more: and thou shalt be unto them for a portending sign, and you shall know that I am the Lord.

CHAPTER XXV.

The Ammonites, 8. Moabites, 12. Idumeans, 15. and Philistians (for their malice against the Israelites) shall be overthrown.[1]

[1] The 3. part.
The destruction of diverse other nations besides the Jews.

And the word of our Lord was made to me, saying: 2 Son of man, set thy face against the children of Ammon, & thou shalt prophesy of them. 3 And thou shalt say to the children of Ammon: Hear ye the word of our Lord God: Thus saith our Lord God: (a) For that thou hast said: Ha, ha, upon my sanctuary, because it is polluted: and upon the Land of Israel, because it is made desolate: and upon the house of Juda, because they are led into captivity:

(a) Amongst other heathen nations, especially the Ammonites rejoiced at the miseries of the Jews, & were therefore plagued.

4 Therefore will I deliver thee to the children (b) of the east for an inheritance, and they shall place their sheepcotes in thee, and shall set their tents in thee: they shall eat thy fruits: and they shall drink thy milk.

(b) The Chaldees, or rather the Armenians or Agarens (who are more direct eastward, and were Pastors of cattle here mentioned) subdued the Ammonites.

5 And I will give Rabbath to be an habitation of camels, and the children of Ammon to be a lying place for beasts: and you shall know that I am the Lord.
6 Because thus saith our Lord God: For that thou hast clapped with the hand, and strucken with the foot, and hast been glad with all thy affection upon the land of Israel: 7 therefore behold I will stretch forth my hand upon thee, and will deliver thee into the spoil of the Gentiles, and will kill thee out of the peoples, and destroy thee out of the lands, and break thee: and thou shalt know that I am the Lord. 8 Thus saith our Lord God: For that Moab, and Seir have said: Behold as all the Gentiles, so is the house of Juda: 9 therefore behold (c) I will open the shoulder of Moab of his cities, of his cities I say, and of his borders the noble cities of the land Bethiesimoth, and Beelmeon, and Cariathaim,

(c) I will take away all the strength and force of Moab, which consisteth in his strong cities.

10 to the children of the East with the children of Ammon, & I will give it for an inheritance: that there may be memory no more of the children of Ammon

among the Gentiles. 11 And in Moab I will do judgements: and they shall know that I am the Lord. 12 Thus saith our Lord God: For that Idumea hath made revenge to revenge herself of the children of Juda, and hath sinned offending, & hath sought revenge of them, 13 therefore thus saith our Lord God: I will stretch forth my hand upon Idumea, and will take away out of it man, and beast, and will make it desert from the South: and they that are in Dedan, shall fall by the sword. 14 And I will give my revenge upon Idumea by the hand of my people Israel: and they shall do in Edom according to my wrath, and my fury: and they shall know my vengeance, saith our Lord God. 15 Thus saith our Lord God: For that the Palesthines have made revenge, and have revenged themselves with all their mind, killing, and accomplishing old enmities: 16 therefore thus saith our Lord God: Behold I will stretch forth my hand upon the Palesthines, and will kill the killers, and will destroy the remnant of the sea coast, 17 and I will make in them great revengements arguing in fury: and they shall know that I am the Lord, when I shall have given my vengeance upon them.

CHAPTER XXVI.

Tyre a most noble maritime city shall be destroyed, by the King of Babylon, because they rejoice at the desolation of Jerusalem. 15. At the sight whereof many shall be astonished.

And it came to pass in (a) the eleventh year, the first of the month, the word of our Lord was made to me, saying:

(a) Years are still counted from the transmigration of Ioachin, as *ch. 1. 8. 20. 24. v. 1. & 29. v. 1. 17.*

2 Son of man for that Tyre hath said of Jerusalem: Ah the gates of the peoples are broken, she is turned to me: I shall be filled, she is desert. 3 Therefore thus saith our Lord God: Behold I upon thee o Tyre, and I will make many nations come up to thee, as the sea riseth up swelling. 4 And they shall dissipate the walls of Tyre, and shall destroy the towers thereof: and I will scrape her dust from her, and will make her as a most clear rock. 5 (b) The drying of nets shall be in the midst of the sea, because I have spoken, saith our Lord God: and she shall be for a spoil to the Gentiles.

(b) Tyre which is a most frequented sea town, shall be made desolate and to no use but to hang nets therein to dry.

6 (c) Her daughters also that be in the field, shall be slain by the sword: and they shall know that I am the Lord.

(c) Less cities and towns pertaining to Tyre shall likwise be destroyed.

7 Because thus saith our Lord God: Behold I will bring to Tyre Nabuchodonosor the king of Babylon from the North, the king of kings with horses, & chariots, and horsemen, and multitude, & a great people. 8 Thy daughters that are in the field, he shall kill with the sword: & he shall compass thee with munitions, and shall cast up a mount round about: and he shall lift up the buckler against thee. 9 And he shall dispose ordinances, and engines against thy walls, and shall destroy thy towers with his armour. 10 With the inundation of his horses, the dust of them shall cover thee: at the sound of the horsemen, and wheels, and chariots thy walls shall be moved, when he shall go in at thy gates, as by the entrance of a city destroyed. 11 With the hoofs of his horses he shall tread down all thy streets: thy people he shall kill with the sword, and thy noble statues shall fall to the ground. 12 They shall waste thy riches, they shall spoil thy merchandise: and they shall destroy thy walls, and shall overthrow thy goodly houses: and thy stones, and thy timber, and thy dust they shall put in the midst of the waters. 13 And I will make the multitude of thy songs to cease, and the sound of thy harps shall be heard no more. 14 And I will make thee as a most clear rock, drying of nets shall thou be, neither shalt thou be built any more: because I have spoken, saith our Lord God. 15 Thus saith our Lord God to Tyre: Why, shall not the islands be moved at the sound of

thy ruin, and the groaning of thy slain when they shall be killed in the midst of thee? 16 And all the Princes of the sea shall go down from their seats: and take off their robes, and cast away their broidered garments, and be clothed with astonishment, sit on the earth, and being astonished marvel at thy sudden fall. 17 And taking upon thee a lamentation, they shall say to thee: How hast thou perished that dwellest in the sea, o noble city, which hast been strong in the sea with thine inhabitants, whom all did fear? 18 Now shall the ships be astonished in the day of thy fear: and the islands in the sea shall be troubled, for that none cometh forth out of thee. 19 Because thus saith our Lord God: When I shall make thee a desolate city as the cities that are not inhabited: and shall bring upon thee the depth, & many waters shall cover thee: 20 and shall pluck thee down with those, that descend into the lake to the everlasting people, and shall place thee in the (d) lowest ground as old desolations, with them that are brought down into the lake, that thou be not inhabited: moreover when I shall give glory in the land of the living,

(d) As Tyre was exalted in pride, so it was brought to great ruin, yet was it restored, after seventy years according to Isaias' prophecy, *ch. 23. v. 15.* And our Saviour retired sometimes into the quarters of Tyre and Sidon. *Mat. 15. v. 21.*

21 I will bring thee to nothing, & thou shalt not be, and being sought for, thou shalt not be found any more for ever, saith our Lord God.

CHAPTER XXVII.

The Prophet lamenteth the ruin of Tyre: 3. describing her former glories 10. and traffic in all sorts of rich merchandise, with sundry nations. 26. All which shall be overthrown by the Chaldees.

And the word of our Lord was made to me, saying: 2 Thou therefore o son of man, take up a lamentation upon Tyre: 3 And thou shalt say to Tyre, which dwelleth in the entrance of the sea, being the traffic of peoples to many islands: Thus saith our Lord God: o Tyre, thou hast said: (a) I am of perfect beauty,

(a) This large description of the Tyrians' glory sheweth their greater ruin.

4 & situated in the heart of the sea. Thy borderers, which builded thee have accomplished thy beauty: 5 with the fir trees of Sanir they builded thee, with all the boards of the sea: they took the cedar from Libanus, to make thee a mast. 6 Oaks of Basan they have hewed for thine oars: & thy banks they have made thee of the ivory of India, and little cabins of the islands of Italy. 7 Various silk of Aegypt was woven for thy sail, to be put on the mast: hyacinth, and purple out of the islands of Elisa, were made thy covering. 8 The inhabitants of Sidon, and the Aradians were thy rowers: thy wise men, o Tyre, were made thy governors. 9 The ancients of Gebal, & wisemen thereof had mariners to the service of thy diverse stuff: all the ships of the sea, and their mariners have been in the people of thy traffic. 10 The Persians, and Lydians, and the Libyans were in thine army thy men of war: the buckler, and helmet they did hang in thee for thine ornament. 11 The children of Arad were with thine army upon thy walls round about: yea and the Pygmeians, that were in thy towers, hung up their quivers on thy walls round about: they accomplished thy beauty. 12 They of Carthage thy merchants, for the multitude of all riches, with silver, iron, tin, and lead did they replenish thy marts. 13 Greece, Thubal, and Mosoch, they were thy merchants: slaves, and vessels of brass they brought to thy people. 14 From the house of Thogorma they brought horses, and horsemen, and mules to thy market. 15 The children of Dedan were thy merchants: many islands the traffic of thy hand, teeth of ivory, and of Heben they exchanged for thy price. 16 The Syrian was thy merchant for the multitude of thy works, the precious stone, and purple, and branched works, and fine linen, and silk, and (b) chodchod they did set forth in thy market.

(b) S. Ierome in *Isaie 54. v. 12.* translating this word a jasper stone, here leaveth it untranslated, and so do also the Septuagint; neither do the Hebrew Doctors describe it in their commentaries. The Chaldee paraphrasis translateth it in general precious stones, or margarites: some in particular, think it to be a carbuncle, some a ruby, others a crystal, others an adamant.

17 Juda and the land of Israel they were thy merchants in the principal corn: balm, and honey, and oil, and resin they did set forth in thy marts. 18 The Damacene was thy merchant in the multitude of thy works, in the multitude of diverse riches, in fat wine, in wools of the best colour. 19 Dan, and Greece, and Mosel in thy marts have set forth wrought iron: stacte, and calamus were in thy merchandise. 20 Dedan thy merchants in tapestry for seats. 21 Arabia, and all the Princes of Cedar, they were the merchants of thy hand: with lambs, and rams, and kids thy merchants came to thee. 22 The sellers of Saba, and Reema, they were thy merchants: with principal spices, and precious stone, and gold, which they did set forth in thy market. 23 Haran, and Chene, and Eden, thy merchants: Saba, Assur, and Chelmad thy sellers. 24 They were thy merchants in diverse manner, with folded pieces of hyacinth, and of embroidered cloths, and of precious riches, which were wrapped up, and bound with cords: cedars also they had in thy merchandise. 25 The ships of the sea, thy chief in thy merchandise: and thou was replenished, and glorified exceedingly in the heart of the sea. 26 In many waters have thy rowers brought thee: the southwind hath broken thee in the heart of the sea. 27 Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy governers, which hold thy stuff, and were chief over thy people: thy men of war also, that were in thee with all thy multitude, that is in the midst of thee: shall fall in the heart of the sea in the day of thy ruin. 28 At the sound of the cry of thy governors shall the navies be troubled. 29 And all they that held oar shall go down out of their ships: the mariners, and all the governors of the sea shall stand on the land: 30 and they shall bewail upon thee with a loud voice, and shall cry bitterly: and they shall cast dust upon their heads, and shall be sprinkled with ashes. 31 And they shall shave (c) baldness upon thee, and shall be girded with haircloths: and they shall weep for thee in bitterness of soul with most bitter weeping.

(c) With these Gentiles, cutting or shaving of their hair was a sign of sorrow, which the Jews were commanded not to imitate. *Deut. 14.* to shew difference from other nations: yet they also did cut their hair in great calamities. *Isa. 22. v. 12.*

32 And they shall take up a mournful song upon thee, and shall lament thee: What city is as Tyre, which is become silent in the midst of the sea? 33 Which in the going forth of thy merchandise from the sea didst fill many peoples: in the multitude of thy riches, and of thy peoples hast enriched the kings of the earth. 34 Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude, that was in the midst of thee, are fallen. 35 All the inhabitants of the islands are astonished upon thee: & all the kings of the same being striken with tempest have changed their looks. 36 The merchants of peoples have hissed upon thee: thou art brought to nothing, and thou shalt not be even for ever.

CHAPTER XXVIII.

For most insolent pride Tyre shall be utterly destroyed. 20. Sidon likewise overthrown. 24. And the people of Israel at last restored.

And the word of our Lord was made to me, saying: 2 Son of man say to the Prince of Tyre: Thus saith our Lord God: For that thy heart is elevated, and thou hast said: I am God, and I have sitten in the chair of God in the heart of the sea: whereas thou art a man, and not God: and hast given thy heart as the heart of God. 3 Lo thou (a) art wiser than Daniel: every secret is not hid from thee.

(a) Daniel was so famous for wisdom, that thereof came a proverb in Chaldea, to compare wise-men with Daniel; and to reproach those that arrogated more wisdom than they had, that they seemed vainly to themselves *wiser than Daniel.*

4 In thy wisdom and thy prudence thou hast made thee strength: and hast gotten gold, and silver in thy treasures. 5 In the multitude of thy wisdom, & in thy merchandise thou hast multiplied strength to thee: and thy heart is elevated in thy strength. 6 Therefore thus saith our Lord God: For that thy heart is elevated as the heart of God: 7 therefore behold I will bring upon thee strangers, the strongest of the Gentiles: and they shall draw their swords upon the beauty of thy wisdom, and shall pollute thy comeliness. 8 They shall kill, and pluck thee down: and thou shalt die in the death of the slain in the heart of the sea. 9 Why, shalt thou speak saying: I am God, before them that kill thee: whereas thou art a man, and not God, in the hand of them that slay thee? 10 By the death of the uncircumcised shalt thou die in the hand of strangers: because I have spoken, saith our Lord God. 11 And the word of our Lord was made to me, saying: Son of man lift up a lamentation upon the king of Tyre: 12 and thou shalt say to him: Thus saith our Lord God: Thou the signet of similitude, full of wisdom, and perfect of beauty, 13 thou wast in the delicacies of the paradise of God: every precious stone thy covering: sardius, topatius, and the jasper, chrysolithus, and onyx, and berillus, the sapphire, and the carbuncle, and the emerald: gold the work of thy beauty: & thy [1]pipes were prepared in the day, that thou wast created.

[1] * *Foramina, places taking breath.*

14 Thou Cherub stretched out, and protecting, and I set thee in the holy mount of God, in the midst of fiery stones thou hast walked. 15 Perfect in thy ways from the day of thy creation, (b) until iniquity was found in thee.

(b) Tyre had much iniquity long before, but when the king thought himself to be God, *v. 2.* this iniquity could not be longer tolerated.

16 In the multitude of thy merchandise, thine inner parts were filled with iniquity, and thou didst sin: and I cast thee out from the mount of God, and destroyed thee o Cherub protecting, out of the midst of the fiery stones. 17 And thy heart was elevated in thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the earth: before the face of kings I have given thee, that they might behold thee. 18 In the multitude of thine iniquities, and in the iniquity of thy merchandise, thou hast polluted thy sanctification: I will therefore bring forth a fire out of the midst of thee, to eat thee, and I will make thee as ashes upon the earth in the sight of all that see thee. 19 All that shall see thee in the Gentiles, shall be astonished upon thee: thou art become a thing of naught, and thou shalt not be for ever. 20 And the word of our Lord was made to me, saying: 21 Son of man, set thy face (c) against Sidon: and thou shalt prophesy of it,

(c) As Sidon was near in situation to Tyre, so it was made like in ruin for their like pride.

22 and shalt say: Thus saith our Lord God: Behold I to thee Sidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall do judgements in it, and shall be sanctified in it. 23 And I will send into it pestilence, and blood in the streets thereof: and the slain shall fall in the midst thereof by the sword round about: and they shall know that I am the Lord. 24 And there shall be no more scandal of bitterness to the house of Israel, & thorn causing pain on every side round about them that are against them: and they shall know that I am the Lord God. 25 Thus saith our Lord God: (d) When I shall have gathered together the house of Israel out of the peoples, in which they are dispersed: I will be sanctified in them before the Gentiles: and they shall dwell in their land, which I gave to my servant Jacob.

(d) All nations will praise God when they see that he justly punisheth his own people, & afterwards restoreth them to their former state.

26 And they shall dwell therein secure, and they shall build houses, and shall plant vineyards, & shall dwell confidently, when I shall have done judgements in all, that are their enemies round about: and they shall know that I am the Lord their God.

CHAPTER XXIX.

The King of Aegypt shall be overthrown: 9. and the Kingdom wasted forty years: It shall be repaired to a mean state. 17. And shall be given to the King of Babylon, for his service in destroying Tyre.

In (a) the tenth year, the tenth month, the eleventh day of the month, the word of our Lord was made to me, saying:

(a) Prophets do not write their prophecies in order of time as they were revealed; for in former chapters he wrote that which he saw in the eleventh year: *ch. 26. v. 1.* but that which was sooner fulfilled: or because Tyre & Sidon were nearer in situation to Jerusalem than Aegypt, he writ that prophecy before this.

2 Son of man, set thy face against Pharao the king of Aegypt: and thou shalt prophesy of him, & of all Aegypt. 3 Speak, and thou shalt say: Thus saith our Lord God: Behold I to thee Pharao king of Aegypt, thou great dragon, which liest in the midst of thy rivers, & sayest: The river is mine, & I made it myself. 4 And I will put a bridle in thy jaws: and I will fasten the fishes of thy rivers to thy scales: and I will draw thee out of the midst of the rivers, and all thy fishes shall stick to thy scales. 5 And I will cast thee forth into the desert, and all the fishes of thy river: thou shalt fall upon the face of the earth, thou shalt not be collected, nor gathered together: to the beasts of the earth, and to the fowls of the heaven have I given thee to be devoured. 6 And all the inhabitants of Aegypt shall know that I am the Lord: for that thou hast been a staff of reed to the house of Israel. 7 When they took thee with the hand, & thou wast broken, and didst rent all their shoulder: and they leaning upon thee, thou was broken, and didst dissolve all their reins.

8 Therefore thus saith our Lord God: Behold I will bring upon thee the sword: and will kill out of thee man, & beast. 9 And the Land of Aegypt shall be into a desert, and into a wilderness: & they shall know that I am the Lord: for that thou hast said: The river is mine, & I made it. 10 Therefore behold I to thee, and to thy rivers: and I will give the Land of Aegypt into desolations, destroyed with the sword, from the tower of Syene, even to the borders of Aethiopia. 11 The foot of men shall not pass through it, neither shall the foot of beast go in it: & it shall not be inhabited forty years. 12 And I will make the Land of Aegypt desert in the midst of desert lands, & the cities thereof in the midst of cities overthrown, and they shall be desolate forty years: & I will disperse the Aegyptians into nations, and will scatter them into the lands. 13 Because thus saith our Lord God: After the end of forty years I will gather Aegypt out of the peoples in which they had been dispersed. 14 And I will bring back the captivity of Aegypt, & will place them in the land of Phatures, in the land of their nativity, and they shall be there as a low kingdom: 15 among other kingdoms it shall be lowest, and it shall no more be elevated over the nations, and I will diminish them that they rule not over the Gentiles. 16 And they shall no more be to the house of Israel in confidence, teaching iniquity, that they may fly, and follow them: and they shall know that I am the Lord God. 17 And it came to pass in (b) the seven and twentieth year, in the first, in the first of the month: the word of our Lord was made to me, saying:

(b) This vision against Aegypt is in confirmation of the former 17. years before *v. 1.*

18 Son of man, Nabuchodonosor the king of Babylon hath made his army to serve with great service against Tyre: every head made bald, and every shoulder hath the hair plucked off: and (c) there hath been no reward rendered him, nor his army concerning Tyre, for the service that he served me against it.

(c) Of this place S. Ierom proveth that God rewardeth also Infidels for their moral good works temporally, though they cannot merit an eternal reward as the just do.

19 Therefore thus saith our Lord God: Behold I will give Nabuchodonosor the king of Babylon in the land of Aegypt: & he shall take the multitude thereof, and take the booties thereof for a prey, and rifle the spoils thereof: & it shall be a reward for his army, 20 and for the work, that he served me against it: I have given him the land of Aegypt, for that they have laboured for me, saith our Lord God. 21 In that day there shall a horn spring to the house of Israel, & I will give thee an

open mouth in the midst of them: and they shall know that I am the Lord.

CHAPTER XXX.

Aegypt shall be so wasted, 5. that Aethiopia, and other neighbours shall tremble; 9. seeing the cities and country destroyed. 20. All which is confirmed again by another vision.

And the word of our Lord was made to me, saying: 2 Son of man prophesy, and say: Thus saith our Lord God: Howl ye, woe, woe to the day: 3 because the day is near, and (a) the day of our Lord approacheth: the day of a cloud, the (b) time of the Gentiles shall be.

(a) The day of just punishment is called the day of our Lord. As the Apostle calleth the day of general judgement the day of our Lord. *1. Cor. 5. 2. Cor. 1. & 1. Thes. 5.* (b) The time when the Chaldees, the most potent nation shall conquer, and triumph over Aegypt.

4 And the sword shall come into Aegypt: & there shall be fear in Aethiopia, when the wounded shall fall in Aegypt, & the multitude thereof shall be taken away, and the foundations thereof be destroyed. 5 Aethiopia, and Libya, and the Lydians, and all the rest of the common people, and Chub, and the children of the land of covenant, shall fall with them by the sword. 6 Thus saith our Lord God: And they shall fall that underprop Aegypt, and the pride of the empire thereof shall be destroyed: from the tower of Siena shall they fall in it by the sword, saith our Lord the God of hosts. 7 And they shall be dissipated in the midst of desolate lands, and the cities thereof shall be in the midst of desert cities. 8 And they shall know that I am the Lord: when I shall have given fire in Aegypt, and all the aiders thereof shall be broken. 9 In that day shall messengers go forth from my face in galleys to terrify the confidence of Aethiopia, and there shall be fear among them in the day of Aegypt: because it shall come without doubt. 10 Thus saith our Lord God: I will make the multitude of Aegypt to cease in the hand of Nabuchodonosor the king of Babylon. 11 He and his people with him the strongest of the Gentiles shall be brought to destroy the land: and they shall draw their swords upon Aegypt: and shall fill the land with the slain. 12 And I will make the channels of the rivers dry, and will deliver the land into the hands of the most wicked: and will dissipate the land and the fullness thereof in the hands of aliens, I^ the Lord have spoken. 13 Thus saith our Lord God: And I will destroy the idols, and I will make the idols to cease out of Memphis: and duke of the land of Aegypt there shall be no more: and I will give terror in the land of Aegypt. 14 And I will destroy the land of Phathures, and will give fire in Taphnis, and will do judgements in Alexandria. 15 And I will pour out mine indignation upon Pelusium the strength of Aegypt, and will kill the multitude of Alexandria, 16 And will give fire in Aegypt: as a woman in travail shall Pelusium sorrow, and Alexandria shall be dissipated, and in Memphis daily distresses. 17 The young men of Heliopolis, and of Bubasti shall fall by the sword, and themselves shall be led captive. 18 And in Taphnis the day shall wax black, when I shall have broken there the sceptres of Aegypt, and the pride of the might thereof shall fail in it: the cloud shall cover her, & her daughters shall be led into captivity. 19 And I will do judgements in Aegypt: & they shall know that I am the Lord. 20 And it came to pass in the eleventh year, in the first month, in the seventh of the month, the word of our Lord was made to me, saying: 21 Son of man, I (c) have broken the arm of Pharao king of Aegypt: and behold it is not wound up, that health might be restored to it, that it might be bound with cloths, & swaddled with linen clouts, that recovering strength it might hold the sword.

(c) Part of the Kingdom of Aegypt was subdued before this time by the King of Babylon. *4. Reg. 24. v. 7.*

22 Therefore thus saith our Lord God: Behold I to Pharao king of Aegypt, and I will break into pieces his strong arm, already broken: and I will cast down the sword out of his hand: 23 and will disperse Aegypt

among the Gentiles, & will scatter them in the lands. 24 And I will strengthen the arms of the king of Babylon, and will give my sword in his hand: and I will break the arms of Pharao, and the slain before his face shall groan with groanings. 25 And I will strengthen the arms of the king of Babylon, and the arms of Pharao shall fall, and they shall know that I am the Lord, when I shall give my sword into the hand of the king of Babylon, and he shall have stretched it forth upon the Land of Aegypt: 26 And I will disperse Aegypt into nations, and will scatter them into lands, and they shall know that I am the Lord.

CHAPTER XXXI.

The glory of Assyrians excelling all other Kingdoms, 10. was overthrown, God so ordaining, by the Chaldees: 18. much less shall Aegypt escape.

And it came to pass in the eleventh year, the third month, the first of the month, the word of our Lord was made to me, saying: 2 Son of man, say to Pharao the king of Aegypt, and to his people: (a) To whom art thou made like in thy greatness?

(a) Thou that seemed to thyself invincible, yet art thou not equal to the King of Assirians, who already is overthrown; and so shalt thou likewise be.

3 Behold Assur as it were a Cedar in Libanus, fair of boughs, & thick of leaves, and high of height, & the top thereof is elevated among the thick boughs. 4 The waters have nourished him, the depth hath exalted him, the rivers thereof ran out round about the roots thereof, and he sent forth her rivers to all the trees of the country. 5 Therefore was his height elevated above all the trees of the country, and his groves were multiplied, and his boughs were elevated because of many waters. 6 And when he had spread forth his shadow, in his boughs all the fowls of the heaven made nests, and under his leaves all beasts of the forests engendered, and under his shadow dwelt the assembly of very many nations. 7 And he was most fair in his greatness, and in the enlarging of his groves: for his root was near many waters. 8 The cedars were not higher than he in the paradise of God, the fir-trees matched not his top, & the plane-trees were not equal to his boughs: no tree of the paradise of God was likened to him, and to his beauty. 9 Because I made him beautiful, and with many and thick boughs: and all the trees of pleasure, that were in the paradise of God, did emulate him. 10 Therefore thus saith our Lord God: For that he is extolled in height, and hath given his top green and thick, and his heart is elevated in his height: 11 I have delivered him into the hands of the strongest of the nations, doing he shall do to him: according to his impiety I have cast him out. 12 And aliens, and the most cruel of the nations shall cut him down, and shall throw him forth upon the mountains, and in all valleys his boughs shall fall, and his groves shall be broken on all rocks of the land: and all the peoples of the earth shall depart from his shadow, and shall leave him. 13 In his ruin dwelt all the fowls of heaven, and in his boughs were all the beasts of the field. 14 For which cause there shall not be elevated in their height all the trees of the waters, neither shall they put their highness among the woody and thick ones, neither shall they stand in their height, all that are watered with waters: because they are all delivered into death to the lowest earth in the midst of the children of men, to them that go down into the Lake. 15 Thus saith our Lord God: In the day that he went down to hell, I brought in mourning, I covered him with the depth: and I stayed his rivers, and kept in many waters: Libanus was made sad upon him, & all the trees of the field were shaken. 16 At the sound of his ruin I moved the Gentiles, when I brought him down to hell with them, that descended into the lake: & all the trees of pleasure goodly & glorious in Libanus, all that were watered with waters, were comforted in the lowest earth. 17 For they also shall go down with him to hell to the slain by the sword: & the arm of every one shall sit under his shadow in the midst of the nations. 18 (b) To whom art thou likened,

o thou noble and lofty among the trees of pleasure? Behold thou art brought down with the trees of pleasure to the lowest earth: in the midst of the uncircumcised shalt thou sleep, with them that are slain by the sword, the same is Pharao, and all his multitude, saith our Lord God.

(b) Although o Aegypt thou art like to the most potent Kingdoms, yet as the Assirians & others so thou also shalt be ruined.

CHAPTER XXXII.

The Prophet lamenteth the destruction of Aegypt, 11. prosecuting his prophecy of the most lamentable destruction thereof: 17. foreshewing that the more it is exalted in strength and glory, so much more miserable shall be the fall thereof.

And it came to pass (a) the twelfth year, in the twelfth month, in the first of the month, the word of our Lord was made to me, saying:

(a) Here it is manifest that this Prophet counteth the years by the time of transmigration of King Jechonias, for it is clear that Sedecias reigned only eleven years. *4. Reg. 24. & 25. Iere. 39 & 52.*

2 Son of man, take up a lamentation upon Pharao the king of Aegypt, & thou shalt say to him: Thou art likened to the Lion of the Gentiles, and the dragon, that is in the sea: and thou didst strike with the horn in thy rivers, and didst trouble the waters with thy feet, and didst conculcate their streams. 3 Therefore thus saith our Lord God: I will spread my net upon thee in the multitude of many peoples, and I will draw thee out in my net. 4 And I will throw thee forth on the ground, upon the face of the field will I cast thee away: and I will make all the fowls of heaven to dwell upon thee, and I will fill of thee the beasts of all the earth. 5 And I will give thy flesh upon the mountains, and will fill the little hills with thy corruption. 6 And I will water the earth with the stench of thy blood upon the mountains, and the valleys shall be filled of thee. 7 And I will cover the heavens, when thou shalt be extinguished, and I will make the stars thereof to wax black: the sun I will cover with a cloud, & the moon shall not give her light. 8 I will make (b) all the lights of heaven to mourn upon thee: & I will give darkness upon thy land, saith our Lord God, when thy wounded shall fall in the midst of the land, saith our Lord God.

(b) This hyperbolical speech describeth the former glory of Aegypt, as if all lights were much diminished, when this Kingdom was darkened.

9 And I shall provoke to anger the heart of many peoples, when I shall have brought in thy destruction in the Gentiles upon the lands, which thou knowest not. 10 And I will make many peoples to be astonished upon thee, and their kings with exceeding horror shall be afraid upon thee, when my sword shall begin to fly upon their faces: and they shall be astonished suddenly, every one for his life, in the day of thy ruin. 11 Because thus saith our Lord God: 12 The sword of the king of Babylon shall come to thee, in the swords of the valiants will I overthrow thy multitude: invincible are all these Gentiles: and they shall waste the pride of Aegypt, and the multitude thereof shall be dissipated. 13 And I will destroy all the beasts thereof, that were upon very many waters: and the foot of man shall trouble them no more, neither shall the hoof of beasts trouble them. 14 Then will I make their waters most pure, and their rivers I will bring as oil, saith our Lord God. 15 When I shall have made the Land of Aegypt desolate: & the land shall be made desert of her fullness, when I shall have strucken all the inhabitants thereof: & they shall know that I am the Lord. 16 It is lamentation, and they shall lament it, the daughters of the Gentiles shall lament it, upon Aegypt, and upon the multitude thereof they shall lament it, saith our Lord God. 17 And it came to pass in the twelfth year, in the fifteenth of the month, the word of our Lord was made to me, saying: 18 Son of man, sing a mourning song upon the multitude of Aegypt: and pluck her down, herself, and the daughters of the strong nations, to the lowest earth, with them that go down into the

lake. 19 Fairer than whom art thou? Descend, & sleep with the uncircumcised. 20 In the midst of the slain by the sword they shall fall. The sword is given, they have drawn her, and all her peoples. 21 The most mighty of the strong shall speak to him from the midst of hell, which went down with his helpers, and slept uncircumcised, slain by the sword. 22 There Assur, and all his multitude: round about him their graves, all the slain, and they that fell by the sword. 23 Whose graves were made in the lowest lakes: and his multitude was made round about his grave: all the slain, and they that fell by the sword, which sometime had given fear in the land of the living. 24 There Aelam, and all the multitude thereof round about her grave. All these slain, and falling by the sword: that went down uncircumcised to the lowest earth: which did put their terror in the land of the living, and they have borne their ignominy with them, that go down into the lake. 25 In the midst of their slain they have set (c) her couch among all her peoples: round about (d) him their grave, and these uncircumcised, and slain by the sword, for they gave their terror in the land of the living, and have borne their ignominy with them, that descend into the lake: they are laid in the midst of the slain.

(c) The country of the Aelamites: (d) and the king of Aelamites shall also perish with Assirians, Aegyptians, & other infidels.

26 There Mosoch, & Thubal, & all their multitude: round about him their graves: all these uncircumcised, and slain, and falling by the sword: because they gave their fear in the land of the living: 27 And they shall not sleep with the valiants, and them that fell, and the uncircumcised, that went down to hell with their weapons, and put their swords under their heads, and their iniquities were in their bones: because they were made the terror of the valiants in the land of the living. 28 And thou therefore shalt be destroyed in the midst of the uncircumcised, and shalt sleep with the slain by the sword. 29 There Idumea, and her kings, and all her Princes, which were given with their host with the slain by the sword: and which slept with the uncircumcised, & with them that go down into the lake. 30 There all the Princes of the North, and all the hunters: which were brought down with the slain, fearing, and in their strength confounded: which slept uncircumcised with the slain by the sword, & have borne their ignominy with them, that go down into the lake. 31 Pharao saw them, and he was comforted upon all his multitude, which was slain by the sword, Pharao, & all his host, saith our Lord God: 32 because I gave his terror in the land of the living, and he slept in the midst of the uncircumcised with the slain by the sword: Pharao and all his multitude, saith our Lord God.

CHAPTER XXXIII.

By example of a watchman, 7. God chargeth the Prophet to declare whatsoever dangers he seeth imminent to the people. 10. Sinners repenting shall be saved, and if the just leave their justice they shall be damned, 21. The promise made to Abraham maketh not the Jews secure: 23. but for their enormous sins they shall be carried out captives. 33. Then they shall know that the prophet said the truth.

And the word of our Lord was made to me, saying: 2 Son of man, speak to the children of thy people, and thou shalt say to them: The land when I shall bring the sword in upon it, and the people of the land take a man, one of their meanest, and make him (a) a watchman over them:

(a) Pastors are not excused, omitting to admonish their flock either for fear of danger, or for despair of the sinner's amendment.
For every one shall be judged as he dischargeth or neglecteth his own office. *S. Iero.*

3 and he shall see the sword coming upon the land, and sound with the trumpet, and tell the people: 4 and he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, and the sword come, and take him: his blood shall be upon his head. 5 He heard the sound of the trumpet, and did not look

to himself, his blood shall be on himself: but if he shall look to himself, he shall save his life. 6 And if the watchman see the sword coming, & sound not with the trumpet: and the people look not to themselves, and the sword come, and take a soul from among them: he certes is caught in his iniquity, but his blood I will require of the hand of the watchman. 7 And thou son of man, I have made thee a watchman to the house of Israel: hearing therefore the word from my mouth, thou shalt tell them from me. 8 If when I say to the impious: O thou impious, dying thou shalt die: thou speak not that the impious may keep himself from his way: the impious himself shall die in his iniquity, but his blood I will require at thy hand. 9 But if thou telling the impious, that he convert from his ways, he convert not from his way: he shall die in his iniquity: but thou hast delivered thy soul. 10 Thou therefore o son of man say to the house of Israel: Thus you have spoken, saying: Our iniquities, & our sins are upon us, and in them we fade away: how then can we live?
11 Say to them: Live I, saith our Lord God: (b) I will not the death of the impious, but that the impious convert from his way, and live. Convert, convert ye from your most evil ways: and (c) why will you die, o house of Israel?

(b) God's absolute or consequent will is always fulfilled: but not his conditional or antecedent. As is noted *ch. 18. v. 23.* (c) God being always ready to shew mercy, knocking at the door of our heart, *Apoc. 3. v. 20.* it is of men's own willfulness that they are not saved: according to that general Axiom: *Man doing that in him lieth^ God is not wanting of his part to save all. S. Tho. 1. 2. q. 109. a. 6. & q. 112. a. 3.*

12 Thou therefore son of man say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin: and the impiety of the impious shall not hurt him, in what day soever he shall convert from his impiety: and the just cannot live in his justice, in what day soever he shall sin.
13 Yea if I shall say to the just that living he shall live, & he trusting in his justice do iniquity: all his justices shall be forgotten, & in his iniquity, which he hath wrought, in the same shall he die. 14 And if I shall say to the impious: Dying thou shalt die: & he do penance from his sin & do judgement & justice, 15 & the same impious restore pledge, and render robbery, walk in the commandments of life, and do not any unjust thing: living he shall live, & shall not die. 16 All his sins, which he hath sinned, shall not be imputed to him: he hath done judgement & justice, living he shall live. 17 And the children of thy people, have said: The way of our Lord is not of equal weight, & their own way is unjust. 18 For when the just shall depart from his justice, & do iniquities, he shall die in them.
19 And when the impious shall depart from his impiety, & shall do judgements, & justice: he shall live in them. 20 And you say: The way of our Lord is not right, every one according to his ways will I judge of you, o house of Israel. 21 And it came to pass in (d) the twelfth year, in the tenth month, in the fifth of the month of our transmigration, there came to me one that was fled from Jerusalem, saying: The city is made waste.

(d) As he prophesied *ch. 24. v. 2.* the very day when the siege began: so he foreshewed also *v. 26.* that one flying away should tell of the taking & spoiling of the city three years after.

22 And the hand of our Lord had been made to me in the evening, before he came that was fled: & he opened my mouth till he came to me in the morning, & my mouth being opened I was silent no more. 23 And the word of our Lord was made to me, saying: 24 Son of man, They that dwell in these ruinous places, upon the ground of Israel, speaking do say: Abraham was one, and by inheritance he possessed the land: but we be many, the land is given us in possession.
25 Therefore thou shalt say to them: Thus saith our Lord God: Ye that eat in blood & lift up your eyes to your uncleanness, & shed blood: what^ shall you possess the land by inheritance? 26 You stood on your swords, you have done abominations, & every one hath polluted his neighbour's wife: & you will possess the land by inheritance? 27 Thus thou shalt say to them: Thus saith our Lord God: Live I, that they which dwell in the ruinous places, shall fall by the sword: & he that is in the field, shall be delivered to beasts to be devoured: and they that are in holds, and caves, shall

die of the pestilence. 28 And I will give the land into a wilderness, & into a desert, and the proud strength thereof shall fail, and the mountains of Israel shall be desolate, because there is none to pass by them. 29 And they shall know that I am the Lord, when I shall give their land desolate and desert for all their abominations, which they have wrought. 30 And thou son of man: the children of thy people, which speak of thee by the walls, and in the doors of houses, and one saith to another, a man to his neighbour, speaking: Come, & let us hear what is the word that proceedeth from our Lord. 31 And they come to thee, as if a people should go in, and my people sit before thee: and they hear thy words, and do them not: because they turn them into a song of their mouth, and their heart followeth their avarice. 32 And thou art unto them as a musical song which is sung with sweet and pleasant sound: and they hear thy words, and do them not. 33 And when it shall come to pass which was told before (for behold it cometh) then shall they know that there was a prophet among them.

CHAPTER XXXIV.

A commination of evil pastors: 11. and a prophecy of the coming of Christ, the true Pastor; who will gather his flock from all parts of the earth, 25. and conserve it for ever.

And the word of our Lord was made to me saying: 2 Son of man prophesy of the Pastors of Israel: prophesy, and thou shalt say to the Pastors: Thus saith our Lord God: Woe to the Pastors of Israel, which fed themselves: are not the flocks fed of the Pastors? 3 You did eat the (a) milk, & were covered with the wool, & that which was fat ye killed: but my flock you fed not.

(a) Pastors do lawfully eat of the milk of their flock. *1. Cor. 9. v. 7.* but they ought not to take the wool, nor flesh to themselves, which belong to their master.

4 That which was weak, you strengthened not: and that which was sick, you healed not: that which was broken, you bound not up: and that which was cast away, you brought not again: and that which was lost, you sought not: but with austerity you did rule over them, and with might. 5 And my sheep were dispersed, because there was no (b) Pastor: & they came to be devoured of all the beasts of the field, and were dispersed.

(b) He that hath spiritual charge of souls, & seeketh his own temporal profit, not the spiritual good of his flock, is indeed no Pastor, but a hireling, or if he also teach false doctrine, he is a wolf. *Ioan. 10.*

6 My flocks have wandered in all mountains, and in every high hill: and upon all the face of the earth were my flocks dispersed, and there was none that sought them, there was none, I say, that sought them. 7 Therefore ye shepherds hear the word of our Lord: 8 Live I, saith our Lord God: that for as much as my flocks have been made a spoil: & my sheep to be devoured of all the beasts of the field, because there was no Pastor (for my Pastors did not seek my flock, but the Pastors fed themselves, & my flocks they fed not:) 9 therefore ye Pastors hear the word of our Lord: 10 Thus saith our Lord God: Behold I myself upon the shepherds, I will require my flock of their hand, and I will make them cease, that they feed my flock no more, & that the Pastors feed no more themselves: and I will deliver my flock out of their mouth, and it shall no more be meat for them. 11 Because thus saith our Lord God: Behold I myself will seek my sheep, and will visit them. 12 As the Pastor visiteth his flock in the day when he shall be in the midst of his sheep which were scattered: so will I visit my sheep, and will deliver them out of all places, wherein they had been dispersed in the day of the cloud and of darkness. 13 And I will bring them out of the peoples, and will gather them out of the lands, and will bring them into their own land: and I will feed them in the mountains of Israel, in the rivers, and in all the seats of the land. 14 In the most plentiful pastures will I feed them, & in the high mountains of Israel shall be their pastures: there shall they rest on the green grass, and in fat

pastures they shall be fed upon the mountains of Israel. 15 I will feed my sheep, & I will make them lie, saith our Lord God. 16 (c) That which was lost, I will seek: & that which was cast away, I will bring again: & that which was broken I will bind up: & that which was weak, I will strengthen: & that which was fat & strong, I will keep: & will feed them in judgement.

(c) Not only Christ himself but also others shall do these right Offices of true Pastors in the new Testament. as S. Paul conformably teacheth *Ephe. 4.* that God giveth *Apostles, Prophets, Evangelists, Pastors & doctors, to the consummation of Saints, till we meet all into the unity of faith &c.*

17 And you my flocks, thus saith our Lord God: Behold I judge between beast & beast, of rams, & of buck goats. 18 Was it not enough for you to feed upon good pastures? You have besides also trodden down with your feet the residue of your pastures: and when you drank most pure water, the rest you troubled with your feet. 19 And my sheep were fed with those things, which were trodden with your feet: and what your feet had troubled, that did they drink.

20 Therefore thus saith our Lord God to you: Behold, I myself do judge between the fat beast & the lean.

21 For that you with sides & shoulders did thrust, and with your horns struck all the weak beasts, till they were dispersed abroad: 22 I will save my flock, & it shall be no more into spoil, & I will judge between beast and beast. 23 AND I WILL RAISE UP OVER THEM ONE PASTOR: [1] who shall feed them, my servant (d) David: he shall feed them, & he shall be their Pastor.

[1] *Ioa. 10.* (d) No Jew is so obstinate, nor heretic so blind, but all confess that the Messias Christ, is here called by the name of David. For King David was now dead long before this Prophet lived. See the same *ch. 37. v. 24. 25.* and in many places of holy Scripture.

24 And I^ the Lord will be their God: & my servant David the Prince in the midst of them: I^ the Lord have spoken. 25 And I will make a covenant of peace with them, and will make the most cruel beasts to cease out of the land: & they that dwell in the desert, shall sleep secure in the forests. 26 And I will put them round about my hill a blessing: and I will bring down the showers in his time, there shall be rains of blessing. 27 And the tree of the field shall give his fruit, and the earth shall give her spring, and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the chains of their yoke, and shall have delivered them out of the hand of those that rule over them. 28 And they shall be no more for a spoil in the Gentiles, neither shall the beasts of the earth devour them: but they shall dwell confidently without any terror. 29 And I will raise up unto them a bud of name: and they shall be no more diminished for famine in the land, neither shall they bear any more the reproach of the Gentiles. 30 And they shall know that I^ the Lord their God with them, and they my people the house of Israel: saith our Lord God. 31 And you my flocks, the flocks of my pasture are men: and I^ the Lord your God, saith our Lord God.

CHAPTER XXXV.

Another Prophecy against the Idumeans, 5. because they afflicted the Israelites.

And the word of our Lord was made to me, saying: 2 Son of man (a) set thy face against mount Seir, and thou shalt Prophesy of it, and shalt say to it:

(a) This frequent phrase here and in other places signifieth, *turn thy speech* to speak of such & such people: or, *speak boldly and freely* fearing no man.

3 Thus saith our Lord God: Behold I to thee mount Seir, and I will stretch forth my hand upon thee, & will make thee desolate and desert. 4 Thy cities I will destroy, & thou shalt be desert: & thou shalt know that I am the Lord. 5 (b) For that thou hast been an everlasting enemy, and hast shut up the children of Israel into the hands of the sword in the time of their affliction, in the time of extreme iniquity.

(b) God accounteth all injuries done against his Church, as done against himself. So our Saviour charged Saul persecuting the Church, as persecuting himself. *Act. 9. v. 4.*

6 Therefore live I, saith our Lord God, that I will deliver thee unto blood, & blood shall persecute thee: & whereas thou hast hated blood, blood shall persecute thee. 7 And I will make mount Seir desolate & desert: & I will take from it the comer & goer. 8 And I will fill his mountains with his slain: in thy hills, and in thy valleys, & in the torrents shall the slain with the sword fall. 9 Into everlasting desolations will I deliver thee, & thy cities shall not be inhabited: & thou shalt know that I am the Lord God. 10 For that thou hast said: The two nations, & the two lands shall be mine, & I will possess them by inheritance: whereas our Lord was there. 11 Therefore live I, saith our Lord God, that I will do according to thy wrath, and according to thy zeal, which thou hast used hating them: & I will be made known by them, when I shall have judged thee. 12 And thou shalt know that I^ the Lord have heard all thy reproaches, that thou hast spoken of the mountains of Israel, saying: They are desert, they are given unto us to devour. 13 And you rose up upon me with your mouth, and have derogated your words against me: I heard it. 14 Thus saith our Lord God: All the earth rejoicing, I will bring thee into a wilderness. 15 As thou hast rejoiced upon the inheritance of the house of Israel, because it was dissipated, so will I do to thee: Thou shalt be dissipated mount Seir, & all Idumea: and they shall know that I am the Lord.

CHAPTER XXXVI.

The Jews shall be reduced from captivity, 13. their manners amended, 16. which are enormous, 22. by special grace of God, for the glory of his name: 25. fulfilled by Christ's baptism. [1]

[1] The 4. part.
The reduction of the Jews from captivity: and the Redemption of mankind by Christ.

And thou son of man, Prophesy concerning the mountains of Israel, and thou shalt say: Mountains of Israel hear ye the word of our Lord: 2 Thus saith our Lord God: For that the enemy hath said of you: Aha, the everlasting heights are given to us for an inheritance: 3 therefore prophesy, & say: Thus saith our Lord God: For that you have been desolate, & trodden down round about, & made an inheritance to the rest of the Gentiles, and have ascended (a) upon the lip of the tongue, & the reproach of the people:

(a) Your captivity and distressed state hath given occasion to all nations to speak & discourse of you. As Jeremy prophesied, *ch. 24. v. 9. I will give them into reproach, & to be a parable and a proverb. &c.*

4 Therefore ye mountains of Israel hear the word of our Lord God: Thus saith our Lord God to the mountains, and hills, to the torrents, and valleys, & the deserts, and broken walls, and to the cities forsaken, which are spoiled, & scorned of the rest of the Nations round about. 5 Therefore thus saith our Lord God: Because in fire of my zeal I have spoken of the rest of the nations, & of all Idumea, which have given my land to themselves for an inheritance with joy, and with all their heart, and with the mind: and have cast it forth to waste it: 6 therefore prophesy concerning the ground of Israel, and thou shalt say to the mountains, and hills, to the hill-tops, & valleys: Thus saith our Lord God: Behold I have spoken in my zeal, & in my fury because you have sustained the confusion of the Gentiles. 7 Therefore thus saith our Lord God: I have lifted my hand, that the Gentiles which are round about you, they may bear their confusion. 8 But you o mountains of Israel may shoot forth your boughs, and bring forth your fruit to my people of Israel: for he is at hand to come. 9 Because lo I to you, and I will turn to you, and you shall be ploughed, and shall take seed. 10 And I will multiply in you men, and all the house of Israel. And the cities shall be inhabited, & the ruinous places shall be repaired. 11 And I will replenish you with men, and with beasts: and they shall be multiplied, and increase: and I will make you

dwell as from the beginning, and will endue you with greater gifts, than you have had from the beginning: and you shall know that I am the Lord. 12 And I will bring men upon you, my people Israel, and they shall possess thee by inheritance: and thou shalt be for an inheritance to them, & thou shalt add no more to be without them. 13 Thus saith our Lord God: For that they say of you: A devourer of men thou art, and one that doest suffocate thy nation. 14 Therefore thou shalt eat men no more, and thy nation thou shalt kill no more, saith our Lord God: 15 neither will I make the confusion of the Gentiles, to be heard in thee any more, and the reproach of the people thou shalt not bear, & thy nation thou shalt lose no more, saith our Lord God. 16 And the word of our Lord was made to me, saying: 17 Son of man, the house of Israel dwelt in their ground, and polluted it in their ways, & in their studies, according to the uncleanness of a menstruous woman was their way made before me. 18 And I have poured out mine indignation upon them for the blood, which they have shed upon the land, & in their idols have polluted it. 19 And I have dispersed them into the Gentiles, & they are scattered into the lands: according to their ways, & their inventions have I judged them 20 And they went in to the Nations, unto which they entered, and (b) have polluted my holy name, when it was said of them: This is the people of the Lord, and out of his land they are come forth.

(b) Jews by their sins provoking God to punish them with captivity, gave occasion that other nations said: God could not defend his people: blaspheming against his power, when he exercised justice.

21 And I have spared my holy name, which the house of Israel polluted among the Gentiles, to which they entered in. 22 Therefore thou shalt say to the house of Israel: Thus saith our Lord God, not for your sake will I do it, o house of Israel, but for my holy name which you have polluted in the Nations to which you entered. 23 And I will sanctify my great name, that is polluted among the Gentiles, which you have polluted in the midst of them: that the Gentiles may know that I am the Lord, saith our Lord of hosts, when I shall be sanctified in you before them. 24 For I will take you out of the Gentiles, & will gather you together out of all the lands, & will bring you into your land. 25 And I will pour out upon you (c) clean water, and you shall be cleansed from all your contaminations, and from all your idols will I cleanse you.

(c) Rabbi David & the Chaldee Paraphrasis expound this place of remission of sin. And all Christian Doctors understand it of Baptism, which indeed is in water cleansing sins. *Ephes. 5. v. 26. Tit 3. v. 5.*

26 And I will give you a new heart, and will put a new spirit in the midst of you: and will take away the stony heart out of your flesh, and will give you a fleshy heart. 27 And I will put my spirit in the midst of you: and I (d) will make that you walk in my precepts, and keep my judgements, and do them.

(d) An evident text, that by God's grace some men do keep the commandments.

28 And you shall dwell in the land: which I gave to your fathers, and you shall be my people, and I will be your God. 29 And I will save you from all your contaminations: and I will call for corn, and will multiply it, and will not put famine upon you. 30 And I will multiply the fruit of the tree, and the offsprings of the field, that you bear no more the reproach of famine among the Gentiles. 31 And you shall remember your most wicked ways, & your studies not good: & your iniquities, & your wicked deeds shall displease you. 32 Not for you will I do it, saith our Lord God, be it known to you: be ye confounded, & ashamed upon your ways, o house of Israel. 33 Thus saith our Lord God: In the day that I shall cleanse you from all your iniquities, & shall make the cities to be inhabited, & shall repair the ruinous places. 34 & the desert land shall be tilled, which once was desolate in the eyes of every wayfaring man, 35 they shall say: This land untilled is become as a garden of pleasure: and the desert cities, and destitute and undermined, have sitten fenced. 36 And the Nations whatsoever shall be left round about you, shall know that I^ the Lord have builded the destroyed things, & planted the untilled places, that I^ the Lord have spoken, and done it. 37 Thus saith our Lord God: As yet in this shall the house of Israel find me, that I will do for them: I will

multiply them as a flock of men, 38 as a holy flock, as the flock of Jerusalem in the solemnities thereof: So shall the desert cities be full of flocks of men: and they shall know that I am the Lord.

CHAPTER XXXVII.

By dead bones rising to life (which also signifieth the general resurrection) 11. is prophesied the reduction of the Jews from captivity: 15. the Kingdoms of Juda and Israel shall be reduced into one Kingdom: 23. in figure that all Nations shall be united in Christ.

The hand of our Lord was made upon me, and brought me forth in the spirit of our Lord: and left me in the midst of a field, that was full of bones. 2 And he led me about through them on every side: and there were very many upon the face of the field, and exceeding dry. 3 And he said to me: Son of man, thinkest thou these bones shall live? And I said, Lord God, thou knowest. 4 And he said to me: Prophesy of these bones: and thou shalt say to them: Dry bones hear ye the word of our Lord. 5 Thus saith our Lord God to these bones: Behold (a) I will put spirit into you, and you shall live.

(a) A double prophecy of two great benefits, the reduction of the Jews from captivity; and of the Gentiles from idolatry to Christ, wherein also is included the mystery of resurrection.

6 And I will give sinews upon you, and will make flesh to grow up over you, and will stretch a skin on you: and I will give you spirit, and you shall live, and you shall know that I am the Lord. 7 And I prophesied as he had commanded me: and there was made a sound when I prophesied, and behold a commotion: and bones came to bones, every one to his juncture. 8 And I saw, and behold upon them sinews, and flesh was grown up: and a skin was stretched out in them above, and they had no spirit. 9 And he said to me: prophesy to the spirit, prophesy son of man, & thou shalt say to the spirit: Thus saith our Lord God: Come spirit from the four winds, and blow upon these slain, and let them be revived. 10 And I prophesied as he had commanded me: and spirit entered into them, and they lived: and they stood upon their feet, an army passing great. 11 And he said to me: Son of man: All these bones, are the house of Israel: They say: our (a) bones are withered, (b) our hope is perished, and we (c) are cut off.

(a) One cause of distrust that the people of Israel should not be restored from captivity, was because they were like to dry bones. (b) Secondly they had all generally lost their hope of restitution. (c) Thirdly they seemed like to trees or plants cut off at the very root.

12 Therefore prophesy, and thou shalt say to them: Thus saith our Lord God: (d) Behold I will open your graves, and will bring you out of your sepulchres o my people: and will bring you into the land of Israel.

(d) Yet God by his power & goodness restored them.

13 And you shall know that I am the Lord, when I shall have opened your sepulchres, & shall have brought you out of your graves o my people: 14 and shall have given my spirit in you, & you shall live, & I shall make you rest upon your ground: & you shall know that I^ the Lord have spoken & done it, saith our Lord God. 15 And the word of our Lord was made to me, saying: 16 And thou son of man, take thee one piece of wood, and write upon it: Of Juda, & of the children of Israel his fellows: & take another piece of wood, & write upon it: Of Joseph the wood of Ephraim, and of all the house of Israel, and of his fellows. 17 And (e) join them, one to the other for thee into one piece of wood, and they shall be into an union in thy hand.

(e) Before Christ joined the Gentiles to his Church, he first united the two Kingdoms of Juda and Israel: signifying that Catholics which labour for conversion of heretics (as now in England) must first agree amongst themselves, & then shall their endeavours be more effectual. For so all shall sooner be made one fold under one shepherd.

18 And when the children of thy people shall say to thee speaking: Doest thou not declare unto us what thou meanest by these? 19 Thou shalt speak to them:

Thus saith our Lord God: Behold I will take the piece of wood of Joseph, which is in the hand of Ephraim, & the tribes of Israel, that are adjoined to him: and I will give them together with the piece of wood of Juda, and will make them into one piece of wood: and they shall be one in his hand. 20 And the pieces of wood whereupon thou shalt write, in thy hand, shall be before their eyes. 21 And thou shalt say to them: Thus saith our Lord God: Behold I will take the children of Israel out of the midst of the nations, to which they are gone: and I will gather them together on every side, and will bring them to their ground. 22 And I will make them into one nation in the land on the mountains of Israel, and there shall be one king ruling over them all: & they shall no more be two nations, neither shall they be divided any more into two kingdoms. 23 Neither shall they be polluted any more in their idols, & their abominations, and all their iniquities, & I will save them out of all the seats, in which they have sinned, & I will cleanse them: & they shall be my people, & I will be their God. 24 And my servant David king over them, & there shall be (f) one Pastor of them all, they shall walk in my judgements, and shall keep my commandments, and shall do them.

(f) Fulfilled by Christ the good Pastor, who bringeth all nations into one fold under one Pastor. *Ioan 10. v. 16.*

25 And they shall dwell upon the land, which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell upon it, themselves, & their children, & their children's children, even for ever: & David my servant their Prince for ever. 26 And I will make a league of peace to them, an everlasting covenant shall be to them: and I will found them, & will multiply them, and will give my sanctification in the midst of them for ever. 27 And my tabernacle shall be in them: & I will be their God, and they shall be my people. 28 And the Gentiles shall know that I am the Lord the sanctifier of Israel, when my sanctification shall be in the midst of them for ever.

CHAPTER XXXVIII.

Gog and Magog most tyrannically persecuting the Church, 17. as other Prophets have also foretold, 20. shall be mightily overthrown.

And the word of our Lord was made to me, saying: 2 Son of man, set thy face against (a) Gog, and the Land of (b) Magog, the Prince of the head of Mosoch, and Thubal: and prophesy of him and thou shalt say to him: Thus saith our Lord God: Behold I to thee Gog Prince of the head of Mosoch and Thubal.

(a) *Gog* signifying *hid* or *covered*, was the common surname of the Scythian Kings. (b) *Magog, out of the hid*, were the people and adherents of Gog persecuting the faithful.

3 And I will turn thee about, and will put a bit in thy jaws: and will bring forth thee, and all thine army, the horses and horsemen clothed with brigantines, 4 a great multitude, of them that take spear and buckler and sword. 5 The Persians, Aethiopians, and Libyans with them, all with shields & helmets. 6 Gomer, and all her troops, the houses of Thogorma the sides of the North, and all his strength, and many peoples with them. 7 Prepare and make ready thyself, and all thy multitude, that is gathered to thee in heaps: and be thou as a precept to them. 8 After many days thou shalt be visited: in the later end of years thou shalt come to the land, that is returned from the sword, and is gathered together out of many peoples, to the mountains of Israel, that were desert continually: this same is brought forth out of the peoples, and they shall all dwell in it confidently. 9 And going up as a tempest thou shalt come, & as it were a cloud that thou mayst cover the land, thou & thy troops, & many peoples with thee. 10 Thus saith our Lord God: In that day shall words ascend upon thy heart, and thou shalt think a most wicked thought. 11 And shalt say: I will go up to the land without wall: I will come to them that rest, & dwell securely: all these dwell without wall, there are no bars nor gates to them: 12 That thou mayst take the spoils, & invade the prey, that thou

mayst lay thy hand upon them, that (c) had been desert, & afterward restored, & upon the people that is gathered together out of the Gentiles, which hath begun to possess, & to be inhabitant of the navel of the earth.

(c) Alluding to those that endeavoured to spoil and oppress the Jews after their relaxation from captivity, he prophesieth of Antichrist, and all heretics, that seek to pervert or to suppress Catholic Christians, who are delivered from the bondage of the devil by Baptism and other Sacraments of Christ.

13 Saba, & Dedan, and the merchants of Tharsis, & all the lions thereof shall say to thee: What comest thou to take spoils? Behold thou hast gathered thy multitude to take the prey, that thou mayst take silver, and gold, and mayst take away stuff & substance, and spoil infinite booties. 14 Therefore prophesy thou son of man, and thou shalt say to Gog: Thus saith our Lord God: Why shalt thou not know in that day, when my people of Israel shall dwell confidently? 15 And thou shalt come out of thy place from the sides of the North, thou & many peoples with thee, all riders of horses, a great company, and a vehement army.

16 And thou shalt ascend upon my people of Israel as a cloud, that thou cover the earth. (d) In the later days shalt thou be, and I will bring thee upon my land: that the Gentiles may know me, when I shall be sanctified in thee before their eyes, o Gog.

(d) Antichrist signified by Gog shall persecute the Church near the end of the world.

17 Thus saith our Lord God: Thou then art he, of whom I spake in the days of old, in the hand of my servants the Prophets of Israel, which prophesied in the days of those times, that I would bring in thee upon them. 18 And it shall be in that day, in the day of the coming of Gog upon the land of Israel, saith our Lord God, mine indignation shall ascend in my fury. 19 And in my zeal, and in the fire of my wrath I have spoken. That in that day shall be a great commotion upon the land of Israel: 20 and at my presence shall the fishes of the sea be moved, and the fowls of heaven, and the beasts of the field, and every creeping thing, that moveth upon the ground, and all men that are upon the face of the earth: & the mountains shall be overthrown, & the hedges shall fall, and every wall shall fall on the ground. 21 And I will call in against him (e) in all my mountains the sword, saith our Lord God: every man's sword shall be directed against his brother.

(e) In every part of the universal Church God will at last destroy Antichrist's power confounding him, and all his adherents.

22 And I will judge him with pestilence, & blood, & vehement shower, & mighty great stones: fire, and brimstone will I rain upon him, and upon his army, and upon the many peoples that are with him. 23 And I will be magnified, and I will be sanctified: and I will be known in the eyes of many nations: and they shall know that I am the Lord.

ANNOTATIONS.
CHAP. XXXVIII.

2. *Against Gog, and the Land of Magog.]* [1] Gog and Magog, according to the most common opinion, were the King, and people of Scithia, in the North part of the world, a barbarous, savage, and cruel nation, the offspring of Magog son of Japheth: [2] whereto the Prophet alluding describeth here, as S. Jerome in this place, S. Augustine. *li. 20. c. 11. de civit.* and other Fathers expound it, [3] all persecuters of the Church; most especially Antichrist, and his complices. Of whom likewise, by the same mystical names, S. John prophesieth *Apoc. 20. v. 7.* that Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, that are upon the four corners of the earth, Gog, and Magog, and shall gather them into battle, [4] whose number is as the sand of the sea. For the Church being spread on all the earth (as S. Augustine noteth in the same place) her enemies also spread every-where, shall most vehemently persecute her. But the holy Prophets,

[1] Gog and Magog, the King and Kingdom of Scythia:

[2] *Gen. 10.*

[3] Signifying all persecuters of the Church, especially Antichrist.

[4] *Psal. 2. Isa. 11.*

namely Ezechiel here, *v. 21. &c.* and S. John, *v. 11.* foresheweth, that Christ our Lord will destroy them all. [5]

Dan. 12.

[5] Who shall be destroyed.

CHAPTER XXXIX.

Our Lord permitting Gog, most vehemently to afflict the Church, 3. after a while will destroy him, with all his troops: 9. their weapons shall be burned, 11. their sepulchres infamous, the earth not fully cleansed of their carcases in seven months. 17. God's people shall rejoice; 22. and all men shall know that their sins were the cause of their captivity.

But thou son of man, prophesy against Gog, & thou shalt say: Thus saith our Lord God: Behold I upon thee Gog, the Prince of the head of Mosoch and Thubal. 2 And I will turn thee about, & will reduce thee, and will make thee ascend from the sides of the North: & will bring thee upon the mountains of Israel. 3 And I will strike thy bow in thy left hand, & thine arrows I will cast down out of thy right hand. 4 Upon (a) the mountains of Israel shalt thou fall, and all thy troops, and thy peoples that are with thee: to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth have I given thee to be devoured.

(a) Antichrist persecuting the Church in all parts of the world, shall be resisted by some in every place, and at last vanquished.

5 Thou shalt fall upon the face of the field: because I have spoken, saith our Lord God. 6 And I will send in fire upon Magog, and on them that dwell in the islands confidently: and they shall know that I am the Lord. 7 And my holy name will I make known in the midst of my people Israel, and I will pollute my holy name no more: and the Gentiles shall know that I am the Lord the holy one of Israel. 8 Behold it cometh, and it is done, saith our Lord God: this is the day, whereof I have spoken. 9 And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn weapons, buckler, and spears, bow and arrows, and hand-staves, and poleaxes: and they shall burn them with fire seven years. 10 And they shall not carry trees out of the countries, nor cut down out of the forests: because they shall burn the weapons with fire, & shall make prey of them, to whom they had been a prey, & they shall spoil their spoilers, saith our Lord God. 11 And it shall be in that day: I will give Gog a renowned place for a sepulchre in Israel: the valley of wayfaring men on the East of the sea, which shall make them that pass by to be astonished: & they shall there (b) burn Gog, and all his multitude, and it shall be called the valley of the multitude of Gog.

(b) Not with material fire, but with zeal & fervour Catholics shall resist him, and finally overcome him.

12 And the house of Israel shall bury them, that they may cleanse the land seven months. 13 And all the people of the land shall bury him, and it shall be unto them a renowned day, wherein I was glorified, saith our Lord God. 14 And they shall appoint men continually going about the land, to bury & to seek them, that were remaining upon the face of the earth, that they may cleanse it: and after seven months they shall begin to seek. 15 And they that travel through the land shall go about: and when they shall see the bone of a man, they shall set up a sign beside it, till the buriers bury it in the valley of the multitude of Gog. 16 And the name of the city Amona, and they shall cleanse the land. 17 Thou therefore o son of man, saith our Lord God, say to every fowl, and to all birds, and to all the beasts of the field: Come together, make haste, run together on every side to my victim, which I immolate for you, the great victim upon the mountains of Israel: that you may eat the flesh, and drink the blood. 18 The flesh of the strong shall you eat, and the blood of the princes of the earth shall you drink: of rams, of lambs, and of buckgoats, and bulls, and of fed wares, and of all fat things. 19 And you shall eat the fat your fill, and shall drink blood till you be drunk of

the victim, which I shall immolate for you. 20 And you shall be filled upon my table of horse, and strong horsemen, and of all the men of war, saith our Lord God. 21 and I will put my glory in the Gentiles: and all nations shall see my judgement, that I have done, and my hand, that I have put upon them. 22 And the house of Israel shall know that I am the Lord their God from that day and so forward. 23 And the Gentiles shall know that the house of Israel (c) was taken in their iniquity, for that they forsook me, and I hid my face from them: and delivered them into the hands of the enemies, and they fell all by the sword.

(c) God's people were not made captives by the power of their enemies, as if God could not defend them, but by his permission for punishment of their sins.

24 According to their uncleanness and wickedness have I done to them, and have hid my face from them.

25 Therefore thus saith our Lord God: Now will I bring back the captivity of Jacob, and will have mercy on all the house of Israel: and I will take on me zeal for my holy name. 26 And they shall bear their confusion, and all the prevarication wherewith they prevaricated against me, when they shall dwell in their land confidently fearing no man: 27 and I shall have brought them back out of the peoples, & shall have gathered them together out of the lands of their enemies, and shall be sanctified in them, in the eyes of many nations. 28 And they shall know that I am the Lord their God, for that I transported them into the nations, and have gathered them together upon their own land, & have not left any of them there. 29 And I will hide my face no more from them, because I have poured out my spirit upon all the house of Israel, saith our Lord God.

Annotations upon Ezechiel's last vision: written in the nine last chapters.

[1] Four expositions of this vision.

[2] 1. Of the temple and city re-edified after the captivity.

[3] 2. That Messias shall build a material temple and city.

[4] 3. That this Prophetical vision was conditional.

[5] *ch. 18. v. 23. ch. 33. v. 11.*

[6] 4. That it cannot all be expounded according to the history, but only mystically.

[1] Of the true sense of this obscure vision there be four opinions: two of the Jewish Rabbins, and other two of Christian Catholic Doctors. The more ancient Jews understand this vision wholly and only of the temple and city of Jerusalem, re-edified by Zorobabel and Nehemias with others, after their captivity in Babylon, [2] assisted by the Persian Kings. But this opinion cannot consist with the holy text, *ch. 42. v. 16.* describing the utter wall of the temple in length on every side (being four square. *v. 20.*) five hundred reeds, every reed containing six sacred cubits *(ch. 40. v. 5.)* which are above ten foot or two paces; & so. 500. reeds making a thousand paces, or a mile, the whole wall was four miles in compass. Likewise the city is described *(ch. 48. v. 16.)* to have in length on the north quarter, four thousand five hundred reeds, with the same length on the west quarter, and consequently on the east, and south, that is, nine thousand paces, or nine miles on every side: in all the circuit thirty six miles. Of which greatness it is certain the temple and city never were. No not after the temple was augmented by Herod Ascalonites, whereof Josephus writeth, *li. 15. c. 14. Antiq. Iudaicarum*. Neither were there any such waters issuing from the material temple, nor such trees on the banks thereof, bringing forth fruits every month, as are described, *ch. 47. v. 1. & 12.* All which, with other like dissonances considered, the later Jews confessing that this prophecy is not hitherto fulfilled, say that their Messias, whom they expect, shall build such a terrestrial city, and temple, [3] with all the appertinances, as are shewed in this vision. Rejecting therefore these Jewish errors, and ridiculous imaginations. Richardus de Sancto Victore, Hugo Cardinalis, Nicolaus Lyranus, and some other Christian Doctors, suppose that God indeed conditionally, [4] according to his antecedent will, [5] promised all these things, even as the letter soundeth, to the Jews, if after their delivery from captivity, they should sincerely serve him, walk rightly in his ways, and perfectly keep his commandments. And that besides this supposed literal sense, all the same should

more excellently be performed in the mystical temple and city of God, our Saviour Christ, and his Church. But for so much (say these Doctors) as the Jews performed not that which was required of their part, in perfect life and due service of God, this vision was not fulfilled, but only in some part, according to the virtues, and merits of the better sort of that people, by the restoration of the city, temple and other things, as in the books of Esdras: & that lastly for their general revolt from Christ persecuting him to death, their temple and city were again destroyed, the people slain, dispersed, & rejected, except only the few relics converted to Christ. In whom, with the multitude of Gentiles, the whole vision hath full effect. This opinion albeit grounded in probability, yet seemeth not so certain, nor indeed so probable, as the judgement of S. Jerom, & S. Theodoret in their commentaries, as also of S. Gregory in his homilies upon Ezechiel, and of many others, both ancient and late writers. [6] Who not finding how to apply this vision in all parts to the state of the old testament, neither that promise of such a huge great temple, and city with the rest were agreeable to God's wisdom, do only expound this vision to pertain in some parts to the Jews reduced from temporal captivity, as in figure of all mankind redeemed by Christ, and of his Church gathered of all nations, enriched and adorned with all spiritual graces, virtues, and power. Neither yet expounding all of the militant Church, but some part of the triumphant only, as surpassing the perfectest state of this transitory life. We therefore out of their large discourses shall abridge a few, and brief marginal notes, for some light of understanding the text, and entrance into the spiritual sense, principally intended by the Holy Ghost.

CHAPTER XL.

In a vision the Prophet seeth the re-edification of Jerusalem. 5. With the measures of diverse parts thereof, 47. and of the court, and entire of the temple. [1]

[1] The first part.
Restoration of the temple, with things pertaining thereto: more especially the glory of the Church militant & triumphant.

In the five & twentieth year of our transmigration, in the beginning of the year, the tenth of the month, the fourteenth year, after the city was strucken: in this self-same day the hand of our Lord was made upon me, & he brought me (a) thither.

(a) Into the destroyed city of Jerusalem.

2 In the visions of God he brought me into the Land of Israel, & left me upon (b) a mountain (c) exceeding high: upon which there was as it were the building of a city bending toward the south.

(b) Mount Sion: (c) called exceeding high mystically, in that it signifieth the Church of Christ: for historically Sion was not so exceeding high.

3 And he brought me in thither: and behold a man, whose form was as the form of brass, and a linen cord in his hand, and a reed of measure in his hand: & he stood in the gate. 4 And the same man spake to me: Son of man, see with thine eyes, and hear with thine ears, & set thy heart on all things, which I will shew thee: for thou art brought hither that they may be shewed to thee: declare all things that thou seest, to the house of Israel. 5 And behold a wall on the outside round about the house, & in the man's hand a reed of measure of six cubits (d) & a palm: & he measured the breadth of the building with one reed, the height also with one reed.

(d) In the Hebrew text, in the Chaldee Paraphrasis, and in the 70. Interpreters, it is thus, *of six cubits, in a cubit and a palm*, to signify that these cubits used in measuring sacred things contained six palms, whereas the ordinary cubit containeth but five palms. See *ch. 43. v. 13.*

6 And he came to the gate, that looked to the way of the east, & he ascended by the steps thereof: & he

measured the threshold of the gate with one reed the breadth, that is, one threshold with one reed in breadth: 7 and a chamber with one reed in length, and one reed in breadth: and between the chambers five cubits: 8 and the threshold of the gate by entry of the gate within, with one reed. 9 And he measured the entry of the gate of eight cubits, and the front thereof of two cubits: and the entry of the gate was within.
10 Moreover the chambers of the gate to the way of the East, three on this side, and three on that side: one measure of the three, and one measure of the fronts, on both parts. 11 And he measured the breadth of the threshold of the gate ten cubits: and the length of the gate of thirteen cubits: 12 and the border before the chambers of one cubit: and one cubit the end on both sides, and the chambers were of six cubits, on this side and that side. 13 And he measured the gate from the roof of the chamber, even to the roof thereof, the breadth of five and twenty cubits: door against door.
14 And he made fronts by sixty cubits: & to the front the court of the gate on every side round about.
15 And before the face of the gate, which raught even to the face of the entry of the inner gate, fifty cubits.
16 And (e) oblique windows in the chambers, and in their fronts, which were within the gate on every side round about: & in like manner there were also in the entries windows round about within, and before the fronts the picture of palm trees graven.

(e) Larger within than without, to spread the light within the place, & to avoid the danger of hurt from abroad: as the windows of Salomon's temple. *3. Reg. 6.* as also in castles and towers is commonly used. In explicating this vision by reason of the obscurity, is great variety amongst the expositors, but all agree that God here revealed to the Prophet, that he will reward the good, to wit, in the old Testament temporally, & in the new spiritually, first with grace in this life, and with eternal glory in life everlasting.

17 And he brought me out of the utter court, & behold cells, and the pavement paved with stone in the court round about: thirty cells in the compass of the pavement. 18 And the pavement in the front of the gates according to the length of the gates was beneath.
19 And he measured the breadth from the face of the lower gate even to the front of the inner court without, an hundred cubits to the East, and to the North.
20 The gate also that looked to the way of the North of the utter court, he measured as well in length as in breadth. 21 And the chambers thereof three on this side, & three on that side: and the front thereof, and the entry thereof according to the measure of the former gate, of fifty cubits the length thereof, and the breadth of five and twenty cubits. 22 And the windows thereof, & the entry, and the gravings according to the measure of the gate, that looked to the East, and the ascent thereof was of seven steps, and an entry before it. 23 And the gate of the inner court against the gate of the North, and the East gate: and he measured from gate even to gate an hundred cubits. 24 And he brought me out to the way of the South, and behold the gate, that looked to the South: and he measured the front thereof, and the entry thereof according to the former measures. 25 And the windows thereof, and the entries round about, as the other windows: of fifty cubits in length, and in breadth of five and twenty cubits. 26 And on (f) seven steps was the ascent to it: and an entry before the doors thereof: and there were graven palm trees, one on this side, and another on that side in the front thereof.

(f) To the gates of the utter wall was ascent of seven steps, but of the inner wall *(v. 31.)* of eight steps, to signify that more perfection is required in the new Testament than was in the old, for which more grace is given and better reward. *S. Greg.*

27 And the gate of the inner court in the way of the South: and he measured from gate even to gate in the way of the South, an hundred cubits. 28 And he brought me into the inner court to the South gate: and he measured the gate according to the former measures. 29 The chamber thereof, and the front thereof, and the entry thereof with the same measures: and the windows thereof, and entry thereof round about fifty cubits of length, and of breadth five and twenty cubits. 30 And the entry round about in length of five and twenty cubits, & in breadth of five cubits.
31 And the entry thereof to the utter court, & the palm-trees thereof in the front: & there were eight steps, on which the ascent was through it. 32 And he

brought me in into the inner court by the way of the east: & he measured the gate according to the former measures. [1]

[1] *Ioa. 10.*

33 The chamber thereof, and the front thereof, and the entry thereof as before: and the windows thereof, and the entries thereof round about, in length of fifty cubits, & in breadth of five and twenty cubits. 34 And the entry thereof, that is, of the utter court: & the graven palm-trees in the front thereof on this side and on that side: and on eight steps the ascent thereof. 35 And he brought me into the gate, that looked to the North: & he measured according to the former measures. 36 The chamber thereof, and the front thereof, and the entry thereof, and the windows thereof round about, in length of fifty cubits, and breadth of five and twenty cubits. 37 And the entry thereof looked to the utter court: and the graving of palm-trees in the front thereof on this side & on that side: and upon eight steps the ascent thereof. 38 And at every chamber a door in the forefronts of the gates: there they washed the holocaust. 39 And in the entry of the gate, two tables on this side, and two tables on that side: that there might be immolated upon them holocaust, & for sin, and for offence. 40 And on the utter side, which goeth up to the door of the gate, that goeth on toward the North, two tables: and at the other side before the entry of the gate, two tables. 41 Four tables on this side, and four tables on that side: at the sides of the gate were eight tables, whereupon they did immolate. 42 And the four tables for holocaust, were made of square stones: in length of one cubit and an half, and in breadth of one cubit and an half, and in height of one cubit: upon which they shall put the vessels, wherein is immolated the holocaust, and the victim. 43 And the brims of them of one palm, bowed back within round about: and upon the tables, the flesh of the oblation. 44 And without the inner gate the cells of the singing men in the inner court, which was on the side of the gate that looketh to the North: and the faces of them against the way of the South, one at the side of the East gate, which looked to the way of the North. 45 And he said to me: This is the chamber, which looketh to the way of the South, it shall be for the Priests, that watch in the wards of the temple. 46 Moreover the chamber that looketh to the way of the North shall be for the Priests, that watch upon the ministry of the altar. These are the children of Sadoc, which of the children of Levi approach to our Lord to minister unto him. 47 And he measured the court in length of an hundred cubits, and in breadth of an hundred cubits square: and the altar before the face of the temple. 48 And he brought me into the entry of the temple: and he measured five cubits on this side, and five cubits on that side: and the breadth of the gate of three cubits on this side, and of three cubits on that side. 49 And the length of the entry of twenty cubits: and the breadth of eleven cubits, and by eight steps was the ascent to it. And there were (g) pillars in the fronts: one on this side, and another on that side.

(g) For that the pillars are not measured, it seemeth they were of the same height and bigness, as the former were built by Salomon. *3. Reg. 7. v. 15.*

CHAPTER XLI.

A description of the temple to be re-edified, and all the parts thereof.

And he brought me into (a) the temple, and he measured the fronts six cubits of breadth on this side, and six cubits of breadth on that side, the breadth of the tabernacle.

(a) This description of the temple & order of priesthood, with the partition and fertility of the land is much more excellent, than was in Salomon's time: & the new temple re-edified by Zorobabel, was much meaner than Salomon's, and therefore this prophecy (as likewise the prophecies of Aggeus & Zacharias) cannot be understood of the temple in Jerusalem but of the Church of Christ. S. Ierom. *in ch. 40. Ezec. S. Aug. l. 18. c. 45. civit.*

2 And the breadth of the gate was ten cubits: and the sides of the gate of five cubits on this side, and of five cubits on that side: and he measured the length thereof of forty cubits, and the breadth of twenty cubits.
3 And being entered within he measured in the front of the gate, two cubits: and the gate of six cubits: and the breadth of the gate of seven cubits. 4 And he measured the length thereof of twenty cubits, and the breadth of twenty cubits, before the face of the temple: and he said to me: This is Sanctum Sanctorum. 5 And he measured the wall of the house of six cubits: and the breadth of a side, of four cubits on every side round about the house. 6 And the sides, side to side, were twice thirty three: and they were eminent, which might enter in through the wall of the house, in the sides round about, to hold in, and not to touch the wall of the temple. 7 And there was a broad alley made round, ascending up by winding stairs, and it led into the upper chamber of the temple round about: therefore was the temple broader in the higher parts: and so from the lower parts they mounted to the higher unto the midst. 8 And I saw in the house the height round about, the sides founded by the measure of a reed the space of six cubits: 9 and the breadth through the wall of the side without of five cubits: and there was an inner house in the sides of the house.
10 And between the cells the breadth of twenty cubits round about the house on every side, 11 and the door of the side for prayer: one door to the way of the North, and one door to the way of the South: and the breadth of the place for prayer, of five cubits round about. 12 And the building, that was separated, and turned to the way that looketh toward the sea, of the breadth of seventy cubits: and the wall of the building, of five cubits in breadth round about: and the length thereof of ninety cubits. 13 And he measured the length of the house, of an hundred cubits: and the building that was separated, and the walls thereof, of the length of an hundred cubits. 14 And the breadth before the face of the house, and of that which was separated against the East, of an hundred cubits.
15 And he measured the length of the building against the face of that, which was separated at the back: the ethecks on both sides of an hundred cubits: and the inner temple, and the entries of the court.
16 The thresholds, and oblique windows, & the ethecks round about by three parts, against the threshold of every one, and paved with wood round about the circuit: and earth even to the windows, and the windows shut over the doors. 17 And even to the inner house, and without by every wall round about within and without, by measure. 18 And (b) Cherubs and palmtrees wrought, & a palmtree between Cherub & Cherub, & a Cherub had (c) two faces.

(b) In the wall of the temple were interchangeably painted a Cherub signifying knowledge, & a palm tree signifying victory, representing to men that they must be instructed in divine knowledge, & so fight for victory. (c) Signifying our Saviour, who in his humanity suffered miseries, but as a lion overcame all enemies.

19 The face of a man by the palmtree on this side, and the face of a lion by the palmtree on the other side: expressed through all the house round about. 20 From the ground even to the upper parts of the gate, were Cherubs, and palmtrees graven in the wall of the temple. 21 The threshold four square, and the face of the sanctuary, sight to sight. 22 The height of the wooden altar, of three cubits: and the length thereof, of two cubits: and the corners thereof, and the length thereof, & the walls thereof of wood. And he spake to me: This is the table before our Lord. 23 And there were two doors in the temple, and in the sanctuary.
24 And in the two doors on both sides were two little doors, which were folded within each other: for there were two wickets on both sides of the doors. 25 And there were Cherubs also graven in the same doors of the temple, and the graving of palmtrees, as they were expressed in the walls: for which cause also there was thicker timber in the front of the entry without.
26 Upon which were the oblique windows, and the similitude of palmtrees on this side and on that side in braces of the entry: according to the sides of the house, and the breadth of the walls.

CHAPTER XLII.

Description of the courts, chambers, & other places pertaining to the temple.

And he brought me out into the utter court by the way that leadeth to the North, and he brought me into the cell, that was against the separated building, & against the house bending to the North. (a)

(a) S. Jerome finding the Hebrew text & the 70. interpreters, and others to differ not only in words but also in the sense, explicating as seemed to him most probable avoucheth withal that saying of Socrates: *Scio quod nescio. I know, that I do not know* any thing perfectly. *For it is a part of knowledge* (saith he) *to know that thou art ignorant.*

2 In the face of the length, an hundred cubits of the North door: and the breadth fifty cubits, 3 against the twenty cubits of the inner court, & against the pavement paved with stone of the utter court, where was a porch joined to a triple porch. 4 And before the cells a walk of ten cubits in breadth, looking to the inner parts of the way of one cubit. And their doors toward the North: 5 Where were chambers in the upper parts more low: because they bare up the porches, which appeared above out of them from the nether parts, and from the midst of the building. 6 For they were triple lofts, & had not pillars, as the pillars of the courts: therefore did they appear above out of the nether places, and out of the middle places, from the ground fifty cubits. 7 And an utter closure according to the cells, which were in the way of the utter court before the cells: the length thereof of fifty cubits. 8 Because the length of the cells of the utter court was of fifty cubits: and the length before the face of the temple, of an hundred cubits. 9 And there was under these cells an entrance from the East, going into them out of the utter court. 10 In the breadth of the closure of the court, that was against the way of the East, toward the face of the separated building, and there were cells before the building. 11 And the way before the face of them according to the similitude of the cells, which were in the way of the North: according to the length of them, so also was their breadth: and all the entrance of them, and similitudes, and their doors. 12 According to the doors of the cells that were in the way looking to the South: a door in the head of the way, which way was before the entry separated by the way of the East going in. 13 And he said to me: The cells of the North, and the cells of the South, which are before the separated building: these are the holy cells, wherein the Priests do eat, which approach to our Lord into Sancta Sanctorum, there shall they lay the holies of holies, and the oblation for sin, and for offence: for it is a holy place. 14 And when the Priests shall be entered, they shall not go forth out of the holy places into the utter court: and there they shall lay their vestments, wherein they minister, because they are holy: and they shall be clothed with other vestments, & so they shall go forth to the people. 15 And when he had accomplished the measures of the inner house, he brought me out by the way of the gate, that looked to the way of the East: and he measured it on every side round about. 16 And he measured against the East wind with the reed of measure, five hundred reeds in reed of measure round about. 17 And he measured against the North wind five hundred reeds in reed of measure round about. 18 And to the South wind he measured five hundred reeds, in reed of measure round about. 19 And to the West wind he measured five hundred reeds, in reed of measure. 20 By the four winds he measured the wall thereof on every side round about the length and breadth of five hundred reeds, dividing between the sanctuary and the place of the common people.

CHAPTER XLIII.

The glory of God returneth to the new temple. 7. The prophet heareth, that the Israelites will no more pollute God's name with idolatry: 10. is commanded to shew

them the measure, and form of the temple, 13. and of the altar: 18. with sacrifices to be offered seven days.

And he brought me to the gate that looked to the way of the East. 2 And behold the glory of the God of Israel went by the East gate: and he had a voice as the voice of many waters, and (a) the earth shined at his majesty.

(a) All the world is lightened by the preaching of Christ's Apostles, and their successors: and the triumphant Church shall perfectly shine *when that which is sown in corruption shall rise in incorruption &c. 1. Cor. 15. S. Ierom.* S. Thomas also expoundeth this place of the B. virgin conceiving the Son of God p. 3. q. 27. a. 3.

3 [1] And I saw a vision according to the form which I had seen, when he came to destroy the city: and the shape according to the sight, which I had seen by the river Chobar: and I fell upon my face.

[1] *ch. 9.*

4 And the majesty of our Lord went into the temple by the way of the gate that looked to the East. [1]

[1] *ch. 1.*

5 And the spirit lifted me up, and brought me into the inner court: and behold the house was filled with the glory of our Lord. 6 And I heard one speaking to me out of the house, and a man stood by me, 7 said to me: Son of man, the place of my throne, and the place of the steps of my feet, where I dwell in the midst of the children of Israel (b) for ever: and the house of Israel shall no more pollute my holy name, they, and their kings in their fornications, and in the ruins of their kings, and in the excelses.

(b) God hath left the house of the Jews desolate. *Mat. 23. v. 38.* but remaineth with the Church of Christ *all days to the end of the world. Mat. 28. v. 20.*

8 Who have built their threshold by my threshold, and their posts by my posts: and there was a wall between me and them: and they polluted my holy name in the abominations which they did: for the which thing I consumed them in my wrath. 9 Now therefore let them repel their fornication, & ruins of their kings far from me: & I will dwell in the midst of them always. 10 But thou son of man, shew to the house of Israel the temple, and let them be confounded at their iniquities, and let them measure the frame: 11 and be ashamed of all things that they have done. The figure of the house, & of the frame thereof, the goings out, and the comings in, and all the description thereof, and all the precepts thereof, and all the order thereof, and all the laws thereof shew to them, and thou shalt write in their eyes: that they may keep all the descriptions thereof, and the precepts thereof, and let them do them. (c)

(c) And the perfect impolluted Church, *without spot or wrinkle (Eph. 5. v. 27.)* is only the triumphant Church.

12 This is the law of the house in the top of the mount: All the border thereof round about is holy of holies: this then is the law of the house. 13 And these are the measures of the altar by the most true cubit, (d) which had a cubit and a palm: in the bosom thereof was a cubit, & a cubit in breadth: and the limit thereof even to the brim thereof, and round about, one palm: this also was the trench of the altar.

(d) The sacred cubit or cubit used in sacred things was longer than the common cubit by one palm.

14 And from the bosom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser brim unto the greater brim four cubits, and the breadth of one cubit. 15 And (e) Ariel it-self of four cubits: & from Ariel upward four horns.

(e) The altar is called *Ariel, the lion of God*, because fire sometimes descending from God upon the altar consumed the sacrifice, as a lion consumeth his prey. *S. Ierom.*

16 And Ariel of twelve cubits in length by twelve cubits of breadth, four square with equal sides. 17 And the brim of fourteen cubits of length by fourteen cubits of breadth in the four corners thereof: & the crown round about it of half a cubit, & the bosom thereof of one cubit round about: and the steps thereof turned to the East. 18 And he said to me: Son of man, thus saith our Lord God: These are the rites of the altar, in what day soever it shall be made: that holocaust may be offered upon it, and blood poured out. 19 And thou shalt give to the Priests, and Levites, that are of the seed of Sadoc, that approach to me, saith our Lord God, that they offer to me a calf of the herd for sin. 20 And taking of his blood, thou shalt put it upon the

four horns thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate it. 21 And thou shalt take the calf, that is offered for sin: and thou shalt burn him in a separate place of the house without the sanctuary. 22 And in the second day thou shalt offer a buck of goats unspotted for sin: and they shall expiate the altar, as they did expiate in the calf. 23 And when thou shalt have accomplished expiating it, thou shalt offer a calf of the herd unspotted, and a ram of the flock unspotted. 24 And thou shalt offer them in the sight of our Lord: and the Priests shall cast salt upon them, & shall offer them an holocaust to our Lord. 25 Seven days shalt thou make a buck goat for sin daily: and a calf of the herd, & a ram of the cattle unspotted shall they offer. 26 Seven days shall they expiate the altar, and shall cleanse it: and they shall fill his hand. 27 And the days being expired, in the eighth day and so forth, the priests shall make your holocausts upon the altar, and those which they offer for peace: and I will be pacified toward you, saith our Lord God.

CHAPTER XLIV.

The East gate of the Sanctuary shall be always shut. 5. The incircumcised shall not enter into the sanctuary: 10. nor the Levites, that have served idols: but shall do other service belonging to sacrifices: 15. and the children of Sadoc shall do the priestly functions: 17. observing the prescribed rites thereof.

And he turned me to the way of the utter sanctuary, which looked toward the East: and it was shut. 2 And our Lord said to me: This gate shall be shut: it (a) shall not be opened, and man shall not pass through it: Because our Lord the God of Israel is entered in through it, and it shall be shut

(a) S. Ierom expoundeth this of the hardness of scripture, which no man understandeth fully but the son of God. *Mat. 11. v. 27.* Likewise of our B. Lady a perpetual virgin, also after the birth of Christ. The same doth S. Augustin, *ser. 6. & 18. de temp. S. Amb. ep. 81. S. Chrys. ho. de Io. Bapt.*

3 for the Prince. The Prince himself shall sit in it, to eat bread before our Lord: by the way of the gate of the entry shall he enter in, and by the way thereof he shall go out. 4 And he brought me by the way of the North gate in the sight of the house: and I saw, & behold the glory of our Lord filled the house of our Lord: and I (b) fell on my face.

(b) This astonishment, and reverence of the Prophet,

5 And our Lord said to me: Son of man (c) set thy heart, and see with thine eyes, and hear with thine ears all things, that I speak to thee concerning all the ceremonies of the house of our Lord, and concerning all the laws thereof: & thou shalt set thy heart in the ways of the temple, by all the goings out of the sanctuary.

(c) and the great attention which he is admonished to have, import the great mysteries of Christ & his Church, & not only the temple & rites of the old law, which were but figures of the new.

6 And thou shalt say to the house of Israel that exasperateth me: Thus saith our Lord God: Let all your wicked deeds suffice you o house of Israel: 7 because you bring in strange children uncircumcised in heart, & uncircumcised in flesh, to be in my sanctuary, & to pollute my house, & you offer my breads, the fat, and the blood: & you dissolve my covenant in all your wicked abominations. 8 And you have not kept the precepts of my sanctuary: & you have set keepers of my observances in my sanctuary to your own selves. 9 Thus saith our Lord God: Every stranger uncircumcised in heart, & uncircumcised in flesh, shall not enter into my sanctuary, every strange child that is in the midst of the children of Israel. 10 Yea and the Levites that have revolted far from me in the error of the children of Israel, & have erred from me after their idols, and have borne their iniquity: 11 they shall be officers in my sanctuary, and porters of the gates of the house, and ministers of the house: they shall kill the holocausts, and the victims of the people: & they shall stand in their sight, to serve them. 12 For that

they have served them in the sight of their idols, and were made to the house of Israel a scandal of iniquity: therefore have I lifted up mine hand upon them, saith our Lord God, & they shall bear their iniquity: 13 and they shall not approach to me, to do the function of priesthood unto me, neither shall they approach to all my sanctuary by Sancta Sanctorum: but they shall bear their confusion, and their wicked abominations which they have done. 14 And I will make them porters of the house, in all the ministry thereof, and in all things that shall be done therein. 15 But the Priests, and Levites, the sons of Sadoc, which kept the ceremonies of my sanctuary, when the children of Israel erred from me, they shall approach to me, to minister unto me: & they shall stand in my sight, to offer me the fat, and the blood, saith our Lord God. 16 They shall enter into my sanctuary, and they shall approach to my table, to minister unto me, and to keep my ceremonies. 17 And when they shall enter into the gates of the inner court, they shall be clothed with linen garments: neither shall any woollen thing come upon them, when they minister in the gates of the inner court & within. 18 There shall be linen mitres on their heads, & there shall be linen breeches on their loins, & they shall not be girded in sweat. 19 And when they shall go out to the utter court unto the people, they shall put off from them their vestments, wherein they had ministered, and shall lay them up in the vestry of the sanctuary, & they shall clothe themselves with other garments: and they (a) shall not sanctify the people in their vestures.

(a) Holy things are ordinarily to be done in holy places; and therefore sacred vestures (by touching whereof men were sanctified. *Exod. 29. v. 37.*) must not be used out of the temple.

20 And they shall not shave their head, nor nourish their hair: but polling they shall poll their heads. 21 [1] And no Priest shall drink wine when he is to enter into the inner court.

[1] *Levit. 10. v. 9.*

22 And widow, and her that is divorced they shall not take for wives, but virgins of the seed of the house of Israel: but a widow also which hath been the widow of a Priest, they shall take. 23 And they shall teach my people what is between a holy thing and polluted, & between clean and unclean they shall shew to them. 24 And when there shall be a controversy, they shall stand in my judgements, & shall judge: my laws, and my precepts in all my solemnities shall they keep, and my sabbaths they shall sanctify. 25 And to a dead man they shall not enter in, lest they be polluted, but to father and mother, and son and daughter, & brother & sister, which hath not had another husband: in which they shall be contaminated. 26 And after that he is cleansed, seven days shall be numbered to him. 27 And in the day of his entering into the sanctuary to the inner court to minister unto me in the sanctuary, he shall offer for his sin, saith our Lord God. 28 And there shall not be inheritance to them, I am their inheritance: and possession you shall not give them in Israel, for I am their possession. [1]

[1] *Deu. 18.*

29 The victim both for sin and for offence they shall eat: and every vowed thing in Israel shall be theirs. 30 And the first fruits of all the first born, and all the libaments of all things that are offered, shall be the priests': and the first fruits of your meats you shall give to the priest, that he may lay up a blessing for thy house. 31 All carrion, and thing taken by a beast of birds, and of cattle the Priests shall not eat.

CHAPTER XLV.

In distribution of the land (after the captivity) several portions are assigned for the Priests, the Levites, the City, and the Prince: the rest was for the people. 9. Rulers are admonished to observe just measures: 15. and to offer due sacrifices.

And when you shall begin to divide the land by lot, separate ye first fruits to our Lord, (a) a piece [1] sanctified of the land, in length

twenty five thousand, and in breadth ten thousand: it shall be sanctified in all the border thereof round about.

(a) The land that was assigned to holy uses, was called sanctified, and could not be alienated to private men nor other purposes. [1] * *sanctificatum.*

2 And it shall be sanctified on every side by five hundred and five hundred, four square round about: and of fifty cubits for the suburbs thereof round about. 3 And from this measure thou shalt measure the length, of five and twenty thousand, and the breadth of ten thousand, and in it shall be the temple, and Sanctum Sanctorum. 4 The sanctified piece of the land shall be for the Priests the ministers of the sanctuary, which approach to the ministry of our Lord: and it shall be a place to them for houses, and for the sanctuary of holiness. 5 And five and twenty thousand of length, and ten thousand of breadth shall be for the Levites, which minister in the house: they shall possess twenty cells. 6 And the possession of the city you shall give five thousand of breadth, & of length five and twenty thousand, according to the separation of the sanctuary, to all the house of Israel. 7 To (b) the Prince also on this side & on that side, according to the separation of the sanctuary, and according to the possession of the city, against the face of the separation of the sanctuary, and against the face of the possession of the city: from the side of the Sea even to the Sea, and from the side of the East even to the East. And the length according to every part from the West border to the East border.

(b) The princes' portion of land was round about the clergies' portion, that he might defend them, and the people's part round about the Princes, that they might defend him.

8 Of the land shall he have possession in Israel: & the Princes shall no more spoil my people: but the land they shall give to the house of Israel according to their tribes. 9 Thus saith our Lord God: Let it suffice you o Princes of Israel: intermit ye iniquity and robberies, and do judgement & justice, separate your confines from my people, saith our Lord God. 10 Just balance, & a just ephi, & a just bate shall be to you. 11 The (c) ephi, & the bate shall be equal, and of one measure: that the bate may take the tenth part of a core, & the ephi the tenth part of a core: according to the measure of a core shall be the equal balancing of them.

(c) These measures were of equal capacity, but the ephi served for dry things; & the bate for liquid, as appeareth *v. 13. & 14.*

12 And a sicle hath twenty oboles. Moreover twenty sicles, and five and twenty sicles, & fifteen sicles make Mnam. 13 And these are the first fruits, which you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley. 14 The measure of oil also, a bate of oil is the tenth part of a core: and ten bates make a core: because ten bates fill a core. 15 And one ram of a flock of two hundred, of those things that Israel nourisheth for sacrifice, & for holocaust, and for pacifics, to expiate for them, saith our Lord God. 16 All (d) the people of the land shall be bound to these first fruits for the Prince in Israel.

(d) All the people were bound to pay certain first fruits to their temporal prince:

17 And (e) upon the Prince shall the holocaust be, and the sacrifice, and the libaments in the solemnities, and in the Calends, & in the Sabbaths, & in all the solemnities of the house of Israel: he shall make the sacrifice for sin, & the holocaust, & the pacifics to expiate for the house of Israel.

(e) so he was mutually bound to pay the charges of public sacrifices for all the people. S. Ierom also expoundeth this mutual obligation to consist between the people and high priest.

18 Thus saith our Lord God: In the first month, the first of the month, thou shalt take a calf of the herd unspotted, and thou shalt expiate the sanctuary. 19 And the Priest shall take of the blood that shall be for sin: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, & on the posts of the gate of the inner court. 20 And so shalt thou do in the seventh of the month for every one, that hath been ignorant, and was deceived by error, and you shall expiate for the house. 21 In the first month, the fourteenth day of the month shall be

with you the solemnity of Pasch: seven days shall Azymes be eaten. 22 And the Prince in that day shall make for himself, and for all the people of the land, a calf for sin. 23 And in the solemnity of the seven days he shall make holocaust to our Lord seven calves, and seven rams unspotted daily seven days: and for sin a buck of goats daily. 24 And he shall make the sacrifice an ephi to a calf, and an ephi to a ram: and of oil an hin to every ephi. 25 In the seventh month the fifteenth day of the month, in the solemnity he shall make as are before said^ for seven days: as well for sin, as for holocaust, and in sacrifice, and in oil.

CHAPTER XLVI.

A prescription at which gate, and what sacrifices shall be offered for the Prince, every sabbath, and first day of the month. 16. The Prince may give perpetual inheritance to his sons, but to his servants only till the year of Jubilee. 19. with description of the places, where sacrifices shall be prepared.

Thus saith our Lord God: The gate of the inner court, which looketh to the East, shall be shut the six days, in which work is done: but in the Sabbath day it shall be opened, yea & in the day of the Calends it shall be opened. 2 And (a) the Prince shall enter in by the way of the entry of the gate from without, and he shall stand in the threshold of the gate: & the Priests shall make his holocaust, and his pacifics: and he shall adore upon the threshold of the gate, and shall go out: but the gate shall not be shut till evening.

(a) After the captivity, albeit King David's progeny continued in Salathiel, Zorobabel, and others, yet they had not the state of Kings or temporal Princes; and therefore not only Christian Doctors, but also Rabbi David & other Hebrews understand this prophecy of Christ the true Messias, and of the sacrifices & rites of his Church: the letter nevertheless alluding to the form of the old law.

3 And the people of the land shall adore at the door of the gate in the Sabbaths, & in the Calends before our Lord. 4 And this holocaust shall the Prince offer to our Lord: in the Sabbath day six lambs unspotted, & a ram unspotted. 5 And sacrifice an ephi for a ram: but in the lambs the sacrifice that his hand shall give: and of oil an hin for every ephi. 6 And in the day of the Calends a calf of the herd unspotted: and the six lambs, and the rams shall be unspotted. 7 And an ephi for a calf, an ephi also for a ram shall he make sacrifice: but the lambs, as his hand shall find: & of oil an hin, for every ephi. 8 And when the Prince is to go in, let him go in by the way of the entry of the gate, and by the same way let him go out. 9 And when the people of the land shall enter in the sight of our Lord in the solemnities: he that goeth in by the North gate to adore, let him go out by the way of the South gate: moreover he that goeth in by the way of the South gate, let him go out by the way of the North gate: he shall not return by the way of the gate, whereby he entered, but at that over against it he shall go out.
10 And the Prince in the midst of them with the goers in shall go in, & with the goers out shall go out.
11 And in the fairs, and in the solemnities there shall be sacrifice an ephi for a calf, & an ephi for a ram: but of the lambs, there shall be sacrifice as his hand shall find: and of oil an hin for every ephi. 12 But when the Prince shall make a voluntary holocaust, or voluntary pacifics to our Lord: to him the gate shall be opened, that looketh to the East, & he shall make his holocaust, & his pacifics, as it is wont to be done in the Sabbath day: and he shall go out, and the gate shall be shut after that he is gone forth. 13 And a lamb of the same year unspotted, shall he make for holocaust daily to our Lord: always in the morning shall he make it.
14 And he shall make sacrifice upon it morning by morning the sixth part of an ephi: & of oil the third part of an hin, that it may be mingled with the flour: a sacrifice to our Lord by ordinance, continual & everlasting. 15 He shall make the lamb, & the sacrifice, & the oil morning by morning, an everlasting holocaust. 16 Thus saith our Lord God: If the Prince shall give a gift to any (b) of his sons: his inheritance

shall be to his sons, they shall possess it by inheritance.

(b) All works done by the true children of God, that is to say done in the state of grace, do merit eternal reward.

17 But if he give a legacy of his inheritance to one (c) of his servants, it shall be his until the year of remission, & it shall return to the Prince: and his inheritance shall be to his sons.

(c) But other moral good works done in state of mortal sin are only rewarded temporally in this world, and not in life everlasting.

18 And the Prince shall not take of the people's inheritance by violence, & of their possession: & of his own possession he shall give the inheritance to his sons: that my people be not dispersed every one from his possession. 19 And he brought me in by the entry, that was on the side of the gate, into the cells of the sanctuary to the Priests, which looked to the North. And there was a place bending to the West. 20 And he said to me: This is the place where the Priests shall seethe that for sin, and that for offence: where they shall dress the sacrifice, that they bring it not out into the utter court, & the people be sanctified. 21 And he brought me into the utter court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court a little court. 22 In the four corners of the court were little courts disposed, of forty cubits in length, and thirty in breadth: the four were of one measure. 23 And a wall round about compassing the four little courts: and there were kitchens builded under the porches round about. 24 And he said to me: This is the house of kitchens wherein the ministers of the house of our Lord shall seethe the victims of the people.

CHAPTER XLVII.

The Prophet seeth waters issuing from under the Temple: 4. increasing to an unpassible torrent: 9. whereto come all sorts of fishes: 12. with trees on the banks bringing forth fruit every month. 13. And the land is given in portions to the twelve tribes.

And he turned me to the gate of the house, [1] and behold (a) waters issued forth under the threshold of the house toward the East: for the face of the house looked to the East: but the waters descended into the right side of the temple to the South part of the altar.

[1] *See ch. 36. v. 25.* (a) There is no history nor probability that waters issued out of the temple, which was re-edified by Zorobabel. Neither did all sorts of fishes live in any such water near the temple as are mentioned. *v. 9.* And therefore this prophecy hath an higher & truer sense, of the Church of Christ, and the water of Baptism.

2 And he led me out by the way of the North gate, and he turned me to the way without the utter gate, the way that looked to the East: and behold waters flowing on the right side. 3 When the man went out toward the East, that had the cord in his hand, he measured a thousand cubits: and he brought me through the water even to the ankles. 4 And again he measured a thousand, & he brought me through the water even to the knees: 5 and he measured a thousand, and he brought me through the water even to the reins. And he measured a thousand, a torrent which I could not pass over, because the waters were risen of the deep torrent which cannot be passed over. 6 And he said to me: Certes thou hast seen o son of man. And he brought me out, and he turned me to the bank of the torrent. 7 And when I had turned myself, behold in the bank of the torrent exceeding many trees on both sides. 8 And he said to me: These waters, that issue forth toward the heaps of the sand in the East, and descend to the plains of the desert, shall go into the sea, & shall go out, & the waters shall be healed. 9 And every living soul, that creepeth, whither soever the torrent cometh shall live: and there shall be fishes very many after these waters are come thither, and they shall be healed, and all things shall live, to which the torrent shall come. 10 And fishers shall stand over them, from Engaddi even to Engallim shall be drying

of nets: there shall be very many sorts of fishes thereof, as the fishes of the great sea, of a passing great multitude: 11 but in the shore thereof, & in the fenny places they shall not be healed, because they shall be turned into salt pits. 12 And (b) over the torrent shall rise in the banks thereof on both sides every tree bearing fruit: the leaf shall not fall from it, & the fruit thereof shall not fail: every month shall it bring forth first fruits, because the waters thereof shall issue out of the sanctuary: & the fruits thereof shall be for meat, & the leaves thereof for medicine.

(b) S. John saw *this river of living water as clear as crystal, proceeding from the seat of God, & of the Lamb.* And *the tree of life yielding twelve fruits, rendering his fruit every month. &c. Apoc. 22.*

13 Thus saith our Lord God: This is the border, in which you shall possess the land in the twelve tribes of Israel: (c) because Joseph hath a double cord.

(c) Joseph's two sons had each one a whole portion, and so there were twelve tribes besides the Levites, who had other better means than the rest.

14 and you shall possess it every man in like manner as his brother: upon which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession. 15 And this is the border of the land: toward the North quarter, from the great sea by the way of Hethalon, as they come to Sedada, 16 Emath, Berotha, Sabarim, which is between the border of Damascus and the confine of Emath, the house of Tichon, which is by the border of Auran. 17 And the border from the Sea even to the court of Enon, shall be the border of Damascus, and from the North to the North, the border of Emath the North quarter.

18 Moreover the East quarter from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the East sea, you shall measure also the East quarter. 19 And the South quarter toward the South from Thamar even to the waters of contradiction of Cades: and the torrent even to the great sea: and this is the South quarter toward the South. 20 And the quarter of the Sea, the great sea from the confine directly, till thou come to Emath: this is the quarter of the Sea. 21 And you shall divide this land unto you by the tribes of Israel: 22 and you shall cast it for an inheritance to you, and to the strangers, that shall come to you, that have begotten children in the midst of you: and they shall be unto you as the same country-men born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel. 23 And in what tribe soever the stranger shall be, there shall you give him possession, saith our Lord God.

CHAPTER XLVIII.

Further description of every tribe's part of the land: 8. likewise of the portions of Priests, 13. Levites, 15. City, 21. and Prince: 31. with twelve gates named of the twelve tribes.

And these are (a) the names of the tribes from the borders of the North, by the way of Hethalon, as they go to Emath, the court of Enan the border of Damascus toward the North, by the way of Emath. And the East quarter thereof to the sea shall be for Dan one.

(a) By the twelve tribes of Israel S. Ierom understandeth the universal multitude of all glorified Saints, noting that no mention is here made of the cities of refuge (as in the books of Numeri, & Iosue) because in the glorious habitation of Saints, there can be no need of refuge, where all are perfect, all secure.

2 And to the border of Dan, from the East quarter even to the quarter of the Sea, for Aser one: 3 and upon the border of Aser, from the East quarter even to the quarter of the Sea, for Nephthali one. 4 And upon the border of Nephthali, from the East quarter even to the quarter of the Sea, for Manasses one. 5 And upon the border of Manasses, from the East quarter even to the quarter of the Sea, for Ephraim one. 6 And upon the border of Ephraim, from the East quarter even to the quarter of the Sea, for Ruben one. 7 And upon the border of Ruben, from the East quarter even to the

quarter of the Sea, for Juda one. 8 And upon the border of Juda, from the East quarter even to the quarter of the Sea, shall be the (b) first fruits, which you shall separate, five and twenty thousand of breadth & of length, as every portion from the East quarter to the quarter of the Sea: and the sanctuary shall be in the midst thereof.

(b) As the first born of living things, & first fruits of all things springing, so the first portion of land allotted to God's service is called the first fruits.

9 The first fruits, which you shall separate to our Lord: the length of five and twenty thousand, and the breadth of ten thousand. 10 And these shall be the first fruits of the sanctuary of the Priests: toward the North of length five and twenty thousand, and toward the Sea of breadth ten thousand. Yea and toward the East of breadth ten thousand, and toward the South of length five and twenty thousand: and the sanctuary of our Lord shall be in the midst thereof. 11 The sanctuary shall be for the Priests of the sons of Sadoc, which kept my ceremonies, & erred not when the children of Israel erred, as the Levites also erred. 12 And for them shall be the first fruits of the first fruits of the land holy of holies, by the border of the Levites. 13 Yea & to the Levites in like manner by the borders of the Priests five & twenty thousand of length, & of breadth ten thousand. All the length of five and twenty thousand, and the breadth of ten thousand. 14 And they shall not sell thereof, nor change, neither shall the first fruits of the land be transported, because they are sanctified to our Lord. 15 But the five thousand, that remain in the breadth against the five & twenty thousand, shall be the profane parts of the city for habitation, and for the suburbs: and the city shall be in the midst thereof. 16 And these are the measures thereof: to (c) the North quarter five hundred and four thousand: and to the South quarter five hundred and four thousand: and to the East quarter five hundred & four thousand: & to the West quarter five hundred & four thousand:

(c) The North side of the city being in length 4500 reeds, of six sacred cubits, every reed, the west side also, and consequently the other two sides east and south, in all 18000. reeds which make 36. miles, of 1000. paces every mile, it is certain that this description agreeth not to the terrestrial city of Jerusalem, which was nothing near so large. And therefore the later Jewish Rabbins hold opinion, that when their Messias cometh the city of Jerusalem shall be built so great. But all Catholic Doctors understand it mystically of the Church of Christ.

17 And the suburbs of the city shall be, to the North two hundred fifty, & to the South two hundred fifty, and to the East two hundred fifty, and to the Sea two hundred fifty. 18 And that which shall be residue in length according to the first fruits of the sanctuary, ten thousand toward the East, and ten thousand toward the west, shall be as the first fruits of the sanctuary: and the fruits thereof shall be for bread to them, that serve the city. 19 And they that serve the city, shall work of all the tribes of Israel. 20 All the first fruits, of five and twenty thousand, answering to five and twenty thousand four square, shall be separated according to the first fruits of the sanctuary, and to the possession of the city. 21 And that which shall be left, shall be the prince's of every part of the first fruits of the sanctuary, and of the possession of the city over against the five and twenty thousand of the first fruits unto the east border: Yea & to the sea over against the five & twenty thousand, unto the border of the Sea, likewise it shall be in the portions of the Prince: and the first fruits of the sanctuary, and the sanctuary of the temple shall be in the midst thereof. 22 And of the possession of the Levites, & of the possession of the city in the midst of the prince's portions: shall be to the border of Juda, and to the border of Benjamin, shall also pertain to the prince. 23 And to the rest of the tribes: from the East quarter to the West quarter, for Benjamin one. 24 And against the border of Benjamin, from the East quarter to the West quarter, for Simeon one. 25 And upon the border of Simeon from the East quarter to the West quarter, for Issachar one. 26 And upon the border of Issachar, from the East quarter to the West quarter, for Zabulon one. 27 And upon the border of Zabulon, from the East quarter to the quarter of the Sea, for Gad one. 28 And upon the border of Gad, to the south quarter toward the South: and the border shall be from Thamar, even to the waters of contradiction of Cades, the inheritance against the

great sea. 29 (d) This is the land, which you shall divide by lot to the tribes of Israel: and these are the portions of them, saith our Lord God.

(d) S. John the Apostle had the same vision of this new Jerusalem Christ's triumphant Church. *Apoc. 21. & 22.*

30 And these are the goings out of the city: from the North quarter thou shalt measure five hundred and four thousand. 31 And the gates of the city according to the names of the tribes of Israel, three gates on the North side, the gate of Ruben one, the gate of Juda one, the gate of Levi one. 32 And to the East quarter, five hundred and four thousand: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one. 33 And to the South quarter, thou shalt measure five hundred and four thousand: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one. 34 And to the West quarter, five hundred and four thousand, and their gates three, the gate of Gad one, the gate of Aser one, the gate of Nephthali one. 35 Round about eighteen thousand: and the name of the city from that day, (e) Our Lord there.

(e) The Synagogue of the Jews being left desert, *Mat. 23. v. 38.* Christ is with his militant Church all days even to the consummation of the world. *Mat. ult.* and with his Church triumphant illuminating and glorifying it for ever and ever. *Apoc. 22. v. 5.*

THE ARGUMENT OF DANIEL'S PROPHECY.

[1] *DANIEL* of the tribe [2] of *Juda*, and [3] *royal blood*, about the age of ten years, was carried into Babylon with other children for hostage, when Nabuchodonosor invaded the kingdom of Juda, in [4] the third year of king Joakim. [5] His whole life (in all about an hundred and ten years) was most pious, with such zeal of God's honour, and common good of his country, that he was called by an Angel, [6] *vir desideriorum, the man of* (goodly) *desires*: [7] whom also Ezechiel, elder in years, prophesying part of the same time, joined with Noe and Job for example of holy men; recounting him also the most renowned of his time for wisdom. [8] Whose loyal fidelity towards the king of Babylon, was so clear, that his malignant enemies said expressly of him: [9] *we shall not find against this Daniel, any occasion, unless perhaps in the law of his God*. His book as well in respect of various important narrations of things done: as of most high divine Mysteries is very excellent: [10] but withal very obscure, for that many things here inserted, seem hardly to agree with other authentical histories; some things also are intricate in themselves; nor placed in order of time as they happened; and many things so briefly related, that they cannot be understood, without the knowledge of profane histories. As S. Jerom affirmeth Epist. 103. But as for another difficulty which some make, [11] denying the [12] Prayer of Azarias, with the Hymn following, & [13] the histories of Susanna, [14] Bel, and the Dragon, to be Canonical Scripture, it is partly solved already, in the Annotations before the Book of Tobie: where is shewed, that it is no just exception against these, and other parts of holy Scripture of the old Testament, because they are not in the Hebrew Edition, being otherwise accepted for Canonical by the Catholic Church. And further it is very probable that these parcels were sometimes either in the Hebrew or Chaldee tongue, in which two languages (part in one, part in the other) the rest of this book was written. For from whence else could the Septuagint Interpreters, Theodotion, Symmachus, and Aquila translate them? In whose Editions S. Jerom found the same. [15] But S. Jerom, some will say, calleth these histories fables, and so did not account them Canonical Scripture. [16] First we answer, that he reporting the Jews' opinion useth their terms, not explicating his own judgement, intending only to deliver sincerely that which he found in the Hebrew: Yet would he not omit to insert the rest, advertising withal that he had it in Theodotion's translation. Which answer is clearly justified by his own testimony (li. 2. c. 9. adversus Ruffinum) in these words: whereas I relate (saith he) what the Hebrews say against the history of Susanna, and the Hymn of the three children, he that for this reputeth me a fool, proveth himself a sycophant. For I did not explicate what myself judged, but what they are wont to say against me. [17] Secondly, we answer, that if S. Jerom did not think these parts to be Canonical, yet seeing so many other ancient Fathers, and now the whole Church hold them for Canonical, we so believe them to be. For albeit the ancient Councels, and others that recite catalogues of holy Scriptures, do not expressly say, [18] as the councel of Trent lastly doth (Sess. 4.) that all the parts of books by them recited, are Canonical; yet they do not except any parts of this Book: and therefore speaking indefinitely, do indeed include all, and not exclude any parcels usually read in the Church as these are. Moreover very many ancient Fathers do expressly allege these parts as Divine Canonical Scriptures. Of many we shall cite some.

[1] Daniel of the royal blood.

[2] (a) *ch. 1. v. 6.*

[3] (b) *ch. 1. v. 3. & 4. Reg. 20. v. 18.*

[4] (c) *ch. 1. v. 1.*

[5] He was most holy:

[6] (d) *ch. 9. v. 22.*

[7] (e) *Ezech. 14. & 28.*

[8] most wise and most loyal.

[9] (f) *ch. 6. v. 5.*

[10] His book is excellent: but hard to be understood.

[11] Certain parts of this book are denied by the Jews, & some others. It is probable that these parts were some times in the Hebrew, or the Chaldee.

[12] *ch. 3. v. 24.*

[13] *ch. 13.*

[14] *ch. 14.*

[15] Objection out of S. Jerome.

[16] First solution.

[17] Second solution.

[18] They are proved to be Canonical by the Councels, and other Fathers.

[1] *The prayer of Azarias* is alleged as divine Scripture by *S. Cyprian*, Ser. de lapsis, by *Holy Ephrem*, li. de humilitate comparanda. ca. 9. by *S. Chrysostom*, ho. de tribus pueris. *Leontius Cyprius*, apud Eutym. par. 1. Panoplioe, tit. 8. *Patianus*, Parenesi in Poenitentiam. *S. Augustin*, Epist. 122. & li. de natura boni. c. 16. *S. Fulgentius*, ad Venatiam de poenitentia. c. 16. [2] Likewise *the Hymn of*

[1] The prayer of Azarias.

[2] The Hymn of the three children.

the three children is alleged by most of the same, and by diverse others. As by *S. Jerom* himself, in c. 3. ad Galatas, & Epist. 49. de muliere septies icta: *S. Ambrose*, Praefat. in Psalmos; & li. 6. in Lucanum, c. 2. *Concilium Toletanum*, c. 13.

◦The history of Susanna.

◦In like manner the history of Susanna is cited as holy Scripture by *S. Ignatius*, Epist. ad Magnesianos. *Tertullian*, li. de corona militis. *S. Cyprian* li. 1. Epist. ep. 8. & 40. *S. Chrysostom.* Ho. 1. in fine, hath a whole sermon of Susanna, as upon holy Scripture. *S. Ambrose*, li. 1. de Officiis, c. 18. li. 3. c. 14. & li. 3. de Spiritu Sancto. c. 7. *S. Augustin*, Tract. 36. in Ioan. & Ser. 118. & 242.

◦The histories of Bel, and the Dragon.

◦Finally the histories of Bel, and of the Dragon are judged Divine Scripture by *S. Cyprian*, li. 1. Ep. ep. 4. & li. 3. ep. 1. & li. 4. ep. 6. *S. Basil*, ho. in divites avaros. *S. Athanasius*, in Synopsi, briefly explicating the argument of this whole book, maketh express mention of the Hymn of the three children; and of the histories of Susanna; and of Bel, and the Dragon.

[1] The contents in general.

[2] *Epist. ad Paulin.*

[3] In particular.

[4] Divided into three parts.

To conclude therefore with whom we began, [1] S. Jerom speaking of this whole Book, [2] saith: Daniel temporum conscius, & totius mundi philoistor, lapidem praecisum de monte sine manibus, & regna omnia subvertentem, claro sermone pronuntiat. *Daniel skillful of times, a studious historiographer, in clear speech sheweth the stone cut out of the mountain without hands, which overthroweth all kingdoms.* Signifying the principal contents of this book to be, that all other kingdoms (namely for example sake, the four great Monarchies, the first of the Chaldees, the second of the Medes and Persians, the third of the Grecians, and the fourth of the Romans) should be overthrown, one after another; and only the kingdom of Christ our Saviour, born of a perpetual virgin, shall be permanent for ever. [3] More particularly this Book may be divided into three parts. [4] In the first six chapters especially are declared (for most part in manner of history) certain acts of Daniel, with the other three Hebrew children, and of the kings of Babylon. In other six chapters is more directly prophesied of Christ; and of Antichrist; of the perpetual glory of Christ's kingdom, and utter destruction of the others; with the end of the world, and general judgement. In the two last chapters are contained the histories of holy Susanna; and of the idols Bel, and the Dragon.

THE PROPHECY OF DANIEL.

CHAPTER I.

The King of Babylon by force entering into Jerusalem, spoileth the temple: 6. amongst others carrieth captive Daniel, Ananias, Misael, and Azarias: 8 who abstaining from the King's meats, 15. are fairer than other children, 17. and wiser (Daniel also understanding dreams) than all the magicians of Chaldee.

IN [1] the third year of the kingdom of Joakim king of Juda, came Nabuchodonosor king of Babylon into Jerusalem, and besieged it. [2]

[1] The first part.
Acts of Daniel with the other three Hebrew children; & of the Kings of Babylon. [2] *4. Reg. 24. v. 1.*

2 And our Lord delivered into his hand Joakim the king of Juda, and part of the vessels of the house of

God: and he (a) carried them away into the land of Sennaar, into the house of his god, & the vessels he brought into the house of the treasure of his god.

(a) Part of the holy vessels & some special persons were carried away, but the King was released at this time: for he reigned in Jerusalem eight years more, eleven in all. *2. Par. 36. v. 5.*

3 And the king spake to Asphenez the governor of the Eunuchs, that he should bring in of the children of Israel, and of the king's, & the tyrants' seed,
4 children in whom was no spot, beautiful of form, and instructed in all wisdom, cunning in knowledge, and taught in discipline, and that might stand in the king's palace, that he might teach them the learning, and the tongue of the Chaldees. 5 And the king appointed them a certain provision for every day, of his meats, & of the wine whereof he drank himself, that being nourished three years, afterward they might stand in the king's sight. 6 There were therefore among them of the children of Juda, Daniel, Ananias, Misael, and Azarias. 7 And the governor of the eunuchs gave them names: to Daniel, Baltassar: to Ananias, Sidrach, to Misael, Misach: & to Azarias, Abdenago. 8 But (b) Daniel purposed in his heart, that he would not be polluted of the king's table, nor of the wine of his drink: & he requested the governor of the eunuchs, that he might not be contaminated.

(b) Daniel as chief was an example to the other three children in their manner of life, whereby is also probable that they being all of the tribe of Juda, *v. 6.* he was nearer of the royal blood: of which some were taken into the King's court. *v. 3.*

9 And God gave unto Daniel grace and mercy in the sight of the prince of the eunuchs. 10 And the prince of the eunuchs said to Daniel: I fear my lord the king, who hath appointed for you meat and drink: who if he shall see your faces leaner than the other youths your equals, you shall condemn my head to the king.
11 And Daniel said to Malasar whom the prince of the eunuchs appointed over Daniel, Ananias, Misael, and Azarias: 12 (c) Prove I beseech thee, thy servants for ten days, & let [1] pulse be given us to eat, & water to drink:

(c) Three causes moved them to abstain from the King's meats: lest they might eat any thing offered to idols, or forbid by the law of Moyses, and because such delicate diet might provoke to gluttony, or in time when they should be elder, to other sins. *Theod.* [1] * *beans, peas &c.*

13 and look upon our faces, and the faces of the children that eat of the king's meat: and as thou shalt see, thou shalt do with thy servants. 14 Who hearing that manner of speech, proved them for ten days.
15 And after ten days their faces appeared better & more corpulent than all the children, that did eat of the king's meat. 16 Moreover Malasar took away the meats, and the wine of their drink: and he gave them pulse. 17 And to these children God gave knowledge, and discipline in every book, and wisdom: but to Daniel the understanding of all visions and dreams.
18 The days therefore being accomplished, after which the king had said, that they should be brought in; the governor of the eunuchs brought them in the sight of Nabuchodonosor. 19 And when the king had spoken to them, there were not found such of them all, as Daniel, Ananias, Misael, and Azarias: and they stood in the king's sight. 20 And every word of wisdom and understanding, that the king demanded of them, he found in them more by ten fold above all the soothsayers, & magicians, that were in all his kingdom. 21 And Daniel was even to (d) the first year of Cyrus the king.

(d) By mention of the first year of Cyrus is sufficiently signified that Daniel lived all the time of the captivity. And ch. 10. it is further clear that he lived in the third year: & very like longer.

CHAPTER II.

Nabuchodonosor dreameth, and forgetteth his dream, 4. which the magicians not able to tell, 12. are adjudged to die. 14. But Daniel (praying with his three fellows) by

revelation, 24. telleth, 36. and interpreteth the dream: 46. the King adoreth him, confessing his God to be the only true God, and advanceth him & his fellows.

IN (a) the second year of the kingdom of Nabuchodonosor, Nabuchodonosor saw a dream, and his spirit was terrified, and his dream was fled from him.

(a) Nabuchodonosor had this dream the second year after his great conquest of the Moabites, Ammonites, Syrians, & Aegyptians, making his Kingdom a great Monarchy: so it was in the 25. year of his reign: when Daniel was about the age of 35 years.

2 But the king commanded, that the soothsayers should be called together, and the magicians, and the sorcerers, and the [1]Chaldees: to declare unto the king his dreams: who when they were come, stood before the king.

[1] * *professors of Astrology.*

3 And the king said to them: I saw a dream: & being confounded in mind I know not what I saw. 4 And the Chaldees answered the king in Syriach: King for ever live: tell the dream to thy servants, and we will declare the interpretation thereof. 5 And the king answering said to the Chaldees. The word is departed from me: unless you tell me the dream, and the conjecture thereof, you shall perish, and your houses shall be confiscate. 6 But if you tell the dream, & the conjecture thereof, you shall receive of me rewards, & gifts, and much honour: the dream therefore, and the interpretation thereof tell you me. 7 They answered the second time, & said: Let the king tell his servants the dream, & we will declare the interpretation thereof. 8 The king answered, & said: Surely I know that you redeem time, knowing that the word is departed from me. 9 If therefore you shew me not the dream, there is one sentence of you, that you have also framed a guileful interpretation, and full of deceit, to speak unto me till the time pass away. Tell me therefore the dream, that I may know (b) that you speak a true interpretation also thereof.

(b) It is indeed more easy to tell by the devil's help, what one hath dreamed; because dreams being past, might either proceed from the devil, or by some external signs be known unto him: but to declare the signification which is to come, and uncertain, is above the devil's or man's power: who can only conjecture what is probable, & do often err therein. See the Annot. *Gen. 40.*

10 The Chaldees therefore answering before the king, said: There is no man upon the earth, that can accomplish thy word, o king, yea neither any king great and mighty, demandeth such a word of any soothsayer, & magician, and Chaldee. 11 For the word that thou askest, o king, is weighty: neither shall there be found any, that can shew it in sight of the king, except the gods, whose conversation is not with men. 12 Which thing being heard, the king in fury, and in great wrath commanded that all the wisemen of Babylon should perish. 13 And the sentence being gone forth, wisemen were slain: & Daniel and his fellows were sought for, to perish. 14 Then Daniel inquired concerning the law, and the sentence, of Arioch the prince of the king's warfare, who was gone forth to kill the wisemen of Babylon. 15 And he asked him, that had received the power of the king, for what cause so cruel a sentence was gone forth from the face of the king. When Arioch therefore had shewed the matter to Daniel, 16 Daniel going in desired the king, that he would give him a time to tell the solution to the king. 17 And he went into his house, and he told the matter unto Ananias, & Misael, & Azarias his fellows: 18 that they should ask mercy at the face of the God of heaven upon this sacrament, & Daniel and his fellows might not perish, with the rest of the wisemen of Babylon. 19 Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven, 20 and speaking said: The name of our Lord be blessed from everlasting & for ever more: because wisdom and strength are his. 21 And he changeth times, and ages: transporteth kingdoms & establisheth them: giveth wisdom to the wise, and knowledge to them that understand discipline: 22 he revealeth profound & hidden things, and knoweth the things that are done in darkness: and light is with him. 23 To thee o God of our fathers I confess, and I praise thee: Because thou hast given me wisdom, & strength: and now thou hast shewed me the

things that we desired of thee, because the king's word thou hast opened to us. 24 After these things Daniel being entered in to Arioch, whom the king had appointed to destroy the wisemen of Babylon, spake thus unto him: Destroy not the wisemen of Babylon: bring me in before the presence of the king, & I will tell the solution to the king. 25 Then Arioch in haste brought in Daniel to the king, and said to him: I have found a man of the children of the transmigration of Juda, that can tell the solution to the king. 26 The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou in very deed thou canst tell me the dream, that I saw, and the interpretation thereof? 27 (c) And Daniel answering before the king, said: The mystery, that the king demandeth, the wisemen, the Magicians, and the soothsayers, and the enchanters cannot declare unto the king.

(c) By shewing the King's former cogitation before his dream, he gave great assurance of the true spirit of prophecy, that the King might securely believe the interpretation of the dream.

28 But there is a God in heaven that revealeth mysteries, who hath shewed unto thee, king Nabuchodonosor, what things are to come in the later times. Thy dream, and the visions of thy head in thy bed, are these. 29 (d) Thou o king beganst to think in thy bed, what should be hereafter: and he that revealeth mysteries, shewed thee what things are to come.

(d) The four Kingdom of the Chaldees, Persians, Grecians, and Romans, signified by the four parts of this statua,

30 To me also not in the wisdom, that is in me more than in all men alive, is this sacrament revealed: but that the interpretation might be made manifest to the king, and thou mightest know the cogitations of thy mind. 31 Thou o king didst see, and behold (e) as it were one great statua: that statua, great and high of stature stood over against thee, and the sight thereof was terrible.

(e) consisting of diverse metals or matter, did succeed in order of time:

32 (f) The head of this statua was of the best gold, but the breast and the arms of silver, moreover the belly, and the thighs of brass:

(f) not each one meaner, or baser than the former, as gold is best, & iron & earth the worst, for the last rather excelled the former; but when this vision appeared the kingdom of the Chaldees was the greatest, and most excellent & that being destroyed the Medes & Persians became greater than it had been: again the Grecians under Alexander became far greater than any before, and finally the Roman greatest of all, till Christ's kingdom, his Church was spread over the whole world.

33 and the legs of iron, of the feet a certain part was of iron, and a certain of earth. 34 Thou sawest so, till a stone was cut out of a mountain without hands: and it struck the statua on the iron, & earthen feet thereof, & brake them in pieces. 35 Then were the iron, the clay, the brass, the silver, and gold broken together, and brought as it were into the dust of a summer's floor, that are taken violently with the wind: and there was no place found for them: but the stone that struck the statua, was made a great mountain, and it filled all the earth. 36 This is the dream: the interpretation also thereof we will tell before thee, o king. 37 Thou art the king of kings: and the God of heaven hath given thee kingdom, and strength, and empire, and glory: 38 and all things, wherein the children of men, and the beasts of the field do inhabit, the fowls also of the heaven he hath given in thy hand, and under thy dominion he hath appointed all things: thou therefore art the golden head. 39 And after thee shall rise up another kingdom less than thou of silver: and another third kingdom of brass, which shall rule over all the world. 40 And the fourth kingdom shall be as it were iron. As iron breaketh into pieces, & tameth all things, so shall that break, and destroy all these. 41 Moreover because thou sawest part of the feet, and of the toes of the potter's clay, and part of iron: the kingdom shall be divided, which notwithstanding shall rise of the ground of iron, according as thou sawest the iron mingled with the earth of clay. 42 And the toes in part of iron, and in part of earth: in part the kingdom shall be whole, and in part broken. 43 And that thou sawest the iron mingled with the earth of clay, they shall be mingled indeed together with man's seed, but they shall not stick fast one to another, as iron cannot be

mingled with earth. 44 But in the days of those kingdoms the God of Heaven will raise up (g) a kingdom, that shall not be dissipated for ever, and his kingdom shall not be delivered to another people: and it shall break in pieces, and shall consume all these kingdoms: and itself shall stand for ever.

(g) The Church of Christ is the only kingdom that cannot be destroyed.

45 According as thou sawest, that the stone was cut out of the mountain without hands, and brake the earth in pieces, and the iron, and the brass, and the silver, and the gold, the great God hath shewed the king what things are to come hereafter. & the dream is true, & the interpretation thereof faithful. 46 Then king Nabuchodonosor fell on his face, & (h) adored Daniel, & commanded to sacrifice to him hosts & incense.

(h) He thought Daniel to be a little god, subject to the great God. *v. 47.*

47 The king therefore speaking said to Daniel: In very deed (i) your God is the God of gods, and Lord of kings, and he that revealeth mysteries: because thou couldst open this [1] sacrament.

(i) Notwithstanding this confession, shortly after he erected an idol to represent his own greatness, and to be adored therein. [1] * *mystery.*

48 Then the king advanced Daniel on high, & he gave him many gifts, and great: and he made him prince over all the provinces of Babylon: and chief of the magistrates, over all the wisemen of Babylon. 49 And Daniel requested of the king, and he appointed over the works of the province of Babylon, Sidrach, Misach, and Abdenago: but Daniel himself was in the doors of the king.

CHAPTER III.

Nabuchodonosor setteth up a statua, commanding all under pain of death to adore it: 8. which Sidrach, Misach, and Abdenago refusing to do, 14. are cast into a burning furnace, 24. wherein they walk, defended by an Angel from burning: praying, and praising God, 51. with an hymn, 57. inviting all creatures to praise him. 91. Which the King admiring confesseth, and proclaimeth, that their God is the only true God.

Nabuchodonosor the king made (a) a statua of gold in height of sixty cubits, in breadth of six cubits, and he set it in the field of Dura of the province of Babylon.

(a) This huge statua of ninety foot in height and nine in breadth contained a great mass of gold.
Which the King made to shew his riches, to terrify his enemies, & to represent himself, that he might be adored therein as a god. *S. Ierom.*

2 Therefore Nabuchodonosor the king sent to call together the nobles, the magistrates, and judges, dukes, and tyrants, and rulers, and all the princes of the countries, that they should come together to the dedication of the statua, which Nabuchodonosor the king had erected. 3 Then were the nobles gathered together, the magistrates, and judges, the dukes, and tyrants, & the great men that were placed in regiments, and all the princes of the countries, to come together to the dedication of the statua, which Nabuchodonosor the king had erected. And they stood in the sight of the statua, which Nabuchodonosor the king had set up. 4 And the crier cried mightily: To you peoples, and tribes, and tongues it is said: 5 In the hour that you shall hear the sound of the trumpet, & pipe, and harp, of the dulcimer, and psalter, and symphony, & all kind of musical instruments: falling adore ye the golden statua, which Nabuchodonosor the king hath set up. 6 But if any man shall not adore (b) prostrate, he shall the self same hour be cast into a furnace of burning fire.

(b) Practice of this idolatry consisted in falling prostrate on the ground before the statua; sometimes it consisteth in offering incense to idols; and the like; Now in England personal presence at heretical service or sermon is a distinctive sign of conformity to the protestants' pretended religion; because such presence is there exacted for this purpose.

7 After this therefore forthwith as all the peoples heard the sound of the trumpet, the pipe, & harp, of the dulcimer, and psalter, of the symphony, and of all kind of musical instruments: all the peoples, tribes, and tongues falling adored the golden statua, which Nabuchodonosor the king had set up. 8 And forthwith in the very same time men of Chaldee coming accused the Jews, 9 and said to Nabuchodonosor the king: King for ever live: 10 thou, o king hast made a decree, that every man which shall hear the sound of the trumpet, of the pipe, and harp, of the dulcimer, and psalter, of the symphony, and of all kind of musical instruments, prostrate himself, and adore the golden statua: 11 and if any man do not prostrate on the ground adore, that he be cast into a furnace of burning fire. 12 There are therefore men of Jewry, whom thou didst appoint over the works of the country of Babylon, Sidrach, Misach, and Abdenago: these men, o king, have contemned thy decree: thy gods they worship not, and the golden statua, which thou hast erected, they adore not. 13 Then Nabuchodonosor in fury, and in wrath commanded, that Sidrach, Misach, & Abdenago should be brought: who immediately were brought before the king. 14 And Nabuchodonosor the king pronouncing, said to them: Indeed Sidrach, Misach, and Abdenago, do not you worship my gods, & the golden statua that I have set up do not you adore? 15 Now therefore if you be ready, in what hour soever you shall hear the sound of the trumpet, the pipe, the harp, of the dulcimer, and psalter, and symphony, and of all kind of musical instruments, prostrate yourselves, & adore the statua which I have made: but if you adore not, the self same hour you shall be cast into the furnace of burning fire: and what God is there that shall deliver you out of my hand? 16 Sidrach, Misach, and Abdenago answering said to king Nabuchodonosor: We must not answer thee concerning this thing. 17 For behold our God, whom we worship, (c) can save us from the furnace of burning fire, and out of thy hands, o king, deliver us.

(c) By this most modest & confident answer they professed their assured faith of God's omnipotent power, not knowing whether it was his divine will to deliver them from the fire or no: resolving to suffer with patience whatsoever he would permit to fall unto them.

18 But if he will not, be it known to thee, o king, that we worship not thy gods, & the golden statua, which thou hast erected, we adore not. 19 Then was Nabuchodonosor replenished with fury: and the look of his face was altered upon Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more, than it had been accustomed to be heated. 20 And commanded the strongest men of his host, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. 21 And forthwith those men being bound with their breeches, [1] and head attire, and shoes, and garments were cast into the furnace of burning fire.

[1] * *or caps.*

22 For the commandment of the king did urge, and the furnace was heated exceedingly. Moreover the flame of the fire slew those men, that had cast in Sidrach, Misach, and Abdenago. 23 But these three men, that is, Sidrach, Misach, and Abdenago fell in the midst of the furnace of burning fire, bound together.

That which followeth I found not in the Hebrew volumes. [1]

[1] Though these parcels were not in the Hebrew in S. Jerome's time, yet either had been in the Hebrew or Chaldee, or at least were Canonical scriptures; as we have proved in the argument of this book.

24 And they walked in the midst of the flame praising God, and blessing our Lord. 25 And Azarias standing prayed thus, and opening his mouth in the midst of the fire, he said: 26 Blessed art thou o Lord the God of our fathers, and laudable, and glorious is thy name for ever: 27 because thou art just in all things, which thou hast done to us, and all thy works are true, and thy ways right, and all thy judgements true. 28 For thou hast done true judgements according to all things, that thou hast brought upon us, and upon the holy city of our fathers Jerusalem: because in truth, & in judgement thou hast brought in all these things for our sins. 29 For we have sinned, and done unjustly revolting from thee: and we have offended in all things; 30 and thy precepts we have not heard, nor observed, nor done as thou hadst commanded us, that

it might be well with us. 31 All things therefore that thou hast brought in upon us, and all things that thou hast done to us, thou hast done with true judgement: 32 and thou hast delivered us into the hands of our enemies unjust, & most wicked, & prevaricators, & to an unjust king and most wicked above all the earth. 33 And now we cannot open the mouth: we are become a confusion, and reproach to thy servants, & to them that worship thee. 34 Deliver us not for ever, we beseech thee, for thy name sake, and dissipate not thy testament: 35 neither take thou away thy mercy from us, (d) for Abraham thy beloved, and Isaac thy servant, and Israel thy holy one:

(d) In the very same manner Moyses prayed, & pacified God's wrath. *Exo. 32.*

36 to whom thou hast spoken, promising that thou wouldest multiply their seed as the stars of heaven, and as the sand that is in the sea shore. 37 Because o Lord we are diminished more than all nations, and are abased in all the earth this day for our sins. 38 And there is not at this time (e) prince, & duke, and prophet, nor holocaust, nor sacrifice, nor oblation, nor incense, nor place of first fruits before thee,

(e) Sedecias being dead, and Ioachin kept in prison, there was none in state of a King amongst the Jews: neither was there at this time any Prophet in all Jewry: for Daniel himself and Ezechiel were in Babylon: and Jeremy was either dead or in Aegypt.

39 that we may find thy mercy: but in contrite mind, & spirit of humility let us be received. 40 As in holocaust of rams, and bulls, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: because there is no confusion to them that trust in thee. 41 And now we follow thee in all our heart, and fear thee, and seek thy face. 42 Confound us not, but do with us according to thy meekness, and according to the multitude of thy mercy. 43 And deliver us in thy marvels, and give glory to thy name o Lord: 44 and let all be confounded that shew evils to thy servants, let them be confounded in all thy might, and let their strength be broken: 45 and let them know that thou art the Lord, the only God, and glorious over the round world.

46 And the king's servants that had cast them in, ceased not to heat the furnace, with [1] Naphtha, and tow, and pitch, and dry sticks,

[1] *chalky, clay, or lime.*

47 and the flame mounted out above the furnace nine and forty cubits: 48 and it brake forth, and burnt them whom it found by the furnace, of the Chaldees. 49 But the Angel of our Lord descended with Azarias, and his fellows into the furnace: and he shook the flame of the fire out of the furnace, 50 and made the midst of the furnace as a wind of dew blowing, and the fire touched them not at all, nor pained them, nor did them any grievance. 51 Then these three as out of one mouth praised, and glorified, and blessed God in the furnace, saying: 52 Blessed art thou o Lord the God of our fathers: and laudable, and glorious, and superexalted for ever: and blessed is the holy name of thy glory: and laudable, and superexalted in all ages. 53 Blessed art thou in the holy temple of thy glory: & passing laudable, and passing glorious for ever. 54 Blessed art thou in the throne of thy kingdom, and passing laudable, and superexalted for ever. 55 Blessed art thou, that beholdest the depths, and sittest upon the Cherubs: and laudable, and superexalted for ever. 56 Blessed art thou in the firmament of heaven: and laudable and glorious for ever. 57 All (f) works of our Lord bless ye our Lord, praise and superexalt him for ever.

(f) Holy Angels do incessantly praise God, and therefore need not to be invited thereto; sensible creatures do not properly praise God, because they have not understanding nor will: but the meaning of this invitation is, to congratulate that Angels do always without intermission praise God, & to exhort all men in consideration of all God's works, spiritual and corporal, to praise him as most worthy to be praised by all men.

58 Bless our Lord ye Angels of our Lord: praise and superexalt him for ever. 59 Ye heavens bless our Lord: praise and superexalt him for ever. 60 All waters that are above the heavens, bless ye our Lord: praise and superexalt him for ever. 61 Bless our Lord all ye powers of our Lord: praise and superexalt him for ever. 62 Sun and moon bless ye our Lord: praise and

superexalt him for ever. 63 Stars of heavens bless ye our Lord: praise and superexalt him for ever. 64 Every shower, & dew bless ye our Lord: praise and superexalt him for ever. 65 All spirits of God bless ye our Lord: praise and superexalt him for ever. 66 Fire and heat bless ye our Lord: praise and superexalt him for ever. 67 Cold and heat bless ye our Lord: praise and superexalt him for ever. 68 Dews and hoar frost bless ye our Lord: praise and superexalt him for ever. 69 Frost and cold bless ye our Lord: praise and superexalt him for ever. 70 Ice and snows bless ye our Lord: praise and superexalt him for ever. 71 Nights and days bless ye our Lord: praise and superexalt him for ever. 72 Light and (g) darkness bless ye our Lord: praise and superexalt him for ever.

(g) Privations of things have also their decent course in the universal state of creatures: Darkness praiseth God, that is, bringeth forth praise in the hearts of considerative men. *S. Aug. li. de natura boni c. 16.*

73 Lightnings and clouds bless ye our Lord: praise and superexalt him for ever. 74 Let the earth bless our Lord: praise and superexalt him for ever. 75 Mountains and little hills bless ye our Lord: praise and superexalt him for ever. 76 All things that spring in the earth bless ye our Lord: praise and superexalt him for ever. 77 Bless our Lord ye fountains: praise and superexalt him for ever. 78 Seas and rivers bless ye our Lord: praise and superexalt him for ever. 79 Whales, and all things that move in the waters, bless ye our Lord: praise and superexalt him for ever. 80 Bless our Lord all ye fowls of heaven: praise and superexalt him for ever. 81 All beasts and cattle bless ye our Lord: praise and superexalt him for ever. 82 Sons of men bless ye our Lord: praise and superexalt him for ever. 83 Let Israel bless our Lord: praise and superexalt him for ever. 84 Priests of our Lord bless ye our Lord: praise and superexalt him for ever. 85 Servants of our Lord bless ye our Lord: praise and superexalt him for ever. 86 Spirits and souls of the just bless ye our Lord: praise and superexalt him for ever. 87 Holy and humble of heart bless ye our Lord: praise and superexalt him for ever. 88 Ananias, Azarias, and Misael, bless ye our Lord: praise and superexalt him for ever. Because he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and out of the midst of the fire hath he rid us. 89 Confess ye to our Lord, because he is good: because his mercy is for ever. 90 All religious bless ye our Lord the God of gods: praise and confess ye to him, because his mercy is unto all worlds.

Hitherto it is not in the Hebrew: and that which we have put, is translated out of the Edition of Theodotion. [1]

[1] *S. Jerome's words.*

91 Then Nabuchodonosor the king was astonished, and he arose hastily, & said to his nobles: Did we not cast three men (h) fettered into the midst of the fire? Who answering the king, said: It is true o king.

(h) The fire burned their bands, but not their garments nor bodies: so God useth the service of his creatures to give comfort to his servants & not torment. *S. Greg. li. 3. c. 18. dialo.* Where he writeth the like miracle, when the Goths would have burned S. Benedict.

92 He answered, and said: Behold I see four men loose, and walking in the midst of the fire, and there is no corruption in them, & the form of (i) the fourth is like to the son of God.

(i) This fourth was the Angel that averted the force of the fire from them. *v. 49. & 95.*

93 Then came Nabuchodonosor to the door of the furnace of burning fire, and said: Sidrach, Misach, & Abdenago, servants of the high God, go ye forth, and come. And forthwith Sidrach, Misach, and Abdenago went out of the midst of the fire. 94 And the nobles, and the magistrates, and judges, and the potentates of the king being gathered together, beheld those men, that the fire had no power on their bodies, & not a hair of their head was singed, yea their breeches were not altered, & the scent of the fire had not passed by them. 95 And Nabuchodonosor breaking forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent his Angel, and hath delivered his servants that believed in him: and they changed the king's word, & delivered their bodies that they might not serve, and might not adore any god, except their own God. 96 By me therefore this decree

is made, that every people, tribe, and tongue, whatsoever shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, he perish, and his house be wasted: for there is none other God, that can so save. 97 Then did the king (k) promote Sidrach, Misach, and Abdenago in the province of Babylon.

(k) They were not only restored to their former authority, as prefects *over the works. ch. 2. v. 49.* but were also more advanced, as this place insinuateth.

98 Nabuchodonosor the king, to all peoples, nations, and tongues, that dwell in the whole earth, peace be multiplied unto you. 99 The high God hath wrought signs and marvelous things with me. It hath pleased me therefore to publish 100 his signs, because they are great: and his marvels, because they are strong: and his kingdom an everlasting kingdom, & his power in generation and to generation.

CHAPTER IV.

King Nabuchodonosor having another dream, telleth it to Daniel, demanding of him the interpretation: 16. who encouraged and warranted to speak freely, sheweth that the King shall become like a beast in form seven years: 28. the same is confirmed by a voice from heaven: 30. and being fulfilled, he is at last restored to his own form, and state.

I ^ (a) Nabuchodonosor, was quiet in my house, and flourishing in my palace.

(a) It seemeth that Daniel inserted this particular history as the King in his own person & words reported it after his restoration. It is also probable that the King had this dream about the 34. year of his reign. For he reigning in all 43. years, lived seven years among beasts: into which state he fell one year after this dream, *v. 26.* and lived about a year more or less after his restoration.

2 I saw a dream that made me sore afraid: and my cogitations in my bed, and the visions of my head disturbed me. 3 And by me there was a decree set forth, that all the wisemen of Babylon should be brought into my sight, and that they should shew me the solution of the dream. 4 Then came in the soothsayers, magicians, Chaldees, and diviners, and I told the dream in their sight: & the solution thereof they shewed me not: 5 till their colleague Daniel came into my sight, whose name is Baltassar, according to the name of my god, who hath the spirit of the holy gods in himself: and I told the dream before him.

6 Baltassar prince of the soothsayers, because I know that thou hast the spirit of the holy gods in thee, and no secret is impossible to thee: tell thou the visions of my dreams, which I have seen, and the solution of them. 7 The vision of my head in my bed, I saw, and behold a tree in the midst of the earth, and the height thereof exceeding. 8 A great tree, and strong: and the height thereof touching the heaven: the sight thereof was even to the ends of all the earth. 9 The leaves thereof most fair, and the fruit thereof exceeding much: and the food of all things in it: under it dwelt cattle, and beasts, and in the boughs thereof conversed the fowls of heaven: and of it all flesh did eat. 10 I saw in the vision of my head upon my bed, & behold a watchman, and an holy one descended from heaven. 11 He cried mightily, and thus he said: Cut ye down the tree, & chop off the boughs thereof: shake off the leaves thereof, and scatter the fruits thereof: let the beasts fly that are under it, and the fowls from the boughs thereof. 12 But yet leave the spring of the roots thereof in the earth, and let it be tied with iron, and brazen band among the grass, that is without, and let it be dipped with the dew of heaven, and with wild beasts his portion in the grass of the earth. 13 Let his heart be changed from human, & let the heart of a wild beast be given him: and let seven (b) times be changed over him.

(b) Seven times signify seven years, because all ordinary varieties of times are in one year.

14 In the sentence of the watchman is the decree, and the word of saints, and the petition, till the living know, that the high one ruleth in the kingdom of men; and to whom soever it shall please him, he will give it, & the basest man he will appoint over it. 15 This

dream saw I^ Nabuchodonosor the king: thou therefore o Baltassar tell the interpretation quickly: because all the wisemen of my kingdom cannot declare the solution unto me: but thou canst, because the spirit of holy gods is in thee. 16 Then Daniel, whose name was Baltassar, began secretly to think within himself as it were for one hour: & (c) his cogitations troubled him. But the king answering said: Baltassar, let not the dream and the interpretation thereof trouble thee. Baltassar answered, and said: My lord, the dream be to them, that hate thee, and the interpretation thereof be thine enemies.

(c) No marvel that the prophet was troubled in mind being loath to declare the calamity which should fall unto the king, and yet must needs utter the truth. And therefore with mild words, wishing the King might escape the evil, which was decreed against him, he maketh his entrance to the true interpretation of the dream.

17 The tree which thou sawest high and strong, whose height reacheth to heaven, and the sight thereof into all the earth: 18 and the bough thereof most fair, and the fruit thereof exceeding much, and the food of things in it, under it the beasts of the field inhabiting, & in the boughs thereof the fowls of heaven abiding: 19 It is thou king, which art magnified, & become mighty: & thy greatness hath grown, and is come even to heaven, and thy power unto the ends of the earth. 20 But in that the king saw a watchman, and an holy one descend from heaven, and say: Cut ye down the tree, and dissipate it, but leave the spring of the roots thereof in the earth, and let it be bound with iron and brass among the grass without, and let it be sprinkled with the dew of heaven, and let his fodder be with the wild beasts, till seven times be changed over him. 21 This is the interpretation of the sentence of the Highest, which is come upon my lord the king. 22 They shall cast thee out from men, and with beasts and wild beasts shall thy habitation be, and grass thou shalt eat as an ox, & with the dew of heaven thou shalt be wet: seven times also shall be changed over thee, till thou know that the High one ruleth over the kingdoms of men, and giveth it to whomsoever he will. 23 But whereas he commanded, that the spring of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee after thou shalt have known that power is heavenly. 24 Wherefore o king let me counsel thee, and (d) redeem thou thy sins with alms, & thine iniquities with the mercies of the poor: perhaps he will forgive thine offences.

(d) God's threats being conditional that if sinners truly repent he will pardon all, or part of the punishment, the prophet proposeth the most sovereign remedy of alms deeds that by works of mercy this sinful king, or any other sinner may procure the mercy of God. As indeed this king found mercy after some punishment: the prophet proposeth the sovereign remedy of alms deeds, that by works of mercy, he might procure God's mercy.

25 All these things came upon Nabuchodonosor the king. 26 After the end of twelve months he walked in the palace of Babylon. 27 And the king answered, & said: Is not this Babylon the great city, which I have built to be the house of the kingdom, in the strength of my power, and in the glory of my beauty? 28 And when the word was yet in the king's mouth, a voice came down from heaven: To thee it is said Nabuchodonosor: Thy kingdom shall pass from thee, 29 and from men they shall cast thee out, and with beasts and wild beasts shall thy habitation be: grass as an ox shalt thou eat, and seven times shall be changed over thee till thou know that the High one ruleth in the kingdom of men, & to whom soever he will, he giveth it. 30 The self same hour was the word accomplished upon Nabuchodonosor, and he was cast away from among men, & as an ox did he eat grass, and with the dew of heaven his body was imbrued: till his hairs grew into the similitude of eagles', & his nails as it were of birds'. 31 Therefore after the end of the days, I^ Nabuchodonosor lifted up mine eyes to heaven, and my sense was restored to me: and I blessed the Highest, and praised him that liveth for ever, and glorified him: because his power is an everlasting power, and his kingdom in generation and generation. 32 And all the inhabitants of the earth with him are reputed for nothing: for he doth according to his will, as well in the powers of heaven, as in the inhabitants of the earth: & there is none that can resist his hand, and say to him: Why didst thou it? 33 In the very same time did my sense return to me,

& I came to the honour, and beauty of my kingdom: and my (e) figure returned to me: and my nobles, & my magistrates sought for me, and I was restored in my kingdom: and more ample magnificence was added to me.

(e) Being restored to his wits he went up right, cut his hair & nails, & so appeared to himself as returned to his former figure or shape.

34 Now therefore I^ Nabuchodonosor praise, and magnify, and glorify the King of heaven: because all his works are true, and his ways judgements, and them that walk in pride he can humble.

ANNOTATIONS. CHAP. IV.

◦Nabuchodonosor was not changed in substance; but became mad, and lived seven years like a beast.

13. *Let his heart be changed.]* In what manner King Nabuchodonosor was changed is hard to explicate. ◦But omitting other opinions, the most probable & common is, that he was not deprived of his reasonable soul, nor the form & parts of his body substantially changed from the nature of a man: but he was distracted losing the use of reason, & in his own melancholy imagination & phantasy, thought that he was a beast. And therefore easily refused the conversation of men, & comforted himself with beasts, went naked; his hair growing very much, & covering all his body, his nails likewise extreme long; he went on his hands together with his feet, like fourfooted beasts; did eat grass as an oxe, putting his mouth to the ground to shear and swallow it, the space of seven years. Then God restoring to him the use of reason, and inspiring him with grace, he lifted up his eyes to heaven *(v. 32.)* & in perfect sense blessed God, the Highest, and praised him; was again received, yea sought for by his nobles and magistrates: so was restored to his Kingdom, and had more magnificence than before.

[1] It is probable that he died shortly after his restoration.

[2] And most like that he is eternally saved.

34. *Now therefore I Nabuchodonosor praise, magnify, and glorify God]* Albeit holy Scripture doth not report, when and how King Nabuchodonosor died, [1] yet by this last thing written of him, it is very like he lived not long after his great chastisement: for if he had, it is probable that Daniel would have written more of him, and that he being so fully converted to God, would have delivered Ioachin King of Juda, out of prison (which his next successor Evilmerodach did. 4 Reg. 25. v. 27.) and all the Jews from captivity, if God had longer spared him life, he being now well affected towards them. [2] And that he died in state of salvation, may with great reason be supposed, seeing his repentance and conversion to God is so fully expressed in holy Scripture, and no mention that he fell again. Which is also the judgement of most learned writers. Namely of Josephus, *li. 10. Antiq.* Dorotheus *in Synopsi.* S. Epiphanius, *in vita Danielis.* S. Jerom. *epist. 7. ad Letam*, S. Augustin *epist. 122. ad Victoriam & li. de predest. & gratia c. 15.* Where he compareth Pharao with Nabuchodonosor, and their *diverse ends*, by God's grace, moving the one to penance for his iniquity, the other willfully fighting against God's merciful verity, as we have noted. *Exo. 7.*

CHAPTER V.

King [1] Baltassar making a great banquet, with his nobles drink in the holy vessels, which were taken from the Temple of Jerusalem. 5. Fingers appear writing on the wall: 10. which only Daniel readeth, and interpreteth: 18. signifying the ruin of the King, 30. happening the same night.

[1] After Nabuchodonosor, & before Baltasar, Evilmerodach reigned in Babylon, who delivered Ioachin King of Juda out of prison, & used him with great respect in the 37. year of the transmigration. *4. Reg. 25.* There reigned also before Baltasar other two of another lineage, called

Niglissar and Labosardach: as testify *Euse. S. Ierom. S. Beda.* & others.

BALTASSAR (a) the king made a great feast to his nobles a thousand: and every one drank according to his age.

(a) The ruin of this Baltassar happened in the 17. and last year of his reign: when Daniel was near an hundred years.

2 He commanded therefore now being drunk that the vessels of gold & silver, should be brought, which Nabuchodonosor his father had carried away out of the temple, that was in Jerusalem, that the king, and his Nobles might drink in them, and his wives, and concubines. 3 Then were the golden and silver vessels brought, which he had carried away out of the temple, that was in Jerusalem: and the king and his nobles drank in them, his wives and concubines. 4 They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone. 5 In the very same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick in the utter part of the wall of the king's palace: and the king beheld the joints of the hand that wrote. 6 Then was the king's face changed, and his cogitations troubled him: and the junctures of his reins were loosed, and his knees were strucken one against the other. 7 The king therefore cried out mightily that they should bring in the magicians, Chaldees, and soothsayers. And the king speaking said to the wisemen of Babylon: Whosoever shall read this writing, and shall make the interpretation thereof manifest unto me, shall be clothed with purple, and shall have a golden chain on his neck, & shall be the third in my kingdom. 8 Then all the king's wisemen going in could not neither read the writing, nor declare the interpretation to the king. 9 Wherewith king Baltassar was much troubled, and his countenance was changed: yea and his nobles were troubled. 10 And the [1] queen for the thing that had happened to the king, and his nobles, entered into the house of the feast: and speaking she said: King for ever live: let not thy cogitations trouble thee, neither let thy face be changed.

[1] * *the King's mother v. 11.*

11 There is a man in thy kingdom, that hath the spirit of the holy gods in him: and in the days of (b) thy father knowledge and wisdom were found in him: for king Nabuchodonosor also thy father appointed him prince of the magicians, enchanters, Chaldees and soothsayers, thy father, I say o king:

(b) All progenitors are commonly called the fathers of their offspring: so Nabuchodonosor is called the father of Baltasar, being his grand father: as may be gathered, *Ier. 27. v. 7.* where is prophesied that Nabuchodonosor & his son, and son's son should reign over many nations.

12 Because more ample spirit, and prudence, and understanding, & interpretation of dreams, and shewing of secrets, and solution of things bound were found in him, that is, in Daniel: to whom the king gave the name Baltassar. Now therefore let Daniel be called, and he will tell the interpretation. 13 Daniel therefore was brought in before the king. To whom the king speaking, said: Art thou Daniel of the children of the captivity of Juda, whom my father the king brought out of Jewry? 14 I have heard of thee, that thou hast the spirit of the gods, and more ample knowledge, and understanding, and wisdom are found in thee. 15 And now there have come into my sight the wise magicians, that they might read this writing, and might shew me the interpretation thereof: and they could not declare me the sense of this [1] word.

[1] * *thing written.*

16 Moreover I have heard of thee, that thou canst interpret obscure things, and resolve things bound: if therefore thou be able to read the writing, & to shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, & shalt be the third prince in my kingdom.
17 To which things Daniel answering, said before the king: Thy rewards be they unto thee, and the gifts of thy house give to another: but the writing will I read thee, o king, and the interpretation thereof will I shew to thee. 18 O king, God the most high gave to Nabuchodonosor thy father kingdom and magnificence, glory and honour. 19 And for the magnificence, which he gave to him, all peoples, tribes, and tongues trembled, and feared him: whom he

would he killed: and whom he would, he struck: and whom he would he exalted: and whom he would, he humbled. 20 But when his heart was elevated, and his spirit obstinately set to pride, he was deposed from the throne of his kingdom, and his glory was taken away. 21 And he was cast out from the sons of men, yea and his (c) heart was set with the beasts, and with the wild asses was his habitation: grass also he did eat as an ox, and with the dew of heaven his body was imbrued: till he knew that the Highest had power in the kingdom of men, and whomsoever it shall please him he will raise up over it.

(c) His imagination that he was a beast made him forsake the company of men, and to dwell amongst wild beasts. *ch. 4.*

22 Thou also his son Baltassar, hast not humbled thy heart, whereas thou knowest all these things: 23 but against the dominator of heaven thou wast elevated: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines have drunk wine in them: the gods also of silver, and of gold, and of brass, of iron, and of wood, and of stone that see not, nor hear, nor feel, thou hast praised: moreover the God, that hath thy breath in his hand, and all thy ways, thou hast not glorified. 24 Therefore from him is the joint of the hand sent, which hath written this that is drawn. 25 And this is the writing which is ordered: MANE, THECEL, PHARES. 26 And this the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finished it. 27 THECEL: thou art weighed in the balance, and art found having less. 28 PHARES: thy kingdom is divided, and is given to the Medes, and Persians. 29 Then the king commanding Daniel was clothed with purple, and a chain of gold was put about his neck: & it was proclaimed of him that he had power the third in the kingdom. 30 (d) The same night was Baltassar the king of Chaldee slain.

(d) The Medes being at this time in the siege of Babylon, took their opportunity to assault it this night, when the King and most part of the city were drunk.

31 And Darius the Mede succeeded into the kingdom, being three score and two years old.

CHAPTER VI.

King Darius making Daniel one of the three chief rulers of his Kingdom: 4. and intending also to advance him higher, other Princes accuse him for praying to God, contrary to the King's edict. 16. Whereupon he is cast into the lions' den: 21. but is conserved without any hurt: 24. his accusers are devoured by the lions, and commandment is given, that all men shall fear the God of Daniel.

IT pleased (a) Darius, and he appointed over the kingdom governers an hundred twenty to be in all his kingdom.

(a) Darius (King of Medes now also of Chaldees) otherwise called Astyages *(ch. 13. v. 65.)* reigned but one year, and so Cyrus succeeded.

2 And over them three princes, of whom Daniel was one: that the governers might render account to them, & the king might sustain no trouble. 3 Daniel therefore passed all the princes, and governers: because there was the spirit of God more ample in him. 4 Moreover the king thought to appoint him over all the kingdom, whereupon the princes, & the governers sought to find occasion against Daniel on the behalf of the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him. 5 Those men therefore said: (b) We shall not find against this same Daniel any occasion, unless perhaps in the law of his God.

(b) An old and continual malignant practice, to call religion treason: And for that purpose to procure laws or statutes to be enacted.

6 Then the princes, and the governers by surreption suggested to the king, and spake thus unto him: King Darius, for ever live: 7 All the princes of the kingdom, the magistrates, and governers, the senators and

judges have taken counsel, that there go forth an imperial decree, and an edict: That every one, which shall ask any petition of whatsoever god, or man, until thirty days, but of thee o king, he be cast into the lake of lions. 8 Now therefore o king confirm the sentence, and write the decree: that it may not be changed, which is decreed by the Medes and the Persians, nor be lawful for any man to transgress it. 9 Moreover king Darius put forth the edict, and decreed it.

10 Which when Daniel had perceived, that is to say, the law determined, he went into his house: and (c) the windows being opened in his upper chamber, three times in a day toward Jerusalem bowed he his knees, and adored, and confessed before his God, as also he had accustomed to do before.

(c) It is not probable that Daniel opened the windows of purpose, that he might be seen to pray: for so he should have undiscreetly contemned the King, and provoked the infidels to persecute him; but having accustomed to open the windows of his upper chamber, which gave prospect towards Jerusalem, according to Salomon's prayer *3. Reg. 8. v. 47. & 48.* he observed the same custom still: & was not seen publicly of many, but his enemies *searching curiously (v. 11.) found him praying*, and accused him of breaking the King's Edict.

11 Those men therefore searching curiously, found Daniel praying, and beseeching his God. 12 And coming they spake to the king upon the edict: O king, hast thou not decreed, that every man which should ask any of the gods, & men until thirty days, but thyself o king, he should be cast into the lake of lions? To whom the king answering, said: The word is true according to the decree of the Medes, and Persians, which it is not lawful to transgress. 13 Then they answering said before the king: Daniel of the children of the captivity of Juda, hath not cared for thy law, and for the edict, that thou madest: but three times in a day he prayeth with his prayer. 14 Which word when the king had heard, he was strucken very sad: and for Daniel he set his heart to deliver him, and even until sun set he laboured to deliver him. 15 But those men perceiving the king said to him: know thou o king, that the law of Medes and Persians is, that every decree, which the king hath determined, is not lawful to be changed. 16 Then the king commanded, and they brought Daniel, and cast him into the lake of lions. And the king said to Daniel: Thy God, whom thou doest worship always, he will deliver thee. 17 And there was a stone brought, and laid upon the mouth of the lake: which the king sealed with his ring, and with the ring of his nobles, that nothing should be done against Daniel. 18 And the king went into his house, and slept unsupped, and meats were not brought before him, moreover also sleep departed from him.

19 Then the king rising in the very first break of day, went in haste to the lake of the lions: 20 and approaching to the lake, cried on Daniel with a weeping voice, and spake unto him: Daniel servant of the living God, thy God whom thou servest always, hath he been able thinkest thou, to deliver thee from the lions? 21 And Daniel answering the king said: King for ever live. 22 (d) My God hath sent his Angel, and hath shut up the mouths of the lions, and they have not hurt me: because before him justice hath been found in me: yea and before thee, o king, I have done no offence.

(d) To this miracle wrought by the power of God in defence, and for the merits of this holy Prophet, S. Paul alludeth, *Heb. 11. v. 33.*

23 Then was the king exceeding glad upon him, & he commanded Daniel to be brought out of the lake: and Daniel was brought out of the lake, and no hurt was found in him, because he believed his God. 24 And by the king's commandment, those men were brought that had accused Daniel: and (e) they were cast into the lake of the lions, themselves, and their children, and their wives: and they came not to the pavement of the lake, till the lions caught them, & brake all their bones in pieces.

(e) The law of like-punishment is so agreeable to the law of nature, that this Pagan King punished Daniel's accusers, when it appeared to him, that Daniel had not committed treason, but only used his religion and devotion.

25 Then Darius the king wrote to all peoples, tribes, and tongues dwelling in the whole earth: PEACE be multiplied unto you. 26 By me a decree is made, that in all mine empire, and my kingdom they dread and

fear the God of Daniel. for he is the living and eternal God for ever: and his kingdom shall not be dissipated, & his power even for ever. 27 He is the deliverer, and saviour, doing sign, & marvels in heaven, and in earth: who hath delivered Daniel out of the lake of the lions. 28 Moreover Daniel continued unto the kingdom of Darius, and the kingdom of Cyrus the Persian.

CHAPTER VII.

Daniel seeth four winds fighting, and four terrible beasts rising from the sea: 9. God sitting in a throne, and served by innumerable Angels. 11. The greatest beast is slain, and the power of the rest diminished. 13. The Son of man receiveth eternal power of God. 15. The prophet much terrified, is instructed that the four beasts signify four kingdoms. 19. The greatest shall prevail for a while, 26. but shortly perish. [1]

[1] The 2. part.
Prophetical visions of Christ and of Antichrist.

IN (a) the first year of Baltassar the king of Babylon, Daniel saw a dream: & the vision of his head in his bed: and writing the dream, he comprehended it in a short speech: and in sum comprising it, he said:

(a) In order of time these two visions were before the histories written in the two precedent chapters.

2 I saw in my vision by night, and behold (b) the four winds of heaven fought in the great sea.

(b) Four winds may signify the great tumults which happen in the beginning of monarchies by wars and bloodshed of much people.

3 And (c) four great beasts came up, out of the sea diverse one from another.

(c) Four beasts do signify the four Monarchies of the Chaldees, Medes and Persians, the Grecians, & the Romans: as was also signified before in Nabuchodonosor's dream. *ch. 2.*

4 The first as it were (d) a lioness, & she had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, & she stood upon the feet as a man, & the heart of a man was given to her.

(d) A lioness's cruelty, and the pride of an eagle do resemble the Chaldee's monarchy.

5 And behold another beast like (e) a bear stood aside: and there were three rews in the mouth thereof, and in the teeth thereof, & thus they said to it: Arise, eat very much flesh.

(e) A bear of rude shape, & weak sight, content with little and base meat, represented the Medes & Persians.

6 After this I beheld, and lo another as it were (f) a leopard, and it had wings as of a bird, four upon it, & there were four heads in the beast, and power was given to it.

(f) The leopard with wings and four heads, signified the speedy victories of the Grecians under Alexander in four quarters of the world: after his death divided into four Kingdoms.

7 After this I beheld in the vision of the night, and lo (g) a fourth beast terrible and marvelous, and strong exceedingly, it had great iron teeth, eating and breaking, and treading the rest with her feet: and it was unlike to the other beasts, which I had seen before it, and it had ten horns.

(g) By the fourth beast without name is understood the incomparable power of the Romans: governing first by kingly authority; afterwards by Consuls; then joining to them Tribunes; sometimes Dictators; finally Emperial.

8 I considered the horns, and behold another (h) little horn sprang out of the midst of them: and three of the first horns were plucked off at the presence thereof, and lo eyes as it were the eyes of a man were in this horn, & a mouth speaking great words.

(h) The little horn becoming so great and strong, as to overcome all the other, signifieth Antichrist; whose outrageous fury shall continue but a short time. *v. 25.*

9 I beheld till thrones were set, and (i) the ancient of days sat: his vesture white as snow, and the hairs of his head as clean wool: his throne flames of fire: his wheels fire kindled.

(i) God the Father is called the *Ancient of days*, not as though one Person of the Blessed Trinity were more

ancient than another: for every Person is eternal; and all are one eternal God: But in order of proceeding one from another, the Father is the beginning: of whom the Son is begotten; and from whom, as also from the Son, the Holy Ghost proceedeth.

10 A fire & swift stream came forth from his face: (k) thousands of thousands ministered to him, & (l) ten thousand hundred thousands assisted him: judgement sat, and the books were opened.

(k) By multiplication of these cardinal numbers, is signified the innumerable multitude of Angels: who do exceed all corporal creatures in number, as the celestial spheres exceed terrestrial bodies in greatness. (l) And the highest Hierarchy *(who are Assistants)* do far exceed the other Hierarchies in multitude. *S. Dionys. c. 14. Hierar. coelest. S. Tho. p. 1. q. 112. a. 4.*

11 I beheld because of the voice of the great words, which that horn spake: and I saw that the beast was slain, and the body thereof was perished, and was committed to the fire to be burnt. 12 The power of the other beasts also was taken away: and times of life were appointed them until time, and time. 13 I beheld therefore in the vision of the night, and lo with the clouds of heaven there came in, as it were (m) the son of man, and he came even to the ancient of days: and in his sight they offered him.

(m) Our Saviour Christ is here clearly prophesied: by whose power Antichrist shall be utterly destroyed.

14 And he gave him power, and honour, and kingdom: and all peoples, tribes, & tongues shall serve him: his power, an eternal power, that shall not be taken away: and his kingdom, that shall not be corrupted. 15 My spirit trembled, I^ Daniel was made sore afraid at these things, and the visions of my head troubled me. 16 I came to one of the assistants, and I asked the truth of him concerning all these things, who told me the interpretation of the words, and taught me: 17 These four great beasts, are four kingdoms, which shall rise up out of the earth. 18 And they shall take the kingdom of the holy God most high: & they shall obtain the kingdom even to world, & world of worlds. 19 After this I would diligently learn of the fourth beast, which was very unlike from all, and exceeding terrible: his teeth and claws of iron: he did eat, and break in pieces, & the rest he stamped with his feet: 20 and of the ten horns that he had on his head: and of the other, that had grown up, before which the three horns fell: and of that horn, that had eyes, and the mouth speaking great words, and was greater than the rest. 21 I beheld, and lo that horn made war against the saints, and prevailed over them, 22 till the ancient of days came, & gave judgement to the saints on High, and the time came, and the saints obtained the kingdom. 23 And thus he said: The fourth beast shall be the fourth kingdom in the earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall conculcate, and break it in pieces. 24 Moreover the ten horns of that same kingdom, shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings. 25 And he shall speak words against the High one, and shall destroy the saints of the Highest: and he shall think that he can change times, & laws, and they shall be delivered into his hand even (n) to a time, & times, & half a time.

(n) *ch. 12. v. 7. 11. & 12.*
Apoc. 11. v. 2. & 3.
Apoc. 12. v. 6. & 14. & Apoc. 13. v. 5.

26 And judgement shall sit, that might^ may be taken away, and be broken, and perish even to the end.
27 And kingdom, and power, and the greatness of the kingdom, that is under all the heaven, be given to the people of the saints of the Highest: whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him. 28 Hitherto the end of the word, I^ Daniel was much troubled with my cogitations, and my face was changed in me: but the word I kept in my heart.

CHAPTER VIII.

Daniel seeth a ram with two horns overcome by a goat with one horn: 8. Which shall also be broken, and four less rise in place thereof: one of them profaneth the temple in Jerusalem, and taketh away the daily sacrifice. 15. And Gabriel the Archangel expoundeth the vision.

IN the third year of the reign of Baltassar the king, a vision appeared to me. 2 I^ Daniel (a) saw in my vision, after that which I had seen in the beginning, when I was in Susis the castle, which is in the province of Aelam: and I saw in the vision, that I was over the [1]gate Ulai.

(a) He insinuateth that this vision was in explication of some part of the former, which he had two years before. *ch. 7.* where four monarchies are mentioned: so here is foretold the great conflict between the Persians & Grecians, about 220 years after. [1] *or river.*

3 & I lifted up mine eyes, and saw: and behold one (b) ram stood before the marish, having high horns, & one higher than another & growing under.

(b) The ram represented the King of Persians & Medes.

4 Afterward I saw the ram pushing with the horns against the West, & against the North, and against the South: and all beasts could not resist him, nor be delivered out of his hand: and he did according to his will, & was magnified. 5 And I understood: and behold (c) a buckgoat came from the West upon the face of the whole earth, & he touched not the ground. Moreover the buckgoat had a notable horn between his eyes:

(c) The goat signified Alexander the great:

6 And he came even to that ram with the horns, which I had seen standing before the gate, & he ran towards him in the violence of his strength. 7 And when he had approached near the ram, he was wood against him, and struck the ram: and he (d) brake his two horns, and the ram could not resist him: and when he had cast him on the ground, he trod him, and no man could deliver the ram out of his hand.

(d) breaking the two horns, that is conquering the two nations of Persians & Medes.

8 And the buckgoat became exceeding great: and when he was grown, the great horn (e) was broken, and there rose up (f) four horns under it by the four winds of heaven.

(e) King Alexander died when he was very young and strong not fully 33. years of age. (f) Four of his followers possessed every one a Kingdom of his Monarchy.

9 And out of one of them came forth (g) one little horn: and it was made great against the South, and against the East, and against the strength.

(g) Antiochus Epiphanes persecuting the people of God, destroyed the sacrifice, polluted the temple, setting up the image of Jupiter Olympius.

10 And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod them. 11 And it was magnified even unto the prince of the strength: and from him it took the continual sacrifice, and threw down the place of his sanctification. 12 And strength was given against the continual sacrifice because of sins: and truth shall be thrown prostrate on the ground, and he shall do, and shall prosper. 13 And I heard (h) one of the saints speaking, & one saint said to another, I know not to whom that spake: How long the vision, and the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength shall be conculcate?

(h) One Angel demanded of another to know a thing to come.

14 And he said to him: Unto (i) the evening & morning, two thousand three hundred: & the sanctuary shall be cleansed.

(i) *2300 evenings and mornings*, that is, 2300 days, which make six years, & well near four months, the whole time from the beginning of Antiochus' persecution unto his death: for he began to persecute in the year *143. 1 Mac. 1. v. 21.* & he died, *an. 149. 1 Mac. 6. v. 16.* within which time *an. 148.* the temple was purged *1. Mac. 4. v. 52.*

15 And it came to pass when I^ Daniel saw the vision, and sought the understanding: behold there stood in my sight as it were the form of a man. 16 And I heard the voice of a man between the banks of Ulai: and he cried, and said: Gabriel make this man understand the

vision. 17 And he came and stood near where I stood: and when he was come, trembling I fell on my face, & he said to me: Understand (k) son of man, that in the time of the end the vision shall be accomplished.

(k) Ezechiel is very often called by the name of *son of man*, here also Daniel is so called by an Angel, as well to distinguish Angelical and human nature, as in honour of mankind, which Christ would assume: & therefore calleth himself by the very same title in the Gospel.

18 And when he spake to me I fell flat on the ground: and he touched me, and set me up in my standing, 19 and said to me: I will shew thee what things are to come in the last of the malediction: because the time hath his end. 20 The ram, which thou sawest have horns, is the king of the Medes and Persians. 21 Moreover the buckgoat, is the king of the Graecians, and the great horn, that was between his eyes, the same is the first king. 22 But whereas that being broken, there rose up four for it: four kings shall rise up of his nation, but not in his strength. 23 And after their reign, when iniquities shall be increased, (l) there shall arise a king impudent of face, and understanding [1] propositions.

(l) Historically Antiochus; mystically Antichrist, as *ch. 22. & Mat. 24.*[1] * *obscure speeches.*

24 And his strength shall be made strong, but not in his own strength: and more than can be believed, shall he waste all things, and shall prosper, and do. And he shall kill the strong, and the people of the saints 25 according to his will, and craft shall be directed in his hand: and he shall magnify his heart, and in the abundance of all things he shall murder very many: & against the prince of princes shall he arise, & without hand he shall be destroyed. 26 & the vision of the evening and the morning, which hath been said, is true: thou therefore seal the vision, because it shall be (m) after many days.

(m) So much as pertained to the profanation of the temple was fulfilled above 300. years after this prophecy: as the same is also a figure of Antichrist, it shall happen towards the end of this world. *S. Greg. l. 30. c. 12. Moral.*

27 And I^ Daniel languished, and was sick for certain days: and when I was risen up, I did the king's works, and was astonished at the vision, and there was none that could interpret it.

CHAPTER IX.

Daniel confessing that they are justly afflicted for their sins, 15. prayeth for speedy mercy. 20. An Angel signifieth to him, that within seventy weeks of years, Christ will come; 26. and be slain; his people the Jews denying him, whom he will therefore reject.

IN the first year of Darius the son (a) of Assuerus of the seed of the Medes, who reigned over the kingdom of the Chaldees:

(a) Assuerus, or *Achasuerus*, not a proper name signifieth a great Prince, or head of people.

2 (b) the first year of his kingdom, I^ Daniel understood in books the number of years, whereof the word of our Lord was made to Jeremie the prophet, that (c) seventy years should be accomplished of the desolation of Jerusalem. [1]

(b) Darius had reigned in Persia before this time, but this was the first year of his reign over the Chaldees, and also the last, neither did he reign a full year: for Cyrus reigned some part of the seventieth year of the Jews' captivity in Babylon: in which also Baltassar was slain. *Ier. 25. v. 12. & Ier. 29. v. 10. 2. Par. 36. v. 22.* (c) Daniel seeing the seventieth year of captivity was come, in which God promised to deliver his people, *Ier. 29. v. 10.* prayed with great zeal, & confidence for their release. [1] *Iere. 29. v. 10.*

3 And I set my face to our Lord my God to pray and beseech in fastings, sackcloth, and ashes. 4 And I prayed our Lord my God, and I confessed, and said: I beseech thee o Lord God great and terrible, which keepest covenant, & mercy to them that love thee, and keep thy commandments. 5 We have sinned, we have done iniquity, we have dealt impiously, and have revolted: & we have declined from thy commandments, and judgements. 6 We have not obeyed thy servants the prophets, that have spoken in thy name to our kings, to our princes, to our fathers,

and to all the people of the land. 7 To thee o Lord, justice: but to us confusion of face, as is today to the man of Juda, and to the inhabiters of Jerusalem, and to all Israel, to them that are near, and to them that are far off in all the lands, to which thou hast cast them out, for their iniquities in which they have sinned against thee. 8 O Lord, to us confusion of face, to our princes, & to our fathers that have sinned. 9 But to thee Lord our God mercy and propitiation, because we have revolted from thee: 10 and have not heard the voice of the Lord our God, to walk in his law, which he gave us by his servants the prophets. 11 And all Israel have transgressed thy law, and have declined from hearing thy voice, and the malediction hath distilled upon us, & the detestation, which is written in the book of Moyses the servant of God, because we have sinned to him.[1]

[1] *Deu. 17. v. 14.*

12 And he hath established his words, which he spake upon us, and upon our princes, that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem. 13 As it is written in the law of Moyses, all this evil is come upon us: and we besought not thy face o Lord our God, that we might return from our iniquities, & might think on thy truth. 14 And our Lord hath watched upon the malice, and hath brought it upon us: just is the Lord our God in all his works, which he hath done: for we have not heard his voice. 15 And now o Lord our God, which broughtest forth thy people out of the Land of Aegypt in a strong hand, & madest thee a name according to this day: we have sinned, we have done iniquity. 16 O Lord according to all thy justice, but let thy wrath be turned away I beseech thee, and thy fury from thy city Jerusalem, & from thy holy mount. For by reason of our sins, and the iniquities of our fathers, Jerusalem, and thy people are a reproach to all round about us. 17 Now therefore hear o our God the petition of thy servant, & his prayers: and shew thy face upon thy sanctuary, which is desert, for thine own sake. 18 Incline^ my God^ thine ear, & hear: open thine eyes, and see our desolation, & the city upon which thy name is invocated: for neither in our justifications do we prostrate prayers before thy face, but in thy many commiserations. 19 Hear o Lord, be pacified o Lord: attend & do, delay not for thine own sake my God: because thy name is invocated upon thy city, & upon thy people. 20 And when I yet spake, & prayed, and confessed my sins, and the sins of my people of Israel, and did prostrate my prayers in the sight of my God, for the holy mount of my God: 21 as I was yet speaking in prayer, lo the man Gabriel, whom I had seen in the vision from the beginning, quickly flying touched me in the time of the evening sacrifice. 22 And he taught me, and spake to me, & said: Daniel now am I come forth to teach thee, and that thou mightest understand. 23 From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art (d) a man of desires: and do thou mark the word, and understand the vision.

(d) This singular devotion with austere works of penance & zeal of his country merited this commendable title to be called, *The man of desires.*

24 (e) Seventy weeks are abridged upon thy people, & upon thy holy city, (f) that prevarication may be consummate, and sin take an end, & iniquity be abolished; and everlasting justice be brought; & vision be accomplished, and prophecy; & the Holy one of holies be anointed.

(e) And whereas he prayed particularly for the release of the Jews from captivity of Babylon, a far greater thing is promised & revealed to him, that within seventy weeks of years (that is 490. years) the Messias Christ will come & redeem mankind from captivity of sin & the devil. (f) These four things *(v. 24.)* Forgiveness of sins; Infusion of justice; Fulfilling of prophecies; & Anointed Holy of holies agree only to Christ.

25 Know therefore, & mark: From the going forth of the word, that Jerusalem be built again, unto Christ the prince, there shall be seven (g) weeks, & sixty two weeks, & the street shall be built again, & the walls in [1] straitness of the times.

(g) *Hebdomas* or *Septenarius* signifying seven, understood of days importeth a week: of years (as *Levi. 25.*) seven years: *so seventy weeks 490.* years. S. Bed. *li. de rat. temp. c. 6. 7. 8.* [1] * *troublesome times.*

26 And after sixty two weeks Christ shall be slain: and it shall not be his people, that shall deny him. And the city, & the sanctuary shall the people dissipate with the prince to come: & the end thereof waste, & after the end of the battle the appointed desolation.
27 And he will confirm the covenant to many, one week: and in the half of the week shall the host & the sacrifice fail: and there shall be in the temple the abomination of desolation:[1] & even to the consummation, and to the end shall the desolation endure.

[1] *Mat. 24.*

CHAPTER X.

After fasting and other voluntary afflictions, 4. Daniel seeing a man in a strange form, and much terrified therewith, 8. is comforted. 13. The Angels of Persians and Grecians resist his prayer, 20. S. Michael assisting the Jews.

IN the third year of Cyrus king of the Persians, a word was revealed to Daniel surnamed Baltassar, and a true word, and great strength: & he understood the word: for (a) there is need of understanding in vision.

(a) Pharao had a vision in sleep, *Gen. 41.* Baltasar waking, saw a hand writing in the wall, *Dan. 5.* but neither of them understood their visions, and therefore were not Prophets. Joseph understood the former, & Daniel this other, and so, they were Prophets. For as this text teacheth, *understanding is required that a vision be prophetical. S. Tho. 2. 2. q. 175. a. 2. & 4.*

2 In those days^ I^ Daniel mourned the days of three weeks, 3 desiderable bread I did not eat, and flesh and wine entered not into my mouth, yea neither with ointment was I anointed: till the days of three weeks were accomplished. 4 And in the four & twentieth day of the first month I was by the great river, which is Tigris. 5 And I lifted up mine eyes, & I saw: and behold a man clothed with linen cloths, & his reins girded with the finest gold: 6 and his body as it were the chrysolithus, and his face as the form of lightning, and his eyes as a burning lamp: and his arms, & the parts that are downward even to the feet, as it were the form of glistering brass: and the voice of his word as the voice of a multitude. 7 And I^ Daniel alone saw the vision: moreover the men that were with me, saw it not, but exceeding terror fell upon them, and they fled away, and hid themselves. 8 And I being left alone saw this great vision: and there remained no strength in me, yea and my shape of countenance was changed in me, and I withered, neither had any strength. 9 And I heard the voice of his words: and hearing I lay astonished upon my face, and my visage cleaved to the ground. 10 And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands. 11 And he said to me: Daniel (b) thou man of desires, understand the words, that I speak to thee, and stand in thy place: for now am I sent to thee. And when he had said this word to me, I stood trembling.

(b) The Angel repeateth this honourable new title to encourage him being sore frighted.

12 And he said to me: Fear not Daniel: because since the first day that thou didst set thy heart to understand to afflict thyself in the sight of thy God, thy [1] words have been heard: and I am come for thy words.

[1] *prayers.*

13 But (c) the prince of the kingdom of the Persians (d) resisted me one and twenty days: and behold Michael one of the chief princes came to aid me, and I tarried there by the king of the Persians.

(c) The Angel guardian of Persia. *S. Ierom, S. Theodoret. S. Gregory.* (d) This Angel for his office sake, not yet knowing God's will in this particular, prayed that the Jews might remain among the Persians for their edification and spiritual good.

14 But I am come to teach thee what things shall come to thy people in the later days, because as yet the vision unto days. 15 And when he spake to me in these manner of words, I cast down my countenance to the ground, and held my peace. 16 And behold as it

were the similitude of the son of man touched my lips, and opening my mouth I spake, and said to him, that stood before me: My Lord, in thy vision my joints are dissolved, and no strength hath remained in me.
17 And how can the servant of my Lord speak with my Lord? for no strength is remaining in me, yea & my breath is stopped. 18 Again therefore there touched me as it were the vision of a man, and strengthened me, 19 and he said: Fear not o man of desires, Peace be to thee: take courage & be strong. And when he spake with me, I received strength, and said: Speak my Lord, because thou hast strengthened me. 20 And he said: Doest thou know wherefore I am come to thee? and now I will return, that I (e) may fight against the prince of the Persians. When I therefore went forth, there appeared the prince of the Greeks coming.

(e) Daniel's proper Angel joined his prayers with him for the delivery of the Jews from captivity.

21 But yet I will tell thee that which is expressed in the scripture of truth: and none is my helper in all these, but Michael (f) your prince.

(f) S. Michael the guardian Angel of the whole Church also prayed for the same purpose.

CHAPTER XI.

The Angel declareth what shall happen to the Jews under the King of Persia, and by occasion of wars between Aegypt and Syria.

AND I from the first year of Darius the Mede (a) stood that he might be strengthened, and made strong.

(a) The Angel prosecuting his speech to the Prophet sheweth that he had prayed for the King of Persians, from the first time after the overthrow of Babylon, seeing him well affected towards the Jews, as was also the next King Cyrus, who indeed released them.

2 And now I will declare the truth unto thee. Behold [1] three kings as yet shall stand in Persia, and [2] the fourth shall be enriched with exceeding riches above all: & when he is grown mighty in his riches, he shall raise up all against the kingdom of Greece.

[1] * *Cambyses. 1. Smerdes magus. Darius Histaspis.* [2] * *Xerxes.*

3 But there shall rise [1] a strong king, and shall rule with much power: and he shall do what shall please him.

[1] *Alexander.*

4 And when he [1] shall stand, his kingdom shall be broken, and it shall be divided into the four winds of heaven: but not unto his posterity, nor according to his mightiness wherewith he ruled. For (b) his kingdom shall be rent even unto foreigners, beside these.

[1] * *come to his height.* (b) Scarcely touching other successors of Alexander, the holy scripture here prophesieth of the Kings of Aegypt on the south side of Jury; and Syrians on the North: by whose wars the Jews were most molested.

5 And (c) the king [1] of the South shall be made strong, & there shall (d) of his princes prevail above him, and he shall rule in dominion: for his dominion shall be much.

(c) *Every prophecy (saith S. Iren. li. 4. c. 43.) before it be fulfilled is aenigma, a riddle, or obscure proposition.* But when it is past may more easily, sometimes certainly be interpreted. So by histories of things now past he gathereth very probably that by this King of the south was understood Ptolomeus son of Lagus King of Aegypt. [1] *King of Aegypt.* (d) His son called Ptolomeus Philadelphus excelled his father in power and magnificence.

6 And after the end of years they shall be confederated: and the daughter of the king of the South shall come to (e) the king [1] of the North to make amity, and shall not obtain the strength of the arm, neither shall his seed stand: and she shall be delivered, and they that brought her, her youngmen and they that strengthened her in the times.

(e) This King of the North seemeth to be Antiochus *Theos* King of Syria. [1] *King of Syria.*

7 (f) And there shall stand of the bud of her roots a plant: and he shall come with an army, and shall enter

the province of the king of the North: and he shall abuse them, and shall obtain.

(f) Ptolomeus Evergetes King of Aegypt invaded and spoiled Syria.

8 Moreover also their gods, and sculptiles, the precious vessels also of gold, and silver, he shall carry away captive into Aegypt: he shall prevail against the king of the North. 9 And the king of the South shall enter into the kingdom, and shall return to his own land. 10 And (g) his sons shall be provoked, and they shall gather a multitude of very many hosts: and he shall come hastening, and overflowing: and he shall return and be stirred up, and he shall join battle with his force.

(g) Seleucus Ceraunus, and Antiochus Magnus sons of Seleucus Callinicus shall raise new wars against Ptolomeus Philopator King of Aegypt, but the elder brother being slain in the way, Antiochus shall prosecute the war.

11 And the king of the South being provoked shall go forth, and shall fight against the king of the North, & shall prepare an exceeding great multitude, and a multitude shall be given into his hands. 12 And he shall take a multitude, and his heart shall be exalted, and he shall overthrow many thousands: (h) but he shall not prevail.

(h) He shall invade and kill many, but not prevail.

13 For the king of the North shall return, and shall prepare a multitude much greater than before: & in the end of times, & years, he shall come hastening with a great host, and riches exceeding much. 14 And in those times many shall rise up against the king of the South, (i) the children also of the prevaricators of thy people shall be extolled to fulfill the vision, and they shall fall. [1]

(i) Many Jews deceived by Onias flying into Aegypt shall erect a temple and sacrifice, falsely avouching that they fulfil the prophecy of Isaie. ch. 19. v. 19. [1] *Isa. 19. v. 19.*

15 And the king of the North shall come, and shall cast up a mount, and shall take the best fenced cities: & the arms of the South shall not sustain, and his chosen shall rise up to resist, & there shall be no strength. 16 And he shall do coming upon him according to his pleasure, and there shall be none to stand against his face: and he shall stand in a noble land, & it shall be consumed in his hand. 17 And he shall set his face to come to possess all his kingdom, & he shall do right things with him: and he shall give unto him a daughter of women, to overthrow it: and she shall not stand neither shall she be his. 18 And he shall turn his face to the islands, & shall take many: and he shall make the prince of his reproach to cease, and his reproach shall be returned upon him. 19 And he shall turn his face to the empire of his own land, and he shall stumble, and fall, & shall not be found. 20 And there shall stand in his place one most vile, & unworthy of kingly honour: & in few days he shall be destroyed, not in fury nor in battle. 21 And (k) there shall stand in his place one despised, and kingly honour shall not be given him: and he shall come secretly, and shall obtain the kingdom by fraud.

(k) According to the history all expositers understand this of Antiochus Epiphanes, who lived and died basely: but mystically of Antichrist, very potent & glorious in this world, yet shall have base beginning and an ignominious end.

22 And the arms of him that fighteth shall be expugned from before his face, and shall be broken: moreover also the prince (l) of the league.

(l) This title *Prince of the league* or covenant, pertaineth directly to Antichrist: who will join himself with the Jews pretending to observe the law of Moyses and so they will receive him as their Messias. *Ioan. 5. v. 43. S. Ireneus li. 5. c. 25. S. Ierom. & alii.*

23 And after the amities, he shall work deceit with him: and he shall go up, and shall overcome with few people. 24 And he shall enter abundant and plentiful cities: & he shall do things that his fathers never did, & his fathers' fathers: their robberies, and prey, & riches he shall dissipate, and shall devise devices against the best fenced: and this until a time. 25 And his strength & his heart shall be stirred up against the king of the South in a great army: and the king of the South shall be provoked to battle with many aids, and exceeding strong: & they shall not stand because they shall take counsels against him. 26 And they that eat bread with him, shall destroy him, and his army shall be oppressed: & there shall fall slain very many. 27 The

heart also of the two kings shall be to evil, and at one table they shall speak lies, and they shall not prosper: because as yet the end unto another time. 28 And he shall return into his land with much riches: and his heart against the holy testament, and he shall prosper and shall return into his own land. 29 At the time appointed he shall return, and he shall come to the South, and the later end shall not be like to the former. 30 And there shall come upon him galleys, and the Romans, and he shall be strucken, and shall return, and shall fret against the testament of the sanctuary, and he shall speed: and shall return, and shall devise against them, that have forsaken the testament of the sanctuary. 31 And of him shall stand (m) arms, and shall pollute the sanctuary of strength, and shall take away the continual sacrifice: and they shall give abomination into desolation.

(m) Even in the hottest persecution of Antiochus, Nero, or Antichrist, some shall constantly confess true religion.

32 And the impious against the testament shall dissemble fraudulently: but the people that knoweth their God, shall obtain, and shall do. 33 And the learned in the people shall teach very many: and they shall fall by sword, and by flame, and by captivity, and by spoil of days. 34 And when they are fallen, they shall be relieved with a little aid: and very many shall be joined to them feignedly. 35 And of the learned there shall fall, that they may be tried, and may be chosen, and made white even to the time prefixed: because yet there shall be another time. 36 And the king shall do according to his will, and shall be elevated, & magnified against every god: and against the God of gods he shall speak magnifical things, & shall be directed, till the wrath be accomplished: for the determination is made. 37 And the God of his fathers he shall not account of: and he shall be in the concupiscences of women, neither shall he care for any of the gods: because he shall rise up against all things. 38 But god (n) Maozim he shall worship in his place: and the god whom his fathers knew not, he shall worship with gold, and silver, and precious stone, and precious things.

(n) The god of power or strength, either Jupiter the Grecians' great god, or their own strength, wherein Antiochus, & Antichrist shall trust.

39 And he shall do it to fence Maozim with a strange god, whom he acknowledged, and he shall multiply glory, and shall give them power in many, and shall divide the land gratis. 40 And in the time prefixed shall the king of the South make battle against him, & as a tempest shall the king of the North come against him in chariots, and in horsemen, and in a great navy, and he shall enter the lands, and shall destroy, and pass through. 41 And he shall enter into the glorious land, and many shall fall: but these only shall be saved out of his hand, Edom, and Moab, and the beginning of the children of Ammon. 42 And he shall lay his hand upon the lands: and the Land of Aegypt shall not escape. 43 And he shall rule over the treasures of gold, and of silver, and in all the precious things of Aegypt: through Libya also, and Aethiopia he shall pass. 44 And a bruit shall trouble him from the East, and from the North: and he shall come in a great multitude to destroy and kill very many. 45 And he shall pitch his tabernacle (o) Apadno between the seas, upon a mount glorious and holy: and he shall come even to the top thereof, and no man shall help him.

(o) His royal tabernacle or palace, between the dead sea & the Mediterranean.

CHAPTER XII.

The Angel describeth the persecution of Antiochus, as the figure; & of Antichrist prefigured. 6. The shortness also of his reign is clearly prophesied.

BUT in that time shall rise up (a) Michael the great prince, who standeth for the children of thy people: and a time shall come such as hath not been from the time since nations began even until that time. And in that time shall thy people be saved, every one that shall be found written in the

book.

(a) S. Michael the Guardian Angel & protector of the Jews in the old Testament. *c. 10. v. 13. & 21.* & now of the Church of Christ, will defend the same against Antichrist invisibly as the Ecclesiastical pastors shall do visibly.

2 And many of those, that sleep in the dust of the earth, shall awake: (b) some unto life everlasting, & others unto reproach to see it always.

(b) All shall rise in body, but all shall not *be changed* into better. *1. Cor. 15. v. 51.*

3 But they that be learned [1] shall shine as the brightness of the firmament: and they that instruct many to justice, (c) as stars unto perpetual eternities.

[1] * *in the law of God.* (c) A glorious *Aureola* or accidental reward (besides the essential beatitude) shall be given to those that duly perform the office of pastors, in teaching others, as there is another like to Martyrs, & another to Virgins.

4 But thou Daniel (d) shut up the words, and seal the book, even to the time appointed: very many shall pass over, and there shall be manifest knowledge.

(d) Daniel's prophecy is shut & sealed, not to be interpreted by human wit, but by the spirit of God, wherewith the Church is illuminated, taught, governed, moved, & vivificated: *S. Iero. in Gal.*

5 And I^ Daniel saw, and behold there stood as it were two others: one on this side upon the bank of the river, and another on that side, on the other bank of the river. 6 And I said to the man, that was clothed with linen garments, that stood upon the waters of the river: How long the end of these marvels? 7 And I heard the man, that was clothed with the linen garments, that stood upon the waters of the river, when he had lifted up his right hand, & his left hand unto heaven, and had sworn by him that liveth for ever, that unto (e) a time, & times, & the half of a time. And when the dispersion of the hand of the holy people shall be accomplished, all these things shall be accomplished.

(e) A time ordinarily signifieth one year, as *ch. 4. v. 13.* so here is signified the space of three years and a half, as. *ch. 7.* and *Apo. 12. v. 14. &c.*

8 And I heard, & understood not. And I said: My Lord, what shall be after these things? 9 And he said: Go Daniel, because the words are shut up, and sealed until the prefixed time. 10 Many shall be chosen, and made white, & shall be tried as fire: and the impious shall do impiously, neither shall all the impious understand, but the learned shall understand. 11 And from the time (f) when the continual sacrifice shall be taken away, and the abomination to desolation shall be set up, [1] a thousand two hundred ninety days.

(f) From the taking away *of the daily sacrifice*, and placing of *abomination* (to wit the practice of heresy) *to desolation*, that is, abolishing of much as is possible, the holy Sacrifice of Mass, to the end of that persecution shall be 1290. days. [1] *Mat. 24.*

12 Blessed is he that expecteth, and cometh unto days (g) a thousand three hundred thirty five.

(g) Why *45.* days are added to the former number, is marvelous obscure: neither may we presume amongst diverse expositions, to censure which seemeth most probable.

13 But thou (h) go, until the time prefixed: and thou shalt rest, and stand in thy lot unto the end of the days.

(h) But we are content to go away with Daniel (*v. 9.* and *13.*) without further searching the profound sense of so high mysteries.

ANNOTATIONS.
CHAP. XII.

7. *Unto a time, and times, and half a time.]* Our Saviour saying *(Mat. 24. v. 22.)* that *the days* (of Antichrist's great persecution) *shall be shortened*: and *Apoc. 17. v. 10.* the great persecutor that is to come, *must tarry a short time*, it is necessary to say, that the time of the same persecutor here signified to Daniel, as also before ch. 7 v. 25. & repeated *Apoc. 12. v. 14.* by these terms of *a time, &*

[1] Antichrist's persecution shall not be long.

[2] Ancient fathers

understand this term to be three years and a half. Agreeable to other scriptures.

[3] *S. Iren. l. 5. cont. heres. S. Iero. S. Theo. in hunc lo. S. Aug. l. 20. c. 23. civit. S. Prim. S. Beda. &c.*

times, and half a time, cannot possibly import any long time. [1] [2] And therefore the ancient Fathers uniformly understand by *a time* one year, by *times* two years, and so by *half a time* half a year. [3] Which is some what more clear in other terms, in this ch. v. 11. by a thousand two hundred ninety days, & v. 12. a thousand three hundred thirty days, & *Apoc. 11. v. 3.* Two witnesses shall prophesy (Against Antichrist) a thousand two hundred sixty days: *Apoc. 12. v. 6.* The Church shall be fed in the wilderness, the same number of days 1260. But most clearly *Apoc. 11. v. 2.* & *Apoc. 13. v. 5.* this great persecution shall endure *42. months*, that is, three years & a half. [4]

Hitherto we read Daniel in the Hebrew volume. That which followeth even to the end of the Book, is translated out of Theodotion's Edition.

CHAPTER XIII.

Two old judges overcome with carnal concupiscence, tempt chaste Susanna: 22. who constantly resisting, 27, is by them falsely accused, 41. and condemned of adultery. 45. Daniel convinceth them of false testimony, 60. and they are punished with death. [1]

[1] The 3. part.
Other histories not now extant in Hebrew.

AND (a) there was a man dwelling in Babylon, and his name Joakim:

(a) S. Athanasius *in Synopsi*, reciteth this history in the beginning of Daniel. And *S. Aug. ser. 242. de tem.* supposeth that Daniel about the age of twelve years endued with the spirit of prophecy, discovered the malicious falsehood of them, that accused Susanna.

2 & he took a wife named Susanna, the daughter of Helcias exceeding fair, and fearing God. 3 For her parents being just, instructed their daughter according to the law of Moyses. 4 And Joakim was very rich, and he had an orchard near unto his house: and to him the Jews resorted together, because he was the more honorable of all. 5 And there were (b) two ancients appointed judges in that year, of whom our Lord spake: That iniquities came out of Babylon from the senior judges, that seemed to rule the people.

(b) In the transmigration which was made in the third year of Ioakim King of Juda, the Jews were better entreated, and had their own judicial tribunal, and other privileges, until the captivity, which happened about *19.* years after, in the eleventh year of Sedecias. At which time they were brought into much more bondage.

6 These frequented the house of Joakim, and all that had judgements came to them. 7 And when the people returned at noon, Susanna went in, and walked in her husband's orchard. 8 and the ancients saw her daily going in, and walking: and they were inflamed to the concupiscence of her: 9 and they subverted their sense, and declined their eyes that they would not see heaven, nor remember just judgements. 10 They were both therefore wounded with the love of her, neither did they shew their grief one to the other: 11 for they were ashamed to shew one another their concupiscence, being desirous to lie with her: 12 and they watched every day carefully to see her. And one said to the other: 13 Let us go home, because it is the hour of dinner. And going forth they departed one from another. 14 And when they were returned, they came into one place: and asking of each other the cause, they confessed their concupiscence: and then in commune they appointed a time, when they might find her alone. 15 And it came to pass, when they observed a fit day, she went in on a time as yesterday and the day before, with two maids only, & would be washed in the orchard: for it was an hot season.
16 And there was none there, but the two ancients hid, & beholding her. 17 She therefore said to the maids: Fetch me oil, and washing balls, and shut the doors of the orchard, that I may be washed. 18 And they did as she had commanded: and they shut the doors of the orchard, and went out by a back door to

fetch the thing that she had commanded; and they knew not that the ancients were hid within. 19 But when the maids were gone forth, the two ancients arose, and ran to her, and said: 20 Lo the doors of the orchard be shut, and nobody seeth us, and we are in the concupiscence of thee: wherefore consent to us, and lie with us. 21 and if thou wilt not, we will give testimony against thee, that there was a young man with thee, and for this cause thou didst send out thy maids from thee. 22 Susanna sighed, and said: Perplexities are to me on every side: for if I shall do this, it is death to me: and if I do it not, I shall not escape your hands. 23 But it is better for me without the act to fall into your hands, than to sin in the sight of our Lord. 24 And Susanna cried out with a loud voice: but the ancients also cried out against her. 25 And one ran to the door of the orchard, and opened it. 26 when the servants therefore of the house had heard the cry in the orchard, they rushed in by the back door, to see what it was. 27 And after the ancients spake, the servants were ashamed exceedingly: because never had there been such a word said of Susanna. And the morrow came. 28 And when the people was come to Joakim her husband, the two ancients also came full of unjust cogitation against Susanna, to put her to death. 29 And they said (c) before the people: Send to Susanna daughter of Helcias the wife of Joakim. And forthwith they sent.

(c) For more colour of just proceeding, these wicked men gave their false testimony & sentence before the people.

30 And she came with her parents, and children, and all her kin. 31 Moreover Susanna was exceeding delicate, and beautiful of face. 32 But those wicked men commanded that she should be uncovered (for she was covered) that so at least they might be satisfied with her beauty. 33 Her friends therefore wept, & all that had known her. 34 But the two ancients rising up in the midst of the people, laid their hands upon her head. 35 Who weeping looked up to heaven, for her heart had confidence in our Lord. 36 And the ancients said: When we walked alone in the orchard, this woman came in with two maids, and shut the doors of the orchard: and she sent away the maids from her. 37 And a young man that was hid came to her, and lay with her. 38 But we being in a corner of the orchard, seeing the iniquity, ran to them, and saw them lie together. 39 And him indeed we could not take, because he was stronger than we, and opening the doors he lept out: 40 but her when we apprehended, we asked what youngman it was, and she would not tell us, of this thing we are witnesses. 41 The multitude believed them as the ancients and the judges of the people, and (d) they condemned her to death.

(d) The people gave their opinions that she deserved death, but the false Judges gave sentence. For so the form of the law required, which they pretended to fulfill. *Lev. 20. Deut. 22.*

42 But Susanna cried out with a loud voice, and said: Eternal God, which art the knower of hidden things before they come to pass, 43 thou knowest that they have borne false witness against me: and lo I die, whereas I have done none of these things, which these men have maliciously forged against me. 44 And our Lord heard her voice. 45 and when she was led to death, our Lord (e) raised up the holy spirit of a young boy, whose name was Daniel:

(e) Daniel by the gift of prophecy saw & declared that she was innocent.

46 and he cried out with a loud voice: (f) I am clean from the blood of this woman.

(f) Whereas therefore the people had consented to her death, he denied his consent, & undertook to convince the false witnesses: as he did. *v. 54. & 58.*

47 And all the people turning to him, said: What is this word, that thou hast spoken? 48 Who when he stood in the midst of them, said: So foolish ye children of Israel, not judging, nor discerning that which is the truth, have you condemned the daughter of Israel? 49 Return ye to judgement, because they have spoken false testimony against her. 50 The people therefore returned with speed, and the ancients said to him: Come, and sit in the midst of us, and tell us: because God hath given thee the honour of old age. 51 And Daniel said to the people: Separate them far one from another, and I will discover them. 52 When they were

therefore divided one from the other, he called one of them, and said to him: O thou inveterated of evil days, now are thy sins come, which thou didst commit before: 53 judging unjust judgements, oppressing innocents, and dismissing offenders, our Lord saying: The innocent and the just thou shalt not kill.[1]

[1] *Iere. 22. v. 3. Exo. 23. v. 7.*

54 Now then if thou sawest her, tell under what tree thou sawest them talking together. Who said: Under a schine tree. 55 And Daniel said: Well hast thou lied against thine own head: for behold the Angel of God taking the sentence of him, shall cut thee in the midst. 56 And removing him away, he commanded that the other should come, and he said to him: Seed of Chanaan, and not of Juda, beauty hath deceived thee, and concupiscence hath subverted thy heart: 57 so did you to the daughters of Israel, and they fearing spake to you: but the daughter of Juda did not abide your iniquity. 58 Now therefore tell me, under what tree thou tookest them speaking one to another. Who said: Under a prine tree. 59 And Daniel said to him: Well hast thou also lied against thine own head: for the Angel of our Lord tarrieth, having a sword, that he may cut thee in the midst, and kill you. 60 Therefore all the assembly cried out with a loud voice, and they blessed God, which saveth them that hope in him.

61 And they rose up against the two elders (for Daniel had convinced them by their own mouth to have given false testimony) and they did to them as they had dealt naughtily against their neighbour, 62 to do according to the law of Moyses: & they killed them, and innocent blood was saved in that day.[1]

[1] *Deu. 19. v. 19.*

63 But Helcias, and his wife praised God, for their daughter Susanna, with Joakim her husband, and all her kin, because there was no unhonest thing found in her. 64 And (g) Daniel became great in the sight of the people from that day, & thence forward.

(g) By this first prophetical act, Daniel began worthily to be esteemed.

65 (h) And king Astyages was laid to his fathers, & Cyrus the Persian received his kingdom.

(h) This last verse, of Astyages otherwise called Darius, and of Cyrus succeeding him, pertaineth to the ninth chapter. And here mention is made of them, to signify that Daniel beginning to prophesy in his childhood, continued even to old age. For between this history of Susanna and the death of Darius were about ninety years.

CHAPTER XIV.

Daniel detecteth the fraud of Bel's Priests: who pretend that Bel eateth much meat: 21. for which they are slain, and the idol destroyed. 22. Likewise he destroyeth a dragon, which the Babylonians held for a god. 27. He is cast into the lake of seven lions: 32. whither Habacuc miraculously bringeth him meat: 39. the lions hurt him not: and his accusers are devoured.

AND Daniel was (a) the king's guest, and honoured above all his friends.

(a) It seemeth most probable that this King was Evilmerodach, who favoured the Jews, and delivered Jechonias (otherwise called Ioachin) out of prison. *4. Reg. 25. v. 27.*

2 [1] There was also an idol among the Babylonians named Bel: and there were bestowed on him every day of flour twelve [2] arctabaes, and forty sheep, and of wine six great pots.

[1] *Gen. 10. v. 10.* [2] * *amphorae.*

3 The king also did worship him, and went every day to adore him: But (b) Daniel adored his God. & the king said to him: Why dost thou not adore Bel.

(b) Which supposed, Daniel was now about the age of 55. years. For being carried into Babylon at the age of ten years, was there 8. years before Ioachin, who was there 37. years before he was delivered from prison, which make in all 55.

4 Who answering, said to him: Because I worship not idols made with hand, but the living God, that created heaven, and earth, and hath power over all flesh.

5 And the king said to him: Doeth not Bel seem unto

thee to be a living God? Seest thou not how much he eateth and drinketh every day? 6 And Daniel smiling said: Be not deceived o king: For this same is within of clay, and without of brass, neither hath he eaten at any time. 7 And the king being wrath called his priests, & said to them: Unless you tell me, who it is that eateth these expenses, you shall die. 8 But if you shew, that Bel eateth these things Daniel shall die, because he hath blasphemed against Bel. And Daniel said to the king: Be it done according to thy word. 9 And the priests of Bel were seventy, beside their wives, and little ones, & children. And the king came with Daniel into the temple of Bel. 10 And the priests of Bel said: Behold we go forth: & thou o king set the meats, & mingle the wine, & shut the door, & seal it with thy ring: 11 and when thou shalt come in the morning, unless thou find all eaten of Bel, dying we will die, or Daniel that hath lied against us. 12 And they contemned, because they had made under the table a secret entrance, & by it they came in always, and devoured those things. 13 It came to pass therefore after they were gone out, the king set the meats before Bel: & Daniel commanded his servants, and they brought ashes, and he sifted them over all the temple before the king: and going forth they shut the door, and sealing it with the king's ring, they departed. 14 But the priests went in by night, according to their custom, and their wives, and their children: and they did eat, and drink all. 15 And the king arose in the first break of day, and Daniel with him. 16 And the king said: Are the seals safe, Daniel? Who answered: Safe o king. 17 And forthwith when he had opened the door, the king looking on the table, cried out with a loud voice: Great art thou o Bel, and there is not any deceit with thee. 18 And Daniel laughed: and he held the king that he should not go in: and he said: Behold the pavement, mark whose steps these are. 19 And the king said: I see the steps of men, & women, and of infants. And the king was angry. 20 Then apprehended he the priests, & their wives, & their children: and they shewed him secret little doors by which they came in, & consumed the things that were on the table. 21 The king therefore slew them, & he delivered Bel into the power of Daniel: who overthrew him, & his temple. 22 And (c) there was a great dragon in that place, & the Babylonians worshipped him.

(c) Not only the Babylonians as is manifest in many places, but also the Romans and most nations worshipped Bel for a great god: But it is more wonderful that both the Chaldees and the Romans, otherwise most wise, worshipped a serpent, or dragon, a beast naturally most hating men, & most abhorred by all men. The cause of this blindness can be no other but God's just punishment, suffering them for their abominable pride, and other sins to fall into sottish conceits, as to think, that serpents could either greatly benefit them, or by such worship be appeased, and cease from annoying them. As Valerius writeth. *li. 1. c. 8.* S. Augustine also *li. 14. c. 11. Civit.* & many others testify the same.

23 And the king said to Daniel: Lo now thou canst not say, that this same is not a living god: adore him therefore. 24 And Daniel said: The Lord my God I do adore: because he is the living God: 25 but thou o king give me licence, and I will kill the dragon without sword and club. And the king said: I give thee licence. 26 Daniel therefore took pitch, and fat, and hairs, and sod them together: & he made lumps, and gave into the dragon's mouth, & the dragon burst in sunder. And he said: Lo whom you worshipped. 27 Which when the Babylonians had heard, they were wrath exceedingly: and being gathered together against the king, they said: The king is become a Jew. Bel he hath destroyed, the dragon he hath killed, & he hath slain the priests. 28 And they said when they were come to the king: Deliver us Daniel, otherwise we will kill thee, & thy house. 29 The king therefore saw that they pressed upon him vehemently: and compelled by necessity he delivered Daniel to them. 30 Who cast him into the lake of lions, and he was there six days. 31 Moreover in the lake were seven lions, & there were given to them two bodies every day, & two sheep: and they were not given unto them, that they might devour Daniel. 32 And there was (d) Habacuc a prophet in Jewry, & he had boiled broth, & had broken bread in a bowl: and he went into the field, to carry it to the reapers.

(d) Although about 20. years before, there was no Prophet in Jury (ch. 3. v. 38.) yet now this Habacuc was endued with the spirit of prophecy. As for Habacuc, the eighth in order of the less Prophets, he prophesied before the captivity: yea before the Chaldees became a Monarchy. As appeareth *Hab. 1. v. 6.*

33 And the Angel of our Lord said to Habacuc: Carry the dinner which thou hast, into Babylon to Daniel, who is in the lake of lions. 34 And Habacuc said: Lord, Babylon I have not seen, and the lake I know not.
35 And the Angel of our Lord took him by the top of his head, and carried him by the hair of his head, & put him into Babylon over the lake in the force of his spirit. 36 And Habacuc cried, saying: Daniel, take the dinner that God hath sent to thee. 37 And Daniel said: Thou hast remembered me o God, and hast not forsaken them that love thee. 38 And Daniel rising up did eat. Moreover the Angel of our Lord restored Habacuc forthwith in his place. 39 The king therefore came the seventh day to lament Daniel: and he came to the lake, and looked in, and behold Daniel sitting in the midst of the lions. 40 And the king cried out with a loud voice, saying: Great art thou o Lord the God of Daniel. And he drew him out of the lake of lions.
41 But those that had been the cause of his perdition, he cast into the lake, and they were devoured in a moment before him. 42 Then the king said: Let all inhabitants in the whole earth fear the God of Daniel: because he is the Saviour, doing signs, & marvels in the earth: who hath delivered Daniel out of the lions' den.

THE ARGUMENT OF THE TWELVE LESS PROPHECIES.

[1][2] *WHY Isai, Jeremie, Ezechiel*, and *Daniel* are called the four greater Prophets, & these twelve the less, there seemeth no other certain and proper reason, but because they writ more largely, and these more briefly. For otherwise without essential difference, all the sixteen, as also Baruch (whose Book is inserted with Jeremie's) and Moyses, Samuel, the Royal Psalmist David, Nathan, Elias, Elizeus, Esdras, Nehemias, & many others, some writing Books, some not, were absolutely true Prophets of God,[3] endued with the holy spirit of prophecy; had the like revelations, with the same assurance of truth, in great part of the same Mysteries, as well pertaining to the old Testament, as to the New. And so these twelve, *contracted into the straitness of one volume* (saith S. Jerom.)[4] multo aliud, quam sonant in litera, praefigurant: *Prefigurate a far other thing, than they sound in the letter*. [5]Signifying, as he elsewhere explicateth, that they do foreshew many important things, not only pertaining to the Jews, and some other peoples of those former times, but also of all nations to be converted to Christ. They were not all at one time: [6]but *Osee, Ioel, Amos, Abdias, Jonas*, & *Micheas*, prophesied before the captivity of the ten Tribes. [7]*Nahum, Habacuc*, & *Sophonias*, after that captivity, & before the captivity of the two Tribes. And the other three *Aggaeus, Zacharias*, and *Malachie*, after the relaxation from captivity. Neither did they all prophesy in the same places: nor concerning the same people; and so have their particular arguments, as we shall briefly note of every one, as they follow in order.

[1] Four are called the greater Prophets, and twelve the less.

[2] *S. Iero. Prologo. li. Reg. S. Aug. li. c. 18. c. 29. civit. Theod. Isidorus.*

[3] All these and many others were as properly Prophets as the chiefest.

[4] *Epist. ad Paulin.*

[5] *In Osee. 1.*

[6] Of these 12, six prophesied before the captivity of the 10. tribes.

[7] Other three also before the captivity of the two tribes, & three after the relaxation.

Here we may note for instruction of the vulgar reader, that the Prophets commonly use one of these names, when they direct their speech of the◦ tribes.

◦ Special names signifying the Kingdom of two

Kingdom of two Tribes. ⌜Juda, Benjamin, Jerusalem, or The house of David.⌟

Because *Juda* was the chief, and most worthy tribe. *Benjamin* the other only tribe (besides Levi) that joined with Juda. *Jerusalem* the Metropolitan & Royal city, where both the Temple, and King's palace were situated. *The House of David* is the family, whereof succeeded all the Kings of that Kingdom, so long as it stood; and of which some remained in more estimation than any other even to Christ.

Likewise they use some of these other names, when they speak of the◦

◦ Others signifying the ten tribes.

Kingdom of ten Tribes. ⌜Ephraim, Joseph, Samaria, Jezrahel, Bethel, or Bethaven.⌟

For that their first King Jeroboam was of the tribe of *Ephraim*, and so descended from *Joseph; Samaria*, and *Jezrahel* were the chiefest cities of that Kingdom; *Bethel* was one of the places (Dan

◦ Israel & Jacob ambiguously signify

both Kingdoms.

the other) where Jeroboam set up the two calves. Which place was otherwise, and more truly called *Bethaven*, the house of the idol, or of vanity, or iniquity. ◦The names also of *Israel* and *Jacob*, were more commonly used for the ten tribes; who being more in number, usurped and appropriated to themselves the names of their general Progenitor and Patriarch. Yet sometimes these names import all the twelve tribes, including also Levi. And sometimes, especially after the captivity of the ten tribes, these names signify the two tribes only: which more imitated Jacob's steps and virtues, than the ten.

THE PROPHECY OF OSEE.

[1] Osee of the tribe of Issachar prophesieth the captivity of both Kingdoms.

[2] *De vita & interitu prophetar. 4. Reg. 17. S. Iero. Ep. ad Paulin.*

[3] Their relaxation.

[4] And coming of Christ.

[1] *OSEE* born *in Belomoth* (as writeth S. Epiphanius) [2] *of the tribe of Issachar*, prophesied *in the reign of Ozias* (otherwise called Azarias) *Joathan, Achaz, Ezechias*, Kings of Juda, and of *Jeroboam* the son of Joas King of Israel; and of the residue of the Kings of Israel, even to their captivity, which happened in the sixth year of Ezechias King of Juda. This Prophet *taking* by God's commandment *a fornicatrix to wife, and having children that became also fornicators*, by these figures, and by *a widow long expecting another husband*, and the like parables, and other preaching, admonisheth both the Kingdoms of Israel and Juda, that for their obstinacy in sins, they shall fall, first the one and afterwards the other, into miserable captivity. Exhorteth them to repentance; [3] foresheweth their release; [4] and the coming of Christ our Redeemer, with aboundance of grace, and benefits to all nations.

CHAPTER I.

In signification of the people's idolatry, the Prophet marrieth a fornicatrix: 4. by his children's names foresheweth their great and long captivity: 11. And afterwards their redemption together with all nations.

The word of our Lord, that was made to Osee the son of Beeri, in the days of Ozias, Joathan, Achaz, Ezechias, kings of Juda, and in the days (a) of Jeroboam the son of Joas king of Israel.

(a) This Jeroboam King of Israel died 26. years before Ozias: whereby appeareth that Osee prophesied before Isaie: who began near the end of Ozias' reign. *Isa. 6.*

2 The beginning to our Lord of speaking in Osee: and our Lord said to Osee: Go, take thee a wife (b) of fornications, and [1] make children (c) of fornications: because the land fornicating shall fornicate from the Lord.

(b) Take a woman that hath been a fornicatrix: [1] * *beget.*
(c) and beget children, which will also be fornicators.

3 And he went, and took Gomer the daughter of Debelaim: and she conceived, and bare him a son.

4 And our Lord said to him: Call his name Jezrahel: because yet a little while, and I will visit the blood (d) of Jezrahel upon the house of Jehu, and I will make the kingdom of the house of Israel to cease.

(d) The issue of Jehu now reigning, solicited the 10. tribes called *Jezrahel* to idolatry, which God here saith he will revenge.

5 And in that day I will break the bow of Israel in the

valley of Jezrahel. 6 And she conceived yet again, and bare a daughter, and he said to him: Call her name, Without mercy: because I will add no more to have mercy on the house of Israel, but with oblivion I will forget them.[1]

[1] *4. Reg. 19.*

7 And I will have mercy on the house of Juda, and will save them in the Lord their God: and I will not save them in bow and sword, and in battle, & in horses, and in horsemen. 8 And she weaned her that was, Without mercy. And she conceived, and bare a son. 9 And he said: Call his name, Not my people: because you not my people, and I will not be yours.

10 And the number of the children of Israel shall be as the sand of the sea, that is without measure, and shall not be numbered. And it shall be in place where it shall be said to them: Not my people you: it shall be said to them: (e) Children of the living God.

(e) Among many sinners, some are the elected children of God, whom he will call to grace & repentance.

11 And the children of Juda, and the children of Israel shall be gathered together: and they shall set to themselves, (f) one head, and shall ascend out of the earth: because great is the day of Jezrahel.

(f) All the faithful have one head, our Saviour Christ.

CHAPTER II.

He admonisheth the two tribes of their sins, threatening their captivity in Babylon. 1. Sheweth the aboundance of grace in the Church of Christ, and multitude of nations to be converted.

Say (a) ye to your brethren: My people: and to your sister, She that hath obtained mercy.

(a) Ye people of Juda disdain not to call the ten tribes & the Gentiles your brethren and sisters. For God will make them also his people, as appeareth in the Gospel, more of the ten tribes than of the other Kingdom believed in Christ: & afterwards more of the Gentiles, than of the Jews.

2 Judge your mother, judge ye: because she not my wife, and I not her husband. Let her take away fornications from her face, and her adulteries from the midst of her breasts. 3 Lest perhaps I strip her naked, and set her according to the day of her nativity: and I will lay her as a wilderness, and will set her as a land unpassable, and will kill her with drought. 4 And (b) I will not have mercy on her children: because they are the children of fornications:

(b) God will not withdraw his punishments till the sinners be penitent.

5 because their mother hath fornicated, she is confounded that conceived them: because she said: I will go after my lovers, that give me my breads, & my waters, my wool, and my flax, mine oil, & my drink. 6 For this behold I will hedge thy way with thorns, and I will hedge it with a wall, & she shall not find her paths. 7 And she shall follow her lovers, and shall not overtake them: and she shall seek them, and shall not find, and she shall say: I will go, and will return to my former husband: because it was well with me then, more than now. 8 And she did not know that I gave her corn, and wine, and oil, and multiplied silver unto her, & gold, which they have made to Baal. 9 Therefore will I return, and will take my corn in his time, and my wine in his time, and I will deliver my wool, and my flax, which covered her ignominy. 10 And now I will reveal her folly in the eyes of her lovers: and there shall not a man deliver her out of my hand: 11 and I will make all her joy to cease, her solemnity, her new-moon, her sabbath, & all her festival times. 12 And I will destroy her vine, and her figtree, of which she said: These are my rewards, which my lovers have given me: and I will lay her as a forest, & the beast of the field shall eat her. 13 And I will visit upon her the days of Baalim, to whom she burnt incense, and was adorned with her earlet, and with her tablet, & went after her lovers, & forgot me, saith our Lord. 14 (c) For this, lo I will allure her, and will lead her into the wilderness: and I will speak to her heart.

(c) God's mercy preventeth by his grace offered to sinners that they may convert to him if they will.

15 And I will give her dressers of vines out of the same place, and the vale of Achor to open hope: and she shall sing there according to the days of her youth, and according to the days of her ascending out of the Land of Aegypt. 16 And it shall be in that day, saith our Lord: She shall call me: My husband, and she shall call me no more, Baalim. 17 And I will take away the names of Baalim out of her mouth, and she shall no more remember their name. 18 And I will make with them a league in that day, with the beast of the field, and with the fowl of the heaven, and with that, which creepeth on the earth: and bow, and sword, and battle I will destroy out of the earth: and will make them sleep confidently. 19 And I will despouse thee to me for ever: and I will despouse thee to me in justice, and judgement, and in mercy, and in commiserations. 20 And I will despouse thee to me in faith: and thou shalt know that I am the Lord. 21 And it shall be in that day: I will hear, saith our Lord, I will hear the heavens, and they shall hear the earth. 22 And the earth shall hear wheat, and wine, and oil: and these shall hear Jezrahel. 23 And I will sow her unto me into the earth, and (d) I will have mercy on her, that was without mercy.

(d) The Apostles S. Paul. Rom. *9. v. 25.* and S. Peter. *ep. 1. c. 2. v. 10.* expound this place of the conversion of Gentiles to Christ.

24 And I will say to Not my people: My people art thou: and it shall say: Thou art my God.

CHAPTER III.

The Prophet is commanded again to love an adultress: 3. whom he maketh long to expect her husband: to signify God's love to the Synagogue: 4. and the Jews state in the new testament: 5. Who at last shall be converted to Christ.

And our Lord said to me: Yet again go, love a woman beloved of her friend, and an adulteress; (a) as our Lord loveth the children of Israel, and they have respect to strange gods, and love the kernels of grapes.

(a) Notwithstanding sinners forsake God, yet he offereth them new grace, never hating the persons, but their sins.

2 And I [1] digged her unto me for (b) fifteen pieces of silver, and for a core of barley, and for half a core of barley.

[1] * *bought.* (b) The Jews not believing in Christ, but expecting his coming, and in the mean time abstaining from service of idols, receive of God temporal poor means to live, not *30. pieces of silver, and three cores of wheat*, that is, believing in the B. Trinity, and keeping the ten commandments, they might possess life everlasting, but half so much: neither wheat but barley, till near the end of the world: when they shall be converted to Christ.

3 And I said to her: Thou shalt expect me many days: thou shalt not fornicate, and thou shalt be no man's: but I also will expect thee. 4 Because many days shall the children of Israel sit without king, and without prince, and without sacrifice, and without altar, and without ephod, and without (c) theraphim.

(c) Theraphim signifying images good or bad, being here joined with *King, Prince, sacrifice, altar*, & *ephod*, must needs signify lawful images, such as were religiously used in the temple of God. *3. Reg. 7. v. 36.*

5 And after this the children of Israel shall return, and shall seek the Lord their God, and David their king: and they shall dread at the Lord, and at his goodness in the last days.

CHAPTER IV.

Diverse great sins of both Kingdoms, 3. are the cause of great punishments threatened, 15. yet the sins of Juda are less excusable, because they have more means to

serve God.

Hear the word of our Lord ye (a) children of Israel, because there is judgement to our Lord with the inhabitants of the land: for there is no truth, and there is no mercy, and there is (b) no knowledge of God in the land.

(a) Children of Israel import the whole people of the ten, & two tribes, so he speaketh to all till. *v. 15.* (b) Knowledge of God includeth the keeping of his commandments *For he that saith; he knoweth God, and keepeth not his commandments, is a liar. 1. Ioan. 2. v. 4.*

2 Cursing, and lying, and manslaughter, & theft, and adultery have overflowed, & blood hath touched blood. 3 For this shall the land mourn, and every one shall be weakened that dwelleth in it, in the beast of the field, and in the fowl of the heaven: yea and the fishes of the sea shall be gathered together. 4 But yet let not every man judge: and let not a man be rebuked: for the people are as those, that gainsay the Priest. 5 And thou shalt fall today, and the Prophet also shall fall with thee: in the night I made thy mother hold her peace. 6 My people have held their peace, because they had not knowledge: because thou hast repelled knowledge, I will repel thee, (c) that thou do not the function of priesthood unto me: and thou hast forgotten the law of thy God, I also will forget thy children.

(c) Function of priests which is properly sacrifice, being taken away, all spiritual offices decay therewith.

7 According to the multitude of them so have they sinned to me: their glory I will change into ignominy. 8 They shall eat (d) the sins of my people, and at their iniquity shall lift up their souls.

(d) The hosts offered for sins.

9 And as the people, so shall the Priest be: and I will visit their ways upon them, and their cogitations I will render to them. 10 And they shall eat and shall not be filled: they have fornicated, & have not ceased: because they have forsaken our Lord in not observing. 11 Fornication, & wine, & drunkenness take away the heart. 12 My people hath asked in their wood, & their staff hath declared unto them: for (e) the spirit of fornications hath deceived them, & they have fornicated from their God.

(e) Certain sins more than others do obscure man's understanding, but spiritual fornication blindeth the heart above all other vices.

13 Upon the heads of mountains they did sacrifice, and upon little hills they burnt incense: under the oak, and the poplar-tree, and the terebinth, because the shadow thereof was good: therefore shall your daughters fornicate, and your spouses shall be adulteresses. 14 I will not visit upon your daughters when they shall fornicate, and upon your spouses when they shall commit adultery: because they themselves converst with harlots, and with the effeminate they did sacrifice, and the people not understanding shall be beaten. 15 If thou fornicate (f) o Israel, at the least let not Juda offend: and enter ye not into Galgal, and go not up into Bethaven, neither swear ye: Our Lord liveth.

(f) It was a great sin in the kingdom of Juda to commit idolatry, where they had the public true service of God in the temple, than in Israel where Jeroboam had set up calves, and forbid the people from going to Jerusalem.

16 Because Israel hath declined as a wanton cow: now will our Lord feed them, as a lamb in latitude. 17 Ephraim is partaker of idols, let him alone. 18 Their banquet is separated, with fornication they have fornicated: the protectors thereof loved to bring ignominy. 19 The spirit hath bound him in his wings, and they shall be confounded at their sacrifices.

CHAPTER V.

The Prophet reprehendeth the Priests, and Princes of both Kingdoms, for drawing the people to idolatry: 8. denouncing captivity for the same.

Hear ye this (a) o Priests, and attend ye house of Israel, and you the king's house harken: because there is judgement for you, because

you are become a snare to speculation, & a net spread upon Thabor.

(a) There were no true priests in the ten tribes *(3. Reg. 12.)* but he calleth them by the title which they usurped, falsely pretending to do the offices of right Priests.

2 And victims you have declined into the depth: & I^ the teacher of them all. 3 I know Ephraim, & Israel is not hid from me: because now hath Ephraim fornicated, Israel is contaminated. 4 They will not give their cogitations to return to their God, because the spirit of fornications is in the midst of them, & they have not known the Lord. 5 And the arrogancy of Israel shall answer in his face: and Israel and Ephraim shall fall in their iniquity, Judas also shall fall with them. 6 In their flocks and in their herds they shall go to seek the Lord, and shall not find: he is taken away from them. 7 They have prevaricated against the Lord, because they have begotten strange children: now shall a month devour them with their parts.

8 (b) Sound with the trumpet in Gabaa, & with the shalm in Rama: howl ye in Bethaven, behind thy back o Benjamin.

(b) The captivity is here described not only in bare words but as in fact it shall happen, with tumults of war, sounding of trumpets, crying, howling &c.

9 Ephraim shall be in desolation in the day of correction: in the tribes of Israel I have shewed faith. 10 The princes of Juda are become as they that take the bound: I will pour out my wrath as water upon them. 11 Ephraim is suffering calumny, broken in judgement: because he began to go after filthiness. 12 And I as it were a moth to Ephraim: & as the rot to the house of Juda. 13 And Ephraim saw his sickness, and Judas his band: and Ephraim went to Assur, and sent to the king revenger: and he shall not be able to heal you, neither shall he be able to loose the band from you. 14 Because I as it were a lioness to Ephraim, and as a lion's whelp to the house of Juda: I, I will take, and go: I will take away, and there is none that can deliver. 15 Going I will return to my place: until you fail and seek my face.

CHAPTER VI.

By afflictions the people will return to God, and hope in Christ to come. 4. both the Kingdoms sinning (6. and thinking to be spared for their sacrifices, neglecting works of mercy) 7. shall be punished: 11. but at last delivered from captivity.

In their tribulation early they will rise up to me: Come, & let us return to our Lord. 2 Because he (a) hath wounded, & will heal us: he will strike, & will cure us.

(a) God who punisheth, is always ready to heal sinners, if they will repent.

3 He will revive us after two days: in (b) the third day he will raise us up, & we shall live in his sight. We shall know, & we shall follow, that we may know our Lord. As the morning light, is his coming forth prepared, and he will come to us as a shower timely, and late to the earth.

(b) S. Paul *(1. Cor. 15. v. 4.)* not only teaching Christ's Resurrection, but also expressly saying *the third day, according to the Scriptures*, seemeth to understand this place, where & in no other place, the day is so clearly expressed.

4 What shall I do to thee Ephraim? What shall I do to thee Juda? Your mercy as a morning cloud, & as the dew passing away in the morning. 5 For this have I hewed in Prophets, I have killed them in the words of my mouth: and thy judgements shall come forth as the light: 6 [1] because I would mercy, and not sacrifice: and the knowledge of God more than holocausts.

[1] *Mat. 9. v. 13.*

7 But they as Adam have transgressed the covenant, there have they prevaricated against me. 8 Galaad a city of them that work idol, supplanted with blood. 9 And as it were the jaws of men that are robbers, partaker with the Priests, of them that in the way kill those that pass out of Sichem: because they have wrought wickedness. 10 In the house of Israel I saw an horrible thing: there the fornications of Ephraim: Israel

is contaminated. 11 Yea and thou Juda put thee an harvest, when I shall convert the captivity of my people.

CHAPTER VII.

Since Jeroboam made schism in religion, that Kingdom hath fallen into many distresses: 10. and not repenting shall endure more.

When (a) I would heal Israel, the iniquity of Ephraim was revealed, & the malice of Samaria, because they have wrought lying, & the thief hath entered in spoiling, the robber without.

(a) God punishing all the Jews by dividing their Kingdom into two *(3. Reg. 12.)* would have cured them: but Jeroboam King of the ten tribes drew all his people into grosser sins than before, by making a schism & setting up idols to be adored for God.

2 And lest perhaps they may say in their hearts, that I have remembered all their malice: now have their own inventions compassed them, they have been done before me. 3 In their malice they have rejoiced the king: and in their lies the princes. 4 All they committing adultery, as it were an oven heated of the baker: the city was quiet a little from the commistion of leaven, till the whole was leavened. 5 The day of our king, (b) the princes began to rage by reason of wine: he stretched out his hand with the scorners.

(b) All the chief men of the ten tribes consented to the schism & idolatry of their new King Jeroboam.

6 Because they have applied their heart as an oven, when he lay in wait for them: he slept all the night baking them, in the morning himself heated as a fire of flame. 7 All were heated as an oven, and have devoured their judges: all their kings are fallen: there is none amongst them that cryeth unto me. 8 Ephraim himself was (c) mingled in the peoples: Ephraim is become as hearth-baken-bread (d) that is not turned.

(c) Became like to pagan idolaters: (d) and impenitent.

9 Strangers have eaten his strength, & he knew not: yea hoar hairs also were poured out on him, & he was ignorant. 10 And the pride of Israel (e) shall be humbled in his face: neither did they return to the Lord their God, & they have not sought him in all these.

(e) For all these sins they shall be severely punished.

11 And Ephraim is become as a dove seduced, not having an heart: they invocated Aegypt, they went to the Assyrians. 12 And when they shall go forth, I will spread my net upon them: as a fowl of the heaven will I pluck them down, I will beat them according to the hearing of their assembly. 13 Woe to them, because they have revolted from me: they shall be wasted because they have prevaricated against me: & I redeemed them & they have spoken lies against me. 14 And they have not cried to me in their heart, but they howled in their chambers: upon wheat and wine they chewed the cud, they are revolted from me. 15 And I have taught them, and strengthened their arms: and against me they have thought malice. 16 They returned, that they might be without yoke: they became as a deceitful bow: their princes shall fall by the sword, for the fury of their tongue. This is their scorning in the Land of Aegypt.

CHAPTER VIII.

The Chaldees shall destroy the Temple. 3. But the ten tribes shall first be carried into captivity, 6. for worshiping the image of a calf.

In thy throat let there be a trumpet as an eagle upon (a) the house of the Lord: for that they have transgressed my covenant, and have prevaricated my law.

(a) The temple also in Jerusalem (though not so soon) shall be destroyed.

2 Me they shall invocate: My God, we (b) Israel have known thee.

(b) But first the ten tribes of Israel for their general idolatry shall be carried into captivity by the Assyrians. *v. 9. & 4. Reg. 17.*

3 Israel hath cast away the good thing, the enemy shall persecute him. 4 They have reigned, & not of me: they have been Princes, & I knew not: their silver & their gold they made idols to themselves, that they might perish. 5 Thy calf is cast off o Samaria, my fury is wrath against them. How long can they not be cleansed? 6 Because it-self also is of Israel: the workman made it, and it is not God: because the calf of Samaria shall be as spiders' webs. 7 Because they shall sow wind, & reap a whirlwind: there is no standing stalk in it, the bud shall not yield meal: & if it do yield, strangers shall eat it. 8 Israel is devoured: Now is he become in nations as an unclean vessel. 9 Because they went up to Assur, a wild ass solitary to himself: Ephraim have given gifts to lovers. 10 Yea and when they shall hire the nations with reward, now will I gather them together: & they shall rest a while from the burden of the king and the princes. 11 Because Ephraim hath multiplied altars to sin: altars are made to him unto sin. 12 I will write to him my manifold laws, which have been accounted as strange. 13 They shall offer hosts, they shall immolate flesh, and shall eat, and the Lord will not receive them: now will he remember their iniquity, and will visit their sins: they shall return into Aegypt. 14 And Israel hath forgotten his maker, and hath built temples: and (c) Judas hath multiplied fenced cities: & I will cast fire on his cities, and it shall devour the houses thereof.

(c) The two tribes seeing the miseries of the other ten, will not prevent the like by penance, but think to escape by fortifying their cities.

CHAPTER IX.

The ten tribes shall suffer famine: 12. be deprived of their children: 15. and made captive.

Be not glad Israel, rejoice not as the peoples: because thou hast fornicated from thy God, thou hast loved reward above all the floors of wheat. 2 The floor and the winepress shall not feed them, and the wine shall lie to them. 3 They shall not dwell in the land of our Lord: (a) Ephraim is returned into Aegypt, and among the Assyrians he hath eaten the thing polluted.

(a) Many of the Kingdom of Israel by the reason of famine and other distresses will fly into Aegypt, as both this place, and the same words *ch. 8. v. 13.*do foreshew. *S. Ierom. & Theodoret. v. 6.*

4 They shall not offer wine to our Lord, and they shall not please him: their sacrifices as the bread of mourners: all that shall eat it shall be contaminated: because their bread for their soul, shall not enter into the house of our Lord. 5 What will you do in the solemn day, in the day of the festivity of our Lord? 6 For behold they are gone forth from destruction: Aegypt shall gather them together, Memphis shall bury them: their silver to be desired the nettle shall inherit, the bur in their tabernacles. 7 The days of visitation are come, the days are come of retributions: know (b) o Israel the foolish Prophet, (c) the mad spiritual man, for the multitude of thine iniquity, the multitude also madness.

(b) Israel did foolishly prophesy all prosperity to themselves, (c) not inspired by God, but replenished with fury of madness.

8 The watchman of Ephraim with my God: the Prophet is made a snare of ruin upon all his ways, madness in the house of his God. 9 They have sinned deeply, as in the days of Gabaa: [1] he will remember their iniquity, and will visit their sin.

[1] *Iudic. 19.*
1. Reg. 8.
4. Reg. 9.

10 As grapes in the desert I found Israel: as the first fruits of the fig-tree in the top thereof I saw their fathers: but they have entered into Beelphegor, and are

alienated into confusion, and are become abominable, as those things, which they loved. 11 Ephraim as a bird hath flown away, their glory from birth, and from the womb, and from conception. 12 But if they shall nourish up their children, I will make them without children among men: yea and woe to them, when I shall depart from them. 13 Ephraim, as I saw, (d) was Tyre founded in beauty: & Ephraim shall lead out his children to the murderer.

(d) The kingdom of Israel was as proud and insolent as Tyre. *Isai. 23. Ezech. 26. 27. & 28.*

14 Give them o Lord, what wilt thou give to them? Give them a womb without children, & dry breasts. 15 All their wicked in Galgal, because there I hated them: for the malice of their inventions I will cast them forth out of my house: I will not add to love them, all their princes revolters. 16 Ephraim is strucken, their root is dried up, they shall yield no fruit. But and if they shall have issue, I will kill the best beloved things of their womb. 17 My God will cast them away, because they hear him not: and they shall be vagabonds in the nations.

CHAPTER X.

After many benefits, and advancement, much affliction shall fall upon the ten tribes, for their ingratitude towards God.

Israel a vine (a) thick of branches, the fruit is made equal to it: according to the multitude of his fruit he hath multiplied altars, according to the plenty of his land he hath abounded in idols.

(a) By how much more & greater benefits Israel received of God, so much were they more ungrateful.

2 Their heart is divided, now they shall perish: he shall break their idols, he shall destroy their altars. 3 Because they will now say: We have no king: for we fear not our Lord: and what shall a king do to us? 4 You speak words of unprofitable vision, and you shall make a covenant: and judgement shall spring as bitterness upon the furrows of the field. 5 The kine of (b) Bethaven have the inhabitants of Samaria worshipped: Because his people mourned upon him, and his temple wardens rejoiced upon him in his glory, because it departed from him.

(b) The house of one of their calves which Jeroboam set up for their God, otherwise called. *Bethel.*

6 For he also was carried unto Assur, a gift to the king Revenger: confusion shall take Ephraim, and Israel shall be confused in his own will. 7 Samaria hath made her king to pass as froth upon the face of water. 8 And the excelses of the idol the sin of Israel shall be destroyed: the bur and the thistle shall grow up over their altars: and they shall say to the mountains: Cover us, & to the little hills: Fall upon us. [1]

[1] *Isa. 2. Apoc. 6.*

9 From the Days (c) of Gabaa, Israel hath sinned, there they stood: the battle in Gabaa upon the children of iniquity shall not apprehend them.

(c) From the time that the tribe of Dan adored an idol which they took from Micheas (*Iud. 18. v. 14.* which the other Israelites revenged not) they have very often either committed or suffered idolatry, which they ought to have hindered, & therefore shall at last be punished.

10 According to my desire I will chastise them: & the peoples shall be gathered together upon them, when they shall be chastised for their two iniquities. 11 Ephraim an heifer taught to love threshing, & I have passed over the beauty of her neck: I will ascend upon Ephraim, Judas shall plough, Jacob shall break the furrows to himself. [1]

[1] *Iere. 4.*

12 Sow to yourselves in justice, and reap in the mouth of mercy, fallow ground: but the time to seek our Lord, when he shall come that shall teach you justice. 13 You have ploughed impiety, you have reaped iniquity, you have eaten the fruit of lying: because thou hast trusted in thy ways, in the multitude of thy strong ones. 14 A tumult shall arise in thy people: and all thy munitions shall be destroyed as Salmana was

destroyed by his house, that took vengeance on Baal in the day of battle, the mother being dashed in pieces upon the children. [1]

[1] *Iudic. 8.*

15 So hath Bethel done to you, because of the malice of your iniquities.

CHAPTER XI.

The Kingdom of Israel is further admonished, and threatened, 10. of which tribes many shall believe in Christ.

As the morning passed, hath the king of Israel passed away. Because Israel was a child, and I loved him: & (a) out of Aegypt I called my son. [1]

(a) Literally this is spoken of the people of Israel called God's son *(Exo. 4. v. 23.)* whom he delivered out of Aegypt, but mystically is verified of Christ called out of Aegypt *Mat. 2.* and is no less certain the true mystical sense, the Evangelist endued with the Holy Ghost, so interpreting, than is the literal sense of this or any other place. [1] *Mat. 2.*

2 They called them, so they departed from their face: they immolated to Baalim, and sacrificed to idols.

3 And I as it were the nurse of Ephraim, carried them in mine arms: and they knew not that I cured them.

4 In the cords (b) of Adam I will draw them, in the bands of charity: and I will be to them as lifting up the yoke upon their cheeks: and I declined to him that he might eat.

(b) God draweth men by sweet invitations, by great and many benefits agreeable to man's nature and freewill, by his love and charity: not as beasts are drawn by fear & force.

5 He shall not return into the Land of Aegypt, and Assur he his king: because they would not convert.

6 The sword hath begun in his cities, and it shall consume his elect, and shall eat their heads. 7 And my people shall hang upon my return: but a yoke shall be put upon them together, which shall not be taken away. [1]

[1] *Gen. 19.*

8 How shall I give thee Ephraim, protect thee Israel? How shall I give thee as Adama, lay thee as Seboim? My heart is turned within, my repentance is disturbed together. 9 I will not do the fury of my wrath: I will not return to destroy Ephraim: because I am (c) God, and not (d) man: in the midst of thee the Holy one, and I will not enter into the city.

(c) God's property is to have mercy and to pardon. (d) Man is prone to revenge and punish.

10 They shall walk after our Lord, as a lion will he roar: because he will roar, and the children of the sea shall fear. 11 And they shall fly away as a bird out of Aegypt, and as a dove out of the Land of the Assyrians: and I will place them in their houses, saith our Lord. 12 Ephraim hath compassed me in denying, and the house of Israel in deceit: but Judas a witness is descended with God, and with the saints, faithful.

CHAPTER XII.

The people by their sins procure their own miseries, 3. not regarding Jacob's virtues.

Ephraim (a) feedeth the wind, and followeth the heat: all the day he multiplieth lying and waste: and he hath made a league with the Assyrians, and he carried oil into Aegypt.

(a) To make shew of turning to God, & to trust more in men, is as vain as to think to feed or to govern the wind.

2 The judgement therefore of our Lord with Juda, and visitation upon Jacob: according to his ways, & according to his inventions he will render to him.

3 [1] In the womb he supplanted his brother: and in his strength he was directed with the Angel.

[1] *Gen. 25. & 32.*

4 And he prevailed against the Angel, and was strengthened: and he wept, and besought him: in

Bethel he found him, and there he spake with us.
5 And our Lord the God of hosts, the Lord is his memorial. 6 And thou shalt convert to thy God: keep mercy and judgement, & hope in thy God always.
7 Chanaan in his hand a deceitful balance, he hath loved calumny. 8 And Ephraim said: But yet I am made rich, I have found an idol to myself: all my labours shall not find me the iniquity, which I have sinned. 9 And I^ the Lord thy God out of the Land of Aegypt I will yet make thee sit in tabernacles, as in the days of festivity. 10 And I have spoken upon the Prophets, and I have multiplied vision, and in the hand of the Prophets I have been resembled. 11 If an idol in Galaad, then in vain were they in Galgal immolating with oxen: for their altars also as heaps upon the furrows of the field. 12 (b) Jacob fled into the country of Syria,[1] and Israel served for a wife, and for a wife he kept her.

(b) The History of Jacob & his children written in Genesis & Exodus, which the Prophet here toucheth, sheweth the singular benefits of God towards this people. [1] *Gen. 28. Exo. 14.*

13 But by a Prophet our Lord brought Israel out of Aegypt: and by a Prophet he was preserved.
14 Ephraim hath provoked me to wrath in his bitterness, and his blood shall come upon him, and his reproach his Lord will restore to him.

CHAPTER XIII.

For their obstinacy in idolatry, 7. greatest plagues are threatened: 10. from which none shall be able to deliver them. 14. But at last Christ coming will redeem all by his death.

Ephraim (a) speaking, horror invaded Israel: & he sinned (b) in Baal, and died.

(a) When Jeroboam first set up the calves to be adored, the people had horror thereof, yet consented thereto. (b) and shortly after some added the idol of Baal *3. Reg. 16.*

2 And now they have added to sin: and they have made to themselves (c) a molten of their silver as it were the similitude of idols, the whole is the work of crafts-men: to these they say: Immolate men^ adoring calves.

(c) & of other idols as this place testifieth.

3 Therefore they shall be as a morning cloud, & as a morning dew passing away, as dust caught with a whirlwind out of the floor, and as smoke out of the chimney. 4 But I^ the Lord thy God out of the Land of Aegypt: and God beside me thou shalt not know, and there is no Saviour beside me.[1]

[1] *Isa. 43.*

5 I knew thee in the desert, in the land of wilderness.
6 According to their pastures they were filled, and were made full: they have lifted up their heart, and have forgotten me. 7 And I will be unto them as a lioness, as a leopard in the way of the Assyrians. 8 I will meet them as a bear her young being violently taken away, and I will break in sunder the inner parts of their liver: and will consume them there as a lion, the beast of the field shall tear them.
9 (d) Perdition is thine o Israel: (e) only in me thy help.

(d) Evils that happen are all of man's own procurement by his sins: whereof God is no way the author or cause: (e) who of his part doth all for the help of man: for whether he punish or pardon, all is to save men: so God is only cause of help and of all good, but not of evil as it is evil. He is indeed the cause of punishment, which is called *malum paenae*, the evil of pain. *Amos. 3. v. 6.* but this for amendment during this life, and of justice after death.

10 Where is thy king? Now especially let him save thee in all thy cities: and thy judges, of whom thou saidst: Give me kings, and princes.[1]

[1] *1. Reg. 8.*

11 I will give thee a king in my fury, and will take him away in mine indignation. 12 The iniquity of Ephraim is bound together, his sin is hidden. 13 The sorrows of a woman in travail shall come to him, he a son not wise: for now he shall not stand the confraction of the children. 14 (f) Out of the hand of

death I will deliver them, from death I will redeem them: I will be thy death o death, thy bite will I be o hell, consolation is hidden from mine eyes. [1]

(f) This cannot be understood of temporal death, from which God will not deliver men, nor of violent death, from which he would not deliver those that were slain by the Assyrians, but necessarily of eternal death, from which the just shall be delivered. [1] *1. Cor. 15.*

Heb. 2.
Ezec. 19.

15 Because he shall divide between brethren: our Lord will bring a burning wind rising from the desert: and it shall dry up his veins, and shall make his fountain desolate, and he shall spoil the treasure of every vessel that is to be desired.

CHAPTER XIV.

The Prophet forewarning the people of their future afflictions, 2. exhorteth them to repentance, and confession of their sins: 5. foreshewing that God will give much grace to the penitent. 10. All which mysteries only the godly wise shall understand.

Let Samaria (a) perish, because she hath stirred up her God to bitterness: let them perish by the sword, let their little ones be dashed, and let the women with child be cut in sunder.

(a) Such imprecations in holy scriptures are sometimes only predictions, as *Psal. 68. v. 23.* & so here is prophesied what shall happen to the Israelites in Assyria. *S. Ierom.* sometimes are the zealous desires of saints conformable to God's justice, as *Psal. 149. v. 6. 7. 8. 9.*

2 Convert o Israel to our Lord thy God: because thou art fallen in thine iniquity. 3 [1] Take words with you, and convert to our Lord, and say to him: Take away all iniquity, and receive good: and we will render the calves of our lips.

[1] *Ioel. 2.*
Zach. 1.

4 Assur shall not save us, we will not mount upon horse: neither will we say any more: Our gods the work of our hands: because thou wilt have mercy on the pupil, which is in thee. 5 I (b) will heal their confractions, I will love them voluntarily: because my fury is averted from them.

(b) When the Israelites shall convert to God, as some did when Christ came, and many will near the end of the world, then Christ will heal them.

6 I will be as dew, Israel shall spring as the lily, and his root shall break forth as that of Libanus. 7 His boughs shall go, and his glory shall be as the olive-tree: and his smell as of Libanus. 8 They shall be converted that sit under his shadow: they shall live with wheat, and they shall spring as a vine: his memorial as the wine of Libanus. 9 Ephraim, what have I to do any more with idols? I will hear, and I will direct him as a verdant fir-tree: out of me thy fruit is found. 10 (c) Who is wise, and shall understand these things? Of understanding, and shall know these things? Because the ways of our Lord be right, and the just shall walk in them: but prevaricators shall fall in them.

(c) No human wit is able to understand this (& other Prophets) yet the just shall know so much as is necessary. *S. Ierom in prooem. S. Aug. l. 18. c. 28. civit.*

THE PROPHECY OF JOEL

[1][2] *JOEL* the son of Phatuel, *born in Bethoron, of the tribe of Issachar*, prophesied *the same time*, or part thereof, *with Osee*, according to S. Jerome's rule, approved by most expositers, that when any of these twelve prophets expresseth not what time he writ, the same time is understood which the precedent Prophet noteth. [3] He prophesied to the Kingdom of Juda, as appeareth by express mention of sacrifice, Priests, house of God, Jerusalem, and Sion; but *describeth* also *the whole land of twelve tribes, consumed by the Eruke, Locust, Bruke, and Blast.* [4][5] *And after the eversion of the former people, the coming of the Holy Ghost upon the servants of God men and women: the 120. faithful gathered in the chamber in Sion.* Finally foreshewing the general judgement, and future eternal world.

[1] Joel prophesied the same time with Osee.

[2] *S. Epip. de vita Patriar.*

[3] Especially to the two tribes.

[4] The contents.

[5] *S. Iero. Epist. ad. Paulin.*

CHAPTER I.

The Chaldees shall miserably waste the Kingdom of Juda: 9. take away sacrifice by destroying the temple: and so make the land barren spiritually and temporally.

The word of our Lord, that was made to Joel the son of Phatuel. 2 Hear this ye ancients, and harken with your ears all ye inhabitants of the land: if this hath been done in your days, or in the days of your fathers? 3 Upon this (a) tell you to your children, and your children to their children, and their children to another generation.

(a) Prophecies pertain not only to those that then live, when they are uttered, but also to all posterity, even to the end of the world, that it may appear what is fulfilled, and what yet resteth to come in due time.

4 The residue of the eruke hath the locust eaten, and the residue of the locust hath the bruke eaten, and the residue of the bruke hath the blast eaten. 5 Awake you that be drunk, and weep and howl all ye, that drink wine in sweetness: because it is perished from your mouth. 6 For a nation is ascended upon my land, strong & innumerable: his teeth as the teeth of a lion: & his cheek-teeth as of a lion's whelp. 7 He hath laid my vineyard into a desert, and hath pilled off the bark of my fig-tree: stripping he hath spoiled it, and cast it forth: the boughs thereof are made white. 8 Mourn as a virgin girded with sack-cloth upon the husband of her youth. 9 (b) Sacrifice and libation is perished out of the house of our Lord: the priests our Lord's ministers mourned.

(b) When Jerusalem was taken, and the Temple destroyed by the Babylonians, the sacrifice necessarily ceased according to this & other Prophecies.

10 The region is destroyed, the ground hath mourned: because the wheat is wasted, the wine is confounded, the oil hath languished. 11 The husbandmen are confounded, the dressers of vines have howled upon the wheat, and the barley, because the harvest of the field is perished. 12 The vineyard is confounded, & the fig-tree hath languished: the pomegranate, & the palm-tree, and the apple-tree, & all the trees of the field are withered: because joy is confounded from the children of men. 13 Gird yourselves, & mourn ye priests, howl ye ministers of the altar: go in, lie in sack-cloth ye ministers of my God: because sacrifice and libation is perished out of the house of your God.

14 (c) Sacrifice ye a fast, call an assembly, gather together the ancients, all the inhabitants of the land into the house of your God: and cry ye to our Lord:

(c) Fasting, praying and other good works of many assembling together, are an especial means to appease God's wrath, provoked by former sins.

15 A a a, for the day: because the day of our Lord is at hand, and as destruction from the mighty it shall come. 16 Why, are not the victuals perished before your eyes, joy and exultation out of the house of our God? 17 The beasts are rotted in their dung, the barns are destroyed, the store-houses are dissipated: because the wheat is confounded. 18 Why groan the beast, why lowed the flocks of the herd? Because there is no pasture for them: yea & the flocks of the cattle are perished. 19 To thee o Lord will I cry: because fire hath eaten the beautiful things of the desert, and the flame hath burnt all the trees of the region. 20 Yea and the beasts of the field, as a garden bed thirsting for a shower, have looked up to thee, because the fountains of waters are dried up, and fire hath devoured the beautiful things of the desert.

ANNOTATIONS.
CHAP. I.

[1] The captivity described by the harm of most noisome things.

[2] Jerusalem four times spoiled by the Babylonians.

[3] 1.

[4] *Dan. 1.*

[5] 2.

[6] 3.

[7] 4.

[8] Why we make not more Annotations.

4. *The residue of the eruke, locust, bruke, blast.]* [1] *Eruca* a worm that destroyeth herbs and fruits, *Locusta* a flying beast with long hinder legs, destroying corn, and fruit; *Bruchus*, another flying little beasts, that devoureth not only fruit, but also the leaves of trees; and *Rubigo* the blast, or burning mist, that consumeth the ears of corn even to dust; do metaphorically signify the Chaldees, and other soldiers of sundry nations, in the army of Nabuchodonosor, invading & wasting the Kingdom of Juda. [2] And that at four several times ever worse and worse. [3] First, when Nabuchodonosor besieging Jerusalem subdued King Joakim and his Kingdom, taking hostages for assurance of subjection (amongst which were Daniel, [4] & the other three children) and carried away part of the holy vessels of the Temple. 4. Reg. 24. v. 1. [5] The second, when eight years after, Nabuchodonosor returned, & killed King Joakim for rebelling, and carried his son King Joachin (otherwise called Jechonias) into Babylon, with his mother, and Jeremie the Prophet, also many other principal persons, and much riches (ibidem. v. 10.) [6] The third when eleven years after he took and spoiled Jerusalem, destroyed the Temple, killed all King Sedecias' sons in his sight, then put out his eyes, and carried him blind into Babylon, with much more people and spoil. *4. Reg. 25.* [7] Fourthly, when shortly after he sent Nabuzardan general of his army, and carried away more men and wealth, leaving only the basest people to till the land. *ibidem v. 8.* All which sheweth clearly the fulfilling of this Prophecy according to the historical letter. [8] In like sort we might explicate the rest of this, & other Prophets: but it is not our purpose to be so large. Much less to prosecute the Mystical sense, which is manifold, as appeareth in the works of the ancient Fathers. Whereof see F. Francis Ribera.

CHAPTER II.

The Chaldees will assault and afflict the Jews with great violence. 12. After humble repentance in captivity, 18. God's benignity will comfort them. 13. with aboundance of spiritual grace by Christ: 28. sending also the Holy Ghost. 30. And terrible signs before the day of Judgement.

Sound (a) ye with the trumpet in Sion, howl in my holy mount, let all the inhabitants of the land be troubled: Because (b) the day of our Lord cometh,

(a) Prophets do often speak in such phrase as if they admonished the people what to do, when indeed they foreshew what they will do in their distress. (b) In the time when God will suffer affliction to fall upon them for their sins.

2 because the day of darkness, and of mist is near, the day of cloud, & whirlwind: as the morning spread upon the mountains much people & strong: the like to it hath not been from the beginning, and after it shall not be even unto the years of generation & generation. 3 Before the face thereof a devouring fire, & after it a burning flame: the land before it as it were a garden of pleasure, and after it the wilderness of a desert, neither is there that can escape it. 4 As the appearance of horses, their appearance, & as horsemen so shall they run. 5 As the sound of chariots upon the tops of mountains shall they leap, as the sound of a flame of fire devouring stubble, as a strong people prepared to battle. 6 At his presence the people shall be vexed: all visages shall be made like a pot. 7 They shall run as valiants: as men of war they shall scale the wall: the men shall march in their ways, & shall not decline from their paths. 8 None shall press his brother: they shall walk every one in their own path: yea & through the windows they shall fall, & shall [1] not demolish.

[1] * *take no harm.*

9 They shall enter the city: they shall run on the wall, they shall climb the houses, by the windows they shall enter as a thief. 10 At his presence the earth hath trembled, the heavens are moved: the sun and moon are darkened, and the stars have withdrawn their shining. [1]

[1] *Isa. 13. Ezec. 32. Mat. 24. Iere. 30. Amos. 5. Sopho. 1.*

11 And our Lord hath given his voice before the face of his host: because his camps are exceeding many, because strong & doing his word: for great is the day of our Lord, and terrible exceedingly: & who shall sustain it? 12 Now therefore saith our Lord: (c) Convert to me in all your heart, (d) in fasting, & in weeping, and in mourning.

(c) For better moving the heart to true repentance, (d) God requireth these external works of penance. And where the same are wanting, at least in will, it is a manifest sign that the heart is not truly penitent. *S. Ierom.*

13 And rent your hearts, and not your garments, & turn to the Lord your God: because he is benign & merciful, patient and of much mercy, & ready to be gracious upon the malice. [1]

[1] *Psal. 85.*

14 Who knoweth if he will convert, & forgive, and leave after him benediction, sacrifice, and libament to the Lord your God? 15 Sound ye with the trumpet in Sion, sanctify a fast, call an assembly, 16 gather together the people, sanctify the Church, assemble the ancients, gather together the little ones, & them that suck the breasts: let the bridegroom go forth to his chamber, & the bride out of her bride-chamber. 17 Between the porch & the altar the priests our Lord's ministers shall weep, & shall say: Spare o Lord, spare thy people: and give not thine inheritance into reproach, that the nations have dominion over them. Why say they in the peoples: Where is their God? 18 Our Lord hath been (e) zealous to his land, & hath spared his people.

(e) Zeal is an indignation rising of love: when one seeth any person or thing which he loveth contemned or wronged. So God hath zeal for his people, when they are unjustly afflicted, more of the malice of their afflicters than for justice. Yet God suffereth oftentimes his people to be punished for their full correction and for their more merit.

19 And our Lord answered, and said to his people: Behold (f) I will send you corn, and wine, and oil, and you shall be replenished with them: & I will give you no more to be a reproach in the Gentiles.

(f) So that which God here promiseth by his Prophet, touching his protection and delivery of his people, was not fulfilled till after the seventy years of their captivity, nor then fully, but is verified in those that believe in Christ. And especially after this life, when his glorious Saints shall live in eternal joy.

20 And him that is from the North, I will make far from you: & I will expel him into a land unpassable, & desert, his face against the east sea, & his extreme part to the last sea: & his stink shall ascend, & his rottenness shall ascend, because he hath done proudly. 21 Fear not o land, rejoice & be glad: because our

Lord hath magnified to do. 22 Fear not ye beasts of the region: because the beautiful things of the desert are sprung, because the tree hath brought his fruit, the fig-tree, & the vine have given their vigour. 23 And ye children of Sion rejoice, & be joyful in the Lord your God: because he hath given you a Doctor of justice, & he will make the early and the late shower to descend to you as in the beginning. 24 And the floors shall be filled with wheat, and the presses shall overflow with wine and oil. 25 And I will render you the years, which the locust, the bruke, and the blast, and the eruke hath eaten: my great strength which I have sent upon you. 26 And you shall eat eating, and shall be filled: and you shall praise the name of the Lord your God, that hath done marvels with you, and my people shall not be confounded for ever. 27 And you shall know that I am in the midst of Israel: & I^ the Lord your God, and there is none besides: and my people shall not be confounded for ever. 28 And it shall be after this: (g) I will pour out my spirit upon all flesh: and your sons, and your daughters shall prophesy: your ancients shall dream dreams, and your young men shall see visions. [1]

(g) That this is a plain prophecy of the mission of the Holy Ghost performed on Whitsunday, the fiftieth day after Christ's Resurrection, and the tenth after his Ascension, S. Peter teacheth. *Act. 2.* [1] *Isa. 44. Act. 2.*

29 Yea and upon my servants, and handmaids in those days I will pour out my spirit. 30 And I will give wonders in heaven, and in earth, blood, and fire, and vapour of smoke. 31 The sun shall be turned into darkness, and the moon into blood: before the great and horrible day of the Lord doth come. 32 [1] And it shall be, every one that shall invocate the name of the Lord, shall be saved: because in mount Sion, and in Jerusalem shall be salvation, as our Lord hath said, and in the residue whom our Lord shall call.

[1] *Rom. 10.*

CHAPTER III.

After the conversion of the Jews to Christ, 2. shortly followeth the general Judgement, 3. where every one according to their deserts shall receive (expressed here in parabolical speech) 7. & 19. the wicked everlasting pain: 18. & 20. and the blessed eternal joy.

Because lo (a) in those days, and in that time when I shall convert the captivity of Juda, & Jerusalem,

(a) S. Ierom & most other expositers understand this chapter of the general Judgement, though some expound it of the relaxation of the Jews from captivity, and of the punishment of their enemies.

2 I will gather together all Nations, and will lead them into the valley of (b) Josaphat: and I will plead with them there upon my people, and mine inheritance Israel, whom they have dispersed in the nations, and have divided my land.

(b) And so *Iosaphat* is literally understood the place of the east side of Jerusalem between the Temple and mount Olivet whence our Saviour ascended into heaven. Neither is there any reason why the Judgement should rather be in another place, seeing this is expressed by name, signifying, *The judgement of our Lord.*

3 And upon my people they have cast lot: & boy they have given to be a strumpet, and wench they have sold for wine, that they might drink. 4 But what is to me and to you o Tyre, and Sidon, and all the border of the Palesthines? What, will you render me revenge, and if you do revenge against me, I will soon render you quickly recompense upon your head. 5 For my silver, and my gold you have taken: and my desirable things, and most beautiful you have carried into your temples. 6 And the children of Jerusalem you have sold to the children of the Greeks, that you might make them far off from their coasts. 7 Behold I will raise them up out of the place, wherein you have sold them: and I will turn your retribution upon your own head. 8 And I will sell your sons, and your daughters into the hands of the children of Juda, and they shall sell them to the Sabaeans, a nation far off, because our Lord hath

spoken. 9 Proclaim ye this in the Gentiles: sanctify battle, raise up the strong: let them come, let all the men of war come up. 10 Cut your ploughs into swords, and your spades into spears. Let the weak say: That I am strong. 11 Break out, and come all ye nations from round about, and be gathered together: there will our Lord make all thy strong ones to be slain. 12 Let them arise, & let the Gentiles ascend into the valley of Josaphat: because there I will sit, to judge all nations round about. 13 Put in the sithes, [1] because the harvest is ripe: come, and descend, because the press is full, the presses run over: because their malice is multiplied.

[1] *Apoc. 14.*

14 (c) Peoples^ peoples in the valley of concision, because the day of our Lord is nigh in the valley of concision.[1]

(c) This duplication of the word *peoples* importeth an innumerable multitude in that valley of *concision* (also repeated) to signify, that there all God's enemies shall be utterly damned to eternal destruction, as it were cut in pieces, as fuel to the fire of hell. *Psal. 128. v. 4. Our just Lord will cut the necks of sinners.*[1] *Iere. 21. Amos. 1.*

15 The sun and the moon are darkened, & the stars have withdrawn their shining. 16 And our Lord will roar out of Sion, and out of Jerusalem he will give his voice: and the heavens, and the earth shall be moved, and our Lord the hope of his people, and the strength of the children of Israel. 17 And you shall know that I am the Lord your God dwelling in Sion my holy mount: and Jerusalem shall be holy, and strangers shall pass through it no more. 18 [1] And it shall be in that day: the mountains shall distill sweetness, and the hills shall flow with milk: and through all the rivers of Juda shall run waters: and a fountain shall issue out of the house of the Lord, and shall water the torrent of thorns.

[1] *Amos. 9.*

19 Aegypt shall be into desolation, & Idumea into a desert of perdition, for that they have done unjustly against the children of Juda, and have shed innocent blood in their land. 20 And Jewry shall be inhabited for ever, and Jerusalem unto generation and generation. 21 And I will cleanse their blood, which I had not cleansed: and the Lord will dwell in Sion.

THE PROPHECY OF AMOS.

[1] Amos prophesied the same time with Osee and Joel.

[2] *S. Iero. Epist. ad Paulin.*

[3] Especially Against the ten tribes.

[1] *AMOS a herds-man of Thecua in the tribe of Zabulon*, was endued with the spirit of prophecy about *the same time with Osee and Joel*, in the reign of Ozias King of Juda, and of Jeroboam son of Joas King of Israel, in Metaphores, and other obscure speeches agreeable to his pastoral education, but profound in sense, [2] *prophesieth* [3] especially *against the Kingdom of Israel, and diverse Gentiles; partly* also *against Juda*, foreshewing their afflictions for their sins: but at last the vocation of all Nations to Christ, with aboundance of spiritual graces in his Church.

CHAPTER I.

In the reign of Jozias in Juda, and of Jeroboam in Israel, this Prophet Amos, 3. threateneth Damascus, 6. Gaza, 8. Azotus, and other Philistians, 9. Tyre, 11. Idumea, 13. and Ammon, for their obstinacy in sin, abusing his long patience.

The words of Amos, who was among (a) the Pastors of Thecua: Which he saw upon Israel in the days of Ozias the king of Juda, and in the days of Jeroboam the son of Joas the king of Israel, two years before (b) the earth-quake.

(a) As David was called from keeping sheep, made a King, & a Prophet; so Amos being a shepherd or herds-man was also made a Prophet. (b) Josephus. *li. 9. c. 1. Antiq.* sayeth this earthquake happened when king Ozias presumed to offer incense, but it must needs be understood of a former, in the days of Jeroboam, *v. 1.* who died in the *38. year of Ozias 2. Par. 26.* at least 14. years before his deposition: for he reigned in all. *52.*

2 [1] And he said: Our Lord will roar out of Sion, and out of Jerusalem he will give his voice: and the beautiful places of the Pastors have mourned and the top of Carmel is withered.

[1] *Ioel 3. Zach. 14.*

3 Thus saith our Lord: Upon (c) three wickednesses of Damascus, & (d) upon four I will not convert it: because they have threshed Galaad with iron wains.

(c) Three signify the multitude of their sins: *for three is the first number that is called many, or may be called all.* (d) and four signify excess in multitude, so that, albeit God doth forgive a multitude of sins, yet at last for so great excess he hasteneth their punishment.

4 And I will send fire into the house of Azael, and it shall devour the houses of Benadad. 5 And I will break the bar of Damascus: & I will destroy the inhabitant out of the idol, and him that holdeth the sceptre out of the house of pleasure: and the people of Syria shall be transported to Cyrene, saith our Lord. 6 Thus saith our Lord: Upon three wickednesses of Gaza, & upon four I will not convert it, because they have transported a perfect captivity, to shut it up in Idumea. 7 And I will send fire on the wall of Gaza, and it shall devour the houses thereof. 8 And I will destroy the inhabitant out of Azotus, & him that holdeth the sceptre out of Ascalon: & I will turn my hand upon Accaron, & the rest of the Philisthiims shall perish, saith our Lord God. 9 Thus saith our Lord: Upon the three wickednesses of Tyre, & upon four I will not convert it: because they have shut up a perfect captivity in Idumea, & have not remembered the

league of brethren. 10 And I will send fire upon the wall of Tyre, it shall devour the houses thereof.
11 Thus saith our Lord: Upon three wickednesses of Edom, and upon four I will not convert him: because he hath persecuted his brother with the sword, and hath violated his mercy, & hath held his fury longer, & hath kept his indignation even to the end. 12 I will send fire into Theman: and it shall devour the houses of Bosra. 13 Thus saith our Lord: Upon three wickednesses of the children of Ammon, & upon four I will not convert him: because he hath cut in sunder the women with child of Galaad to dilate his limit. 14 And I will kindle a fire in the wall of Rabba: and it shall devour the houses thereof with howling in the day of battle, and with a whirlwind in the day of commotion.
15 And [1]Melchom shall go into captivity, himself, and his princes together, saith our Lord.

[1] * *The god of the Ammonites.*

CHAPTER II.

God also threateneth Moab, 4. Juda, 6. and Israel, 9. that for ingratitude, 12. and other sins, they shall be brought into captivity.

Thus saith our Lord: Upon three wickednesses of Moab, and upon (a) four I will not convert him: because he hath burnt the bones of Idumea even to ashes.

(a) Besides other sins of the Moabites, their cruelty in drawing the bones of the King of Idumea out of the grave, as S. Ierom testifieth by tradition; & their King immolating his own son, *4. Reg. 3.* exceeded the rest, & therefore were at last more severely punished.

2 And I will send fire into Moab, and it shall devour the houses of Carioth: and Moab shall die in the sound, in the noise of the trumpet: 3 and I will destroy the judge out of the midst of him, and all his princes I will kill with him, saith our Lord. 4 Thus saith our Lord: Upon three wickednesses (b) of Juda, and upon four I will not convert him: because he hath cast away the law of our Lord, and not kept his commandments: for their idols have deceived them, after which their fathers went.

(b) The most heinous sin in Juda, was that having the law to instruct them, they contemned, and transgressed it.

5 And I will send fire into Juda, and it shall devour the houses of Jerusalem. 6 Thus saith our Lord: Upon three wickednesses of Israel, and upon (c) four I will not convert him: because he hath sold the just for silver, and the poor for shoes.

(c) Israel much more contemned the same law of God, & committed the sins of all nations.

7 Which bruise the heads of the poor upon the dust of the earth, and decline the way of the humble: and (d) the son and his father have gone to [1]a young woman, that they might violate my holy name.

(d) Sons committed incest with their father's wives; & the fathers with their daughters in law, which most detestable sins must needs be severely punished. [1] * *puellam.*

8 And upon garments laid to pledge they did lie beside every altar: & the wine of the condemned they drank in the house of their God. 9 But I did cast out the Amorrheite before their face: whose height the height of Cedars, & he strong as an oak: & I destroyed his fruit from above, and his roots beneath. [1]

[1] *Num. 21. Deut. 2.*

10 It is I that made you come up out of the Land of Aegypt, and I led you in the desert forty years, that you might possess the Land of the Amorrheite. 11 And I raised up of your sons to be Prophets and of your young men Nazareites, is it not so o children of Israel, saith our Lord? 12 And you drank wine to the Nazareites: and the Prophets you commanded, saying: prophesy not. 13 Behold I will screak under you, as a wain screaketh laden with hay. 14 And flight shall perish from the swift, and the valiant shall not obtain his strength, and the strong shall not save his life.
15 And he that holdeth the bow shall not stand, and the swift of his feet shall not be saved, and the rider of the horse shall not save his life. 16 and the stout of

heart among the valiants shall fly naked in that day, saith our Lord.

CHAPTER III.

For their manifold sins, all the twelve tribes shall be sore plagued, 11. and made captives.

Hear the word, that our Lord hath spoken upon you, ye children of Israel: upon all (a) the kindred that I brought forth out of the Land of Aegypt, saying:

(a) By Israel is here understood the whole people *all the kindred* or offspring of Jacob, delivered from Aegypt.

2 Only you have I known of all the kindreds of the earth: therefore will I visit upon you all your iniquities. 3 (b) Why shall two walk together, unless they be agreed?

(b) As two men do not well travel together, except they agree: so man cannot walk with God, unless he agree with God, keeping his commandments.

4 Will the lion roar in the forest, unless he have a prey? Will the lion's whelp give voice out of his den, unless he hath caught somewhat? 5 Will the bird fall into the snare of the earth, without the fowler? Shall the snare be taken away from the earth, before it hath taken somewhat? 6 Shall the trumpet sound in the city, and will not the people be afraid? Shall there be (c) evil in the city, which our Lord hath not done?

(c) All *evil of pain*, that is punishment for sin, is by God's permission and ordinance, either to bring sinners to repentance, or (if they die in mortal sin) the beginning of eternal punishment.

7 Because our Lord God will not do a word, unless he have revealed his secret to his servants the Prophets. 8 The lion shall roar, who will not fear? Our Lord God hath spoken, who shall not prophesy? 9 Make it heard in the houses of Azotus, and in the houses of the Land of Aegypt, and say: Gather ye together upon the mountains of the Samaria, and see the many madnesses in the midst thereof, and them that suffer calumny in the inner parts thereof. 10 And they have not known to do right, saith our Lord, treasuring up iniquity, and robberies in their houses. 11 Therefore thus saith our Lord God: The land shall be in tribulation, & compassed about, and thy strength shall be plucked away from thee, and thy houses shall be spoiled. 12 Thus saith our Lord: As if a Pastor should get out of the lion's mouth two legs, or the tip of the ear: so shall the children of Israel, that dwell in Samaria, be delivered, in the plague of the bed, and in the couch of Damascus. 13 Hear ye, and contest in the house of Jacob, saith our Lord the God of hosts: 14 That in the day when I shall begin to visit the prevarications of Israel, I will visit upon him, and upon the altars of Bethel: and (d) the horns of the altar shall be cut off, and shall fall to the ground.

(d) The fairest and strongest things that wicked men have shall at last be destroyed.

15 And I will strike the winter house with the summer house: and the houses of ivory shall perish, and many houses shall be dissipated, saith our Lord.

CHAPTER IV.

The ten tribes are particularly charged for oppressing the poor, 2. therefore threatened with calamities: 6. blamed for their obstinacy: 12. nevertheless all are admonished to expect Christ.

Hear this word ye (a) fat kine, which are in the mountains of Samaria: which do calumny to the needy, and break the poor: which say to your lords: Bring, and we will drink.

(a) Rich hard-hearted people, who being wealthy have no compassion of the poor.

2 Our Lord God hath sworn by his holy, that lo the days shall come upon you, and they shall lift you up

on poles, and your remnant in pots boiling hot. 3 And by the breaches you shall go out one against another, & you shall be cast forth into [1]Armon, saith our Lord.

[1] * *places of Armenia*

4 (b) Come ye to Bethel, and do impiously: to Galgal, and multiply prevarication: and offer in the morning your victims, three days your tithes.

(b) After many admonitions given in vain, God suffereth the idolaters to do all the wickedness they list.

5 And sacrifice ye praise of the leavened: and call voluntary oblations, & proclaim it: for so would you, o children of Israel, saith our Lord God. 6 Whereupon I (c) have given you dullness of the teeth in all your cities, & lack of bread in all your places: and you have not returned to me, saith our Lord.

(c) All these afflictions God sent to the children of Israel for their good, but they murmured and were still obstinate.

7 I also have stayed the rain from you, when there remained yet three months unto harvest: and I rained upon one city, and upon another city I rained not: one part was rained upon, and the part whereupon I rained not, withered. 8 And two and three cities came to one city to drink water, & were not filled: & you returned not to me, saith our Lord. 9 [1]I struck you with a burning wind, and with blasting, the multitude of your gardens, and all your vineyards: your olive groves, & fig-groves the eruke hath eaten: and you returned not to me, saith our Lord.

[1] *Agge. 2.*

10 I sent death upon you in the way of Aegypt, I struck your young-men with the sword, even to the captivity of your horses: and I made the putrefaction of your camp to come up into your nostrils: and you returned not to me, saith our Lord. 11 I subverted you, as God subverted Sodom and Gomorth, and you were made as a fire-brand hastily caught from the burning: & you returned not to me, saith our Lord.

12 Wherefore these things will I do to thee Israel: but after I shall do these things to thee, (d) be prepared to meet thy God o Israel.

(d) After long captivity Christ will offer himself to the Jews, and such as receive him, he will save.

13 Because lo he that formeth the mountains and createth the wind, and declareth his word to man, maketh the morning mist, and walketh upon the high places of the earth, our Lord the God of hosts is his name.

CHAPTER V.

Notwithstanding great miseries threatened against the ten tribes: 4. yet if they will repent they shall escape: 7. otherwise they shall fall into captivity: 14. and therefore they are admonished to return to God: 16. but being obstinate, 21. no sacrifice can appease God's wrath.

Hear ye this word, that I lift upon you (a) a lamentation. The house of Israel is fallen, and it shall not add to rise again.

(a) When the people neither feel nor fear evil, God foreseeing their calamities, lamenteth the same in their behalf, thereby admonishing them to know their own danger, and by repentance to prevent it.

2 The virgin of Israel is cast forth upon her land, there is none to raise her up. 3 Because thus saith our Lord God: The city, out of which came forth a thousand, there shall be left in it an hundred: and out of which there came an hundred, there shall be left in it ten, in the house of Israel. 4 Because thus saith our Lord to the house of Israel: Seek ye me, and you shall live. 5 And seek not Bethel, and into Galgal enter not, and into Bersabee you shall not pass: because Galgal shall be led captive, and Bethel shall be unprofitable. 6 Seek ye our Lord, & live: lest perhaps the house of Joseph be burnt as fire, and it shall devour, and there shall be none to quench Bethel. 7 You that turn judgement into wormwood, and leave off justice in the land. 8 Him that maketh Arcturus, and Orion, and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name. 9 He that seeketh destruction upon the

strong, & bringeth depopulation upon the mighty.
10 They have hated him that rebuketh in the gate: & him that speaketh perfectly they have abhorred. [1]

[1] *Sopho. 1.*

11 Therefore because you spoiled the poor, & took the chosen prey from him: you shall build houses with square stone, and shall not dwell in them: you shall plant most amiable vineyards, and shall not drink the wine of them. 12 Because I have known many your wickednesses, and your strong sins: enemies of the just, taking bribe, and oppressing the poor in the gate.
13 Therefore shall the wise at that time hold his peace, because it is an evil time. 14 Seek ye good, & not evil, that you may live: & our Lord the God of hosts will be with you, as you have said.
15 [1] Hate ye evil, & love good, and establish judgement in the gate: (b) if perhaps our Lord the God of hosts may have mercy on the remnant of Joseph.

[1] *Rom. 12. Psal. 96.* (b) *If men seek good & not evil*, God will assist them, as in the former verse, & in innumerable holy scriptures: but it is here said: *perhaps God will have mercy*, by reason of the difficulty of man's part, who converteth not always perfectly, as he hath freewill to do by God's grace assisting him.

16 Therefore thus saith our Lord the God of hosts the Dominatour, in all streets lamentation: & in all places that are without, shall be said woe woe, & they shall call the husband-man to mourning, and to lamentation them that know to lament. 17 And in all vineyards there shall be lamentation: because I will pass through in the midst of thee, saith our Lord. 18 [1] Woe unto them that desire the day of our Lord: to what purpose the same unto you? This day of our Lord, darkness, and not light.

[1] *Isa. 13. Iere. 30. Ioel. 1. Soph. 1.*

19 As if a man should fly from the face of a lion, and a bear should meet him: and enter into the house, and lean with his hand upon the wall, and a serpent should bite him. 20 Why, is not the day of our Lord darkness, & not light: and mist, and no shining therein?
21 [1] I have hated, and have rejected your festivities: & I will not take the odour of your assemblies.

[1] *Isa. 1. Ier. 6. Mat. 2.*

22 And if you shall offer unto me holocausts, and your gifts, I will not receive them: & the vows of your fat things I will not respect. 23 Take away from me the tumult of thy songs: & the canticles of thy harp I will not hear. 24 And judgement shall be revealed as water, & justice as a mighty torrent. 25 Why, (c) did you offer hosts and sacrifice to me in the desert forty years, o house of Israel? [1]

(c) In the first year of the 40. and beginning of the second they offered sacrifices to God. *Levit. 8. & 9. Num. 7.* But not afterwards. *S. Aug. q. 47. in Exod.* [1] *Act. 7. Psal. 94.*

26 And you carried a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to yourselves. 27 And I will make you remove beyond Damascus, saith our Lord, the God of hosts is his name.

CHAPTER VI.

For the avarice and luxury of both Kingdoms, 7. they shall be carried into captivity.

Woe to you that are rich (a) in Sion, and have confidence in the mountain of Samaria: ye great men, heads of the peoples, going stately into the house of Israel. [1]

(a) It is a foul & odious fault when rich men neglect the poor, but most detestable when the *rich in Sion*, wealthy Clergy men have not compassion on them that want either spiritual or temporal help. [1] *Iac. 5.*

2 Pass ye into Chalane, and see, and go ye thence into Emath the great: & descend into Geth of the Palestines, and to all the best kingdoms of these: if their border be larger than your border. 3 You that are separated unto the evil day: & approach to the throne of iniquity.
4 You that sleep in beds of ivory, and play the wantons in your couches: that eat the lamb out of the flock, & calves out of the midst of the herd. 5 You that sing to the voice of the psalter: as David they have thought themselves to have the instruments of song.

6 That drink wine in phials, and are anointed with the best ointment: and they suffered nothing upon the contrition of Joseph. 7 Wherefore now they shall go in the head of them, that go in transmigration: and the faction of the wantons shall be taken away.

8 [1]The Lord God hath sworn by his soul, saith our Lord the God of hosts: I detest the pride (b) of Jacob, and I hate his houses, and I will deliver up the city with the inhabitants thereof.

[1] *Iere. 51.* (b) Whereas Jacob by humility, patience, & many other virtues, became great in God's favour: now his progeny by pride & delicacy become hateful to God in respect of these sins, & are therefore afflicted, and miserably slain and carried captives.

9 And if there shall be left ten men in one house, they also shall die. 10 And his kinsman shall take him up, and shall burn him, that he may carry the bones out of the house: and he shall say to him, that is in the inner parts of the house: Is there yet with thee? 11 And he shall answer: There is an end. And he shall say to him: Hold thy peace, and remember not the name of our Lord. 12 Because lo our Lord hath commanded, & he will strike the greater house with ruins, & the lesser house with clefts. 13 (c) Why^ can horses run upon rocks, or can there be ploughing with buffles? Because you have turned judgement into bitterness, and the fruit of justice into wormwood?

(c) To turn the works of *judgement* & justice, into sins, which are *bitter* and ungrateful, is as contrary to order, as it is contrary to the course of nature, that horses should run upon craggy rocks, or wild buffles be brought *to draw the* plough.

14 Which rejoice in things of naught: which say: Why have not we taken unto us horns in our own strength? 15 For behold I will raise up from you o house of Israel, saith our Lord the God of hosts, a nation: and they shall destroy you from the entrance of Emath, even to the torrent of the desert.

CHAPTER VII.

In three visions many miseries are revealed, which shall come upon both the Kingdoms. 10. A false Priest of Bethel accusing the Prophet of sedition, and endeavouring to chase him away, 14. is by him forewarned of miseries to his family, and death to himself.

These things hath our Lord God shewed to me: and lo the former (a) of the locust in the beginning of things that spring of the later rain, and behold the later rain after the king's mowing.

(a) Locusts swarming in multitude signified the Assyrian soldiers invading the ten tribes, as is recorded *4. Reg. 18.*

2 And it came to pass: after it had finished to eat the grass of the land, I said: O Lord God be propitious I beseech thee: who shall raise up Jacob, because he is a little one? 3 Our Lord hath had pity upon this: (b) It shall not be, saith our Lord.

(b) Salmanasar King of Assyrians having subdued the ten tribes, invaded the Kingdom of Juda, & besieged Jerusalem: but his army was miraculously destroyed *4. Reg. 19.*

4 These things hath our Lord God called judgement unto (c) fire, and it devoured the great depth and it did eat a part together.

(c) This second vision of fire signified the captivity of the two tribes carried into Babylon. *4. Reg. 24. & 25.*

5 And I said: Lord God be quiet I beseech thee: who shall raise up Jacob, because he is a little one? 6 Our Lord had pity upon this: Yea this also shall not be, saith our Lord God. 7 These things hath our Lord shewed to me: and lo our Lord standing upon a wall plastered, and in his hand (d) a mason's trowel.

(d) This third vision signified the calamities which the ten tribes suffered shortly after in the reign of Manahem. *4. Reg. 15. v. 20.*

8 And our Lord said to me: What seest thou Amos? And I said: A mason's trowel. And our Lord said: Behold I will lay down the trowel in the midst of my people Israel: I will add no more to plaster it over.

9 And the excelses of the idol shall be thrown down, and the sanctifications of Israel shall be made desolate: and I will rise upon the house of Jeroboam with the

sword. 10 And Amasias the Priest of Bethel sent to Jeroboam the king of Israel, saying: Amos (e) hath rebelled against thee in the midst of the house of Israel: the land will not be able to sustain all his words.

(e) False Prophets not enduring the wholesome preaching of true Pastors falsely accuse them of rebellion, treason, and sedition.

11 For thus saith Amos: (f) Jeroboam shall die by the sword, and Israel shall depart captive out of their land.

(f) In this also the false Prophet lied; for Amos said not: *Jeroboam shall die by the sword*: but that God would rise upon *the house of Jeroboam with the sword. v. 9.* fulfilled when Zacharias the son of Jeroboam was slain by Sellum. *4. Reg. 15. v. 10.*

12 And Amasias said to Amos: Thou that seest, go, fly into the land of Juda: and eat bread there, and thou shalt prophesy there. 13 And in Bethel thou shalt add no more to prophesy: because it is the sanctification of the king, and it is the house of the kingdom. 14 And Amos answered, and said to Amasias: I am not a Prophet [1] and I am not the son of a Prophet: but an herdsman am I plucking sycamores.

[1] * *by education.*

15 And our Lord took me when I followed the flock, and our Lord said to me: Go, Prophesy to my people Israel. 16 And now hear the word of our Lord: Thou sayest: Thou shalt not prophesy upon Israel, and thou shalt not distill upon the house of the idol.

17 Therefore thus saith our Lord: Thy wife shall fornicate in the city, and thy sons, and thy daughters shall fall by the sword, and thy ground shall be measured with a cord, and thou shalt die in a polluted land, and Israel shall depart captive out of their land.

CHAPTER VIII.

In a vision of an apple hook the captivity of the ten tribes is again foreshewed, 4. with reprehension of their avarice, and oppression of the poor: 7. for which they shall fall into great miseries.

These things hath our Lord shewed to me: and (a) behold an apple hook.

(a) By this vision of *a hook* is signified, that not only the nearer parts of the ten tribes should be brought into captivity, which is written *4. Reg. 15. v. 29.* but also the rest which were further off: as fruit of trees, which cannot be gathered with the hand, is drawn with a hook: & so all were carried away. *4. Reg. 17. v. 6.*

2 And he said: What seest thou Amos? And I said: An apple hook. And our Lord said to me: The end cometh upon my people Israel: I will add no more to pass them. 3 And the hinges of the temple shall creak in that day, saith our Lord God: many shall die: in every place shall silence be cast. 4 Hear this you that tread down the poor, & make the needy of the land to fail, 5 saying: When will the month pass, and we shall sell wares: and the Sabbath, and we open the corn: that we may diminish the measure, and increase the sicle, and convey in deceitful balances, 6 that we may for silver possess the needy, and the poor for shoes, and may sell the refuse of the corn? 7 Our Lord hath sworn against the pride of Jacob: If I shall forget even to the end all their works. 8 Why, shall not the land be moved upon this, and every inhabitant thereof mourn: and rise up as a river altogether, and be cast out, & run down to the river of Aegypt? [1]

[1] *Deut. 1. Iere. 15. Tob. 2. Mar. 1.*

9 And it shall be in that day, saith our Lord God: (b) The sun shall go down at midday, and I will make the earth to be dark in the day of light.

(b) In their great prosperity, when they least suspect, calamities shall fall upon them.

10 And I will turn your festivities into mourning, and all your songs into lamentation: and I will bring in upon every back of yours sackcloth, and upon every head baldness: and I will lay it as the mourning of an only begotten son, & the later end thereof as a bitter day. 11 Behold the days come, saith our Lord, and I will send forth famine into the land: (c) not the famine of bread, nor thirst of water, but of hearing the word of the Lord.

(c) It cannot be doubted but in the siege there was want of

bread, drink, & of other victuals: but greater want of spiritual food.

12 And they shall be moved from the sea even to sea, and from the North even to the East: they shall go about seeking the word of our Lord, and shall not find.

13 In that day the fair virgins shall fail, and the young men in thirst. 14 They that swear by the sin of Samaria, and say: Thy God o Dan liveth: and the way of Bersabee liveth: and they shall fall, and shall rise no more.

CHAPTER IX.

The great destruction of Jerusalem, 8. and dispersion of all the Jews are again prophesied: 11. with the conversion of Gentiles, and the Church of Christ shall greatly prosper.

I saw our Lord standing upon (a) the altar, and he said: Strike (b) the hinges, & let the lintels be moved: for there is avarice in the head of all, & the last of them will I kill by the sword: there shall be no flight for them: they shall fly, & he shall not be saved that shall fly of them.

(a) Destruction of the Altar, (b) and the Temple, import the abolishing of sacrifice, when the two tribes were carried into Babylon.

2 [1]If they shall descend even to hell, thence shall my hand bring them out: and if they shall ascend even to heaven, thence will I pluck them down.

[1] *Psal. 138.*

3 And if they shall be hid in the top of Carmel, thence searching will I take them away: and if they shall hide themselves from mine eyes in the depth of the sea, there will I command the serpent, and he shall bite them. 4 And if they shall go into captivity before their enemies, there will I command the sword, & it shall kill them. And I will set mine eyes upon them to evil, and not to good.[1]

[1] *Iere. 44.*

5 And our Lord the God of hosts, which toucheth the earth, & it shall melt away: and all that dwell therein shall mourn: and it shall all rise as a river, and shall run down as the flood of Aegypt. 6 He that buildeth in heaven his ascension, & hath founded (c) his bundle upon the earth: who calleth the waters of the sea, and poureth them out upon the face of the earth, the Lord is his name.

(c) God, who defendeth his Church as a strong bundle fast bond together, will punish the wicked with just afflictions.

7 Why, are not you as the children of the Aethiopians unto me, o children of Israel, saith our Lord? Did not I make Israel to ascend out of the Land of Aegypt: and the Palesthins out of Cappadocia, and the Syrians out of Cyrenee? 8 Behold the eyes of our Lord God upon the sinning kingdom, and I will destroy it from the face of the earth: but yet destroying I will not destroy (d) the house of Jacob, saith our Lord.

(d) Notwithstanding the great ruin of the Jews, slain and led captives, yet God in them conserved the Church that it was not destroyed.

9 For behold I will command, & will shake the house of Israel in all nations, as wheat is shaken in a sieve: and there shall not a little stone fall upon the earth. 10 All the sinners of my people shall fall by the sword: which say: The evil shall not approach, & shall not come upon us. 11 (e) [1]In that day I will raise up the tabernacle of David, that was fallen: & I will re-edify the breaches of the walls thereof, and those things, that were fallen I will repair: & I will re-edify him as in the days of old.

(e) S. James conformably to S. Peter's doctrine, interpreteth this place of the conversion of Gentiles to Christ. *Act. 15 v. 15. &c.* [1] *Act. 15.*

12 That they may possess the remnant of Idumea, and all nations, because that my name is invocated upon them: saith our Lord that doth these things. 13 Behold the days come, saith our Lord: and the plougher shall overtake the reaper, and the treader of the grape him that soweth seed: and the mountains shall drop sweetness, and all hills shall be tilled. 14 [1]And I will convert the captivity of my people Israel: and they shall build the desert cities, and inhabit: and shall plant

vineyards, and drink the wine of them: and shall make gardens, and eat the fruits of them.

[1] *Ioel. 3.*

15 And I will plant them upon their own ground: & I will no more pluck them out of their land, which I have given them, saith our Lord thy God.

THE PROPHECY OF ABDIAS.

CHAPTER I.

ABDIAS born in Sichem, of the tribe of Ephraim, prophesied the same time with Amos; so briefly that his prophecy is not parted into chapters: [1] *1. against the Idumeans; foreshewing their destruction, 10. for their perpetual enmity against the Jews, and confederacy with the Chaldees. 17. The captivity and relaxation of the Jews. And redemption of the whole world by Christ.*

[1] *S. Epiph.*

The [1] vision of Abdias. Thus saith our Lord God to Edom: We have heard a bruit from our Lord, and he (a) hath sent a legate to the Gentiles: Rise ye, and let us arise against him into battle.

[1] *Iere. 49.* (a) God directed the cogitations of diverse other Gentiles, to join their forces against the Idumeans.

2 Behold I have given thee a little one in the Gentiles: thou art contemptible exceedingly. 3 The pride of thy heart hath extolled thee, dwelling in the clefts of rocks, exalting thy throne: which sayst in thy heart: Who shall pluck me down to the earth? 4 If thou shalt be exalted as an eagle, and if thou shalt set thy nest among the stars: thence will I pluck thee down, saith our Lord. 5 If thieves had gone in to thee, if robbers by night, how hadst thou held thy peace? Would not they have stolen things sufficient for themselves? If the grape gatherers had entered in to thee, would they not have left thee at the least a cluster? 6 How have they searched Esau, have they sought out his hidden things? 7 Even to the border have they cast thee out: all the men of thy league have mocked thee: the men of thy peace have prevailed against thee: they that eat with thee, shall lay ambushments under thee: there is no wisdom in him. [1]

[1] *Isa. 29.*

8 Why, shall not I in that day, saith our Lord, destroy the wise out of Idumea, and prudence from the mount of Esau. 9 And thy valiants of the South shall fear, that man may perish from the mount of Esau.

10 [1] For the slaughter, and for the iniquity against thy brother Jacob, confusion shall cover thee, and thou shalt perish for ever.

[1] *Gen. 27.*

11 In the day when thou stoodest against him, when strangers took his army, and foreigners entered his gates, and upon Jerusalem cast lot: thou also wast as one of them. 12 And (b) thou shalt not despise in the day of thy brother, in the day of his peregrination: and thou shalt not rejoice over the children of Juda, in the day of their perdition: & thou shalt not magnify thy mouth in the day of distress.

(b) God admonisheth them what they ought not to do, but withal foresheweth that they *will despise* the Jews their brethren: & *will rejoice* in their miseries.

13 Neither shalt thou enter the gate of my people in the day of their ruin: neither shalt thou also despise in his evils in the day of his destruction: and thou shalt not be sent out against his army in the day of his destruction. 14 Neither shalt thou stand in the out-goings to kill them that fly: & thou shalt not shut up his remnant in the day of tribulation.

15 Because the day of our Lord is at hand upon all nations: as thou hast done, so shall it be done to thee: thy retribution he will return upon thine own head.

16 For as you have drunk upon my holy mount, shall all Gentiles drink continually: & they shall drink, and

swallow up, and they shall be as though they were not.
17 And in (c) mount Sion shall be salvation, and it shall be holy: and the house of Jacob shall possess those that had possessed them.

(c) Historically all this prosperity was promised to the Jews after their delivery from Babylon, and so much thereof performed as their new sins hindered not, the rest is fulfilled in Christians. *S. Ierom. ep. ad Dardan.*

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble: and they shall be kindled in them, and shall devour them: and there shall be no remains of the house of Esau, because our Lord hath spoken. 19 And (d) they that are toward the South, shall inherit the mount of Esau, and they in the champion countries, Philisthiims: and they shall possess the region of Ephraim, and the region of Samaria: and Benjamin shall possess Galaad.

(d) The rest of this prophecy is only of Christ possessing all nations, *To whom all the prophets give testimony that all receive remission of sins by his name believing in him. Act. 10. v. 43. See S. Augustin. li. 18. c. 31. de civit.*

20 And the transmigration of this host of the children of Israel, all places of the Chananeites even to Sarepta: and the transmigration of Jerusalem, that is in Bosphorus, shall possess the cities of the South.
21 And saviours shall ascend into mount Sion to judge the mount of Esau: and the kingdom shall be to our Lord.[1]

[1] *Luc. 1. v. 3.*

THE PROPHECY OF JONAS.

[1] *JONAS* the son of Amathi in Geth, of the tribe of Zabulon, in the reign *of Jeroboam* son of Joas King of Israel, not only in words, but also *in his person prophesied, and prefigured Christ*;[2] [3] as our Saviour himself testifieth. *And under the name of Ninive announceth salvation to all Gentiles* that repent and return to God as Ninive did.

[1] *Mat. 12. Luc. 11.*

[2] Ionas a figure of Christ, prophesied salvation to all nations.

[3] *S. Iero. Epist. ad Paulin.*

CHAPTER I.

Jonas being sent to preach in Ninive, flyeth by sea: 4. a tempest riseth, 8. whereof he being found by lot, to be the cause; 12. is cast into the sea, 15. and it is calm.

And the word of our Lord was made to Jonas the son of Amathi, saying: 2 Arise, and go into (a) Ninive the great city, and preach in it: because the malice thereof is ascended before me.

(a) God Creator & Lord of all the world, hath also care of all, *Rom. 3. v. 29.* & therefore sent this Prophet to the great city Ninive, as likewise others prophesied to *the Babylonians, Aegyptians, Moabites, Ammonites, Idumeans, &c.*

3 And Jonas arose (b) to fly into Tharsis from the face of our Lord, and he went down into Joppe, and found a ship going into Tharsis: and he gave the fare thereof, and went down into it, that he might go with them into Tharsis from the face of our Lord.

(b) Ionas sheweth the cause why he fled, *ch. 4. v. 2.* fearing to be counted a false Prophet.

4 But our Lord sent a great wind into the sea: and a great tempest was made in the sea, and the ship was in danger to be broken. 5 And the mariners were afraid, and the men cried to their god: & they threw the vessels, that were in the ship, into the sea, that it might be lightened of them: & Jonas went down into the inner part of the ship, and slept a deep sleep.

6 And the governer came to him & said to him: Why art thou oppressed with sleep? Rise, invocate thy God, if perhaps God will think of us, and we perish not.

7 And every one said to his fellow: Come, and (c) let us cast lots, and know why this evil is to us. And they cast lots, and the lot fell upon Jonas.

(c) The mariners seeing no natural cause of so sudden & great a tempest, sought to know the reason thereof by lot, whereto the Prophet agreed, by God's inspiration, & so was discovered.

8 And they said to him: Tell us for whose cause this evil is to us, what is thy work? What is thy country? & whither goest thou? Or of what people art thou?

9 And he said to them: I am an Hebrew, & the Lord God of heaven I fear, which made the sea and the dry land. 10 And the men feared with greater fear, and they said to him: Why hast thou done this? (For the men knew that he fled from the face of our Lord: because he had told them.) 11 And they said to him: What shall we do to thee, and the sea shall cease from us? Because the sea went, and swelled. 12 And he said to them: Take me up, and cast me into the sea, and the sea shall cease from you: for I know that for me this

great tempest is upon you. 13 And the men rowed, to return to the land, and they were not able: because the sea went and swelled upon them. 14 And they cried to our Lord, and said: We beseech thee o Lord, let us not perish in the life of this man, and give not upon us innocent blood: because thou o Lord, hast done as thou wouldest. 15 And they took Jonas, and cast him into the sea: & the sea ceased from his rage. 16 And the men feared our Lord with great fear, and (d) immolated hosts to our Lord, and vowed vows.

(d) Sacrifice & vows are known to all men by the light of nature to be grateful to God.

CHAPTER II.

Jonas is swallowed by a great fish; 3. Prayeth with confidence in God; 11. and the fish casteth him on the dry land.

And our Lord prepared (a) a great fish to swallow down Jonas: and Jonas was in the belly of the fish three days and three nights. [1]

(a) That this great fish was a whale, our Saviour plainly expresseth. *Mat. 12. v. 40.* [1] *Mat. 12. Luc. 11.*

2 And Jonas (b) prayed to our Lord his God out of the belly of the fish.

(b) The Prophet doubtless prayed before & when they cast him out of the ship, and continued the same prayer being in the whale's belly, with more confidence, that he should be safely cast on the dry land. *v. 5.* And therefore rendereth thanks, vowing sacrifice of thanks-giving. *v. 10.*

3 And he said: I cried out of my tribulation to our Lord, & he hath heard me: out of the belly of hell cried I, and thou hast heard my voice. [1]

[1] *Psal. 119. & 129.*

4 And thou hast cast me forth into the depth in the heart of the sea, & a flood hath compassed me: all thy surges, and thy waves have passed over me. 5 And I said: I am cast away from the sight of thine eyes: but yet I shall see thy holy temple again. 6 The waters have compassed me even to the soul: the depth hath inclosed me, the sea hath covered my head. 7 I am descended to the (c) extreme parts of the mountains: the bars of the earth have shut me up for ever: and thou wilt lift up my life from corruption, o Lord my God.

(c) Furthest that can be from mountains, even into the depth of the sea, which is lower than any other valleys.

8 When my soul was in distress within me, I remembered our Lord: that my prayer may come to thee unto thy holy temple. 9 They that keep vanities in vain, forsake their mercy. 10 But I in the voice of praise will immolate to thee: what things soever I have vowed I will render for salvation to our Lord. 11 And our Lord (d) spake to the fish: and it vomited up Jonas upon the dry land.

(d) God's will is his word by which all creatures were made, and to which, as well living, as senseless things obey.

CHAPTER III.

Again Jonas is commanded to preach in Ninive, that within forty days it shall be destroyed: 5. They all fast, and repent: 10. and God recalleth his sentence.

And the word of our Lord was made to Jonas the second time, saying: 2 Arise, and go into Ninive (a) the great city: and preach in it the preaching which I speak to thee.

(a) *Diodorus Siculus, li. 3. c. 1.* writeth that Ninive was in length *150 stadia*, or furlongs, in breadth *90.* so it was in circuit of the walls *480.* And every furlong having *125.* paces of five foot the pace, the compass was *60.* Italian miles, about *50.* or *48.* English miles: a sufficient travel of three days, to pass through the principal streets, and more public places thereof.

3 And Jonas arose, and went into Ninive according to

the word of our Lord: and Ninive was a great city of three days' journey. 4 And Jonas began to enter into the city one day's journey: & he cried, and said: As yet forty days, and Ninive (b) shall be subverted.

(b) As well this, as many other like prophecies, shew that God's threats are conditional, if sinners will repent: for then God changeth his sentence. *S. Chrys. ho. 5. ad popul. S. Iero. in hunc locum. S. Greg. li. 16. c. 18. Moral.* The same is also clear. *Iere. 18. v. 8.*

5 And the men of Ninive believed in God: and they proclaimed a fast, and were clothed with sackcloths from the greater to the lesser. 6 And the word came to the king of Ninive: and he rose up out of his throne, and cast away his garment from him, and was clothed with sackcloth, and sat in ashes 7 And he cried, and said in Ninive from the mouth of the king and of his princes, saying: Men, (c) and beasts, and oxen, and cattle let them not taste any thing: nor feed, and let them not drink water.

(c) Great remorse and detestation of sin maketh penitents to exceed in austere works, which being well meant is acceptable at God's hands, so it be not indiscreet.

8 And let men, and beasts be covered with sackcloths, [1] and cry to our Lord in strength, and let every man convert from his evil way, and from the iniquity, that is in their hands.

[1] *Iere. 18.*

9 [1] Who knoweth if God will convert, and forgive: and will return from the fury of his wrath, and we shall not perish?

[1] *Ioel. 2.*

10 And God saw their works, that they were converted from their evil way: and God had mercy on the evil which he had spoken, that he would do to them, and he did it not.

CHAPTER IV.

The prophet lamenteth for that he was commanded to preach otherwise than it came to pass. 5. Going forth he stayeth near the city to see the end. 6. An ivy growing covereth his head from the sun; 7. but withereth the next day, 8. and he lamenting desireth to die, 10 and God sheweth that it is more meet to save Ninive than the ivy.

And Jonas (a) was afflicted with great affliction, and was [1] angry:

(a) Ionas conjectured by their penance that God would for this time spare Ninive, and so was afflicted fearing that both this, and other prophecies should be reputed uncertain. But this doubt is solved understanding God's threats to be conditional as before. *ch. 3. v. 4.* and so it proved. For they falling again into former sins were afterwards destroyed. *Nahum. 1. 2. & 3.* [1] * *grieved.*

2 and he prayed to our Lord, & said: I beseech thee o Lord, Why, is not this my word, when I was yet in my country? For this did I prevent to fly into Tharsis. For I know that thou art a clement, and merciful God, patient, and of much compassion, and forgiving upon the evil. [1]

[1] *Psal. 58. Ioel. 2.*

3 And now Lord take I beseech thee my soul from me: because better is death to me than life. 4 And our Lord said: Art thou angry well thinkest thou? 5 And Jonas went out of the city, and sat against the East part of the city: and he made himself a bower there, and he sat under it in the shadow, till he might see what would befall to the city. 6 And our Lord God prepared an ivy tree, and it came up over the head of Jonas, to be a shadow over his head, and to cover him: for he had laboured: and Jonas rejoiced upon the ivy with great joy. 7 And God prepared a worm in the rising of the morning against the morrow: & it struck the ivy: & it withered. 8 And when the sun was risen, our Lord commanded an hot and burning wind: and the sun beat upon the head of Jonas, and he broiled for heat: and he desired for his soul to die, and said: It is better for me to die than to live. 9 And our Lord said to Jonas: Art thou angry well, thinkest thou, for the ivy? And he said: (b) I am [1] angry well even unto death.

(b) Ionas had just cause to be grieved; and so God had just cause of compassion, that the city should not perish. In this prophecy, which is also an history, who could have thought that Ionas had been a figure of our Saviour's death &

resurrection, unless himself had so expounded it? *Mat. 12.*
[1] * *grieved.*

10 And our Lord said: Thou art sorry for the ivy, wherein thou hast not laboured, nor made it to grow, which in one night came forth, and in one night is perished. 11 And shall not I spare Ninive the great city, wherein are more than a hundred twenty thousand men, that know not what is between their right hand and their left, and many beasts?

THE PROPHECY OF MICHEAS.

[1][2] *MICHEAS* a *Morasthite* of the tribe of Ephraim, *prophesied part of the time with Isay, and the former five less Prophets: against* both the Kingdoms of *Israel* and *Juda*: foreshewing their captivities, and relaxation of Juda from Babylon: their conversion to Christ near the end of the world: and that in the mean time all other nations shall believe in Christ.

[1] Micheas prophesied the same time with Isay &c.

[2] *S. Epip. de vita. Prophet.*

CHAPTER I.

Samaria and all the ten tribes shall be brought into captivity by the Assirians. 9. The two tribes shall also be invaded and spoiled, even near to Jerusalem.

The word of our Lord that was made to Micheas the Morasthite, in the days of Joathan, Achaz, and Ezechias kings of Juda: which he saw upon Samaria and Jerusalem. 2 Hear all ye peoples: & let the earth attend, & the fullness thereof: and (a) let our Lord God be unto you for a witness, our Lord out of his holy temple.[1]

(a) If the Prophet should not admonish the people, both he and they should die in their sin. *Iere. 3. v. 18. 19.* but he discharging his office (as God is witness) they not repenting shall perish in their iniquity.[1] *Deu. 32. Isa. 1. Isa. 26.*

3 Because lo our Lord will go forth out of his place: and he will descend, and will tread upon the highest of the earth. 4 And the mountains shall be consumed under him: and the valleys shall be cloven, as wax at the presence of fire, and as waters that run down headlong. 5 For the wickedness of Jacob all this, and for the sins of the house of Israel. What is the wickedness of Jacob? Is it not Samaria? And what the excelses of Juda? Is it not Jerusalem? 6 And I will lay Samaria as a heap of stones in the field when a vineyard is planted: & I will pluck down her stones into the valley, & will discover her foundations. 7 And all her sculptiles shall be cut in sunder, & all her wages shall be burnt with fire, & I will lay all her idols into perdition: because they are gathered together of the wages of an harlot, & (b) unto the hire of an harlot they shall return.

(b) Samaria gathering riches by traffic with idolaters communicated also with them in idolatry, and therefore their riches shall be carried into Ninive and other places of Assyria.

8 Upon this will I lament, and howl: I will go spoiled, and naked: I will make lamentation as of dragons, & mourning as it were of striches. 9 Because her plague is desperate, because it is come even to Juda, it hath touched the gate of my people even to Jerusalem.

10 (c) In Geth declare it not, weep not with tears: (d) in the house of dust sprinkle yourself with dust.

(c) Tell not these calamities which I foreshew amongst your enemies, lest they rejoice thereat. (d) But lament in your own houses which shall be ruined, & replenished with dust. *S. Ierome here testifieth the hardness of this place praying for the assistance of the Holy Ghost to understand it.*

11 And pass ye to yourselves o fair habitation, confounded with ignominy: she went not out that dwelleth in the going out: the house adjoining shall receive lamentation for you, which stood to herself.

12 Because she is weakened to good which dwelleth in bitterness: because evil is descended from our Lord into the gate of Jerusalem. 13 Tumult of the chariot of astonishment to the inhabitant of Lachis: it is the beginning of sin to the daughter of Sion, because in thee are found the wickednesses of Israel. 14 Therefore shall he give spoilers upon the inheritance of Geth: the houses of lying into deception to the kings of Israel. 15 As yet will I bring an heir to thee which dwellest in Maresa: even to (e) Odolla shall the glory of Israel come.

(e) Ironiously he saith *the glory*, that is, the misery of Israel shall be extended to Odolla the uttermost city of Juda.

16 Be bald, and be polled for the children of thy delicacies: enlarge thy baldness as an eagle: because they are led captives out of thee.

CHAPTER II.

By their great injustice, 7. notwithstanding their vain presumption of God's mercy, whereto he is indeed most prone, 8. the Israelites through their excessive rapine provoke God to punish them. 12. Yet when Christ shall come some Jews will serve him; and many more in the end of the world.

Woe to you which think that is (a) unprofitable, and work evil in your beds: in the morning light they do it, because their hand is against God.

(a) By the figure *Liptote*, that is here called unprofitable, which is indeed extreme hurtful, & hath nothing profitable in it.

2 And they have coveted fields, and violently taken, and houses forcibly taken away: and oppressed the man and his house, the man and his inheritance. 3 Therefore thus saith our Lord: Behold I purpose evil upon this family: whence you shall not take away your necks, and you shall not walk proud, because it is a very evil time. 4 In that day a parable shall be taken up upon you, and a song shall be sung with sweetness, of them that say: With depopulation we are wasted: part of my people is changed: how shall he depart from me, whereas he returneth, that will divide our regions? 5 For this cause thou shalt have none casting the cord of lot in the assembly of our Lord. 6 Speak ye not (b) speaking: It shall not drop upon these, confusion shall not apprehend them.

(b) The Prince of the people command the Prophets not to speak & inculcate so much of future afflictions.

7 The house of Jacob saith: Why is the spirit of our Lord abridged, or are his cogitations such? (c) Are not my words good with him that walketh rightly?

(c) God answereth, that his threats proceed from his mercy. For he would save all, and those that either *walk rightly* or repent shall feel the effect of his mercy, but except they be admonished, neither the good will persevere in goodness, nor the evil return into the right way.

8 And on the contrary my people is risen up as an adversary: from above the coat you have taken away the cloak: & them that passed simply, you turned into battle. 9 The women of my people you have cast out of the house of their delicacies: from their little ones you have taken my praise for ever. 10 Arise, and go, because you have no rest here. For the uncleanness thereof it shall be corrupted with a sore putrefaction. 11 Would God I were not a man having the spirit, and that I did rather speak a lie: I will distill to thee into wine, and into drunkenness: and it shall be this people upon whom it is distilled. 12 (d) Gathering I will gather thee wholly together o Jacob: I will bring together the remnant of Israel into one, I will put them together as a flock in the fold, as cattle in the midst of sheepcotes, they shall make a tumult by reason of the multitude of men.

(d) In further proof of God's mercy he promiseth to gather his Church of all nations by Christ.

13 For he shall ascend opening the way before them: they shall divide, and pass through the gate, and shall enter by it: and their king shall pass before them, and our Lord in the head of them.

CHAPTER III.

For the sins of the rich oppressing the poor, 5. of false Prophets flattering for lucre, 9. and of judges perverting justice, 12. Jerusalem and the temple shall be destroyed.

And I said: Hear ye Princes (a) of Jacob, and ye dukes of the house of Israel: Why, is it not your part to know judgement,

(a) The chief of both the Kingdoms (the two tribes, & the ten) were great extortioners, and the poor murmuring against the rich also extorted each from other: imitating the greater sort in evil.

2 which hate good, and love evil: which violently take away their skins from them, and their flesh from their bones? 3 Which have eaten the flesh of my people, and have flead their skin from them: and have broken, and cut their bones as in a kettle, and as it were flesh in the midst of a pot. 4 shall they cry to our Lord, and he will not hear them: and he will hide his face from them at that time, as they have done wickedly in their inventions. 5 Thus saith our Lord upon (b) the Prophets, that seduce my people: that bite with their teeth, and preach peace: and if a man give not something in their mouth, they sanctify battle upon him.

(b) False Prophets sought also their private gain.

6 Therefore there shall be night to you for vision, and darkness to you for divination: and the sun shall go down upon the Prophets, and the day shall be darkened over them. 7 And they shall be confounded that see visions, and the diviners shall be confounded: and all shall cover their faces, because there is no answer of God. 8 But yet I am replenished with the strength of the spirit of our Lord, with judgement, & power: to declare unto Jacob his wickedness, and to Israel his sin. 9 Hear this ye princes of the house of Jacob, and ye (c) judges of the house of Israel: which abhor judgement, and pervert all right things.

(c) Likewise the Judges perverted judgement scraping their temporal profit of other men's quarrels.

10 Which build Sion in blood, and Jerusalem in iniquity. 11 [1] Her Princes judged for gifts, and her Priests taught for wages, and her Prophets divined for money: and they rested upon our Lord, saying: Why, is not our Lord in the midst of us? Evils shall not come upon us.

[1] *Ezec. 22. Soph. 3.*

12 (d) For this, because of you, Sion shall be ploughed as a field, & Jerusalem be as an heap of stones, and the mount of the temple as the high places of forests. [1]

(d) And therefore all sorts grievously offending shall all worthily perish. [1] *Iere. 26.*

CHAPTER IV.

Many Gentiles shall believe in Christ: 6. and lastly the multitude of Jews. 8. In the mean time the two tribes shall be carried into captivity, & be delivered again.

And it shall be: In (a) the later end of days there shall be the mount of the house of our Lord prepared in the top of mountains, and high above the hills: & peoples shall flow to it. [1]

(a) The Jews confess this Prophecy to be of Christ the promised Messias: but deny it to be of our Saviour JESUS of Nazareth, framing for their purpose diverse arguments, which the learned may see very well confuted by Doct. *Franc. Ribera, in this place. The later days* are this whole time from Christ to the end of the world, which is the last time or state, after which shall be no other state of time, but eternity. Though in some places, *the later days*, or *last days*, signify the time that followeth after the thing then mentioned. as *Isa. 9. v. 1.* *2. Tim. 3. v. 1.* [1] *Isa. 2.*

2 And many nations shall hasten, & shall say: Come, let us go up to the mountain of our Lord, & to the house of the God of Jacob: & he will teach us of his ways, & we shall go in his paths: because out of Sion shall the law go forth, & the word of our Lord out of Jerusalem. 3 And he shall judge between many peoples, and he shall rebuke strong nations unto a far

off: and they (b) shall cut their swords into coulters, and their spears into spades: nation shall not take sword against nation: and they shall no more learn to make battle.

(b) True & sincere Christians love & keep peace, yea rather sustain injuries with meekness, than contend one against another. *1. Cor. 6.*

4 And every man shall sit under his vine, and under his fig-tree, and there shall be none to make them afraid: because the mouth of the Lord of hosts hath spoken it. 5 Because (c) all peoples will walk every one in the name of his god: but we shall walk in the name of the Lord our God for ever and ever.

(c) All such quiet patient people as walk in the name of God our Lord, will keep this peace yea *even with them that hate peace. Psal. 119.* suffering persecution with alacrity of mind. *Heb. 10. v. 34. S. Iren. l. 4. c. 67. advers. haeres. S. Iust. Apol. 2. pro Christian. S. Cyril. in hunc loc.*

6 In that day, saith our Lord, (d) I will gather her that halteth: and her that I had cast out, I will gather up, and her whom I had afflicted.

(d) The Jews shall be at last converted to Christ.

7 [1] And I will make her that halted into a remnant: and her that had laboured into a mighty nation: and our Lord will reign over them in mount Sion, from this time now & for ever.

[1] *Soph. 3. Luc. 1. Dan. 7.*

8 And thou (e) the tower of flock, cloudy of the daughter of Sion shall come to thee: and the first power shall come the kingdom to the daughter of Jerusalem.

(e) Captivity of the two tribes.

9 Now why art thou drawn together with pensiveness? Why, is there not a king to thee, or is thy counsellor perished, because sorrow hath apprehended thee as a woman in travail? 10 Sorrow thou and labour o daughter of Sion, as a woman in travail: because now shalt thou go out of the city, & shall dwell in the country, and shalt come even to Babylon, there thou shalt be delivered: there our Lord will redeem thee out of the hand of thine enemies. 11 And now many nations are gathered together upon thee, which say: Let her be stoned: and let our eye look upon Sion. 12 (f) But they have not known the cogitations of our Lord, and have not understood his counsel: because he hath gathered them together as the hay of the floor.

(f) The relaxation from captivity.

13 Arise, and thresh o daughter of Sion: because I will make thy horn of iron, and thy hoofs I will make of brass: and thou shalt break in pieces many peoples, and shalt kill the spoils of them to our Lord, and their strength to the Lord of the whole earth.

CHAPTER V.

Jerusalem shall be besieged and taken. (2. Christ shall be born in Bethlehem) 3. the Jews shall not be wholly rejected, until the Gentiles begin to embrace the true faith: 4. which shall be spread in the whole world, 8. pure from idolatry, 14. and the incredulous punished.

Now shalt thou be spoiled (a) daughter of the spoiler: they have laid siege upon us, with a rod shall they strike the cheek of the judge of Israel.

(a) Jerusalem is called *daughter of the spoiler*, that is, addicted to spoiling & oppressing the poor. as *ch. 3.* & therefore shall be spoiled; yet shall be restored & conserved, till Bethlehem bring forth the Dominator, Christ our Lord.

2 [1] AND THOU BETHLEHEM, Ephrata, art (b) a little one in the thousands of Juda: out of thee shall come forth unto me he that shall be the dominatour in Israel: & his coming forth from the beginning, from the days of eternity.

[1] *Mat. 2. Ioan. 7.* (b) Bethlehem a small city, of least account amongst many, yet by Christ born there, it became not a *little one*, but more excellent than many others. *Mat. 2. v. 6.*

3 Therefore shall he give them even till the time, wherein she that travaileth shall bring forth: & the remnant of his brethren shall be converted to the

children of Israel. 4 And he shall stand, & feed in the strength of our Lord, in the height of the name of our Lord his God: & they shall be converted, because now shall he be magnified even to the ends of the earth. 5 And this man shall be peace: when the Assyrian shall come into our land, and when he shall tread in our houses: & we will raise upon him seven Pastors, & eight principal men. 6 And they shall feed the land of Assur in the sword, and the land of Nemrod in the spears thereof: & he shall deliver from Assur, when he shall come into our Land, & when he shall tread in our coasts. 7 And the remnant of Jacob shall be in the midst of many peoples as dew from our Lord, & as drops upon the grass, which expecteth not man, & tarrieth not for the children of men. 8 And the remnant of Jacob shall be in the Gentiles in the midst of many peoples, as a lion among the beasts of the forests, and as a lion's whelp among the flocks of cattle: who when he hath passed, & trodden down, & taken, there is none to deliver. 9 Thy hand shall be exalted over thine enemies, & all thine enemies shall perish. 10 And it shall be in that day, saith our Lord: I will take away thy horses out of the midst of thee, & will destroy thy chariots. 11 And I will destroy the cities of thy land, & will destroy all thy munitions, & I will take away sorceries out of thy hand, & there shall be no divinations in thee. 12 And I will make thy sculptiles to perish, and thy statues out of the midst of thee: and thou shalt no more adore the works of thy hands. 13 And I will pluck up thy groves out of the midst of thee: & will destroy thy cities. 14 And I will do vengeance in fury and in indignation among all the nations, that have not heard.

ANNOTATIONS.
CHAP. V.

2. *From the beginning, from the days of eternity.]* ◦To signify that Christ taking man's nature, was nevertheless eternal God with the Father and Holy Ghost, the Prophet addeth that he was *from the beginning, and from the days of eternity.* Which manner of speech, by iterating the same terms, as also *seculum seculi, secula saeculorum,* and the like, signify absolute eternity. Though the same words put single in some places do only import long time, or during such a state: as Exo. 21. v. 6. Psal. 23. v. 7. & 9.

◦Christ man & God.

5. *Seven Pastors, eight principal men.]* ◦Christ raiseth up, and always conserveth many, or a great number (signified by the two mystical numbers seven and eight) to defend the faithful people of the Church against *Assur & Nemrod,* that is, against all persecutors and adversaries. These defenders are the Fathers and Doctors of the Church, especially Bishops, who are here called Pastors, to admonish them, that their office is to feed the people with spiritual food, doctrine & Sacraments: and are called also Princes, or *principal men*, to admonish the people to obey, and follow their ordinance. As. S. Paul also admonisheth: *Obey your Prelates, and be subject to them. For they watch as being to render* account for your souls. Heb. 13.

◦The Church hath always true Pastors.

CHAPTER VI.

God expostulateth with the chief of the Jews, 3. and with the whole people, their ingratitude for his singular benefits: 6. who is not pacified with sacrifices, 8. but by doing justice. 9. Which they not doing, 13. shall be afflicted by their enemies.

Hear ye what our Lord speaketh: Arise, contend in judgement against the mountains, and let the hills hear thy voice. 2 Let the

mountains hear the judgement of our Lord, and the strong foundations of the earth: because the judgement of our Lord is with his people, and with Israel he will be judged. 3 (a) My people what have I done to thee, or what have I molested thee? Answer me.

(a) Whereas God shewed most singular great benefits, the ungrateful malignant people requited him with most wicked & reproachful cruelty. As is excellently set forth *in the Church's service on Good Friday.*

4 [1] Because I brought thee out of the Land of Aegypt, and delivered thee out of the house of them that served: and sent before thy face Moyses, and Aaron, and (b) Mary?

[1] *Iere. 2. Exo. 14. Num. 22.* (b) Both Moyses & Aaron were figures of our Saviour, and their sister Mary a figure of B. Mary the Mother of Christ.

5 My people remember I pray thee, what Balach the king of Moab purposed: and what Balaam the son of Beor answered him: from Setim even to Galgal, that thou mightest know the justices of our Lord. 6 What worthy thing shall I offer to our Lord? Shall I bow the knee to the high God? What shall I offer unto him holocausts, and calves of a year old? 7 Why, can our Lord be pacified with thousands of rams, or with many thousands of fat buckgoats? Why, shall I give my first born for my wickedness, the fruit of my womb for the sin of my soul? 8 I will shew thee o man what is good, and what our Lord requireth of thee: Verily (c) to do judgement, and to love mercy, and to walk solicitous with thy God.

(c) Works of justice & mercy do far excel external sacrifice of the old law.

9 The voice of our Lord cryeth to the city, and salvation shall be to them that fear thy name: hear ye o tribes, and who shall approve it? 10 As yet there is fire in the house of the impious, treasures of iniquity, and a lesser measure full of wrath. 11 Why, shall I justify an impious balance, and the deceitful weights of the bag? 12 By which her richmen were replenished with iniquity, and the inhabitants therein spake lies, and their tongue was fraudulent in their mouth. 13 And I therefore began to strike thee with perdition for thy sins. 14 Thou shalt eat, and shalt not be filled: and thy humiliation in the midst of thee: and thou shalt apprehend, and shalt not save: & whom thou shalt save, I will give unto the sword. [1]

[1] *Levit. 26. Deu. 28. Agge. 1.*

15 Thou shalt sow, and shalt not reap: thou shalt tread the olive, and shalt not be anointed with the oil: and press muste, and shalt not drink the wine. 16 And thou hast kept the precepts (d) of Amri, and all the work of the house of Achab: & thou hast walked in their wills, that I might give thee into perdition, and the inhabitants therein into hissing, and the reproach of my people you shall bear.

(d) Thou Jerusalem art so wicked & foolish, as to imitate the most wicked Kings & people of the ten tribes Amri & Achab. *3. Reg. 16. v. 25. & 30.*

CHAPTER VII.

The Prophet lamenteth, that for all his preaching few are good, and many corrupt in manners: 5. therefore their miseries approach: 7. from which they shall be again delivered, 14. and prosper, 20. and all mankind shall be redeemed by Christ.

Woe is me, because I am become as he that gathereth in autumn the clusters of vintage: there is no cluster to eat, timely ripe figs my soul hath desired. 2 The holy is perished out of the earth, & there is (a) none righteous among men: all lie in wait for blood, every one hunteth his brother to death.

(a) Such general speech doth not import absolutely all without exception, but that very many or the far greater part of the wicked remained so still, not withstanding the prophet's diligence in preaching, by the which few were converted.

3 The evil of their hands they call good: the prince requireth, & the judge is in rendering: & the great man

hath spoken the desire of his soul, & they have troubled it. 4 He that is left among them, is as a brier, and he that is righteous, as the thorn of the hedge. The day of thy speculation, thy visitation cometh: now shall be the destruction of them. 5 (b) Believe not a friend, and trust not in prince: from her that sleepeth in thy bosom keep the closures of thy mouth.

(b) In time of great & general distress nearest friends even domestical may not be trusted, because every one in such case hath care of himself, though it be with prejudice of others.

6 [1] Because the son doth contumely to the father, and the daughter riseth against her mother, the daughter in law against her mother in law: and a man's enemies they of his own household.

[1] *Mat. 10. v. 21. 35.*

7 But I will look towards our Lord, I will expect God my saviour: my God will hear me. 8 Rejoice not thou mine enemy over me, because I am fallen: I shall arise, when I have sit in darkness, our Lord is my light. 9 I will bear the wrath of our Lord, because I have sinned to him: until he judge my judgement: he will bring me forth into the light, I shall see his justice. 10 And mine enemy shall behold, and (c) she shall be covered with confusion, which saith to me, where is the Lord thy God? Mine eyes shall look on her: now shall she be into conculcation as the mire of the streets.

(c) Babylon shall be taken and spoiled by the Medes & Persians, by them the Jews shall be delivered: whereat the Chaldees will much repine.

11 The day that thy walls may be builded upon: in that day shall the law be made far off. 12 In that day and Assur shall come even to thee, and even to the fenced cities, and from the fenced cities even to the river, and to sea from sea, and to mountain from mountain. 13 And the land shall be into desolation for the inhabitants thereof, and for the fruit of their cogitations. 14 (d) Feed thy people with thy (e) rod, the flock of thine inheritance, them that dwell alone in the forest, in the midst of Carmel: they shall feed upon Basan and Galaad according to the days of old.

(d) Pastors' office is to feed and rule, (e) with meat, and rod, with doctrine and discipline.

15 According to the days of thy coming forth out of the Land of Aegypt I will shew him marvels. 16 The nations shall see, and shall be confounded upon all their strength: they shall put the hand upon the mouth, their ears shall be deaf. 17 They shall lick dust as serpents, as the creeping beasts of the earth, they shall be troubled in their houses: the Lord our God they shall dread, and shall fear thee. 18 What God is like to thee, which takest away iniquity, and passest over the sin of the remnant of thine inheritance? He will send his fury in no more, because he is willing mercy. [1]

[1] *Iere. 10. Act. 10. Collos. 2.*

19 He will return, and will have mercy on us: he will lay away our iniquities: and he will cast all our sins into the bottom of the sea. 20 Thou wilt give (f) truth to Jacob, (g) mercy to Abraham: which thou hast sworn to our fathers from the days of old. [1]

(f) God gave *truth to Jacob*, performing that which was promised, (g) of his mere mercy to Abraham. [1] *Luc. 1. v. 35. 73. Gen. 22. v. 17.*

THE PROPHECY OF NAHUM.

[1] Nahum prophesied about 50. years after Ionas, near 135. before the destruction of Ninive.

[2] *S. Iero. Epist. ad Paulin.*

[1] [2] *NAHUM* born in *Elcese* a town in Galiley, *prophesied shortly after the captivity of the ten tribes, against Ninive*, about fifty years after Jonas preaching, and their repentance; when they became more wicked than before: foreshewing their utter ruin and ignominy. In figure of the destruction of idolatry in all nations, by Christ *evangelizing and announcing peace* to all that will believe in him.

CHAPTER I.

Ninive shall be destroyed, not able to escape God's powerful wrath. 9. The Assirians shall not prevail against Jerusalem: 13. but themselves shall be slain.

The (a) burden of Ninive. The Book of the vision of Nahum the Elceseite.

(a) *Burden* signifieth comminatory & pensive prophecy of ruin & punishment. Allegorically *Nahum* according to his name, comforteth the just, showing that God will revenge them by destroying *Ninive the beautiful* great city, that is, the terrestrial world called *cosmos beautiful*, and then reward his Saints in eternal glory.

2 God is jealous, & our Lord revenging, our Lord revenging, and having fury: our Lord revenging on his adversaries, and he is angry with his enemies. 3 Our Lord is patient, and great of strength, and cleansing, he will not make innocent. Our Lord's ways in tempest, & whirlwind, & clouds, the dust of his feet. 4 Rebuking the sea, & drying it up: & bringing all rivers to a desert. Basan is weakened & Carmel: & the flower of Libanus is faded. 5 The mountains were moved at him, and the hills were desolate: and the earth hath trembled at his presence, & the world, & all that dwell therein. 6 Before the face of his indignation who shall stand? & who shall resist in the wrath of his fury? His indignation is poured out as fire: and the rocks are dissolved by him. 7 Our Lord is good, & strengthening in the day of tribulation: & knowing them that hope in him. 8 And in a flood passing by, he will make a consummation of the place thereof: & darkness shall pursue his enemies. 9 What think ye against our Lord? Consummation he will make: there shall not rise double tribulation. 10 Because as thorns clasp one another: so (b) the feast of them that drink together: they shall be consumed as stubble full of dryness.

(b) The Assirians accounting themselves assured to take and spoil Jerusalem, and thereupon banqueting and drinking were defeated all in one night.

11 Out of thee shall come forth one that thinketh malice against our Lord in the mind devising prevarication. 12 Thus saith our Lord: If they shall be perfect: and so a great many, so also shall they be shorn, and he shall pass by: I have afflicted thee, and I will afflict thee no more. 13 And now I will break his rod from off thy back, & I will burst thy bonds in sunder. 14 And Our Lord will command upon thee, there (c) shall not be sown of thy name any more: out of the house of thy God I will destroy sculptile, & molten, I will put thy grave, because thou art dishonoured.

(c) To Sennacherib succeeded his son Asarhaddon, but

presently after the whole lineage was destroyed. *4. Reg. 19.*

15 [1]Behold upon the mountains the feet of him that Evangelizeth, and preacheth peace: celebrate, o Juda, thy festivities, and render thy vows: because Belial shall no more add to pass through thee, he is wholly perished.

[1] *Isa. 52. Rom. 10.*

CHAPTER II.

The Chaldees shall mightily invade the Assyrians, 5. take and ransack Ninive.

He is come up that (a) shall scatter before thee, that shall keep the siege: behold the way, fortify the loins, strengthen force exceedingly.

(a) Nabuchodonosor invading the territory of Ninive wasted all things, & then assaulted and took the city.

2 Because our Lord hath rendered (b) the pride of Jacob, as the pride of Israel: because the waters have dissipated them, & have marred their branches.

(b) The Assirians became more proud & insolent after they had spoiled the two tribes and carried the ten into captivity, & therefore God will now revenge this pride.

3 The buckler of his valiants fiery, the men of the army in scarlets, the reins of the chariot fiery in the day of his preparation, & the drivers are brought asleep. 4 In the ways they are troubled, the chariots struck one against another in the streets: their appearance are as it were lamps, as it were lightning running to & fro. 5 He will remember his valiants, they shall fall in their ways: they shall quickly scale the walls thereof, and a bower shall be prepared. 6 The gates of the rivers are opened, and the temple thrown down to the ground. 7 And the soldier is led away captive: and her handmaids were led away mourning as doves, murmuring in their hearts. 8 And Ninive (c) her waters as it were a fishpool of waters: but themselves are fled. (d) Stand^ stand, and there is none that will return.

(c) The people of Ninive, when the wall of the city shall once be broken by the enemies, will fly away as water runneth out of a pond or fish-pool, when the bank is broken. (d) Although some of more courage will exhort the fugitives to stay, & fight for their city, it will not avail, because the most part will seek to escape by running away.

9 [1]Spoil the silver, spoil the gold: and there is no end of the riches of all vessels that are to be desired.

[1] *Isa. 2.*

10 She is dissipated, and rent, and torn: & pining heart, and dissolution of the knees, and defect in all reins: and the faces of them all as the blackness of a pot. 11 (e) Where is the habitation of lions, and the pasture of lions' whelps, to which the lion went, to go in thither, the lion's whelp, and is there none to make them afraid?

(e) The King of Assirians like a furious lion gathered prey out of all countries, and brought it into Ninive as into his den, but at last shall be spoiled of all.

12 The lion hath caught sufficiently for his whelps, and hath killed for his lionesses: and he hath filled his dens with prey, and his couch with ravening.

13 Behold I to thee, saith the Lord of hosts, and I will burn thy chariots even to smoke, and the sword shall eat thy little lions: and I will destroy thy prey out of the land, and the voice of thy messengers shall be heard no more.

CHAPTER III.

A description of Ninive's ruin, 5. made ignominious to all nations: 17. foreign soldiers flying away, and all their own terrified.

Woe [1] to thee o city (a) of bloods, all of lying full of tearing: spoil shall not depart from thee.

[1] *Ezec. 24. Habac. 2.* (a) Nemrod began with shedding blood to make himself great. *Gen. 10.* so Ninus who built Ninive, & their successors were still very bloody, & otherwise wicked, but at last after 1200. years, under Sardanapalus their Monarchy decayed much, as most writers both Greek & Latin testify, but yet continued longer & flourished again, as Doctor Ribera sheweth by the holy Scriptures, & continued in all from Ninus' time till it was destroyed by the Chaldees, about 1440. years, yea & was repaired again & was great after the relaxation of the Jews from captivity. As *Euseb. S. Aug. S. Beda, and others write.*

2 The voice of the whip, and the voice of the violence of the wheel, and of the neighing horse, and of the fervent chariot, and of the horseman mounting. 3 And of the glistering sword, and of the glittering spear, and of a multitude slain, and of a grievous ruin: neither is there an end of corpses, and they shall fall on their bodies. 4 Because of the multitude of the fornications, of the harlot beautiful and grateful, and having sorceries, which hath sold nations in her fornications, and families in her sorceries. 5 [1] Behold I to thee, saith the Lord of hosts: and I will discover thy privy parts in thy face, and will shew to the Gentiles thy nakedness, and to kingdoms thine ignominy.

[1] *Isa. 47.*

6 And I will throw upon thee abominations, and will use thee contumeliously, and will put thee for an example. 7 And it shall be, every one that shall see thee, shall leap back from thee, and shall say: Ninive is wasted: who shall shake the head upon thee? Whence shall I seek a comforter for thee? 8 Why, art thou better than (b) Alexandria full of peoples, which dwelleth in the rivers? Waters round about it: whose riches, the sea: waters the walls thereof.

(b) This city was first called *No*, but being destroyed by the Chaldees, and re-edified by K. Alexander, was then called by his name. *S. Iero.*

9 Aethiopia the strength of it, and Aegypt, and there is no end: Afrike, and the Libyans have been in thine aid. 10 But she also in transmigration was led into captivity: her little ones were dashed in the head of all ways, and upon her noble ones, they have cast lot, and all her great men were made fast in fetters. 11 Thou also therefore shalt be made drunk, and shalt be despised: and thou shalt seek help of the enemy. 12 All thy munitions as figtrees with their green figs: if they be shaken, they will fall into the mouth of the eater. 13 Behold thy people women in the midst of thee: to thine enemies the gates of thy land with opening shall be opened, fire shall devour thy bars. 14 Draw thee water for the siege, build thy munitions: enter into the clay, and tread, making mortar hold the brick. 15 There the fire shall eat thee: thou shalt perish by the sword, as a bruke it shall devour thee: be gathered together as the bruke, be multiplied as the locust. 16 Thou hast made thy merchandises more than are the stars of heaven: the bruke was spread, and flew away. 17 Thy keepers as the locusts: and thy little ones as it were the locusts of locusts, which swarm on the hedges in the day of cold: the sun arose, and they flew away, and their place was not known where they were. 18 Thy pastors slumbered, o king of Assur, thy princes shall be buried, thy people lay hid in the mountains, and there is none to gather them together. 19 Thy destruction is not obscure, thy plague is very sore: all that have heard the same of thee, have clapped the hand upon thee: for upon whom hath not thy malice passed always?

THE PROPHECY OF HABACUC.

◦Habacuc prophesied of the two tribes: of the Chaldees: and of Christ.

◦*HABACUC* born in Bezochar prophesied the same time with Nahum, foreshewing the victories of the Chaldees subduing many nations, namely the Kingdom of Juda, destroying Jerusalem & the temple, & carrying the people captive into Babylon, and afterwards the ruin of the same Chaldees, and relaxation of the Jews: at last the coming of Christ, with diverse particular Mysteries described in a Canticle from his incarnation to the general Judgement, and eternity of the next world.

CHAPTER I.

The Prophet lamenteth the imminent ruin of the people, by the insolent cruelty of the Chaldees: 12. especially for that the holy city shall be ransacked by idolaters and most wicked men.

The (a) burden that Habacuc the Prophet saw.

(a) This Prophet expresseth not against what Kingdom, city or person this burden is: the reason whereof seemeth to be, because it is against very many and diverse, yea against all persecuters of God's servants.

2 How long o Lord shall I cry, and thou wilt not hear? Shall I cry out to thee suffering violence, and thou wilt not save? 3 Why hast thou shewed me iniquity and labour, to see prey and injustice against me? And judgement is made, and contradiction more mighty. 4 For this cause is the law torn, and judgement came not to the end: because the impious prevaileth against the just, therefore doth there come forth perverse judgement. 5 [1]Behold ye in the nations, and see: marvel, and be astonished: because (b) a work is done in your days, which no man will believe when it shall be told.

[1] *Act. 13. v. 41.* (b) S. Paul allegeth this place in the mystical sense *Act. 13.* in the literal the coherence is very obscure.

6 Because lo I (c) will raise up the Chaldees, a bitter and swift nation, walking upon the latitude of the earth, to possess tabernacles not their own.

(c) The Chaldees were not yet come to their greatness, and therefore this could not be the same Habacuc mentioned *Daniel. 14. v. 32.*

7 It is horrible, & terrible: out of itself shall the judgement, & the burden thereof proceed. 8 His horses lighter than leopards, and swifter than evening wolves; and his horsemen shall be spread abroad, for his horsemen shall come from a far, they shall fly as an eagle hastening to eat. 9 All shall come to the prey, their faces a burning wind: and he shall gather together as the sand, captivity. 10 And he shall triumph over kings, and tyrants shall be his laughing stock, and he shall laugh upon every munition, and shall cast up a mount, and shall take it. 11 (d) Then shall the spirit be changed, and he shall pass, and fall: this is his strength of his god.

(d) After that the Chaldees shall have subdued the Assirians, they shall also be overthrown by others, to wit, by the Medes and Persians.

12 Why wast thou not from the beginning o Lord my God, my holy one, & we shall not die? Lord thou hast appointed him for judgement: and strong to chastise,

thou hast founded him. 13 Thine eyes are clean, from seeing evil, and thou canst not look toward iniquity. Why lookest thou not upon them that do unjust things, and holdest thy peace when the impious devoureth him that is more just than himself? 14 And thou wilt make them as the fishes of the sea, and as the creeping beast not having a prince. 15 (e) He lifted up all in the hook, he drew it in his train, and gathered it into his net: upon this he will be glad and rejoice.

(e) The Chaldees and other victorious nations conquering other countries attribute all to their own industry, & forces, honouring themselves, & not God.

16 Therefore will he immolate to his train, and he will sacrifice to his net: because by them his portion is fat, & his meat chosen. 17 For this cause therefore spreadeth he his train, and always to kill (f) the nations he will not spare.

(f) Men of all nations.

CHAPTER II.

The captivity of the two tribes, their relaxation, Christ will assuredly come, though not quickly. 5. Their afflicters (the Chaldees) shall be destroyed; 18. and all other idolaters.

I (a) [1] will stand upon my watch, and fix my step upon the munition: and I will behold, to see what may be said to me, and what I may answer to him that rebuketh me.

(a) The words of the Prophet expecting what God will further reveal unto him. [1] *Isa. 21.*

2 And our Lord answered me, and said: Write the vision, and make it plain upon tables: that he which runneth may read it over. 3 Because as yet the vision is far, and it shall appear at the end, and shall not lie: if he shall make tarriance, expect him: because coming he will come, and he (b) will not slack.

(b) He that cometh at the time appointed, though it be long, is not slack.

4 Behold he that is incredulous, his soul shall not be right in himself: but (c) the just shall live in his faith.

(c) The principal comfort of the just consisteth in their faith & confidence of the world to come. Whereby they live with consolation, whereas otherwise this miserable life were rather a death. *Heb. 10. v. 38. See also S. Aug. li. 3. c. 5. cont. duas. epist. Pelag. li. 14. de Trinit. c. 12. & de Spiritu & lit. c. 9. & 11.* explicating with the Apostle that faith is the beginning of spiritual life by grace, to which works of the law without faith in Christ sufficed not. *Rom. 1. Gal. 3.*

5 And as wine deceiveth him that drinketh: so shall the proud man be, and he shall not be beautified: who as it were hell, hath dilated his soul: and himself as death, and he is not filled: and he hath gathered together unto him all nations, and hath heaped together unto him all peoples. [1]

[1] *Ioan. 3. Rom. 1. Gal. 3. Heb. 10.*

6 Why, shall not all these take up a parable upon him, and a speech of obscure sayings of him: and it be said: Woe to him that multiplieth things not his own? How long also doth he aggravate against himself thick clay? 7 Why, shall they not rise suddenly, that shall bite thee? And they shall tear thee, be raised up, and thou be for a spoil to them? 8 Because thou hast spoiled many nations, all that shall be left of the peoples shall spoil thee: for the blood (d) of man, and the iniquity of the land, of the city, and of all that dwell therein.

(d) For much bloodshed by the Chaldees, for avarice, injustice & other wickedness they shall at last be ruined.

9 Woe to him that gathereth together naughty avarice to his house, that his nest may be on high, and thinketh he is delivered out of the hand of evil. 10 Thou (e) hast thought confusion to thy house, thou hast cut in sunder many peoples, and thy soul hath sinned.

(e) Whiles thou thoughtest by rapine & avarice to eternize thy family and Kingdom thou hast merited the ruin thereof.

11 Because the stone out of the wall shall cry: and the timber, that is between the junctures of the buildings, shall answer. 12 [1] Woe to him that buildeth a city in bloods, and prepareth a city in iniquity.

[1] *Ezec. 24. Nahu. 3.*

13 Why, are not these things from the Lord of hosts? For the peoples shall labour in much fire: and the nations in vain, and they shall faint. 14 Because the earth shall be replenished, that they may know the glory of our Lord, as waters covering the sea. 15 Woe to him that giveth drink to his friend, putting in his gall, and making drunk, that he may behold his nakedness. 16 Thou art filled with ignominy for glory, drink thou also, and be fast a sleep: the cup of the right hand of our Lord shall compass thee, and the vomit of ignominy upon thy glory. 17 Because the iniquity of Libanus shall cover thee, & the wasting of the beasts shall terrify them for the bloods of men, and the iniquity of the land, and of the city, and of all that dwell therein. 18 What profiteth the thing engraven, that the forger thereof hath graven it, a molten, and a false image? Because the forger thereof hath hoped in his forgery, to make dumb idols. 19 Woe unto him that saith to wood: Awake: Arise, to the dumb stone. Why, can it teach? Behold, this same is covered with gold, and silver: and there is no spirit in the bowels thereof. [1]

[1] *Psal. 10.*

20 But our Lord is in his holy temple: let all the earth be silent at his presence.

CHAPTER III.

The prayer of Habacuc the prophet for [1] ignorances.

[1]* All sins in some sort proceed of ignorance: for remission whereof the Prophet prayeth in this Canticle, and that for the same Christ's coming may not be deferred: 2. So prophesieth his Incarnation, 3. Nativity, 4. Miracles and Doctrine, 5. Passion, Resurrection, and conversion of Gentiles: 16. The general Judgement, Glory of the blessed, and Damnation of the reprobate.

2 Lord I heard thy hearing, and (a) was afraid. Lord thy work in (b) the midst of years, quicken it: In the midst of years shalt thou make it known: when thou art angry, thou wilt remember mercy.

(a) For the great excellent, & admirable mercy of God, I was astonished as one afraid, seeing God himself will take man's nature, & therein pay ransom, and redeem mankind, (b) *in the* time designed for this purpose. The 70. Interpreters read, *between two living creatures thou shalt be found*, & so the Church hath in the office of Christ's Nativity & Circumcision: *between and oxe and an ass in the stall.*

3 God will come from (c) the South, and the holy one from mount Pharan: [1] His glory shall cover the heavens, and the earth is full of his praise.

(c) From Bethleem which is southward from Jerusalem. [1] * *Sela. See Annot. Ps. 9.*

4 His brightness shall be as the light, horns in his hands: There is his strength hid. 5 Before his face shall death go, and the devil shall go forth before his feet. 6 He stood and measured the earth, he beheld, and dissolved the Gentiles: and the mountains of the world were broken. The hills of the world were bowed, by the ways of his eternity. 7 For iniquity I saw the tents of Aethiopia, (d) the skins of the land of Madian shall be troubled.

(d) In Madian, a part of Aethiopia, the people lived most in tents, not in houses: so here is signified that in the tumult of wars will be much removing of *skins*, that is, of their tents made of skins.

8 Why, wast thou angry with the rivers o Lord? Or was thy fury in the rivers? Or thine indignation in the sea? Who wilt mount upon thy horses, and thy chariots salvation. 9 Raising thou wilt raise up thy bow: the oath to the tribes which thou hast spoken. [1] Thou wilt cut the rivers of the earth.

[1] * *Sela.*

10 The mountains saw thee, and were sorry, the gulf of water passed. The depth gave his voice: the height lifted up his hands. 11 The sun and the moon stood in their habitation, in the light of thine arrows, they shall go in the brightness of thy glittering spear. 12 In fretting thou wilt tread down the earth: in fury thou wilt astonish the Gentiles. 13 Thou wentest forth the salvation of thy people: salvation with thy Christ.

Thou struckest (e) the head out of the house of the impious, thou hast discovered the foundation even to the neck.[1]

(e) Antichrist the head of the malignant house, or conventicle, shall be destroyed by Christ. *Isa. 11. v. 4. 2. Thes. 2.*[1] *Sela.*

14 Thou hast cursed his sceptres, the head of his warriors, them that come as a whirlwind to disperse me. Their exultation, as his that devoureth the poor in secret. 15 Thou madest a way in the sea for thy horses, in the midst of many waters. 16 I heard, and my belly was troubled: at the voice my lips trembled. Let rottenness enter in my bones, and swarm under me. That I may rest in (f) the day of tribulation: that I may ascend to our girded people.

(f) All afflictions are to be patiently sustained, that we may have rest in the day of judgement.

17 For the fig-tree shall not flourish: & there shall be no spring in the vines. The work of the olive-tree shall deceive: and the fields shall not yield meat: the cattle shall be cut off from the fold, and there shall be no herd in the stalls. 18 But I will joy in our Lord: and will rejoice in God my JESUS. 19 God our Lord is my strength: and he will make my feet as of the harts': and upon my high places he the conquerer will lead me singing in psalms.

THE PROPHECY OF SOPHONIAS.

SOPHONIAS the son of Chusi born in Sarabatha of the tribe of Simeon, *in the reign of Josias King of Juda*, somewhat before Jeremie (who began in the 13. year of the same Josias. After whom followed Ezechiel, in the fifth year of the transmigration of King Joachin, and Baruch in the fifth year after the destruction of Jerusalem: then Daniel three years after him) ◦prophesied the captivity of the two tribes, and their relaxation; likewise the ruin of diverse Gentiles; the coming of Christ; conversion of Gentiles, excecation of the Jews, with their general conversion towards the end of the world.

◦Sophonias prophesied the captivity of the two tribes, their relaxation, and Mysteries of Christ.

CHAPTER I.

For certain enormous sins, the captivity of the two tribes, is threatened, with admonition to repent, otherwise it shall be most terrible.

THE word (a) of our Lord that was made to Sophonie the son of Chusi, the son of Godolias, the son of Amarias, the son of Ezechias, in the days of Josias the son of Amon king of Juda.

(a) In saying *the word of our Lord*, the Prophets signify that they are not the principal authors of that which they preach or write, but the ministers by whom God speaketh.

2 (b) Gathering I will gather together all things from the face of the earth, saith our Lord:

(b) *Gathering* more commonly signifieth a benefit, but by that which followeth, *from the face of the earth*, it is manifest, that God here threateneth to destroy sinners, the Kingdom of Juda.

3 gathering man, and beast, gathering the fowls of the heaven, and fishes of the sea: and there shall be ruins of the impious: and I will destroy men from the face of the earth, saith our Lord. 4 And I will stretch forth my hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of this place the remnant of Baal, and the names of the temple-wardens with the priests: 5 and them that adore upon the tops of houses the host of heaven, and adore, and swear (c) by our Lord, and swear by Melchom.

(c) Whosoever joineth false gods with God Almighty, indeed serveth not God.

6 And them that turn away from after the back of our Lord, and that have not sought our Lord, nor searched after him. 7 Be silent before the face of our Lord God: because (d) the day of our Lord is near, because our Lord hath prepared an host, he hath sanctified his called.

(d) The day of punishment is commonly called the day of our Lord. *Isa. 2. Ioel. 2. 1. Cor. 3. 2. Thess. 2.*

8 And it shall be: in the day of the host of our Lord I will visit upon the princes, and upon (e) the king's sons, and upon all that are clothed with strange clothing:

(e) Joachaz was deprived of his Kingdom and died in Aegypt. *4. Reg. 23.* Ioakim was continually vexed by the Babylonians & other nations, *4. Reg. 24.* at last slain, & his body cast out of the city. *Iere. 22.* Sedecias taken, his eyes put out, so carried into Babylon, & all his sons slain:

Jechonias otherwise called Ioachin was kept long prisoner in Babylon, & all the issue of Josias afflicted.

9 and I will visit upon every one, that arrogantly entereth upon the threshold in that day, them that fill the house of our Lord their God with iniquity, & guile. 10 And it shall be in that day, saith our Lord, the voice of clamor from the gate of fishes, and howling from the second, and great destruction from the hills. 11 Howl ye inhabitants of the [1]Morter. All the people of Chanaan is hush, all are perished that were wrapped in silver.

[1] * *the valley near Jerusalem.*

12 & it shall be in that time: I will search Jerusalem with lamps, and will visit upon the men that are fixed in their dregs: that say in their hearts: The Lord will not do good, and he will not do evil. 13 And their strength shall be into spoil, and their houses as a desert: and they shall build houses, and shall not inhabit them: and shall plant vineyards, & shall not drink the wine of them. [1]

[1] *Amos. 5.*

14 (f) The great day of our Lord is near, it is near and exceeding swift: the voice of the day of our Lord is bitter, the strong shall there have tribulation.

(f) All these afflictions are near.

15 [1]That day (g) a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and mist, a day of cloud & whirlwind:

[1] *Iere. 30. Ioel. 2. Amos. 3.* (g) Repeating & inculcating the same terms, doth elegantly describe the greatness of the future calamities.

16 a day of the trumpet and sound upon the fenced cities, & upon the high corners. 17 And I will afflict men, and they shall walk as blindmen, because they have sinned to our Lord: and their blood shall be poured out as dust, and their bodies as dung. 18 [1]Yea and their silver, and their gold shall not be able to deliver them in the day of the wrath of our Lord: in the fire of his jealousy shall all the earth be devoured, because he will make consummation with speed to all that inhabit the earth.

[1] *Ezec. 7.*

CHAPTER II.

An exhortation to repent: 4. with prophecy of the destruction of the Philistiims, 8. Moabites and Ammonites, 12. Aethiopians, 13. Assyrians: 15. with their chief city Ninive.

COME together, be (a) ye gathered together o nation not to be beloved:

(a) Ye that deserve not God's love, but rather to be rejected, yet by repentance return to him and he will receive you.

2 before that the commandment bring forth the day as dust passing away, before the wrath of the fury of our Lord come upon you, before the day of the indignation of our Lord come upon you. 3 Seek our Lord all ye meek of the earth, which have wrought his judgement: seek the just, seek the meek: if by any means you may be hid in the day of the fury of our Lord. 4 Because Gaza (b) is destroyed, and Ascalon as a desert, Azotus at noon they shall cast out, and Accaron shall be rooted out.

(b) It is very frequent in the Prophets to speak of things to come as if they were done already, for the certainty thereof. And these prophecies of the destructions of other nations by the Chaldees, do confirm that which is threatened to the Jews, for all sinning, all must be punished. And God who is Lord of all will sooner or later give to all as they deserve.

5 Woe to you that inhabit the cord of the sea, o nation of castaways: the word of our Lord upon you o Chanaan land of the Philisthiims, and I will destroy thee, so that there shall not be an inhabiter. 6 And the cord of the sea shall be the rest of pastors, and folds of cattle. 7 And it shall be the cord of him, that shall remain of the house of Juda, there they shall feed: in the houses of Ascalon at even they shall rest: because our Lord their God will visit them, and turn away their captivity. 8 I have heard the reproach of Moab, and

the blasphemies of the children of Ammon, with which they have upbraided my people, and were magnified upon their borders. 9 Therefore live I, saith the Lord of hosts the God of Israel, that Moab shall be as Sodom, and the children of Ammon as Gomorrha, dryness of thorns, and heaps of salt, and a desert even for ever: the remnant of my people shall spoil them, and the residue of my nation shall possess them.
10 This shall befall them for their pride: because they have blasphemed, and have been magnified upon the people of the Lord of hosts. 11 Our Lord shall be dreadful upon them, and shall attenuate all the gods of the earth: and they shall adore him every man out of his own place, all the islands of the Gentiles. 12 Yea and you Aethiopians shall be slain with my sword.
13 And he will stretch forth his hand upon the North, and will destroy Assur: and he will lay the Beautiful as a wilderness, and as a place not passable, and as a desert. 14 And flocks shall lie in the midst thereof, all the beasts of the Gentiles: [1]and onocratulus, and the Irchin shall abide in the thresholds thereof: the voice of one singing in the window, the raven on the upper post, because I will attenuate her strength.

[1] *Isa. 34.*

15 This is (c) the glorious city dwelling in confidence: that said in her heart: I am, and beside me there is none other else: how is she become as a desert the couch for beasts? every one that passeth by her, shall hiss, and wag his hand.

(c) Ninive exceeding glorious for antiquity, greatness, riches, warlike prowess, & most large dominion was at last destroyed.

CHAPTER III.

Jerusalem for rejecting God's admonitions shall be destroyed, 7. Christ being risen from death; the Jews persecuting the faithful shall be rejected, miserably destroyed, 9. and the Gentiles called. 11. So his Church shall flourish: 13. and at last the Jews shall be converted.

Woe to thee thou (a) provoking, and redeemed city, the dove.

(a) Jerusalem without proper merits preferred by God's special grace before all other places sanctified, adorned, protected most singularly, yet still provoked him to wrath, contemning his admonitions, and persisting and multiplying sins, cannot but at last be severely punished.

2 She hath not heard the voice, and she hath not received discipline: she hath not trusted in our Lord, to her God she hath not approached. 3 [1]Her princes in the midst of her as lions roaring: her judges^ wolves in the evening, left nothing for the morning.

[1] *Ezec. 22. Mich. 3.*

4 Her prophets mad, men unfaithful: her priests have polluted the holy, they have done unjustly against the law. 5 Our just Lord in the midst thereof will not do iniquity: in the morning, in the morning he will [1] give his judgement into light, and it shall not be hid: but the wicked man hath not known the confusion.

[1] * *bring.*

6 I have destroyed the Gentiles, & their corners are dissipated: I have made their ways desert, whiles there is none that passeth by: their cities are desolate, not a man remaining, nor any inhabiter. 7 I said: Nevertheless thou shalt fear me, thou shalt receive discipline: and her habitation shall not perish for all things, wherein I have visited her: but yet rising early they corrupted all their cogitations. 8 Wherefore (b) expect me, saith our Lord, in the day of my resurrection till hereafter, because my judgement to assemble the Gentiles, and to gather kingdoms: & to pour upon them mine indignation, all the wrath of my fury: for in the fire of my jealousy shall all the earth be devoured.

(b) About 40. years after Christ's resurrection, the most part of the Jews persisting obstinate were brought to marvelous distress & miseries, when Titus took & destroyed Jerusalem: which is also a figure of the destruction of this world, and of eternal punishment of the wicked.

9 Because (c) then will I restore to the peoples, a

chosen lip, that all may invocate in the name of the Lord, & may serve him with one shoulder.

(c) All nations shall invocate one God in a *chosen lip* or tongue, in unity of faith, & with *one shoulder* of fortitude bear the yoke & burden of Christian life, made *sweet and light by Christ's grace*.

10 Beyond the rivers of Aethiopia, thence shall my suppliants the children of my dispersed bring me a gift. 11 In that day thou shalt not be confounded upon all thine inventions, wherein thou hast prevaricated against me: because then will I take away out of the midst of thee the lofty speakers of thy pride, & thou shalt add no more to be exalted in my holy mount. 12 And I will leave in the midst of thee a people poor and needy: & they shall hope in the name of our Lord. 13 The remnant of Israel shall not do iniquity, neither shall they speak leasing, and deceitful tongue shall not be found in their mouth: because they shall feed, and shall lie down, and there shall be none to make them afraid. 14 Praise o daughter of Sion: make jubilation Israel: be glad & rejoice in all thy heart o daughter of Jerusalem. 15 Our Lord hath taken away thy judgement, he hath turned away thine enemies: the king of Israel our Lord in the midst of thee, thou shalt fear evil no more. 16 In that day it shall be said to Jerusalem: Fear not: to Sion, let not thy hands be dissolved. 17 Our Lord thy God in the midst of thee strong, he will save: he will rejoice upon thee in gladness, he will be silent in his love, he will be joyful upon thee in praise. 18 The (d) triflers that were departed from thee, I will gather together, because they were of thee: that thou mayst no more have reproach for them.

(d) Men of light conversation, & contemners of Christ, shall also be converted, become grave, & greatly honour him.

19 Behold I will kill all that have afflicted thee at that time: and I will save the halt, & her that was cast out I will gather: and I will make them into praise, and into name, in all the land of their confusion. 20 In that time, when I will bring you: and in the time, that I will gather you: for I will give you into a name, and into praise to all the people of the earth, when I shall convert your captivity before your eyes, saith our Lord.

THE PROPHECY OF AGGEUS.

[1] *AGGEUS* prophesying in the second year of Darius Histaspis King of Persians, that is, in the 18. year after the relaxation from captivity of Babylon, exhorteth to re-edify the Temple, which had been begun & intermitted; promising much prosperity after the building thereof, [2] and finally *the coming of Christ desired of all nations*; who by his presence will glorify this new temple, more than the former built by Salomon; and especially prophesieth the glory of his Catholic Church, which shall much excel the Church of the old Testament.

[1] Aggeus prophesied after the captivity: of Christ and his Church.

[2] *S. Ierom Epist. ad Paulin.*

CHAPTER I.

The Jews building to themselves excellent houses, are justly reprehended for not building the Temple of God. 10. Which is the cause of the barrenness, sickness, and other evils. 12. Whereupon they undertake the holy work.

In the second year of Darius the king, the sixth month, in the first day of the month: the word of our Lord was made in the hand of Aggeus the Prophet, to (a) Zorobabel the son of Salathiel, duke of Juda, and to (b) Jesus the son of Josedec the grand Priest saying:

(a) Zorobabel descending directly from the Kings of Juda was now duke, & chief temporal Governer of the Jews, by permission of Darius King of Persians. (b) In like sort Jesus succeeded in the office of high Priest to Josedec, who was carried with others captive into Babylon. *1. Par. 6. v. 15.*

2 Thus saith the Lord of hosts, saying: This people saith: (c) The time is not yet come of building the house of our Lord.

(c) It behoveth without delay to set forward restoration of God's service, reduction of souls from sin, & amending of ill manners: because by foreslowing thereof God's honour is hindered, and many souls, do eternally perish.

3 And the word of our Lord was made in the hand of Aggeus the Prophet, saying: 4 Why is it time for you to dwell in embowed houses, and this house desert? 5 And now thus saith the Lord of hosts? Set your hearts upon your ways. 6 [1] You have sowed much, and brought in little: you have eaten, and have not been filled: you have drunk, and have not been inebriated: you have covered yourselves, and have not been warmed: and he that hath gathered the wages, put them into a broken bag.

[1] *Deu. 28. Mich. 6.*

7 Thus saith the Lord of hosts: Set your hearts upon your ways: 8 go up into the mountain, carry timber, and build the house: and it shall be acceptable to me, & I shall be glorified, saith our Lord. 9 You have looked for more, and behold it became less, and you brought it into the house, and I puft at it: for what cause saith the Lord of hosts? Because my house is desert, and you hasten every man into his own house. 10 For this cause were the heavens stayed over you that they gave no dew, & the earth was prohibited that it yielded not her spring: 11 and I called a drought upon the earth, and upon the mountains, & upon the wheat, & upon the wine, and upon the oil, and what things soever the ground brought forth, and upon men, and upon beasts, and upon all the labour of the hands. 12 And

Zorobabel the son of Salathiel, and Jesus the son of Josedec the high Priest, and all the remnant of the people heard the voice of their God, and the words of Aggeus the Prophet, as our Lord their God sent him to them: and the people feared at the face of our Lord.
13 And Aggeus the messenger of our Lord, (d) of the messengers of our Lord spake, saying to the people: I am with you, saith our Lord.

(d) To incite the people to just estimation of his preaching, the prophet avoucheth that he is a *messenger*, not coming of himself but sent by God.

14 And our Lord raised up the spirit of Zorobabel the son of Salathiel Duke of Juda, and the spirit of Jesus the son of Josedec the grand Priest, and the spirit of the rest of all the people: and they went in, and did the work in the house of the Lord of hosts their God.

CHAPTER II.

They are encouraged to proceed in building the temple: 6. with promise that Christ by his personal presence will bring more glory to this, than was in the former temple. 11. Their former slackness in this work was the cause of their wants: 19. and now they shall have aboundance.

In the four and twentieth day of the month, in (a) the sixth month, in the second year of Darius the king.

(a) They began the new work the 24. day of the sixth month:

2 In the (b) seventh month, the one & twentieth of the month, the word of our Lord was made in the hand of Aggeus the Prophet, saying:

(b) and the 21. of the 7. month the Prophet had another revelation.

3 Speak to Zorobabel the son of Salathiel the Duke of Juda, and to Jesus the son of Josedec the grand Priest, and to the rest of the people, saying: 4 Who among you is left, that saw this house in the first glory thereof? And what do you see this same now? Why, is it not so, as if it were not in your eyes? 5 And now take courage Zorobabel, saith our Lord, and take courage Jesus the son of Josedec grand Priest, and take courage all ye people of the land, saith the Lord of hosts: & do (because I am with you, saith the Lord of hosts) 6 the word that I did covenant with you when you came out of the Land of Aegypt: & my spirit shall be in the midst of you: fear not. 7 Because thus saith the Lord of hosts: [1] As yet there is one little while, and I will move the heaven, and the earth, and the sea, and the dry land.

[1] *Heb. 12.*

8 And I will move all nations: AND (c) THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this house with glory, saith the Lord of hosts.

(c) Jacob the Patriarch, *Gen. 49.* prophesied that Christ should be the expectation of the Gentiles. Who is called the desired of all Nations, because he was heretofore wanting, & always necessary to all nations.

9 Mine is the silver, & mine is the gold, saith the Lord of hosts. 10 Great shall be the glory of this last house, more than of the first, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.
11 In the four and twentieth of the ninth month, in the second year of Darius the king, the word of our Lord was made to Aggeus the Prophet, saying:
12 Thus saith the Lord of hosts: Ask the Priests the law, saying: 13 If a man take sanctified flesh in the skirt of his garment, and touch with the skirt thereof bread, or broth, or wine, or oil, or any meat: (d) shall it be sanctified? And the Priests answering, said: No.

(d) That which touched a holy thing was sanctified. *Levi. 6. v. 18.* but the thing so touched did not sanctify other things: so the people by touching the sacrifices were legally sanctified but not really: and therefore their sacrifices were not grateful to God, so long as they did not endeavour to build the temple, as they ought to have done.

14 And Aggeus said: If one polluted on a soul touch any of all these, shall he be contaminated? And the Priests answered, and said: He shall be contaminated.
15 And Aggeus answered, and said: So this people, and so this nation before my face, saith our Lord, and so all the work of their hands: & all that they have

offered there, shall be contaminated. 16 And now set your hearts, from this day & upward, before there was stone laid upon stone in the temple of our Lord.
17 When you went to an heap of twenty bushels, and they became ten: and entered into the press, to press out fifty flagons, & they became twenty.[1]

[1] *Amos. 4.*

18 I struck you with the burning wind, and with the blast, and with hail, all the works of your hands: and there was none among you, that returned to me, saith our Lord. 19 Set your hearts from this day, & henceforward, from the four & twentieth day of the ninth month: from the day that the foundations of the temple of our Lord were laid, lay it upon your hearts.
20 Is there the seed now [1]abreward? And as yet the wine, and the fig-tree, and the pomegranate, and the olive-tree hath not flourished? From this day I will bless.

[1] * *sprung up.*

21 And the word of our Lord was made the second time to Aggeus in the four and twentieth of the month, saying: 22 Speak to Zorobabel the Duke of Juda, saying: I will move the heaven and also the earth.
23 And I (e) will overthrow the throne of Kingdoms, and will destroy the strength of the Kingdom of the Gentiles: and I will overthrow the chariot, and the rider thereof: and the horses shall come down, and the riders of them, every one by the sword of his brother.

(e) All other Kingdoms perishing the Kingdom of Christ, which is his Church, is never destroyed.

24 In that day, saith the Lord of hosts, [1]I will take thee o Zorobabel son of Salathiel my servant, saith our Lord, and will put thee as a signet, because thee have I chosen, saith the Lord of hosts.

[1] *Eccl. 49.*

ANNOTATIONS.
CHAP. II.

10. *Great shall be the glory.]* [1]When according to the Prophet's exhortation the temple was built again, Esdras *ch. 3. v. 12.* writeth, that *such ancient men as had seen the former, lamented,* because this new one was not so excellent as the former had been, which is also clear by other places of holy scripture. For amongst other differences, Salomon's temple had in height, and in breadth, an hundred and twenty cubits *2. Paral 3. v. 4.* this new temple had but sixty cubits. *1. Esd. 6. v. 3.* Likewise Salomon's temple was built of stones hewed and perfectly polished. *3. Reg. 6. v. 7.* which were also covered on the inner side with ceiling work of cedar wood. *v. 18.* This new temple was built of rough and *unpolished stones. 1. Esd. 5. v. 8.* As for the same temple long after enlarged and adorned by Herod, it continued not long in that state, [2]and the chiefest glory thereof was by our Saviour's presence therein, when he was presented by his mother, and joyfully received into the arms of Simeon, and often preached there. And therefore S. Augustin proveth *li. 18. c. 45.* civit. that the Prophet here foresheweth the glory of Christ's mystical temple, faithful Christian souls of all nations, in whom God dwelleth by grace of the *new Testament far more glorious in living stones,* than that temple which King Salomon built, or that which was restored after the captivity.

[1] The temple restored after the captivity was not so glorious as that which Salomon built.

[2] But Christ's Church of the new Testament, in which he dwelleth spiritually, far excelleth the material temple.

THE PROPHECY OF ZACHARIAS.

[1] Zachary began to prophesy but two months after Aggeus.

[2] *S. Iero. Epist. ad Paulin.*

[1] *ZACHARIAS* the son of Barachias, and Nephew of Addo, beginning two months after Aggeus, exhorteth also to re-edify the Temple: & sheweth by diverse visions that the Church shall flourish, partly in that time of the old Synagogue, but much more after Christ's coming: whose first and chief promulgators of his Gospel shall be of the Jewish nation: but the far greater number shall be of the Gentiles, the Jews for their obstinacy rejected. Yet they also in the end shall return to Christ. [2]

CHAPTER I.

The Prophet exhorteth the people to convert to God, and not to imitate the evil examples of their fathers: 7. by a vision of an horseman, and diverse coloured horses he prophesieth bitter times: 18. confirming the same by another vision of four horns.

In the eighth month in the second year of king Darius the word of our Lord was made to Zachary the son of Barachias, the son of Addo the Prophet, saying: 2 Our Lord hath been wrath upon your fathers with wrath. 3 And thou shalt say to them: Thus saith the Lord of hosts: (a) Convert to me, saith the Lord of hosts, and I will convert to you, saith the Lord of hosts. [1]

(a) When God in the holy Scriptures saith: *Convert to me, and I will convert to you*, we are admonished that we have free will. And when we answer: *Convert us o Lord to thee, and we shall be converted*, we confess that God's grace preventeth us. *Conc. Trid. sess. 6. c. 5.* [1] *Mal. 3. Isa. 21. Iere. 3. Eze. 18. & 20. Ose. 14. Ioel. 2.*

4 Be not as your fathers, to whom the former Prophets cried, saying: Thus saith the Lord of hosts: Convert from your evil ways, and from your most wicked thoughts: and they heard not, neither attended to me, saith our Lord. 5 Your fathers where are they? And the Prophets shall they live for ever? 6 But yet my words, & mine ordinances, which I gave in commandment to my servants the Prophets, did they not take hold of your fathers, and they converted, and said: As the Lord of hosts thought to do to us according to our ways, & according to our inventions he hath done to us. 7 In the four and twentieth day of the eleventh month Sabath: in the second year of Darius, the word of our Lord was made to Zacharie the son of Barachias, the son of Addo, the Prophet, saying: 8 I saw by night, and behold (b) a man mounting upon a red horse, and he stood among the myrtle-trees, that were in the bottom: and after him horses red, speckled, and white.

(b) That this was an Angel in the shape of a man is manifest. *v. 11.*

9 And I said: What are these, my Lord? And the Angel that spake in me, said to me: I will shew thee what these things are. 10 And the man, that stood among the myrtle-trees answered, and said: These are they, whom our Lord sent to walk through the earth. 11 And they answered to the Angel of our Lord, which stood among the myrtle-trees, and said: We have walked through the earth, and lo all the earth is

inhabited, & at rest. 12 And the Angel of our Lord answered, and said: o Lord of hosts, how long wilt thou not have mercy on Jerusalem, & on the cities of Juda, with which thou hast been angry? This now is (c) the seventieth year.

(c) Seventy years from the transmigration of Ioachin were complete in the first of Cyrus. *Dan. 9.* Seventy years were also complete from the destruction of the temple in the second of Darius Histaspis: & therefore the prophet now prayeth God to inspire such as were able, that they would build the temple again.

13 And our Lord answered the Angel that spake in me, good words, comfortable words. 14 [1] And the Angel that spake in me, said to me: Cry, saying: Thus saith the Lord of hosts: I have been zealous for Jerusalem, and Sion with great zeal.

[1] *Zach. 8.*

15 And with great anger am I angry upon the wealthy nations: because I was angry a little, but they helped toward the evil. 16 Therefore thus saith our Lord: I will return to Jerusalem in mercies: my house shall be built in it, saith the Lord of hosts: & the plumb line shall be stretched forth upon Jerusalem. 17 As yet cry thou saying: Thus saith the Lord of hosts: As yet shall my cities flow with good things: and the Lord will yet comfort Sion, and he will yet choose Jerusalem.

18 And I lifted up mine eyes, and saw: and behold (d) four horns.

(d) From four parts of the world, to wit the Moabites & Ammonites on the east of Jury; the Idumeans and Aegyptians on the south; the Philisthiims on the west: & the Assirians and Chaldees on the North side, had much molested the Jews; all which were therefore plagued & punished for the same.

19 And I said to the Angel that spake in me: What are these: And he said to me: These are the horns that have scattered Juda, and Israel, and Jerusalem. 20 And our Lord shewed me four [1] artificers.

[1] * *fabros.*

21 And I said: What come these to do? Who spake saying: These are the horns, that scattered Juda every man a-part, and none of them lifted his head: and these are come to fray them, to cast down the horns of the nations, that have lifted the horn upon the land of Juda to scatter it.

CHAPTER II.

Under the name of Jerusalem, he prophesieth the progress of the Church of Christ: 6. by the conversion of some Jews, 8. and many Gentiles.

And I lifted up mine eyes, and saw: and lo a man, and in his hand a cord of measurers. 2 And I said: Whither goest thou? And he said to me: To measure (a) Jerusalem, and to see how great the breadth thereof is, and how great the length thereof.

(a) According to S. Augustin's rule *in Psal. 71.* when greater things are said than can be verified as the letter soundeth, *the same is literally to be understood of the thing prefigured.* And so this prophecy pertaineth to the Church of Christ, rather than to the city of Jerusalem.

3 And behold the Angel that spake in me, came forth, and another Angel went out to meet him. 4 And he said to him: Run, speak to this young man saying: Without wall shall Jerusalem be inhabited for the multitude of men, and of beasts in the midst thereof. 5 And I will be to it, saith our Lord, a wall of fire round about: and I will be in glory in the midst thereof. 6 O (b) fly ye out of the land of the North, saith our Lord, because into the four winds of heaven have I dispersed you, saith our Lord.

(b) O ye Gentiles that remain in confused Babylon of this world, fly from it into the Church.

7 (c) O Sion, fly thou that dwellest with the daughter of Babylon:

(c) And ye Jews that have fellowship with Babylon, leave it, and serve God sincerely.

8 because thus saith the Lord of hosts: After glory he sent me to the nations, that have spoiled you: for he that shall touch you, toucheth the apple of mine eye: 9 because lo I lift up my hand upon them, and they

shall be a prey to those that served them: and you shall know that the Lord of hosts sent me. 10 Praise, and rejoice o daughter of Sion: because lo I come, & will dwell in the midst of thee, saith our Lord. 11 And many nations shall be joined to our Lord in that day, and they shall be my people, and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me to thee. 12 And our Lord will possess Juda his portion in the sanctified land: and he will yet choose Jerusalem. 13 Let all flesh be silent at the presence of our Lord: because he is risen up out of his holy habitation.

CHAPTER III.

In a vision the devil appeareth accusing the high Priest. 4. He is cleansed from his sins. 8. Christ is promised, and great fruit of his passion.

And our Lord shewed me (a) Jesus the grand Priest standing before the Angel of our Lord: and Satan stood on his right hand, to be his adversary.

(a) Literally this vision pertained to the high Priest of that time:

2 And our Lord said to Satan: The Lord give rebuke on thee Satan: and the Lord that chose Jerusalem give rebuke on thee: Why, is not this a fire-brand taken out of the fire? 3 And Jesus was clothed (b) with filthy garments: and he stood before the face of the Angel.

(b) Whose fault is here taxed, for that he admonished not the people to build the temple; and to abstain from marrying women of strange nations, as. *1. Esd. 8. 9. 10.*

4 Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thine iniquity, and have clothed thee with change of garments. 5 And he said: Put a clean mitre upon his head: and they put a clean mitre upon his head, and clothed him with garments: and the Angel of our Lord stood. 6 And the Angel of our Lord contested Jesus, saying: 7 Thus saith the Lord of hosts: If you will walk in my ways, and keep my watch, thou also shalt judge my house, and shalt keep my courts, and I (c) will give thee walkers of them that now assist here.

(c) Angels are promised to assist the Prelates of the Church.

8 Hear o Jesus thou grand Priest, thou and thy friends that dwell before thee, because they are portending men: for behold I WILL BRING (d) MY SERVANT THE ORIENT. [1]

(d) Christ according to his manhood is the servant of God. Of whom S. Luke expoundeth this prophecy. [1] *Luc. 1. v. 78.*

9 Because lo the stone that I laid before Jesus: upon one stone there be seven eyes, behold I will grave the graving thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day. 10 In that day, saith the Lord of hosts, every man shall call his friend under the vine and under the fig-tree.

CHAPTER IV.

In a vision of a candlestick and candles, 3. and of two olive-trees is prophesied the vocation of the Gentiles, 11. and lastly of the Jews.

And the Angel returned that spake in me: & he raised me up, as a man that is raised out of his sleep. 2 And he said to me: What seest thou? And I said: I saw, & (a) lo (b) a candlestick all of gold, & (c) the lamp thereof upon the head of it: and the (d) seven lights thereof upon it: and seven funnels for the lights, that were upon the head thereof.

(a) Most Hebrew Doctors & some Christian expound this vision of the temple, & the old synagogue, but most others understand it literally of Christ & his Church. (b) *The candlestick* Metaphorically signifieth Christ's Church. (c) The *lamp* or light Christ. (d) *seven lights* all the Pastors of the Church.

3 And (e) two olive-trees upon it: one on the right hand of the lamp, and one on the left hand thereof.

(e) *Two olives* Enoch & Elias. *Apoc. 11.*

4 And I answered, and I said to the Angel that spake in me, saying: What are these things, my Lord? 5 And the Angel that spake in me answered, and said to me: Why, knowest thou not what these things are? And I said: No my Lord. 6 And he answered, & said to me, saying: This is the word of our Lord (f) to Zorobabel, saying: Not in an host, nor in strength: but in my spirit, saith the Lord of hosts.

(f) Which vision was to be declared to Zorobabel, for his consolation that he might know, that God would protect his Church.

7 Who art thou o great mountain before Zorobabel? Into a plain: & he will bring forth the principal stone, and will make grace equal to the grace thereof. 8 And the word of our Lord was made to me, saying: 9 The hands of Zorobabel have founded this house, and his hands shall perfit it: and you shall know that the Lord of hosts hath sent me to you. 10 For who hath despised little days? And they shall rejoice, & shall see the stone of tin in the hand of Zorobabel. These are the seven eyes of our Lord, that run throughout the whole earth. 11 And I answered, and said to him: What are these two olive-trees on the right hand of the candlestick, and on the left hand thereof? 12 And I answered the second time, and said to him: What are the (g) two branches of olive-trees, that are beside the two beaks of gold, in which are the funnels of gold?

(g) *Two branches*, the divine & human natures of Christ.

13 And he said to me, saying: Why, knowest thou not what these are? And I said: No, my Lord. 14 And he said: These are two sons of oil which assist the dominatour of the whole earth.

CHAPTER V.

In a vision of a flying Book, thieves and swearers are threatened: 5. in another vision is foreshewed that the Jews shall be blind, and obdurate.

And I turned and lifted up mine eyes, and I saw, and (a) behold a volume (b) flying

(a) In this Book or roll of papers were written the sins of the people, and designed punishment. (b) It appeared flying, to signify that this decree of punishment came from heaven. *S. Chry. ho. 27. ad popul.*

2 And he said to me: What seest thou? And I said: I see a volume flying: the length thereof of twenty cubits, and the breadth thereof of ten cubits. 3 And he said to me: This is the malediction, that goeth forth upon the face of the earth: because every thief, as is there written, shall be judged: and every swearer, by it in like manner shall be judged. 4 I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, & to the house of him that sweareth by my name falsely: and it shall abide in the midst of his house, and shall consume it, & the timber thereof, and the stones thereof. 5 And the Angel went out that spake in me: and he said to me: Lift up thine eyes, and see what is this, that goeth forth. 6 And I said: What is it? And he said: This is an amphore going forth. And he said: This is their eye in all the earth. 7 And behold a talent of lead was carried, and lo one woman sitting in the midst of the amphore. 8 And he said: This is impiety. And he threw her in the midst of the amphore, and cast a lump of lead upon the mouth thereof. 9 And I lifted up mine eyes, and saw: and behold (c) two women coming forth, and spirit in the wings of them, and they had wings as the wings of a kite: and they lifted up the amphore between the earth and the heaven.

(c) Excecation & obduration fell upon the Jews for their avarice, and perjury.

10 And I said to the Angel that spake in me: Whither do these carry the amphore? 11 And he said to me: That a house may be built for it in the land (d) of Sennaar, and it may be established, and set there upon the foundation thereof.

(d) Antichrist shall begin his reign where Babylon was first built. *Gen. 11.*

CHAPTER VI.

In a vision of chariots is foreshewed the succession of four monarchies. 11. In crowns set on the high Priest's head, the Kingdom and Priesthood of Christ: 15. and the rewards of them that receive him.

And I turned, and lifted up mine eyes, and saw: and behold (a) four chariots coming forth from the midst of two mountains, and the mountains, mountains of brass.

(a) Four Monarchies of the Chaldees, the Medes and Persians, the Grecian, and the Romans. *Dan. 2.*

2 In the first chariot red horses, and in the second chariot black horses, 3 and in the third chariot white horses, and in the fourth chariot speckled horses, and strong. 4 And I answered, and said to the Angel, that spake in me: What are these things, my Lord? 5 And the Angel answered, and said to me: These are the four winds of heaven, which go forth to stand before the Dominatour of all the earth. 6 That, in which were the black horses went forth into the land of the North, and the white went forth after them: and the speckled went forth to the land of the South. 7 But they that were strongest, went out, and sought to go, and to run about through-out all the earth. And he said: Go walk through-out the earth, and they walked through-out the earth. 8 And he called me, & spake to me, saying: Behold, they that go forth into the land of the North, have made my spirit to rest in the land of the North. 9 And the word of our Lord was made to me, saying: 10 Take of the transmigration of Holdai, and of Tobias, and of Idaias: and thou shalt come in that day, and shalt enter into the house of Josias, the son of Sophonias, who came out of Babylon. 11 And thou shalt take gold and silver: and shalt make crowns, & thou shalt set on the head of Jesus the son of Josedec the grand Priest, 12 and thou shalt speak to him, saying: Thus saith the Lord of hosts, (b) saying: [1] BEHOLD A MAN, ORIENT IS HIS NAME: and under him shall spring up, & shall build a temple to our Lord.

(b) When the Prophet set the crown on the high Priest's head, that he might withal signify that it pertained not to him, but as in figure of Christ he explicateth, that God revealed this mystery, saying: *Behold a man*, who is also God, called *Orient*, that is: Raising up and establishing the Kingdom which was promised to David. *S. Iero. in hunc locum.* [1] *Luc. 1. v. 78.*

13 And he shall build a temple to our Lord: and shall bear glory, and shall sit, and rule upon his throne: and he shall be a Priest upon his throne, and the counsel of peace shall be between them two. 14 And the crowns shall be to Helem, and Tobias, and Idaias, and Hem, the son of Sophonias, a memorial in the temple of our Lord. 15 And they that are far, shall come, and shall build in the temple of our Lord: and you shall know that the Lord of hosts sent me to you. But this shall be, if hearing you will hear the voice of our Lord your God.

CHAPTER VII.

The fast of the fifth and seventh month observed in the captivity, being good, 5. was unperfect, 8. fasting from sin is always more necessary.

And it came to pass in the fourth year of Darius the king, the word of our Lord was made to Zacharie, in the fourth of the ninth month, which is Casleu. 2 And Sarasar, and Rogommelech, and the men that were with him, sent to the house of God, to beseech the face of our Lord: 3 that they should say to the priests of the house of the Lord of hosts, and to the Prophets, saying: Must I weep in (a) the fifth month, or must I sanctify myself as now I have done many years?

(a) Because the temple was burned in the fifth month, & Godolias slain in the seventh. *4. Reg. 25. v. 8. 25.* the Jews

fasted in those two months all the time of *their captivity*.

4 And the word of the Lord of hosts was made to me, saying: 5 [1]Speak to all the people of the land, and to the Priests, saying: When you fasted, and mourned in the fifth and the seventh for these seventy years: (b) did you fast a fast unto me?

[1]*Isa. 58.* (b) Which fast was good, but unperfect, wanting works of mercy, most especially required in fasts. *Isa. 58. S. Greg. p. 3. past. curae admonit. 20. & ho. 16. in Evang.*

6 And when you did eat & drink, did you not eat for yourselves, & drink for yourselves? 7 Why, are they not the words, which our Lord spake in the hand of the former Prophets, when Jerusalem as yet was inhabited, & was wealthy, itself and the cities round about it, & toward the South, & in the champion there was dwelling? 8 And the word of our Lord was made to Zacharie, saying: 9 Thus saith the Lord of hosts, saying: (c) Judge ye true judgement, and do ye mercy, and miserations every man with his brother.

(c) And therefore the Prophet admonisheth to fast from all sins.

10 [1]And the widow, and the pupil, and the stranger, and the poor do not calumniate: and let not a man think in his heart evil to his brother.

[1]*Exo. 22. Isa. 1. Iere. 5.*

11 And they would not attend, and they turned away the shoulder departing: and they aggravated their ears, not to hear. 12 And they made their heart as the adamant, lest they should hear the law, and the words which the Lord sent in his spirit by the hand of the former Prophets: and there was great indignation made from the Lord of hosts. 13 And it came to pass as he spake, and they heard not: so shall they cry, and I will not hear, saith the Lord of hosts. 14 And I dispersed them throughout all kingdoms, which they knew not: and the land was left desolate of them, for that there was none passing and returning: and the land to be desired they laid into a desert.

CHAPTER VIII.

God will give aboundance of spiritual benefits to all nations by Christ: 7. to whom shall be converted 13. many Jews, 20. but many more Gentiles.

And the word of the Lord of hosts was made, saying: 2 Thus saith the Lord of hosts: I have been jealous for Sion with great zeal, & with great indignation have I been jealous for it.

3 [1]Thus saith the Lord of hosts: (a) I am returned to Sion, & I will dwell in the midst of Jerusalem: & Jerusalem shall be called the City of truth, & the mount of the Lord of hosts, the sanctified mount.

[1]*Zach. 1. v. 14.* (a) These benefits here prophesied are greater than ever were bestowed upon the Jews before Christ came, & therefore are rather to be understood of the graces of the new testament.

4 Thus saith the Lord of hosts: As yet shall old men dwell, & old women in the streets of Jerusalem: & every man's staff in his hand for multitude of years. 5 And the streets of the city shall be filled with infants, & girls playing in the streets thereof. 6 Thus saith the Lord of hosts: If it shall seem hard in the eyes of the remnant of this people in those days: Why, shall it be hard in mine eyes, saith the Lord of hosts?

7 Thus saith the Lord of hosts: Behold I will save my people from the land of (b) the East, and from the land of the going down of the sun.

(b) The ten tribes were carried captive into Assyria, & the two tribes into Babylon: both which are northward: not into the east nor west. And therefore this prophecy is of all nations Jews & Gentiles to be called to Christ from all parts.

8 And I will bring them, and they shall dwell in the midst of Jerusalem: & they shall be my people, & I will be their God in truth & in justice. 9 Thus saith the Lord of hosts: Let your hands be strengthened, you that hear in these days these words by the mouth of the Prophets in the day, that the house of the Lord of hosts was founded, that the temple might be built.

10 For before those days there was no hire for men, neither was there hire for beasts, neither was there peace to the comer in, nor goer out for tribulation: & I did let go all men, every one against his neighbour.

11 But now not according to the former days will I do to the remnant of this people, saith the Lord of hosts.
12 But the seed of peace shall be: the vine shall give his fruit, and the earth shall give her spring, & the heavens shall give their dew: & I will make the remnant of this people to possess all these things.
13 And it shall be: as you were a malediction among the Gentiles, o house of Juda, & house of Israel: so will I save you, & you shall be a benediction: fear not, let your hands be strengthened. 14 Because thus saith the Lord of hosts: As I purposed to afflict you, when your fathers had provoked me to wrath saith our Lord,
15 and I had no mercy: so converting I have meant in these days to do good to the house of Juda, and Jerusalem: fear not. 16 [1]These then are the words, which you shall do: Speak ye truth, every one with his neighbour: truth and judgement of peace judge ye in your gates.

[1] *Ephes. 4. v. 25.*

17 And think ye not every man in your heart evil against his friend: & lying oath love ye not: for all these things are such as I hate, saith our Lord. 18 And the word of our Lord of hosts was made to me saying:
19 Thus saith the Lord of hosts: The fast (c) of the fourth, & the fast of the fifth, & the fast of the seventh, & the fast of the tenth shall be to the house of Juda into joy, and gladness, & into goodly solemnities: truth only, and peace love ye.

(c) Not only the fast of the fifth and seventh months (whereof the question was proposed *ch. 7. v. 3.*) but also of the fourth & tenth, were to be left off in the times of joy and festivity.

20 Thus saith the Lord of hosts, until peoples come, & dwell in many cities, 21 and the inhabitants go, one to another, saying: Let us go, & beseech the face of our Lord, & let us seek the Lord of hosts: I also will go.
22 And many peoples shall come, & strong nations to seek the Lord of hosts in Jerusalem, & to beseech the face of our Lord. 23 Thus saith the Lord of hosts: In those days, wherein ten men of all the tongue of the Gentiles shall take hold, & they shall take hold of the skirt of a man that is a Jew, saying: We will go with you: for we have heard that God is with you.

CHAPTER IX.

The bordering enemies of the Jews shall believe in Christ: 9. who will first come to the Jews in meekness, yet in solemnity riding on an ass: 11. deliver the godly from the lake, 12. give great things to the faithful, 17. and one most excellent thing above the rest.

The (a) burden of the word of our Lord in the land of [1]Hadrach, & Damascus his rest: because our Lord is the eye of man, and of all the tribes of Israel.

(a) Preaching true doctrine is at first ungrateful to some hearers, & still to the incredulous, but this burden becometh light to the faithful. [1] * *a city of Syria.*

2 Emath also in the borders thereof, & Tyre, & Sidon: for they have taken to themselves wisdom exceedingly. 3 And Tyre hath built her munition, and heaped together silver as earth, and gold as the mire of the streets. 4 Behold our Lord shall possess her, and shall strike her strength in the sea, & she shall be devoured with fire. 5 Ascalon shall see, and shall fear, and Gaza, and shall be sorry exceedingly: & Accaron, because her hope is confounded: and the king shall perish out of Gaza, & Ascalon shall not be inhabited.
6 And the separator shall sit in Azotus, and I will destroy the pride of the Philistiims. 7 And I will take away his blood out of his mouth, and his abominations out of the midst of his teeth: and he also shall be left to our God, and he shall be as a duke in Juda, & Accaron as a Jebuseite. 8 And I will environ my house of them, that serve me in warfare going and returning, & the exactor shall no more pass over them: because now I have seen with mine eyes. 9 Rejoice greatly, o daughter of Sion, make jubilation, o daughter of Jerusalem: BEHOLD THY KING (b) will come to thee, the just & saviour: himself poor, and riding upon an ass, and upon a colt the foal of an ass. [1]

(b) Christ came often into Jerusalem, but this last coming excelled all the rest, when he came to die for redemption of mankind. [1] *Isa. 62. Mat. 21. v. 5. Ioan 1. v. 15.*

10 And I will destroy chariot out of Ephraim, and horse out of Jerusalem, and the bow of war shall be dissipated: and he shall speak peace to the Gentiles, and his power from sea even to sea, and from the rivers even to the end of the earth. 11 Thou also in the blood of thy testament hast let forth thy prisoners out of (c) the lake, wherein is no water.

(c) S. Ierom. S. Cyril, & other fathers understand this lake to be *Limbus Patrum*: from whence Christ delivered the Saints of the old testament.

12 Convert to the munition ye prisoners of hope, today also declaring I will render thee double.
13 Because I have bent Juda for me as a bow, I have filled Ephraim: and I will raise up thy sons o Sion upon thy sons o Greece, and I will make thee as the sword of the strong. 14 And our Lord God shall be seen over them, and his dart shall go forth as lightning: and our Lord God will sound with trumpet, and will go in the whirlwind of the South. 15 The Lord of hosts will protect them: and they shall devour, and subdue with the stones of the sling: and drinking they shall be drunk as it were of wine, & they shall be filled as phials, and the horns of the altar. 16 And our Lord their God will save them in that day, as the flock of his people: because holy stones shall be elevated over his land. 17 For what is his good thing, and what is his beautiful thing, but (d) the corn of the elect, and wine springing virgins?

(d) Christ is *the grain of wheat which dying bringeth much fruit, Ioan. 12. And of this wheat that bread is made that came from heaven. Ioan 6. S. Ierom in hunc locum.*

CHAPTER X.

The Jews are exhorted to ask good things of God: 4. of their nation cometh the Redeemer of all men, 5. and of the same are the Apostles, spiritual masters of the whole world. 6. The whole nation shall at last be converted.

Ask of our Lord rain in (a) the lateward time, and our Lord will make snows, and will give them rain of showers, to every one grass in the field.

(a) Lateward time is when fruit waxeth ripe, and so is here taken for the time of grace: which S. Paul calleth the acceptable time: & therefore this Prophet exhorteth to ask this grace, and all spiritual benefits of God.

2 Because the idols spake that which was unprofitable, and the diviners saw a lie, & the dreamers spake in vain: they comforted vainly: therefore are they led away as a flock: they shall be afflicted, because they have no Pastor. 3 Upon the Pastors my fury is wrath, and upon the buckgoats I will visit: because the Lord of hosts hath visited his flock, the house of Juda, and hath made them as the horse of his glory in the battle. 4 Of him the corner, of him the pin, of him the bow of battle, of him shall come forth every exactor together. 5 And they shall be as valiants, treading the mire of the ways in battle: and they shall fight, because our Lord is with them: and the riders of horses shall be confounded. 6 And I will strengthen the house (b) of Juda, and the house (c) of Joseph I will save: and I will convert them, because I will have mercy on them: and they shall be as they were when I had not cast them off, for I am the Lord their God, and will hear them.

(b) Not only the two tribes (c) but also the ten shall be converted at last to Christ.

7 And they shall be as the valiants of Ephraim, & their heart shall rejoice as it were of wine: and their children shall see, and shall rejoice, & their heart shall be joyful in our Lord. 8 I (d) will hiss to them, and will gather them together, because I have redeemed them: [1] and I will multiply them as they were multiplied before.

(d) Christians are sweetly drawn by internal inspiration without clamours, and violent persuasion of words. *S. Cyril.* [1] *Isa. 11.*

9 And I will sow them among peoples, & from a far they shall remember me: & they shall live with their

children, and shall return. 10 And I will bring them back out of the Land of Aegypt, and out of the Assyrians I will gather them: and to the Land of Galaad & Libanus I will bring them, and there shall not be found place for them. 11 And he shall pass over in the strait of the sea, and shall strike the waves in the sea, & all the depths of the river shall be confounded, & (e) the pride of Assur shall be humbled, and the sceptre of Aegypt shall depart.

(e) When the faithful are multiplied & confirmed in religion, their enemies cannot hurt them.

12 I will strengthen them in the Lord, and in his name they shall walk, saith our Lord.

CHAPTER XI.

Jerusalem shall be again most miserably destroyed, 4. the Jewish nation rejected and dispersed, 12. because Christ was sold by them to the Gentiles for thirty pence. 16. They will receive Antichrist, who shall be finally destroyed.

Open thy gates (a) o Libanus, and let fire devour thy cedars.

(a) Jerusalem is called Libanus, *Isa. 10. v. 34.* & in other places, for the great beauty thereof: likewise the temple, & because it was built of the trees of Libanus, as S. Ierom here, & *Ezech. 17.* expoundeth. And so by this metaphor the destruction of the city and temple by Titus is here prophesied. The cedars also signify the principal men of the Jews.

2 Howl thou fir-tree, because the cedar is fallen, because the magnifical are wasted: howl ye oaks of Basan, because the fenced forest is cut down. 3 The voice of the howling of Pastors, because their magnificence is wasted: the voice of the roaring of lions, because the pride of Jordan is wasted. 4 Thus saith our Lord my God: Feed thou the cattle of slaughter, 5 which they that possessed, slew, and were not sorry, & they sold them, saying: Blessed be our Lord, we are become rich: & their Pastors spared them not. 6 And I will spare no more upon the inhabitants of the earth, saith our Lord: behold I will deliver men, every one in his neighbour's hand, and in the hand of his king: and they shall cut the land in pieces, & I will not deliver it out of their hand. 7 And I will feed the cattle of slaughter for this, o ye poor of the stock: and I took unto me two rods, one I called (b) Beauty, and the other I called (c) Cord: and I fed the flock.

(b) God the Creator & governor of all men, calleth his general government *beauty*: because it is most seemly that all be under his rod. (c) And his peculiar government of the Jews he calleth *a Cord*, because it is limited to one people.

8 And I cut off three Pastors in one month, and my soul shrunk together at them: for their soul also varied on me. 9 And I said: I will not feed you: [1] that which dieth, let it die: and that which is cut off, be it cut off: and let the rest devour every one his neighbour's flesh.

[1] *Iere. 15. v. 2.*

10 and I took my rod that was called beauty, & I cut it off to make void my covenant, which I made with all peoples. 11 And it was made void in that day: and so the poor of the flock that keep for me, understood that it is the word of the Lord. 12 And I said to them: If it be good in your eyes, bring hither my hire: and if not, be quiet. And they weighed my hire thirty pieces of silver. 13 And our Lord said to me, cast it forth to the statuary, a goodly price, that I was priced at by them. And I took (d) the thirty pieces of silver: & I threw them into the house of our Lord to the statuary. [1]

(d) Christ bought and sold for 30. *pence.* [1] *Mat. 26.*

14 And I (e) cut off my second rod, that was called Cord, that I might dissolve the brotherhood between Juda and Israel.

(e) The Jews are rejected:

15 And our Lord said to me: As yet take to thee the [1] vessels of a foolish Pastor.

[1] * *unapt instruments.*

16 Because lo (f) I will raise up a Pastor in the land which shall not visit things forsaken, the thing dispersed he shall not seek, and the broken he shall not heal, and that which standeth he shall not nourish, and he shall eat the flesh of the fat ones, and their

hoofs he shall dissolve.

(f) Antichrist a destroyer,

17 O pastor, and idol, leaving the flock: (g) the sword upon his arm, & upon his right eye: his arm shall be dried with withering, and his right eye waxing dark shall be obscured.

(g) shall be destroyed.

CHAPTER XII.

The Jews persecuting Christ and his Church, shall be sore afflicted. 6. The Church still prospering: 11. the incredulous shall be condemned.

The burden of the word of our Lord upon (a) Israel. Saith our Lord extending the heaven, & founding the earth, & forming the spirit of man in him:

(a) When the Church of Christ began in Jerusalem, proceeding to all Jury, and Samaria, and to other nations, the other Jews most earnestly persecuted Christians. *Act. 4. 5. &c.*

2 Behold I will make Jerusalem a lintel of surfeit to all peoples round about: yea and (b) Juda shall be in the siege against Jerusalem.

(b) *Juda besieged Jerusalem* when Jews remaining in Judaism persecuted other Jews believing in Christ, for then *brother delivered brother to death, the father the son &c. Mat. 10. v. 21.*

3 And it shall be: In that day I will make Jerusalem a stone of burden to all peoples: all that shall lift it, shall be torn with tearing, and all the kingdoms of the earth shall be gathered against her. 4 In that day, saith our Lord: I will strike every horse into astonishment, and his rider into madness, and upon the house of Juda I will open mine eyes, and every horse of the peoples I will strike with blindness. 5 And the Dukes of Juda shall say in their heart: Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts their God. 6 In that day I will make the Dukes of Juda as a furnace of fire amongst sticks, & as a brand of fire in hay: & they shall devour to the right hand, and to the left all people round about: & Jerusalem shall be inhabited again in her place in Jerusalem. 7 And our Lord shall save the tabernacles of Juda, as in the beginning: that the house of David glory not magnifically, and the glory of them that inhabit Jerusalem against Juda. 8 In that day shall our Lord protect the inhabitants of Jerusalem, & he that offended of them in that day shall be as David: & the house of David, as of God, as an Angel of our Lord in their sight. 9 And it shall be in that day: I will seek to destroy all Nations, that come against Jerusalem.

10 And I will pour out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace, & of prayers: and they shall look toward me, whom they pierced: and they shall lament him with lamentation as it were upon an only begotten, and they shall sorrow upon him, as the manner is to be sorrowful in the death of the first begotten.[1]

[1] *Ioan. 19. v. 3.*

11 In that day shall be great lamentation in Jerusalem, as the lamentation of (c) Adadremmon in the field of Mageddon.[1]

(c) A town near to Jezrahel in the country of Mageddon, where Iosias was slain *2. Paral. 35.* and great lamentation was made for him which was a figure of the miserable calamity of the obstinate in the day of judgement. *S. Ierom.*

[1] *2. Par. 35.*

12 And the land shall lament: families and families apart: the families of the house of David apart, and their women apart: 13 the families of the house of Nathan apart, and their women apart: the families of the house of Levi apart, & their women apart: the families of Semei apart, and their women apart. 14 All the rest of the families, families and families apart, and their women apart.

CHAPTER XIII.

In the Church of Christ all idolatry shall be abolished. 6. In his passion his Apostles shall be dispersed, and they and others shall be proved by tribulations.

In (a) that day shall be a fountain lying open to the house of David, and to the inhabitants of Jerusalem: for the ablution of the sinner, and of the menstruous woman.

(a) In the time of the new Testament Christ is made an open fountain of grace by his Incarnation. *Ioa. 4. v. 13. S. Greg. ho. 20. in Ezec. & l. 6. epist. 186.*

2 [1]And it shall be in that day, saith the Lord of hosts: I will destroy the names of idols out of the earth, and they shall be remembered no more: and the false Prophets, and the unclean spirit I will take away out of the earth.

[1]*Eze. 30.*

3 And it shall be when any man shall prophesy any more, his father & his mother that begot him, shall say to him: Thou (b) shalt not live: because thou hast spoken a lie in the name of our Lord. And his father, & his mother, his parents shall strike him, when he shall prophesy.

(b) False doctrine, as idolatry & heresy, are punishable by death in the law of Christ.

4 And it shall be: in that day the Prophets shall be confounded every one by his own vision, when he shall prophesy, neither shall they be covered with cloak of sackcloth, to lie: 5 But he shall say: I am no Prophet, an husbandman am I: because Adam my example from my youth. 6 And it shall be said to him: What are these wounds in the midst of thy hands? And he shall say: With these was I wounded in the house of them, that loved me. 7 (c) Sword be thou raised up upon my Pastor, and upon the man that cleaveth to me, saith the Lord of hosts: Strike the Pastor, and the sheep shall be dispersed: [1] and I (d) will turn my hand to the little ones.

(c) By *sword* is understood all sorts of persecution that fell upon our Saviour. [1]*Mat. 26. Mar. 14.* (d) The Apostles flying, God recalled them, and strengthened them with fortitude.

8 And there shall be in all the earth, saith our Lord: two parts in it shall be destroyed, and shall fail: and (e) the third part shall be left in it.

(e) Neither Jews nor Gentiles, remaining in their proper professions can be saved, but Christian Catholics living justly, which are God's proper people distinct from the rest by his grace.

9 And I will bring the third part through fire, and will burn them as silver is burnt: and I will try them as gold is tried. They shall call my name, and I will hear them. I will say: Thou art my people; and they shall say: our Lord my God.

CHAPTER XIV.

Jerusalem shall be destroyed, many Jews slain, the rest made captives: 3. Christ's Church shall flourish, 8. especially in the Gentiles. 12. Persecuters shall be finally punished: 20. and the godly proceed in grace.

Behold the days of our Lord shall come, and thy spoils shall be divided in the midst of thee. 2 And I (a) will gather together all nations to Jerusalem into battle, and the city shall be taken, and the houses shall be wasted, and the women shall be defiled: and the half part of the city shall go forth into captivity, and the rest of the people shall not be taken away out of the city.

(a) In the army of the Romans were soldiers of many nations at the last destruction of Jerusalem.

3 [1]And our Lord will go forth, and will fight against those nations, as he fought in the day of conflict.

[1]*Exo. 14.*

4 And his feet shall stand in that day upon the mount of olives, which is against Jerusalem toward the East: and the mount of olives shall be cloven by the half part thereof to the East, and to the West with a steep rupture exceeding great, and half of the mountain shall

be separated to the North, and half thereof to the South. 5 And you shall fly to the valley of those mountains, because the valley of the mountains shall be joined even to the next, and you shall fly as you fled from the face (b) of the earthquake in the days of Ozias king of Juda:[1] and our Lord my God shall come, and all the saints with him.

(b) Amos. ch. 1. maketh also mention of this earthquake, and Iosephus. *l. 9. c. 11. Antiq.* though it be not in the Books of the Kings nor Paralipomenon.[1] *Amos. 1. v. 1.*

6 And it shall be in that day: there shall be no light, but cold and frost. 7 And there shall be one day, which is known to our Lord, not day nor night: & in the time of the evening there shall be light. 8 And it shall be in that day: (c) living waters shall issue forth out of Jerusalem: half of them to (d) the East sea, and half of them to the last sea: in (e) summer and in winter shall they be.

(c) Christian doctrine of the Catholic Church universal in all (d) places and (e) all times.

9 And our Lord shall be King over all the earth: in that day there shall be one Lord, and his name shall be one. 10 And all the land shall return even to the desert, from the hill of Remmon to the South of Jerusalem: and it shall be exalted, and shall dwell in her place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners: and from the tower of Hananeel even to the king's presses. 11 And they shall dwell in it, and there shall be anathema no more: but Jerusalem shall sit secure.

12 And this shall be the plague, wherewith our Lord shall strike all nations, that have fought against Jerusalem: (f) the flesh shall pine away of every one standing upon his feet, and his eyes shall wear away in their holes, and their tongue shall consume away in their mouth.

(f) It partly appeared already as S. Ierome noteth) in the persecuting Emperors, & since in other examples, but specially these calamities will fall upon the wicked near the day of judgement. as *Luc. 21. v. 26.*

13 In that day there shall be a great tumult of our Lord among them: and a man shall take the hand of his neighbour, & his hand shall be clasped upon his neighbour's hand. 14 Yea and Judas shall fight against Jerusalem: and the riches of all nations round about shall be gathered together, gold, and silver, and garments exceeding many. 15 And so shall there be ruin of horse, and mule, and camel, and ass, and of all the beasts, that shall be in those tents, as is this ruin.

16 And all (g) that shall be left of all Nations, that came against Jerusalem, shall go up from year to year, to adore the King, the Lord of hosts, and to celebrate the festivity of tabernacles.

(g) In the mean time such as before persecuted the Church shall be converted, & with great devotion will celebrate the festivities, and exercise religious rites to God's honour: and shall merit great rewards.

17 And it shall be: he (h) that shall not ascend of the families of the land of Jerusalem, to adore the King, the Lord of hosts, there shall be no shower upon them.

(h) And the obstinate incredulous shall remain barren without grace, and void of eternal glory.

18 Yea and if the family of Aegypt shall not ascend, and shall not come: neither upon them shall it be, but ruin shall be, wherewith our Lord will strike all Nations that will not ascend to celebrate the festivity of tabernacles. 19 This shall be the sin of Aegypt, and this the sin of all Nations, that will not ascend to celebrate the festivity of tabernacles. 20 In that day shall that which is upon the bridle of the horse be holy to our Lord: and the cauldrons in the house of our Lord shall be as the phials before the altar. 21 And every cauldron in Jerusalem, and Juda shall be sanctified to the Lord of hosts: & all that immolate, shall come, and take of them, and shall seethe in them: and there shall be merchant no more in the house of the Lord of hosts in that day.

THE PROPHECY OF MALACHIE.

[1] Much is contained in this brief Prophecy.

[2] *In ca. 2. v. 7. & c. 3. v. 7.*

[1] [2] *MALACHIE* (whom. S. Jerom. and some others think to be Esdras prophesied last of the twelve, after that the temple was re-edified. He reprehendeth both Priests, and people, for that they did not offer their sacrifices with sincerity; foresheweth the rejection of the Jews, and calling of the Gentiles by Christ. Before whose first coming shall be one Precursor: and another before his last coming to judge.

CHAPTER I.

God shewed his especial love towards the Jews, in that he chose their progenitor Jacob, rather than Esau. 7. Priests are reprehended, for not offering the best things in sacrifice. 10. The old sacrifices shall be rejected, and new far more excellent shall be offered in all nations.

The burden of the word of our Lord to Israel in the hand of Malachie. 2 I have loved you, saith our Lord: & you have said: Wherein hast thou loved us? (a) Was not Esau brother to Jacob, saith our Lord, and I loved Jacob,

(a) God's peculiar love was first shewed to the Israelites in preferring their progenitor Jacob & them his issue before Esau & his offspring, though in them there was no difference at all, the one neither deserving more nor less than the other, but of his mere mercy electing the one and justly rejecting the other, whereof see the *Annot. Rom. 9.*

3 [1] but hated Esau? & I laid his mountains into a wilderness, and his inheritance unto the dragons of the desert.

[1] *Rom. 9. v. 13.*

4 But if Idumea shall say: We are destroyed, but returning we will build the things that are destroyed: thus saith the Lord of hosts: These shall build, and I will destroy: and they shall be called the borders of impiety, and the people with whom our Lord is angry (b) for ever.

(b) Again lastly the same special undeserved love was shewed, in that the Idumeans subdued by the Chaldees remained in captivity, but the Israelites were now reduced into their country.

5 And your eyes shall see: and you shall say: Our Lord be magnified upon the border of Israel. 6 The son honoureth the father, and the servant his Lord: if then I be the father, where is my honour? And if I be the Lord, where is my fear: saith the Lord of hosts? 7 To you o Priests, that despise my name, & have said: Wherein have we despised thy name? (c) You offer upon mine altar polluted bread: & you say: Wherein have we polluted thee? In that you say: The table of our Lord is contemptible.

(c) Those that offer base and contemptible things to God shew that they esteem little of God, and so by their fact despise and contemn him.

8 If you offer the blind to be immolated, is it not evil? & if you offer the lame and the feeble is it not evil? Offer it (d) to thy prince if it shall please him, or if he will receive thy face, saith the Lord of hosts.

(d) If you dare not offer your worse things to your temporal Prince, how dare you offer them to God?

9 And now beseech ye the face of God, that he may have mercy on you (for by your hand hath this been done) if by any means he will receive your faces, saith the Lord of hosts. 10 Who is there among you, that will shut the doors, & will kindle fire on my altar for naught? I have no will in you, saith the Lord of hosts: and gift I will not receive of your hand. 11 [1]For from the rising of the sun even to the going down, great is my name among the Gentiles, and in every place there is sacrificing, and there is offered to my name a clean oblation: because my name is great among the Gentiles, saith the Lord of hosts.

[1] *Psal. 112.*

12 And you have polluted it in that you say: The table of our Lord is contaminated: & that which is laid thereupon, is contemptible with the fire that devoureth it: 13 And you have said: Lo of labour, and you puffed at it, saith the Lord of hosts, & you brought in (e) of robberies (f) the lame, & the sick, & brought in a gift: Why, shall I receive it of your hand, saith our Lord?

(e) Two defects were in their sacrifices: they offered that which they got by robbery, or extortion: (f) & not the best, but worse part thereof.

14 Cursed is the deceitful, that hath in his flock a male, & making a vow immolateth the feeble to our Lord: because I am a great King, saith the Lord of hosts, and my name is dreadful among the Gentiles.

ANNOTATIONS.
CHAP. I.

10. *I have no will in you.]* Many Prophets (as we have often noted) did foreshew the rejection of the Jews, ◦ and vocation of the Gentiles: but none more plainly than this here, by whom God expressly saith: *I have no will in you*: and *I will not receive gift of your hand.* The reason is also explicated in this chapter, because God most peculiarly loving them, they were still ungrateful, & despised him, committing sins upon sins. And therefore in their place, he would bring in the Gentiles: and that not any one, or few nations, but all from the rising of the sun, to the going down thereof, should sooner or later come into his Church.

◦ Rejection of the Jews and vocation of the Gentiles.

11. *In every place there is sacrificing.]* God not only changed, and multiplied his people, but also changed, and bettered his Sacrifice. [1] For in place of sacrificing cattle, birds, and other weak and poor creatures, [2] which were not able to purge sins, and were also polluted oftentimes by the sins of them that offered the same, God there promiseth a most effectual, pure, & excellent daily Sacrifice, to continue perpetually in all places of his Church, that cannot be polluted. Which accordingly our Blessed Redeemer and Saviour instituted, of his own body & blood, in the forms of bread and wine As all ancient Fathers prove, [3] by this place amongst others. So S. Justinus Martyr teacheth, *in dialogo cum Triphone*, S. Cyprian, *li. 1. c. 18. adversus Iudaeos.* S. Damascen. *l. 4. c. 14. de fide Orthodoxa.* S. Jerom, S. Theodoret, and S. Cyril in their *commentaries upon this place.* S. Augustin li. 18. c. 35. *de civit.* S. Chrysostom. in Ps. 95. & *orat. 2. contra Iudaeos,* [4] shewing plainly, & urging the Jews, and all oppugners of this Catholic belief and doctrine, that this prophecy is no otherwise fulfilled, but in the daily Sacrifice of the Church. For that here is prophesied another Sacrifice, distinct and different from the Jews' sacrifices: neither were sacrifices offered in all the world, neither could be ordinarily offered out of Jerusalem. [5] But of this most sacred Mystery, and particularly that it is here prophesied, there is so much published by ancient and late writers, that more needeth not to be here added.

[1] All old sacrifices abolished, & the sacrifice of Christ's body & blood prophesied.

[2] *Gal. 4. v. 9.*

[3] Proved by the fathers.

[4] And reasons deduced from the scriptures.

[5] *Deu. 16.*

CHAPTER II.

Priests are further reprehended because they discharged not well their great office. 10. Both they and others offended in marrying strangers. 14. They ought to love, and not lightly dismiss their wives.

And now to you this commandment (a) o ye priests.

(a) Priests coveting & scraping riches do greatly dishonour God: diminish the estimation of holy Sacraments & other rites, as though they were temporal to be bought & sold for money, and so do scandalize the weak.

2 [1]If you will not hear, and if you will not set it upon the heart, to give glory to my name, saith the Lord of hosts: I (b) will send upon you poverty, and will curse your blessings, and I will curse them: because you have not set it upon the heart.

[1] *Levi. 26. Deu. 28.* (b) Such are happy if God by suffering them to be spoiled, recall them to repentance. For otherwise they will be deprived of eternal reward, as being payed their wages already in this world. These our Saviour calleth *Hirelings, not true Pastors. Ioa. 10.*

3 Behold I will cast forth to you the arm, and will sprinkle upon your face the dung of your solemnities, and it shall take you with it. 4 And you shall know that I sent you this commandment, that my covenant might be with Levi, saith the Lord of hosts. 5 My covenant was with him of life and peace: & I gave him fear: and he feared me, and at the face of my name he was afraid. 6 The law of truth was in his mouth, and iniquity was not found in his lips: in peace, and in equity he walked with me, and turned away many from iniquity. 7 For (c) the lips of the Priest shall keep knowledge, and the law they shall require of his mouth: because he is (d) the angel of the Lord of hosts.

(c) The proper office of Priests besides the administration of Sacraments is also to teach the people true doctrine: (d) as being the *Angel*, that is to say, *the messenger*, from God.

8 But you have departed out of the way, and have scandalized many in the law: you have made void the covenant of Levi, saith the Lord of hosts. 9 (e) For which cause I also have made you contemptible and base to all peoples, as you have not kept my ways, and have accepted face in the law.

(e) Which holy functions priests not performing are made contemptible in this world and miserable in eternal torments. *Ep. Iud. v. 11.*

10 [1]Why, is there not one father to us all? Hath not one God created us? Why then doth every one of us despise his brother, violating the covenant of our fathers?

[1] *Mat. 23. v. 9. Eph. 4. v. 5.*

11 Juda hath transgressed, and abomination was done in Israel, and in Jerusalem: because Judas hath contaminated the sanctification of our Lord, which he loved, and hath had the daughter of a strange god. 12 Our Lord will destroy the man, that hath done this, the master, and the scholar out of the tabernacles of Jacob, and him that offereth gift to the Lord of hosts. [1]

[1] *Amos 5. v. 22.*

13 And this again have you done, you covered the altar of the Lord with tears, with weeping, and howling, so that I have respect no more to sacrifice, neither do I accept any placable thing at your hand. 14 And you have said: For what cause? Because the Lord hath testified between thee, and the wife of thy youth, whom thou hast despised: and she thy partaker, and the wife of thy covenant. 15 Did not one make, and the residue of the spirit is his? And what doth one seek, but the seed of God? Keep ye then your spirit, and the wife of thy youth despise thou not. 16 When thou shalt hate, dismiss, saith our Lord the God of Israel: but iniquity shall cover his garment, saith the Lord of hosts, keep ye your spirit, and do not despise. 17 [1]You have in your words made our Lord to labour: and you said: Wherein have we made him to labour? In that you say: Every one that doth evil, is good in the sight of our Lord, and such please him: or certes where is the God of judgement?

[1] *Ephes. 4. v. 29.*

CHAPTER III.

A precursor shall come before Christ. 3. The Priesthood and Sacrifice of the new law are pure. 5. God who seeth all sinners will punish them: 10. but if they amend, they shall receive God's benefits. 13. Not evil men, but the good please God.

Behold [1] I send (a) mine Angel, and he shall prepare the way before my face. And (b) forthwith shall come to his temple the Dominatour, whom you seek, and (c) the Angel of the testament, whom you desire. Behold he cometh, saith the Lord of hosts:

[1] *Mat. 11. v. 10. Mar. 1. Luc. 1. & 7. Psal. 131. v. 17.* (a) S. John Baptist is called *an Angel* or messenger, because he was to be sent with special commission from God: and for his purity in Angelical life. (b) S. John was first conceived, likewise first born, and he first preached, and shortly after him our Saviour came. (c) Christ is the *Angel of the testament*, because he made the Pact of peace between God and man.

2 And who shall be able to think the day of his advent? And who shall stand to see him? For he as it were purging fire, and as the herb of fullers: 3 and he shall sit purging, and cleansing the silver, and he shall purge the sons of Levi, and will strain them as gold, and as silver, and they shall be offering sacrifices to our Lord in justice. 4 And the sacrifice of Juda and Jerusalem shall please our Lord, as the days of the world, and as the years of old. 5 And (d) I will come to you in judgement, and (e) will be a swift witness to sorcerers, and adulterers, and to the perjured, and them that calumniate the hire of the hired man, the widows, and pupils, and oppress the stranger, nor have feared me, saith the Lord of hosts.

(d) In the mean time God threateneth to punish all, even secret sins: (e) Known to him though not to other witnesses.

6 For I^ the Lord, and I am not changed: and ye sons of Jacob are not consumed. 7 For from the days of your fathers you have departed from mine ordinances, and have not kept them. [1] Return to me, and I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return?

[1] *Zach. 1. v. 3.*

8 Shall man fasten God, because you do fasten me? And you have said: Wherein do we fasten thee? In tithes, and in first fruits. 9 And in penury you are accursed, and you your whole nation fasten me.

10 Bring in (f) all the tithe into the barn: and let there be meat in my house, and prove me upon this, saith our Lord: if I open not unto you the flood-gates of heaven, and pour you out blessing even to aboundance,

(f) Paying of tithes is most strictly commanded.

11 and I will rebuke for you the devourer, and he shall not corrupt the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts. 12 And all Nations shall call you blessed: for you shall be a land worthy to be desired, saith the Lord of hosts. 13 Your words have been forcible upon me, saith the Lord. 14 And you said: What have we spoken against thee? You have said: (g) [1] He is vain that serveth God, and what profit is it that we have kept his precepts, and that we have walked sorrowful before the Lord of hosts?

(g) Sin of murmuring against God, is great blasphemy & not tolerable: For when they were punished by famine, for defrauding the Levites of tithes, they blasphemously imputed it to God: as though he had not such care of his own people, as he had of other nations, which had aboundance of temporal goods. [1] *Iob. 21. v. 14. Isa. 58. v. 2.*

15 Therefore now we call the arrogant blessed, for they that do impiety are builded, and they have tempted God and are made safe. 16 Then spake they that feared our Lord, every one with his neighbour: and our Lord attended, and heard: and a book of monument was written before him for them that fear our Lord, and think on his name. 17 And they shall be to me, saith the Lord of hosts, in the day that I do to my peculiar, and I will spare them, as a man spareth his son serving him. 18 And you shall convert, and shall see what is between the just & the impious: and between him that serveth God, and serveth him not.

CHAPTER IV.

In the terrible day of judgement, the wicked shall be condemned, and the just eternally rewarded. 5. Before which time Elias shall return, and convert the Jews to Christ.

For behold (a) the day shall come kindled as a furnace: and all the proud, and all that do impiety shall be stubble: & the day coming shall inflame them, saith the Lord of hosts, which shall not leave them root, and spring.

(a) In the day of judgement shall plainly appear, what difference is between the just and the wicked.

2 [1]And there shall rise to you that fear my name the Sun of justice, and health in his wings: and you shall go forth, and shall leap as calves of the herd.

[1]*Zach. 3. v. 8. & 6. v. 11. Luc. 1. v. 78.*

3 And you shall tread the impious, when they shall be ashes under the sole of your feet in the day, that I do, saith the Lord of hosts. 4 [1]Remember ye the law of Moyses my servant, which I commanded him in Horeb to all Israel precepts, and judgements.

[1]*Exo. 20. Deut. 4. 5. & 6.*

5 Behold I will send you (b)[1]Elias the Prophet, before the day of our Lord come great and (c) dreadful.

(b) The Septuagint for explication add *Thesbites*. And S. Ierom in *17. Mat.* teacheth that *Elias shall indeed come and restore all things.*[1]*Mat. 11. & 17. v. 11.*(c) Christ's first coming was in all meekness not in terror, but his coming to judge will be *dreadful*. And therefore the Prophet here meaneth not S. John Baptist, but that Elias himself shall come before the great and *dreadful* day of our Lord.

6 And he shall convert the heart of the fathers to the children, & the heart of the children to their fathers: lest perhaps I come, and strike the earth with [1] anathema.

[1]* *utter destruction.*

The end of the Prophetical Books.

THE BOOK OF MACHABEES PERTAINING TO THE HISTORICAL PART OF THE OLD TESTAMENT.

THE ARGUMENT OF THE BOOKS OF MACHABEES, WITH OTHER PROEMIAL ANNOTATIONS.

BEFORE we declare the contents, [1] the reader perhaps will require to know, why they are called *the Books of MACHABEES*: how many they be; who writ them; in what language, and especially whether all, or any, or which of them are Canonical Scriptures? For satisfaction of all which demands, distinguishing between certain and uncertain, we shall briefly shew that which seemeth more probable in the doubtful points, and the assured certainty of that which is decided by the Catholic Church of Christ. Concerning therefore the name and inscription. S. Jerom, very probably supposeth that these Books have their title of *Judas MACHABEUS*; [2] the narration of whose heroical virtues, and noble Acts occupieth the greatest part of this whole history. And this surname *Machabeus* signifying *valiant of strength* (or by an usual Hebrew contraction, *Mobi*, more explicated, *Milchamach Coach bihuda*, that is, *Force of battle* or *Strength in Juda*) was given him by his father Mathathias, when before his death disposing of his sons & exhorting them, he said to them all: [3] *You my sons take courage, & do manfully in the law, because in it you shall be glorious. And behold Simon your brother I know that he is a man of counsel: hear ye him always, and he shall be father to you*. Next he addeth: *And Judas Machabeus, valiant of strength from his youth, let him be to you the Prince of warfare, and he shall manage the battle of the people*. [4] And from him this name was also ascribed to his brethren, and to all the rest that joined with them either in the holy wars, or otherwise shewed their valor, professing God's law in spiritual combat even to death. [5] As Nicetas writeth in Orat. 22. *S. Greg. Nazian.* Whereupon old *Eleazarus* and the *seven* young *brethren*, with their *mother*, are also called *Machabees*.

[1] Prooemial questions touching these books.

[2] They are called Machabees of Judas Machabeus. Judas had this surname for his *strength* and *valor*.

[3] *li. 1. c. 2. v. 64. 65. & 66.*

[4] Others also called Machabees.

[5] *li. 2. c. 6. 7.*

[1] There be in all, *four Books* called *Machabees*. The first *S. Jerom* found in Hebrew, the second in Greek, as he testifieth Epist. 106. The third is also extant in Greek, and Latin *in Bibliis Complutensibus.* The fourth seemeth to be that which is mentioned in the end of the first Book. [2] And either the same, or another under that title, is also extant in Greek, as testifieth Sixtus Senensis, li. 1. Bibliothecae. Who writ them is more uncertain: but most probable every one had a diverse author. Neither are the two last approved for Canonical by any authentical authority.

[1] There be four books. Written by uncertain Authors. The two last are not Canonical.

[2] *v. 24.*

It resteth therefore to speak of the two first, [1] which the Jews and Protestants deny, because they are not in the Hebrew Canon. [2] The Protestants further alleging that they are not in the former Canon of the Church before *S. Jerom's* time. Moreover objecting certain places of these Books, which they say, are contrary to sound doctrine, and to the truth of other authentical histories, or contradictory in themselves. None of which things can proceed from the Holy Ghost, the principal author of all Divine Scriptures. All which texts we shall more conveniently explicate, [3] according to their true sense, in [4] their proper places. As for the exception, that these Books are not in the Canon of the Jews, it is answered already (Praef. Tobiae) that the Canon of the Christian Catholic Church is of sovereign authority, though the Jews' Canon have them not. Finally whereas these Books were not canonized in the former General Councels, it sufficeth that they are since declared to be Canonical, and Divine Scripture, as some other parts have likewise been, which English Protestants do not deny. As the Epistle of *S. James*, the second of *S. Peter*, the

[1] Jews & Protestants deny also these two first.

[2] Their arguments.

[3] Answers.

[4] * *li. 1. c. 1. v. 1. 7. 11. & 17. ch. 4. v. 52. ch. 6. v. 26. ch. 8. v. 16. li. 2. ch. 1. v. 19. ch. 2. v. 25. ch. 12. v. 43. ch. 14. v. 41. ch. 15. v. 39. Euseb. li. 3. c. 25. hist. S. Ierom de viris*

illustrib.

second and third of *S. John*, and *S. Jude's* epistle: of all which Eusebius, and *S. Jerom* testify, that some learned Fathers doubted sometimes, whether they were Apostolical or no. But afterwards the same, with these two Books of *Machabees*, and others, [5] were expressly declared to be Divine Scripture by the third Councel of Carthage, can. 47. By the Councel of seventy Bishops under Gelasius, though by the name of one Book, as also Esdras and Nehemias as but one Book. Lastly, by the Councels of Florence and Trent.

[5] Approved by Councels.

◦And by Ancient Fathers.

◦If any further require the judgement of more ancient Fathers, diverse do allege these Books as Divine Scriptures. *S. Dyonise*, c. 2. celest. Hierar. *S. Clemens Alexan.* li. 1. Stromat. *S. Cyprian* li. 1. Epist. ep. 3. ad Cornelium. li. 4. ep. 1. & de exhort. ad Martyrium. c. 11. *Isidorus* li. 16. c. 1. Etym. *S. Gregory Nazianzen* hath a whole Oration of the seven *Machabees* Martyrs and their mother. *S. Ambrose* li. 1. c. 41. Offic. But to omit others, albeit *S. Jerom* urged not these Books against the Jews, yet he much esteemed them, as appeareth in his commentaries upon Daniel. c. 1. 11. & 12. *S. Augustin* most clearly avoucheth li. 2. c. 8. de doct. Christ. & li. 18. c. 36. de civit. that notwithstanding the Jews deny these Books, the Church holdeth them Canonical. And whereas one Gaudentius an heretic alleged for defence of his heresy the example of Razias, who slew himself, 2. Mach. 14. *S. Augustin* denieth not the authority of the Book, but discusseth the fact, and admonisheth that it is not unprofitably received by the Church; si sobrie legatur, vel audiatur: *if it be read, or heard soberly*. Which was a necessary admonition to those Donatists, who not understanding the holy Scriptures, *depraved them* (as *S. Peter* speaketh of like heretics, ep. 2. c. 3.) to their own perdition.

[1] The same contents of both the books.

[2] Four principal parts.

[3] The occasion of so extraordinary disposition.

[4] *li. 2. c. 2. v. 24.*

[5] The history containeth two parts.

[1] Now touching the contents, a great part of the same history, which is written in the former Book, is repeated in the second, with such variety of some things added, some omitted, as in the Books of Kings and Paralipomenon: and as the Gospel is written by the four Evangelists. Joining therefore these two Books together, *the Concordance* therefore containeth four principal parts: [2] *The Preface, the History, an Appendix, and the Conclusion*. But the three former parts are very extraordinarily disposed. [3] For the writer of the second Book (who doubtless was a distinct person from him that writ the former) first of all added an Appendix to the history (written before) making mention of two Epistles, and reciting the sum of one of them, in the first chapter and part of the second, as though he meant to have writ no more of the same matter. But then, as it may seem upon new resolution, intending to abridge the historical Books of Jason, maketh a preface to his works, in the rest of that second chapter. [4] And so prosecuteth his purpose: and finally maketh a brief conclusion in the three last verses of the same second Book. The main *history containeth two* special *parts*. [5] The first sheweth the state of God's peculiar people, the Jewish nation, from the beginning of the Grecian Monarchy, parted after the death of Alexander amongst his followers: of which some did exceedingly persecute the Jews, by diverse both subtle and cruel means, to the ruin of many, and even to death and martyrdom of some most constant observers of God's Laws, and true Religion, till the wars of the *Machabees*, in the first chapter of the first Book, and in the 3. 4. 5. 6. & 7. chapters of the second Book. In the other fifteen chapters of the former Book, and other eight of the second, are described the battles, victories, and triumphs of the valiant *Machabees*. Of which holy wars Mathathias was the beginner and first captain: Judas the second: the third Jonathas: and Simon the fourth: after whose death his son John Hyrcanus succeeded Duke and High-Priest.

◦An order how to read these books.

But because these Books are intermixed the one with the other, whosoever please to read them in order of the history,◦ may follow the direction of the Alphabet letters, set in the inner margin, beginning with A. at the twentieth verse of the second chapter of the second Book, to the end of

the same chapter. Thence proceed as the sign of a star directeth to the next letter B. which is at the beginning of the first Book, the first chapter first verse. And so in the rest. And when the capital letters are ended, the smaller will direct you.

THE FIRST BOOK OF MACHABEES.

CHAPTER I.

[1] *King Alexander conquering many countries, erecteth a new Monarchy: 6. who dying, his chief followers succeed in several kingdoms of the same Monarchy. 11. King Antiochus approveth that a profane school be set up in Jerusalem, 17. subdueth Aegypt; 21. invadeth Juda; entereth by force into Jerusalem; spoileth the temple, 25. and killeth many. 30. Two years after sendeth another spoiler; who killing many, robbeth and burneth Jerusalem; 35. fortifieth the tower of David; 38. profaneth all holy things; 43. commandeth all to commit idolatry, 47. and to forsake the rites of God's law, 52. upon pain of death. 57. He setteth up an abominable idol in the Temple, 90. persecuteth and murdereth those that conform not themselves to these innovations.* [2]

[1] Read first the preface. *li. 2. ch. 2. v. 20.* [2] The first part of the history.

The persecution of the Church by Antiochus.

And it came to pass, after that Alexander Philip's son the Macedonian, that (a) first reigned in Greece, being gone out of the land of Cethim, struck Darius king of the Persians and the Medes:

(a) Other Kings reigned before Alexander in Greece, but he was the first that reigned in that great Monarchy erected by himself.

2 he made many battles, and obtained the munition of all, & slew the kings of the earth: 3 and he passed through even to the ends of the earth: and took the spoils of the multitude of the Gentiles: & the earth was silent in his sight. 4 And he gathered power, and an army exceeding strong: and his heart was exalted and elevated: 5 and he obtained the regions of the Gentiles, & the tyrants: and they were made tributaries to him. 6 And after these things, he fell down in his bed, and he knew that he should die. 7 And he called his servants the Nobles, that were brought up with him from his youth: & he (b) divided his kingdom to them, when he yet lived.

(b) By delivering his ring to Perdicca, he gave him authority to distribute his kingdoms. *Iustinus. li. 12. Q. Curtius. li. 10.*

8 And Alexander reigned twelve years, & he died. 9 And his servants possessed the kingdom, every one in his place 10 and they did all put crowns on them after his death, & their sons after them many years, & evils were multiplied in the earth. [1]

[1] * *li. 2. c. 3. v. 1.*

D

11 And there came forth of them a sinful root Antiochus (c) Illustre, the son of king Antiochus, that had been at Rome an hostage: & he reigned in (d) the hundredth & seven & thirtieth year of the kingdom of the Greeks.

(c) *Epiphanes*, Noble in renown. (d) This Antiochus began his reign in the year 137. from Seleucus the first King of Syria after Alexander: otherwise this was the 156 year of the Grecian Monarchy. *Euse. in chronico.*

12 In those days there went forth of Israel wicked children, & persuaded many, saying: Let us go, and

make a covenant with the Gentiles, that are about us: because since we departed from them many evils have found us. 13 And the talk seemed good in their eyes. 14 And some of the people determined, & went to the king: & he gave them leave to do the justice of the Gentiles. 15 And they built a school in Jerusalem, according to the laws of the Nations: 16 and they made to themselves prepuces, and revolted from the holy testament, and were joined to the Nations, and were sold to do evil. [1]

[1] * *li. 2. c. 4. v. 7.*

F

17 And the kingdom was prepared in the sight of Antiochus, and he began to reign in the land of Aegypt, that he might reign over two kingdoms. 18 And he entered into Aegypt with great multitude, with chariots, and elephants, & horsemen, and a copious multitude of ships: 19 (e) And he made war against Ptolomee the king of Aegypt, & Ptolomee was afraid at his presence, and fled, and many fell wounded.

(e) Being established in the kingdom of Syria, he coveted also the kingdom of Aegypt.

20 And he took the fenced cities in the land of Aegypt: and he took the spoils of the land of Aegypt. [1]

[1] * *li. 2. c. 4. v. 21.*

H

21 And Antiochus turned, after he struck Aegypt in the hundredth and three and fortieth year: and he went up to Israel, 22 and went up to Jerusalem with a great multitude. 23 And he entered into (f) the sanctification with pride, & took the golden altar, & the candlestick of light, & all the vessels thereof, & the table of proposition, and the libatories, and the phials, and the little mortars of gold, and the veil, & the crowns, and the golden ornament, that was in the face of the temple: & he brake all into pieces.

(f) Iosephus *li. 12. c. 6.* writeth that Antiochus first killed such as would have hindered his entrance into Jerusalem, and afterwards those that opened the gates unto him, but would have hindered him from spoiling the temple.

24 And he took the silver and gold, & the desiderable vessels: and he took the hidden treasures which he found: & carrying away he departed into his own land. 25 And he made a slaughter of men, and spake in great pride. 26 And great lamentation was made in Israel, and in every place of theirs: 27 and the princes, and the ancients mourned, and the young men, and the virgins were weakened, & the beautifulness of the women was changed. 28 Every husband took lamentation: and the women that sat in the marriage bed mourned: 29 and the land was moved upon the inhabitants therein, & all the house of Jacob did put on confusion. 30 And after two years of days the king sent a Prince of tributes into the cities of Juda, and (g) he came to Jerusalem with a great multitude.

(g) This was Apollonius, as appeareth *li. 2. c. 5. v. 24.*

31 And he spake unto them peaceable words in guile: and they believed him. 32 And he fell upon the city suddenly, and struck it with a great plague, & destroyed much people in Israel. 33 And he took the spoils of the city, and burnt it with fire, and destroyed the houses thereof, and the walls thereof round about: 34 and they led the women captive, and the children, and the cattle they possessed. 35 And they built (h) the city of David with a great wall, and a strong, and with firm towers, and it was made a castle for them:

(h) The tower of Sion fortified & kept,

36 and they placed there a (i) sinful nation, wicked men, & they waxed strong therein: And they laid armour, and victuals, and gathered together the spoils of Jerusalem:

(i) by a garrison of Macedonians.

37 and laid them up there: & they became a great snare. 38 And this was made for an embushment of the sanctification, and to be an ill devil in Israel. 39 And they shed innocent blood round about the sanctification, and contaminated the sanctification. 40 And the inhabitants of Jerusalem fled by reason of them, and it became the habitation of strangers, and she became stranger to her own seed, and her children forsook her. 41 Her sanctification was desolate as a wilderness, her festival days were turned into mourning, her sabbaths into reproach, her honours into naught. 42 According to her glory was her

ignominy multiplied, and her highness was turned into mourning. 43 And king Antiochus (k) wrote to all his kingdom, that all the people should be one: and every one should leave his own law.

(k) It sufficed not this cruel tyrant to spoil God's people of their goods, & many of their lives, but he also perverted many in religion: because his master the devil seeketh to destroy men's souls.

44 And all Nations consented according to the word of king Antiochus, 45 & many of Israel consented to his service, & they sacrificed to idols, & defiled the sabbath. 46 And the king sent books by the hands of messengers into Jerusalem, & into all the cities of Juda: that they should follow the law of the Nations of the earth, 47 and should prohibit holocausts & sacrifices, & placations to be made in the temple of God,
48 and should prohibit the sabbath to be celebrated, & the solemn days. 49 And he commanded the holy places to be defiled, & the holy people of Israel.
50 And he commanded altars to be built, and temples, and idols, & swine's flesh to be immolated, and common beasts, 51 and to leave their children uncircumcised, and their souls to be contaminated in all uncleannesses, and abominations, so that they should forget the law, and should change all the justifications of God. 52 And whosoever had not done according to the word of king Antiochus, they should die. 53 According to all these words wrote he to all his kingdom: & he appointed princes over the people, that should force these things to be done. 54 And they commanded the cities of Juda to sacrifice. 55 And many of the people were gathered to them, they that had forsaken the law of our Lord: and they did evils upon the land: 56 and they chased forth the people of Israel in hidden corners, and in the secret places of fugitives. 57 The fifteenth day of the month Casleu, the hundredth five and fortieth year king Antiochus (l) built the abominable idol of desolation upon the altar of God, and throughout all the cities of Juda round about they builded altars:

(l) Daniel's prophecy. *ch. 9.* was here in part fulfilled, as in a figure, & our Saviour confirmeth it. *Mat. 24.* of Antichrist setting up *abomination of desolation in the holy place.*

58 and before the gates of houses, and in the streets they burnt frankincense, and sacrificed. 59 and the books of the law of God they burnt with fire, cutting them: 60 and with whomsoever were found the books of the testament of our Lord, and whomsoever observed the law of our Lord, they murdered him, according to the edict of the king. 61 In their power did they these things to the people of Israel, that was found in every month & month in the cities:
62 And the five and twentieth day of the month they sacrificed upon the altar that was against the altar.
63 And the women that circumcised their children, were murdered according to the commandment of king Antiochus, 64 and they hang up the children by the necks throughout all their houses, and those that had circumcised them, they murdered. 65 And many of the people of Israel determined with themselves, that they would not eat the unclean things: and they chose rather to die, than to be defiled with unclean meats: 66 and they would not break the holy law of God, and they were murdered, 67 and there was made great wrath upon the people exceedingly.[1]

[1] * *li. 2. c. 5. v. 11.*

CHAPTER II.

Mathathias with his five sons, lamenteth the calamities of the people, 8. and profanation of holy things, 15. resisteth the king's wicked decrees, 23. killeth an idolater, and the king's commissioner, so flyeth into the mountains with others. 31. Many are slain not resisting in battle on the sabbath days. 40. Upon further consideration the rest defend themselves in the sabbath; 45. kill their enemies, and destroy idolatry. 49. Mathathias dying exhorteth his sons to be zealous in the law: 65. appointing Simon their counseller, and Judas their captain.

In[1] those days arose Mathathias the son of John, the son of Simeon, Priest of the sons of Joarib from Jerusalem, & he sat in the mountain of Modin:

[1] The 2. part.
The wars of the Machabees, begun by this Mathathias, and prosecuted by his sons, especially by Judas, as in the seven chapters following, and more largely in the second book from 8. chapter to the end of the last.

2 and he had five sons, John who was surnamed Gaddis: 3 and Simon, who was surnamed Thasi: 4 and Judas, who was called Machabeus: 5 and Eleazar, who was surnamed Abaron: and Jonathan, who was surnamed Apphus. 6 These saw the evils, that were done in the people of Juda, and in Jerusalem. 7 And Mathathias said: Woe is me, wherefore was I born to see the affliction of my people, and the affliction of the holy city, and to sit there, when it is given in the hands of the enemies? 8 The holy places are come into the hand of strangers: the temple thereof as an ignoble man. 9 The vessels of her glory are carried away captive: her old men are murdered in the streets, and her young men are fallen by the sword of the enemies. (a)

(a) This small help of great importance, is that aid whereof Daniel prophesied *ch. 11. v. 34.*

10 What nation hath not inherited her kingdom, and hath not obtained her spoils? 11 All her beauty is taken away. She that was free, is made a servant.
12 And lo our holies, and our beauty, and our glory is desolate, and the Nations have defiled them.
13 Whereto then is it for us yet to live? 14 And Mathathias rent his garments, and his sons: and they covered themselves with hair-cloths, and lamented exceedingly. 15 And there came thither they that were sent from king Antiochus, to compel them that were fled into the city of Modin, to immolate and to burn frankincense, & to depart from the law of God. 16 And many of the people of Israel consenting came to them: but Mathathias, & his sons stood constantly. 17 And they that were sent from Antiochus answering said to Mathathias: Thou art the prince, and most honourable, and great in this city, and adorned with sons, and brethren. 18 Therefore come thou first, and do the king's commandment, as all Nations have done, and the men of Juda, and they that are remaining in Jerusalem: & thou shalt be & thy sons among the king's friends, and amplified with gold, and silver, and many gifts. 19 And Mathathias answered, & said with a loud voice: Although all Nations obey king Antiochus, that every man revolt from the service of the law of his fathers, and consent to his commandments: 20 I and my sons, & my brethren will obey the law of our fathers. 21 God be merciful unto us: it is not profitable for us to forsake the law, and the justices of God: 22 we will not hear the words of king Antiochus, neither will we sacrifice, transgressing the commandments of our law, to go another way. 23 And as he ceased to speak these words, there came a certain Jew in the eyes of all^ to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment. 24 And Mathathias saw, & was sorry, and his reins trembled, and his fury was kindled (b) according to the judgement of the law, and flying upon him he slew him upon the altar:

(b) Mathathias not of private spirit, but being general captain of the people, did this justice according to the law, where it is commanded to kill the authors of false pretended religion. *Deut. 13. S. Cyprian. Exhort. ad Martyrium c. 5. S. Bernar. Epist. 158. ad Innocent.*

25 yea and the man, whom king Antiochus had sent, which compelled them to immolate, he slew in that very time, & destroyed the altar, 26 [1] and zealed the law, as did Phinees to Zamri the son of Salomi.

[1] *Num. 25.*

27 And Mathathias cried out with a loud voice in the city, saying: Every one that hath zeal of the law, establishing his testament, let him come forth after me.
28 And he fled himself, & his sons into the mountains, and left all things whatsoever they had in the city. 29 Then came down many seeking judgement, and justice, into the desert: 30 and they sat there themselves, and their children, and their wives, & their cattle: because the evils overflowed upon them.
31 And it was reported to the king's men, and to the army that was in Jerusalem in the city of David, that certain men which dissipated the king's

commandment, were departed into secret places in the desert, & many were gone after them. 32 And forthwith they went forwards towards them, & set battle against them in the day of the Sabbaths, 33 & they said to them: Do you resist now also as yet? Come forth: and do according to the word of king Antiochus, and you shall live. 34 And they said: We will not come forth, neither will we do the king's word, to pollute the day of the Sabbaths. 35 And they hastened battle against them. 36 And they answered them not, neither did they cast a stone at them, nor stopped the secret places, 37 saying: (c) Let us die all in our simplicity: and heaven & earth shall be witnesses, upon us that you unjustly destroy us.

(c) These are commended by S. Ambrose *li. 1. Offic. c. 40.* and other Fathers, dying in *the simplicity of doves*, though they had not *the prudence of serpents*, which others observing are more commended, especially in respect of the whole Church so dangerously impugned, which God indeed will ever defend, and conserve from utter ruin: Yet he useth also ordinary means, by lawful wars and the like.

38 And they gave them battle on the Sabbaths: & there died they, & their wives, & their children, & their cattle even to a thousand souls of men. 39 And Mathathias understood it and his friends, and they had lamentation upon them exceedingly. 40 And every man said to his neighbour: If we shall all do as our brethren have done, and shall not fight against the heathen for our lives, and our justifications: now will they quickly destroy us from the earth. 41 And they thought in that day, saying: Every man whosoever shall come unto us in battle on the day of the Sabbaths, let us fight against him: & we will not all die, as our brethren died in secret places. 42 Then was there gathered to them the synagogue of (d) the Assideans strong of force out of Israel, every voluntary in the law:

(d) Assideans, otherwise called *Esseni*, not hypocritically as the Pharisees, nor erroneously as the Sadducees, but sincerely professed a peculiar holy rule of life. *Iosephus li. 2. c. 12. de bello Iudaico.*

43 and all that fled from the evils, were added to them, and were made a strength to them. 44 And they gathered an army, & struck the sinners in their wrath, and the wicked men in their indignation: & the rest fled to the nations to escape. 45 And Mathathias went round about, & his friends, and they destroyed the altars: 46 & they circumcised the uncircumcised children, as many as they found in the coasts of Israel: and in strength. 47 And they persecuted the children of pride, and the work prospered in their hands: 48 and they obtained the law out of the hands of the nations, and out of the hands of the kings: and they gave not the horn to the sinner. 49 And the days of Mathathias approached to die, & he said to his sons: Now is pride strengthened, & chastisement, & the time of subversion, & the wrath of indignation: 50 Now therefore o my sons, be ye emulators of the law, & give your lives for the testament of your fathers. 51 And remember the works of the fathers, which they have done in their generations, & you shall receive great glory, and an eternal name. 52 [1] Abraham was he not in tentation found faithful, and it was reputed to him unto justice?

[1] *Gen. 22.*

53 [1] Joseph in the time of his distress kept the commandment, & he was made Lord of Aegypt.

[1] *Gen. 41.*

54 [1] Phinees our father, fervent in the zeal of God, received the testament of an everlasting Priesthood.

[1] *Num. 25.*

55 [1] Jesus whilst he accomplished the word, was made the Duke in Israel.

[1] *Iosue. 1*

56 [1] Caleb whilst he testifieth in the Church, received an inheritance.

[1] *Num. 14.*

57 [1] David in his mercy obtained the seat of the kingdom for ever.

[1] *2. Reg. 2.*

58 [1] Elias whilst he zealeth the zeal of the law, was received into heaven.

[1] *4. Reg. 2.*

59 [1] Ananias and Azarias & Misael believing, were delivered out of the flame.

[1] *Dan. 3.*

60 [1]Daniel in his simplicity was delivered out of the lions' mouth.

[1] *Dan. 5.*

61 And so think ye through generation & generation: that all that hope in him, are not weakened. 62 And of the words of the sinful man be not afraid: because his glory is dung, and worm: 63 today he is extolled, and tomorrow he shall not be found: because he is turned into his earth, & his cogitation is perished. 64 You therefore my sons take courage, and do manfully in the law: because in it you shall be glorious.

65 (e) And behold Simon your brother, I know that he is a man of counsel: hear ye him always, and he shall be a father to you.

(e) In all affairs order is of singular importance, that every office be designed to fittest persons. As here Mathathias appointed Simon the chief for determining matters in counsel, & Judas the first for execution, & that the rest should obey these two, and each of these the other in his office.

66 And Judas Machabeus valiant of strength from his youth, let him be to you the prince of warfare, and he shall manage the battle of the people. 67 And you shall bring to you all the doers of the law: and revenge ye the revenge of your people. 68 Repay retribution to the Gentiles, & attend to the precept of the law.

69 And he blessed them, and was laid to his fathers.

70 And he died the hundredth & six and fortieth year, and he was buried by his sons in the sepulchres of his fathers in Modin, and all Israel lamented him with great lamentation.

CHAPTER III.

Judas Machabeus punisheth the wicked: 10. killeth Apollonius in battle. 13. Seron braggeth, but is also overthrown. 25. Antiochus furiously incensed, 29. gathereth money in Persis, 32. leaving Lysias viceroy, 38. who sending a great army against the Israelites, 42. Judas and his brethren commending the cause to God, by prayer and penance, 54. resolve to fight against their enemies.

And Judas, that was called Machabeus his son (a) arose in his stead:

(a) He did not arrogate to himself to be chief, but being designed by his father, was so accepted by his brethren, and the good people joined with them in defence of the law of God.

2 and all his brethren helped him, & all that had joined themselves to his father, and they fought the battle of Israel with joy. 3 And he dilated glory to his people, & put on him a brigantine as a giant, and girded about him his warly armour in battles, and protected the camp with his sword. 4 He became like a lion in his acts, and as a lion's whelp roaring in hunting. 5 And he persecuted the wicked inquiring them out, & such as troubled his people, them he burnt with fire: 6 and his enemies were repelled for fear of him, all the workers of iniquity were troubled: and salvation was directed in his hand. 7 (b) And he exasperated many kings, & rejoiced Jacob in his works, & for ever his memory is in benediction.

(b) Judas had four battles, and victories, against four general captains sent by King Antiochus Epiphanes. The first against this Apollonius.

8 And he walked through the cities of Juda, & destroyed the impious out of them, & turned away wrath from Israel. 9 And he was renowned even to the uttermost part of the earth, and he gathered them that perished.[1]

[1] *li. 2. c. 8. v. 1.*

M

10 And Apollonius gathered together the Gentiles, and from Samaria a power much and great, to make battle against Israel. 11 And Judas understood it, and went forth to meet him: and he struck, and killed him: and there fell many wounded, & the rest fled away.

12 And he took the spoils of them, and the sword of Apollonius^ Judas took away, and he fought with it all his days. 13 And (c) Seron captain of the army of Syria heard that Judas gathered a congregation of the faithful, and an assembly with him,

(c) The second against Seron.

14 and he said: I will make me a name, and will be glorified in kingdom, and will overthrow Judas, and those that are with him that despised the word of the king. 15 And he prepared himself: and there went up with him a camp of the impious strong helpers, to do vengeance upon the children of Israel. 16 And they approached even as far as Bethoron: & Judas went forth to meet him with few. 17 But as they saw the army coming to meet them, they said to Judas: How shall we a few be able to fight against so great a multitude & so strong, and we are wearied with fasting today? 18 And Judas said: It is an easy matter for many to be inclosed in the hand of few, & (d) there is no difference in the sight of the God of heaven to deliver in many, & in few.

(d) The natural frailty of man feareth to encounter with a strong enemy, but true confidence in God's help, which is ever assured in a good cause, giveth courage and getteth the victory.

19 Because not in the multitude of the army is the victory of battle, but from heaven is the strength. 20 They come to us in an obstinate multitude, & in pride, to destroy us, & our wives, & our children, and to spoil us. 21 But we will fight for our lives, & our laws: 22 & our Lord himself will destroy them before our face, but you^ fear them not. 23 And as he ceased to speak, he flew upon them suddenly: & Seron was destroyed, & his host in his sight: 24 & he pursued him in the descent of Bethoron even to the plain, & there fell of them eight hundred men, & the rest fled into the land of the Philisthiims. 25 And the fear of Judas & of his brethren, & the dread fell upon all the nations round about them. 26 And his name came to the king, & all nations told of the battles of Judas. 27 And as king Antiochus heard these words he was wrath in his mind: & he sent, & gathered the army of all his kingdom, a camp exceeding strong: 28 and he opened his treasury, and gave wages to the army for a year: and he commanded them, that they should be ready at all assays. 29 And he saw that money failed out of his treasures, & the tributes of the region small, because of (e) the dissension, and (f) the plague, that he had made in the land, to take away the ordinances, that were from the first days:

(e) Not only the Jews resisted Antiochus' innovations in religion, but also diverse other nations revolted and rebelled, because he commanded all to leave their former rites and gods, and to accept of his gods only. *ch. 1. v. 43.*
(f) persecuting all that did not thereto conform themselves.

30 and he feared lest he should not have as once and twice, for costs & gifts, which he had given before with a large hand: & he had abounded above the kings, that had been before him. 31 And he was exceedingly astonished in mind, and purposed to go into Persis, and to take the tributes of the regions, and to gather much silver. 32 And he left Lysias a noble man of the blood royal, over the king's affairs, from the river Euphrates even to the river of Aegypt: 33 and that he should bring up Antiochus his son, till he returned. 34 And he delivered to him half the army, and Elephants: and he gave him commandment concerning all things that he would, and concerning the inhabitants of Jurie, and Jerusalem: 35 and that he should send an army to them, to destroy and root out the power of Israel, and the remnant of Jerusalem, and to take away the memory of them out of the place, 36 and that he should appoint inhabitants in all their coasts, children strangers, & should by lot distribute their land. 37 And the king took the part of the army that remained, & went forth from Antioch the city of his kingdom in the year an hundreth and seven and forty: and he passed over the river Euphrates, & walked through the higher countries. 38 And Lysias chose Ptolomee the son of Doryminus, and Nicanor, and Gorgias, mighty men of the king's friends. 39 And he sent with them forty thousand men, and seven thousand horsemen: that they should come into the land of Juda, and should destroy it according to the word of the king. 40 And they went forth with all their power, and came, and joined near to Emmaum in the champion country. 41 And the merchants of the countries heard the name of them: and they took silver and gold exceeding much, and servants: and they came into the camp, to take the children of Israel for slaves, & there were added to them the army of Syria, & of

the land of the strangers. 42 And Judas saw, & his brethren, that the evils were multiplied, and the armies approached to their borders: and they knew the king's words, which he commanded to do to the people unto destruction and consummation: 43 and they said every one to his neighbour: Let us set up the abasing of our people, & let us fight for our people, and our holies. 44 And an assembly was gathered, that they should be ready unto battle: & that they should (g) pray and desire mercy & miserations.

(g) Praying, fasting & other works of penance are the best armour in holy wars for religion.

45 And Jerusalem was not inhabited, but was a desert: there was none that came in and went out of her children: and the holy place was conculcated: and the children of strangers were in the castle, there was the inhabitation of the Gentiles, and pleasure was taken away from Jacob, & there failed their pipe and harp. 46 And they gathered together, and came into Maspha against Jerusalem: because the place of prayer in Israel was in Maspha (h) before.

(h) Public place of prayer was, first in Silo, *Iosue. 18.* after in Maspha. *1. Reg. 7.* lastly in Jerusalem.

47 And they fasted that day, and clothed themselves with haircloths, and put ashes on their head: and they rent their garments: 48 and they laid open the books of the law, out of which the Gentiles searched the similitude of their idols: 49 and they brought the ornaments of Priests, and first-fruits, & tithes, & raised up Nazareites, that had fulfilled their days: 50 and they cried with a loud voice to heaven, saying: What shall we do with these, & whither shall we carry them? 51 And thy holies are conculcated, and they are contaminated, and thy Priests are brought into mourning, & into humiliation. 52 And behold the Nations are come together against us to destroy us: thou knowest what things they intend against us. 53 How shall we be able to stand before their face, unless thou o God do help us? 54 And with trumpets they cried out with a loud voice. 55 And after these things Judas appointed captains of the people, tribunes, and centurions, and [1] sergeants, and decurions.

[1] * *pentacontarchos.*

56 And he said to them, that built houses, and despoused wives, and planted vineyards, and to the fearful, that every one should return into his house, according to the law. [1]

[1] *Deu. 20.*

57 And they removed the camp, and pitched at the South of Emmaum. 58 And Judas said: Gird up yourselves, and be mighty sons, and be ready against the morning, that you may fight against these nations, which are assembled against us to destroy us, and our holies, 59 because it is better for us to die in battle, than to see the evils of our nation, and of the holies: 60 but (h) as it shall be the will in heaven, so be it done.

(h) This most godly resolution encouraged themselves, & procured God's merciful protection.

CHAPTER IV.

Gorgias with six thousand soldiers well appointed, intending suddenly to destroy the Israelites' army of three thousand not well armed, 8. is defeated; half of his men slain, the rest running away. 16. Judas staying his men from spoiling, till the enemies were out of sight, then they take rich preys; and render thanks to God. 28. The next year, Lysias with three score thousand foot, and six thousand horsemen invading Jury, Judas with ten thousand (making his prayer to God) killeth five thousand: 35. the rest flying, Lysias gathereth more soldiers. 36. Judas with his brethren, and others cleanse the temple, and renew holy things. 55. Offer Sacrifice, 58. and institute a feast of the dedication of a new Altar.

And (a) Gorgias took five thousand men, & a thousand chosen horsemen: & they removed the camp by night,

(a) The third battle made by Judas was against this Gorgias, another captain of Antiochus Epiphanes.

2 that they might approach to the camp of the Jews, and might strike them suddenly: & the children that were of the castle, were their guides. 3 And Judas (b) heard, & arose, he and the mighties to strike the power of the king's army, that were in Emmaum.

(b) Vigilancy in rulers and pastors preserveth from all the devil's stratagems.

4 For as yet the army was dispersed from the camp. 5 And Gorgias came into the camp of Judas by night, and found no man, & he sought them in the mountains: because he said: These fly from us. 6 And when the day was come, Judas appeared in the field with three thousand men only, which had not harness and swords as they would: 7 and they saw the camp of the Gentiles strong, and the men in brigantines, and horsemen round about them, and these were skillful to battle. 8 And Judas said to the men that were with him: (c) Fear not the multitude of them, & of their assault be not afraid.

(c) Confidence in God procureth his assistance.

9 Remember in what sort our fathers were saved in the red sea, when Pharao with a great army followed them. 10 And now let us cry towards heaven: and our Lord will have mercy on us, and will be mindful of the testament of our fathers, and will destroy this army, before our face this day: 11 and all Nations shall know that there is one that redeemeth and delivereth Israel. 12 And the aliens lifted up their eyes, and saw them coming against them. 13 And they went out of the camp into battle, and these that were with Judas, sounded with the trumpet. 14 And they met together: and the Gentiles were discomfited, and fled into the plain. 15 But all the hindmost fell by the sword, and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them even to three thousand men. 16 And Judas returned, and his army following him. 17 And he said to the people: Covet not the spoils: because there is battle against us, 18 and Gorgias & his army are near us in the mount: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards secure. 19 And as Judas was speaking these words, lo a certain part appeared looking forth from the mountain. 20 And Gorgias saw that his men were turned to flight, & that they burnt the camp: for the smoke that was seen declared what was done. 21 Which things seen they feared exceedingly, beholding withal both Judas, and the army in the plain ready to battle. 22 And they did all fly into the plain of the aliens: 23 & Judas returned to the spoils of the camp, & they took much gold, and silver, and hyacinth, and purple of the sea, and great riches. 24 And turning they sung an hymn, & blessed God towards heaven, because he is good, because his mercy is for ever. [1]

[1] *Psal. 106.*

25 And great salvation was made in Israel in that day. 26 And whosoever escaped of the aliens, they came and told Lysias all things that had chanced. 27 Which when he heard being amazed he fainted in mind: that such things chanced not in Israel, as he would, & such as the king commanded. [1]

[1] * *li. 2. c. 8. v. 8.*

O

28 And the year following (d) Lysias gathered of chosen men three score thousand, & of horsemen five thousand, to overthrow them.

(d) The fourth great battle of Judas was against Lysias sent by Antiochus into Jury.

29 And they came into Jewry, and pitched the camp in Bethoron, and Judas met them with ten thousand men. 30 And they saw the army strong, and he prayed, and said: Blessed art thou o saviour of Israel, which brakest the assault of the mighty by the hand of thy servant David, & didst deliver the camp of the aliens into the hand of Jonathas Saul's son, and of his esquire. [1]

[1] *1. Reg. 17.*
1. Reg. 14.

31 shut up this army in the hand of thy people Israel, and let them be confounded in their army and horsemen. 32 Give them fear, and consume the boldness of their strength, and let them be shaken with their contrition, 33 cast them down with the sword of them that love thee: & let all that know thy name, praise thee in hymns. 34 And they joined battle: and

there fell of the army of Lysias five thousand men.
35 And Lysias seeing the flight of his men, and the boldness of the Jews, & that they are ready either to live or to die manfully, he went to Antioch, and chose soldiers, that being multiplied they might come again into Jewry. 36 But Judas, and his brethren said: Behold our enemies are discomfited: (e) let us go up now to cleanse the holy places, & to renew them.

(e) As it was the first and chief intention of Judas to defend religion & holy things, so having expugned their enemies, his chief care is to purge the temple, and to restore all holy rites of God's true service.

37 And all the army assembled together, and they went up into mount Sion. 38 And they saw the sanctification desert, and the altar profaned, and the gates burnt, and in the courts shrubs grown up as in a forest, or on the mountains, and the chambers thrown down. 39 And they rent their garments, and lamented with a great Lamentation, and laid ashes upon their head: 40 and they fell on their face upon the earth, & cried out with trumpets of significations, & cried towards heaven. 41 Then Judas ordained men to fight against them that were in the castle, till they cleansed the holy places. 42 And he chose Priests without spot, having their will in the law of God: 43 and they cleansed the holy places, and took away (f) the stones of contamination into an unclean place.

(f) Altars, temples, & statues of false gods made of stone, and set up in the temple. *c. 1. v. 50.* were now destroyed.

44 And he considered of the altar of holocausts, that was profaned, what he should do with it. 45 And good counsel came to their minds, to destroy it: lest perhaps it might be a reproach to them, because the Gentiles contaminated it, and they threw it down. 46 And they laid up the stones in the mount of the house in a place convenient, till their should come a Prophet, & give answer concerning them. 47 And they took whole stones according to the law, and builded a new altar according to that which was before: 48 and they built the holy places, and the things that were within the temple inward: and the temple, and the courts they sanctified. 49 And they made the holy vessels new, and brought in the candlestick, and the altar of incenses, and the table into the temple. 50 And they put incense upon the altar, and lighted the lamps, that were upon the candlestick, and they gave light in the temple. 51 And they set loaves upon the table, and hung up the veils, and finished all the works, that they had made. 52 And before the morning they arose the five and twentieth day of the ninth month (this is the month of Casleu) of (g) the hundreth & eight and fortieth year:

(g) The temple was purged two years & something more after the profanation, which was in the year 145. *ch. 1. v. 57.*

53 and they offered sacrifice according to the law upon the new altar of holocausts, which they made.
54 According to the time and according to the day, wherein the heathen contaminated it, in the same was it renewed in canticles, & harps, and lutes, and in cymbals. 55 And all the people fell on their face, and they adored toward heaven, and blessed him that prospered them. 56 [1] And (h) they made the dedication of the altar eight days, and they offered holocausts with joy, and sacrifice of salvation, and of praise.

[1] *Ioan. 10.* (h) Our Saviour observed this feast being instituted long after the Law of Moyses. *Ioan. 10. v. 22.*

57 And they adorned the face of the temple with gold crowns, and little shields: & they dedicated the gates, and the chambers, and hanged doors upon them.
58 And there was made exceeding great joy in the people, and the reproach of the Gentiles was turned away. 59 And Judas decreed, and his brethren, and all the Church of Israel, that the day of the dedication of the altar be kept in the times thereof from year to year for eight days, from the five & twentieth day of the month Casleu, with joy and gladness. 60 And they builded at that time mount Sion, and round about high walls, and strong towers, lest sometime the Gentiles should come, and conculcate it as they did before.
61 And he placed an army there, to keep it, & he fenced it to keep Bethsura, that the people might have a munition against the face of Idumea. [1]

[1] * *li. 2. c. 10. v. 1.*

CHAPTER V.

Judas and his brethren expugn their bordering enemies, 9. deliver them that were distressed. 17. Simon prospereth in Galilee, 24. Judas in Galaad, 45. taketh Ephron, and all return safe into Jerusalem. 55. Josephus and Azarias attempting ambitiously without order to fight against their enemies, are defeated. 63. And Judas hath more victories.

And [1] it came to pass, as (a) the Gentiles round about heard that the altar was builded up, and the sanctuary as before, they were exceeding angry:

[1] Q (a) In this chapter is mention of ten battles in which Judas or his brethren Jonathas and Simon were victors.

2 and they thought to take away the stock of Jacob, that were among them, and they began to kill of the people, and to persecute. 3 And Judas fought against (b) the children of Esau in Idumea, & them that were in Acrabathane: because they beset the Israelites round about, and he struck them with a great plague.

(b) The first against the Idumeans in Acrabathane.

4 And he remembered the malice of the children (c) of Bean, which were to the people a snare and a scandal, lying in wait for them in the way.

(c) The second against the Beanites.

5 And they were shut up by him in towers, and he came near to them, and anathematized them, and burnt their towers with fire, with all that were in them. [1]

[1] *utterly destroyed.*

6 And he passed to the children (d) of Ammon, and found a strong band, and a copious people, and Timothee their captain:

(d) The third against the Ammonites.

7 and he made many battles with them, and they were discomfited in their sight, & he struck them: 8 and he took Gazer the city, and her [1] daughters, and returned into Jewry.

[1] *villages.*

9 And the Gentiles that are (e) in Galaad, gathered together against the Israelites, that were in their coasts to dispatch them: and they fled into the fortress of Datheman.

(e) The fourth against the Galadites.

10 And they sent letters to Judas, and his brethren, saying: The heathen round about are gathered together against us, to dispatch us: 11 and they prepare to come, and to occupy the fortress into which we are fled: and Timothee is the captain of their host. 12 Now therefore come, & deliver us, out of their hands, because a multitude of us is fallen. 13 And all our brethren, that were in the places of Tubin, are slain: and they led away their wives captives, and the children, and the spoils, and they have slain there almost a thousand men. 14 And the epistles were yet in reading, and lo other messengers came out of Galilee their coats rent, reporting according to these words: 15 saying that there were assembled against them from Ptolemais, and Tyre, and Sidon, and all Galilee is replenished with aliens, to consume us. 16 And as Judas and the people heard these words, a great assembly assembled together to consider what they should do for their brethren, that were in tribulation, and were expugned of them. 17 And Judas said to Simon his brother: Choose thee men, and go, and deliver thy brethren in (f) Galilee: and I, and my brother Jonathas will go into the country of Galaad.

(f) The fifth against the Galileans of the Gentiles.

18 And he left Joseph the son of Zacharie, and Azarias, captains of the people with the residue of the army in Jurie to keep it: 19 and he commanded them, saying: Be ye over this people: & make no battle against the heathen, till we return. 20 And there were parted to Simon three thousand men, to go into Galilee: but to Judas eight thousand to go into the country of Galaad. 21 And Simon went into Galilee, & made many battles with the heathen: and the heathen were discomfited before his face, and he pursued them even to the gate of Ptolemais. 22 And there fell of the heathen almost three thousand men, & he took the spoils of them, 23 and he took them that were in Galilee & in Arbatis with their wives, and children, & all things that they had, and he brought them into

Jurie with great joy. 24 And Judas Machabeus, and Jonathas his brother passed over Jordan, and went three days' journey through the desert. 25 And the Nabutheians met them, & received them peaceably, & told them all things, that had happened to their brethren in the country of Galaad, 26 and that many of them were comprehended in Barasa, and Bosor, and in Alimis, and in Casphor, & Mageth, & Carnaim, all these cities fenced, & great. 27 Yea and in the rest of the cities of Galaad they are held captive, & on the morrow they appointed to remove the army near to these cities, and to take them, & to dispatch them in one day. 28 And Judas turned & his army the way into Bosor suddenly, and took the city: and he slew every male in the edge of the sword, & took all their spoils, & burnt it with fire. 29 And they arose thence by night, & went even to the fortress. 30 And it came to pass early in the morning, when they had lifted up their eyes, & behold much people, whereof there was no number, carrying ladders, & engines to take the fortress, and they expugned them. 31 And Judas saw that the battle began, and the cry of the battle ascended to heaven as a trumpet, and a great cry out of the city: 32 & he said to his host: Fight ye today for your brethren. 33 And he came with three ranks behind them & they cried out with trumpets, & cried in prayer. 34 And the camp of Timothee understood that it was Machabeus, and they fled back from his presence: and they struck them with a great plague: and there fell of them in that day almost eight thousand men. 35 And Judas turned aside into Maspha, and expugned, & took it, and he slew every male thereof, & he took the spoils thereof, & burnt it with fire. 36 From thence he marched, and took Casbon, and Mageth, and Bosor, & the rest of the cities of Galaad. 37 But after these words Timothee gathered another army, and camped against Raphon beyond the torrent. 38 And Judas send to view the army: and they reported unto him, saying: That all nations, that are round about us, are assembled against us, an army exceeding great: 39 and they have hired the Arabians to help them, & they have camped beyond the torrent, being ready to come unto thee into battle. And Judas went to meet them. 40 And Timothee said to the princes of his army: When Judas shall approach, & his army to the torrent of water: if he pass over unto us first, we shall not be able to sustain him: because prevailing he will prevail against us. 41 But if he be afraid to pass over, and camp without the river, let us pass over to them, and we shall prevail against them. 42 But as Judas approached to the torrent of water, he set the scribes of the people by the torrent, & commanded them, saying: Leave not a man: but let all come into the battle. 43 And he passed over to them first, & all the people after him, & all the heathen were discomfited at their presence, & they threw away their weapons, & fled to the temple, that was in Carnaim. 44 And he took (g) the city it-self, & the temple he burnt with fire, with all things that were therein: & Carnaim was subdued, & could not stand against the face of Judas.

(g) The sixth against the Carnaimites.

45 And Judas gathered together all the Israelites, that were in the country of Galaad, from the least even to the greatest, and their wives, and children, and an army exceeding great, to come into the land of Juda. 46 And they came as far as (h) Ephron: and this city was great, situate in the entrance, fenced exceedingly, and there was no means to decline from it on the right hand or on the left, but the way was through the midst.

(h) The seventh against the Ephronites.

47 And they that were in the city, shut in themselves, and stopped the gates with stones: & Judas sent to them in peaceable words, 48 [1] saying: Let us pass through your land, and go into our country: and no man shall hurt you, only on foot we will pass. And they would not open unto them.

[1] *Num. 20.*

49 And Judas commanded proclamation to be made in the camp, that they should approach every man in the place, wherein he was. 50 and the men of strength approached, and he assaulted that city all the day, and all the night, and the city was delivered into his hand: 51 & they slew every male in the edge of the sword, and he rooted it up, and took the spoils thereof, &

passed through all the city upon the slain. 52 And they passed over Jordan in the great plain, against the face of Bethsan. 53 And Judas gathered together (i) the hindmost, & he (k) exhorted the people throughout all the way, till they came into the land of Juda:

(i) A good and pious captain cherisheth and comforteth the weak soldiers: (k) and encouraged all to shew their fortitude.

54 and they went up into mount Sion with joy and gladness, and offered holocausts because none of them was fallen till they returned in peace. 55 And in the days that Judas & Jonathas were in the land of Galaad, & Simon his brother in Galilee against the face of Ptolomais, 56 (l) Joseph the son of Zacharie heard, & Azarias, the princes of the band, the things well achieved, and the battles that were made,

(l) Men that presume of their own strength without commission from lawful authority have not God's assistance, and so fail in their attempts, as not called of God amongst those men, *by whom salvation is made in Israel. v. 62.*

57 and he said: Let us also make us a name, and let us go fight against the heathen, that are round about us. 58 And he commanded them that were in his army, and they went to Jamnia. 59 And Gorgias went forth out of the city, and his men to meet them into battle. 60 And Joseph and Azarias were chased in flight even unto the borders of Jurie: and there fell that day of the people of Israel about two thousand men, and there was made a great tumult in the people: 61 because they heard not Judas, & his brethren, thinking that they should do manfully. 62 But they were not of the seed of those men by whom salvation was made in Israel. 63 And the men of Juda were magnified exceedingly in the sight of all Israel, and of all nations where their name was heard. 64 And they came together unto them, with acclamations for their good success. 65 And Judas went out, and his brethren, and they expugned the children of (m) Esau in the land, that is toward the South, and they struck Chebron, and her daughters: and the walls thereof and the towers he burnt with fire round about.

(m) The eighth against the Idumeans, in Chebron.

66 And he removed the camp to go into the land of the aliens, and he walked through (n) Samaria.

(n) The ninth against the Samaritanes.

67 In that day fell the Priests in battle, whilst they will do manfully, whilst they go forth without counsel into battle. 68 And Judas declined (o) to Azotus into the land of the aliens, and he threw down their altars, and the sculptiles of their gods he burnt with fire: and he took the spoils of the cities, and returned into the land of Juda.

(o) The tenth against the Philistiims in Azotus.

CHAPTER VI.

Antiochus repulsed from Elymais, 5. and hearing of the overthrow of his army in Jury, falleth vehemently sick: 11. and acknowledging his calamities to have happened for the evils he hath done against the Jews, dieth. 17. His young son Antiochus Eupator succeedeth. 18. Judas besiegeth the Macedonians' fortress. 21. Relapsed Jews solicit the King, 28. and he cometh with a terrible huge army. 32. Judas therefore leaving the siege meeteth the enemy. 43. Eleazar going under an elephant killed him, and so himself is also slain. 47. The King taketh Bethsura by composition. 51. and bendeth his forces against Jerusalem. 55. By Lysias' advice the King maketh peace with the Jews; 62. but breaking his oath destroyeth the wall of Sion; 63. and returning recovereth Antioch from Philippe.

And [1] king Antiochus walked through the higher countries, and he heard that there was a city Elymais in Persis, most noble, and plentiful in silver & gold,

[1] The full history of Antiochus Epiphanes his death is written in this chapter to the 16. v. and in all the 9. of the second Book.

2 and a temple therein exceeding rich: and coverings thereof gold, and brigantines, and shields, which

Alexander Philip's son the king of Macedonia that reigned first in Greece left there. 3 And he came, and sought to take the city, and to spoil it, and he could not, because the word was known to them that were in the city. 4 And they rose up into battle, and he fled from thence, and departed with great sorrow, and returned into Babylonia. [1]

[1] Finally he returned into the country of Babylon:

5 [1] And there came one that told him in Persis, that the camps that were in the land of Juda, were put to flight:

[1] but before he arrived there he heard the bad news of his army in Jury, & fell into intolerable and desperate diseases, *v. 8.* and *li. 2. ch. 9. v. 5.*

6 and that Lysias went with great power with the first, and was put to flight before the face of the Jews, and they grew strong with armour, and force, and many spoils: which they took out of the camps, which they destroyed: 7 and that they threw down the abomination which they had builded upon the altar that was in Jerusalem, and the sanctification they compassed about as before with high walls, yea and Bethsura his city, 8 And it came to pass as the king heard these words, he was sore afraid, and was moved exceedingly: and he lay down upon his bed, and fell into sickness for sorrow, because it was not chanced to him as he thought. 9 And he was there for many days: because there was renewed in him great sorrowfulness, and he made account to die. 10 And he called all his friends, & said to them: sleep is departed from mine eyes, and I am fallen away, and my heart is gone for pensiveness: 11 and I said in my heart: Into how great tribulation am I come, & into what waves of sorrow, wherein now I am: who was pleasant, and beloved in my power! 12 But (a) now I remember the evils, that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver, that were in it, and I sent to take away the inhabitants of Jewry, without cause.

(a) All this was but feigned repentance. *li. 2. ch. 9. v. 13.*

13 I know therefore that for this cause have these evils found me: and lo I perish with great sorrow in a strange country. 14 And he called Philip, one of his friends, & he made him chief over all his kingdom. 15 And he gave him the crown, and his robe, and ring, that he should bring Antiochus his son, and should bring him up to reign. 16 And Antiochus the king died there in the year (b) an hundreth forty nine. [1]

(b) Antiochus began to persecute the Jews in the year 143. ch. 1. v. 21. and dying this year, 149. it appeareth that his persecution dured about six years, or somewhat more: agreeable to the answer of the Angel *Dan. 8. v. 14.* that it should endure *2300.* days, which make six years, & almost four months. Within which time Judas by his valor obtained & purged the holy places, in the year 148. *ch. 6. v. 52.* some months before Antiochus' death. [1] * *li. 2. c. 9. v. 1.*
S

17 And Lysias understood that the king was dead, and he appointed Antiochus his son to reign, who he brought up a young man: and he called his name Eupator. [1]

[1] * *li. 2. c. 10. v. 10.*
V

18 And they that were in the castle, had inclosed Israel round about the holy places: and they sought them evils always, and the strengthening of the Gentiles. 19 And Judas thought to destroy them: and he called together all the people, to besiege them. 20 And they came together, and besieged them in the year an hundredth fifty, and they made balists and engines. 21 And certain of them that were besieged, went forth: and some impious men of Israel joined themselves unto them, 22 and they went to the king, & said: How long doest thou not judgements, & revengest our brethren? 23 We decreed to serve thy father, and to walk in his precepts, and obey his edicts: 24 and the children of our people for this alienated themselves from us, & whosoever were found of us, they were slain, and our inheritances were spoiled. 25 And not to us only have they extended the hand, but also into all our coasts. 26 and behold they have approached this day to the castle in Jerusalem to take it, and they have fortified a fortress in Bethsura: 27 and unless thou prevent them more speedily, they will do greater things than these, and thou shalt not be able to win them. 28 And the king was angry, as he

heard these things: & he called together all his friends, & the princes of his army, and them that were over the horsemen. 29 Yea and of other realms, and of the islands by the sea there came unto him hired armies. 30 And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and elephants thirty two, taught to battle. 31 And they came through Idumea, and approached to Bethsura, and fought many days, and they made engines and came forth, and burnt them with fire, and fought manfully. 32 And Judas departed from the castle, & removed the camp to Bethzacaram against the king's camp. 33 And the king arose before it was light, and stirred the bands into fierceness against the way to Bethzacaram: and the armies made themselves ready to the battle, and they sounded with trumpets: 34 and to the elephants they shewed (c) the blood of the grape, and of the mulberry, to provoke them to the battle.

(c) *Blood of the grape* (wine *Deut. 32. v. 14.*) and juice of mulberries do incite elephants to fight. As some kind of blood or smell thereof doth incite hounds to hunt. *Vallesius c. 82. sacrae Philosophiae.*

35 And they divided the beasts by the legions: & there stood by every elephant a thousand men in coats of mail, and helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast. 36 These before the time wheresoever the beast was, there were they: & whither soever it went, they went, & they departed not from it. 37 Yea and upon them were strong wooden towers protecting every beast: and upon them engines, and upon every one thirty two men of strength which fought from above: and within the master of the beast. 38 And the residue of the horsemen he placed on this side and on that side into two parts, with trumpets to stir up the army, and to urge them that stood thick together in the legions thereof. 39 And as the sun did shine upon the bucklers of gold, and of brass, the mountains glistered therewith, & they glistered as lamps of fire. 40 And part of the king's army was severed by the high mountains, & another part by the low places: & they marched warily and orderly. 41 And all the inhabitants of the land were moved at the voice of the multitude of them, and the marching of the troop, and the rattling of the armour, for it was an army exceeding great and strong. 42 And Judas approached, and his army into battle: and there fell of the king's army six hundred men. 43 And Eleazar the son of Saura saw one of the beasts harnessed with the king's harness: & it was eminent above the other beasts; & it seemed to him that the king was on it: 44 and he gave himself to deliver his people, and to get himself an everlasting name. 45 And he ran to it boldly in the midst of the legion, killing on the right hand, & on the left, and they were slain of him on this side and that side. 46 And (d) he went under the feet of the elephant, and put himself under him, and slew him: and it fell to the ground upon him, and he died there.

(d) S. Ambrose *li. 1. c. 40. Offic.* highly commendeth the fortitude of this soldier, putting himself in so present danger of death, fighting for religion.

47 And they seeing the king's power, and the fierceness of his army, turned themselves aside from them. 48 But the king's camp went up against them unto Jerusalem: and the king's camp approached to Jurie and mount Sion. 49 And he made peace with them that were in Bethsura: & they came forth out of the city, because there were no victuals for them there being shut up, because it was the sabbaths of the land. 50 And the king took Bethsura: and he placed there a garrison to keep it. 51 And he turned the place of the sanctification many days: and he placed there arbalists, and engines, and instruments to cast fire, & pieces to cast stones, and arrows, & scorpions to shoot arrows, and slings. 52 And they also made engines against their engines, and they fought many days. 53 But there were no victuals in the city, for that it was the seventh year: and they that had remained in Jury of the Gentiles, had consumed their remains, that had been laid up. 54 And there remained in the holies few men, because famine had prevailed over them: and they were dispersed every man into his place. 55 And Lysias heard that Philip, whom king Antiochus when he lived, had appointed to bring up his son to reign, 56 was returned from Persis, and Media, and the army

that went with him, and that he sought to take upon him the affairs of the kingdom: 57 and he hastened to go, and to say to the king, & to the princes of the army: We decay daily, and there is little victual for us, and the place that we besiege, is fenced, and it lieth upon us to take order for the kingdom. 58 Now therefore let us give the right hands to these men, and make peace with them, and with all their nation. 59 And let us decree for them, that they walk in their own ordinances as before. For, because of their ordinances which we despised, they have been wrath, and have done all these things. 60 And the word was liked in the sight of the king, and of the princes: and he sent unto them to make peace: and they received it. 61 And the king and the princes sware to them: & they came out of the fortress. 62 And the king entered mount Sion, and saw the munition of the place: and he brake quickly the oath which he sware, and commanded to destroy the wall round about. 63 And he departed in haste, and returned to Antioch, and found Philip ruling over the city: and he fought against him and won the city.[1]

[1] * *li. 2. c. 13. v. 1.*

CHAPTER VII.

Demetrius commandeth to kill Antiochus and Lysias being captives. 5. Alcimus and other wicked Jews solicit the king, 8. and he sendeth a great army into Jury: appointeth Bacchides general, and Alcimus high priest. 10. Who falsely pretending peace, Judas doth not credit them, but the Assidians are deceived: 16. and many are slain. 23. Judas resisting, the persecuters depart. 26. Whereupon Nicanor is sent with another army, fighteth, and loseth many men; 33. parteth in great rage, 39. assaulteth Bethoron, 42. is slain; and his army flying is all destroyed. 48. They celebrate that day with joy, and have peace for a while.

In[1] the year an hundreth fifty first went forth Demetrius the son (a) of Seleucus from the city of Rome, and he ascended with few men into a city by the sea side, & reigned there.

[1]X (a) This Seleucus was brother to Antiochus Epiphanes: & so Antiochus Eupator was Demetrius his cousin-german.

2 And it came to pass, as he entered into the house of the kingdom of his fathers, the army took Antiochus, and Lysias, to bring them unto him. 3 And the king was known to him: & he said: Shew me not their face. 4 And the army slew them. And Demetrius sat upon the seat of his kingdom: 5 and there came to him the wicked and impious men of Israel: and Alcimus the captain of them, who (b) would be made the Priest.

(b) Alcimus was now in place of the high-priest, as Menelaus had been before him, set up by Antiochus: & therefore is rightly here said: *he would have been the* chief *Priest*, but indeed was not. For the true high-priesthood was amongst the Machabees.

6 And (c) they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, & us he hath destroyed out of our land.

(c) This usurper with his complices devised false accusations against Judas and the rest, to incense the King against them. And by great gifts gained the king's favour. *li. 2. c. 14. v. 4.*

7 Now therefore send a man, whom thou doest credit, that he may go, and see all the destruction, that he hath done to us, and to the king's countries: and let him punish all his friends, & their aiders. 8 And the king chose of his friends Bacchides, that ruled beyond the great river in the kingdom, and was faithful to the king: & he sent him, 9 to see the destruction that Judas hath made: and Alcimus the impious man he appointed to the Priesthood, and gave him in commandment to make revenge upon the children of Israel. 10 And they arose, and came with a great army into the land of Juda: and they sent messengers, and spake to Judas, and his brethren with peaceable words in guile. 11 And they attended not to their words: for they saw that they came with a great army. 12 And there assembled to Alcimus and Bacchides a

congregation of the scribes to require the things that are just: 13 and (d) first, the Assideans that were in the children of Israel, and they sought peace of them.

(d) Among the Scribes the Assideans were first consulted, being as learned as the Pharisees, or any other, and indeed more sincere, as we noted *ch. 2. v. 42.*

14 for (e) they said: A man that is a Priest of the seed of Aaron is come, he will not deceive us.

(e) And so Alcimus deceiving them in a matter of fact, to wit, that himself meant truly (as he did not) cruelly murdered three score of them.

15 And he spake with them peaceable words: and he sware to them, saying: We will do you no harm, nor your friends. 16 And they believed him. And he took of them threescore men, & slew them in one day, according to the word that is written: 17 [1] The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them.

[1] *Psal. 78.*

18 And there fell fear, and trembling upon all the people, because they said: There is no truth and judgement in them: for they have transgressed the appointment & the oath which they sware. 19 And Bacchides removed the camp from Jerusalem, and approached to Bethzecha: and he sent, and took many of them that were fled from him, and certain of the people he killed, & threw them into a great pit. 20 And he committed the country to Alcimus, and left with him aid to help him. And Bacchides went away to the king: 21 & Alcimus did what he could for the principality of his Priesthood: 22 and there gathered together unto him all that disturbed their people, & they obtained the land of Juda, & made a great plague in Israel. 23 And Judas saw all the evils that Alcimus did, and they that were with him, to the children of Israel, much more than the Gentiles. 24 And he went out into all the coasts of Jurie round about, & did vengeance upon the men that revolted, & they ceased to go forth any more into the country. 25 But Alcimus saw that Judas prevailed, & they that were with him: & he knew that he could not stand with them, and he went back to the king, & accused them of many crimes. [1]

[1] * *li. 2. c. 14. v. 1.*
Z

26 And the king sent (f) Nicanor, one of his nobler princes: that practised enmities against Israel: and he commanded him to destroy the people.

(f) This Nicanor was the most terrible enemy against Judas, but was at last slain by him. *v. 43. & li. 2. c. 15. v. 28.*

27 And Nicanor came into Jerusalem with a great army, and he sent to Judas & to his brethren in peaceable words with guile, 28 saying: Let there be no fighting between me and you: I will come with few men, to see your faces with peace. 29 And he came to Judas, & they saluted one another peaceably: & the enemies were ready to catch Judas. 30 And the thing was known to Judas that he was come with guile: and he was sore afraid of him, and would not see his face any more. 31 And Nicanor knew that his counsel was disclosed: and he went forth to Judas into battle beside Capharsalama. 32 And there fell of Nicanor's army almost five thousand men, & they fled into the city of David. 33 And after these words Nicanor went up into mount Sion: and there went forth of the Priests of the people to salute him in peace, and to shew him the holocausts, that were offered for the king. 34 And scorning he contemned them, & polluted them: and he spake proudly, 35 and sware with anger, saying: Unless Judas be delivered, & his army into my hands, incontinent when I shall return in peace I will burn this house. And he went out with great anger: 36 and the Priests entered in, and stood before the face of the altar and the temple: and weeping they said: 37 Thou o Lord hast chosen this house for thy name to be invocated therein, that it might be a house of prayer, and obsecration for thy people. 38 Take vengeance upon this man, and his army, and let them fall by the sword: remember their blasphemies, and grant not unto them to be permanent. [1]

[1] * *li. 2. c. 14. v. 12.*
B

39 And (g) Nicanor went out from Jerusalem, & moved the camp, near to Bethhoron: and the army of Syria met him.

(g) This was the last conflict between Judas and Nicanor written more largely in the last chapter of the second book.

40 And Judas approached in Adarsa with three thousand men: and Judas prayed, and said:
41 [1]They that were sent by king Sennacherib, o Lord, because they blasphemed thee, an angel came forth, and struck of them an hundred eighty five thousand:

[1]*4. Reg. 19.*

42 so destroy this army in our sight today, and let the rest know that he hath spoken it upon the holy places: and judge thou him according to his malice. 43 And the armies joined battle the thirteenth day of the month Adar: and the camp of Nicanor was discomfited, & himself was slain first in the battle.
44 And as his army saw that Nicanor was slain, they threw away their weapons, & fled: 45 and they pursued them one day's journey from Adazer, even till ye come into Gazara, & with trumpets they sounded after them with significations. 46 And they went forth out of all the towns of Jurie round about, and they pushed them with the horns, and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one. 47 And they took the spoils of them for a prey: and Nicanor's head they cut off, and his right hand, which he had proudly stretched forth, & they brought it, & hung it up against Jerusalem. 48 And the people rejoiced exceedingly, & they spent that day in great gladness.
49 And he ordained that this day should be kept every year the thirteenth of the month Adar. 50 And the land of Juda was quiet for (h)a few days.[1]

(h) Whiles Judas disposed things pertaining to religion, and the commonwealth: Demetrius prepared for wars. *ch. 9. v. 3.*[1]*l. 2. c. 15. v. 1.*

CHAPTER VIII.

Judas knowing the Romans to be a most renowned nation, reciting their worthy acts, 17. sendeth Ambassadors to enter league with them: 21. Whereto they agreeing confirm a perpetual amity with mutual conditions.

And[1] Judas heard of (a)the name of the Romans, that they are mighty of power, and agree unto all things that are requested of them: and whosoever have come unto them, they have made amity with them, and that they are mighty of power.

[1]D(a) Of the renowned acts of the Romans, other Historiographers have also written largely: especially *Livius, Diodorus, Iustinus, Florus, Varre, Plutarchus*, and many others.

2 And they heard of their battles, and goodly acts, which they did in Galatia, that they overcame them, and brought them under tribute: 3 and how great things they did in the country of Spain, & that they brought into their power the metals of silver and gold, that are there, and possessed every place by their counsel and patience: 4 [1]and destroyed the places that were very far off from them, and the kings that came upon them from the ends of the earth, and struck them with a great plague: and the rest give them tribute every year.

[1]What places these were Iosephus expresseth. *l. 12. c. 17.*

5 And Philip and Perses the king of the Ceteans, & the rest that had borne weapon against them, they discomfited in battle, and overcame them: 6 and that Antiochus the great king of Asia, who made battle against them, having (b)an hundred and twenty elephants, and horsemen, and chariots and army exceeding great was discomfited by them:

(b) Polybius *li. 5.* writeth that Antiochus had 102. elephants in his war against Ptolemeus, & therefore it is not to be marveled that he had 120. against the Romans.

7 and that they took him alive, and appointed him that himself and they that should reign after him, should give a great tribute, and he should give hostages, and the thing appointed him. 8 and the region of the Indes, and the Medes, and the Lydians of their best countries: and the same being taken of them,

they gave to Eumenes the king. 9 And that they which were in Hellada, would have gone to dispatch them: and the word was known to them, 10 and they sent unto them one captain, and they fought against them, and many of them were slain, and they led away their wives captive, and their children, and spoiled them, and possessed their land, and destroyed their walls, and brought them into bondage even until this day: 11 and the residue of kingdoms, and isles that some time had resisted them, they spoiled, and brought under their power. 12 But with their friends, and those that rested in them, they kept amity, and obtained the kingdoms, that were next, and that were far off: that whosoever heard their name, feared them. 13 But such as they would help to reign, those reigned: and whom they would, they deposed from the kingdom: and they were exalted exceedingly. 14 And in all these none bare a crown, nor was clothed with purple, to be magnified therein. 15 And that they made themselves a court, and consulted daily three hundred and twenty, that sat in counsel always for the multitude, that they might do the things that were convenient: 16 and they commit their government (c) to one man every year to rule over all their land, and all they obey one, and there is no envy, nor emulation amongst them.

(c) Though Rome was then governed by two consuls: Yet one only ruled every day in their course, not both in one day, for so saith Livius *(li. 2. hist.)* it should have been more terror of two rulers, than before it had been of one king.

17 And Judas chose Eupolemus the son of John, the son of Jacob, and Jason the son of Eleazar, & he sent them to Rome to make amity and society with them: 18 and that they should take from them the yoke of the Greeks, because they saw that they pressed the kingdom of Israel unto bondage. 19 And they went to Rome, a way exceeding great, and they entered into the court, and said: 20 Judas Machabeus, and his brethren, and the people of the Jews have sent us unto you to make society and peace with you, and to write us your fellows and friends. 21 And the word was liked in their sight. 22 And this is the rescript that they wrote again in tables of brass, and sent into Jerusalem, that it might be with them there a memorial of peace and society. 23 BE IT WELL TO THE ROMANS, and to the nation of the Jews by sea, and by land for ever: and sword and enemy be far from them. 24 But and if war be toward the Romans first, or all their fellows in all their dominion: 25 the nation of the Jews shall give aid, according as the time shall appoint, with full heart: 26 and to them fighting, they shall not give nor allow wheat, armour, money, ships, as it hath pleased the Romans: & they shall keep their charge, taking nothing of them. 27 In like manner also & if war shall happen first to the nation of the Jews, the Romans shall help with all their heart, according as the time shall permit them: 28 & to them helping shall not be given wheat, armour, money, ships, as it hath pleased the Romans: and they shall keep their charge without guile. 29 According to these words did the Romans agree to the people of the Jews. 30 And if after these words these or they will add to these, or take away any thing, they shall do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified. 31 Yea and concerning the evils, that Demetrius the king hath done against them, we have written to him, saying: Why hast thou aggravated the yoke upon our friends and fellows the Jews? 32 If therefore they come again unto us against thee, we will do judgement for them, and will fight with thee by sea and land.

CHAPTER IX.

Bacchides and Alcimus returning into Jury make great slaughter. 5. More than two parts of Judas' small troop flying away, he with eight hundred, setteth upon the enemy, 14. overthroweth the strongest part of their army: 16. but another part coming at his back, with great slaughter on both parties, Judas is slain: 19. and most honourably buried. 23. Much evil increaseth in Israel. 28. Jonathas is made captain general. 36. The children of Iambrie kill his brother, which he revengeth. 43. Being

environed by Bacchides chaseth him away to his fenced places, killing many. 54. Alcimus beginning to deface the temple, is striken with a palsy, and dieth miserably. 57. So they have peace two years. 58. Bacchides coming with a new army: 62. Jonathas and Simon retire into Bethbessen: 65. there defend themselves, and annoy the enemy. 69. who blaming his counsellers, maketh peace, and departeth.

In (a) the mean time as Demetrius heard that Nicanor was fallen and his army in the battle, he added to send Bacchides and Alcimus again into Jurie, and the right wing with them.

(a) This happened about a year after the death of Nicanor. *ch. 7. v. 50. li. 2. c. 15. 38.*

2 And they went the way, that leadeth into Galgal, and camped in Masaloth, which is in Arbellis: and they won it, and slew of men many souls. 3 In the first month of the year an hundreth and fifty two they brought the army near to Jerusalem: 4 and they arose, and went into Beraea twenty thousand men, and two thousand horsemen. 5 And Judas had camped in Laisa, and three thousand chosen men with him: 6 and they saw the multitude of the army that they were many, and they feared exceedingly: and many withdrew themselves out of the camp, and there remained of them but eight hundred men. 7 And Judas saw that his army shrunk away, and the battle pressed upon him, and (b) his heart was broken: because he had not time to gather them together, and he was discouraged.

(b) Strongest men are not free from first motions of perturbation, but reflecting upon their own infirmity, & confiding in God's providence, take courage in a good cause, being assured either of temporal victory, or of eternal glory. As now it happened to this most glorious Champion. *v. 18.*

8 And he said to them that were remaining: Let us rise, and go to our adversaries, if we may be able to fight against them. 9 And they dissuaded him saying: We are not able, but let us save our lives now, and return to our brethren, and then we will fight against them: and we are few. 10 And Judas said: God forbid we should do this thing, to fly from them: & if our time be near, let us die manfully for our brethren, and let us not stain our glory. 11 And the army moved out of the camp, and they stood to meet them: and the horsemen were divided into two parts, and the slingers, and the archers went before the army, & of the forward all mighty. 12 And Bacchides was in the right wing, and the legion approached on two sides, & they sounded with trumpets: 13 and they also cried out that were on Judas' side, even they also, & the earth was moved at the voice of the armies: and the battle was fought from morning even until the evening. 14 And Judas saw that the stronger part of the army was on the right hand, and all the stout of heart came together with him: 15 and the right side was discomfited of them, & he pursued them even to the mount of Azotus. 16 And they that were in the left wing, saw that the ring wing was discomfited, and they followed after Judas, and them that were with him at the back: 17 and the battle grew sore, and there fell many wounded of these and of them. 18 And Judas was slain, and the rest fled. 19 And Jonathas and Simon took Judas their brother, and buried him in the sepulchre of their fathers in the city Modin. 20 And all the people of Israel lamented him with great lamentation, and they mourned many days, 21 and said: (c) How is the mighty fallen, that saved the people of Israel!

(c) The mighty may fall in the sight of men, but Judas his fortitude proved & confirmed by former heroical acts, with prosperous success, was now perfectly consummate by this most glorious end. *S. Ambr. li. 1. c. 41. Offic.*

22 And the rest of the words of Judas' battles, and of the valiant acts that he did, and of his greatness are not described: for they were exceeding many. 23 And it came to pass: (d) after the death of Judas, there came forth the wicked men in all the coasts of Israel, & there arose all that wrought iniquity.

(d) Where there is no governor the people shall fall. *Pro. 11.*

24 In those days was made an exceeding great famine, and all their country with themselves yielded to Bacchides. 25 And Bacchides chose the impious men, & appointed them lords of the country: 26 and they

sought out, & searched for the friends of Judas, & brought them to Bacchides, and he took revenge on them, and scorned them. 27 And there was made great tribulation in Israel, such as was not since the day, that there was no Prophet seen in Israel. 28 And all the friends of Judas gathered, & said to (e) Jonathas:

(e) Ionathas the third general captain of the Machabees was also high Priest after the death of Judas. Though Alcimus by the King's favour unjustly usurped the office: *(ch. 7. v. 5.)* whiles Judas yet lived, and until this time. *v. 54.*

29 Since thy brother Judas died, there is not a man like unto him, to go forth against the enemies, Bacchides, & them that are the enemies of our nation. 30 Now therefore thee have we chosen this day to be for him our prince, and captain to wage our battle. 31 And Jonathas took upon him at that time the princedom, & arose in the place of Judas his brother. 32 And Bacchides understood it, and sought to kill him. 33 And Jonathas understood it, and Simon his brother, and all that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar. 34 And Bacchides understood it, and in the day of the Sabbaths came himself, and all his army over Jordan. 35 And Jonathas sent his brother captain of the people, to desire the Nabutheians his friends, that they would lend him their provision, which was copious. 36 And the children of Jambri issued forth of Madaba, and (f) took John, & all things that he had, and went away having them.

(f) They also killed him. *v. 38. 42.*

37 After these words, it was told Jonathas and Simon his brother, that the children of Jambri make a great marriage, & bring the bride out of Madaba, the daughter of one of the great princes of Chanaan with great pomp. 38 And they remembered the blood of John their brother: and they went up, and hid themselves under the covert of the mountain. 39 And they lifted up their eyes, and saw: and lo a tumult, a great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments, and many weapons. 40 And they rose upon them out of the embushment, and slew them, and there fell many wounded, & the rest fled into the mountains, and they took all the spoils of them: 41 and the marriage was turned into mourning, and the voice of their musical instruments into lamentation. 42 And they (g) took revenge of the blood of their brother: and they returned to the bank of Jordan.

(g) To revenge or punish faults in due measure, & other right circumstances, is a special virtue, moderating man's defence of his person, honour, or right, without cruelty, or remissness: and so the children sometimes are temporally punished, for their parent's sins, and the community for their leader's, either for their consent before the fact or after; or to prevent that they do not the like. *S. Tho. 2. 2. q. 108.*

43 And Bacchides heard it, and he came on the day of the Sabbaths even to the brink of Jordan with a great power: 44 And Jonathas said to his company: Let us arise, and fight against our enemies: for it is not today as yesterday, and the day before. 45 For lo battle directly against us, and the water of Jordan on this side and on that side, and banks, and marishes, & forests: and there is no place to turn aside. 46 [1] Now therefore cry ye unto heaven, that you may be delivered out of the hand of your enemies. And battle was joined.

[1] *2. Par. 20. v. 3.*

47 And Jonathas stretched forth his hand to strike Bacchides, & he turned aside from him backwards. 48 And Jonathas lept aside, and they that were with him into Jordan, & they swam (h) over Jordan to them:

(h) Ionathas and his men swam not to the other side, but to another place on the same side: for other wise the armies had been parted by the river: and so there had been no conflict that time.

49 and there fell of Bacchides' part that day a thousand men: and they returned into Jerusalem, 50 and built fenced cities in Jurie, the fortress that was in Jericho, and in Ammaum, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo with high walls, and gates, & locks. 51 And he placed a garrison in them, that they might exercise enmities against Israel: 52 and he fenced the city Bethsura, and Gazara, and the castle, and set garrisons in them, &

provision of victuals: 53 & he took the sons of the princes of the country for hostages, and put them in the castle in Jerusalem into ward. 54 And in (i) the year an hundred fifty three, the second month, Alcimus commanded the walls of the inner holy house to be destroyed, and the works of the Prophets to be destroyed: & he began to destroy.

(i) Iosephus *li. 12. c. 17.* confesseth that Judas was high-Priest, but erreth in saying he succeeded after Alcimus: neither considering that Alcimus was not indeed high priest, but an usurper: nor that he lived after Judas: who was slain a year before this time. *v. 3. & 18.* Whereby, and by many other such errors, we see that Iosephus is rather to be corrected by this book than to disallow this book because it differeth from Iosephus, or other like authors.

55 In that time was Alcimus strucken: and his works were stayed, and his mouth was stopped, and he was dissolved with the palsy, neither could he speak a word any more, and give commandment touching his house. 56 And Alcimus died at that time with great torment. 57 And Bacchides saw that Alcimus was dead: and he returned to the king, & the land was quiet for two years. 58 And all the wicked thought saying: Behold Jonathas, and they that are with him, dwell in silence securely: now therefore let us bring Bacchides, and he shall take them all in one night. 59 And they went, and gave him counsel. 60 And he arose to come with a great army: and he sent secretly epistles to his fellows that were in Jurie, to take Jonathas, and them that were with him: but they could not, because their counsel was known to them. 61 And he apprehended of the men of the country, that were the principal of the mischief, fifty men, and he slew them. 62 And Jonathas retired aside, and Simon, and they that were with him into Bethbessen, which is in the desert: and he built up the ruins thereof, and they fortified it. 63 And Bacchides understood it, and gathered together all his multitude, and sent word to them that were of Jurie. 64 And he came, and camped above Bethbessen, and assaulted it many days, and made engines. 65 And Jonathas left Simon his brother in the city, and went forth into the country, & came with a number, 66 and struck Odares, and his brethren, and the children of Phaseron in their tabernacles, and he began to slay, and to grow in forces. 67 But Simon and they that were with him, went out of the city, and burnt the engines, 68 and they fought against Bacchides, & he was discomfited by them: and they afflicted him exceedingly, because his counsel, and his conflict was in vain. 69 And being angry against the wicked men, that had given him counsel to come into their country, (k) he slew many of them: but himself thought with the rest to depart into their country.

(k) Evil councel how soever it happeneth to them that follow it, is ever hurtful to them that give it.

70 And Jonathas understood it, and he sent unto him legates to make peace with him, and to render unto him the captives. 71 And he took it gladly, and did according to his words, and sware that he would do him no harm all the days of his life. 72 And he rendered unto him the captives, which he before had taken for a prey, out of the land of Juda: & returning he departed into his own country, and he added no more to come into their coasts. 73 And the sword ceased out of Israel: and Jonathas dwelt in Machmas, and Jonathas began there to judge the people, and he destroyed the impious out of Israel.

CHAPTER X.

Demetrius invaded by Alexander, 3. seeketh help of Jonathas: 15. but he joineth with Alexander, a surer friend: 22. though Demetrius solicit him again, offering rewards, with remission of tributes, 31. and great privileges, 46. All which he suspecting to be feigned, persisteth with Alexander: 48. who in battle killeth Demetrius: 52. espouseth the King's daughter of Aegypt: 59. calleth Jonathas to the marriage: 62. and honoureth him as a King. 67. Demetrius (the son) coming into Syria, sendeth Apollonius against Jonathas: 70. provoketh him, 74. and is overthrown (79. notwithstanding his ambushment of a thousand

horsemen) 83. Jonathas burneth Azotus, with their idol Dagon: 86. so returneth by Ascalon to Jerusalem with great glory.

And in the year an hundreth threescore came up Alexander (a) the son of Antiochus, that was surnamed Noble: and he took Ptolemais, and they received him, and he reigned there.

(a) He falsely avouched that he was the son of Antiochus Epiphanes: for he was indeed of very mean birth. *Iustinus. li. 35.*

2 And Demetrius the king heard it, and he gathered together an exceeding great army, and went forth to meet him into battle. 3 And Demetrius sent an epistle to Jonathas in peaceable words, to magnify him. 4 For he said: Let us prevent to make peace with him, before he make with Alexander against us: 5 for he will remember all the evils, that we have done against him, and against his brother, and against his nation. 6 And he gave him authority to gather an army, and to make weapons, and to be himself his fellow: and the hostages that were in the castle, he commanded to be delivered to him. 7 And Jonathas came into Jerusalem, and read the epistles in the hearing of all the people, and of them that were in the castle. 8 And they feared with great fear, because they heard that the king gave him authority to gather an army. 9 And the hostages were delivered to Jonathas, and he rendered them to their parents. 10 And Jonathas dwelt in Jerusalem, and began to build, & to renew the city. 11 And he spake to them that made the works, that they should build the walls, and mount Sion round about with square stones for munition: and so they did. 12 And the Aliens fled that were in the holds, which Bacchides had built: 13 and every man left his place, & departed into his own country: 14 only in Bethsura there remained some of them, that had forsaken the law, and the precepts of God: for this was for a refuge to them.

15 And Alexander the king heard of the promises, that Demetrius had promised to Jonathas: and they told him the battles, & the worthy acts that he did, and his brethren, and the labours, that they endured: 16 and he said: Why, shall we find any such man? And now we will make him a friend, and our fellow.

17 And he wrote an epistle, and sent it to him according to these words, saying: 18 KING Alexander to his brother Jonathas greeting. 19 We have heard of thee, that thou art mighty of power, and art meet to be our friend: 20 and now (b) we make thee this day high Priest of thy nation, that thou be called the king's friend (& he sent him purple, and a crown of gold) & in our affairs thou be of one mind with us, and keep amity towards us.

(b) It was not in the king's power to make Ionathas high priest but he being so before, the king from this time did so account him.

21 And Jonathas put on him the holy stole the seventh month, in the year an hundreth threescore in the solemn day of Scenopegia: and he gathered an army, and made very many weapons. 22 And Demetrius heard these words, and was exceeding sorry, and said: 23 What is this that we have done, that Alexander hath prevented us to take the friendship of the Jews for his strength? 24 I also will write to them words of request, and dignities, and gifts: that they may be with me to aid me. 25 And he wrote to them in these words: KING Demetrius to the nation of the Jews greeting. 26 Because you have kept covenant towards us, and have continued in our amity, and have not joined to our enemies, (c) we have heard of it, and are glad.

(c) This King Demetrius to get his desired purpose, sticked not to write a plain lie, for he had heard that the Jews had refused him and made league with his enemy Alexander. *v. 22. 23.*

27 And now persevere still to keep fidelity towards us, & we will reward you with good things, for that you have done with us. 28 And we will remit you many charges, and will give you many gifts. 29 And now I release you, and all the Jews from tributes, & I pardon you the prices of salt, & remit the crowns, & the thirds of the seed: 30 and the half of the fruit of trees, which is my portion, I leave to you from this day forward, that it be not taken of the land of Juda, and of the three cities that are added thereto of Samaria, & Galilee from this day & for ever: 31 & let Jerusalem be holy, and free with the coasts thereof: & the tithes, &

tributes be they to it. 32 I release also the authority of the castle, that is in Jerusalem, and I give it to the high priest, to place therein men whomsoever he shall choose, that may keep it. 33 And every soul of the Jews, that is captive from the land of Juda in all my kingdom, I dismiss free for nothing, that all may be discharged also from tributes of their cattle. 34 And all the solemn days, & the sabbaths, & the new moons, & the days appointed, and three days before the solemn day, and three days after the solemn day let them all be of immunity & remission, to all the Jews that are in my kingdom: 35 & no man shall have power to do any thing, & to make businesses against any of them in any cause. 36 And let there be enrolled of the Jews in the king's army to the number of thirty thousand men: & allowance shall be given them as behoveth to all the king's bands, & of them there shall be ordained certain, that shall be in the fortresses of the great king: 37 and of these there shall be appointed over the affairs of the kingdom, that are done of trust, and let there be princes of them, and let them walk in their own laws, as the king hath commanded in the land of Juda.
38 And the three cities that are added to Jury of the country of Samaria, let them be accounted with Jury: that they may be under one, and obey no other power, but the high priest's: 39 Ptolomais, and the confines thereof, which I have given for a gift to the holies, that are in Jerusalem, to the necessary charges of the holy things. 40 And I give every year fifteen thousand sicles of silver of the king's accounts, that belong to me: 41 & all that is above which they had not rendered, that were over the affairs the years before, from this time they shall give it to the works of the house. 42 And beside these five thousand sicles of silver, which they received of the account of the holies every year: & let these pertain to the priests, that execute the ministry. 43 And whosoever fly into the temple that is in Jerusalem, and in all the coasts thereof, in the king's danger for matter, let them be dismissed, & all things, that they have in my kingdom, let them have it free. 44 And to build or repair the works of the holy places, the charges shall be given of the king's account: 45 and to build the walls in Jerusalem, and to fortify them round about, the charges shall be given of the king's account, and to build the walls in Jurie. 46 But as Jonathas, & the people heard these words, (d) they believed them not, nor received them: because they remembered the great mischief, that he had done in Israel, and had afflicted them exceedingly.[1]

(d) Notwithstanding the great offers of evil disposed men, Ionathas and all prudent men considering their former wicked deeds do not give credit to glorious words.[1] *ch. 7. v. 11.*

47 And their liking was toward Alexander, because he had been the first mover of the words of peace unto them, & him they aided all days. 48 And king Alexander gathered a great army, & moved the camp near to Demetrius. 49 And the two kings joined battle, and the army of Demetrius fled, & Alexander pursued him, & urged them sore. 50 And the battle grew very sore, till the sun went down: & Demetrius was slain in that day. 51 And Alexander sent legates to (e) Ptolomee king of Aegypt according to these words, saying:

(e) This Ptolomeus Philometor decided a controversy, that the Jews had the true temple in Jerusalem, and that the Samaritanes' temple in Garizim was schismatical: which he judged, because albeit both pleaded antiquity, yet only the Jews proved by continual succession of high Priests from Aaron, and shewed that the other departed from them, first in the time of Jeroboam, and afterwards built that temple in Garizim, when some were returned from captivity: whereof Josephus writeth. *li. 13. c. 6. Antiquit.* Our Saviour also judged that the cause of the Jews was better. *Ioan. 4. v. 22.*

52 BECAUSE I am returned into my Kingdom, and am set in the seat of my fathers, & have obtained the princedom, & have destroyed Demetrius, & possessed our country, 53 and have joined battle with him, and he is destroyed himself, & his camp by us, and we sit in the seat of his kingdom: 54 and now let us make amity one with another: & give me thy daughter to wife, and I will be thy son in law, & I will give thee gifts, and to her dignity. 55 And king Ptolomee answered, saying: HAPPY is the day wherein thou art returned to the land of thy fathers, and art set in the seat of their kingdom. 56 And now I will do to thee

that which thou hast written: but meet me at Ptolomais, that we may see one another, and I may despouse her to thee as thou hast said. 57 And Ptolomee went out of Aegypt, he & Cleopatra his daughter, & he came to Ptolomais in the year an hundred threescore and two. 58 And Alexander the king met him, & he gave him Cleopatra his daughter: and he made her marriage at Ptolomais, as kings in great glory. 59 And king Alexander wrote to Jonathas, that he should come to meet him. 60 And he went with glory to Ptolomais, & he met there the two kings, & he gave them much silver, & gold, & gifts: & he found grace in their sight. 61 And there assembled against him pestilent men of Israel, wicked men soliciting against him: & the king attended not to them. 62 And he commanded Jonathas to be changed of his garments, & that he should be clothed with purple: and so they did. And the king placed him to sit with himself. 63 And he said to his princes: Go ye out with him into the midst of the city, & proclaim, that no man solicit against him for any matter, & that no man be troublesome unto him for any cause. 64 And it came to pass, as they that solicited (f) saw his glory that was published, & him covered with purple, they all fled:

(f) When calumniators see that the innocent is justified and honoured, they fail in their heart to proceed against him.

65 & the king magnified him, & wrote him amongst his chief friends, & made him Duke, & partaker of the princedom. 66 And Jonathas returned into Jerusalem with peace & joy. 67 In the year an hundreth sixty five came Demetrius the son of Demetrius from Crete into the land of his fathers. 68 And Alexander the king heard it, & he was very sorry, & returned to Antioch. 69 And Demetrius the king made Apollonius general, who was ruler of Coelesiria: & he gathered a great army, & came to Jamnia: & he sent to Jonathas the high priest, 70 saying: Thou only resistest us, & I am brought into derision, & into reproach, because thou doest exercise power against us in the mountains. 71 Now therefore if thou trust in thy forces, come down to us in the plain, let us compare there one with another: because with me is the force of battles. 72 Ask, & learn who I am, & the rest, that aid me, who also say that your foot cannot stand before our face, because twice have thy fathers been put to flight in their own land: 73 and now how wilt thou be able to abide the horsemen, & so great an army in the plain, where is no stone, nor rock, nor place to fly? 74 But as Jonathas heard the words of Apollonius, he was moved in mind: & he chose ten thousand men, & went forth from Jerusalem, & Simon his brother met him to aid him. 75 And they moved the camp to Joppe, & it shut him out of the city: because the garrison of Apollonius was in Joppe, & he assaulted it. 76 And they that were in the city being put in great fear, opened to him, & Jonathas obtained Joppe. 77 And Apollonius heard it, & he took three thousand horsemen, & a great army. 78 And he went to Azotus as making journey, and immediately he went forth into the plain: because he had a multitude of horsemen, and he trusted in them. And Jonathas pursued him unto Azotus, and they joined battle. 79 And Apollonius left in the camp a thousand horsemen behind them secretly. 80 And Jonathas understood that there was an embushment behind him, and they compassed his camp, and they threw darts upon the people from morning even unto evening. 81 But (g) the people stood, as Jonathas had commanded: and their horses laboured.

(g) Ionathas set his army in that manner as on every side his men stood in front ready to resist the force of the enemy coming towards them, all their backs so turned within their own squadron, that the enemy could no way enter without present resistance: and so those of the ambushment could only cast darts, but could not break the array of Ionathas' camp, nor make any entrance without their own present death.

82 And Simon put forth his army, and joined it against the legion: for the horsemen were wearied: and they were discomfited by him, and fled. 83 And they that were scattered by the plain, fled into Azotus, and entered into Bethdagon their idol house, there to save themselves. 84 And Jonathas burnt Azotus, and the cities that were round about it, and he took the spoils of them, and the temple of Dagon: and all that fled into it, he burnt with fire. 85 And there were that were

slain by the sword, with these that were burnt, almost eight thousand men. 86 And Jonathas removed the camp from thence, and brought it to Ascalon: and they went out of the city to meet him in great glory. 87 And Jonathas returned into Jerusalem with his company, having many spoils. 88 And it came to pass: as Alexander the king heard these words, he added yet to glorify Jonathas. 89 And he sent him a chain of gold, as the custom is to be given to the cousins of kings. And he gave him Accaron and all the borders thereof in possession.

CHAPTER XI.

Ptolomeus King of Aegypt deceitfully coming into Syria, 8. surpriseth certain cities, and taking his daughter from Alexander giveth her to Demetrius. 15. Alexander flying away, 17. is treacherously slain. 18. Ptolomeus dieth the third day, and Demetrius reigneth. 20. Jonathas besiegeth the fortress which resisted him in Jerusalem, 24. obtaineth of Demetrius remission of tributes, and other privileges. 38. Demetrius dismissing his army, the soldiers conspire with Tryphon against him. 43. Jonathas aideth him with three thousand men, who kill an hundred thousand mutineers. 53. Demetrius breaking league with Jonathas, is overthrown by Tryphon. 57. Young Antiochus reneweth league with Jonathas: and he (65. as likewise his brother Simon) prospereth: 67. in great danger prayeth and prevaileth.

And the king of Aegypt gathered an army, (a) as the sand that is about the sea shore, and many ships: and he sought to win the kingdom of Alexander by guile, and to add it to his own kingdom.

(a) By this hyperbolical description (very frequent in holy scripture) is signified that Ptolomeus' army was exceeding great, yea greater than can be easily conceived, and therefore is described by excessive terms.

2 And he went out into Syria with peaceable words, & they opened to him the cities, and met him: because Alexander the king had commanded them to go forth to meet him, for that he was his father in law. 3 But when Ptolomee entered the cities, he put garrisons of soldiers in every city. 4 And as he approached to Azotus, they shewed him the temple of Dagon burnt with fire, and Azotus, & the rest thereof thrown down, and the bodies cast forth, & the graves of them that were slain in the battle, which they had made near the way. 5 And they told the king that Jonathas did these things: to raise envy against him: and the king held his peace. 6 And Jonathas came to meet the king into Joppe with glory, and they saluted one another, and they slept there. 7 And Jonathas went with the king even to the river, that was called Eleutherus, and he returned into Jerusalem. 8 And king Ptolomee obtained the dominion of the cities even to Seleucia by the sea side, and he purposed evil purposes against Alexander. 9 And sent legates to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter that Alexander hath, and thou shalt reign in the kingdom of thy father. 10 For it repenteth me that I have given him my daughter: for he hath sought to kill me. 11 And he dispraised him, for that he coveted his kingdom, 12 and he took away his daughter, & gave her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest. 13 And Ptolomee entered into Antioch, & he put two crowns upon his head, of Aegypt, & of Asia. 14 But Alexander the king was in Cilicia at that time: because they rebelled that were in those places. 15 And Alexander heard it, and came to him into battle: and Ptolomee the king brought forth an army, and met him with a strong power, and put him to flight. 16 And Alexander fled into Arabia, there to be protected: and king Ptolomee was exalted. 17 And Zabdiel an Arabian took off Alexander's head, & sent it to Ptolomee. 18 And king Ptolomee died the third day: & they that were in the fortresses, perished by them that were within the camp. 19 And Demetrius reigned the year an hundreth sixty seven. 20 In those days Jonathas gathered together them, that were in Jurie, to win the castle in Jerusalem: and they made engines

against it. 21 And certain (b) that hated their own nation wicked men, went to king Demetrius, and told him that Jonathas besieged the castle.

(b) When Pastors endeavour to extirpate sin out of the minds of the people, those that hate godliness, suggest to temporal princes that such spiritual preaching is dangerous to their state.

22 And as he heard it, he was wrath: and forthwith he came to Ptolemais, and wrote to Jonathas, that he should not besiege the castle, but should meet him to talk together in haste. 23 But as Jonathas heard it, (c) he bade them besiege it: and he chose of the ancients of Israel, and of the Priests, and put himself in hazard.

(c) But zealous men cease not from so necessary a work, *because God's word is not tied. 2. Tim. 2.*

24 And he took gold, & silver, and raiments, & many other presents, & went to the king to Ptolomais, and he found grace in his sight. 25 And certain wicked men of his nation solicited against him. 26 And (d) the king did to him, as they had done to him which had been before him: and he exalted him in the sight of all his friends,

(d) And wise Kings will most esteem of such men, knowing that their fidelity towards God, is an assurance that they will also be faithful to Princes.

27 and he established to him the chief Priesthood, & whatsoever other things he had before precious, & he made him the chief of his friends. 28 And Jonathas requested of the king that he would make Jury free, & the three (e) toparchies, and Samaria, & the confines thereof: and he promised him three hundred talents.

(e) The King had before adjoined principal places to Judea which were called *Toparchiae*, that is places of principality, or principal governments: now he granted also immunities to them as to all Judea and Samaria.

29 And the king consented: and he wrote to Jonathas epistles of all these things, containing this tenure.

30 KING Demetrius to his brother Jonathas greeting, and to the nation of the Jews. 31 A copy of the epistle, which we have written to Lasthenes our parent concerning you, we have sent to you that you might know it. 32 KING Demetrius to Lasthenes his parent greeting. 33 We have determined to do good to the nation of the Jews our friends, & that keep the things that are just with us, for their gentleness which they bear towards us. 34 We have ordained therefore unto them all the coasts of Jurie, & the three cities, Apherema, Lyda, & Ramatha, which are added to Jurie of Samaria, & all their confines, to be sequestered to all them that sacrifice in Jerusalem, for these things, which the king received of them every year, and for the fruits of the land, and of the trees. 35 And other things, that pertained to us of the tithes, and of the tributes, from this time we remit to them: & the salt floors, and the crowns, that were presented to us, 36 we grant all to them, & nothing of these shall be broken from this time, and for ever. 37 Now therefore provide to make a copy of these, and let it be given to Jonathas, & let it be laid in the holy mount, and in a solemn place. 38 And Demetrius the king seeing that the land was quiet in his sight, & nothing resisted him, he dismissed all his army, every man to his place, except the foreign army, which he brought from the isles of the Gentiles: and all the bands of his fathers were enemies to him. 39 And there was one Tryphon of Alexander's part before: and he saw that all the army murmured against Demetrius, & he went to Emalchuel the Arabian, that brought up Antiochus the son of Alexander: 40 And he lay upon him, to deliver this Antiochus unto him, to reign in his father's place: and he declared unto him what great things Demetrius did, and the enmities of his hosts against him. And he tarried there many days. 41 And Jonathas sent to Demetrius the king, that he would cast out them, that were in the castle in Jerusalem, and that were in the holds: because they impugned Israel. 42 And Demetrius sent to Jonathas, saying: I will not only do these things for thee, & for thy nation, but with glory I will honour thee, & thy nation, when it shall be time convenient. 43 Now therefore thou shalt do well if thou wilt send men to help me: because all mine army is departed. 44 And Jonathas sent him (f) three thousand valiant men to Antioch: and they came to the king, & the king was delighted at their coming.

(f) Three thousand faithful encountering with an hundred & twenty thousand infidels, killed of them in one day an

hundred thousand.

45 And there assembled they that were of the city, an hundred twenty thousand men, and they would have slain the king. 46 And the king fled into the court: & they that were of the city kept the ways of the city, and began to fight. 47 And the king called the Jews for aid: & they came together to him all at once, & they were all dispersed through the city. 48 And they slew in that day an hundred thousand men, & they burnt the city, & took many spoils in that day, & delivered the king. 49 And they that were of the city saw, that the Jews had obtained the city as they would: and they were discomfited in their mind, and cried to the king with petitions, saying: 50 Give us the right hand, and let the Jews cease to oppugn us & the city. 51 And they threw away their weapons, & made peace, & the Jews were glorified in the king's sight, & were renowned in the sight of all that were in his kingdom, & returned into Jerusalem with many spoils. 52 And king Demetrius sat in the seat of his kingdom: and the land was at rest in his sight. 53 And he feigned all things whatsoever he said, & alienated himself from Jonathas, and he requited him not according to the benefits, that he had given him, and he vexed him exceedingly. 54 And after these things Tryphon returned, & with him Antiochus the young boy, who reigned, and put the crown upon him. 55 And there gathered unto him all the bands, which Demetrius had dispersed, and they fought against him: & he fled, and turned the back. 56 And Tryphon took the beasts, and won Antioch. 57 And Antiochus the young man wrote to Jonathas, saying: I appoint to thee the priesthood, & I place thee over the four cities, that thou mayst be of the king's friends. 58 And he sent him vessels of gold for his service, and he gave him leave (g) to drink in gold, and to be in purple, & to have a chain of gold:

(g) As to wear purple, and to bare a crown, so to drink in gold cups, and to wear a gold chain, was proper to Kings, and to whom they gave license.

59 And he appointed Simon his brother governor from the borders of Tyre even to the coasts of Aegypt. 60 And Jonathas went forth, & walked through the cities beyond the river: and all the band of Syria gathered unto him to help him, and he came to Ascalon, & they met him honourably out of the city. 61 And he went from thence to Gaza: and they that were in Gaza shut in themselves: and he besieged it, & burnt the things that were round about the city, and he spoiled it. 62 And the men of Gaza besought Jonathas, and he gave them the right hand: and he took their sons for hostages, & sent them into Jerusalem: and he walked through the country even to Damascus. 63 And Jonathas heard that the princes of Demetrius prevaricated in Cades, which is in Galilee, with a great army meaning to remove him from the affairs of the kingdom: 64 and he went against them: but his brother Simon he left within the Province. 65 And Simon approached to Bethsura, and expugned it many days, and inclosed them. 66 And they requested of him (h) to take the right hands, and he gave it them: and he cast them out from thence, and took the city, & placed therein a garrison.

(h) It is an ancient ceremony in all nations, often mentioned in these Books, to confirm peace by giving each other the right hand.

67 And Jonathas and his camp approached to the water of Genesar, and before it was light they watched in the plain Asor. 68 And lo the camp of the aliens met him in the plain, and they laid embushments for him in the mountains: but he went against them. 69 And the embushments rose out of their places, & they joined battle. 70 And all fled that were on Jonathas' part, and (i) none was left of them, but Mathathias the son of Absolom, and Judas the son of Calphi, chief captain of the chivalry of the host.

(i) Only two captains remained, and with them some soldiers (as Iosephus writeth about 50.) for it is not to be thought that Ionathas would have returned to battle. *v. 72.* being but three men in all to begin a new assault.

71 And Jonathas rent his garments, and put earth upon his head, and prayed. 72 And Jonathas returned to them into battle, and he put them to flight, and they fought. 73 And they of his part that fled saw, and returned to him, and pursued with him even to Cades to their camp, and they came even thither. 74 And there fell of the aliens in that day three thousand men:

and Jonathas returned into Jerusalem.

CHAPTER XII.

Jonathas confirmeth league with the Romans and Spartiates, by letters: 19. with mention of letters received before. 24. By diligent guard he defendeth the country from the enemies' invasions, putting them to flight: 31. subdueth the Arabians, and returneth by Damascus (33. Simon prospering in other places.) fortifieth Jerusalem. 39. Finally is deceived by Tryphon. 48. and all his men are slain.

And Jonathas saw that the time helped him, he chose men & sent them to Rome, to establish and to renew amity with them: 2 and to (a) the Spartiates, & to other places he sent epistles according to the same tenure.

(a) Sparta the chief city of Lacedemonia called also Lacedemon, and Theramne.

3 And they went to Rome, and entered into the court, and said: Jonathas the high priest, and the nation of the Jews have sent us to renew the amity and society according as before. 4 And they gave them epistles unto them by place and place, to conduct them into the land of Juda with peace. 5 And this is a copy of the epistles which Jonathas wrote to the Spartiates:

6 JONATHAS the high Priest, and the ancients of the nation, and the Priests, and the rest of the people of the Jews, to the Spartiates (b) their brethren greeting.

(b) Spartians otherwise called Lacedemonians (by Iosephus and other writers) descended from Abraham, *v. 21.* and were in great league with the Jews.

7 Long ago were epistles sent to Onias the high-Priest from Arius who reigned with you, that you are our brethren, as the writing containeth, that here beneath followeth. 8 And Onias received the man that was sent with honour: and he received the epistles, wherein there was signification of the society and amity. 9 We whereas we needed none of these, having for our comfort the holy books, that are in our hands, 10 chose rather to send unto you to renew the fraternity, lest perhaps we be made aliens from you: for much time is passed, since you sent to us. 11 We therefore at all time without intermission in the solemn days, and the rest wherein we should, are mindful of you in the sacrifices, that we offer, and in the observances, as it is meet, and becometh to remember brethren. 12 We rejoice therefore of your glory. 13 But many tribulations have compassed us, and many battles, and the kings that are round about us, have impugned us. 14 We therefore would not be troublesome to you, nor to the rest our fellows & friends in these battles. 15 For we have had aid from heaven, and we are delivered, and our enemies are humbled. 16 We have chosen therefore Numenius the son of Antiochus, and Antipater the son of Jason, and have sent to the Romans to renew with them the old amity and society. 17 We therefore have commanded them that they come unto you also, and salute you, and deliver you our epistles, concerning the renewing of our fraternity. 18 And now you shall do well in answering us to these things. 19 And this is (c) the rescript of the epistles, which he had sent to Onias:

(c) The Spartians had written this epistle before Onias writ to them, though it be here placed after.

20 ARIUS the king of the Spartians to Onias the grand Priest greeting. 21 It is found (d) in scripture of the Spartians, and the Jews, that they are brethren, & that they are of the stock of Abraham.

(d) There remained with the Spartiates old writs of genealogies, as Iosephus supposeth. *li. 12. c. 5. & li. 13. c. 9.*

22 And now since we understood these things, you do well in writing to us of your peace. 23 Yea and we have written again to you, Our cattle, and our possessions, are yours: and yours, ours. We therefore have commanded that these things be told you.

24 And Jonathas heard that the princes of Demetrius were come again with a great army more than before to fight against him. 25 And he went out from Jerusalem, & met them in the country of Amathis: for he gave them not space to enter into his country.

26 And he sent spies into their camp, and they returning reported that they appointed to come upon them in the night. 27 And when the sun was set, Jonathas commanded his men to watch, and to be in armour ready to fight all night, and he set watchmen round about the camp. 28 And the adversaries heard that Jonathas with his company was prepared to battle: & they feared & were afraid in their heart: and they kindled fires in their camp. 29 But Jonathas, & they that were with him, knew it not till the morning, and they saw light burning, 30 and Jonathas followed them, & overtook them not: for they had passed the river Eleutherus. 31 And Jonathas turned aside to the Arabians, that were called Zabadeans, & he struck them, & took the spoils of them. 32 And he joined, & came to Damascus, & walked through all that country. 33 But Simon went forth, and came even to Ascalon, and to the next holds, and he declined into Joppe, and took it. 34 (For he heard that they would deliver the hold to Demetrius' part) and he put a garrison there to keep it. 35 And Jonathas returned, and called together the ancients of the people, & he consulted with them to build fortresses in Jurie, 36 & to build the walls in Jerusalem, and to rear a mount of a great height between the castle and the city, to separate it from the city, that it might be alone, and they might neither buy nor sell: 37 And they came together to build the city: and the wall fell that was upon the torrent toward the rising of the sun, and he repaired it, which is called Caphetetha: 38 and Simon built Adiada in Sephela, and fortified it, and hanged on gates & locks. 39 And when (e) Tryphon had purposed to reign over Asia, and to take the crown, and to extend his hand against Antiochus the king:

(e) Morally in Tryphon is noted the practice of the devil: who intending to overthrow a King or a Kingdom, first seeketh to deceive the pastors, and to destroy them: especially by error or other sin. For (as S. Gregory teacheth. *ho. 38.*) if the pastor's life be corrupted, his doctrine will be contemned.

40 fearing lest perhaps Jonathas would not permit him, but would fight against him, he sought to take him and to kill him. And rising up he went into Bethsan. 41 And Jonathas went forth to meet him with forty thousand chosen men into battle, and came to Bethsan. 42 And Tryphon saw that Jonathas came with a great army, to extend his hands upon him: and he feared: 43 and received him with honour, & commanded him to all his friends, and gave him gifts: and he commanded his hosts to obey him, as himself. 44 And he said to Jonathas: Why hast thou troubled all the people, whereas we have no war? 45 And now send them back to their houses, but choose thee a few men, that may be with thee, and come with me to Ptolomais, and I will deliver it to thee, and the other holds, and the army, and all the overseers of the affairs, and returning I will depart: for therefore I came. 46 And Jonathas believed him, and did as he said: and dismissed his army, and they departed into the land of Juda: 47 but he retained with him three thousand men: of whom he sent back two thousand into Galilee, and a thousand came with him. 48 But as Jonathas entered into Ptolemais, they of Ptolemais shut the gates of the city, and they took him, and all that had entered with him they slew with the sword. 49 And Tryphon sent an army and horsemen into Galilee, and into the great plain to destroy all Jonathas' fellows. 50 But they when they understood that Jonathas was taken, & was perished, and all that were with him, they encouraged themselves, and went forth ready to battle. 51 And these that had pursued, seeing that the matter stood upon their life, they returned. 52 But they came all with peace into the land of Juda. And they lamented Jonathas, & them that were with him exceedingly: and Israel mourned with great mourning. 53 And all the heathen that were round about them, sought to destroy them, for they said: 54 They have no prince, and helper: now therefore let us expugn them, and take away from men the memory of them.

CHAPTER XIII.

Simon exhorteth the people to defend themselves, and religion: 7. is made general captain. 14. Tryphon demandeth an hundred talents of silver, and hostages for Jonathas, 17. which are sent (to satisfy the people.) Tryphon receiveth the ransom; 23. killeth Jonathas, and his sons. 25. Simon erecteth a memory to his parents and brethren. 31. Tryphon murdereth his young King. 33. Simon fortifieth the country, obtaineth peace, and liberties of Demetrius: 42. subdueth the city Gaza, and the rebellious castle within Jerusalem.

And (a) Simon heard that Tryphon gathered a very great army, to come into the land of Juda, and to destroy it.

(a) Simon the fourth general captain of the Machabees, & high-priest excelled his brethren in wisdom, by the testimony of his father, *c. 2. v. 65.*

2 Seeing that the people was in dread, and in fear, he went up to Jerusalem, and assembled the people:
3 and exhorting he said: You know what great battles I and my brethren, and the house of my father have made for the laws, and the holies, and the distresses that we have seen: 4 by reason of these are all my brethren perished for Israel, and I only am left. 5 And now let it not fall to me to spare my life in all time of tribulation: for I am not better than my brethren. 6 I will (b) avenge therefore my nation and the holies, our children also, and wives: because all the heathen are gathered together to destroy us of enmity.

(b) He undertook by all his endeavour to defend and deliver his nation from danger and to restore their former liberty.

7 And the spirit of the people was kindled as soon as they heard these words: 8 and they answered with a loud voice, saying: Thou art our captain in the place of Judas, and Jonathas thy brother: 9 fight thou our battle, and we will do all things whatsoever thou shalt say to us. 10 And gathering together all the men of war, he hastened to finish all the walls of Jerusalem, and fortified it round about. 11 And he sent Jonathas the son of Absalom, and with him a new army into Joppe, and they that were in the castle being cast out, he remained there. 12 And Tryphon removed from Ptolemais with a great army, to come into the land of Juda, and Jonathas with him in ward. 13 But Simon pitched in Addus against the face of the plain. 14 And as Tryphon understood that Simon was risen in the place of his brother Jonathas: and that he would join battle with him, he sent legates to him, 15 saying: For the silver, that thy brother Jonathas owed in the king's account, for the affairs which he had, we have stayed him. 16 And now send an hundred talents of silver, and his two sons for hostages, that being dismissed he fly not from us, and we will release him. 17 And Simon knew that with guile he spake with him, (c) nevertheless he commanded the silver, and the children to be given: lest he should get great enmity with the people of Israel, saying:

(c) Simon being wise chose the less evil, and less danger. For if he had not sent that was demanded, it was very like and almost certain, that Ionathas should be slain, and it would have been imputed to Simon, that he had not taken just care of his brother's life, whereby the people would have been alienated from him, and perhaps have revolted from him, and also from religion. *S. Tho. in hunc locum.*

18 Because he sent not the silver, and the children, therefore is he perished. 19 And he sent the children, and the hundred talents: and he lied, and dismissed not Jonathas. 20 And after these things came Tryphon within the country, to destroy it, and they compassed by the way that leadeth to Addar, and Simon, & his camp marched into every place whither soever they went. 21 And they that were in the castle sent legates to Tryphon, that he should hasten to come through the desert, and should send them victuals. 22 And Tryphon prepared all the horsemen to come that night: but there was an exceeding great snow, and he came not into the country of Galaad. 23 And when he had approached to Bascama, he slew Jonathas and his sons there. 24 And Tryphon returned, and went into his country. 25 And Simon sent and took the bones of Jonathas his brother, and buried them in Modin the city of his fathers. 26 And all Israel lamented him with great lamentation: and they mourned for him many days. 27 And Simon (d) built over the sepulchre of his

father and of his brethren a building high to behold, of stone polished behind and before:

(d) This was not vain glory, but true glory to keep memory of so great virtue: thereby to stir up others to imitation. *He that loveth honour* (saith S. Augustin. *li. cont. Secundin. c. 17.*) *imitateth God. but humble souls desire honour in God, proud men will be honoured more than God.* or without God. O how many Epitaphs are of wicked men, nothing else but perpetual monuments of their ambition, vanity, injustice, cruelty, & other vices! But those that are of true virtues are to God's more honour: the author of all virtues.

28 and he erected seven spires one against one, to his father and mother, and to his four brethren: 29 and about these he set great pillars: and upon the pillars armour for an eternal memory: and by the armour ships graven, which might be seen of all that sailed the sea. 30 This is the sepulchre, that he made in Modin even until this day. 31 But Tryphon when he journeyed with Antiochus the king, being but a young man, by guile he slew him. 32 And he reigned in his place, & put the crown of Asia upon himself, and made a great plague in the land. 33 And Simon built the fortresses of Jurie, fortifying them with high towers, & great walls, and gates, and locks: and he put victuals in the fortresses. 34 And Simon chose men & sent to Demetrius the king, that he would make a release to the country: because all Tryphon's acts had been done by spoil. 35 And Demetrius the king according to these words answered him, and wrote an epistle in this manner: 36 KING Demetrius to Simon the High-Priest, and the friend of kings, and to the ancients, and to the nation of the Jews, greeting. 37 The crown of gold, and [1]the bahem, which you sent, we have received: and we are ready to make with you great peace, and to write to the king's chief officers to release you the things that we have released.

[1] * *a precious chain.*

38 For whatsoever things we have decreed unto you, stand in force. The holds that you have built, let them be to you. 39 We remit also the ignorances, and offences even until this day, and the crown which you owed: and if any other thing was tributary in Jerusalem, now let it not be tributary. 40 And if any of you be fit to be enrolled among ours, let them be enrolled and let there be peace between us. 41 In the year an hundreth seventy was the yoke of the Gentiles taken away from Israel. 42 And the people of Israel began to write in the tables, and public instruments. The first year under Simon the High-Priest, the great Duke, and the Prince of the Jews: 43 In these days Simon approached to Gaza, and compassed it with camps, and he made engines, and set them to the city, and he struck one tower, and took it. 44 And they that were within the engine, brake out into the city: and there was made a great stir in the city. 45 And they that were in the city went up with their wives and children upon the wall their coats rent, and they cried with a loud voice, desiring of Simon that the right hands might be given them, 46 and they said: Requite us not according to our malices, but according to thy mercies. 47 And Simon yielding destroyed them not: but (e)yet he cast them out of the city, and cleansed the houses, wherein there had been idols, and then he entered into it with hymns blessing our Lord:

(e) By how much more, that mercy is admixed with justice, so that justice be not destroyed, and that religion be advanced, the better it pleaseth God, and edifieth the well disposed.

48 and all filthiness being cast out of it, he placed in it men that should do the law: and he fortified it, and made it his habitation. 49 But they that were in the castle of Jerusalem, were prohibited to go out and to come into the country, and to buy and sell: and they were exceeding hungry, and many of them perished for famine, 50 and they cried to Simon to receive the right hands, and he gave it them: and he cast them out from thence, and cleansed the castle from the contaminations: 51 and they entered into it the three and twentieth day of the second month, the year an hundreth seventy one, with praise, and boughs of palm trees, and harps, and cymbals, and nables, and hymns, and canticles, because the great enemy was destroyed out of Israel. 52 And he ordained that every year these days should be kept with gladness. 53 And he fortified the mount of the temple, that was by the castle, and he dwelt there himself, & they that were with him.
54 And Simon saw (f)John his son, that he was a

valiant man of war: and he made him captain of all the hosts: and he dwelt in Gazara.

(f) This John Hyrcanus defended the country against invaders. *ch. 16.*

CHAPTER XIV.

Demetrius invading Media is taken captive: 4. and Jury is in peace. 14. Simon cherisheth the godly, and punisheth the wicked: 16. receiveth friendly letters from the Romans, and Spartiates: 20. Whereof the copy is recited: 24. sendeth a legate to Rome with a present. 25. And is established high priest, and governor by public consent.

In the year an hundreth seventy two, king Demetrius gathered his army, and went into Media to get him aids to expugn Tryphon. 2 And Arsaces the king of Persia, and Media heard, that Demetrius was entered his confines, and he sent one of his princes to take him alive. 3 And he went, and struck the camp of Demetrius: and took him, and brought him to Arsaces, and he put him into ward. 4 And (a) all the land of Juda was at rest all the days of Simon, and he sought good to his nation: & his power, and his glory pleased them all days.

(a) Simon had now governed the people two years, beginning with great difficulties, but henceforth enjoyed peace till Antiochus Sedetes brake the league, & invaded Jury. *ch. 15. v. 27. & 39.*

5 And with all his glory he took Joppe for an haven, and made it an entrance unto the isles of the sea. 6 And he enlarged the borders of his nation, and obtained the country: 7 And gathered a great (b) captivity, and had dominion of Gazara, and of Bethsura, and of the castle: and took away the uncleanness out of it, and there was none that resisted him.

(b) He reduced many Jews from captivity.

8 And every man tilled his land with peace: and the land of Juda yielded her fruits, and the trees of the fields their fruit. 9 The ancients sat all in the streets, and treated of the good things of the land, and the youngmen did on them glory, and the stoles of war. 10 And he gave victuals to the cities, and he appointed them that they should be vessels of munition, till the name of his glory was renowned even to the end of the earth. 11 He made peace upon the land, and Israel rejoiced with great joy. 12 And every man sat under his vine, and under his figtree: and there was none to make them afraid. 13 There was none left that impugned them upon the earth: kings were discomfited in those days. 14 And he confirmed all the humble of his people, and sought the law, & took away every wicked and evil man: 15 he glorified the holies, and multiplied the vessels of the holy places. 16 And it was heard at Rome that Jonathas was dead, & even unto the Spartiates: and they were very sorry. 17 But as they heard that Simon his brother was made the High-Priest in his place, and he obtained all the country, and the cities therein; 18 they wrote to him in brazen tables, to renew the amities and society, which they had made with Judas, & with Jonathas his brethren. 19 And they were read in the sight of the Church in Jerusalem. And this is a copy of the epistles, that the Spartiates sent. 20 THE PRINCES and (c) the cities of the Spartians to Simon the grand Priest, & to the ancients, and the Priests, and the rest of the people of the Jews their brethren, greeting.

(c) Sparta being the chief city of Lacedemonia, had many cities subject & depending as upon their Metropolitan.

21 The legates, that were sent to our people, have told us of your glory, and honour, and joy: and we rejoiced at their entrance. 22 And we wrote that, which was said of them in the counsels of the people, thus: Numenius the son of Antiochus, and Antipater the son of Jason, legates of the Jews, came to us, renewing with us old amity. 23 And it pleased the people to receive the men gloriously, and to put a copy of their words in the severed book of the people, to be for a

memory to the people of the Spartiates. And a copy of these we have written to Simon the grand Priest.
24 And after these things Simon sent Numenius to Rome, having a great buckler of gold, of the weight of thousand pounds, to establish amity with them. But when the people of Rome had heard (d)

(d) When peace was established in all Jury, and friendship confirmed with the Romans, & Lacedemonians, the whole nation of the Jews in gratitude towards Simon, who only now remained of Mathathias' sons, confirmed him in the office of high-priest perpetually or *for ever, v. 41.* that is, during his life, & to his progeny, *v. 49.*

25 these words, they said: What thanks-giving shall we render to Simon & his children? 26 For he hath restored his brethren, and hath expugned the enemies of Israel from them: and they decreed him liberty, & registered it in tables of brass, & put it in titles in mount Sion. 27 And this is a copy of the writing. THE EIGHTEENTH day of the month Elul, in the year an hundreth seventy two, the third year under Simon the grand-Priest in Asaramel, 28 in a great assembly of the Priests, and of the people & the Princes of the nation, and the ancients of the country, these things were notified: that there have often been battles made in our country. 29 But Simon the son of Mathathias of the children of Jarib, & his brethren put themselves in danger, and resisted the adversaries of their nation, that their holies and law might stand: and with great glory have they glorified their nation. 30 And Jonathas gathered together his nation, & was made their grand Priest, & he was laid to his people. 31 And their enemies would conculcate, and destroy their country, and extend their hands against the holies. 32 Then Simon, resisted and fought for his nation, and bestowed much money, and armed the valiant men of his nation, and gave them wages: 33 and he fortified the cities of Jurie, and Bethsura, that was in the borders of Jurie, where the armour of the enemies was before: and he placed there Jews for a garrison.
34 And he fortified Joppe, which was by the sea: and Gazara, which is in the borders of Azotus, wherein the enemies dwelt before, and he placed Jews there: and whatsoever was fit for their correption, he put in them. 35 And the people saw the fact of Simon, and the glory that he meant to do to his nation, and they made him their duke, and grand Priest, for that he had done all these things, and for the justice, and faith, which he kept to his nation, and for that he sought by all means to advance his people. 36 And in his days it prospered in his hands, so that the heathen were taken away out of their country, and they that were in the city of David in Jerusalem in the castle, out of which they came forth, and contaminated all things that were round about the holies, and they brought great plague upon chastity: 37 and he placed in it men of Jurie to the defence of the country, and of the city, and he raised the walls of Jerusalem. 38 And king Demetrius appointed him the high priesthood. 39 According to these things he made him his friend, and glorified him with great glory. 40 For he heard that the Jews were called of the Romans, friends, & fellows, & brethren, & that they received Simon's legates gloriously: 41 and that the Jews, and their Priests consented that he should be their duke, & high-Priest (e) for ever, till there rise the faithful Prophet:

(e) The high-Priesthood continued in this family of the Machabees until Herod took it from them, selling it for money, and then shortly came Christ *the faithful Prophet.*

42 and that he be duke over them, and that he should have the care of the holies, and that he should appoint rulers over their works, and over the country, and over the armour, and over the holds. 43 And that he have care of the holies: and that he be heard of all, and that all writings in the country be written in his name: and that he be clothed with purple and gold: 44 and that it be not lawful for any of the people, and of the Priests to disannul any of these, and to gainsay those things, that are said of him, or to call together an assembly in the country without him: & to be clothed with purple, & to wear a chain of gold. 45 But he that shall do beside these things, or shall make frustrate any of these, he shall be guilty. 46 And it pleased all the people to appoint Simon, and to do according to these words. 47 And Simon took it upon him, and it pleased him to execute high Priest-hood, and to be duke & prince of the nation of the Jews, and of the Priests, and to be chief over all. 48 And this writing they bade

them put in tables of brass, and to set them in the circuit of the holies, in a famous place: 49 and to put a copy thereof in the treasury, that Simon may have it, and his children.

CHAPTER XV.

Antiochus by his letters granteth great privileges to Simon: 10. pursueth Tryphon, and environeth him. 15. The Romans commend the Jews to other nations. 25. Antiochus refusing aid sent by Simon, breaketh league, 30. and exacteth certain cities, and tribute. 37. Tryphon escapeth, and other of the King's forces invade and spoil Jury.

And king Antiochus (a) the son of Demetrius sent epistles from the isles of the sea to Simon the priest, and prince of the nation of the Jews, and to all the nation:

(a) This Antiochus Sedetes son of Demetrius Soter, was brother to Demetrius the second, who was now captive in Persia. *ch. 14. v. 3.*

2 and they contained this tenure: KING Antiochus to Simon the grand-Priest, and to the nation of the Jews greeting. 3 Because certain pestilent men have obtained the kingdom of our fathers, and I mean to challenge the kingdom, and to restore it as it was before: and I have chosen a great army, and have made ships of war. 4 And I will march through the country, that I may take revenge of them, that have destroyed our country, and that have made many cities desolate in my realm. 5 Now therefore I establish unto thee all the oblations, which all the kings before me remitted unto thee, & what other gifts soever they remitted thee: 6 and I permit thee to make a coin of thy own money in thy country: 7 and Jerusalem to be holy and free, and all the armour that is made, and the fortresses which thou hast built, and which thou dost hold, let them remain to thee. 8 And all that is due to the king, and the things that are to be the king's hereafter, from this present and for all time, they are remitted to thee. 9 And when we shall have obtained our kingdom, we will glorify thee, and thy nation, & the temple with great glory, so that your glory shall be made manifest in all the earth. 10 In the year an hundreth seventy four went forth Antiochus into the land of his fathers, and all the hosts assembled unto him, so that there were few left with Tryphon. 11 And Antiochus the king pursued him, and he came to Dora flying by the sea coast. 12 For he knew that evils were heaped upon him, and the army forsook him. 13 And Antiochus camped upon Dora with an hundred twenty thousand men of war, & eight thousand horsemen: 14 and he compassed the city, and the ships approached to the sea: & they vexed the city by land & by sea, and suffered none to come in, or to go out. 15 And (b) Numenius came, and they that had been with him, from the city of Rome, having epistles written to kings, and countries, wherein were contained these words:

(b) This legate was sent almost two years before to Rome *ch. 14. v. 24.* and now brought letters not only to the Jews but also to sundry kings and peoples in their behalf.

16 LUCIUS the Consul of the Romans, to Ptolemee the king greeting. 17 The Ambassadors of the Jews our friends came to us, renewing the old amity, and society, being sent from Simon the prince of the priests, and the people of the Jews. 18 And they brought also a buckler of gold of a thousand pounds. 19 It hath pleased us therefore to write to the kings, & countries, that they do them no harm, nor impugn them, & their cities, and their countries: and that they give no aid to them that fight against them. 20 And it hath seemed good unto us to take the buckler of them. 21 If therefore any pestilent men are fled out of their country to you, deliver them to Simon the Prince of the Priests, that he may punish them according to their law. 22 These self same things were written to Demetrius the king, and to Attalus, and to Ariarathes, and to Arsaces, 23 and into all countries: and to Lampsaces, & to the Spartiates, and to Delus, and to Myndus, and to Sicyon, & to Caria, and to Samus, & Pamphilia, and Lycia, and Alicarnassus, and Coo, &

Siden, & Aradon, and Rhodes, and Phaselis, & Gortyna, and Gnidus, and Cypres, & Cyrenee. 24 And a copy thereof they wrote to Simon the prince of the priests and people of the Jews. 25 But king Antiochus moved his camp unto Dora the second time, setting hands always upon it, and making engines: & he shut up Tryphon, that he could not go forth. 26 And Simon sent unto him two thousand chosen men for aid, and silver, & gold, and aboundance of furniture. 27 And he would not take them, but brake all things that he covenanted with him before, and alienated himself from him. 28 And he sent to him Athenobius one of his friends, to treat with him, saying: You hold Joppe, and Gazara, and the castle, that is in Jerusalem, cities of my kingdom: 29 their borders you have made desolate, and you have made a great plague in the land, and have ruled in many places in my kingdom. 30 Now therefore deliver the cities, that you have taken, and the tributes of the places, wherein you have ruled without the borders of Jury. 31 But if not, give you for them five hundred talents of silver, and for the destruction, that you have made, & the tributes of cities other five hundred talents: but if not, we will come and expugn you. 32 And Athenobius the king's friend came into Jerusalem, and saw the glory of Simon, and his magnificence in gold, and silver, and furniture aboundant, and he was astonished, & told him the king's words. 33 And Simon answered him, and said to him: Neither have we taken other men's land, neither do we hold that is other men's: but the inheritance of our fathers, which was a certain season unjustly possessed of our enemies. 34 But we having opportunity challenge the inheritance of our fathers. 35 For concerning Joppe, and Gazara, that thou complainest (c) they made a great plague among the people, and in our country: for these (c) we given an hundred talents. And Athenobius answered him not a word.

(c) Simon subdued these two towns because they annoyed the Jews: but because they otherwise pertained not to Jury he payed for them an hundred talents. (c) ↑

36 But with anger returning to the king, he reported unto him these words, and the glory of Simon, and all things that he saw, and the king was wrath with great anger. 37 And Tryphon fled by ship to Orthosias 38 And the king appointed Cendebaeus captain by the sea coast, and gave him an army of foot men and horsemen. 39 And he commanded him to move the camp against the face of Jurie: and he commanded him to build (d) Cedron, and to fortify the gates of the city, and to conquer the people. But the king pursued Tryphon.

(d) By the river of Cedron (over which David passed *2. Reg. 15. v. 23.* and our Saviour. *Ioa. 18.*) a city was now built, or rather repaired being decayed before.

40 And Cendebaeus came to Jamnia, and began to provoke the people, and to conculcate Jurie, & to take the people captive, and to kill, and to build Cedron. 41 And he placed there horsemen, and an host: that going forth they might walk by the way of Jurie, as the king appointed him.

CHAPTER XVI.

Simon sendeth two of his sons to fight against Cendebaeus, 8. whom they overthrow. 11. Ptolomee Simon's son in law, inviting him to a feast treacherously killeth him, and his sons Judas and Mathathias: 19. sendeth also men to kill John, but he being warned of the treason, killeth them: 23. and succeedeth to his father in the government.

And (a) John went up from Gazara, and told Simon his father what Cendebaeus did among their people.

(a) After Simon's death, his eldest son John, surnamed Hyrcanus, succeeded him in government spiritual and temporal. *v. 24.*

2 And Simon called his two elder sons, Judas and John, and he said to them: I and my brethren, and the house of my father, have expugned the enemies of Israel from our youth even to this day: and it hath

prospered in our hands to deliver Israel oftentimes.
3 And now I am old, but be you in place of me, and my brethren, and going forth fight for our nation: and the help from heaven be with you. 4 And he chose out of the country twenty thousand fighting men and horsemen, and they went forth to Cendebaeus: and they slept in Modin. 5 And they arose in the morning, and went into the plain field: and lo a mighty great army coming to meet them of foot men, and horsemen, & there was a running river between them. 6 And he camped against the face of them, himself and his people, and he saw the people fearful to pass through the torrent, and he passed through first: and the men saw him, and they passed over after him. 7 And he divided the people, and the horsemen in the midst of the footmen: and the horsemen of the adversaries were exceeding many. 8 And they sounded with the holy trumpets: and Cendebaeus was put to flight, and his camp: and there fell many of them wounded, & the rest fled into the hold. 9 Then was Judas^ John's brother wounded: But John pursued them, till he came to Cedron, which he built: 10 and they fled even to the towers, that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thousand men, and he returned into Jurie in peace. 11 And Ptolomee the son of Abobus was appointed captain in the plain of Jericho, and he had much silver, & gold.
12 For he was the son in law of the high-Priest.
13 And his heart was exalted, and he would gain the country, and he purposed treachery against Simon and his sons to dispatch them. 14 And Simon walking through the cities, that were in the country of Jurie, and being careful of them, went down into Jericho, he and Mathathias his son, and Judas, the year an hundreth seventy seven, the eleventh month: this is the month Sabath. 15 And the son of Abobus received them with guile into a little fortress, that is called Doch, which he built, and he made them a great feast, and hid men there. 16 And when Simon was (b) inebriated & his sons, Ptolomee arose with his company, and they took their weapons, and entered into the feast, and slew him, and his two sons, and certain of his servants.

(b) He beginning to govern in the year *170. ch. 13. v. 41. 42.* had difficulties the first & last years, in the rest they had peace.
To be *inebriated* signifieth no more but to be replenished with drink competently, or aboundantly, without excess. As *Psal. 64. v. 10. the earth inebriated*, and *v. 11. rivers inebriated* . That is, abundantly replenished without excess. *S. August. q. 144. in Gen.*

17 And he did great deceit in Israel, and rendered evil for good. 18 And Ptolomee wrote these things, and sent to the king that he should send him an army for aid, and he would deliver him the country, and their cities, and tributes. 19 And he sent others into Gazara to dispatch John: and to the tribunes he sent epistles, that they should come to him, and he would give them silver, and gold, and gifts. 20 And he sent others to take Jerusalem, and the mount of the temple. 21 And one running before told John in Gazara, that his father was perished, and his brethren, and that he hath sent that thou also mayst be slain. 22 But as he heard it, he was exceedingly afraid: and he apprehended the men, that came to destroy him, and he slew them: for he knew that they sought to destroy him. 23 And the rest concerning the words of John, and his battles, and the valiant acts, which he did manfully, and the building of the walls, which he built, and the things that he did:
24 lo these are written in (c) the book of the days of his priesthood, from the time that he was made prince of the priests after his father.[1]

(c) Out of the book here mentioned some think the fourth book of Machabees was translated. *See Sixtus Senen. li. 1. Biblioth. pag. 37.*[1] * *li. 2. c. 1. v. 1.*

THE SECOND BOOK OF MACHABEES.

CHAPTER I.

The Jews in Jerusalem write to the Jews in Aegypt, 7. signifying that they had writ before of many afflictions past: 9. and now write again, rendering thanks to God for their delivery from Antiochus: 18. exhorting their brethren to keep the feast of Scenopegia: reciting the miracle of water returning into fire: 24. when Nehemias prayed: 33. and that the king built a temple in memory thereof.

To[1][2] the brethren, the Jews that are throughout Aegypt, the brethren, the Jews that are in Jerusalem, and that are in the country of Jurie, send health, & good peace.

[1]E[2]The Appendix concerning two epistles of the Jews was added to the history of the first book by him that writ this second.

2 God do good to you, and remember his testament, that he spake to Abraham, and Isaac, and Jacob, his faithful servants: 3 and give he unto you all an heart to worship him, and to do his will with a great heart, and a willing mind. 4 Open he your heart in his law, and in his precepts, and make peace. 5 Hear he your prayers, and be he reconciled unto you, neither forsake he you in the evil time. 6 And now here we are praying for you. 7 When Demetrius reigned, in the year one hundreth sixty nine, (a)we Jews wrote unto you in the tribulation, and violence, that came upon us in these years, since Jason revolted from the holy land, and from the kingdom.[1]

(a) As they had written before in their afflictions, so now they exhort their brethren to be thankful to God, and amongst other means to shew their grateful mind by celebrating the feast of dedication of the new altar.[1] *li. 2. c. 4. v. 7.*

8 They burnt the gate and shed innocent blood: and we prayed to our Lord, & were heard, & we offered sacrifice, and fine flour, and lighted the lamps, and set forth there breads. 9 And now celebrate ye the days of Scenopegia of the month Casleu. 10 In the year one hundreth eighty eight, the people that is at Jerusalem, and in Jurie, and the senate, and (b)Judas, to Aristobolus the master of Ptolomee the king, who is of the stock of the anointed Priests, and to those Jews that are in Aegypt, health and welfare.

(b) It seemeth that either this Judas was the first son of John Hyrcanus (otherwise called Aristobolus) or rather Judas Essenus of whom, ch. 2. v. 14. and of whom Iosephus writeth. *li. 13. c. 19.*

11 Being delivered by God out of great dangers, we give him thanks magnifically, as who have fought against such a king. 12 For he made them swarm out of Persis, that have fought against us, & the holy city. 13 For when he was captain in Persis, & with him a very great army, he fell in the temple of Nania, being deceived by the counsel of Naneae's priests. 14 For Antiochus, and his friends came to the place as to dwell with her, & that he might receive much money under the title of a dowry. 15 And when Naneae's priests had laid it forth, and he with a few was entered within the compass of the temple, they shut the temple, 16 when Antiochus was entered in: & a secret entrance of the temple being opened, casting stones they struck the duke, and them that were with him, and divided them in pieces, and cutting off their heads they threw them forth. 17 Blessed be the God in all things, who hath delivered up the impious. 18 We therefore meaning to keep the purification of the

temple the five and twentieth day of the month Casleu, thought it necessary to signify unto you: that you also may keep the day of Scenopegia, and the day of the fire that was given, when Nehemias, after the temple was built & the altar, offered sacrifice. 19 For when our fathers were carried (c) into Persis, the Priests that then were the worshippers of God, taking the fire from the altar, hid it secretly in a valley where there was a pit deep, & dry, & therein they saved it, so that the place was unknown to all men.

(c) Chaldea being near to Persis, is sometimes comprehended under the same name so Mamertinus, *in Panagerica ad Iulia*, reciteth *Tigris and Euphrates* amongst the rivers of Persis, & S. Chrysostom. *ho. 6. in Math.* saith the Jews were delivered *from captivity of Persis*, meaning Babylon.

20 But when many years had passed, and it pleased God that Nehemias should be sent of the king of Persis: he sent the nephews of those Priests, that had hid it, to seek out the fire: and as they told us, they found not fire, but (d) thick water.

(d) In this fire were four miracles, First it was not changed into air but into water. *v. 20.*

21 And he bade them draw, and bring unto him: and the sacrifices, that were laid on, the Priest Nehemias commanded to be sprinkled with the same water, and the wood, and the things that were laid thereupon.

22 And as this was done, and the time was come that the sun shone forth, which before was in a cloud, there (e) was kindled a great fire, so that all marveled.

(e) Secondly this water being cast on the hosts of sacrifice was kindled as fire *v. 22.*

23 And all the Priests made prayer, whilst the sacrifice was consuming, Jonathas beginning, and the rest answering. 24 And the prayer of Nehemias was in this manner: O LORD God creator of all, dreadful, & strong, just, & merciful, which only art the good King, 25 only giver, only just, and omnipotent, and eternal: which deliverest Israel from all evil, which madest the fathers elect, and didst sanctify them.

26 Receive the sacrifice for all thy people Israel, & keep thy part, and sanctify it. 27 Gather together our dispersion, deliver them, that serve the Gentiles, and regard the contemned & abhorred: that the Gentiles may know that thou art our God. 28 Afflict them that oppress us, and that do contumely in pride.

29 Place thy people in thy holy place, as Moyses said.

30 And the Priests sang hymns, till the sacrifice was consumed. 31 And when the sacrifice was consumed, of the rest of the water Nehemias commanded the greater stones to be throughly washed.

32 Which thing as it was done, out of them (f) was kindled a flame: but (g) by light also, that shined from the altar, it was consumed.

(f) Thirdly, it burned also being cast upon stones. *v. 32.*
(g) Fourth, it was extinguished by the light that came from the altar. *v. 32.*

33 And as the thing was made manifest, it was told the king of the Persians, that in the place, wherein those Priests that were transported, had hid fire, there appeared water, with the which Nehemias, and they that were with him, purified the sacrifices.

34 And the king considering, and diligently examining the matter, made a temple for it, that he might approve that which was done. 35 And when he had approved it, he gave to the Priests many good things, and diverse gifts, and taking them with his own hand, he gave to them. 36 And Nehemias called this place (h) Nephthar, which is interpreted purification. But it is called with many Nephi.

(h) *Nephthar*, signifieth *delivery*, which is the effect of purification, for the temple & other holy things being purified, were delivered from profane use.

CHAPTER II.

Holy fire, and the Book of the law were conserved by Jeremy the Prophet, in the transmigration into Babylon. 4. Likewise the Tabernacle of Moyses, the Ark, and Altar of incense in a secret place. 8. As Moyses had dedicated

the Tabernacle, and Salomon the Temple: 14. so Judas Machabeus cleansing the Temple, and making a new Altar, instituted a feast of the Dedication thereof. 20. The Preface of the Author abridging the history of the Machabees written by Jason in five Books.

And it is found in the descriptions of Jeremie the Prophet, that he commanded them that went in transmigration, to take (a) the fire, as it was signified, and as he commanded them that were carried away in transmigration.

(a) S. Ambrose. *li. 3. c. 14. Offic.* writeth at large of this miracle.

2 And he gave them a law that they should not forget the precepts of our Lord, and that they should not err in their minds, seeing the idols of gold, & silver, & the ornaments of them. 3 And saying other like things, he exhorted them that they would not remove the law from their heart. 4 [1] And it was in the same writing, how the Prophet commanded by the divine answer made to him, that (b) the tabernacle, and the ark should follow in company with him, till he came forth into the mount in which Moyses ascended, and saw the inheritance of God.

[1] *Epis. Iere. Baruc. 6.* (b) Neither the tabernacle nor the ark were carried away by Nabuchodonosor, but were preserved by some means: and most like (besides the authority of this scripture) by Jeremy the prophet, who had special favour of the Babylonians, when Jerusalem was taken. *Iere. 39. v. 11.*

5 And Jeremie coming thither found a place of a cave: and he brought the tabernacle, and the ark, & the altar of incense in thither and stopped the door. 6 And there came certain withal, that followed, to mark the place for themselves: and they could not find it. 7 And as Jeremy understood it, blaming them he said: that the place shall be unknown, till God gather together the congregation of the people, and become propitious: 8 [1] and then our Lord will shew these things, and the majesty of our Lord shall appear, and there shall be a cloud as it was also made manifest to Moyses, and as when Salomon prayed that the place might be sanctified to the great God, he did manifest these things.

[1] *Exo. 40.*
3. Reg. 8.

9 For he handled wisdom magnifically: as having wisdom, did he offer the sacrifice of the dedication, and of the consummation of the temple. 10 As Moyses also prayed to our Lord, and as Salomon prayed, and fire came down from heaven, and consumed the holocaust. 11 And Moyses said: Because that which was for sin, was not eaten, it was consumed. [1]

[1] *Levit. 9. v. 24.*

12 In like manner Salomon also eight days celebrated the dedication. 13 And these self same things were put in the descriptions and commentaries of Nehemias: & after what sort he making a library gathered together Books of the Prophets, and of David, and the epistles of the kings, and concerning the donaries. 14 And in like manner (c) Judas also such things as were fallen away by the war that happened to us, gathered them all together, and they are with us.

(c) This seemeth to be the same Judas Essenus who with others writ this epistle. *ch. 1. v. 10.*

15 If therefore you desire these things, send some that may fetch them unto you. 16 We therefore meaning to keep the purification have written unto you: You shall do well then, if you keep these days. 17 And God that hath delivered his people, and rendered the inheritance to all, the kingdom, and the priesthood, and the sanctification, 18 as he promised in the law, we hope that he will quickly have mercy upon us, and will gather us together from under heaven into the holy place. 19 For he hath delivered us out of great perils, and hath purged the place. [1]

[1] * *li. 2. c. 15. v. 38.*

20 [1] (d) Concerning Judas Machabeus, and his brethren, and of the purification of the great temple, and of the dedication of the altar,

[1] A (d) After the author had written this Appendix to the former Book, he resolved also to add an abridgement of the whole history, whereunto he maketh this Preface, signifying the matter whereof he will write. v. 20. in what manner. v. 24. and why, v. 25. avouching his diligence. v. 26. with brevity. v. 29.

21 Yea and of the battles that pertain to Antiochus the

Noble, and his son Eupator: 22 and of the apparitions, that were made from heaven to them, that did manfully for the Jews, so that being few they revenged the whole country, and put to flight the barbarous multitude: 23 and repaired the most famous temple in all the world, and delivered the city, and the laws that were abolished, were restored, our Lord with all clemency being made propitious unto them. 24 Also the things which by Jason the Cyrenean are comprised in five Books, we have attempted to abridge in one volume. 25 For considering the multitude of Books, & (e) the difficulty to them, that will attempt the narrations of histories, because of the multitude of matters:

(e) God assisting the writers of divine histories, doth not always deliver them from labour in seeking to know the same of such as knew particular things. So S. Luke writ the Gospel *having diligently attained to all things. Luc. 1. v. 3.*

26 We have been careful for them that are willing to read, that there might be delectation of the mind: and for the studious, that they may more easily commit it to memory: and that profit might ensue to all that read it. 27 And to our own selves indeed, which have taken upon us this work, to make an abridgment, we have taken in hand no easy labour, yea rather a business full of watching and sweat. 28 As they that prepare a feast, & seek to condescend to other men's will: for many men's sakes we do willingly sustain the labour. 29 The [1] verity certes concerning every particular^ leaving to the authors, & ourselves according to the form that is given, studying to be brief.

[1] * *exact declaration.*

30 For as the builder of a new house must have care of the whole building: but he that hath the care to paint must seek out the things that are apt for garnishing: so must it be esteemed also in us. 31 For to gather together the understanding, to order the speech, and curiously to discuss every particular part, agreeth to the author of an history: 32 but to pursue the brevity of speech, and to avoid the exact declarations of things, is to be granted to him that abridgeth. 33 From hence then will we begin the narration: of the preface let it be sufficient to have said thus much: for it is a foolish thing before the history to flow over, and in the history to be short. [1]

[1] * *li. 1. c. 1. v. 1.*

CHAPTER III.

When Jerusalem was in peace, and good order, by the care of Onias high Priest, and King Seleucus favoured pious works, 4. Simon a wicked churchwarden, betrayeth the treasure of the Sanctuary: 7. Whereupon Heliodorus sent by the King, and after courteous entertainment, declaring that he must carry all the money to the King, is resisted by Onias with others, devoutly commending the cause to God. 23. He nevertheless attempting the sacrilege, is terrified by a vision, sore beaten, and in desperate misery. 31. By Onias' sacrifice and prayers, is restored to health: 31. and returning home confesseth the power of God. [1]

[1] The first part.
The persecution of the Church by Antiochus.

Therefore [1] when the holy (a) city was inhabited in [2] all peace, [3] the laws also as yet were very well kept, because of Onias [4] the high Priest his piety, and mind that hated evils,

[1] C (a) Three things make a common wealth to be in good state. [2] 1. Good agreement of principal men amongst themselves, & with the commonality. [3] 2. Exact observation of good laws: [4] 3. And eminent virtue of the supreme governor with exercise of piety and hate of sins.

2 it came to pass that kings also themselves, and princes esteemed the place worthy of high honour, & glorified the temple with very great gifts: 3 so that Seleucus the king of Asia of his revenues allowed all the charges pertaining to the ministry of the sacrifices. 4 But (b) Simon of the tribe of Benjamin, being appointed overseer of the temple, [1] contended, the Prince of the Priests resisting him, to work some wicked thing in the city.

(b) other three things do trouble the state: [1] Obstinacy in offenders, not content to be corrected.

5 And [1] when he could not overcome Onias, he came to Apollonius the son of Tharsaeas, who at that time was governor of Caelesyria, and Phaenicia:

[1] 2. Inveterate malice seeking revenge against just Superiors.

6 and told him, that the treasury at Jerusalem was full of innumerable deal of money, and the common store to be infinite, which pertain not to the account of the sacrifices: and that it is possible, all might fall into the king's power. 7 And [1] when Apollonius had made relation to the king, concerning the money that he was told of, he calling for Heliodorus, who was over his affairs, sent him with commission to transport the foresaid money.

[1] 3. and avarice of princes, to rob the holy or common treasure.

8 And forthwith Heliodorus began to take his journey, in shew indeed as if he would go visit the cities throughout Caelesyria and Phaenicia, but in very deed to accomplish the king's purpose. 9 But when he was come to Jerusalem, and was courteously received in the city by the high Priest, he told of the advertisement given of the money: and opened for what cause he was come: and asked if these things were so in very deed. 10 Then the high-Priest shewed that these were deposita, and the livelihoods of widows & pupils: 11 but certain of them to belong unto Hircanus of Tobie a very noble man, among these things, which impious Simon had promoted, and the whole to be of silver four hundred talents, and of gold two hundred. 12 And that they should be deceived which had committed it to the place, and the temple, that is honoured throughout the whole world, to be a thing, for the reverence and holiness thereof altogether unpossible. 13 But he by reason of those things, which he had in commission of the king, said in any wise that they must be carried to the king.

14 And on a day appointed, Heliodorus entered in to take order concerning these things. But there was no small trembling throughout the whole city. 15 And the Priests cast themselves before the altar with their Priests' stoles, and invocated him from heaven, which made the law of deposita, that he would keep the things safe, from them that had deposed them. 16 But now he that saw the countenance of the high-Priest, was wounded in mind: for his face and colour being changed declared the inner sorrow of the mind. 17 For there was a certain pensiveness poured about the man, and horror of the body, whereby the sorrow of his heart was made manifest to them that beheld him.

18 Others also came flocking together out of their houses: praying with public supplication, for that the place was to come into contempt. 19 And the women having their breast girded with hair-cloths came together through the streets. Yea and the virgins (c) that were shut up, came forth to Onias, and some to the walls, but some looked through the windows:

(c) These virgins remained in places near to the temple, brought up in exercises of piety, fasting and praying, till they were despoused. *1. Reg. 2. v. 22. 8. Amb. li. 1. de virgini. S. Greg. Nissen: Orat. de Christi. Nativit. S. Damas. li. 4. c. 13.*

20 and all stretching forth their hands unto heaven, prayed. 21 For the expectation of the confuse multitude, and of the grand Priest being in an agony, was miserable. 22 And these certes invocated almighty God, that the things committed to them, might be performed with all integrity for them that had committed the same of trust. 23 But Heliodorus exercised that which he had decreed in the same place himself present with his guard about the treasury.

24 But the spirit of almighty God made great evidence of his appearing, so that all which had presumed to obey him, falling by the virtue of God, were turned into dissolution and fear. 25 For (d) there appeared to them a certain horse having a terrible rider, adorned with very rich harness: and he with fierceness struck Heliodorus with his forefoot, and he that sat upon him, seemed to have armour of gold.

(d) *4. Reg. 2. v. 11.* A fiery chariot and fiery horses carried Elias from Elizeus *4. Reg. 6. v. 17.* And the mountain appeared full of horses, and of fiery chariots round about *Elizeus*, no less strange than this vision. See S. Ambrose. *li. 2. c. 29. Offic.* discoursing upon this history.

26 There appeared also two other young men comely

for strength, excellent of glory, and beautiful in attire: which stood about him, and on both sides whipped him, beating him with many stripes without intermission. 27 And Heliodorus suddenly fell on the ground, and they took him being covered round about with much darkness, and being set in a seat portative, they thrust him forth. 28 And he that with many couriers, and men of his guard entered into the foresaid treasury, was carried no man giving him succourse, the manifest power of God being known. 29 And he indeed by the power of God lay dumb, and deprived of all hope, and health. 30 But they blessed our Lord, because he magnified his place: and the temple, that a little before was full of fear and tumult, almighty God appearing, was filled with joy and gladness. 31 And then certain of the friends of Heliodorus forthwith desired Onias, that he would invocate the highest to give him life, who was at the very last gasp. 32 And the high-Priest considering lest perhaps the king might suspect some malice on the Jews' part done about Heliodorus, offered for the health of the man an healthful host. 33 And when the high-Priest by prayer obtained, the self same young men, clothed with the same garments, standing by Heliodorus, said: Give thanks to Onias the Priest: for him hath our Lord given thee life. 34 But thou being scourged of God, declare unto all men the great works and the power of God. And these things being said, they appeared no more. 35 And Heliodorus having offered an host to God, and having promised great vows to him, that granted him to live, and giving thanks to Onias, taking his army again returned to the king. 36 And he testified to all men those works of the great God, which he had seen before his own eyes. 37 And when the king had asked Heliodorus; who was meet to be sent yet once more to Jerusalem, he said: 38 If thou have any enemy, or traitor to thy kingdom, send him thither, and thou shalt receive him again scourged, if yet he escape: because there is undoubtedly in the place a certain power of God. 39 For he that hath his dwelling in the heavens, is the visiter, and helper of that place, and them that come to do evil, he striketh, and destroyeth. 40 Therefore concerning Heliodorus, and the keeping of the treasury so the matter standeth.

CHAPTER IV.

Onias defamed and molested by Simon, repaireth to the King to procure peace. 7. Seleucus dying, and Antiochus reigning, Jason by promising money to the King, getteth the office of high-Priest from his brother Onias: 10. and perverteth religion: 12. setteth up a wicked school, whereby many are corrupted: 8. sendeth money for sacrifice to be offered to Hercules, which is employed in making gallies. 21. Antiochus is received with great pomp into Jerusalem. 23. Menelaus by promise of more money getteth the high priesthood from Jason. 29. He also is deposed, and his brother Lysimachus put in the place. 32. Andronicus treacherously murdereth Onias, 36. and for the same is slain by the King's commandment: 39. and Lysimachus by the people. 43. Menelaus justly accused escapeth by bribing, and the innocent are slain.

But Simon the foresaid betrayer of the money, and of his country, (a) spake ill of Onias, as though he had stirred up Heliodorus to these things, and had been the mover of the evils:

(a) It is the common practice of all traitors to calumniate and defame good governers.

2 and the provider for the city, and defender of his nation, and the emulator of the law of God, he presumed to call a secret betrayer of the kingdom: 3 But when the enmities proceeded so far, that murders also were committed by certain of Simon's familiars: 4 Onias considering the peril of the contention, and that Apollonius being governor of Caelesyria, & Phaenicia, was outrageous, which increased the malice of Simon, (b) went to the king.

(b) And the best remedy against such seducers is by authority of Superior power, not by the people, who are commonly more prone to favour faction than justice.

5 not as an accuser of the citizens, but considering with himself the common profit of the whole multitude. 6 For he saw that without the king's providence it was unpossible that peace should be made in those matters, and that Simon would not cease from his folly. [1]

[1] * *li. 1. c. 1. v. 11.*

7 [1] But after Seleucus' departure out of life, when Antiochus that was called the Noble, had taken the kingdom upon him, Jason the brother of Onias ambitiously sought the high-priesthood:

[1] E

8 going to the king, promising him three hundred three score talents of silver, & of other revenues four score talents, 9 above this he promised also an hundred fifty more, if leave might be granted him to make a school, and a place for youth, and to entitle them, that were at Jerusalem, Antiochians. 10 Which when the king had granted, and he had obtained the princedom, forthwith he began to transport his country men to the heathen rite. 11 And these things being taken away, which of favour had been decreed by kings unto the Jews, and through John the father of the Eupolemus, who was ambassador with the Romans concerning amity and society, he disannulling the lawful rites of the citizens, made wicked ordinances. 12 For he presumed under the very castle to set up a school, and to put all the goodliest youths in brothel houses. 13 And this was not the beginning, but a certain increase, and going forward of the heathen and strange conversation, through the abominable never heard before, of Jason the impious and not a priest. 14 So that the Priests were not now occupied about the offices of the altar, but (c) the temple being contemned, & the sacrifices neglected, they hastened to be partakers of the game of wrestling, & of the unjust maintenance thereof, & in the exercise of the coyte.

(c) Where true Religion is abolished, most men neglect all shew of religion, and rather apply themselves to vanities, or worse sins.

15 And setting nought by the honours of their fathers, they esteemed the Greek glories for the best: 16 by reason whereof they had dangerous contention, & they had emulation toward their ordinances, and in all things they coveted to be like to them, whom they had enemies & murderers. 17 For to do impiously against the laws of God escapeth not unpunished, but this the time following will declare. 18 And when the game used every fifth year was kept at Tyre, & the king was present, 19 the wicked Jason sent from Jerusalem sinful men, carrying three hundred didrachmaes of silver for the sacrifice of Hercules, which they that carried it, requested that it might not be bestowed on the sacrifices, because it ought not, but that it might be deputed for other charges. 20 And these were offered indeed by him that sent them, unto the sacrifice of Hercules: but because of them that were present they were given to the making of gallies. [1]

[1] * *li. 1. c. 1. v. 17.*

21 [1] And Apollonius the son of Mnestheus being sent into Aegypt because of the nobles of Ptolomee Philometor the king, (d) when Antiochus understood that himself was made an alien from the affairs of the kingdom, providing for his own commodities, departing thence he came to Joppe, and from thence to Jerusalem.

[1] G (d) This king falsely pretended to restore his kinsman (his sister's son) to the kingdom being deprived by his younger brother *(Livius li. 44.)* but the true cause of his sending Apollonius into Aegypt, was to subdue that Kingdom to himself. *1. Mach. 1. v. 17.*

22 And being magnifically received of Jason, and the city, entered in with torch lights, and with praises: and from thence he turned his army into Phaenicia. 23 And after the time of three years^ Jason sent Menelaus brother of the foresaid Simon, carrying money to the king, and to bring answers of necessary affairs. 24 But he being commended to the king, when he had magnified the presence of his power, wrested the high-Priesthood upon himself, over bidding Jason three hundred talents of silver. 25 And having received commission from the king, he came, having indeed nothing worthy of the priesthood: but bearing the mind of a cruel tyrant, and the wrath of a wild

beast. 26 And Jason indeed, who had circumvented his own brother, being himself deceived was driven out a fugitive into the country of the Ammanites. 27 And (e) Menelaus obtained the princedom: but concerning the money promised to the king he did nothing, whereas Sostratus that was governor of the castle exacted it.

(e) Menelaus brother of Simon *(v. 23.)* of the tribe of Benjamin *(ch. 3. v. 4.)* was not by the law capable of the priesthood, which only pertained to the progeny of Aaron of the tribe of Levi. So in this troublesome time the right succession of high-priests was intermitted, and restored in Mathathias. *li. 1. c. 2.*

28 For to him pertained the exacting of the tributes: for which cause they were both called out to the king. 29 And Menelaus was removed from the Priest-hood, Lysimachus his brother succeeding: and Sostratus was made governor of the Cyprians. 30 And when these things were a doing, it chanced the Tharsians, and the Mallotians to move sedition, because they were given for a gift to king Antiochus' concubine. 31 The king therefore came in haste to pacify them, one of his companions Andronicus being left substitute. 32 But Menelaus supposing that he had taken a convenient time, stealing certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in their near cities: 33 Which thing when Onias understood most certainly, he rebuked him, keeping himself in a safe place at Antioch beside Daphne. 34 Whereupon Menelaus coming to Andronicus, desired him to kill Onias. Who when he was come to Onias, and right hands being given with an oath (although he was suspected of him) had persuaded him to come out of the sanctuary, immediately he slew him, not reverencing justice. 35 For which cause not only the Jews, but also other nations likewise were offended, & took it grievously for the unjust murder of so great a man. 36 But when the king was returned out of the places of Cilicia, the Jews went unto him at Antioch, and also (f) the Greeks: complaining of the unjust murder of Onias.

(f) True and solid virtue moved the common people to compassion, the King himself to tears, the Tyrians to honour the bodies of the innocent with costly burial. *v. 49.*

37 Antiochus therefore was sorry in his mind for Onias, & being inclined to pity, he shed tears, remembering the sobriety and modesty of the deceased. 38 And his heart being incensed, he commanded Andronicus being spoiled of the purple, to be led about all the city: and that in the same place, wherein he had committed the impiety upon Onias, the sacrilegious person should be deprived of his life, our Lord repaying him worthy punishment. 39 And many sacrileges being committed of Lysimachus in the temple by the counsel of Menelaus, and the rumour being bruited abroad, the multitude gathered together against Lysimachus, much gold being now carried out. 40 But the multitudes making insurrection, & their minds replenished with anger, Lysimachus arming almost three thousand began to use unjust hands, a certain tyrant being captain far grown in age, and also in madness. 41 But as they understood the endeavour of Lysimachus, some took stones, some strong clubs, & certain threw ashes. 42 And many indeed were wounded, and certain also thrown to the ground, but all were put to flight: the sacrilegious person also himself they slew beside the treasury. 43 Concerning these things therefore judgement began to be commenced against Menelaus. 44 And when the king was come to Tyre, three men sent from the ancients, put up the matter unto him. 45 And when Menelaus was overcome, he promised Ptolomee to give much money to persuade the king. 46 Ptolomee therefore went to the king being in a certain court, as it were to cool himself, and brought him from his purpose: 47 and Menelaus certes being guilty of all the evil was quitted of the crimes: and the poor wretches, who if they had pleaded the cause even before Scythians should be judged innocent, them he commanded to death. 48 Quickly then did they unjustly suffer, which prosecuted the cause for the city, and the people, and the sacred vessels. 49 For the which thing the Tyrians also being offended, were very liberal towards the burial of them. 50 But Menelaus because of their avarice that were in power, continued in authority, increasing in malice to the betraying of the citizens.

CHAPTER V.

Visions of armies fighting in the air appear in Jerusalem forty days. 5. Jason with a thousand men surpriseth the city, killeth many citizens, but is expulsed and dieth miserably. 11. Antiochus persecuteth the Jews, 15. spoileth the temple, and profaneth holy things. 27. Judas with others fly into the desert.

t the same time Antiochus prepared a second journey into Aegypt. 2 And it came to pass: that throughout the whole city of Jerusalem were (a) seen for forty days in the air horsemen running hither and thither, having golden stoles, and spears, as it were companies armed,

(a) Strange things above the ordinary course of nature do ever signify God's wrath, for men's transgression, and are admonitions to turn from sin, with speed that we may escape the heavy hand of God's justice. So the Emperor Charles the Great interpreted the apparition of a great Comet as witnesseth *Fasciculus temporum.*

3 and coursing of horses set in orders by ranks, & that there were encounterings together near hand, and shakings of shields, and a multitude of men in helmets with swords drawn, & throwing of darts, & the glittering of golden armour, and of all kind of harness. 4 Wherefore all prayed that the wonders might be turned to good. 5 But when there was a false rumour gone forth, as though Antiochus had been parted this life, Jason taking unto him no less than a thousand men, suddenly set upon the city: and the citizens flying together to the wall, at the last the city being taken, Menelaus fled into the castle. 6 But Jason spared not his citizens in murder, nor considered, that prosperity against kinsmen is a very great evil, supposing that he should take the victorious spoils of the enemies, and not of his citizens. 7 And the princedom verily he obtained not, but received confusion, the end of his treachery, and went again a fugitive into the country of the Ammanites. 8 At last to his own destruction being inclosed of Aretas the tyrant of the Arabians, flying from city to city, odious to all men, as an apostata from the laws, and execrable, as an enemy of his country and citizens, he was thrust out into Aegypt: 9 and he that had expelled many out of their country, perished in a strange place, going to the Lacedemonians, as being like (b) for kindred sake to have refuge there:

(b) Lacedemonians otherwise called Spartians, descended from the stock of Abraham. *li. 1. c. 12. v. 2.*

10 but he that cast away many unburied, himself both unlamented, and unburied is cast forth, neither enjoying foreign burial, nor partaker of the sepulchre of his father's.[1]

[1] * *li. 1. c. 1. v. 21.*

11 [1]These things therefore being done, the king suspected that the Jews would forsake the society: & for this departing out of Aegypt with a furious mind, he took the city by arms.

[1]I

12 And he bade the soldiers kill, and not spare them that came in their way, to murder them that went up into the houses. 13 Slaughters therefore were made of young men & old, and destructions of women and children, & murders of virgins and little ones. 14 And there were in the whole three days four score thousand slain, forty thousand prisoners, and no less sold. 15 But neither do these things suffice, he presumed also to enter into the temple, in all the earth the most holy, Menelaus being his leader, who was betrayer of the laws, and his country. 16 And with wicked hands taking the holy vessels, which by other kings & cities were set for the ornament and the glory of the place, he unworthily handled and contaminated them. 17 So Antiochus being alienated in mind, considered not, that for the sins of them that inhabit the city, God had been angry a little: for the which also happened the contempt about the place:

18 [1]otherwise unless it had chanced them to have been wrapped in many sins, as Heliodorus, who was sent of Seleucus the king to spoil the treasury, this man also immediately as he came had been scourged, and repelled verily from his boldness.

[1] *ch. 3. v. 23. 27.*

19 But (c) not the nation for the place, but the place for the nation hath God chosen.

(c) All rites of religion with temples and other holy things

are ordained to the Service of God: and for men's spiritual good and therefore when men cease to serve God, as holy things are destroyed, or taken away.

20 And therefore the place also itself is made partaker of the people's evils: but afterward it shall be partaker of the good things, and it that was forsaken in the wrath of almighty God, shall be exalted again with great glory in the reconciliation of the great Lord. 21 Therefore Antiochus having taken away out of the temple a thousand & eight hundred talents, speedily went back to Antioch, thinking through pride, that he might bring the land to sail upon, & the sea to go upon, through haughtiness of mind. 22 And he left also rulers to afflict the nation: at Jerusalem, Philip a Phrygian born, more cruel of manners than he himself by whom he was appointed: 23 and in Garizim Andronicus & Menelaus, who lay more grievously upon the citizens than the rest. 24 And whereas he was set against the Jews, he sent the odious prince Apollonius with an army of two and twenty thousand, commanding him to kill all of perfect age, to sell the women and the young ones. 25 Who when he was come to Jerusalem, feigning peace, rested until the holy day of the Sabbath: and then the Jews keeping holy day, he commanded his men to take weapons. 26 And he murdered all that were gone forth to behold the games: and running through the city with armed men, he slew a very great multitude. 27 But Judas Machabeus, who was (d) the tenth, was retired into a desert place, and there amongst wild beasts he led his life in the mountains with his company: and they abode eating meat of grass, that they might not be partakers of the contamination.

(d) Judas was the tenth lawful highpriest from the Monarchy of the Grecians.

CHAPTER VI.

The law of God is abolished, the temple profaned, and named of Jupiter Olympius. 7. The feast of Bacchus is kept, 10. women with their circumcised children are slain, 11. others for celebrating the sabbath. (12. an admonition to the reader) 18. old Eleazarus constantly observing the law suffereth glorious death.

But not long after the king sent a certain ancient man of Antioch, that should compel the Jews to remove themselves from the laws of their fathers and of God: 2 to contaminate also the temple that was in Jerusalem, & to call it by the name of Jupiter Olympius: and in (a) Garizim, according as they were that inhabited the place, of Jupiter Hospitalis.

(a) Sanaballat in the time of Alexander the great procured a temple to be built in Garizim like to that in Jerusalem. Another was built in Aegypt by Ananias in the time of Ptolomee Philometor both schismatical. *Iosephus. l. 11. c. 8. & li. 13. c. 6.*

3 And the invasion of the evils was sore & grievous to all: 4 for the temple was full of the lechery & gluttony of the Gentiles: & of them that played the harlots with whores. And women thrusting themselves of their own accord into the sacred houses, bringing in those things which were not lawful. 5 The altar also was full of unlawful things which were forbidden by the laws. 6 And neither were the Sabbaths kept, nor the solemn days of the fathers observed, neither plainly did any man confess himself to be a Jew. 7 But they were led with bitter necessity in the king's birth day to sacrifices: & when the feast of Bacchus was kept, they were compelled to go about crowned with Ivy unto Bacchus. 8 And there went forth a decree into the next cities of the Gentiles, the Ptolomeans giving the advise, that they also in like manner should do against the Jews, that they might sacrifice: 9 and them that would not pass to the ordinances of the heathen, (b) they should kill. A man then might see the misery.

(b) Besides former great massacre. *c. 5.* four most notorious martyrdoms are here related.

10 For [1] two women were accused to have circumcided their children: whom, the infants hanging

at their breasts, when they had openly led them about through the city, they threw down headlong by the walls.

[1]1.
Women with their circumcised children.

11 And others coming together to the next caves, and secretly [1]keeping the day of the Sabbath, when they were discovered to Philip, were burnt with fire, because they feared for religion and observance, to help themselves with their hand.

[1]2.
Other people for keeping the sabbath.

12 [1]But I beseech them that shall read this book, that they abhor not for the adversities, but that they account those things, which have happened, not to be for the destruction, but for the chastening of our stock.

[1]A necessary admonition to the weak in time of persecution.

13 For not to suffer sinners a long time to do as they will, but forthwith to punish, is a token of a great benefit. 14 For, not as in other nations our Lord patiently expecteth, that when the day of judgement shall come, he may punish them in the fullness of sins: 15 so also doth he determine in us, that our sins being come to the end, so at length he may punish us. 16 For which cause he never certes removeth away his mercy from us: but chastening his people by adversity, he forsaketh them not. 17 But let these things be said of us in few words for an admonition of the readers. And now we must come to the story. 18 Therefore, [1] Eleazarus one (c)of the chief of the Scribes, a man striken in age, and comely of countenance, with open mouth gaping was compelled to eat swine's flesh.

[1]3.
Eleazarus ninety years old cruelly slain. (c) He was excellently learned in holy Scriptures and in all divine and human knowledge.

19 But he embracing rather a most glorious death than an hateful life, went before voluntarily to the punishment. 20 And considering how he ought to come patiently sustaining, he determined not to commit unlawful things for love of life. 21 But they that stood by, moved with unlawful pity, for the old friendship of the man, taking him in secret, desired that flesh might be brought, which it was lawful for him to eat, that he (d)might feign to have eaten, as the king had commanded, of the flesh of the sacrifice:

(d) To feign or make outward shew of consent to false religion, is never lawful.

22 that by this fact he might be delivered from death: and for the old friendship of the man, they did him this courtesy. 23 But he began to think upon the worthy preeminence of his age and ancientness, and the hoar hairs of natural nobility, and his doings from a child of very good conversation, and according to the ordinances, and the holy law made of God, he answered quickly, saying: that he would rather (e)be sent unto hell.

(e) In the old testament none could enter into heaven but the most just went to *Limbus* when they died.

24 For it is not meet, quoth he, for our (f)age to feign: that many young men thinking, that Eleazarus of four score year and ten is passed to the life of Aliens:

(f) Old age (saith S. Ambrose. *li. 2. c. 10. de Iacob patri,*) ought to be the haven, not the shipwreck of thy former life.

25 they also through my dissimulation, and for a little time of corruptible life, may be deceived, and hereby I may purchase a stain, and a curse to mine old age. 26 For although at this present time I be delivered from the punishments of men, yet neither alive nor dead shall I escape the hand of the Almighty. 27 Wherefore in departing manfully out of this life, I shall appear worthy of mine old age: 28 & to young men I shall leave a constant example, if with ready mind and stoutly I suffer an honest death, for the most grave and most holy laws. These things being spoken, forthwith he was drawn to execution. 29 And they that led him, and had been a little before more mild, were turned into wrath for the words spoken of him, which they thought were uttered through arrogancy. 30 But when he was now in killing with the strokes, he groaned, and said: O Lord, which hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I do sustain sore pains of the body: but according to the soul, for thy fear I do

willingly suffer these things. 31 And this man certes in this manner departed this life, leaving not only to young men, but also to the whole nation the memory of his death for an example of virtue and fortitude.

CHAPTER VII.

The noble Martyrdom of seven brethren, refusing to eat swine's flesh: and boldly admonishing King Antiochus of his damnable state. 41. Lastly the mother (having encouraged her sons) likewise dieth gloriously.

And [1] it came to pass, [2] that seven brethren together with their mother being apprehended, to be compelled by the king to eat against the law^ swine's flesh, were tormented with whips and scourges.

[1] Whosoever please to read more of these glorious Martyrs, may see the large discourses of Flavius Iosephus in his book *de Machabaeis*. And of sundry ancient Fathers: S. Cyprian. *li. 4. Epist. ep. 6.* S. Chrysostom, *homilia de nativitate septem Machabaeorum.* S. Ambrose. *li. 1. Offic. c. 40. &c. li. 11. de Iacob. c. 9.* S. Augustin, *de origine animae. Tract. 8. in Epist. 1. Ioan. & Ser. 110. de diversis.* S. Prosper: *li. de praedict. par. 2. c. 40.* S. Prudentius. *hymno de Romano Martyre.* S. Leo. *Ser. de Nat. septem fratrum. Machab.* S. Gaudentius *Brixanus Tractatu de Machabaeis.* S. Ephrem. *Ser. de morte.* S. Victorinus Afer. *Carmine de septem Machabaeis.* [2] 4.
The fourth Martyrdom was of seven brethren and their mother.

2 But one of them which was the first, said thus: What seekest thou, and what wilt thou learn of us? We are ready to die rather than to transgress the laws of God, coming from our fathers. 3 The king therefore being wrath commanded frying pans, and brazen pots to be heated: 4 the which forthwith being heated, he commanded his tongue, that had spoken first, to be cut out: and the skin of his head being drawn off, the ends also of his hands and feet to be chopped off, the rest of his brethren, and his mother looking on. 5 And when he was now made in all parts unprofitable, he commanded fire to be put unto him, and that breathing as yet he should be fried in the frying pan: wherein when he was long tormented, the rest together with the mother exhorted one another to die manfully, 6 saying: Our Lord God will behold the truth, and will take pleasure in us, as Moyses declared in the profession of the Canticle: [1] And in his servants he will take pleasure.

[1] *Deut. 32. v. 43.*

7 The first therefore being dead in this manner, they brought the next to make him a mocking stock: & the skin of his head with the hairs being drawn off, they asked if he would eat, before that he were punished throughout the whole body in every member. 8 But he answering in his country speech, said: I will not do it. Wherefore this also in the next place, received the torments of the first: 9 and being at the very last gasp, thus he said: Thou indeed, o most wicked man, in this present life destroyest us: but the King of the world will raise us up which die for his laws, in the resurrection of eternal life. 10 After him the third is had in derision, and being demanded his tongue, he quickly put it forth, and constantly stretched out his hands: 11 & with confidence he said: From heaven do I possess these, but for the laws of God now do I contemn these self same, because I hope that I shall receive them again of him. 12 So that the king, and they that were with him marveled at the young man's courage, because he esteemed the torments as nothing. 13 And this being thus dead, the fourth they vexed in like manner tormenting him. 14 And when he was now even to die, thus he said: It is better for them that are put to death by men to expect hope of God, that they shall be raised up again by him. For to thee there shall not be resurrection unto life. 15 And when they had brought the fifth, they tormented him. But he looking upon him, 16 said: Thou having power among men, whereas thou art corruptible doest what thou wilt: but think not that our stock is forsaken of God. 17 And do thou patiently abide, and thou shalt see his great power, in what sort he will torment thee, and thy seed. 18 After him they brought the sixth, and he

beginning to die, said thus: Be not deceived vainly: for we suffer this for our own sakes, sinning against our God, and things worthy of admiration are done in us: 19 but do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God. 20 But the mother above measure marvelous, & worthy of good men's memory, which beholding her seven sons perishing in one day's space, bare it with a good heart, for the hope that she had in God: 21 exhorted every one of them in their country language manfully, being replenished with wisdom: and joining a man's heart to a woman's cogitation, 22 she said to them: I know not how you appeared in my womb: for neither did I give you spirit and soul and life, and the members of every one I myself framed not. 23 But indeed the Creator of the world, that hath formed the nativity of man, and that invented the origin of all, and he will restore again with mercy unto you spirit and life, as now you despise yourselves for his laws. 24 But Antiochus thinking himself contemned, and withal despising the voice of the upbraider, when the younger was yet alive, he did not only exhort with words, but also with oath he affirmed that he would make him rich and happy, & being turned from the laws of his fathers, he would account him a friend, & give him things necessary. 25 But when the young man was not inclined to these things, the king called the mother, and counselled her to deal with the young man to save his life. 26 And when he had exhorted her in many words, (a) she promised that she would counsel her son.

(a) A promise is properly of a good thing, & bindeth the promiser to do that which is indeed good. In so much that whosoever promiseth, sweareth, or voweth to do evil, is bond not to do it. And to do it, is a distinct sin besides the former.

27 Therefore bending towards him, (b) mocking the cruel tyrant, she said in her country language: My son have pity on me which have borne thee in my womb nine months, and gave thee milk for three years, and nourished thee, and brought thee unto this age.

(b) In that this godly woman deceived the tyrant, she did well, lawfully using equivocation.

28 I beseech thee my son, that thou look to heaven and earth, and to all things that are in them: and understand that God of nothing made them & mankind: 29 so shall it come to pass, that thou wilt not fear this tormenter, but being made a worthy partaker with thy brethren, take thou death, that in that mercy I may receive thee again with thy brethren. 30 When she as yet was saying these things the young man said: For whom stay you? I obey not the commandment of the king, but the commandment of the law, which was given us by Moyses. 31 But thou that art become the inventer of all malice against the Hebrews, shall not escape the hand of God. 32 For we for our sins do suffer these things. 33 And if the Lord our God hath been angry with us a little for rebuke & correction: yet he will be reconciled again to his servants. 34 But thou o wicked, and of all men most flagitious, be not in vain extolled with vain hopes, inflamed against his servants. 35 For thou hast not yet escaped the judgement of the almighty God, and him that beholdeth all things. 36 For my brethren having now sustained short pain, are become under the testament of eternal life: but thou by the judgement of God shalt receive just punishment for thy pride. 37 And I as also my brethren do yield my life and my body for the laws of our fathers: invocating God to be propitious to our nation quickly, and that thou with torments and stripes mayst confess that he only is God. 38 But in me and in my brethren shall the wrath of the Almighty cease, which hath justly been brought upon all our stock. 39 Then the king incensed with anger, raged against him more cruelly above all the rest, taking it grievously that he was mocked. 40 And this same therefore died unspotted, wholly trusting in our Lord. 41 And last of all after the sons the mother also was consumed. 42 Therefore of the sacrifices, and of the exceeding cruelties there is enough said. [1]

[1] * *li. 1. c. 2. v. 1.*

CHAPTER VIII.

Judas Machabeus with six thousand men, commending their cause to God, 6. prospereth in battle. 8. Philippe soliciting for more help, Nicanor and Gorgias are sent with twenty thousand men against Judas. 12. Whose men beginning to fear, and some flying, he encourageth the rest, 19. reciting many examples of God's assistance: 22. disposeth his army, and prevaileth, 30. killing many of Timothee's and Bacchides' men. 34. The principal hardly escaping by flight, acknowledge that God protecteth the Jews.[1]

[1] The second part of the history. The wars of the Machabees begun by Mathathias. *li. 1. c. 2.* and prosecuted by Judas.

But[1] Judas Machabeus and they that were with him, went in secretly into the towns: and calling together their kinsmen and taking unto them those that continued in Judaism, they brought out to them six thousand men.

[1] L

2 And (a) they invocated our Lord, that he would have respect unto his people that was trodden of all, and would have mercy on the temple, that was contaminated of the impious:

(a) In all good attempts devout prayer is the first preparation. And no where more necessary than in battle. As well for good success (supposing always a good cause) as also that every one pray for his own soul, that it be in state of grace.

3 he would have pity also upon the destruction of the city, which was forthwith to be made flat with the ground, and would hear the voice of the blood crying to him: 4 he would remember also the most unjust deaths of innocent children, & the blasphemies done to his name, and would take indignation for them. 5 But Machabeus having gathered a multitude, became intolerable to the heathen: for the wrath of our Lord was turned into mercy. 6 And coming upon the castles and cities unlooked for, he burnt them: and taking commodious places, he made not few slaughters of the enemies: 7 and especially in the nights he was carried to such excursions, and the same of his manliness was spread abroad every-where.[1]

[1] * *li. 1. c. 3. v. 10.*

8 [1] But (b) Philip seeing the man to come forward by little & little, & that things for the more part succeeded with him prosperously, wrote to Ptolomee the governor of Coelesyria & Phoenicia, to give aid to the king's affairs.

[1] N (b) This Philip a Phrygian was left in Jerusalem by Antiochus to afflict the Jews. *ch. 5. v. 22.*

9 And he with speed sent Nicanor the son of Patroclus, of the principals of his friends, giving him of the nations mingled together, no less than twenty thousand armed men, to destroy utterly all the stock of the Jews, adjoining also unto him Gorgias a man of war, and in martial affairs of very great experience. 10 And Nicanor appointed, that he would supply unto the king the tribute that was to be given to the Romans, two thousand talents out of the captivity of the Jews: 11 and forthwith he sent to the cities by the sea side, calling men together to the buying of the Jewish slaves, promising that he would sell ninety slaves for a talent, not looking to the vengeance, which was to follow him from the Almighty. 12 But Judas when he understood it, shewed to those Jews that were with him, the coming of Nicanor. 13 Of whom certain fearing, and not crediting the justice of God, fled away: 14 and others if they had any thing left sold it, & withal besought our Lord, that he would deliver them from the impious Nicanor who had sold them before he came near them: 15 and if not for them, yet (c) for the testament that was with their fathers, & for the invocation of his holy & magnifical name upon them.

(c) A just and religious cause is the very best help, that can be in wars.

16 But Machabeus calling together seven thousand, that were with him, desired that they would not be reconciled to the enemies, nor fear the multitude of the enemies coming against them unjustly, but would fight manfully: 17 having before their eyes the contumely, that was unjustly done by them to the holy place, & moreover the injury also of the city being made a

laughing stock, besides also the ordinances of the ancesters broken. 18 For they indeed trust to their weapons, said he, and to their boldness also: but we trust in the Almighty Lord, who can utterly destroy both them coming against us, and the whole world with one beck. 19 And he admonished them also of the aids of God, that were given to their fathers: & that under Sennacherib an hundred four score five thousand perished. [1]

[1] *4. Reg. 19.*

20 And of the battle, that they had against the Galatians in Babylonia, how all they, when it came to the point, the Macedonians their fellows staggering, being only six thousand slew an hundred twenty thousand, by reason of the aid given them from heaven, and for these things obtained very many benefits. [1]

[1] Of this battle with the Galatians there is no other mention in holy scripture but is seemeth to be that, wherein they assisted Antiochus the first called Soter, when he repelled the Galatians invading Asia: whereof Appianus writeth in *bellis Syriacis*. And Iosephus testifieth, *li. 12. c. 3.* that Antiochus Magnus (son of Soter) much favoured the Jews for their exploits done in his father's days.

21 With these words they were made constant, & ready to die for the laws, and their country. 22 He appointed therefore his brethren captains over both orders, Simon, and Joseph, and Jonathas, under every one putting a thousand and five hundreth. 23 Beside this also the holy Book being read unto them by Esdras, 24 and a sign of God's help being given, in the forward the duke himself joined battle with Nicanor. And the Almighty being made their helper, they slew above nine thousand men: and the greater part of Nicanor's army being made weak with wounds, they forced to fly. 25 And taking away their money that came to buy them, they pursued them on every hand, 26 but they returned being taken short with the time: for it was the day before the Sabbath: for the which cause they continued not pursuing them. 27 But gathering together the armour and spoils of them, they kept the Sabbath: blessing our Lord that delivered them this day, distilling the beginning of mercy upon them. 28 But after the Sabbath they divided the spoils to the feeble and to orphans, & to widows: and the rest^ themselves had with their fellows. 29 These things therefore being done, and obsecration being made in common of all, they desired our merciful Lord, that he would be reconciled to his servants unto the end. 30 And of them that were with Timothee and Bacchides fighting against them, they slew above twenty thousand, and won the high holds: and they divided many preys, making equal portion to the feeble, pupils, and widows, yea and to the elder men. 31 And when they had diligently gathered together their armour, they laid all together in convenient places, and the residue of the spoils they carried to Jerusalem: 32 and Philarches that was with Timothee, they slew, a wicked man, which in many things had afflicted the Jews. 33 And when they kept the feast of victory in Jerusalem, him that had burnt the holy gates, that is, Callisthenes, when he was fled into a certain house, they burnt, a worthy reward being repayed him for his impieties: 34 But the most impious Nicanor, who had brought a thousand merchants to the sale of the Jews, 35 being humbled through the help of our Lord by them, whom he esteemed nobody, laying aside his garment of glory, flying by the midland, came alone to Antioch, having gotten great infelicity by the destruction of his army. 36 And he that had promised that he would render tribute to the Romans of the captivity of Jerusalem, now professed that the Jews had God their protector, and that for him they could not be wounded, because they followed the laws appointed by him. [1]

[1] * *li. 1. c. 4. v. 28.*

CHAPTER IX.

Antiochus repulsed from Persepolis, 3. and hearing that his army is overthrown in Jury: 9. worms issuing from his body intolerably stinking: 11. acknowledgeth his wicked deserts: 14. promiseth amendment, 18. writeth to the Jews, praying them to obey him, and his son, 28. and dieth miserably.

At[1] that time Antiochus returned out of Persis dishonourably.

[1]R

2 For he had entered into the city which is called (a) Persepolis, and he attempted to spoil the temple, and to oppress the city: but the multitude running together to arms, they were put to flight: and so it chanced that Antiochus after his flight returned with dishonour.

(a) A chief city of Persis, called Elymais, *li. 1. c. 6. v. 1.*

3 And when he was come about Ecbatana, he understood the things that were done to Nicanor and Timothee. 4 And swelling in anger, he thought that he might wreak the injury of them, that had put him to flight, upon the Jews. And therefore he commanded his chariot to be driven, journeying without intermission, the heavenly judgement urging him forward, because he spoke so proudly, that he would come to Jerusalem, & make it an heap of the sepulchre of the Jews. 5 But he that seeth all things our Lord the God of Israel, struck him with an uncurable and invisible plague. For as he ended this very speech, a cruel plague of the bowels took him, and bitter torments of the inner parts: 6 and indeed very justly, as who had tormented the bowels of others with many & new torments, albeit he by no means ceased from his malice. 7 And beside this replenished with pride, breathing fire in his mind against the Jews, & commanding the matter to be hastened, it chanced him going with violence to fall from the chariot, & his limbs to be vexed with a grievous bruising of the body. 8 And he that seemed to himself to rule even over the waves of the sea, replenished with pride above the measure of man, & to weigh the heights of mountains in a balance, now being humbled to the ground was carried in a portative seat, testifying the manifest power of God in himself: 9 so that out of the body of the impious man, worms crawled abundantly, and his live flesh fell off for pains, with his smell also & stink the army was annoyed. 10 And he that a little before thought to touch the stars of heaven, him no man could carry for the intolerable stink. 11 Hereby therefore he began, being brought from his great pride, to come to the knowledge of himself, admonished by the plague of God, his pains increasing every moment. 12 And when neither himself now could abide his own stink, thus he said: It is reason to be subject to God, and a mortal man not to think of himself equally with God. 13 And this wicked man prayed to our Lord, (b) of whom he was not to obtain mercy.

(b) Antiochus was indeed really and seriously grieved, and truly acknowledged that his affliction was for his sins, *li. 1. c. 6. v. 11.* but he was not truly penitent for the offence committed against God & his neighbour, but only for his own calamity & misery: & therefore could not obtain *mercy* to remission of his sins, nor release of the punishment. So also the damned in hell, know & confess that they are punished for their sins, but have not true repentance for their offence against God.

14 And the city to the which he came in haste to have brought it to the ground, and to have made it a sepulchre of bodies heaped together, now wisheth to make it free: 15 And the Jews whom he said he would not vouchsafe worthy, no not of burial, but would give them to birds and wild beasts to be spoiled, and destroy them with the little ones, now he promiseth to make them equal with the Athenians. 16 The holy temple also, which before he had spoiled, he would adorn with goodly donaries, & would multiply the holy vessels, and of his revenues would allow the charges pertaining to the sacrifices. 17 Besides these things, that he would be a Jew also, and would walk through every place of the earth, & would declare the power of God. 18 But the pains ceasing not (for the just judgement of God was come upon him) despairing he wrote to the Jews by the manner of a supplication an epistle containing these words: 19 TO HIS VERY GOOD SUBJECTS the Jews the king and prince Antiochus, much health, and welfare, and to be happy.

20 If you and your children farewell, and if things be with you to your mind, we give very great thanks.
21 And I being in infirmity, & mindful of you benignly, being returned out of the places of Persis, & taken with a grievous infirmity, have thought it necessary to have a care for the common profit: 22 not despairing of myself, but having great hope to escape the sickness. 23 But considering that my father also, at what times he led his army in the higher places, he shewed who should take the princedom after him:
24 that if any mishap should chance, or hard tidings be told, they that were in the countries, knowing to whom the whole government was committed, might not be troubled. 25 Besides this, considering that all the potestates, and bordering neighbours wait for times, and expect the event, I have appointed my son Antiochus king, whom, I having recourse oftentimes to the higher kingdoms did commend to many of you: and I have written to him that which is set down here beneath. 26 I pray you therefore, and desire you mindful of the benefits both public and private, that every one keep his fidelity to me, and to my son.
27 For I trust that he will deal modestly and gently, and following my purpose, and that he will be common unto you. 28 Therefore (c) the murderer and blasphemer being very sore strucken, & as himself had handled others, in a strange country among the mountains, with a miserable death departed this life.

(c) Of this tyrant S. Cyprian giveth this censure: *li. de exhort. Martyrij: King Antiochus an inveterate enemy* to all the good, *Nay, in Antiochus Antichrist is expressed.*

29 But Philip his foster brother removed his body: who fearing the son of Antiochus, went to Ptolomee Philometor into Aegypt. [1]

[1] * *li. 1. c. 6. v. 17.*

CHAPTER X.

Judas Machabeus cleanseth the temple, and instituteth the feast of dedication. 10. Young Antiochus Eupator reigning, Ptolemeus of disgust killeth himself with poison. 14. Judas resisteth great forces of Gorgias, taketh certain holds from the Idumeans, punisheth traitors, and killeth many enemies. 24. In his battle against Timothee is miraculously assisted from heaven: 37. and finally killeth him.

But [1] Machabeus, & they that were with him, our Lord protecting them, (a) recovered the temple and the city again:

[1] P (a) This recovering and cleansing of the temple was after the fourth battle of Judas, which was against Lysias one of Antiochus' chief captains, as appeareth. *li. 1. c. 4.* and so was before the death of Antiochus, written here. *ch. 9.*

2 but the altars, which the aliens had set up through the streets, and also the temples he threw down.
3 And having purged the temple, they made another altar: and out of fired stones taking fire they offered sacrifices after two years, and set incense, and lamps, & the breads of proposition. 4 Which things being done, they besought our Lord prostrate on the ground, that they might no more fall into such evils: but and if they had sometime sinned, that they might be chastened of him more mildly, & not be delivered to barbarous, & blasphemous men. 5 [1] And what day the temple had been polluted of the aliens, it happened that on the same day was made the purification, the five & twentieth of the month, which was Casleu.

[1] *li. 1. c. 4. v. 54.*

6 And with joy eight days they kept in manner of tabernacles, remembering that a little before they had kept the solemn day of Tabernacles in the mountains, & in dens after the manner of beasts. 7 For the which cause they bare before them stalks of herbs, & green boughs, and palms to him, that gave success to clean his place. 8 And they decreed by common precept & decree to all the nation of the Jews every year to keep these days. 9 And Antiochus that was called the Noble, his departure out of life was after this sort. [1]

[1] * *li. 1. c. 5. v. 1.*

10 [1] But now of Eupator the son of Antiochus the impious, we will tell the things that have been done,

abridging the evils that were done in the wars.

[1]T

11 For he having taken upon him the kingdom, appointed over the affairs of the king one Lysias general of the host of Phaenicia and Syria. 12 For Ptolomee who was called Macer, determined to be a keeper of justice towards the Jews, & especially for the iniquity, that was done against them, and to deal peaceably with them. 13 But being accused for this of his friends to Eupator, when he was called oftentimes traitor, because he had left Cypres committed unto him by Philometor, and removing to Antiochus the Noble, had revolted also from him, he (b) made an end of his life with poison.

(b) It is never an act of fortitude but of extreme pusillanimity when one in temporal misery killeth himself to be rid thereof. But is a most heroical act to die willingly for God's glory.

14 But (c) Gorgias being captain of the places, taking unto him strangers often warred against the Jews.

(c) Against this Gorgias Judas had a victory before in the time of Antiochus Epiphanes. *li. 1. c. 4.*

15 And the Idumeans that kept the commodious holds, received them that were chased from Jerusalem, and attempted to make battle. 16 And they that were with Machabeus, beseeching our Lord by prayers that he would be their helper, made an assault upon the holds of the Idumeans: 17 and sticking to it with great force, they won the places, killed them that came in the way, & slew together no less than twenty thousand. 18 And whereas certain were fled into two towers very strong, having all provision to make resistance, 19 Machabeus for the expugning of them, leaving Simon and Joseph, & also Zachaeus, and such as were with them very many, himself turned to those battles which forced more. 20 But they that were with Simon, being led with covetousness, were persuaded with money by certain that were in the towers: and taking seventy thousand didrachmaes, they let certain escape. 21 But when it was told Machabeus what was done, assembling the princes of the people he accused them, that they had sold their brethren for money, their adversaries being let go. 22 These therefore being become traitors he slew, and forthwith he took the two towers. 23 And with weapons and hands doing all things prosperously, in the two holds he slew more than twenty thousand. 24 And (d) Timothee, who before had been overcome of the Jews, having called together an army of foreign multitude, and gathering horsemen of Asia, came as to take Jury by arms.

(d) Timothee the second captain general of Antiochus with Bacchides was once before overthrown. *li. 1. c. 8. v. 30.*

25 But Machabeus and they that were with him, when he approached, besought our Lord, sprinkling their head with earth, and being girded about the loins with haircloths, 26 lying flat at the brim of the altar, that he would be propitious to them, and an enemy to their enemies, and an adversary to their adversaries, as the law saith. 27 And so after prayer taking weapons, going forth somewhat far out of the city, & being come very near the enemies they pitched. 28 And at the very first rising of the sun both joined battle: these indeed having our Lord the surety of victory, & prosperity with virtue: but they had courage for the captain of the battle. 29 But when there was a sore fight, there appeared to the adversaries from heaven five men upon horses, comely with golden bridles, conducting the Jews: 30 of whom two having Machabeus between them, compassing him round about with their armour, kept him safe: and against the adversaries they threw darts, and fire balls, whereby both confounded with blindness, and filled with perturbation they fell. 31 And there were slain twenty thousand five hundred, and horsemen six hundred. 32 But Timothee fled into Gazara a strong hold, whereof Chaereas was the captain. 33 And Machabeus, and they that were with him joyfully besieged the hold four days. 34 But they that were within, trusting to the place, blasphemed above measure, & cast forth abominable words. 35 But when the fifth day appeared, (e) twenty young men of them that were with Machabeus, incensed in their minds because of the blasphemy, went manfully to the wall, and with fierce courage going on, they scaled to the top:

(e) Iosephus Gorion. *li. 3. c. 13.* saith these twenty zealous young men were of the *Assidians*, who professed a certain religious form of life: of whom mention is made before *li. 1. ch. 2. v. 42. & c. 7. v. 13.*

36 Yea and the others also mounting up, attempted to set the towers and the gates on fire, and to burn the blasphemers themselves alive. 37 And the hold being sacked for two days together, they slew Timothee that was found hiding himself in a certain place: and his brother Chaereas, and Apollophanes they killed. 38 Which things being done, they blessed our Lord in hymns and confessions, who did great things in Israel, and gave them the victory.

ANNOTATIONS. CHAP. X.

[1] Protestants confess that Judas instituted this feast.

[2] It is distinct from other feasts.

[3] *v. 5.*

8. *They decreed.]* [1] Beza in his Annotations *(in Ioan. 10. v. 22.)* set forth in English in the year 1603. confesseth that the feast which our Saviour observed, *was instituted by Judas Machabeus, and his brethren, after the restoring of God's true religion by casting out Antiochus his garrison.* [2] It is also clear that this feast *was in winter, ibidem*, agreeable to the text, [3] *in the month of Casleu*, which is November, whereas the feast of tabernacles was in September, before winter; and the feast of restoration of the temple after the captivity of Babylon, was in *Adar (1. Esd. 6.)* which is February, between which time and midst of March, was not competent space for those things which Christ did after this feast, before his Passion. And therefore it is very strange that Beza, or other Protestants will deny these Books to be Canonical: which have so excellent a testimony by the Evangelist of our Saviour's own fact.

CHAPTER XI.

Lysias supposing with his army of fourscore thousand footmen, and a great band of horsemen to subdue Jerusalem: 6. Judas with his few praying God, and going to fight, an Angel, in form of an horsemen, goeth before them: 10. so they setting upon the enemies kill many, & the rest fly. 13. Lysias perceiving God's power, offereth to procure peace. 22. Whereto the King agreeth, writing to him, 27. and to the Jews. 34. The Romans also write to the Jews.

But a little after^ (a) Lysias the king's procurator, and cousin, and chief over the affairs, being greatly offended with these things, that had happened,

(a) This Lysias also had been vanquished before *li. 1. c. 4. v. 28.*

2 having gathered four score thousand, & all the horsemen, came against the Jews, thinking that taking the city, he should make it an habitation for the Gentiles: 3 and he should have the temple to make gain of money, as the rest of the temples of the Gentiles, & every year the priesthood to be sold: 4 never recounting the power of God, but furious in mind, he trusted in the multitude of foot men, and thousands of horsemen, & in four score elephants. 5 And he entered into Jury, and approaching to Bethsura, which was in a narrow place from Jerusalem the space of five furlongs, he expugned that hold. 6 But as Machabeus, and they that were with him, understood that the holds were expugned, they besought our Lord with weeping and tears, and all the multitude together, (b) that he would send a good Angel to the saving of Israel.

(b) Knowing that the Patriarchs Abraham, Isaac, Jacob, likewise Moyses, Josue and many others were singularly assisted by Angels, these Machabees in their good cause prayed for Angelical help, and had it: but jointly with their own endeavour, although sometimes God giveth such victories without cooperation of men. *Exo. 14. 4. Reg. 19.*

7 And Machabeus himself first taking weapons, exhorted the rest together with him, to adventure, and to give aid to their brethren. 8 And when they went forth together with prompt courage, at Jerusalem there appeared going before them an horseman in white clothing, with armour of gold, shaking a spear. 9 Then all they together blessed our merciful Lord, and took great courage: being ready to penetrate not only men, but also most fierce beasts, and walls of iron. 10 They went therefore promptly having an helper from heaven, and our Lord having pity upon them. 11 And like lions running violently upon the enemies, they overthrew of them eleven thousand footmen, and of horsemen a thousand six hundred: 12 and they put to flight all, & very many of them being wounded scaped away naked. Yea and Lysias himself shamefully flying escaped. 13 And because he was not senseless recounting with himself, the diminution made on his side, & understanding the Hebrews to be invincible, because they rested upon the help of the almighty God, he sent unto them: 14 & promised that he would consent to all things, that are just, and that he would force the king to be their friend. 15 And Machabeus granted to Lysias' requests, in all things having respect to the commonwealth and whatsoever Machabeus wrote to Lysias, concerning the Jews, the king granted it. 16 For there were epistles written to the Jews from Lysias, containing this tenure: LYSIAS to the people of the Jews^ health. 17 John and Absalom that were sent from you, delivering the writings, requested that I would accomplish those things which by them were signified. 18 Therefore whatsoever might be brought to the king I declared unto him: & that which the matters permitted I granted. 19 If therefore you keep fidelity in the affairs & henceforward, also will endeavour to be a cause of doing you good. 20 And concerning the rest, word for word I have given commandment both to these, and to them that are sent of me, to commune with you. 21 Fare ye well. In the year an hundred forty eight, of the month Dioscorus the four and twentieth day. 22 But the king's epistle contained these things: King Antiochus to Lysias (c) his brother, health.

(c) Lysias was indeed the King's cousin. *v. 35.* but he calleth him brother for honour sake.

23 Our father being translated amongst the gods, we being willing that they that are in our kingdom should live without trouble, and employ diligence to their own matters, 24 we have heard that the Jews consented not to my father to turn to the rite of the Greeks, but that they would keep their own institution, and therefore that they request us their rites to be granted them. 25 Being therefore desirous that this nation also be quiet, ordaining we have decreed, that the temple be restored unto them, that they might do according to the custom of their ancestors. 26 Thou shalt do well therefore if thou send to them, & give the right hand, that our pleasure being known they may be of good cheer, & look to their own commodities. 27 But to the Jews the king's epistle was in this manner: KING Antiochus to the senate of the Jews, and to the rest of the Jews^ health. 28 If you fare well, you are so as we would: yea ourselves also fare well. 29 Menelaus came to us, saying that you would come down to your country men, that are with us. 30 To them therefore that come & go, until the thirtieth day of the month Xanthicus, we give the right hands of security, 31 that the Jews may use their own meats, & their own laws, as also before: & that none of them by any means suffer molestation for these things, which have been done by ignorance. 32 And we have sent also Menelaus to speak to you. 33 Fare ye well. In the year an hundred forty eight, of the month Xanthicus the fifteenth day. 34 And the Romans also sent an epistle, which is thus: Quintus Memmius, and Titus Manilius legates of the Romans, to the people of the Jews^ health. 35 Concerning these things which Lysias the king's cousin hath granted you, we also have granted. 36 But touching the things which he thought good to be referred to the king, send ye forthwith somebody, conferring diligently among yourselves, that we may decree as is convenient for you: for we go to Antioch. 37 And therefore make haste to write again, that we also may know of what mind you are. 38 Fare ye well. In the year an hundred forty eight the fifteenth day of the month Xanthicus.

CHAPTER XII.

Whilst the Jews have peace with the King, others still persecute them: 5. which Judas revengeth: 13. and in Caspin maketh great slaughter, and reposeth in Characa. Ten thousand of Timothee's men are slain. 20. whom Judas pursuing killeth many in Carnion: 34. taketh him, but releaseth him again: 27. the like in Ephron. 32. Some Jews are slain in battle against Gorgias. 38. Judas and his men are purified, and gathering the dead bodies, find that some had taken unlawful spoils. 42. For whose souls he prayeth, and causeth sacrifice to be offered.

These covenants being made, Lysias went forward to the king, and the Jews gave themselves to husbandry. 2 But they that stayed there, (a) Timothie and (b) Apollonius the son of Gennaius, & also Jerom, & Demophon, besides these also Nicanor the governor of Cyprus, did not suffer them to live in rest and quietness.

(a) Another Timothee was slain. *ch. 10. v. 37.* (b) Also another Apollonius was slain before, *li. 1. c. 3. v. 11.*

3 And the Joppites committed a certain flagitious fact, which was this: They desired the Jews with whom they dwelt, to go into the boats, which they had prepared, with their wives & children, as though no secret enmities were between them. 4 Therefore according to the common decree of the city, & they agreeing thereto, & because of the peace suspecting nothing: when they were gone forward into the depth, they drowned no less than two hundred. 5 Which cruelty Judas as he understood to be done upon the men of his nation, commanded the men that were with him: and invocating God the just judge, 6 he came against the murderers of his brethren, & the haven he set on fire in the night, the boats he burnt, & them that were fled from the fire he slew with the sword. 7 And when he had thus done these things, he departed as to return again, & to root out all the Joppites. 8 But when he understood that they also, which were at Jamnia, would do in like manner to the Jews dwelling with them, 9 he came upon the Jamnites also by night, & set the haven on fire with the ships, so that the light of the fire appeared at Jerusalem (c) two hundred forty furlongs off.

(c) A furlong is about the eighth part of a mile: so this fire was seen thirty miles off. Others count a furlong to contain a thousand foot, the fifth part of a mile: so it was seen 48. miles distant.

10 When they were now departed thence nine furlongs, and made their journey towards Timothee, the Arabians five thousand men, & five hundred horsemen joined battle with them. 11 And when there was a mighty battle, and by the help of God it had succeeded prosperously, the rest of the Arabians that were overcome, besought Judas that the right hand might be given them, promising that they would give pastures, and profit them in other things. 12 And Judas thinking in very deed that they might be profitable in many things, promised peace: and right hands being taken, they departed to their tabernacles. 13 And he set also upon a certain city strong with bridges, & environed with walls, which was inhabited with multitudes of heathen of all sorts, the name whereof is Caspin. 14 But they that were within, trusting in the firmness of the walls, and the provision of victuals, dealt the more slackly, with reviling words provoking Judas, & blaspheming, & speaking such things as is not lawful to speak. 15 But Machabeus invocating the great Prince of the world, who without rams & engines in Jesus' time threw down Jericho, fiercely assaulted the walls.[1]

[1] *Iosue. 6.*

16 And the city being taken by the will of our Lord he made innumerable slaughters, so that the pool adjoining of two furlongs in breadth, seemed to run died with blood. 17 From thence they departed seven hundred fifty furlongs, & they came to Characa to those Jews, that are called (d) Tubianeians:

(d) *Tubianei*, or *Tubieni*, signify religiously good, it is probable that these were *the Assideans. li. 1. c. 2. v. 42. c. 7. v. 13.*

18 and in those places they took not Timothee, & nothing being done he went back, having left in a certain place a very strong garrison. 19 But Dositheus and Sosipater, who were captains with Machabeus,

slew them that were left of Timothee in the hold, ten thousand men. 20 And Machabeus ordaining about him six thousand, & placing them by bands, went forth against Timothee, who had with him an hundred twenty thousand footmen, and of horsemen two thousand five hundred. 21 And the coming of Judas being known, Timothee sent the women and children, and the other baggage before into the fortress, that is called Carnion: for it was invincible, and hard to come by, by reason of the straits of the places. 22 And when the first band of Judas had appeared, fear was strucken into the enemies, by the presence of God, who seeth all things, and they were put to flight one of another, so that they were rather overthrown of their own company, and were weakened with the strokes of their own swords. 23 But Judas was exceeding earnest punishing the profane men, and he overthrew of them thirty thousand men. 24 And Timothee himself fell into the hands of Dositheus' & Sosipater's parts, & with many prayers he besought that he might be let go alive, because he had parents & brethren of many of the Jews, whom it might happen by his death to be deceived. 25 And when he had given his faith that he would restore them according to the appointment^ they let him go without harm, for the safety of their brethren. 26 And Judas came back from Carnion, having slain twenty five thousand. 27 After the flight & slaughter of these, he moved his army to Ephron a strong city, wherein a multitude dwelt of diverse nations: and strong young men standing before the walls resisted manfully, & in this were many engines, and provision of darts. 28 But when they had invocated the Almighty, who with his power breaketh the forces of the enemies, they took the city: and of them that were within they overthrew twenty five thousand. 29 From thence they departed to a city of the Scythians, which was distant from Jerusalem six hundred furlongs. 30 But those Jews that were with the Scythopolitans testifying that they were used courteously of them, even in the times of misery that they dealt modestly with them: 31 giving them thanks, and exhorting them also thence forward to be favourable toward their stock, they came to Jerusalem the solemn day of the weeks approaching. 32 And after Pentecost they went against (e) Gorgias the governor of Idumea.

(e) Judas had the victory twice before against this Gorgias. *li. 1. c. 4. v. 1. li. 2. c. 10. v. 14.*

33 And he went forth with footmen three thousand, and horsemen four hundred. 34 Who buckling together, it chanced few of the Jews to be slain. 35 But Dositheus one of the Bacenors an horseman, a valiant man, held Gorgias: and whereas he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped into Maresa. 36 But they that were with Esdrin, fighting long, and being wearied, Judas invocated our Lord to be their helper and captain of the battle: 37 beginning in his country language, and with hymns raising a cry, drave Gorgias' soldiers into flight. 38 And Judas having gathered an army came into the city Odollam: and when the seventh day came on, being purified according to the custom, they kept the Sabbath in the same place. 39 And the day following Judas came with his company, to take away the bodies of them that were overthrown, and with their kinsmen to lay them in the sepulchres of their fathers. 40 And they found under the coats of the slain some (f) of the donaries of the idols, that were in Jamnia, from which the law forbiddeth the Jews: therefore it was made plain to all, that for that cause they were slain.

(f) It was commanded *Deut. 7. v. 25.* not to covet nor take any thing pertaining to idols, but to destroy all. See this sin punished. *Iosue. 7. 1. Reg. 15. &c.*

41 All therefore blessed the just judgement of our Lord, who had made manifest the hidden things. 42 And so turning to prayers, they besought him, that the same offence, which was committed, might be forgotten. But the most valiant Judas exhorted the people to keep themselves without sin, seeing before their eyes what was done, because of the sins of them that were overthrown. 43 And making a gathering, he sent twelve thousand drachmes of silver to Jerusalem for sacrifice to be offered for sin, well and religiously thinking of the resurrection. 44 (For unless he hoped

that they that were slain should rise again, it should seem superfluous and vain to pray for the dead.)
45 And because he considered that they, which had taken their sleep (g) with godliness, had very good grace laid up for them.

(g) Unless it had been the doctrine & practice of the Church to pray for the dead, Judas could never have thought of any such matter.

46 It is therefore (h) a holy, and healthful cogitation to pray for the dead, that they may be loosed from sins. [1]

(h) It is only profitable for those that die penitent. [1] * *li. 1. c. 6. v. 18.*

ANNOTATIONS.
CHAP. XII.

[1] This text is clear for praying for the dead.
[2] *in the argument. pa. 890.*
[3] Likewise the Greek.

46. *It is a holy and healthful cogitation to pray for the dead.]* The Catholic belief, doctrine, and practice of praying for the dead, [1] is so evidently confirmed by this place, that our adversaries have no better shift to avoid the same, than by denying these Books to be Canonical Scripture. Which being authentically proved, [2] it may here suffice to add, that albeit the Greek text (as in other innumerable places) differeth from the Latin, yet it is no less clear for this doctrine. [3] Which in English is thus *v. 45. Regarding* (or considering) *that grace is laid up for them that sleep* (or die) *in piety*: to wit in true faith and repentance; in the next verse (46.) inferreth thus: *Whereupon he* (Judas Machabeus) *made reconciliation* (or expiation) *for the dead, that they might be delivered* (or loosed) *from their sin*, that is, from punishment for sin.

[1] Denial of this doctrine is heresy.
[2] *S. Augustin. ep. 61. ad Dulcit. l. 1. c. 23. de morib. li. de cura pro mort. c. 1. & Enchir. c. 110.*
[3] *Mat. 12.*

Omitting therefore multitude of other proofs, we will here only cite two great Doctors, [1] who with others teach that the denial of this particular point of religion is a condemned heresy. [2] S. Augustine *li. de Haeresib. haer. 53.* noteth this for a special heresy, saying: Aerians are named of one Aerius, who being a Priest, and taking it grievously that he could not be ordained a Bishop, falling into the heresy of the Arrians, added some proper doctrines of his own, saying: *that we ought not to pray, nor offer sacrifice for the dead*. Likewise S. Bernard, *Ser. 66. in Cantica*: in plain terms saith they are *heretics*, which *believe not that there is purgatory fire* after death, but that the soul departing from the body, goeth forthwith either to rest or to damnation. Let them then (saith he) ask of him who said: There is some sin that shall not be forgiven, neither in this *world, nor in the future* [3]: Why he said this, if there remain no remission, and purgation of sin in the future world? He therefore adviseth all to beware of such seducers, saying: See the detracters, see the dogs. They deride us, because we baptize infants: for that *we pray for the dead.*

[1] Judas was high priest when he caused prayers and sacrifice to be offered for the dead.
[2] It was the general practice of the Church.
[3] And is yet observed by the Jews.

[1] It is also most worthy of consideration, that Judas Machabeus, (who did this charitable act for his soldiers slain in the holy wars) was the High priest or chief Bishop of the Church at that time, and defender of true faith and Religion. Finally we may also observe that he did not any new thing, but practised the usual custom of the whole Church. [2] For so it appeareth by their set form of Office for the dead, called HASCHABAH, that is, *Rest*, or prayer for rest, in their book MAHZOR, translated and set forth by Bishop Genebrard, in the year of our Lord. 1569. Where are these express supplications. *Requiescat anima ipsius in cubili suo: iaceat in pace: dormiat in pace.* His (or her) *soul rest in his bed: lie, and sleep in peace*. Again *Ye Angels of peace come forth to meet him. &c.* [3] And that the Jews this day use to pray for the dead, is a clear thing, and confessed by Protestants, namely Munsterus, and Fagius in their Annotations upon the 14. *of Deut.* and M. Whitaker, in his first book against F. Dureus. fol. 81.

CHAPTER XIII.

Menelaus a fugitive Jew is put to death. 9. Antiochus with his great army is defeated twice, with loss of many men. 23. Philippe rebelling, peace is renewed. 24. And Judas is made Lord of Ptolemais.

In the year an hundred forty nine Judas understood, that Antiochus Eupator came with a multitude against Jurie. 2 and with him Lysias the procurator, and chief over the affairs having with him of footmen (a) an hundred ten thousand, and of horsemen five thousand, and elephants twenty two, chariots with hooks three hundred.

(a) In the first book, *ch. 6. v. 30.* the number of this army differeth from the number here recorded, the cause is for that sometimes those only are counted which were permanent, sometimes others are also counted which came uncertainly.
The like difficulties of differences occur often in the books of Kings and Paralipomenon.

3 And Menelaus also joined himself with them: & with much deceit besought Antiochus, not for the weal of his country, but hoping that he should be appointed to the principality. 4 But the King of kings stirred up Antiochus' mind against the sinner, and Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that being apprehended he should be killed in the same place. 5 And there was in the same place a tower of fifty cubits, having an heap of ashes on every side: this had a prospect steep down. 6 From thence he commanded the sacrilegious person to be thrown down into the ashes, all thrusting him forward to death. 7 And by such law it chanced the transgressor of the law to die: and Menelaus not to be put into the earth. 8 And indeed very justly, because he committed many offences toward the altar of God, the fire and ashes whereof was holy: himself was condemned into the death of ashes. 9 But the king furious in mind, came to shew himself worse to the Jews than his father. 10 Which things when Judas understood, he commanded the people that day and night they should invocate our Lord, that as always now also he would help them: 11 as who were afraid to be deprived of the law, and their country, and the holy temple: and that he would not suffer the people that had of late taken breath a little while, to be again subdued to the blasphemous nations. 12 All therefore doing it together, and craving mercy of our Lord with weeping and fastings, being prostrate for three days continually, Judas exhorted them to prepare themselves. 13 But he with the ancients consulted, before the king should bring his army to Jury, and win the city, to go out, and to commit the event of the thing to the judgement of our Lord. 14 Committing therefore the power and charge of all to God, the creator of the world, and having exhorted his company to fight manfully, and to stand even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin. 15 And having given a sign to his company of (b) the victory of God, with most valiant young men picked out, by night setting upon the king's court, in the camp he slew four thousand men, and the greatest of the elephants, with them that had been placed thereupon,

(b) The watch word this night was: *The victory of God.*

16 & he filled the camp of the enemies with exceeding fear & perturbation, & the things being prosperously achieved, they departed. 17 And this was done when the day appeared, the protection of our Lord helping him. 18 But the king having taken a taste of the hardiness of the Jews, attempted the difficulty of the places by policy: 19 & he moved his camp to Bethsura, which was a strong hold of the Jews: but he was put to flight, he fell, he was diminished. 20 And to them that were within Judas sent necessaries. 21 But one Rhodocus of the Jews' army uttered the secrets to the enemies, who being sought for was apprehended, and shut up. 22 Again the king had talk with them that were in Bethsura: he gave the right hand: he took it: he went away. 23 He joined battle with Judas, he was overcome. And as he understood that Philippe rebelled at Antioch, who was left over the affairs, dismayed in mind entreating the Jews, and yielding unto them, he sweareth concerning all things that seemed reason,

and being reconciled he offered sacrifice, honoured the temple, and gave hosts. 24 He embraced Machabeus, and made him governor and prince from Ptolemais even to the Gerrenians. 25 But after, as he came to Ptolemais the Ptolemaians took grievously the covenant of amity, being offended lest perhaps they would break their league. 26 Then Lysias went up to the judgement seat, and declared the reason, and appeased the people, and returned to Antioch: and in this manner the king's journey and return proceeded. [1]

[1] * *li. 1. c. 7. v. 1.*

CHAPTER XIV.

Demetrius having taken certain holds from Antiochus, 3. Alcimus lately deposed from the office of high Priest, 6. accuseth good men of disloyalty, 11. others also incense Demetrius. 12. Whereupon Nicanor being sent into Jury, maketh Alcimus again high-priest: 18. hath peace with Judas, conversing with him most familiarly. 26. But by Alcimus' suggestion, seeketh to deliver him into the king's hands: 30. otherwise threateneth to profane the temple, 34. The Priests pray God to protect them. 37. Razias being accused, and pursued, 41. in extreme distress killeth himself with marvelous courage of spirit.

But [1] after the space of three years Judas understood, and they that were with him, that Demetrius the son of Seleucus with a strong multitude, & with ships was come up by the port of Tripolis to commodious places,

[1] Y

2 and held the countries against Antiochus, and his governor Lysias. 3 And one (a) Alcimus that had been highpriest, but voluntarily was contaminated in the time of the confusion, considering that there was safety for him by no means, nor access to the altar,

(a) Alcimus was of Aaron's stock *li. 1. c. 7. v. 14.* but for this apostasy here mentioned was uncapable of high priesthood, & so Mathathias was ordained, being of the same progeny and most sincere in religion.

4 came to king Demetrius in the year an hundred fifty, offering him a crown of gold, & a palm, & besides these, [1] Talloes, which seemed to be of the temple. And that same day indeed he held his peace.

[1] * *a golden bough.*

5 But having gotten a commodious time for his madness, being called of Demetrius to counsel, and asked on what thing and counsels the Jews rested, he answered: 6 They of the Jews that are called (b) Assidians, of whom Judas Machabeus is captain, nourish battles, and move seditions, neither do they suffer the realm to be quiet.

(b) This description of the Assideans made by their malicious enemy in calumnious and odious terms, sheweth well their singular zeal, & sincerity in promoting God's service. And so their adversary's malignant accusations more against them than all others, is a plain testimony of their more rare and more singular virtues.

7 For I also being defrauded of my ancestors' glory (I mean of the high priesthood) am come hither: 8 principally indeed keeping fidelity to the king's commodities, but secondly also providing for my citizens, for by their naughtiness all our stock is not a little vexed. 9 But all these things being known, o king, provide I pray thee, both for the country, and for our stock according to thy humanity published to all men. 10 For as long as Judas is alive, it is unpossible that there be peace to the affairs. 11 And such things being said of him, the other friends also behaving themselves as enemies against Judas, incensed Demetrius. [1]

[1] * *li. 1. c. 7. v. 26.*

12 [1] Who forthwith sent Nicanor, chief over the elephants captain into Jurie:

[1] A

13 giving him commission, that he should take Judas himself: but them that were with him, he should disperse, & make Alcimus the high priest of the greatest temple. 14 Then the nations, which had fled

from Judas out of Jurie, joined themselves by troops with Nicanor, (c) esteeming the miseries and calamities of the Jews the prosperities of their own affairs.

(c) Apostates and politics make their gain by spoiling the faithful.

15 The Jews therefore having heard of Nicanor's coming, and the assembly of the nations, being sprinkled with earth besought him, that ordained his people to keep them for ever, & that protecteth his portion by evident signs. 16 And the captain commanding forthwith they removed from thence, and they came together to the castle of Dessau. 17 And Simon the brother of Judas had joined battle with Nicanor: but he was made afraid with the sudden coming of the adversaries. 18 Nevertheless Nicanor hearing the manliness of Judas' companions, & greatness of courage, that they had for the conflicts of their country, was afraid to make trial by blood.
19 Wherefore he sent Posidonius, and Theodotius, and Matthias before to give and take the right hands.
20 And when there was long consultation of these things, and the captain himself had moved it to the multitude, there was one sentence of them all to accord unto amity. 21 Therefore they appointed a day, wherein they might secretly deal among themselves, and seats were brought forth & set for every one.
22 But Judas commanded armed men to be in places convenient, lest perhaps some mischief might suddenly arise from the enemies: and they made agreeable communication. 23 Nicanor abode at Jerusalem, and did nothing unjustly, and the flocks of the multitudes, that had been gathered together he diminished. 24 And he esteemed Judas always dear from the heart, and he was inclined to the man.
25 And he desired him to marry a wife, and to beget children. He made a marriage, he lived quietly, and they lived in common. 26 But Alcimus seeing their charity one towards another, and the covenants, came to Demetrius, and said that Nicanor assented to foreign matters, and that he meant to make Judas being a traitor to the kingdom, his successor.
27 Therefore the king being exasperated with this man's most wicked criminations, wrote to Nicanor, saying, that he indeed was greatly displeased for the covenant of their amity: nevertheless that he commanded him to send Machabeus quickly prisoner to Antioch. 28 Which things being known Nicanor was amazed, and took it grievously, if he should undo those things which they had covenanted, being nothing hurt of the man. 29 But (d) because he could not resist the king, he observed opportunity whereby to accomplish the commandment.

(d) Nicanor a right worldly politic, a figure of Pilate and of such temporizing Judges, counsellers, and courtiers, as lack zeal in religion.

30 But Machabeus seeing that Nicanor dealt with him more austerely, and that he exhibited his accustomed meeting more sternly, understanding this austerity not to be of good, a few of his company gathered together, he hid himself from Nicanor. 31 Which when he understood that he was stoutly prevented of the man, he came to the most great and most holy temple: and the Priests offering the accustomed hosts, he commanded the man to be delivered unto him.
32 Who (e) saying with an oath, that they knew not where he was, that was demanded, stretching out his hand to the temple,

(e) They knew not precisely where Judas was, neither would they search for him to deliver him to the persecutor.

33 he sware, saying: Unless you will deliver Judas prisoner unto me, I will beat down this temple of God to the flat ground, and will dig down the altar, and this temple I will consecrate to (f) Liber pater.

(f) Bacchus called also *Liber*, and by many other names, feigned by infidels to be author and god of wine. And therefore drunkards dedicate feasts & temples to him.

34 And when he had said these things, he departed. But the Priests stretching forth their hands unto heaven, invocated him that was always the defender of their nation, saying thus: 35 Thou o Lord of all, which lackest nothing, wouldest a temple of thy habitation to be made among us. 36 And now o Lord holy of all holies, preserve for ever this house impolluted, which of late hath been cleansed. 37 And Razias one of the ancients of Jerusalem, was accused to Nicanor, a man

that was a lover of the city, and well reported of, who for his affection was called father of the Jews. 38 This man long time kept the purpose of continency in Judaism, and content to give his body and life for perseverance. 39 But Nicanor willing to manifest the hatred that he had against the Jews, sent five hundred soldiers to take him. 40 For he thought if he had entrapped him, that he should do the Jews very great hurt. 41 But the multitudes coveting to rush into his house, and to break open the gate, and to set fire thereto, when he was in taking, (g) he struck himself with a sword:

(g) S. Augustin epist. *61. ad Dulcitium & l. 2. c. 23. ad epist. 2. Gaud.* discussing this fact; saith the holy scripture doth tell it, not praise it. As to be admired not to be imitated, & that either it was not well done by him, or at least is not convenient in this time of grace.

42 choosing to die nobly rather than to be made subject to sinners, and against his noble birth to suffer unworthy injuries. 43 But whereas for haste he had not made the wound with a sure struck, and the multitudes brake in within the doors, running back boldly to the wall, he threw down himself manfully headlong unto the multitudes: 44 who quickly giving place to his fall he fell upon his neck. 45 And when he had breathed, incensed in mind he arose: and when his blood ran with a great stream, and he was wounded with most grievous wounds, running he passed through the multitude: 46 and standing upon a certain steep rock, and now being become without blood, griping his bowels, with both hands he cast them upon multitudes, invocating the dominatour of life and spirit, that he would restore these to him again: and so he departed this life. [1]

[1] * *li. 1. c. 7. v. 39.*

CHAPTER XV.

Nicanor intending to assault Judas on the sabbath day, 5. blasphemeth most proudly. 7. Judas with all confidence in God encourageth his men, 11. confirming them with the relation of a vision in sleep. 21. So he with fervent prayer, the enemy trusting his own strength, joineth battle, 27. and killeth thirty five thousand, and Nicanor amongst the rest. Whose head, and hand cut off with the shoulder are hanged up in Jerusalem: 33. his tongue given to the birds, and a festival day observed. 38. And herewith the Author (of this second Book) concludeth the whole history.

But Nicanor as he understood that Judas was in the places of Samaria, he purposed with all violence to join battle (a) the day of the Sabbath.

(a) Profane men make their advantage of religious men's good conscience, but Judas rightly instructed in this case defended his just cause also in the sabbath. *li. 1. c. 3. v. 40.*

2 But the Jews that of necessity followed him, saying do not so fiercely and barbarously, but give honour to the day of the sanctification, and honour him that beholdeth all things: 3 that unhappy man asked, if there were a power in heaven, that commanded the Sabbath day to be kept. 4 And they answering: There is the living Lord himself in heaven, the potent, that commanded the seventh day to be kept. 5 But he said. And (b) I am potent upon the earth, that commanded arms to be taken, and the king's affairs to be accomplished. Nevertheless he obtained not to accomplish his counsel.

(b) O Luciferian blasphemy!

6 And Nicanor indeed puffed up with exceeding pride, had thought to have set up a common victorious memory of Judas. 7 But Machabeus always trusted with all hope that there would come aid from God to them. 8 And exhorted his company, that they should not fear at the coming of the nations, but should have in mind the aids given unto them from heaven, and now should hope that they should have the victory from the Almighty. 9 And speaking unto them out of the law, and the Prophets, admonishing them also of the conflicts, that they had made before, he made them the more prompt: 10 and so their hearts being

encouraged, withal he shewed the fraud of the Gentiles, and their breaking of oaths. 11 And he armed every one of them not with fence of buckler and spear, but with very good words, and exhortations, (c) declaring a dream worthy to be credited, whereby he rejoiced them all.

(c) This dream was from God as the effect shewed. And Judas knew also that it so was by internal inspiration, as Joseph *Mat. 1. v. 20.* was assured of his dreams.

12 And the vision was in this manner: Onias who had been the high-Priest, a good and benign man, reverent to behold, modest of manners, and comely of speech, and who from a child was exercised in virtues, that he stretching forth the hands prayed for all the people of the Jews. 13 After this that there appeared also another man marvelous for age, and glory, and for the port of great dignity about him. 14 And that Onias answering said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for the whole city, Jeremy the Prophet of God. 15 And that Jeremy put forth his right hand, and (d) gave unto Judas a sword of gold, saying:

(d) Jeremie *(ch. 38. v. 17.)* persuaded the King of Juda to yield himself with the city and people to the Chaldees, and not to resist. But now he delivereth a sword to Judas, exhorting him to fight: according to God's will in diverse cases, and times, for *there is a time of war, and a time of peace. Eccle. 3. v. 8.*

16 Take the holy sword a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel. 17 Being exhorted therefore with the words of Judas exceeding good, by which the courages might be stirred up, & the hearts of the young men strengthened, they resolved to fight, and to encounter manfully: that manhood might decide the matter, because the holy city, and the temple were in danger. 18 (e) For there was less care for their wives, and children, and also for their brethren, and kinsmen: but the greatest and principal fear was for the holiness of the temple.

(e) God's honour, & holy things are first and principally to be respected, before worldly friends, though they also must be regarded in due order and place.

19 And they also that were in the city, took no little care for them that were to join battle. 20 And when they did all hope that judgement would be given, and the enemies were present, and the army was set in array, the beasts & horsemen disposed in convenient place, 21 Machabeus considering the coming of the multitude, and the variety of the provision of armour, and the fierceness of the beasts, stretching forth his hands unto heaven, he invocated our Lord, that worketh wonders, who not according to the might of arms, but according as it pleaseth him, giveth victory to the worthy. 22 And he said invocating in this manner: [1] Thou Lord which didst send thy Angel in the time of Ezechias king of Juda, and didst kill an hundred eighty five thousand of the camp of Sennacherib:

[1] *4. Reg. 19.*

23 and now o Dominatour of the heavens send thy good Angel before us, in fear and trembling of the greatness of thine arm, 24 that they may be afraid, which with blasphemy come against thine holy people. And he indeed ended his prayer thus. 25 But Nicanor, and they that were with him, with trumpets & songs came near. 26 But Judas, & they that were with him, invocating God by prayers joined battle: 27 with the hand indeed fighting, but in their hearts praying to our Lord, they overthrew no less than five and thirty thousand, being greatly delighted with the presence of God. 28 And when they had ceased, and returned with joy, they understood that Nicanor was slain, for all his armour. 29 A shout therefore being made, and a great cry, they blessed the Almighty Lord in their country language. 30 And Judas, who by all means was in body and mind ready to die for his citizens, commanded that Nicanor's head, & hand with the shoulder being cut off, should be carried to Jerusalem. 31 Whither when he was come, having called his countrymen, and the Priests to the altar, he sent also for them that were in the castle. 32 And shewing them the head of Nicanor, and the wicked hand, which he stretching forth against the holy house of Almighty God, had mightily bragged. 33 The tongue also of impious Nicanor being cut out, he commanded to be given piecemeal to the birds: and the hand of the furious man to be hanged up

against the temple. 34 All therefore blessed the Lord of heaven, saying: Blessed be he, that hath kept his place undefiled. 35 And he hung up Nicanor's head in the top of the castle, that it might be an evident, and manifest sign of the help of God. 36 Therefore all by common counsel decreed, by no means to let pass this day without solemnity: 37 but to keep the solemnity the thirteenth day of the month Adar, which is called in the Syrian language, the day before Mardocheus' day.[1]

[1] * *li. 1. c. 8. v. 1. &c.*

38 These things therefore being done concerning Nicanor, and (f) from that time the city being possessed of the Hebrews, I also in these will make an end of speaking.

(f) More being written in the first book, this author maketh one conclusion of all, because other persecuters being also overcome the land was again calm after storms.

39 And if well, and as is competent for a story, that^ myself also would: but if not so worthily^ it resteth to be pardoned me. 40 For as to drink always wine, or always water is hurtful, but to use now one now another is delectable: so to the readers, if the speech be always exact, it will not be grateful. Here therefore it shall be ended.

ANNOTATIONS.
CHAP. XV.

[1] Prayer of Saints is evidently proved by this place.

[2] it is also proved by many other holy Scriptures.

[3] Neither is this place to be omitted.

12. *Onias prayed for all the people.` And v. 14. `Jeremy prayeth for the people.]* As against prayer of the faithful for the dead: *ch. 12.* [1] so against prayer of Saints for the militant Church, Protestants have no better evasion, when they are pressed with these examples, than by denying the authority of the Books. For seeing the Prophet Jeremy, and the High-Priest Onias, being in *Limbo patrum* (no holy soul ascending into heaven before Christ) did pray for the whole people of the Jews, it is also certain that they, and other Saints in glory, do of their excellent charity pray for those that are in this mortal life. Yet neither do we Catholics urge this place, as though we had no other to allege, for we shew the same doctrine by other holy Scriptures,[2] *Gen. 48. Exo 32. Jere. 15. Luc. 16. 2. Petri. 1. Apoc. 5. 6. 8.* and others: neither must we omit these books, because our adversaries deny them, seeing the learned Doctors, and holy Fathers confirm the same doctrine by those Scriptures. Among others ancient Origen, tomo 18. in Ioan, saith, it appeareth that Saints departed from this life have care of the people, as it is written (saith he) in the Acts of the Machabees, many years after the death of Jeremy: [3] *this is Jeremy the prophet of God, who prayeth much for the people.* Likewise S. Bernard *Ser. 3. vigil Nativit. Domini. & Ser. 11. again Ser. 76. in Cantica*, admonisheth that a good religious man is like to this *Onias*: who prayeth to God for all the people.

◦The author of this book asketh pardon for his style, not for the doctrine nor history. But the authors of these Annotations crave pardon for all defects.

39. *If not so worthily.]* ◦He demandeth not pardon, as though he suspected any error in his doctrine or in the history, but of his unpolished style in writing. As S. Paul saith that *himself was rude in speech, yet not in knowledge, 2 Cor. 11. v. 6.*

But we, who by God's great goodness have passed not to the end of this English old Testament, justly fearing that we have not worthily discharged so great a work: & in nowise presuming that we have avoided all errors, as well of doctrine as history: much more we acknowledge that our style is rude & unpolished. And therefore we necessarily, and with all humility crave pardon of God & all his glorious Saints, Likewise of the Church militant, & particularly of you, right well beloved English readers, to whom as at the beginning we directed & dedicated these our

endeavours: so to you we offer the rest of our labours, even to the end of our lives: in our B. Saviour JESUS Christ, to whom be all praise and glory. Amen.

THE CONTINUANCE OF THE CHURCH AND RELIGION IN THE SIXTH AGE: FROM THE CAPTIVITY

in Babylon to the coming of our Saviour, near the space of 640. years.

SUCH is the providence of Almighty God, that not obscurely, or at some times only, but manifestly, and without intermission his Divine Majesty is acknowledged,◦ his name glorified; his Religion professed, and his precepts observed by a visible known Church, from the beginning of the world to the end thereof, as we have already shewed in the other five ages; and shall no less clearly declare the same in this sixth. For albeit the peculiar people of God were for their sins carried forth of their country, and held captives in Babylon seventy years, and after their reduction were subject to strangers ruling over them, and sometimes extremely afflicted with persecution, yet they still persevered in the same faith and religion, had succession of Priests, and of one High priest, with conservation also of the royal line of David, even to Christ our eternal King and Priest.

◦God's true Service hath always continued in the visible Church.

◦First therefore concerning Articles of faith and religion, the belief in one God was so generally confessed by the whole Jewish nation, that their Priests and Prophets did use it for a principle, in confirmation of other points, as well doctrinal as moral. So Malachie teaching that our neighbour is to be beloved, God to be served, and his laws to be kept: *Is there not one Father of us all* (saith he. ch. 2. v. 10.) *Hath not one God created us? Why then doth every one of us despise his brother, violating the covenant of our fathers?* More expressly Jeremy in his Epistle (Barac. 6.) sheweth the vanity and absurdity of many gods, exhorting the people to serve the one omnipotent God, saying to him sincerely in their hearts (v. 5.) *Thou oughtest to be adored, o Lord*. Likewise, when the Magicians of Chaldea ascribed the knowledge of dreams to false gods, Daniel with the other three children (ch. 2. v. 18.) *prayed the God of heaven: and the mystery was revealed to Daniel*. And he declared and expounded the King's dream. Who thereupon confessed to Daniel (v. 47.) *In very deed your God is the God of gods, and Lord of kings*. The same three children (Daniel 3.) were cast into the burning furnace, and Daniel into the lions' den (ch. 6. & 14.) ready to die for their faith in one God. For this faith also Mardocheus, as is written in the book of Esther, was persecuted, and he with all the people were in extreme danger. And the author of the book of wisdom teacheth that one God is known by consideration of his creatures: *All men are vain* (saith he. ch. 13. v. 1) *that by things seen, understand not him that is: neither attending to the works agnise who was the workman*. So the author of Ecclesiasticus ch. 1. v. 8. professeth: *There is one most high Creator omnipotent, and mighty King, and to be feared exceedingly, sitting upon the throne, the God of Dominion*.

◦Faith in one God is the ground of all Religion.

[1] As for the high Mystery of *three Divine Persons in one God* not so commonly revealed in the old testament, yet was it known and in some sort uttered: As Aggeus 2. v. 5. & 6. *I am with you, saith the Lord of hosts, the word that I did covenant with you when you came out of the land of Aegypt: and my Spirit shall be in the midst of you*. Where, by *the Lord of hosts*, is commonly understood *God the Father; by his spirit, God the Holy Ghost*, and the *word* may signify *God the Son*: of whose Incarnation the Prophet plainly speaketh in the next verses. For in this consisteth the covenant between God and his people, that they should keep *his word* of precepts and commandments expressed in the law: and he would send them *the word, his only Son the Second Divine Person* to redeem mankind. Again the same three Persons seem to be distinguished in

[1] The B. Trinity revealed to some and uttered obscurely in the old testament.

[2] Distinction of Persons in one God.

[3] The Father.

[4] The Son.

[5] The Holy Ghost.

[6] Other places prove plurality of Persons in God.

diverse places. [2] [3] *God the Father* is described according to man's small capacity, Daniel 7. v. 8. thus: *Thrones were set, and THE ANCIENT OF DAYS sat: his vesture white as snow, and the hairs of his head as clean wool, his throne flames of fire, his wheels fire kindled*. He is called *Ancient of days*, not only because he is eternal, for so are the other two Divine Persons, but this term is attributed to the Father, because in order he is the beginning, from whom the other two Persons proceed (The Son by generation, the Holy Ghost from the Father and the Son by procession.) [4] To *God the son* the same Prophet Daniel prayeth: ch. 9. v. 17. saying: *Now therefore hear o our God, the petition of thy servant, and his prayers: and shew thy face upon thy Sanctuary which is desert, for thine own sake* : that is, for thine own merits: which can only be understood of that Divine Person, which is incarnate. Zachary 12. v. 10. God speaking by the Prophet saith: *I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of prayers*, which may easily be understood to be the promise of the B. Trinity: but that which immediately followeth: *& they shall look towards me, whom they pierced*, can only be spoken by the Second Divine Person, who only is incarnate, and was pierced in his Passion. In the book of wisdom is much written of wisdom increated, *a term appropriated to* God the Son. *especially ch. 2. 7. 8. 9.* and *10.* The like in Ecclesiasticus, ch. 1. 4. 24. And ch. 51. v. 14. is distinct mention of the Father & the son: *I have invocated* (saith the author, or any faithful soul) *our Lord, the Father of my Lord*. [5] There is likewise particular mention of the Holy Ghost in some places. As 2. Esd. 9. v. 20. *Thou gavest them the good Spirit, which should teach them*. for the office of internal teaching is appropriated to the *Holy Ghost*. Joan 14. v. 17. and 16. v. 13. *The spirit of truth, & he shall teach you all truth*. Ezec. 36. v. 27. *I will put my Spirit in the midst of you, and will make that you walk in my precepts*. Zach. 7. v. 12. *The words which the Lord sent in HIS SPIRIT, by the hand of the former Prophets*. Sap. 1. v. 5. *The Holy Ghost of discipline will fly from him that feigneth*. Ecclesiasticus 1. v. 9. *He created her in the Holy Ghost*. 24. v. 29. *They that eat ME, shall yet hunger, and they that drink ME, shall yet thirst*. Where God calleth *the Holy Ghost* (which is received by grace) himself. Because all three Divine Persons are one God. [6] And that there be many Divine Persons in God who is one in substance, is sufficiently signified by all those holy Scriptures, where God is called by the name *Elohim*, in the plural number; especially seeing this name hath also the singular number, *Eloha*. As Job. 12. v. 4. & 36. v. 2. Daniel 2. v. 28. Habacuc. 1. v. 11. & 3. v. 3. Which last place seemeth most plainly to speak of *the Son of God, ELOHA MITHEMAN IAVO. God will come from Theman*, or from the South. And therefore where this word *Elohim* is used in the plural number (as in most places it is) it signifieth plurality of Persons in God.

[1] The mystery of Christ's Incarnation is more frequent & more plain in the holy Scriptures especially in the Prophets.

[2] Jeremy.

[3] Baruch.

[4] Ezech.

[5] Dan.

[6] Aggeus.

[7] Zacharias.

[8] Malachias.

[9] Also the books of wisdom.

[1] Christ's Incarnation is more clearly foreshewed by the Prophets, who above other consolations, most especially comforted the people by their prophecies of Christ our Saviour. Jeremie 23. v. 5. *I will raise up to David a just branch, and he shall reign a King, and shall be wise, and he shall do judgement and justice in the earth*. Ch. 31. v. 23. *A woman shall compass a man*. Christ though in body a little infant, yet in power and wisdom was most perfect of all men, even when he was in his mother's womb. Ch. 33. v. 14. *Behold the days will come, saith our Lord, and I will raise up the good word*. v. 15. *I will make the spring of justice to bud forth unto David, & he shall do judgement and justice in the earth*. [2] Jeremy's Lamentations are in greatest part of Christ and his Church. And some part can hardly be applied to any other. ch. 3. v. 30. *He shall give the cheek to him that striketh him, he shall be filled with reproaches*. c. 4. v. 20. *Christ our Lord is taken in our sins* . [3] Baruc. 2. v. 35. God promising to reduce the people from Babylon, addeth: *And I will establish unto them another testament everlasting* (by Christ, whose Kingdom is for ever) *that I be their God, and they shall be my people*. Ch. 3. v. 36. *This is our God, and there shall none other be esteemed against him*. v. 38. *After these things he was seen upon the earth, and was conversant with men.* [4] *Ezechiel* peculiarly *called* by an Angel *the son of man*, was therein a special figure of our Saviour,

who so calleth himself. And the same Prophet hath in plain terms foreshewed the office of Christ the true Pastor of all pastors. ch. 24. v. 25. *I will* (saith God by his Prophet *raise*) *up over them one Pastor, who shall feed them, my servant David*; that is, Christ prefigured by David. His admirable visions in the three first chapters, and nine last pertain properly and principally to the new Testament of Christ, and his Church, shewing the aboundance of grace and glory given by him to the elect. [5] Daniel 7. v. 13. *With the clouds of heaven there came in as it were the Son of man, and he came even to the ancient of days, and in his sight they offered him*. He came even to the ancient of days, because in his Divinity he is equal to the Father: and in his humanity he is offered to God in Sacrifice. v. 14. *His power is eternal: and his Kingdom shall not be corrupted*. ch. 9. v. 24. *Seventy weeks* (of years) *are abridged*, that sins may be forgiven, grace be infused, prophecies be fulfilled, and the Holy one of holies be anointed. All which belong only to Christ. v. 26. *After sixty two weeks Christ shall be slain*. [6] Aggeus 2. v. 8. *The desired of all nations shall come*. [7] Zach. 3. v. 8. *I will bring my servant the Orient*. ch. 13. v. 7. *Strike the Pastor, and the sheep shall be dispersed*, fulfilled in Christ's Passion Mat. 26. v. 21. [8] Malach. 3. v. 2. *Forthwith shall come to his temple the Dominator, whom you seek, & the Angel of the testament, whom ye desire*. [9] The book of wisdom. ch. 2. v. 12. describeth the malice of the wicked against Christ: *Let us* (say they) *circumvent the just, because he is unprofitable to us: and he is contrary to our works, and reproachfully objecteth to us the sins of the law*. v. 13. *He boasteth that he hath the knowledge of God, and nameth himself the Son of God*. [10] Ecclesiasticus 24. v. 34. *God appointed to David his servant, to raise up a King of him, most strong and sitting in the throne of honour for ever*. Which eternal King proceeding from David can be none but Christ our Saviour. And all the praises of Patriarchs, & Prophets (in the last eight chapters) consist in their faith, and expectation of Christ. Likewise the Priests and people [11] 1. Mach. 14. v. 28. 35. and 49. shewed their faith of Christ to come, when they established Simon and his progeny in the government and high priesthood, for ever, *till there rise the faithful Prophet*, to wit the Prophet of whom all the Prophets did speak (Luc. 24. v. 27.)

[10] Ecclesiasticus.
[11] & Machabees.

Amongst the rest Jeremy, ch. 31. v. 23. and Ezechiel ch. 44. v. 2. ◦make also especial mention of some singular privileges of the most excellent Virgin Mother of God. Of whom also Judith and Esther were apparent figures, who received special graces for the benefit of their nation, and so did this singular Virgin receive of God most eminent gifts, above all other mere creatures, for the benefit of the whole Church.

◦Prophecies, & figures of the B. Virgin Mother of God.

[1] Of Angels the celestial spirits, is frequent mention in the holy Scriptures of this age. Their multitude is innumerable, and therefore are insinuated to men by general terms. Daniel. 7. v. 10. *Thousands of thousands ministered to him, and ten thousand hundred thousands assisted him*. [2] And their power is most great, and to men most profitable. An Angel defended the three children in the furnace, walking with them in the fire. Daniel 3. v. 49. 95. [3] Another defended Daniel from the lions. ch. 6. v. 22. The same or another carried Habacuc from Jury into Babylon. Dan. 14. v. 35. And restored him in his place again. v. 38. The Archangel Gabriel instructed Daniel, ch. 8. v. 16. 17. ch. 9. v. 21. And ch. 10. v. 13. & 20. Other Angels the Patrons or Guardians of the Persians and Grecians, prayed for those countries; and S. Michael v. 21. for the Jews. An Angel spake in Zachary. ch. 1. v. 9. Another Angel went to meet him. ch. 2. v. 3. And in respect of Angelical offices, both S. John Baptist, and our Saviour himself are figuratively called Angels. Malach. 3. v. 1. No marvel therefore that Judas Machabeus and his army, 2. Machab. 11. v. 6. *prayed for the assistance of a good Angel*, which was granted them. v. 8. And so *they went promptly, having an helper from heaven*. v. 10. Their like prayer had the same effect in another battle. 2. Machab. 15. v. 27.

[1] Angels excel corporal creatures in multitude.
[2] And in power.
[3] They help men and are lawfully invocated by men.

[1] Devils hating God, and all mankind never cease to tempt men to sin.

[2] They seek to be honoured with sacrifice.

[1] Contrary to these glorious Angels are *other spirits*, at first created in grace, which falling into pride and most obstinate malice, are perpetual enemies to God their Creator, and to all mankind, continually calumniating the works of God, and of all his servants, whereof they are *called Devils*, or *calumniators*. They never cease tempting all they can to evil, so to bring men to eternal death: For *by the envy of the devil* (Sap. 2. v. 7.) *death* (both of soul & body) *came into this world*. The just stipend of sin. All sins offend God and please the devils. [2] But more particularly they desire to be honoured as God with *Sacrifice*. Which therefore they require to themselves and their *idols*. And for this sin of Idolatry, above all others, God is most provoked to wrath: & for the same most especially punished his people: as the Prophet Baruch (ch. 4. v. 6.) signifieth to the people, saying: *You are sold to the Gentiles*, &c. *You are delivered to their adversaries*: and giving the reason why, he addeth v. 7. *For you have exasperated him that made you, the eternal God, immolating to devils and not to God*.

[1] Sacrifice is the proper service of God.

[2] Sacrifice of the new testament, in all places.

[3] More pure and excellent than the old.

[4] The old ceased and the new succeeded.

[5] Which shall also be abandoned by Antichrist.

[6] Transubstantiation confessed by Rabbins.

[1] The same all the Prophets teach, and withal that *Sacrifice is the sovereign service due to God only*, and not to any creature, how excellent soever. But of Sacrifice there is so much written, that it were over long and needless to recite the places. It importeth more to observe the predictions of the most excellent, and perfect Sacrifice of the new Testament. Malachie 1. v. 11. [2] *From the rising of the sun* (saith God by this Prophet) *even to the going down, there is sacrificing, and there is offered in my name a clean oblation*. In the old testament they offered cattle, & birds, by pouring out their blood about the altar, and drawing forth their bowels. For purging and cleansing whereof there was much washing and labour: [3] but now in the Church of Christ, is *the clean Sacrifice* of our Lord's body and blood, in forms of bread and wine. It is also in it-self so pure, that it *cannot be polluted* (as the old sacrifices were, v. 12.) by unworthy Priests, but is always available to some or other, ex opere operato. According to that the same Prophet testifieth, ch. 3. v. 4. *The Sacrifice of Juda and Jerusalem shall please our Lord*. Which is necessarily understood of the Christians' sacrifice: for else this place were contrary to that which God said to the Jewish Priests. ch. 1. v. 10. *I have no will in you, and I will not receive gift at your hand*. Daniel also prophesieth, ch. 9. v. 27. [4] that *in the half of the week the host and the sacrifice shall fail*. Ch. 12. v. 11. *The continual sacrifice shall be taken away*, thereby signifying that not only after the figure, the Sacrifice prefigured should succeed (for else there should be no daily Sacrifice at all in the new Testament, which Malachie saith plainly there shall be, not in one, or in few places, *but from the rising of the sun, even to the going down*, &c.) but also that both the old and new sacrifices should be taken away in their several times. [5] For so our Saviour (Mat. 24. v. 15.) applieth the next words of this prophecy, *and abomination of desolation shall be set up*, not only as a sign before the destruction of Jerusalem, but also of the end of the world. Verified in part as in the figure, when the temple was destroyed, & diverse profanations made in the same place: but more especially shall be fulfilled by Antichrist, abolishing the holy Sacrifice of Christ's body and blood, so much as he shall be suffered: as S. Hyppolitus writeth, lib. de Antichristo, & in oratione de consummatione mundi. Agreeable to S. Ireneus. lib. 4. c. 32. & li. 5. in fine S. Jerom. in Dan. 12. Theodoretus in eundem locum, and S. Chrysostom in opere imperfecto. [6] Yea some *Hebrew Rabbins acknowledge Transubstantiation*, in the Eucharist, as R. David Kimbi witnesseth upon these words of Osee. 14. v. 8. *They shall live with wheat, & shall spring as a vine*: Many of our Doctors (saith he) expound this, that there shall be mutation of nature in wheat, in the times of our Redeemer Christ.

◦Baptism.

This Rabbi David also, and the Chaldee Paraphrasis expound Ezechiel's Prophecy, ch. 36. v. 25. *I will pour out upon you clean water*, of the remission of sin, though they signify not by what particular means. Which Christian Doctors undoubtedly explicate of *the Sacrament of Baptism*.◦ And likewise his other prophecy, ch. 47. v. 1. *waters issued forth under the threshold of the house*

towards the East, cannot be understood of any other waters than of Baptism.

The *purifications, oblations*, and other works of penance practised by the people, after their return from captivity, written. 2. Esd. 9. 10. 13. testify their observation of the law in this point, by which ◦*the Sacrament of penance* in the new testament was prefigured.

◦Penance.

In like sort the ◦*continuance of Priesthood*, and Priestly functions is manifest in the books of Esdras, and of other Prophets, which prefigured *the Sacrament of holy Orders*, in the Church of Christ.

◦Holy Orders.

In these times also the ◦*feasts* instituted by the law, were observed with more or less solemnity, as time, place, and other opportunities served. As Esdras testifieth. li. 1. c. 3. v. 2. *Iosue* (the high-Priest) *& Zorobabel* (the duke) after their return from captivity, *built an altar* (notwithstanding the threats of infidels) *& offered upon it holocaust to our Lord morning & evening. And they made the solemnity of tabernacles, and other feasts, as well in the Calends, as in all the solemnities of our Lord*, though the temple was not yet built again (v. 6.) And afterwards upon new occasion, *Judas Machabeus*, 1. Mach. 4. & 2. Mach. 10. instituted a new feast, which our Saviour observed. Ioan. 10. v. 12.

◦Feasts.

The like observation was kept of *fasts*. For amongst the feasts which were all duly performed (1. Esd. 3. v. 5.) one was of *Expiation*, which consisted in *fasting from even to even*. Levit. 23. Num. 29. [1] And besides the ordinary, [2] Esdras appointed a peculiar fast for special purposes, 1. Esd. 8. v. 21. *And I proclaimed* (saith he) *a fast, beside the river Ahava, that we might be afflicted before the Lord our God: and might desire of him a right way for us and our children*. And (v. 23.) *we fasted and besought our God hereby: and it fell out prosperously unto us*. Again, 2. Esd. 9. v. 1. *The children of Israel came together in fasting, and sackcloths, and earth upon them*. See more of fasting Judith. 4. & 9. Esther. 5. & 14. Zachar. 8. [3] And of Abstinence from certain meats according to the law, Daniel 1. & 9. Judith. 10. & 12. 2. Mach. 9. & 7.

[1] Feasts ordinary.
[2] And extraordinary.
[3] Abstinence.

[1] More generally *the whole form of good life* is excellently prescribed in the books of wisdom and Ecclesiasticus. Where under the general virtues of *Wisdom* and *Justice*, all are admonished to seek diligently to know God, and to serve him. As much as to say, to have faith and good works: the two feet, and legs, on which the godly walk unto life everlasting. Let one short sentence here serve for example (wishing all men to read more in the books themselves) Sap. 6. v. 18. 19. & 20. is this gradation. *The beginning of wisdom is the true desire of discipline; the care of discipline is love; & love is the keeping of her laws: & the keeping of the laws is the consummation of incorruption: & incorruption maketh to be next to God.* [2] These are the steps from earth to heaven, from this vale of miseries to eternal happiness. First, *a true* and sincere *desire of discipline*, or of God's true service: 2. This desire or *care of discipline* breedeth *love* of God: 3. *love is the keeping of laws*, the commandments of God: [3] for he that saith he loveth God, and keepeth not his commandments is a liar: 4. *Keeping the laws is the consummation of incorruption*: making the soul perfect in virtues, & free from corruption of sins: 5. *and* this *incorruption maketh to be next to God*, joining man with God, which is the perfect beatitude of eternal life. And so he concludeth. v. 22. *Therefore* (from first to last by degrees) *desire of wisdom leadeth to the everlasting kingdom.* [4] Yet must we understand that neither the first step of good desire, nor any of the rest is in a man's own power as of himself, [5] so much as to think a good thought, but God's grace preventeth, stirreth men up, & continually assisteth, in all good beginnings, progress, & perseverance, as the same divine author teacheth a little before, v. 14. *wisdom preventeth them that covet her, that she first may shew herself unto them*. Then to admit or refuse is in their power, that have good motions. And therefore sin is rightly imputed, and damnation justly inflicted upon the wicked: because as Nehemias (2. Es. 9. v.

[1] Form of good life prescribed in the sapiential books.
[2] The ascending by steps from earth to heaven.
[3] 1. Ioan. 2.
[4] Without God's grace preventing, no man can think or do any thing meritorious.
[5] *2. Cor. 3.*
[6] Confidence of good works done in grace.

17.) testifieth of the ungrateful people, *they would not hear. And they hardened their necks, and gave the head to return to their servitude as it were by contention*, or striving against God, through their own free will; which appeareth here to remain in sinners. [6] On the other side the same Nehemias in confidence of reward for good works, and of his voluntary cooperating with God's grace, feared not to pray (2. Esd. 5. v. 19.) in these words: *Remember me my God to good, according to all things which I have done to this people*.

[1] Voluntary vows like to Evangelical counsels.

[2] Perpetual virginity.

Some men moreover besides the commandments of the law, [1] voluntarily professed a peculiar state of holy life, a plain figure, or rather an example of Evangelical counsels. As in the former ages the Nazarites, whose rule is prescribed Numeri 6. practised by Sampson (Iudic. 13.) & Samuel (1. Reg. 1.) & the Rechabites (Jer. 35.) so in this last age next before Christ *the Assideans*, or *Esseni*. 1. Mach. 2. v. 42. of whom Judas Machabeus in his time was head or captain. 2. Mach. 14. v. 6. [2] Jeremie the prophet (ch. 16. v. 2.) by God's ordinance lived single unmarried all the time of the captivity. *Thou shalt not take a wife, and thou shalt not have sons and daughters in this place*, to wit in Jerusalem. Neither did he marry when he was afterward in Aegypt. But of his own accord remained a virgin all his life, as S. Jerom writeth, li. 1. advers. Iovinianum.

[1] Prayers of Saints.

[2] Relics.

[3] Holy vessels.

[4] Sign of the Cross.

[1] Prayer of Saints after they are departed from this world is manifestly deduced of the sacred text, Jere. 15. v. 1. of Moyses and Samuel, not to be heard if they should pray for the people, whom God had decreed to punish, were consequently to be heard in some other case. And more expressly. 2. Mach. 15. v. 12. & 14. is recorded that *Onias and Jeremy did pray for all the people, & for all the holy city*. [2] Reverent *estimation of Relics* and other holy things is manifest by the fact of the same Prophet Jeremie, who by God's ordinance (2. Mach. 2. v. 1. & 5.) *hid the holy fire, and the Tabernacle, and the Ark, & the altar of incense in a cave*, that they should not be profaned by infidels ransacking Jerusalem, and the temple: [3] Other *holy* ornaments also, and *vessels* were restored by the favourable King Cyrus, 1. Esd. 1. v. 7. & ch. 8. v. 30. [4] In figure also of *the holy Cross* on which Christ was to redeem mankind, *those that mourned for the abominations in Jerusalem* (Ezec. 9.) *were signed in their foreheads with* the letter *Thau*, or T. and so were saved from the common slaughter of the unsigned.

◦Prayer for the dead.

◦*Prayer and Sacrifice for the dead* is likewise clear 2. Mach. 12. v. 43. &c. if either the text may be admitted for Canonical, saying (v. 46.) *It is a holy & healthful cogitation to pray for the dead*; or for good testimony of Judas' fact, being High-priest, and doing that which the whole Church practised, and which the Jews yet observe to this day.

◦Resurrection.

◦Of the *General Resurrection*, is good testimony in the same place v. 43. and 44. as the ground of Judas his piety towards the dead, *Well and religiously thinking of the Resurrection. For unless he hoped that they which were slain should rise again, it should seem superfluous and vain to pray for the dead*. But seeing he did believe the Resurrection, he did right well and piously. And seeing the belief of resurrection is true, it followeth, as this author inferreth, that it is a holy thing to pray for the dead.

[1] Judgement.

[2] Everlasting punishment, and eternal reward.

[3] The coming of Elias, & conversion of the Jews.

Malachie the last of the Prophets, in the last chapter foresheweth, and describeth the [1] *General judgement*, in the end of this world: wherein the wicked shall be condemned, and the just eternally rewarded. [2] Which *day shall come* (saith he) *kindled as a furnace. All that do impiety* (dying in that state) *shall be stubble, and that day shall inflame them. And there shall rise to you that fear my name, the Sun of justice, and health in his wings*, or glorious beams, healing and curing all bodily infirmities & defects. Before which day he foretelleth of two signs, v. 5. [3] *The coming of Elias* the Prophet, and v. 6 & the *conversion of the Jews to Christ*. And thus much may here suffice, for

particular points of religion in this age.

◦It resteth to view the state and government of the Church in this time which may be considered according to the four Monarchies of heathen nations, the Chaldees, the Medes & Persians, the Grecians, and the Romans. Under the Chaldees, whose Emperial city was Babylon, they were in captivity seventy years. By the Medes and Persians (for that Monarchy consisted of those two nations) they were released from captivity with many favours, yet sometimes afflicted. Under the Monarchy of the Grecians, they were partly in extreme *persecution of Antiochus Epiphanes*, & of other Grecian Kings & Princes, partly in wars for defence of God's laws. Before and after which persecution and wars, as well under the Grecians as the Romans till Christ's Passion, the Church was for most part in peace, yet sometimes afflicted. But omitting many intricate difficulties about the times and reigns of sundry heathen Kings, it will suffice our purpose, to shew the general state of the Jewish nation, with their own particular governers spiritual and temporal, with more or less favour of foreign Princes.

◦The state of the Church in the times of heathen Monarchies in general.

[1] First therefore concerning their estate in their captivity in Babylon, we may here observe God's providence, in that before the city and temple of Jerusalem were destroyed, and the whole nation made captive, *Ioachin* (otherwise called Jechonias) the son of Joachaz (who was also called Jechonias) *King of Juda was transported into Babylon, and his mother*, and many other principal persons. (4. Reg. 24. 15.) Likewise *Josedech son of Saraias high Priest* (1. Paral. 6. v. 15.) was carried into Babylon. And in the mean time Sedecias (uncle to Ioachin) reigned in Juda, who in the eleventh year was taken and carried captive into Babylon, and there died, Ioachin yet living in prison. And Saraias the High-priest with others was slain in Rebla, when Jerusalem was destroyed. 4. Reg. 25. v. 18. & 21. To whom Josedech succeeded in the high-Priesthood. So that both the issue of David, in the right line of our Saviour's genealogy, and the High-Priest of Aaron's stock, [2] were in Babylon before the whole body of the nation was brought thither. This *Jechonias* (or Ioachin) remained in prison, till the death of Nabuchodonosor, the space of thirty seven years, and was then delivered by Evilmerodach, [3] and by him entertained courteously as a Prince, 4. Reg. 25. v. 27. He married there and had issue *Salathiel*; and Salathiel had *Zorobabel*. Who together with *Josue* son of Josedech high-Priest, & *Esdras, Nehemias*, & others recited 1. Esd. 2. *conducted the children of Israel from Babylon into their country*. There were also in a former transmigration [4] *Daniel* and the other three children, *Ananias, Misael*, & *Azarias*, (of the royal or principal blood) *in the third year of Ioakim* (otherwise called Eliacim son of Iosias. 4. Reg. 23. v. 34.) *King of Juda*. Dan. 1. v. 1. 6. These with others were carried as hostages into Babylon, and brought up more liberally. Where serving God sincerely, & abstaining from unlawful meats, they were protected by God, much also esteemed & promoted in that place. For Daniel about the age of twelve years, convinced the two wicked Judges, and delivered Susanna from their cruel hands. Dan. 13. And afterwards for declaring and interpreting the King's dream (Dan. 2.) and excellent wisdom, and gift of prophecy, [5] was admired by all, advanced by the King: but maligned by certain envious sorcerers and great men. [6] Whereby he was sometimes in great danger, but still delivered by God's power protecting him. [7] Dan. 6. & 14. The other *three children* were likewise *advanced* Dan. 2. v. 49. and therefore by diverse envied, & *for refusing to adore an idol* set up by Nabuchodonosor were *cast into* a hot burning *furnace*, and there preserved. Dan. 3.

[1] Their state in the captivity.

[2] King Jechonias, and Josedech High-Priest were in Babylon before the whole nation was captive.

[3] Jechonias entertained in captivity as a Prince.

[4] Daniel with other three children were carried before any of the Kings into Babylon.

[5] They were singularly esteemed.

[6] Sometimes in danger.

[7] But preserved by God.

◦Jeremie, who before this time began to prophesy whiles he was a child, (Jere. 1.) continued in the time of captivity, in Jerusalem and Jury, with much affliction, and still prophesying finally died in Aegypt. *Baruch* his scribe, and also a Prophet, went sometimes into Babylon, and returned into Jury (Baruch. 1.) instructing and exhorting the people.

◦Jeremy prophesied in Jerusalem and in Aegypt.

◦Ezechiel and Daniel in Babylon.

◦*Ezechiel* was carried with King Jechonias and Josedech into Babylon, and there prophesied (ch. 1. v. 2.) part of the same time with Daniel, in great part the same things with Jeremie. And during the captivity, King Jechonias, Josedech the high-Priest, Jeremie, Baruch, Ezechiel Prophets, & innumerable others (some Martyrs, and many Confessors) parted from this world. But Daniel yet lived. And in place of Josedech Highpriest Josue succeeded, and the progeny of King Jechonias continuing in Salathiel and Zorobabel, the nation had them and other eminent men, with temporal dependence upon foreign Princes in the next Monarchy of the Medes and Persians.

[1] The Monarchy of Medes and Persians.

[2] Cyrus licensed the Jews to return and build up their temple.

[3] Prophecy of Christ, after seventy weeks.

[1] For when *Darius* King of Medes had slain Baltazar King of the Chaldees, and so possessed Babylon, with the whole country, he *brought the Monarchy to the Medes and Persians*. Dan. 5. v. 31. and within the space of one year he died; [2] and Cyrus succeeding granted leave to all the Jews to return into Jury; and there to build up their temple, and city of Jerusalem, which Nabuchodonosor had destroyed. At which time Daniel had his vision, that *Christ* our Saviour should come into the world, *within seventy weeks* (of seven years to the week, that is, in four hundred ninety years) after the perfect finishing of the temple and city. Dan. 9. v. 24. & 25. [3] But *when they were so built again*, that the weeks began to be counted, is very obscure: as it was the will of God, that the prophecy, being certain in it-self, should not be over clear to every man's understanding, but as likewise many other *prophecies, shut and sealed*. Dan. 12. v. 6. 9. 13.

[1] Mardocheus.

[2] Esther.

[3] Aman.

In this time of the Medes and Persians' Monarchy, [1] *Mardocheus* remaining in Chaldea, after the relaxation *had that vision* in a dream, Esther. 11. after which followed the history of him, & [2] *Queen Esther*, and wicked [3] *Aman*; with the danger and delivery of all the Jews in those parts.

◦Judith.

Some think it likewise probable that the history of ◦Judith happened after the captivity; though others suppose that it was in the time of Manasses King of Juda: which not being our purpose to discuss and decide, we will pass to things more certain.

[1] Aggeus and Zacharias.

[2] The Church more glorious in the new testament.

[1] The Prophets *Aggeus* & *Zacharias* near twenty years after the relaxation, earnestly exhorted the Princes & people to build up the temple, which had been begun, and now was neglected upon vain fear, thinking *the time was not yet come of building the house of our Lord*. Aggeus 1. v. 2. whereupon *the Prophet reproveth them*, expostulating thus: *Why, is time for you to dwell in embowed houses, and this house* (of our Lord) *desert?* And assureth them v. 10. *that their ground* should remain barren, & ch. 2. v. 15. their *sacrifice ungrateful, till they should build the temple*: promising moreover that this new temple should be more glorious by Christ's personal presence therein, [2] than the former temple, built by Salomon. But specially the Church of Christ prefigured of by the temple, should far excel the Synagogue of the old testament. ch. 2. v. 10. *Great shall be the glory of this last house more than of the first*. Which Zacharie confirmeth inviting the Gentiles to come and the Jews to return into Christ's Church: ch. 2. v. 6. *O fly out of the land of the North, saith our Lord, because into the four winds of heaven have I dispersed you*. v. 7. *O Sion fly thou that dwellest with the daughter of Babylon*. And by diverse other visions & prophecies they foreshew the conversion of the Gentiles, & rejection of the Jews for their obduration but in the end they also shall be converted.

◦Malachie.

◦Malachie prophesied after the finishing of the temple, exhorting all to offer their sacrifices with purity of heart, reprehending both priests and people for not so doing. ch. 1. He also foresheweth the rejection of the Jews, & calling of the Gentiles, with the change of the old sacrifices, and institution of a new far more excellent, and more effectual, to be offered *every-where* (v. 10. & 11.) He concludeth his prophecy ch. 4. foretelling the terrible day of Judgement, and *life or death*

everlasting.

These later prophets yet living, as Josephus, Eusebius, Theodoretus and others testify in their histories, [1] the Grecians obtained so great a Monarchy by king Alexander the Great of Macedo, that being parted after his death amongst many, yet all were great kingdoms, some longer some shorter time. [2] In the beginning whereof when king Alexander came to Jerusalem, as Josephus writeth li. 11. c. 8. Antiquit. *Iaddus* the *High Priest* going forth in his pontifical attire to meet him, the same King straightways fell down at his feet with all reverence. And being demanded by his friends, the Princes of his army, why he so much honoured the High-Priest, he answered, that he honoured not the man for himself, but for his office, and God in him, who had appeared to him in sleep in that very habit, and ornaments, when he in Macedonia discoursed in his mind of making battle against the Persians, promising him assured victory. Shortly after this it happened, that Manasses an Apostata High Priest, by intercession of Sanaballat, whose daughter he had unlawfully married, obtained licence to build a temple in Garizim, [3] which the Samaritanes afterwards pretended to be more ancient than the temple of Jerusalem, against which our Saviour gave sentence. Ioan 4. v. 22. It was also decided by King *Ptolomeus* in Alexandria (as Iosephus witnesseth li. 13. c. 6.) by way of arbitrement, finding that the temple of Jerusalem, and the High-Priests thereof had a perpetual succession from Salomon's time, and that their pretence of Jacob's adoring in Garizim was not to the purpose, seeing there was no succession, that temple being lately built. Nevertheless the same Ptolomeus to gratify Onias and other Apostata, son of good Onias High-Priest and Martyr (2. Macab. 4. v. 34.) gave leave to build another temple in Aegypt, [4] which stood likewise in schism against the true temple of Jerusalem, wresting to their purpose the Prophecy of Isaie. ch. 19. v. 19. *In that day there shall be an altar of our Lord in the midst of Aegypt*. Which S. Jerom sheweth to be understood of the Church of Christ. Before this last schismatical temple, [5] and after the former were the Seventy two Interpreters, or Translators of the Hebrew Bible into Greek. Of whom S. Jerom and all ancient Fathers speak much, and esteem of very great and Canonical authority.

[1] The Grecian Monarchy.
[2] King Alexander honoured Iaddus the High-Priest.
[3] The schismatical temple in Garizim.
[4] Another schismatical Temple in Aegypt.
[5] The Seventy two Interpreters.

In the time of the Grecians' Monarchy, [1] profane learning flourished more than before, and Philosophers abounded, but differed exceedingly amongst themselves, & all erred in the principles both of *Natural* & *Moral* knowledge. For whereas indeed God omnipotent was the only maker of the whole world, and all things therein, all these Philosophers supposed & taught, that some material thing was coeternal with God: and so they put the same thing to have been the beginning of all other things. [2] Which some say was the water, some the Air, some the Earth, some the fire, some all these four Elements, some the Atoms, or indivisible small bodies, some one thing some another. Whereof S. Epiphanius writeth in compendio contra haereses. And the like absurd conceits they had of the chief Good, or [3] *Summum bonum*. Which *the* [4] *Pythagorians thought* to be nothing else but a certain immortality of *the soul*, and so, as it may still be in a body. And therefore seeing both men and beasts do die, they held opinion, that when a soul *parteth out of one body*, it goeth *into another*. Yea and maketh *transmigration from one species* or kind *to another*. As from a man's body into the body of a horse, or an oxe; and contrarywise from a brute beast into a man again, and from one beast into another. [5] *The Stoics put the chief good in virtues*, but could reach no further than to a certain contentment of joy in their mind, not knowing the reward of virtues to consist in seeing God. *Platonics or Academics* [6] conceived more of God, and pure spirits, but thought both corporal and spiritual creatures were coeternal with God. The [7] *Peripatetics* placed the *chief good or felicity* in the *aggregation* of best *spiritual, corporal, and worldly things* together. [8] The Epicures esteemed carnal and bodily pleasures above all. And all these and their followers judged so diversely of the right true felicity, contradicting and condemning

[1] Profane learning flourished amongst the Grecians, but they erred exceedingly in matters of Religion.
[2] Primum principium.
[3] Summum bonum.
[4] Pythagoreans.
[5] Stoics.
[6] Achademics.
[7] Peripatetics.
[8] Epicures.
[9] The assured faith of the Church, the city of God.

each other's opinions, that they were multiplied into innumerable Sects. As S. Augustin declareth out of Marcus Varro: and opposeth against them all, [9] the one assured faith and judgement of God's Church, in his 19. book de civit. Dei. c. 4. And concludeth with the Royal Prophet, and S. Paul, that their *cogitations are vain, which will have happiness to be in any other thing but in seeing God*; or to be obtained by any other means without God's grace. And not only before & since, but also in the same times the *authors of* The Books of *wisdom* & *Ecclesiasticus* taught right doctrine against those erroneous Philosophers.

[1] The Machabees professed the same.
[2] Antiochus his Edict.
[3] Martyrs for this faith.
[4] For circumcision.
[5] For keeping the Sabbath.
[6] For abstaining from swine's flesh.

[1] For profession also of true faith and religion the Machabees both suffered and laboured most notably, [2] when *King Antiochus* Epiphanes (1. Mach. 1. v. 43.) *wrote to all his kingdom, that all the people should be one, and every one should leave his own law. And whosoever should not do according to the word of Antiochus they should die*. Against which most wicked decree, and cruel execution thereof, God's grace so abounded that (v. 56.) *many of the people of Israel, determined with themselves, that they would not eat the unclean things: and they chose rather to die, than to be defiled with unclean meats: and that they would not break the holy law of God, & so were murdered*: [3] As is more particularly recorded, 2. Mach. 5. v. 14. how *there were in the space of three days fourscore thousand slain, forty thousand imprisoned, & no less sold*. After this with more pretence of justice, but with more malice, endeavouring to terrify others, & to draw them to yield, or make shew of conformity to wicked laws, ch. 6. v. 10. [4] *two women were accused to have circumcised their sons whom when they had led about through the city, with the infants hanging at their breasts, they threw down headlong by the walls*. And v. 11. [5] *Other people were burnt with fire, for secretly keeping the day of the Sabbath*. Thirdly v. 18. *Eleazarus* being urged to eat swine's flesh, and entreated by his familiar friends to make shew of conformity, would neither eat, nor feign to eat it, but *died most constantly, leaving an example of virtue & fortitude*. [6] Fourthly *seven brethren and their mother* (2. Mach. 7.) yielded also their lives in most glorious Martyrdom, because they would not yield conformity to wicked laws.

[1] Holy wars for the Church and religion.
[2] Matthathias.

[1] After which heroical constancy in suffering, it was also God's providence, that others should shew their fortitude, in delivering his Church from these calamities and dangers. [2] For *Matthathias* of the tribe of Levi, and stock of Aaron Priest, and (after the apostasy of Jason li. 2. c. 4. v. 10.) *Highpriest*, lamenting the pitiful state of God's people, with resolute mind, and invincible courage resisting wicked Antiochus (1. Mach. 2.) of just zeal with his own hands *slew one*, who for fear of death *was ready to offer sacrifice to idols*, & withal *killed the King's commissioner*, who came to compel men to commit idolatry: and then gathered troops to defend so holy a cause. Against whom the enemies fighting on the sabbath days killed many, which of scruple would not resist. But upon further consideration, the rest resolved to defend themselves also on the sabbath day, if they were assaulted.

[1] Judas Machabeus.
[2] A religious prayer.
[3] The temple cleansed.

[1] Next to him succeeded his son *Judas Machabeus* in both the offices of *High Priest* & *General captain*: who (as good order required) first *pursued the wicked* (to wit amongst his own subjects) *inquiring them out, and such as troubled his people, them he burned with fire*. 1. Mach. 3. v. 5. *and his enemies were repelled for fear of him: all the workers of iniquity were troubled: and salvation was directed in his hand*. For he & his followers. 2. Mac. 8. v. 2. [2] *invocated our Lord, that he would have respect to his* own *people; the temple; the city; hear the voice of blood crying unto him, remember the most unjust deaths of innocents, and the blasphemies done to his name. So he with a few* (having made this preparation by prayer) *overthrew the army of Antiochus, with their four principal captains Apollonius* (1. Mach. 3. v. 11.) and (v. 23.) *Seron*, (ch. 4.) *Gorgias* and *Lysias*. [3] Then cleansing the temple (v. 36. & l. 2. ch. 10.) renewed the holy vessels, which were destroyed by Antiochus, and

dedicated a new altar. v. 47. & 56.

And whiles Judas with his brethren delivered the people from all bordering enemies. 1. Mach. 5. & li. 2. ch. 10. & 11. Antiochus Epiphanes li. 1. c. 6. & li. 2. ch. 9. *died most miserably*[1]. And his young son *Antiochus Eupator reigned*. Against whose captains Judas had still more victories. li. 2. ch. 12. & 13. Then followed the last battle of [2]*Nicanor* sent by King Demetrius, where he was *slain* by Judas' forces, in the midst of his army. li. 1. ch. 7. & li. 2. ch. 15. whereof Demetrius hearing sent new forces with Bacchides and Alcimus, and more than two parts of Judas small camp flying away, he with only eight hundred. li. 1. ch. 9. setting upon the enemies defeated the strongest part of their army: but another part coming at his back great slaughter was made on both sides, and *Judas* after many heroical acts was now *slain in battle*, dying *with most renowned glory.*[3] v. 8. all good men lamenting his death.

[1] Antiochus died miserably.
[2] Nicanor slain.
[3] Judas died gloriously.

[1] After *him Jonathas* his brother succeeded *Highpriest & general captain*, ch. 9. v. 28. who managing the common affairs with great wisdom, piety, and courage, the wicked usurper *Alcimus*, who not long before swearing that he would not hurt the Assideans presently killed threescore of them in one day. li. 1. ch. 7. v. 15. and beginning to deface the temple, was suddenly strucken with a palsy, and *died miserably*[2] li. 1. ch. 9. v. 54. Jonathas prospering against the enemies confirmed league with the Romans and Lacedemonians, ch. 12. At last was deceived, and both he and his sons were treacherously slain by Tryphon, ch. 13. [3]So *Simon* his brother was made *Highpriest* and *captain general* by public consent. ch. 14. who after many noble acts, ch. 15. was also villainously slain with two of his sons, by his son in law Ptolomee. And his other son [4]*Joannes Hyrcanus* succeeded, ch. 16. In his days the Jews in Jerusalem writ to their brethren in Aegypt, exhorting them not to frequent the schismatical temple in Aegypt, but to keep the feasts which were instituted in Jerusalem. Thus much of the troublesome state of the Church, reduced to peace by the Machabees.

[1] Jonathas.
[2] Alcimus died miserably.
[3] Simon.
[4] Ioannes Hyrcanus.

[1]Shortly after which time, the Roman kingdom having been often increased in the space of near seven hundred years from the building of Rome, was by Pompeius, subduing the East countries, extended so far, that as Pliny writeth. li. 7. c. 26. Asia Minor was now as it were the middle part, which before was the uttermost borders of their dominions. And the same Pompeius, amongst the rest, taking Jerusalem, brought *the Jews under the Roman Empire*, near fourscore years before Christ. Under whom they enjoyed some liberty, till [2]*Herod* Ascalonita a stranger born (his father an Idumean, his mother an Arabic) was first made governor of Galilee, then Tetrarch of Judea, and afterwards King thereof. Who being advanced by the Romans to royal dignity, endeavouring by sundry benefits to get the people's favour, amongst other things [3]enlarged and adorned their Temple, making it as it were a new edifice, in comparison of that which was built after the captivity: yea more excellent as some think, than that which Salomon built. [4]But this new King made sale of spiritual offices. Namely he sold the office of the Highpriest for money. [5]And that from year to year, or for short and limited time. In him was fulfilled the prophecy of the Patriarch Jacob, Gen. 49. giving it for a sign that Christ our Redeemer should presently come into this world,[6] saying. *The sceptre shall not be taken away from Judas, and a duke out of his thigh, till he do come that is to be sent, and the same shall be the expectation of the Gentiles*. And therefore Herod hearing by the Sages, that the true King of Jews was born, in extreme fury murdered the innocent Infants. Mat. 2. And so both Jews and Gentiles were admonished that the *Messias* was born *of the* seed and *right line of King David*.

[1] The Roman Monarchy.
[2] Herod the first strange King of the Jews.
[3] He enlarged the temple.
[4] But sold the office of High-Priest.
[5] The true succession continued also in the times of usurpers.
[6] This King was a sign of Christ's coming.

Whose Genealogy before the captivity we noted in the fifth age of the world to *Joachaz* son of

◦ The genealogy of Christ from the

captivity.

Iosias. Now therefore to prosecute the same, we must observe, that whereas S. Matthew saith:◦ *Iosias begat Jechonias*, by this Jechonias he meaneth Joachaz, otherwise called Jechonias; or else he ascribeth the nephew to the grand father as his son. For Iosias was slain at least eleven years before Jechonias the father of Salathiel was born. And this later *Jechonias* was also called *Joachin, the first of the third Tessaradechad*, so the second *Salathiel*, the *3. Zorobabel, 4. Abiud, 5. Eliachim, 6. Azor. 7. Sadoc. 8. Achim, 9. Eliud, 10. Eleazar, 11. Mathan, 12. Jacob, 13. Joseph, the husband of Mary, of whom was born* the fourteenth, JESUS CHRIST. And this known by tradition, not written before S. Matthew's Gospel.

◦Succession of High-Priests.

◦The succession also of the Highpriests, declared in our former Recapitulations of the fourth and fifth ages, from Aaron to Josedech, who was High-Priest in the captivity, after that his father Saraias was slain. 4. Reg. 25. v. 18. continued, as partly by holy scriptures, the rest by other authors appeareth in this order: After the same *Josedech*, his son *Iosue*, then *Ioachim, Eliachim, Eliasib, Joiada, Jonathan, Iaddus*, in the time of king Alexander: *Onias* the first, *Simon Priscus, Eleazarus*, by whom the Seventy two Interpreters were sent to King Ptolomeus Philodelphus. *Manasses*, who became an Apostata, *Onias* the third, whose brother Jason obtained the office of the King by simony and became an Apostata, so was never lawful, neither those that followed him. Menelaus of the tribe of Benjamin. Lysimachus his brother & vicar. Alcimus though of Aaron's stock, yet for his Apostasy unlawful. All which time the true High Priests were of the Machabees, *Matthathias* & his sons *Judas, Jonathas*, & *Simon*, his son *Ioannes Hyrcanus*. Then *Aristobolus, Iosue, Simon, Matthias, Iosephus, Iozarus, Eleazarus, Iosue, Anna, Ismael, Eleazarus, Simon*, and *Caiphas*. Who in councel (Ioan. 11. v. 49.) gave sentence (which himself understood not) *that it was expedient, that one man die for the people, and the whole nation perish not*. Which the holy Evangelist ascribeth to his office, *being highpriest of that year, he prophesied that JESUS should die for the nation: and not only for the nation, but to gather into one the children of God, that were dispersed*.

JESUS REDEEMER, correct in us our errors, gather the dispersed, conserve them that are and shall be gathered, make all one flock in one fold under one Pastor, thyself JESUS CHRIST. To whom with the Father, and the Holy Ghost be all thanks, praise, honour, and glory, now and for ever and ever. AMEN.

THE PRAYER OF MANASSES, WITH THE SECOND & THIRD BOOKS OF ESDRAS, EXTANT IN MOST LATIN AND Vulgar Bibles, are here placed after all the Canonical books, of the old Testament: because they are not received into the Canon of Divine Scriptures by the Catholic Church.

THE PRAYER OF MANASSES

KING OF JUDA, WHEN HE WAS HELD CAPTIVE IN BABYLON.

CHAPTER I.

Lord[1] omnipotent God of our fathers, Abraham, & Isaac, and Jacob, and of their just seed, which didst make heaven and earth: with all the ornaments of them, which hast bound the sea with the word of thy precept, which hast shut up the depth, and sealed it with thy terrible and laudable name: whom all things dread, & tremble at the countenance of thy power, because the magnificence of thy glory is importable, & the wrath of thy threatening upon sinners is intolerable: but the mercy of thy promise is infinite and unsearchable: because thou art our Lord, most high, benign, long suffering, and very merciful, and penitent upon the wickedness of men. Thou Lord according to the multitude of thy goodness hast promised penance and remission to them that have sinned to thee, and by the multitude of thy mercies thou hast decreed penance to sinners, unto salvation. Thou therefore Lord God of the just, hast not appointed penance to the just, Abraham, & Isaac, and Jacob, them that have not sinned to thee, but hast appointed penance for me a sinner: because I have sinned above the number of the sand of the sea. Mine iniquities Lord be multiplied, mine iniquities be multiplied, and I am not worthy to behold & look upon the height of heaven, for the multitude of mine iniquities. I am made crooked with many a band of iron, that I cannot lift up my head, and I have not respiration: because I have stirred up thy wrath, and have done evil before thee: I have not done thy will, & thy commandments I have not kept: I have set up abominations, & multiplied offences. And now I bow the knee of my heart, beseeching goodness of thee. I have sinned Lord, I have sinned, & I acknowledge mine iniquities. Wherefore I beseech desiring thee, forgive me Lord, forgive me: and destroy me not together with mine iniquities, neither reserve thou for ever, being angry, evils for me, neither damn me into the lowest places of the earth: because thou art God, God, I say, of the penitent: in me thou shalt shew all thy goodness, because thou shalt save me unworthy according to thy great mercy, and I will praise thee always all the days of my life: because all the power of the heavens praiseth thee, and to thee is glory for ever and ever. Amen.

[1] *2. Paral. 33. v. 12.*

THE THIRD BOOK OF ESDRAS.

For help of the readers, especially such as have not leisure to read all, we have gathered the contents of the chapters; but made no Annotations: because the text itself is but as a Commentary to the Canonical books; and therefore we have only added the concordance of other Scriptures in the margin.

CHAPTER I.

Iosias king of Juda maketh a great Pasch, 7. giving many hosts to such as wanted for sacrifice: 14. the Priests and Levites performing their functions therein: 22. in the eighteenth year of his reign. 25. He is slain in battle by the king of Aegypt, 32. and much lamented by the Jews. 34. His son Iechonias succeedeth. 37. After him Ioacim, 40. who is deposed by the king of Babylon. 43. Ioachin reigneth three months, and is carried into Babylon. 46. Sedecias reigneth eleven years wickedly. 52. and he with his people is carried captive into Babylon, the city and temple are destroyed. 57. so remained till the Monarchy of the Persians.

AND Iosias made a Pasch in Jerusalem to our Lord & immolated the Phase the fourteenth moon of the month: 2 [1]appointing the Priests by courses of days clothed with stoles in the temple of our Lord.

[1] *4. Reg. 23. v. 21.*
2. Paral. 35. v. 1.

3 And he spake to the Levites the sacred servants of Israel, that they should sanctify themselves to our Lord in the placing of the holy ark of our Lord in the house, which King Salomon son of David built. 4 It shall not be for you to take it upon your shoulders. And now serve your Lord, and take the care of that nation Israel, in part according to your villages & tribes, 5 according to the writing of David king of Israel, and according to the magnificence of Salomon his son, all in the temple, and according to your father's portion of principality, among them that stand in the sight of your brethren the children of Israel. 6 Immolate the Pasch, and prepare the sacrifices for your brethren, and do according to the precept of our Lord which was given to Moyses. 7 [1]And Iosias gave unto the people that was found of sheep, lambs, and kids, & goats thirty thousand, calves three thousand.

[1] *Exo. 12.*
Levit. 23.
Num. 28.

8 These things were given to the people^ of the kings' goods according to promise: and to the Priests for the Phase, sheep in number two thousand, and calves an hundred. 9 And Jechonias, and Semeias, and Nathanael brethren, and Hasabias, and Oziel, & Coraba, for the Phase sheep five thousand, calves five hundred. 10 And when these things were done in good order, the Priests and the Levites stood having azymes by tribes. 11 And according to the portions of their fathers' principality, in the sight of the people they did offer to our Lord according to those things, which were written in the book of Moyses: 12 and roasted the Phase with fire as it ought: and the hosts they boiled in cauldrons, and in pots with benevolence: 13 and they brought to all that were of the people: and afterward they prepared for themselves and the

priests. 14 For the Priests offered the fat, until the hour was ended: & the Levites prepared for themselves, and their brethren, the children of Aaron. 15 And the sacred singing men, the children of Asaph were by order according to the precept of David, & Asaph, & Zacharias, & Ieddimus, which was from the king. 16 And the porters at every gate, so that none transgressed his own: for their brethren prepared for them. 17 And the things were consummate that pertained to the sacrifice of our Lord. 18 In that day they celebrated the Phase, and offered hosts upon the sacrifice of our Lord, according to the precept of king Iosias. 19 And the children of Israel, that were found at that time, celebrated the Phase: and the festival day of Azymes for seven days: 20 and there was not celebrated such a Phase in Israel, from the times of Samuel the Prophet: 21 and all the kings of Israel did not celebrate such a Phase as Iosias did, and the Priests, and the Levites, and the Jews, and all Israel, that were found in their abode at Jerusalem. 22 In the eighteenth year, Iosias reigning, was the Phase celebrated. 23 And the works of Iosias were directed in the sight of his Lord in a heart full of fear: 24 and the things concerning him are written in the ancient times, touching them that sinned, and were irreligious against our Lord above all nations, and that sought not the words of our Lord upon Israel. 25 [1]And after all this fact of Iosias, came up Pharao the king of Aegypt coming in Charcamis from the way upon Euphrates, and Iosias went forth to meet him.

[1] *4. Reg. 23. v. 29.*
2. Paral. 35. v. 20.

26 And the king of Aegypt sent to Iosias saying: What is there between me & thee king of Juda? 27 I was not sent of the Lord to fight against thee: for my battle is upon Euphrates, go down in haste. 28 And Iosias did not return upon his chariot: but endeavoured to overthrow him, not attending the word of the Prophet from the mouth of our Lord: 29 but he made battle against him in the field of Mageddo. And Princes went down to king Iosias. 30 And the king said to his servants: Remove me from the battle, for I am weakened exceedingly. And forthwith his servants removed him out of the battle. 31 And he went up into his second chariot: & coming to Jerusalem, died, and was buried in his father's sepulchre. 32 And in all Jury they mourned for Iosias, & the rulers with their wives lamented him until this day. And this was given out to be done always unto all the stock of Israel. 33 But these things were written before in the book of the histories of the kings of Juda: and all the acts of the doing of Iosias, and his glory and his understanding in the law of our Lord: and the things that were done by him, and that are not written in the book of the kings of Israel and Juda. 34 [1]And they that were of the nation, taking Jechonias the son of Iosias, made him king for Iosias his father, when he was three and twenty years old.

[1] *4. Reg. 23. v. 30.*
2. Par. 36. v. 1.

35 And he reigned over Israel three months. And the king of Aegypt removed him, that he should not reign in Jerusalem: 36 & he put a tax upon the nation^ of silver an hundred talents, and of gold one talent. 37 And the king of Aegypt made Ioacim his brother king of Juda & Jerusalem: 38 & he bound the magistrates of Ioacim, and Zaracel his brother, and taking them brought them back into Aegypt. 39 Ioacim was five and twenty years old when he began to reign in the land of Juda and Jerusalem: & he did evil in the sight of our Lord. 40 And after this man came up Nabuchodonosor the king of Babylon, and binding him with a band of brass, brought him into Babylon. 41 And Nabuchodonosor took the sacred vessels of our Lord, and carried away, and consecrated them in his temple in Babylon. 42 For his uncleanness, & lack of religion is written in the book of the times of the kings. 43 And Ioachin his son reigned for him. And when he was made king, he was eighteen years old. 44 And reigned three months and ten days in Jerusalem, and did evil in the sight of our Lord: 45 [1]and after a year Nabuchodonosor sending, transported him into Babylon together with the sacred vessels of our Lord.

[1] *4. Reg. 24. v. 1.*

46 [1]And he made Sedecias king of Juda and

Jerusalem, when he was one and twenty years old: and he reigned eleven years.

[1] *v. 17.*

47 [1]And he did evil in the sight of our Lord, and was not afraid of the words which were spoken by Jeremy the Prophet from the mouth of our Lord:

[1] *Iere. 37. v. 2.*

48 and being sworn of king Nabuchodonosor, forsworn he did revolt: & his neck being hardened, & his heart, he transgressed the ordinances of our Lord the God of Israel. 49 And the Princes of the people of our Lord did many things wickedly, and they did impiously above all the uncleanness of the nations: & they polluted the temple of our Lord that was holy in Jerusalem. 50 And the God of their fathers sent by his messenger to reclaim them, for that he would spare them, and his tabernacle. 51 But they scorned at his messengers: and in the day that our Lord spake to them they were mocking his Prophets. 52 Who was moved even unto wrath upon his nation for their impiety, and commanded the kings of the Chaldees to come up. 53 These slew their young men with the sword, round about their holy temple, and spared not young man, and old man, and Virgin, and youth: 54 but all were delivered into their hands: & taking all the sacred vessels of our Lord, and the kings' treasures, they carried them into Babylon, 55 and burnt the house of our Lord, and threw down the walls of Jerusalem: and the towers thereof they burnt with fire, 56 and consumed all their honourable things, and brought them to naught, and those that were left of the sword, they led into Babylon. 57 [1]And they were his servants until the Persians reigned in the fulfilling of the word of our Lord by the mouth of Jeremy:

[1] *Iere. 25. v. 12. & 29. v. 10.*
Dan. 9. v. 2.

58 as long as the land quietly kept her sabbaths, all the time of her desolation she sabbathized in the application of seventy years.

CHAPTER II.

Cyrus king of Persia permitteth the Jews to return into their country: 10. and delivereth to them the holy vessels, which Nabuchodonosor had taken from the temple. 16. Certain adversaries writing to king Artaxerxes, hinder those that would repair the ruins of Jerusalem.

CYRUS [1] king of the Persians reigning for the accomplishment of the word of our Lord by the mouth of Jeremy,

[1] *2. Paral. 36. v. 22.*
2. Esd. 1. v. 1. & 6. v. 3.
Iere. 26. v. 12. & 29. v. 10.
Dan. 9. v. 2.

2 our Lord raised up the spirit of Cyrus King of the Persians, and he proclaimed in all his Kingdoms, and that by writing, 3 saying: Thus saith Cyrus king of the Persians: The Lord of Israel, the high Lord, hath made me king over the whole earth, 4 & hath signified to me to build him a house in Jerusalem which is in Jury. 5 If there be any of your kindred, his Lord go up with him into Jerusalem. 6 Whosoever therefore dwell about the places, let them help them that are in the same place, in gold & silver, 7 in gifts, with horses, and beasts, and with other things which by vows are added into the temple of our Lord which is in Jerusalem. 8 And the Princes of the tribes, of the villages, and of Jury, of the tribe of Benjamin, & the Priests, and the Levites standing up, whom our Lord moved to go up, and to build the house of our Lord which is in Jerusalem, and they that were round about them, 9 did help them with all their gold and silver, and beasts, and many whose mind was stirred up, with many vows. 10 And Cyrus the king brought forth the sacred vessels of our Lord, which Nabuchodonosor the king of Babylon transported out of Jerusalem, & consecrated them to his Idol. 11 And Cyrus the king of Persians bringing them forth, delivered them to Mithridatus, who was over his treasures. 12 And by him they were delivered to Salmanasar president of Jury. 13 And of these this was the number: Cups for

libaments of silver two thousand four hundred: basins of silver thirty: phials of gold thirty, also of silver two thousand four hundred: & other vessels a thousand. 14 & all the vessels of gold & silver, were five thousand eight hundred sixty. 15 [1]And they were numbered to Salmanasar together with them that came out of the captivity of Babylon into Jerusalem.

[1] *1. Esd. 4. v. 7.*

16 But in the times of Artaxerxes king of the Persians, there wrote to him of them that dwelt in Jury and Jerusalem, Balsamus, and Mithridatus, and Sabellius, and Rathimus, Balthemus, Sabellius scribe, and the rest dwelling in Samaria, and other places, the epistle following to king Artaxerxes. 17 SIR, thy servants Rathimus over occurrents, and Sabellius the scribe, and the other judges of thy court in Caelesyria, and Phenice. 18 And now be it known to our lord the king, that Jews came up from you to us, coming into Jerusalem a rebellious, & very naughty city, do build the furnaces thereof, and set up the walls, and raise the temple. 19 And if this city, and the walls shall be finished, they will not only not abide to pay tributes, but also will resist the kings. 20 And because that is in doing about the temple, we thought it should do well not to neglect this same thing: 21 but to make it known to our lord the king, that if it shall seem good, o king, it may be sought in the books of thy fathers, 22 & thou shalt find in the records, things written of these, and thou shalt know that this city hath been rebellious, & troubling kings, & cities, 23 and the Jews rebels, & making battles in it from time out of mind, for the which cause this city was made desolate. 24 Now therefore we do thee to understand, lord king, that if this city shall be built, & the walls thereof shall be erected, there will be no coming down for thee into Caelesyria & Phenice. 25 Then wrote the king to Rathimus, the writer of the occurrents, and to Balthemus, and to Sabellius the scribe, and to the rest joined with them, and to the dwellers in Syria and Phenice, as followeth: 26 I have read the epistle that you sent me. I commanded therefore search to be made, & it was found that the same city is from the beginning rebellious to kings, 27 and the men rebels, and making battles in it, & there were most valiant kings ruling in Jerusalem, and exacting tributes in Caelesyria & Phenice. 28 Now therefore I have given commandment to forbid those men to build the city, and to stay them that nothing be done more than is: 29 and that they proceed not farther, whereof are evils, so that there may be trouble brought upon the kings. 30 Then these things being read which were written of king Artaxerxes, Rathimus, and Sabellius the scribe, and they that were appointed with them joining together in haste came to Jerusalem with a troop of horsemen, and multitude, & company: 31 and they began to forbid the builders, and they ceased from building of the temple in Jerusalem, till in the second year of the reign of Darius king of the Persians.

CHAPTER III.

After a solemn supper made to all the court and chief Princes, king Darius sleeping: 4. three esquires of the body keeping watch, proposed the question: 10. whether wine, or a king, or women, or the truth doth excel? 17. The first praiseth wine.

KING Darius made a great supper to all his domestical servants, and to all the magistrates of Media and Persia, 2 and to all that wear purple, and to the Praetors, and Consuls, and Lieutenants under him from India unto Aethiopia, an hundred twenty seven provinces. 3 And when they had eaten and drunken, and returned full, then Darius went up into his chamber, and slept, and awaked. 4 Then those three young men keepers of his body, which guarded the king's body, said one to another: 5 Let every one of us say a word that may excel: & whose word soever shall appear wiser than the others, to him will king Darius give great gifts, 6 to be covered with purple, & to drink in gold, and to sleep upon gold, & a chariot with a bridle of gold, & a bonnet of silk, and a chain about his neck: 7 and he

shall sit in the second place next Darius for his wisdom. And he shall be called the cousin of Darius. 8 Then every one writing his word signed it, and they put it under the pillow of Darius the king, 9 and they said: When the king shall rise, we will give him our writings: and which soever of the three the king shall judge, and the magistrates of Persia, that his word is the wiser, to him shall the victory be given as is written. 10 One wrote: Wine is strong. 11 Another wrote, A king is stronger. 12 The third wrote, Women are more strong: but above all things truth overcometh. 13 And when the king was risen, they took their writings, and gave him, and he read. 14 And sending he called all the Magistrates of the Persians, and the Medes, and them that wear purple, and the Praetors, and the Overseers; 15 and they sat in the Councel: and the writings were read before them. 16 And he said: Call the young men, & they shall declare their own words. And they were called, and went in. 17 And he said to them: Declare unto us concerning these things which are written. And the first began, he that had spoken of the strength of wine, 18 and said: O ye men, how doth wine prevail over all men that drink! It seduceth the mind. 19 And also the mind of king and orphan it maketh vain. Also of the bondman and the free, of the rich man and the poor, 20 and every mind it turneth into security and pleasantness, and it remembereth not any sorrow and duty, 21 and all hearts it maketh honest, and it remembereth not king, nor magistrate, and it maketh a man speak all things by talents. 22 And when they have drunk, they remember not friendship, nor brotherhood: yea and not long after they take swords. 23 And when they are recovered and risen from the wine, they remember not what they have done. 24 O ye men, doth not wine excel? Who thinketh to do so? And having said this, he held his peace.

CHAPTER IV.

The second praiseth the excellency of a king: 13. The third (which is Zorobabel) commendeth women: 33. but preferreth truth above all. 41. Which is so approved, and he is rewarded. 42. The king moreover at his request restoreth the holy vessels of the temple, and granteth means to build the city of Jerusalem, and the temple.

AND the next began to speak, he that spake of the strength of a king. 2 O ye men do not the men excel, which obtain land, & sea, and all things that are in them? 3 But a king excelleth above all things, and hath dominion over them: and every thing whatsoever he shall say to them, they do. 4 And if he send them to warriors, they go, and throw down mountains, and the walls, and towers. 5 They kill, and are killed: and the king's word they transgress not. For if they shall overcome, they bring to the king all things whatsoever they have taken for a prey. 6 In like manner also all others, for so many as are not soldiers, nor fight, but till the ground: when they shall reap, again they bring tributes to the king. 7 And he being one only, if he say: Kill ye, they kill; say he: forgive, they forgive; say he: strike, they strike; say he, destroy, they destroy; 8 say he build, they build; 9 say he, cut down, they cut down; say he plant, they plant: 10 and all the people, & potestates hear him, and beside this he sitteth down, and drinketh, and sleepeth. 11 And others guard him round about, and cannot go every one, and do their own works, but at a word are obedient to him. 12 O ye men, how doth not a king excel that is so renowned? And he held his peace. 13 The third that spake of women and truth, this is Zorobabel, began to speak. 14 O ye men, not the great king, & many men, neither is it wine that doth excel. Who is it then that hath the dominion of them? 15 Have not women brought forth the king, & all the people, that ruleth over land & sea: 16 and were they not born of them, and did not they bring up them which planted the vineyards, whereof wine is made? 17 And they make the garments of all men, & they do honour to all men, and men cannot be separated from women. 18 If they have gathered gold and silver, and

every beautiful thing, & see a woman comely & fair, 19 leaving all these things they fix their look upon her, & with open mouth behold her, and allure her more than gold & silver, and every precious thing. 20 Man forsaketh his father that brought him up, and his country, and joineth himself to a woman. 21 And with a woman he refresheth his soul: and neither doth he remember father, nor mother, nor country. 22 And hereby you must know that women rule over you. Are you not sorry? 23 And a man taketh his sword, & goeth into the way to commit thefts and murders, & to sail seas & rivers, 24 and seeth a lion; and goeth in darkness: and when he hath committed theft, and fraud, and spoils, he bringeth it to his beloved. 25 And again, man loveth his wife more than father or mother. 26 And many have become mad for their wives: & have been made bondmen for them: 27 and many have perished and been slain, and have sinned for women. 28 And now believe me, that the king is great in his power: because all countries are afraid to touch him. 29 Nevertheless I saw Apemes the daughter of Bezaces the concubine of a marvelous king, sitting by the king at his right hand, 30 and taking off the crown from his head, and putting it upon herself, and with the palm of her left hand she struck the king. 31 And beside these things he with open mouth beheld her: and if she smile he laugheth, and if she be angry with him, he flattereth, till he be reconciled to her favour. 32 O ye men, why are not women stronger? Great is the earth, and high is the heaven: who doeth these things? 33 And then the king and they that wear purple looked one upon another. And he began to speak of truth. 34 O ye men, are not women strong? The earth is great and heaven is high: & the swift course of the sun turneth the heaven round into his place in one day. 35 Is not he magnifical that doth these things, and the truth great, and stronger above all things? 36 All the earth calleth upon the truth, heaven also blesseth it, and all works are moved, and tremble at it, and there is not any thing with it unjust. 37 Wine is unjust, the king is unjust, women are unjust, all the sons of men are unjust, and all their works are unjust, and in them is not truth, and they shall perish in their iniquity, 38 and truth abideth, and groweth strong for ever, and liveth, and prevaileth for ever and ever. 39 Neither is there with it acception of persons, nor differences: but the things that are just it doth to all men, to the unjust and malignant, and all men are well pleased in the works thereof. 40 And there is no unjust thing in the judgement thereof, but strength, and reign, and power, and majesty of worlds. Blessed be the God of truth. 41 And he left speaking. And all the people cried, and said: Great is truth and it prevaileth. 42 Then the king said to him: Ask, if thou wilt any more, than the things that are written, and I will give it thee, according as thou art found wiser than thy neighbours, and thou shalt sit next to me, and shalt be called my cousin. 43 Then said he to the king: Be mindful of thy vow, which thou hast vowed, to build Jerusalem in the day that thou didst receive the kingdom: 44 and to send back all the vessels that were taken out of Jerusalem, which Cyrus separated, when he sacked Babylon, and would have sent them back thither. 45 And thou hast vowed to build the temple, which the Idumeians burnt, when Jury was destroyed of the Chaldees. 46 And now this is that which I ask lord, & which I desire, this is the majesty which I desire of thee, that thou perform the vow which thou hast vowed to the king of heaven by thy mouth. 47 Then Darius the king rising up, kissed him: and wrote letters to all the officers, and overseers, and them that wear purple, that they should conduct him, and them that were with him, all going up to build Jerusalem. 48 And to all the overseers that were in Syria, and Phoenice, and Libanus he wrote letters, that they should draw Cedar trees from Libanus into Jerusalem, to build the city with them. 49 And he wrote to all the Jews which went up from the Kingdom into Jury for liberty, every mighty man, & magistrate, & overseer not to come upon them to their gates, 50 and all the country which they had obtained to be free unto them, & that the Idumeians leave the castles which they possess of the Jews, 51 and to the building of the temple to give every year twenty talents until it were throughly built: 52 & upon the altars to burn holocausts daily, as they have commandment: to offer

other ten talents every year, 53 & to all that go forth from Babylon to build the city, that there should be liberty as well to them as to their children, and to all the Priests that go before. 54 And he wrote a quantity also, and commanded the sacred stole to be given, wherein they should serve; 55 and to the Levites he wrote to give precepts, until the day wherein the house shall be finished, and Jerusalem builded. 56 And to all that keep the city, he wrote portions and wages to be given to them. 57 And he sent away all the vessels whatsoever Cyrus had separated from Babylon, and all things whatsoever Cyrus said, he also commanded to be done, & to be sent to Jerusalem.

58 And when that young man was gone forth, lifting up his face toward Jerusalem, he blessed the King of heaven, 59 and said: Of thee is victory, and of thee is wisdom, and glory. And I am thy servant. 60 Blessed art thou which hast given me wisdom, and I will confess to thee Lord God of our fathers. 61 And he took the letters, and went into Babylon. And he came, and told all his brethren that were in Babylon: 62 and they blessed the God of their fathers, because he gave them remission and refreshing, 63 that they should go up and build Jerusalem, and the temple wherein his name was renowned, and they rejoiced with music & joy seven days.

CHAPTER V.

Those that returned from captivity of Babylon into Jerusalem and Jury, are recited. 47. They restore God's service: 66. but are hindered from building.

AFTER [1] these things were chosen to go up the Princes of towns by their houses, and tribes, and their wives, and their sons and daughters, & their men servants and women servants, and their cattle.

[1] *1. Esd. 2. v. 1.*

2 And Darius the king sent together with them a thousand horsemen, till they conducted them to Jerusalem with peace, & with music, & with timbrels, and shalms: 3 and all the brethren were playing, and he made them go up together with them. 4 And these are the names of the men that went up by their towns according to tribes, & according to the portion of their principality. 5 Priests: The children of Phinees, the son of Aaron, Iesus the son of Iosedec, Ioacim the son of Zorobabel, the son of Salathiel of the house of David, of the progeny of Phares, of the tribe of Juda. 6 Who spake under Darius king of the Persians the marvelous words in the second year of his reign the first month Nisan. 7 [1] And they are these, that of Jury came up from the captivity of the transmigration, whom Nabuchodonosor the king of Babylon transported into Babylon, and returned into Jerusalem.

[1] *1. Esd. 2. v. 2.*
2. Esd. 7. v. 6.

8 And every one sought a part of Jury according to his own city, they that came with Zorobabel, and Iesus, Nehemias, Areores, Elimeo, Emmanio, Mardocheo, Beelsuro, Mechpsatochor, Olioro, Emonia one of their Princes. 9 And the number of them of the same nation, of their rulers the children of Phares, two thousand an hundred seventy two: 10 The children of Ares, three thousand an hundred fifty seven: 11 The children of Phoemo, and hundred forty two: in the children of Iesus & Ioabes, a thousand three hundred two: 12 the children of Demu, two thousand four hundred seventy: the children of Choraba, two hundred five: the children of Banica, an hundred sixty eight, 13 the children of Bebech, four hundred three: the children of Archad, four hundred twenty seven: 14 the children of Cham, thirty seven: the children of Zoroar, two thousand sixty seven: the children of Adin, four hundred sixty one: 15 the children of Aderectes, an hundred eight: the children of Ciaso and Zelas an hundred seven: the children of Azoroc, four hundred thirty nine: 16 the children of Iedarbone, an hundred, thirty two: the children of Ananias, an hundred thirty: the children of Asoni, ninety: 17 the children of Marsar, four hundred twenty two: the children of Zabarus, ninety five: the children of

Sepolemon an hundred twenty three: 18 the children of Nepopas, fifty five: the children of Hechanatus, an hundred fifty eight: the children of Cebethamus, an hundred thirty two: 19 the children of Crearpatros, which are of Enocadie and Modia, four hundred twenty three: they of Gramas and Gabea, an hundred twenty one. 20 They of Besselon, and Ceagge, sixty five: they of Bastaro, an hundred twenty two: 21 they of Bechenobes, fifty five: the children of Liptis, an hundred fifty five: the children of Labonni, three hundred fifty seven: 22 the children of Sichem, three hundred seventy: the children of Suadon, & Cliomus, three hundred seventy eight: 23 the children of Ericus, two thousand an hundred forty five: the children of Anaas, three hundred seventy. The Priests: 24 the children of Ieddus the son of Euther, the son of Eliasib, three hundred seventy two: the children of Emerus, two hundred fifty two: 25 the children of Phasurius, three hundred fifty seven: the children of Caree, two hundred twenty seven. 26 The Levites: The children of Iesus in Caduhel, & Bamis, and Serebias, & Edias, seventy four, the whole number from the twelfth year, thirty thousand four hundred sixty two: 27 The sons, & daughters, & wives, the whole number, forty thousand two hundred forty two. 28 The children of the Priests, that sang in the temple: the children of Asaph, an hundred twenty eight. 29 And the porters: the children of Esmeni, the children of Azer, the children of Amon, the children of Accuba, of Topa, the children of Tobi, all an hundred thirty nine. 30 Priests that served in the temple: the children of Sel, the children of Gaspha, the children of Tobloch, the children of Caria, the children of Su, the children of Hellu, the children of Lobana, the children of Armacha, the children of Accub, the children of Utha, the children of Cetha, the children of Aggab, the children of Obai, the children of Anani, the children of Canna, the children of Geddu, 31 the children of An, the children of Radin, the children of Desanon, the children of Nachoba, the children of Caseba, the children of Gaze, the children of Ozui, the children of Sinone, the children of Attre, the children of Hasten, the children of Asiana, the children of Manei, the children of Nasissim, the children of Acusu, the children of Agista, the children of Azui, the children of Favon, the children of Phasalon, 32 the children of Meedda, the children of Phusa, the children of Caree, the children of Burcus, the children of Saree, the children of Coesi, the children of Nasith, the children of Agisti, the children of Pedon. 33 Salomon his children, the children of Asophot, the children of Phasida, the children of Celi, the children of Dedon, the children of Gaddahel, the children of Sephegi, 34 the children of Aggia, the children of Sachareth, the children of Sabathen, the children of Caroneth, the children of Malsith, the children of Ama, the children of Sasus, the children of Addus, the children of Suba, the children of Eura, the children of Rahotis, the children of Phasphat, the children of Malmon. 35 All that served the sanctuary, and the servants of Salomon, four hundred eighty two. 36 These are the children that came up from Thelmela, Thelharsa: the Princes of them, Carmelam, and Careth: 37 and they could not declare their cities, and their progenies, how they are of Israel. The children of Dalari, the children of Tubal, the children of Nechodaici, 38 of the Priests, that did the function of Priesthood: & there were not found the children of Obia, the children of Achisos, the children of Addin, who took a wife of the daughters of Pargeleu: 39 and they were called by his name, and the writing of the kindred of these was sought in the register, and it was not found, and they were forbid to do the function of Priesthood. 40 And Nehemias and Astharus said to them: Let not the holy things be participated, till there arise a high Priest learned for declaration and truth. 41 And all Israel was beside men servants, & women servants, forty two thousand three hundred forty. 42 Their men servants and women servants, seven thousand three hundred thirty seven. Singing men and singing women two hundred three score five. 43 Camels, four hundred thirty five. Horses, seven thousand thirty six. Mules, two hundred thousand forty five. Beasts under yoke, five thousand twenty five. 44 And of the rulers themselves by their villages, when they came into the temple of God, which was in Jerusalem, to renew and raise up the

temple in his place according to their power: 45 and to be given into the temple to the sacred treasure of the works, of gold twelve thousand mnas, and five thousand mnas of silver, and stoles for Priests an hundred. 46 And the Priests and Levites, and they that came out of the people, dwelt in Jerusalem, and in the country, and the sacred singingmen, and porters, and all Israel in their countries. 47 [1]And the seventh month being at hand, and when the children of Israel were every man in his own affairs, they came together with one mind into the court, that was before the east gate.

[1] *1. Esd. 3. v. 1.*

48 And Iesus the son of Iosedec, and his brethren the Priests: Zorobabel the son of Salathiel, and his brethren standing up, prepared an altar, 49 that they might offer upon it holocausts, according to the things that are written in the book of Moyses the man of God. 50 And there assembled there of other nations of the land, and all the nations of the land erected the altar in his place, and they offered hosts, and morning holocausts to our Lord. 51 And they celebrated the feast of Tabernacles, and the solemn day, as it is commanded in the law: and sacrifices daily, as it behoved: 52 & after these they appointed oblations, and the hosts of the sabbaths, and of the new moons, and of all the solemn sanctified days. 53 And as many as vowed to our Lord from the new moon of the seventh month, began to offer the hosts to God, and the temple of our Lord was not yet built. 54 And they gave money to the masons and workmen, and drink and victuals with joy. 55 And they gave carts to the Sidonians, & Tyrianes, that with them they should carry cedar beams from Libanus, & should make boats in the haven Ioppe, according to the decree that was written for them by Cyrus king of the Persians. 56 And in the second year coming into the temple of God in Jerusalem, in the second month began Zorobabel the son of Salathiel, and Iosue the son of Iosedec, and their brethren, and the Priests and Levites, and all that were come from the captivity into Jerusalem. 57 and they founded the temple of God in the new moon of the second month of the second year, after that they came into Jury & Jerusalem. 58 And they appointed the Levites from twenty years, over the works of our Lord: and Iesus stood and his son, and the brethren, all Levites joining together, & executors of the law, doing the works in the house of our Lord. 59 And all the Priests stood, having stoles with trumpets: 60 and Levites the children of Asaph, having cymbals together praising our Lord, and blessing him according to David king of Israel. 61 And they sung a song to our Lord, because his sweetness and honour is for ever upon Israel. 62 And all the people sounded with trumpet, and cried out with a loud voice, praising our Lord in the raising up of the house of our Lord. 63 And there came of the Priests, & Levites, and presidents by their villages the more ancients, which had seen the old house: 64 and to the building of this with cry and great lamentation, and many with trumpets and great joy: 65 in so much that the people heard not the trumpets for the lamentation of the people. For the multitude was sounding with trumpets magnifically, so that it was heard far off. 66 And the enemies of the tribe of Juda, and Benjamin heard it, & they came to know what the voice of the trumpets was: 67 And they knew that they which were of the captivity do build a temple to our Lord the God of Israel. 68 [1]And coming to Zorobabel & Iesus, the overseers of the villages, they said to them: We will build together with you.

[1] *1. Esd. 4. v. 2.*

69 For we have in like manner heard your Lord, & we walk like from the days of Asbazareth king of the Assyrians, who transported us hither. 70 And Zorobabel, & Iesus, & the Princes of the villages of Israel, said to them: 71 It is not for us and you to build the house of our God. For we alone will build to our Lord of Israel according as Cyrus the king of the Persians hath commanded. 72 And the nations of the land lying upon them that are in Jury, and lifting up the work of the building, and bringing ambushments, and peoples, prohibited them to build: 73 & practising assaults hindered them, that the building might not be finished all the time of the life of king Cyrus, and they deferred the building for two years until the reign of

Darius.

CHAPTER VI.

The Jews by assistance of king Darius build up the Temple in Jerusalem.

AND [1] in the second year of the reign of Darius prophesied Aggeus, & Zacharias the son of Addo the Prophet to Jury & Jerusalem in the name of God of Israel upon them.

[1] *1. Esd. 5. v. 1.*

2 Then Zorobabel the son of Salathiel standing up, and Iesus the son of Iosedec, began to build the house of our Lord, which is in Jerusalem. 3 When the Prophets of our Lord were present with them, and did help them. At the same time came Sisennes to them, the deputy of Syria, and of Phenice, and Satrabuzanes, and his fellows: 4 and they said to them: By whose commandment build ye this house, and this roof, and perfit all other things? And who are the workmen that build these things? 5 And the ancients of the Jews, which were left of the captivity by our Lord, had favour when the visitation was made upon them. 6 And they were not hindered from building, till it was signified to Darius of all these things, and answer was received. 7 A copy of the letter, which they sent to Darius. SISENNES deputy of Syria & Phenice, and Satrabuzanes, and his fellows in Syria and Phenice Presidents, to king Darius greeting. 8 Be all things known to our lord the king, that when we came into the country of Jury, and had entered into Jerusalem, we found them building the great house of God. 9 And the temple of polished stones, and of great & precious matter in the walls. 10 And the works to be a doing earnestly, and to succeed, and prosper in their hands, and in all glory to be perfited most diligently. 11 Then we asked the ancients saying, by whose permission build ye this house, and found these works? 12 And therefore we asked them, that we might do thee to know the men & the overseers, and we required of them a roll of the names of the overseers. 13 But they answered us saying: We are the servants of the Lord, which made heaven and earth. 14 And this house was built these many years past by a king of Israel, that was great and most valiant, & was finished. 15 And because our fathers were provoking to wrath, and sinned against God of Israel, he delivered them into the hands of Nabuchodonosor the king of Babylon, king of the Chaldees. 16 And throwing down this house they burnt it, and they led the people captive into Babylon. 17 In the first year when Cyrus reigned the king of Babylon, Cyrus the king wrote to build this house. 18 And these sacred vessels of gold and silver which Nabuchodonosor had taken out of the house which is in Jerusalem, and had consecrated them in his own temple, Cyrus brought them forth again out of the temple which was in Babylon, and they were delivered to Zorobabel, & to Salmanasar, the deputy. 19 And it was commanded them that they should offer these vessels, & lay them up in the temple, which was in Jerusalem, & build the temple of God itself in his place. 20 Then did Salmanasar lay the foundations of the house of our Lord, which is in Jerusalem: & from that time until now it is a building, & is not accomplished. 21 Now therefore if thou think it good o king, let it be sought in the kings' libraries of Cyrus the king, which are in Babylon. 22 and if it shall be found, that the building of the house of the Lord, which is in Jerusalem, began by the counsel of Cyrus the king, and it be thought good of our Lord the king, let him write to us of these things. 23 [1] Then Darius the king commanded search to be made in the libraries: and there was found in Ecbatana a town that is in the country of Media, one place wherein were written these words.

[1] *1. Esd. 6. v. 1.*

24 IN THE FIRST YEAR of the reign of Cyrus, king Cyrus commanded to build the house of the Lord which is in Jerusalem, where they did burn incense with daily fire, 25 the height whereof shall be of ten cubits, & the breadth three score cubits, four square

with three stones polished, and with a loft gallery of wood of the same country, & one new gallery, and the expenses to be given out of the house of Cyrus the king. 26 And the sacred vessels of the house of the Lord, as well of gold as of silver, which Nabuchodonosor took from the house of our Lord, which is in Jerusalem where they were laid, that they be put there: 27 And he commanded Sisennes the deputy of Syria & Phoenice, and Satrabuzanes, and his fellows, & them that were ordained presidents in Syria & Phoenice, that they should refrain themselves from that place. 28 And I also have given commandment to build it wholly: & have provided, that they help them, which are of the captivity of the Jews, till the temple of the house of the Lord be accomplished. 29 And from the vexation of the tributes of Coelesyria & Phoenice, a quantity to be given diligently to these men for the sacrifice of the Lord, to Zorobabel the governor, for oxen, and rams, and lambs. 30 And in like manner corn also, and salt, and wine, and oil continually year by year, according as the Priests which are in Jerusalem, have prescribed to be spent daily: 31 that libaments may be offered to the most high God for the king & his children, & that they may pray for their life. 32 And that it be denounced, that whosoever shall transgress any thing of these which are written, or shall despise it, a beam be taken of their own, & they be hanged, & their goods be confiscate to the king. 33 Therefore the Lord also, whose name is invocated there, destroy every king & nation, that shall extend their hand to hinder or to handle ill the house of the Lord which is in Jerusalem. 34 I Darius the king have decreed that it be most diligently done according to these things.

CHAPTER VII.

The house of God is finished 7. and dedicated, 10. the feast of Pasch is celebrated seven days with Azymes.

THEN [1] Sisennes the deputy of Coelesyria, and Phenice, and Satrabuzanes, and their fellows, obeying those things which were decreed of Darius the king,

[1] *1. Esd. 6. v. 13.*

2 applied the sacred works most diligently, working together with the ancients of the Jews, the Princes of Syria. 3 And the sacred works prospered, Aggeus & Zacharias the Prophets prophesying. 4 And they accomplished all things by the precept of our Lord the God of Israel, and by the counsel of Cyrus, & Darius, and Artaxerxes the king of the Persians. 5 And our house was a finishing until the three and twentieth day of the month of Adar, the sixth year of Darius the king. 6 And the children of Israel, and the Priests and Levites, and the rest that were of the captivity, which were added, did according to those things that are written in the book of Moyses. 7 And they offered for the dedication of the temple of our Lord, oxen an hundred, rams two hundred, lambs four hundred. 8 And kids for the sins of all Israel, twelve, according to the number of the tribes of Israel. 9 And the Priests & Levites stood clothed with stoles by tribes, over all the works of our Lord the God of Israel, according to the book of Moyses, & the porters at every gate. 10 And the children of Israel, with them that were of the captivity, celebrated the phase the fourteenth moon of the first month, when the Priests & Levites were sanctified. 11 All the children of the captivity were not sanctified together, because all the Levites were sanctified together. 12 And all the children of the captivity immolated the phase, both for their brethren the Priests, & for themselves. 13 And the children of Israel did eat, they that were of the captivity, all that remained apart from all the abominations of the nations of the land seeking our Lord. 14 And they celebrated the festival day of Azymes seven days feasting in the sight of our Lord. 15 Because he turned the counsel of the king of the Assirians toward them, to strengthen their hands to the works of our Lord the God of Israel.

CHAPTER VIII.

Esdras going from Babylon to Jerusalem, 9. carrieth king Artaxerxes' favourable letters, 14. with licence to take gold, silver, and all things necessary at their pleasure. 31. The chief men that go with him are recited. 51. He voweth a fast praying for good success in their journey: 56. weigheth the gold and silver which he delivereth to the Priests, and Levites. 69. And severely admonisheth the people to repentance, for their marriages made with infidels.

AND [1] after him when Artaxerxes king of the Persians reigned, came Esdras the son of Azarias, the son of Helcias the son of Salome,

[1] *1. Esd. 7. v. 1.*

2 the son of Sadoc, the son of Achitob, the son of Ameri, the son of Azahel, the son of Bocci, the son of Abisue, the son of Phinees the son of Eleazar, the son of Aaron the first priest. 3 This Esdras came up from Babylon being scribe & wise in the law of Moyses, which was given of our Lord the God of Israel to teach and to do. 4 And the king gave him glory, because he had found grace in all dignity and desire in his sight. 5 And there went up with him of the children of Israel, and the Priests, and the Levites, and the sacred singers of the temple, and the porters, and the servants of the temple into Jerusalem. 6 In the seventh year when Artaxerxes reigned in the fifth month, this is the seventh year of his reign, going forth of Babylon in the new moon of the fifth month, 7 they came to Jerusalem according to his commandment, according to the prosperity of their journey, which their Lord gave them. 8 For in these Esdras had great knowledge, that he would not pretermit any of those things, which were according to the law, and the precepts of our Lord, and in teaching all Israel all justice and judgement. 9 And they that wrote the writings of Artaxerxes the king, coming delivered the writing which was granted of Artaxerxes the king to Esdras the Priest, & the reader of the law of our Lord, the copy whereof here followeth. 10 KING Artaxerxes to Esdras the Priest, and reader of the law of the Lord, greeting. 11 I of courtesy esteeming it among benefits, have commanded them that of their own accord are desirous of the nation of the Jews, and of the Priests & Levites, which are in my kingdom, to go with thee into Jerusalem. 12 If any therefore desire to go with thee, let them come together, and set forward as it hath pleased me, & my seven friends my counsellers: 13 that they may visit those things which are done touching Jury & Jerusalem, observing as thou hast in the law of the Lord. 14 And let them carry the gifts to the Lord the God of Israel, which I have vowed and my friends to Jerusalem, and all the gold and silver, that shall be found in the country of Babylon to the Lord in Jerusalem, with that, 15 which is given for the nation itself unto the temple of their Lord which is in Jerusalem: that this gold and silver be gathered for oxen, and rams, and lambs, & kids, & for the things that are agreeable to these, 16 that they may offer hosts to the Lord upon the altar of their Lord, which is in Jerusalem. 17 And all things whatsoever thou with thy brethren wilt do with gold, & silver, do it at thy pleasure, according to the precept of the Lord thy God. 18 And the sacred vessels, which are given thee to the works of the house of the Lord thy God, which is in Jerusalem. 19 And other things whatsoever shall help thee to the works of the temple of thy God, thou shalt give it out of the king's treasure. 20 When thou with thy brethren wilt do ought with gold and silver, do according to the will of the Lord. 21 And I king Artaxerxes have given commandment to the keepers of the treasure of Syria and Phenice, that what things soever Esdras the Priest and reader of the law of the Lord shall write for, they give him unto an hundred talents of silver, likewise also of gold. 22 And unto an hundred measures of corn, & an hundred vessels of wine, and other things whatsoever abound without taxing. 23 Let all things be done to the most high God according to the law of God, lest perhaps there arise wrath in the reign of the king, & of his son, & his sons. 24 And to you it is said, that upon all the Priests, & Levites, & sacred singers, & servants of the temple, and scribes of this temple 25 no tribute, nor any other tax be set, & that no man have authority to object any

thing to them. 26 But thou Esdras according to the wisdom of God appoint judges, and arbiters in all Syria and Phenice: and teach all them that know not the law of thy God: 27 that whosoever shall transgress the law, they be diligently punished either with death, or with torment, or else with a forfeit of money, or with banishment. 28 And Esdras the scribe said: Blessed be the God of our fathers, which hath given this will into the king's heart, to glorify his house, which is in Jerusalem. 29 And hath honoured me in the sight of the king, and of his counsellers, and friends, and them that wear purple. 30 And I was made constant in mind according to the aid of our Lord my God, and gathered together of Israel men, that should go up together with me. 31 And these are the Princes according to their kindreds, and several principalities of them that came up from Babylon the Kingdom of Artaxerxes.

32 [1]Of the children of Phares, Gersomus: and of the children of Siemarith, Amenus: of the children of David, Acchus the son of Scecilia:

[1] *1. Esd. 8. v. 1.*

33 Of the children of Phares, Zacharias, and with him returned an hundred fifty men. 34 Of the children of leader Moabilion, Zaraei, and with him two hundred fifty men. 35 Of the children of Zachues, Iechonias of Zechoel, and with him two hundred fifty men: 36 of the children of Sala, Maasias of Gotholia, & with him seventy men: 37 of the children of Saphatia, Zarias of Michel, and with him eighty men: 38 of the children of Iob, Abdias of Iehel, and with him two hundred twelve men: 39 of the children of Bania, Salimoth, the son of Iosaphia, and with him an hundred sixty men: 40 of the children of Beer, Zacharias Bebei, and with him two hundred eight men: 41 of the children of Ezead, Ioannes of Eccetan, and with him an hundred ten men: 42 of the children of Adonicam, which were last, and these are their names, Eliphalam the son of Gebel, and Semeias, and with him seventy men. 43 And I gathered them together to the river that is called Thia, and we camped there three days, and viewed them again. 44 And of the children of the Priests and Levites I found not there. 45 And I sent to Eleazarus, and Eccelon, and Masman, and Maloban, and Enaathan, and Samea, and Ioribum, Nathan, Enuagam, Zacharias, and Mosolam the leaders themselves, and that were skillful. 46 And I said to them that they should come to Loddeus, who was at the place of the treasury. 47 And I commanded them to say to Loddeus, and his brethren, and to them that were in the treasury, that they should send us them that might do the function of priesthood in the house of the Lord our God. 48 And they brought unto us according to the mighty hand of the Lord our God cunning men: of the children of Moholi, the son of Levi, the son of Israel, Sebebia, & his sons and brethren, which were eighteen: 49 Asbia, and Amin of the sons of the children of Chananeus, and their children twenty men. 50 And of them that served the temple, whom David gave, and the princes themselves to the ministry of the Levites of them that served the temple, two hundred twenty. All their names were signified in writings. 51 And I vowed there a fast to the young men in the sight of God, that I might ask of him a good journey for us, and them that were with us, and for the children, and the cattle because of ambushments. 52 For I was ashamed to ask of the king footmen and horsemen in my company, to guard us, against our adversaries. 53 For we said to the king that the power of our Lord will be with them that seek him with all affection. 54 And again we besought the Lord our God according to these things: whom also we had propitious, and we obtained of our God. 55 And I separated of the rulers of the people, and of the Priests of the temple, twelve men, and Sedebia, and Asanna, and with them of their brethren ten men. 56 And I weighed to them the gold and silver, and the vessels of the house of our God pertaining to the Priests, which the king had given, and his counsellers, and the princes, and all Israel. 57 And when I had weighed it, I delivered of silver an hundred fifty talents, and silver vessels of an hundred talents, and of gold an hundred talents. 58 And of vessels of gold seven score and twelve brazen vessels good of shining brass, resembling the form of gold. 59 And I said to them: You are also sanctified to our Lord, and the vessels be holy, and the gold and silver is vowed to our Lord the God of our fathers. 60 Watch

and keep, till you deliver them to some of the rulers of the people, and to the Priests, and Levites, and to the princes of the cities of Israel in Jerusalem, in the treasury of the house of our God. 61 And those Priests and Levites that received the gold and silver and vessels, brought it to Jerusalem into the temple of our Lord. 62 And we went forward from the river Thia, the twelfth day of the first month, till we entered into Jerusalem. 63 And when the third day was come, in the fourth day the gold being weighed, and the silver, was delivered in the house of the Lord our God, to Marimoth Priest the son of Iori. 64 And with him was Eleazar the son of Phinees: and with them were Iosadus the son of Iesus, and Medias, and Banni the son of a Levite, by number and weight all things. 65 And the weight of them was written the same hour. 66 And they that came out of the captivity, offered sacrifice to our Lord the God of Israel, oxen twelve, for all Israel, rams eighty six, 67 lambs seventy two, buck goats for sin twelve, and for health twelve kine, all for the sacrifice of our Lord. 68 And they read again the precepts of the king to the kings' officers, and to the deputies of Coelesyria, and Phoenice: and they honored the nation, and the temple of our Lord. 69 [1]And these things being finished, the rulers came to me, saying: The stock of Israel, and the princes, and the Priests, and the Levites,

[1] *1. Esd. 9. v. 1.*

70 and the strange people, and nations of the land have not separated their uncleanness from the Chananeites, and Hetheites, and Pherezeites, and Iebuseites, and Moobites, & Aegyptians, and Idumeians. 71 For they are joined to their daughters both themselves, and their sons: and the holy seed is mingled with the strange nations of the earth, and the rulers and magistrates were partakers of that iniquity from the beginning of the reign itself. 72 And forthwith as I heard these things, I rent my garments and the sacred tunic: and tearing the hairs of my head, and my beard, I sat sorrowful and heavy. 73 And there assembled to me mourning upon this iniquity, as many as were then moved by the word of our Lord the God of Israel, and I sat sad until the evening sacrifice. 74 And I rising up from fasting, having my garments rent and the sacred tunic, kneeling, and stretching forth my hands to our Lord, 75 I said: Lord I am confounded, and ashamed before thy face, 76 for our sins are multiplied over our heads, and our iniquities are exalted even to heaven. 77 Because from the times of our fathers we are in great sin unto this day. 78 And for the sins of us, and of our fathers we have been delivered with our brethren, and with our Priests to the kings of the earth, into sword and captivity, and spoil with confusion unto this present day. 79 And now what a great thing is this that mercy hath happened to us from thee, o Lord God, & leave thou unto us a root, and a name in the place of thy sanctification, 80 to discover our light in the house of the Lord our God, to give us meat in all the time of our bondage. 81 And when we served, we were not forsaken of the Lord our God: but he set us in favour, appointing the kings of the Persians to give us meat, 82 and to glorify the temple of the Lord our God, and to build the desolations of Sion, to give us stability in Jury, and Jerusalem. 83 And now what say we Lord, having these things? For we have transgressed thy precepts, which thou gavest into the hands of thy servants the prophets, 84 saying: That the land into which ye entered to possess the inheritance thereof, is a land polluted with the coinquinations of the strangers of the land, and their uncleanness hath filled it wholly with their filthiness. 85 And now your daughters you shall not match with their sons, and their daughters you shall not take for your sons. 86 And you shall not seek to have peace with them for ever, that growing strong you may eat the best things of the land, and may distribute the inheritance to your children for ever. 87 And the things that happen to us, all are done for our naughty works, and our great sins. 88 And thou gavest us such a root, and we are returned again to transgress thy ordinances, that we would be mingled with the uncleanness of the nations of this land. 89 Wilt not thou be wrath with us to destroy us, till there be no root left nor our name? 90 Lord God of Israel thou art true. For there is a root left until this present day. 91 Behold, now we are in

thy sight in our iniquities. For it is not to stand any longer before thee in these matters. 92 [1]And when Esdras with adoration confessed weeping, lying flat on the ground before the temple, there were gathered before him out of Jerusalem a very great multitude, men and women, and young men and young women. For there was great weeping in the multitude itself.

[1] *1. Esd. 10. v. 1.*

93 And when he had cried, Iechonias of Ieheli of the children of Israel, said to Esdras: We have sinned against our Lord, for that we have taken unto us in marriage strange women of the nations of the land. 94 And now thou art over all Israel, in these therefore let there be an oath from our Lord to expel all our wives that are of strangers with their children. 95 As it was decreed to thee of the ancesters according to the law of our Lord, rising up declare it. 96 For to thee the business pertaineth, and we are with thee: do manfully. 97 And Esdras rising up adjured the princes of the Priests and Levites, and all Israel to do according to these things and they sware.

CHAPTER IX.

Esdras fasting for the sins of the people, commandeth that they separate all strange women from them. 18. The Priests and Levites, which had offended herein, are recited. 38. He readeth the law before the people. 48. certain do expound to the multitudes in several places. 52. And so they are dismissed with joy.

And[1] Esdras rising up from before the court of the temple, went into the chamber of Ionathas the son of Nasabi.

[1] *1. Esd. 10. v. 6.*

2 And lodging there he tasted no bread, nor drank water for the iniquity of the multitude. 3 And there was proclamation made in all Jury, & in Jerusalem to all that were of the captivity gathered in Jerusalem, 4 that whosoever shall not appear with in two or three days, according to the judgement of the ancients sitting upon it, their goods should be taken away, and himself should be judged an alien from the multitude of the captivity. 5 And all were gathered that were of the tribe of Juda, and of Benjamin within three days in Jerusalem: this is the ninth month, the twentieth day of the month. 6 And all the multitude sat in the court of the temple trembling, for the present winter. 7 And Esdras rising up said to them: You have done unlawfully taking to you in marriage strange wives, that you might add to the sins of Israel. 8 And now give confession, & magnificence to our Lord the God of our fathers: 9 and accomplish his will, and depart from the nations of the land, and from your wives the strangers. 10 And all the multitude cried, and they said with a loud voice: As thou hast said, we will do. 11 But because the multitude is great, and winter time, and we cannot stand in the air without succour: and this is a work for us not of one day, nor of two, for we have sinned much in these things: 12 Let the rulers of the multitude stand, and that dwell with us, and as many as have with them foreign wives, 13 and at a time appointed let the priests out of every place, and the judges assist, until they appease the wrath of our Lord concerning this business. 14 And Ionathas the son of Ezeli, and Ozias of Thecam took upon them according to these words: and Bosoramus, and Levis, and Sabbathaeus, wrought together with them. 15 And all that were of the captivity stood according to all these things. 16 And Esdras the priest chose unto him men the great princes of their fathers according to their names: & they sat together in the newmoon of the tenth month to examine this business. 17 And they determined of the men that had outlandish wives, until the newmoon of the first month. 18 And there were found of the priests intermingled that had outlandish wives. 19 Of the sons of Iesus the son of Iosedec, and his brethren: Maseas, and Eleazarus, and Ioribus, and Ioadeus, 20 and they put to their hands to expel their wives: and to offer a ram to obtain pardon for their ignorance. 21 And the sons of Semmeri: Maseas and Esses, Ieelech, and Azarias. 22 And of the children of

Fosere: Limasias, Hismaenis, and Nathanee, Iussio, Reddus, and Thalsas. 23 And of the Levites: Iorabdus, and Semeis, and Colnis, and Calitas, and Facteas, and Coluas, and Eliomas, 24 and of the sacred singing men, Eliasib, Zaccarus. 25 And of the porters, Salumus, and Tolbanes. 26 And of Israel: of the sons of Foro, Ozi, and Remias, and Geddias, & Melchias, and Michelus, Eleazarus, and Iammebias, and Bannas. 27 And of the sons of Iolaman: Chamas, and Zacharias, and Iezuelus, and Ioddius, and Erimoth, and Helias. 28 And of the sons of Zathoim: Eliadas, and Liasumus, Zochias, and Larimoth, & Zabdis, and Thebedias. 29 And of the sons of Zebes: Ioannes, and Amanias, and Zabdias, and Emeus. 30 And of the sons of Banni: Olamus, & Maluchus, and Ieddeus, and Iasub, and Azabus, & Ierimoth. 31 And of the sons of Addin: Nathus, and Moosias, & Caleus, and Raanas, Maaseas, Mathathias, and Beseel, and Bonnus, and Manasses. 32 And of the sons of Nuae: Noneas, and Aseas, and Melchias, and Sameas, and Simon, Benjamin, and Malchus, and Marras. 33 And of the sons of Asom: Carianeus, Mathathias, & Bannus, & Eliphalach, and Manasses, and Semei. 34 And of the sons of Banni: Ieremias, and Moadias, and Abramus, & Iohel, and Baneas, & Pelias, and Ionas, and Marimoth, & Eliasib, and Matheneus, and Eliasis, and Orizas, and Dielus, and Semedius, & Zambris, and Iosephus. 35 And of the sons of Nobei: Idelus, and Mathathias, and Sabadus, and Zecheda, Zedmi, and Iessei, Baneas. 36 All these married outlandish wives, and did put them away with their children. 37 And the Priests and the Levites, and they that were of Israel, dwelt in Jerusalem, and in the whole country in the newmoon of the seventh month. And the children of Israel were in their habitations. 38 And all the multitude was gathered together into the court, which is on the east of the sacred gate: 39 and they said to Esdras the high priest, and reader, that he should bring the law of Moyses, which was delivered of our Lord the God of Israel. 40 And Esdras the high priest brought the law to all the multitude of them from man unto woman, and to all the priests to hear the law in the newmoon of the seventh month. 41 And he read in the court, which is before the sacred gate of the temple, from break of day until evening before men and women. And they all gave their mind to the law. 42 And Esdras the priest, and reader of the law stood upon a tribunal of wood, which was made. 43 And by him stood Mathathias, and Samus, and Ananias, Azarias, Urias, Ezechias, and Balsamus on the right hand, 44 and on the left Faldeus, Misael, Malachias, Ambusthas, Sabus, Nabadias, and Zacharias. 45 And Esdras took the book before all the multitude: for he was chief in glory in the sight of all. 46 And when he had ended the law, they stood all upright: and Esdras blessed our Lord the most high God, the God of Sabaoth omnipotent. 47 And all the people answered: Amen. And lifting up their hands falling on the ground, they adored our Lord. 48 Iesus and Banaeus, and Sarebias, and Iaddimus, and Accubus, and Sabbathaeus, and Calithes, & Azarias, and Ioradus, and Ananias, and Philias Levites, 49 who taught the law of our Lord, and read the same in the multitude, & every one preferred them that understood the lesson. 50 And Atharathes said to Esdras the high priest and the reader, and to the Levites, that taught the multitude, 51 saying: This day is sanctified to our Lord. And they all wept, when they had heard the law. 52 And Esdras said, departing therefore eat ye all the fattest things, & drink all most sweet things, and send gifts to them that have not. 53 For this is the holy day of our Lord, & be not sad. For our Lord will glorify you. 54 And the Levites denounced openly to all, saying: This day is holy, be not sad. 55 And they went all to eat, and drink, and make merry, and to give gifts to them that had not, that they might make merry, for they were exceedingly exalted with the words that they were taught. 56 And they were all gathered in Jerusalem to celebrate the joy, according to the testament of our Lord the God of Israel.

THE FOURTH BOOK OF ESDRAS.

CHAPTER I.

Esdras is sent to expostulate with the ungrateful Jews for neglecting God's many great benefits.

THE [1] second Book of Esdras the Prophet, the son of Sarei, the son of Azarei, the son of Helcias, the son of Sadanias, the son of Sadoch, the son of Achitob,

[1] *1. Esd. 7. v. 1.*

2 the son of Achias, the son of Phinees, the son of Heli, the son of Amerias, the son of Asiel, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar, 3 the son of Aaron of the tribe of Levi; who was captive in the country of the Medes, in the reign of Artaxerxes king of the Persians. 4 And the word of our Lord came to me, saying: 5 Go, and tell my people their wicked deeds, and their children the iniquities, that they have done against me, that they tell their children's children: 6 because the sins of their parents are increased in them, for they being forgetful of me have sacrificed to strange gods. 7 Did not I bring them out of the land of Aegypt from the house of bondage? But they have provoked me, and have despised my counsels. 8 But do thou shake off the hair of thy head, & throw all evils upon them: because they have not obeyed my law. And it is a people without discipline. 9 How long shall I bear with them, on whom I have bestowed so great benefits? 10 [1] I have overthrown many kings from them. I have struck Pharao with his servants, and all his host.

[1] *Exod. 14.*

11 All nations did I destroy before their face, & in the East I dissipated the peoples of two provinces Tyre and Sidon, and I slew all their adversaries. 12 But speak thou to them, saying: Thus saith our Lord: 13 I made you pass through the sea, and gave you fenced streets from the beginning. I gave you Moyses for your governor, and Aaron for the Priest:

14 [1] I gave you light by the pillar of fire, and did many marvelous things among you: but you have forgotten me, saith our Lord.

[1] *Exod. 13.*

15 [1] Thus saith our Lord omnipotent: The quail was a sign to you, I gave you a camp for defence, & there you murmured:

[1] *Exod. 16.*

16 And you triumphed not in my name for the destruction of your enemies, but yet until now you have murmured. 17 [1] Where are the benefits that I have given you? Did you not cry out to me when you were hungry in the desert,

[1] *Num. 14.*

18 saying: Why hast thou brought us into this desert to kill us, it had been better for us to serve the Aegyptians, than to die in this desert.

19 [1] I was sorry for your mournings, & gave you manna to eat. You did eat bread of Angels.

[1] *Exod. 16.*
Num. 20.
Sap. 16. v. 20.
Isa. 9. v. 4.

20 When you thirsted did not I cleave the rock, & waters flowed in aboundance? For the heats I covered you with the leaves of trees. 21 I delivered unto you fat lands: The Chananeites, and Pherezeites, & Philistheans I threw out from your face: what shall I

yet do to you, saith our Lord?
22 [1]Thus saith our Lord omnipotent: In the desert when you were thirsty in the river of the Amorrheites, and blaspheming my name,

[1] *Exo. 15. v. 25.*

23 [1]I gave you not fire for blasphemies, but casting wood into the water, I made the river sweet.

[1] *Exo. 32.*

24 What shall I do to thee Jacob? Thou wouldest not obey o Juda. I will transfer myself to other nations, & will give them my name, that they may keep my ordinances. 25 [1]Because you have forsaken me, I also forsake you: when you ask mercy of me, I will not have mercy.

[1] *Isa. 1. v. 15.*

26 When you shall invocate me, I will not hear you. For you have defiled your hands with blood, & your feet are quick to commit murders. 27 Not as though you have forsaken me, but yourselves, saith our Lord. 28 Thus saith our Lord omnipotent, have not I desired you, as a father his sons, & a mother her daughters, & as a nurse her little ones, 29 that you would be my people, and I your God, and to me for children, and I to you for a father? 30 [1]So have I gathered you, as the hen her chickens under her wings. But now what shall I do to you? I will throw you from my face.

[1] *Mat. 23. v. 37.*

Isa. 66. v. 5.

31 When you shall bring me oblation, I will turn away my face from you. For I have refused your festival days, & new moons & circumcisions. 32 I sent my servants the Prophets to you, whom being taken you slew, & mangled their bodies, whose blood I will require, saith our Lord. 33 Thus saith our Lord omnipotent, your house is made desolate, I will throw you away, as the wind doth stubble, 34 & your children shall not have issue: because they have neglected my commandment, & have done that which is evil before me. 35 I will deliver your houses to a people coming, who not hearing me do believe: to whom I have not shewed signs, they will do the things that I have commanded. 36 The Prophets they have not seen, & they will be mindful of their iniquities. 37 I call to witness the grace of the people coming, whose little ones rejoice with joy, not seeing me with their carnal eyes, but in spirit believing the things that I have said. 38 And now brother behold what glory: and see people coming from the east, 39 to whom I will give the conduction of Abraham, Isaac, and Jacob, and of Osee, & Amos, and of Joel, & Abdias, & Jonas, & Michaeas, 40 & Naum & Habacuc, of Sophonias, Aggaeus, Zacharias, & Malachias. Who also is called the Angel of our Lord.[1]

[1] *Malach. 3. v. 1.*

CHAPTER II.

The Synagogue expostulateth with her children for their ingratitude; 10. shewing that they shall be forsaken, and the gentiles called.

Thus saith our Lord: I brought this people out of bondage, to whom I gave commandment by my servants the Prophets, whom they would not hear, but made my counsel frustrate.
2 Their mother that bare them, saith to them: Go children, because I am a widow & forsaken. 3 I brought you up with joy, and have lost you with mourning and sorrow, because you have sinned before our Lord your God, & have done that which is evil before him. 4 But now what shall I do to you? I am a widow and desolate, go my children, and ask mercy of our Lord. 5 And I call thee o father a witness upon the mother of the children, that would not keep my testament, 6 that thou give them confusion, and their mother into spoil, that there be no generation of them. 7 Let their names be dispersed into the Gentiles, let them be destroyed out of the land: because they have despised my sacrament. 8 [1]Woe be to thee Assur, which hidest the wicked with thee. Thou naughty nation, remember what I did to Sodom and Gomorrha:

[1] *Gen. 19. v. 2.*

9 whose land lieth in clods of pitch, and heaps of ashes: so will I make them, that have not heard me, saith our Lord omnipotent. 10 Thus saith our Lord to Esdras: Tell my people, that I will give them the Kingdom of Jerusalem, which I meant to give to Israel. 11 And I will take to me the glory of them, and will give them eternal tabernacles, which I had prepared for them. 12 The wood of life shall be to them for an odour of ointment, & they shall not labour, nor be wearied. 13 Go and you shall receive. Ask for yourselves a few days, that they may abide. Now the Kingdom is prepared for you, watch ye. 14 Call thou heaven and earth to witness: for I have destroyed evil, and have created good, because I live saith our Lord. 15 Mother embrace thy children, bring them up with joy. As a dove confirm their feet: because I have chosen thee, saith our Lord. 16 And I will raise again the dead out of their places, and out of the monuments I will bring them forth, because I have known my name in Israel. 17 Fear not o mother of the children, because I have chosen thee, saith our Lord. 18 I will send thee aid, my servants Isaie, and Jeremie, at whose counsel I have sanctified, and prepared for thee twelve trees loden with diverse fruits. 19 [1]& as many fountains flowing milk and honey: and seven huge mountains, having the rose and the lily, in the which I will fill thy children with joy.

[1] *Exod. 15. v. 27.*

20 Justify thou the widow, judge for the pupil, give to the needy, defend the orphan, clothe the naked, 21 cure the broken and feeble, mock not the lame, defend the maimed, and admit the blind to the vision of my glory. 22 The old man & the young keep within thy walls: 23 [1]where thou shalt find the dead, commit them to the grave signing it, and I will give thee the first seat in my resurrection.

[1] *Tobie 1. v. 12.*

24 Pause and rest my people, because thy rest shall come. 25 As a good nurse nourish thy children, confirm their feet. 26 The servants that I have given thee, none of them shall perish. For I will require them of thy number. 27 Be not wearied. For when the day of affliction and distress shall come, others shall weep, & be sad, but thou shalt be merry and plenteous. 28 The gentiles shall envy, & shall be able to do nothing against thee, saith our Lord. 29 My hands shall cover thee, that thy children see not hell. 30 Be pleasant thou mother with thy children, because I will deliver thee saith our Lord. 31 Remember thy children that sleep, for I will bring them out of the sides of the earth, & will do mercy with them: because I am merciful, saith our Lord omnipotent. 32 Embrace thy children till I come, & shew them mercy: because my fountains run over, & my grace shall not fail. 33 I Esdras received commandment of our Lord in mount Oreb, that I should go to Israel: to whom when I came, they refused me, & rejected the commandment of our Lord. 34 And therefore, I say unto you gentiles, which hear, and understand, Look for your pastor, he will give you the rest of eternity: because he is at hand, that shall come in the end of the world. 35 Be ye ready for the rewards of the Kingdom, because perpetual light shall shine to you for time everlasting. 36 Fly from the shadow of this world: receive ye the pleasantness of your glory. I openly call to witness my saviour. 37 Receive the commended gifts and be pleasant, giving thanks to him that called you to the heavenly Kingdoms. 38 Arise, & stand & see the number of them that are signed in the feast of our Lord. 39 They that have transferred themselves from the shadow of the world, have received glorious garments of our Lord. 40 Receive o Sion thy number, and shut up thine made white, which have accomplished the law of our Lord. 41 The number of thy children, which thou didst wish is full. Desire the power of our Lord that thy people may be sanctified, which was called from the beginning. 42 [1]I Esdras saw in mount Sion a great multitude, which I could not number, and they did all praise our Lord with songs.

[1] *Apoc. 7. v. 9.*

43 And in the midst of them was a young man high of stature, appearing above over them all, and he put crowns upon every one of their heads, and he was more exalted. And I was astonished at the miracle. 44 Then asked I an Angel, and said: Who are these

Lord? 45 Who answering said to me: These are they that have laid off the mortal garment, and taken an immortal, and have confessed the name of God. Now they are crowned, and receive palms. 46 And I said to the Angel: That young man what is he, which putteth the crowns upon them, & giveth palms into their hands? 47 And answering he said to me: The same is the Son of God, whom they did confess in the world: and I began to magnify them, that stood strongly for the name of our Lord. 48 Then said the Angel to me: Go, tell my people, what manner of marvelous things and how great thou hast seen of the Lord God.

CHAPTER III.

The works of God are wonderful from the beginning, 7. and men ungrateful. 13. In Abraham God chose to himself a peculiar people: who nevertheless were froward, and obstinate. 23. He also chose David, but still the people were sinful: 28. the Babylonians also, by whom they are afflicted, are no less, but rather greater sinners.

In the thirtieth year of the ruin of the city I was in Babylon, & was troubled lying in my chamber, & my cogitations came up over my heart: 2 because I saw the desolation of Sion, & the aboundance of them that dwelt in Babylon. 3 And my spirit was tossed exceedingly, & I began to speak to the highest timorous words, 4 [1]and said: O Lord dominator that spakest from the beginning, when thou didst plant the earth, and that alone, & didst rule over the people,

[1] *Gen. 1.*

5 [1]and gavest Adam a dead body, but that also was the work of thy hands, and didst breathe into him the spirit of life, and he was made to live before thee:

[1] *Gen. 2. v. 7.*

6 and thou brought him into paradise, which thy right hand had planted, before the earth came. 7 And him thou didst command to love thy way, and he transgressed it, and forthwith thou didst institute death in him, and in his posterity, & there were born nations, and tribes, & peoples, and kindreds, whereof there is no number. 8 And every nation walked in their own will, & they did marvelous things before thee, and despised thy precepts. 9 [1]And again in time thou brought in the flood upon inhabitants of the world, and didst destroy them.

[1] *Gen. 7.*

10 And there was made in every one of them, as unto Adam to die, so to them the flood. 11 But thou didst leave one of them, Noe with his house, and to him were all the just. 12 And it came to pass, when they began to be multiplied, that dwelt upon the earth, and multiplied children and peoples and many nations: and they began again to do impiety more than the former. 13 And it came to pass when they did iniquity before thee, thou didst choose thee a man of them, whose name was Abraham. 14 [1]And thou didst love him and to him only thou didst shew thy will.

[1] *Gen. 12.*

15 And thou didst dispose unto him an everlasting testament, and toldst him that thou wouldst never forsake his seed. And thou gavest him Isaac, and to Isaac thou gavest Jacob and Esau. 16 And Jacob thou didst sever to thyself, but Esau thou didst separate. And Jacob grew to a great multitude. 17 [1]And it came to pass when thou didst bring forth his seed out of Aegypt, thou brought it upon mount Sinai.

[1] *Exo. 19.*

18 And thou didst bow the heavens, and fasten the earth, and didst shake the world, and madest the depths to tremble, and troubledst the world, 19 and thy glory passed four gates of fire, and of earthquake, and wind, and frost, that thou mightst give a law to the seed of Jacob, and to the generation of Israel diligence. 20 And thou didst not take away from them a malignant heart, that thy law might bring forth fruit in them. 21 For Adam the first bearing a vicious heart transgressed and was overcome, yea and all that were born of him. 22 And it was made a permanent

infirmity, and the law with the heart of the people, with the wickedness of the root, and that which is good departed, and the wicked remained. 23 And the times passed, and the years were ended: and thou didst raise up unto thee a servant named David, 24 and spakest unto him to build a city of thy name, and to offer unto thee in it frankincense, and oblations. 25 And this was done many years, and they that inhabited the city forsook thee, 26 in all things as Adam and all his generations. For they also used a wicked heart. 27 And thou didst deliver thy city into the hands of thine enemies. 28 [1]Why, do they better things, that inhabit Babylon? And for this shall she rule over Sion?

[1] *Iere. 12.*

29 It came to pass when I was come hither, & had seen the impieties that cannot be numbered: and my soul saw many offending this thirtieth year, and my heart was astonished: 30 because I saw how thou bearest with their sin, and didst spare them that did impiously, and didst destroy thine own people, and preserve thine enemies, and didst not signify it. 31 I nothing remember how this way should be forsaken: doth Babylon better things than Sion? 32 Or hath any nation known thee beside Israel: or what tribes have believed thy testaments as Jacob? 33 Whose reward hath not appeared, nor their labour fructified. For passing through I passed among the nations, & I saw them abound, & not mindful of thy commandments. 34 Now therefore weigh our iniquities in a balance, and theirs that dwell in the world: and thy name shall not be found, but in Israel. 35 Or when have not they sinned in thy sight, that inhabit the earth? Or what nation hath so observed thy commandments? 36 These certes by their names thou shalt find to have kept thy commandments, but the nations thou shalt not find.

CHAPTER IV.

Man's wit and reason is not able to understand the counsel and judgement of God, 22. why his people are afflicted by wicked nations, 33. nor of times, and things to come.

And the Angel answered me, that was sent to me, whose name was Uriel, 2 and said to me: Thy heart exceeding hath exceeded in this world, and thou thinkest to comprehend the way of the Highest. 3 And I said: It is so my Lord. And he answered me, and said: I am sent to shew thee three ways, & to propose to thee three similitudes. 4 Of the which if thou shalt declare to me one of them, I also will shew thee the way which thou desirest to see, & will teach thee whence a wicked heart is. 5 And I said, Speak my Lord. And he said to me: Go, weigh me the weight of the fire, or measure me the blast of the wind, or call me back the day that is past. 6 And I answered, and said: what man born can do it, that thou askest me of these things? 7 And he said to me: If I should ask thee, saying: How great habitations are there in the heart of the sea, or how great veins be there in the beginning of the depth, or how great veins be there above the firmament, and what are the issues of paradise: 8 thou wouldest perhaps say to me: I have not descended into the depth, nor into hell as yet, neither, have I ascended at any time into heaven. 9 But now I have not asked thee, saving of the fire, & the wind, and the day by the which thou hast passed, and from the which thou canst not be separated: and thou hast not answered me of them. 10 And he said to me: Thou canst not know the things that are thine which grow together with thee: 11 and how can thy vessel comprehend the way of the Highest, and now the world being outwardly corrupted, understand the corruption evident in my sight: 12 I said to him: Better were it for us not to be, than yet living to live in impieties, and to suffer, and not to understand for what thing. 13 [1]And he answered me, and said: Going forth I went forward to a wood of trees in the field, and they devised a device,

[1] *Iud. 9.*
2. Par. 25.

14 and said: Come and let us go, and make war against the sea, that it may retire back before us, and we may make us other woods. 15 And in like manner the waves of the sea they also devised a device, and said: Come let us go up, let us overthrow the woods of the field, that there also we may consummate another country for ourselves. 16 And the wood's device was made vain, for fire came, and consumed it. 17 Likewise also the device of the waves of the sea. For the sand stood, & stayed them. 18 For if thou wert judge of these, whom wouldest thou begin to justify, or whom to condemn? 19 And I answered, and said: Verily, they devised a vain device. For the earth is given to the wood, and a place to the sea to carry her waves.
20 And he answered me, and said: Thou hast judged well, and why hast thou not judged for thyself? 21 For as the earth is given to the wood, and the sea for the waves thereof: so they that inhabit upon the earth, can understand only the things that are upon the earth: and they upon the heavens, the things that are above the height of the heavens. 22 And I answered, and said: I beseech thee Lord, that sense may be given me to understand. 23 For I meant not to ask of thy superior things, but of those that pass by us daily. For what cause Israel is given into reproach to the gentiles, the people whom thou hast loved, is given to impious tribes, and the law of our fathers is brought to destruction, and the written ordinances are no where:
24 And we have passed out of the world, as locusts, and our life is astonishment and dread, and we are not worthy to obtain mercy. 25 But what will he do to his name that is invocated upon us? And of these things I did ask. 26 And he answered me, and said: If thou search very much, thou shalt often marvel: because the world hastening hasteneth to pass, 27 and cannot comprehend the things which in times to come are promised to the just: because this world is full of injustice and infirmities. 28 But concerning the things that thou demandest I will tell thee: for the evil is sowed, and the destruction thereof is not yet come.
29 If then that which is sown be not turned up, and the place depart where the evil is sown, that shall not come where the good is sown. 30 Because the grain of ill seed hath been sown in the heart of Adam from the beginning: and how much impiety hath it engendered until now, and doth engender until the floor come?
31 And esteem with thyself the grain of the ill seed, how much fruit of impiety it hath engendered:
32 When the ears shall be cut, which are innumerable, what a great floor will they begin to make? 33 And I answered, and said: How, and when shall these things be? Why are our years few and evil?
34 And he answered me, and said to me, Hasten not above the Highest. For thou doest hasten in vain to be above him, for thy excess is much. 35 Did not the souls of the just in their cellars, ask of these things, saying: How hope I so, and when shall the fruit come of the floor of our reward? 36 And Jeremiel the Archangel answered to those things, and said: When the number of the seeds in you shall be filled, because he hath weighed the world in a balance, 37 and with a measure hath he measured the times, and in number he hath numbered the times, & hath not moved, nor stirred them, until the foresaid measure be filled.
38 And I answered, & said. O Lord Dominator, we also are all full of impiety. 39 And lest perhaps for us the floors of the just be not filled, for the sins of the inhabitants upon the earth. 40 And he answered me, and said: Go, and ask a woman with child, if when she hath accomplished her nine months, her womb can yet hold the infant within it? 41 And I said it cannot Lord. And he said to me: In hell the cellars of the souls are like to the matrice. 42 For as she that is in travail maketh haste, to escape the necessity of travailing: so this also hasteneth to render those things which are commended to it. 43 From the beginning it shall be shewed thee touching those things, which thou doest covet to see. 44 And I answered and said: If I have found grace before thine eyes, and if it be possible, and if I be fit, 45 shew me if there be more to come than is passed, or more things have passed, than are to come.
46 What passed, I know: but what is to come, I know not. 47 And he said to me: Stand upon the right side, and I will shew thee the interpretation of the similitude. 48 And I stood, and saw: and behold a burning furnace passed before me, and it came to pass

when the flame passed, I saw: and behold the smoke overcame. 49 After these things there passed before me a cloud full of water, and with violence casting in much rain: and when the violence of rain wast cast, the drops therein overcame. 50 And he said to me: Think with thyself, as the rain increaseth more than the drops, and the fire than the smoke: so did the measure that passed, more abound. But the drops, and the smoke overcame: 51 and I prayed, and said, shall I live thinkest thou until these days? Or what shall be in those days? 52 He answered me, and said: Of the signs whereof thou askest me, in part I can tell thee, howbeit of thy life I was not sent to tell thee, neither do I know.

CHAPTER V.

Diverse signs of things to come are shewed to Esdras by an Angel: 16. for the comfort of the people in captivity.

But concerning signs: behold the days shall come, wherein they that inhabit the earth shall be taken in a great number, and the way of truth shall be hid: and the country shall be barren from faith. 2 [1] And injustice shall be multiplied above that which thyself seest, and above that which thou hast heard in time past.

[1] *Math. 24.*

3 And they shall put their foot into the country which now thou seest to reign, and they shall see it desolate. 4 And if the Highest give thee life, thou shalt see after the third trumpet, and the sun shall suddenly shine again in the night, and the moon thrice in a day, 5 and out of wood blood shall distill, and the stone shall give his voice, and the peoples shall be moved: 6 and he reign, whom they hope not that inhabit upon the earth, and fowls shall make their flight away. 7 and the sea of Sodom shall cast the fishes, and shall make a noise in the night, which many knew not, and all shall hear the voice thereof, 8 and there shall be made a confusion in many places, and the fire shall often be sent back, and the savage beasts shall go to other places, and women in their monthly flowers shall bring forth monsters, 9 and in sweet waters shall salt waters be found, and all friends shall overthrow one another: and then shall wit be hid, and understanding shall be separated into his cellar: 10 and it shall be sought of many, & shall not be found: and injustice shall be multiplied, and incontinency upon the earth. 11 And one country shall ask her neighbour, and shall say: Hath justice doing just passed through thee? And she shall deny it. 12 And it shall be in that time, men shall hope, & shall not obtain: they shall labour, & their ways shall not have success. 13 These signs I am permitted to tell thee: and if thou pray again and weep, as also now, and fast seven days, thou shalt hear again greater things than these. 14 And I awaked, and my body did shiver exceedingly: and my soul laboured, that it fainted: 15 and the Angel that came, that spake in me, held me, and strengthened me, and set me upon my feet. 16 And it came to pass in the second night, and Salathiel the Prince of the people came to me, and said to me: Where wast thou? And why is thy countenance heavy? 17 Knowest thou not that Israel is committed to the in the country of their transmigration? 18 Rise up therefore, and taste bread, and forsake us not, as the Pastor his flock in the hand of wicked wolves. 19 And I said to him: Go from me, and approach not unto me. And he heard, as I said: & he departed from me. 20 And I fasted seven days howling and weeping, as Uriel the Angel commanded me. 21 And it came to pass after seven days, and again cogitations of my heart molested me very much, 22 and my soul resumed the spirit of understanding: and again I began to speak words before the Highest: 23 and I said: Lord Dominator of every wood of the earth, and all the trees thereof, thou hast chosen one vineyard: 24 and of every land of the world thou hast chosen thee one ditch: and of all the flowers of the world thou hast chosen thee one lily: 25 and of all depths of the sea, thou has filled thee one river: & of all the builded cities, thou hast sanctified unto thyself Sion: 26 and of all created souls, thou hast named thee

one dove: and of all beasts that were made, thou hast provided thee one sheep: 27 and of all multiplied peoples, thou hast purchased thee one people: and a law approved of all thou hast given to this people, whom thou didst desire. 28 And now Lord, why hast thou delivered one unto many? And thou had prepared upon one root others, and hast dispersed thy only one in many: 29 and they have trodden upon it, which gainsaid thy covenants, and which believed not thy testaments. 30 And if hating thou hatest thy people, it ought to be chastised with thy hands 31 And it came to pass, when I had spoken the words, and the Angel was sent to me, that came to me before the night past, 32 & he said to me: Hear me, & I will instruct thee: and harken to me, and I will add before thee. 33 And I said: Speak my Lord. And he said to me: Thou art become exceedingly in excess of mind for Israel: hast thou loved it more than him that made it? 34 And I said to him: No Lord, but for sorrow I have spoken, for my veins torment me every hour, to apprehend the path of the Highest, and to search part of his judgement. 35 And he said to me: Thou canst not. And I said: Why Lord? To what was I born, or why was not my mother's womb my grave, that I might not see the labour of Jacob, and the weariness of the stock of Israel? 36 And he said to me: Number me the things that are not yet come, and gather me the dispersed drops, and make me the withered flowers green again, 37 & open me the shut cellars, & bring me forth the blasts inclosed in them, shew me the image of a voice: & then will I shew thee the labour that thou desirest to see. 38 And I said: Lord Dominator, for who is there that can know these things, but he that hath not his habitation with men? 39 And I am unwise, and how can I speak of these things, which thou hast asked me? 40 And he said to me: As thou canst not do one of these things, which have been said: so canst thou not find my judgement, or in the end the charity, which I have promised to the people. 41 And I said: But behold Lord thou art nigh to them that are near the end: and what shall they do that have been before me, or we, or they after us? 42 And he said to me: I will resemble my judgement to a crown. As there shall not be slackness of the last, so neither swiftness of the former. 43 And I answered, and said: Couldst thou not make them that have been, & that are, and that shall be, at once, that thou mayst shew thy judgement the quicker? 44 And he answered me, and said: The creature cannot hasten above the Creator, nor the world sustain them that are to be created in it, at once. 45 And I said: As thou didst say to thy servant, that quickening thou didst quicken the creature created by thee at once, and the creature sustained it: it may now also bear them present at once. 46 And he said to me: Ask the matrice of a woman, and thou shalt say to it: And if thou bring forth children, why by times? Ask it therefore, that it give ten at once. 47 And I said, it cannot verily: but according to time. 48 And he said to me: And I have given a matrice to the earth for them, that are sown upon it by time. 49 For as the infant bringeth not forth the things that pertain to the aged, so have I disposed the world created of me. 50 And I asked, and said: Whereas thou hast now given me a way, I will speak before thee: for our mother, of whom thou toldest me, yet she is young: now draweth nigh to old age. 51 And he answered me, and said: Ask her that beareth children, and she will tell thee. 52 For thou shalt say to her: Why are not they whom thou hast brought forth now like to them that were before thee, but less of stature? 53 And she also will say unto thee: They that are born in the youth of strength are of one sort, and they of another, that are born about the time of old age, when the matrice faileth. 54 Consider therefore thou also, that you are of less stature, than they that were before you: 55 and they that are after you, of lesser than you, as it were creatures now waxing old, and past the strength of youth. 56 And I said: I beseech thee Lord, if I have found grace before thine eyes, shew unto thy servant, by whom thou doest visit thy creature.

CHAPTER VI.

God knowing all things before they were made, created them 54. for man: & considereth the ends of all.

And [1] he said to me: In the beginning of the earthly world, and before the ends of the world stood, and before the congregation of the winds did blow,

[1] *Prover. 8.*

2 and before the voices of thunders sounded, and before the flashings of lightnings shined, and before the foundations of paradise were confirmed, 3 and before beautiful flowers were seen, and before the moved powers were established, and before the innumerable hosts of Angels were gathered, 4 and before the heights of the air were advanced, and before the firmaments were named, & before the chimneys were hot in Sion, 5 & before the present years were searched out, and before their inventions that now sin, were put away, and they signed that made faith their treasure: 6 then I thought, and they were made by me only, and not by any other: and the end by me, and not by any other. 7 And I answered, and said: What separation of times shall there be? And when shall the end of the former be, and the beginning of that which followeth? 8 And he said to me, from Abraham unto Isaac, when Jacob and Esau were born of him, the hand of Jacob held from the beginning the heel of Esau, 9 for the end of this world is Esau, and the beginning of the next Jacob. 10 The hand of a man between the heel and the hand. Ask no other thing Esdras. 11 And I answered, and said: O Lord Dominator, if I have found grace before thine eyes, 12 I pray thee shew thy servant the end of thy signs, whereof thou didst shew me part the night before. 13 And he answered, and said to me: Arise upon thy feet, and hear a voice most full of sound. 14 And it shall be as it were a commotion, neither shall the place be moved wherein thou standest. 15 Therefore when it speaketh be not thou afraid, because of the end is the word, and the foundation of the earth understood, 16 for concerning them the word trembleth and is moved, for it knoweth that their end must be changed. 17 And it came to pass, when I had heard, I rose upon my feet, and I heard: and behold a voice speaking, and the sound thereof as the sound of many waters: 18 and it said: Behold the days come, and the time shall be when I will begin to approach, that I may visit the inhabitants upon the earth. 19 And when I will begin to inquire of them that unjustly have hurt with their injustice, and when the humility of Sion shall be accomplished. 20 And when the world shall be oversigned that shall begin to pass, I will do these signs: Books shall be opened before the face of the firmament, and all shall see together, 21 & infants of one year shall speak with their voices, and women with child shall bring forth untimely infants, not ripe, of three or four months, and shall live, and shall be raised up. 22 And suddenly shall appear sown places not sown, and full cellars shall suddenly be found empty: 23 and a trumpet shall sound; which when all shall hear, they will suddenly be afraid. 24 And it shall be in that time, friends as enemies shall overthrow friends, and the earth shall be afraid with them: and the veins of fountains shall stand, and shall not run in three hours: 25 and it shall be, every one that shall be left of all these, of whom I have foretold thee, he shall be saved, and shall see my salvation, and the end of your world. 26 And the men that are received, shall see, they that tasted not death from their nativity, and the heart of the inhabitants shall be turned into another sense. 27 For evil shall be put out, and deceit shall be extinguished, 28 but faith shall flourish, and corruption shall be overcome, and truth shall be shewed, which was without fruit so many days. 29 And it came to pass, when he spake to me, and I lo by little and little looked on him before whom I stood, 30 and he said to me these words: I am come to shew thee the time of the night to come. 31 If therefore thou pray again, and fast again seven days, again I will tell thee greater things by the day which I have heard. 32 For thy voice is heard before the Highest. For the strong hath seen thy direction, and hath foreseen the chastity which thou hast had from thy youth: 33 and for this cause he hath sent me to shew thee all these

things, and to say to thee, have confidence, and fear not, 34 and hasten not with the former times to think vain things, that thou hasten not from the last times. 35 And it came to pass after these things, and I wept again, and in like manner I fasted seven days, to accomplish the three weeks, that were told me. 36 And it came to pass in the eighth night, and my heart was troubled again in me, and I began to speak before the Highest. 37 For my spirit was inflamed exceedingly, and my soul was distressed. 38 And I said: O Lord, speaking thou didst speak from the beginning of creature from the first day, saying: Let heaven be made and earth: and thy word was a perfect work. 39 And then there was spirit, and darkness was carried about, and silence, the sound of the voice of man was not yet from thee. 40 Then thou didst command the lightsome light to be brought forth of thy treasures, whereby thy work might appear. 41 And in the second day thou didst create the spirit of the firmament, and commandest it to divide, and to make a division between the waters, that a certain part should depart upward, & part should remain beneath. 42 And in the third day thou didst command the waters to be gathered together in the seventh part of the earth: but six parts thou didst dry and preserve, that of them might be serving before thee things sown of God, and tilled. 43 For thy word proceeded, and the work forthwith was made. 44 For suddenly came forth fruit of multitude infinite, and diverse tastes of concupiscence, and flowers of unchangeable colour, and odours of unsearchable smell, & in the third day these things were made. 45 And in the fourth day thou didst command to be made the brightness of the sun, the light of the moon, the disposition of the stars: 46 and didst command them that they should serve man, that should be made. 47 And in the fifth day thou saidst to the seventh part, where the water was gathered together, that it should bring forth beasts, & fowls & fishes: & so was it done, 48 the dumb water and without life, the things that by God's appointment were commanded, made beasts, that thereby the nations may declare thy marvelous works. 49 And then thou didst preserve two souls: the name of one thou didst call Henoch, and the name of the second thou didst call Leviathan, 50 and thou didst separate them from each other. For the seventh part, where the water was gathered together, could not hold them. 51 And thou gavest to Henoch one part, which was dried the third day, to dwell therein, where are a thousand mountains. 52 But to Leviathan thou gavest the seventh part being moist, and kept it, that it might be to devour whom thou wilt, and when thou wilt. 53 And in the sixth day thou didst command the earth to create before thee cattle, and beasts, and creeping creatures: 54 and over these Adam, whom thou madest ruler over all the works, which thou didst make, and out of him are all we brought forth, and the people whom thou hast chosen. 55 And all these things I have said before thee o Lord, because thou didst create the world for us. 56 But the residue of the nations born of Adam thou saidst that they were nothing, and that they were like to spittle, and as it were the dropping out of a vessel thou didst liken the aboundance of them. 57 And now Lord, behold these nations which are reputed for nothing, have begun to rule over us, and to devour us: 58 but we thy people whom thou didst call thy first only begotten emulator, are delivered into their hands: 59 and if the world was created for us, why do not we possess inheritance with the world? How long these things?

CHAPTER VII.

Without tribulations no man can attain immortal life: 17. which the just shall inherit: and the wicked shall perish. 28. Christ will come, and die for mankind. 36. Prayers of the just shall profit till the end of this world, but not after the general judgement. 48. All sinned in Adam 52. and have added more sins, 57. but it is in man's power 62. by God's grace to live eternally.

And it came to pass when I had ended to speak these words, the Angel was sent to me, which had been sent to me the first nights, 2 and he said to me: Arise Esdras, and hear the words which I am come to speak to thee. 3 And I said: Speak my God. And he said to me: The sea is set in a large place, that it might be deep and wide: 4 but the entrance to it shall be set in a strait place, that it might be like to rivers. 5 For who witting will enter into the sea, and see it, or rule over it: if he pass not the strait, how shall he come into the breadth? 6 Also another thing: A city is built, and set in a plain place, and it is full of all goods. 7 The entrance thereof narrow, and set in a steep place, so that on the right hand there was fire, and on the left deep water: 8 and there is one only path set between them, that is, between the fire and the water, so that the path cannot contain, but only a man's step. 9 And if the city shall be given a man for inheritance, if he never pass through the peril set before it, how shall he receive his inheritance? 10 And I said: So Lord. And he said to me, So it is: Israel also a part. 11 For I made the world for them: and when Adam transgressed my constitution, that was judged which was done. 12 And the entrances of this world were made strait, and sorrowful, & painful, and few and evil, and full of dangers, and stuffed very much with labour. 13 For the entrances of the greater world are large and secure, and making fruit of immortality. 14 If then they that live entering in enter into these strait and vain things: they cannot receive the things that are laid up. 15 Now therefore why art thou troubled, whereas thou art corruptible? And why art thou moved, whereas thou art mortal? 16 And why hast thou not taken in thy heart that which is to come, but that which is present? 17 [1]I answered, and said: Lord Dominator: behold thou hast disposed by thy law that the just shall inherit these things, and the impious shall perish.

[1] *Deut. 8.*

18 But the just shall suffer the straits, hoping for the wide places: for they that have done impiously, have both suffered the straits, and shall not see the wide places. 19 And he said to me: There is no judge above God, nor that understandeth above the Highest. 20 For many present do perish because the law of God which was set before, is neglected. 21 For God commanding commanded them that came, when they came, what doing they should live, and what observing they should not be punished. 22 But they were not persuaded, & gainsaid him, and made to themselves a cogitation of vanity, 23 and proposed to themselves deceits of sins, and they said to the Highest that he was not, and they knew not his ways, 24 and despised his law, and denied his covenances, and had not fidelity in his ordinances, & did not accomplish his works. 25 For this cause Esdras, the empty to the empty, & the full to the full. 26 Behold the time shall come, & it shall be when the signs shall come which I have foretold thee, and the bride shall appear, and appearing she shall be shewed that now is hid with the earth: 27 and every one that is delivered from the foresaid evils, he shall see my marvelous things.
28 For my son JESUS shall be revealed with them that are with him, & they shall be merry that are left in the four hundred years. 29 And it shall be after these years, and my son CHRIST shall die: and all men that have breadth, 30 and the world shall be turned into the old silence seven days, as in the former judgements, so that none shall be left. 31 And it shall be after seven days and the world shall be raised up that yet waketh not, and shall die corrupted: 32 and the earth shall render the things that sleep in it, and the dust them that dwell in it with silence, and the cellars shall render the souls that are commended to them. 33 And the Highest shall be revealed upon the seat of judgement, and miseries shall pass, and long sufferance shall be gathered together. 34 And judgement only shall remain, truth shall stand, and faith shall wax strong, 35 and the work shall follow, and the reward shall be shewed, and justice shall awake, and injustice shall not have dominion.
36 [1]And I said: First Abraham prayed for the Sodomites, and Moyses for the fathers that sinned in the desert.

[1] *Gen. 18. Exod. 32.*

37 [1]And they that were after him for Israel in the

days of Achaz, and of Samuel.

[1] *2. Reg. 24. v. 17.*

38 [1]And David for the destruction, and of Salomon for them that came unto the sanctification.

[1] *2. Paral. 6. v. 13.*

39 [1]And Elias for them that received rain, and for the dead that he might live,

[1] *3. Reg. 17. & 18.*

40 [1]and Ezechias for the people in the days of Sennacherib, and many for many.

[1] *4. Reg. 19. v. 15.*

41 If therefore now when corruptible did increase, and injustice was multiplied, and the just prayed for the impious: why now also shall it not be so? 42 And he answered me and said: This present world is not the end, much glory remaineth in it: for this cause they prayed for the impotent. 43 For the day of judgement shall be the end of this time, and the beginning of the immortality to come, wherein corruption is past: 44 intemperance is dissolved, incredulity is cut off: and justice hath increased, truth is sprung. 45 For then no man can save him that hath perished, nor drown him that hath overcome. And I answered, 46 and said: This is my word the first and the last, that it had been better not to give the earth to Adam, or when he had now given it, to restrain him that he should not sin. 47 For what doth it profit men presently to live in sorrow, and being dead to hope for punishment? 48 [1]O what hast thou done Adam? For if thou didst sin, it was not made thy fall only, but ours also which came of thee.

[1] *Rom. 5. v. 2.*

49 For what doth it profit us if immortal time be promised to us: but we have done mortal works? 50 And that everlasting hope is foretold us: but we most wicked are become vain? 51 And that habitations of health and security are reserved for us, but we have converst naughtily? 52 And that the glory of the Highest is reserved to protect them that have slowly converst: but we have walked in most wicked ways? 53 And that paradise shall be shewed, whose fruit continueth incorrupted, wherein is security and remedy: 54 but we shall not enter in: for we have converst in unlawful places? 55 And their faces which have had abstinence, shall shine above the stars: but our faces black above darkness. 56 For we did not think living when we did iniquity, that we shall begin after death to suffer. 57 And he answered, & said: This is the cogitation of the battle which man shall fight, who is born upon the earth, 58 that if he shall be overcome, he suffer that which thou hast said: but if he overcome he shall receive that which I say: 59 [1]for this is the life which Moyses spake of when he lived, to the people, saying: Choose unto thee life, that thou mayst live.

[1] *Deut. 30. v. 19.*

60 But they believed him not, no nor the Prophets after him, no nor me which have spoken to them. 61 Because there should not be sorrow unto their perdition, as there shall be joy upon them, to whom salvation is persuaded. 62 And I answered, and said: I know Lord, that the Highest is called merciful in that, he hath mercy on them which are not yet come into the world, 63 and that he hath mercy on them which converse in his law: 64 & he is long suffering, because he sheweth long sufferance to them that have sinned, as it were with their own works: 65 and he is bountiful, because he will give according to exigents: 66 and of great mercy, because he multiplieth more mercies to them that are present, and that are past, and that are to come. 67 For if he shall not multiply his mercies, the world shall not be made alive with them that did inherit it. 68 And he giveth: for if he shall not give of his bounty, that they may be relieved which have done iniquity, the tenth thousand part of men cannot be quickened from their iniquities. 69 And the judge if he shall not forgive them that are cured with his word, and wipe away a multitude of contentions: there should not perhaps be left in an innumerable multitude, but very few.

CHAPTER VIII.

God is merciful in this world, yet few are saved. 6. God's works and disposition of his creatures are marvelous. 15. Esdras prayeth for the people of Israel: 37. and salvation is promised to the just, and punishment threatened to the wicked.

And he answered me, and said: This world the Highest made for many, but that to come for few. 2 And I will speak a similitude Esdras before thee. For as thou shalt ask the earth, and it will tell thee, that it will give much more earth whereof earthen work may be made, but a little dust whereof gold is made: so also is the act of this present world. 3 [1]Many indeed are created, but few shall be saved.

[1] *Mat. 20. v. 16.*

4 And I answered, and said: Then o soul swallow up the sense, and devour that which is wise. 5 For thou art agreed to obey, and willing to prophesy. For there is no space given thee but only to live. 6 O Lord if thou wilt not permit thy servant, that we pray before thee, and thou give us seed to the heart, and tillage to the understanding, whereof may the fruit be made, whereby every corrupt person may live, that shall bear the place of a man? 7 For thou art alone, and we are one workmanship of thy hands, as thou hast spoken: 8 and as now the body made in the matrice, and thou doest give the members, thy creature is preserved in fire and water: and nine months thy workmanship doth suffer thy creature that is created in it: 9 and itself that keepeth, and that which is kept, both shall be preserved: & the matrice being preserved rendereth again at some time the things that are grown in it. 10 For thou hast commanded of the members, that is the breasts to give milk unto the fruit of the breasts, 11 that the thing which is made, may be nourished till a certain time, and afterward thou mayest dispose him to thy mercy. 12 For thou hast, brought him up in thy justice, and hast instructed him in thy law, and hast corrected him in thy understanding: 13 and thou shalt mortify him, as thy creature: and shalt give him life, as thy work. 14 If then thou wilt destroy him that is made with so great labours: it is easy by the commandment to be ordained, that also which was made, might be reserved. 15 And now Lord I will speak, of every man thou rather knowest: but concerning thy people, for which I am sorrowful: 16 and concerning thine inheritance, for which I mourn, and for Israel for whom I am pensive, and concerning Jacob, for whom I am sorrowful. 17 Therefore will I begin to pray before thee for me, and for them: because I see our defaults that inhabit the earth. 18 But I have heard of the celerity of the judge that shall be. 19 Therefore hear my voice, and understand my word, and I will speak before thee. 20 The beginning of the words of Esdras before he was assumpted: and I said: Lord which inhabitest the world, whose eyes are elevated unto things on high and in the air: 21 and whose throne is inestimable, and glory incomprehensible: by whom standeth an host of Angels with trembling, 22 whose keeping is turned in wind and fire, thou whose word is true, and sayings permanent: 23 whose commandment is strong, and disposition terrible: whose look dryeth up the depths, and indignation maketh the mountains to melt, and truth doth testify. 24 Hear the prayer of thy servant, and with thine ears receive the petition of thy creature. 25 For whilst I live, I will speak: & whilst I understand, I will answer: 26 Neither do thou respect the sins of thy people, but them that serve thee in truth. 27 Neither do thou attend the impious endeavours of the nations, but them that with sorrows have kept thy testimonies. 28 Neither think thou of them that in thy sight have converst falsely, but remember them that according to thy will have known thy fear. 29 Neither be thou willing to destroy them that have had the manners of beasts: but respect them that have taught thy law gloriously. 30 Neither have indignation towards them, which are judged worse than beasts: but love them that always have confidence in thy justice and glory. 31 Because we and our fathers languish with such diseases: but thou for sinners shalt be called merciful. 32 For if thou shalt be desirous to have mercy on us, then thou shalt be called merciful, to us having no works of justice. 33 For the just which

have many works laid up, of their own works shall receive reward. 34 For what is man, that thou art angry with him: or the corruptible kind, that thou art so bitter touching it? 35 [1]For in truth there is no man of them that be born, which hath not done impiously, and of them that confess, which have not sinned.

[1] *2. Reg. 8. v. 46.*
2. Paral. 6. v. 36.

36 For in this shall thy justice be declared, and thy goodness, o Lord, when thou shalt have mercy on them, that have no substance of good works. 37 And he answered me, and said: Thou hast spoken some things rightly: and according to thy words, so also shall it be done, 38 because I will not indeed think upon the work of them that have sinned before death, before the judgement, before perdition: 39 but I will rejoice upon the creature of the just, and I will remember their pilgrimage also, and salvation, and receiving of reward. 40 Therefore as I have spoken, so also it is. 41 [1]For as the husbandman soweth upon the ground many seeds, and planteth many plants, but not all which were sown in time are preserved, nor yet all that were planted shall take root: so they also that are sown in the world, shall not all be saved.

[1] *Mat. 13. & 20.*

42 And I answered, and said: If I have found grace, let me speak. 43 As the seed of the husbandman, if it come not up, or receive not the rain in time, if it be corrupted with much rain, perisheth: 44 so likewise also man who made with thy hands, and thou named his image: because thou art likened to him, for whom thou hast made all things, and hast likened him to the seed of the husbandman. 45 Be not angry upon us, but spare thy people, and have mercy on thy inheritance. And thou hast mercy on thy creature. 46 And he answered me, and said: The things that are present to them that are present, and that shall be, to them that shall be. 47 For thou lackest much to be able to love my creature above me: and to thee often times, even to thyself I have approached, but to the unjust never. 48 But in this also thou art marvelous before the Highest, 49 because thou hast humbled thyself as becometh thee: and hast not judged thyself, that among the just thou mayst be very much glorified. 50 For which cause many miseries, and miserable things shall be done to them that inhabit the world in the later days: because they have walked in much pride. 51 But thou for thyself understand, and for them that are like unto thee seek glory. 52 For to you paradise is open, the tree of life is planted, time to come is prepared, aboundance is prepared, a city is builded, rest is approved, goodness is perfited, & perfit wisdom. 53 The root of evil is signed from you: infirmity, & moth is hid from you: and corruption is fled into hell in oblivion. 54 Sorrows are past, & the treasure of immortality is shewed in the end. 55 Add not therefore inquiring of the multitude of them that perish. 56 For they also receiving liberty have despised the Highest, and contemned his law, and forsaken his ways. 57 Yea and moreover they have trodden down his just ones. 58 [1]and have said in their heart, that there is no God: and that, knowing that they die.

[1] *Psal. 13. & 52.*

59 For as the things aforesaid shall receive you: so thirst and torment, which are prepared shall take them: for he would not man to be destroyed. 60 But they themselves also which are created, have defiled his name which made them: and have been unkind to him that prepared life. 61 Wherefore my judgement now approacheth. 62 Which things I have not shewed to all, but to thee, and to few like unto thee. And I answered, and said: 63 Behold now Lord thou hast shewed me a multitude of signs, which thou wilt begin to do in the latter times, but thou hast not shewed me at what time.

CHAPTER IX.

Certain signs shall go before the day of judgement. 14. More shall perish than be saved. 25. Prayer with other

good works are means to salvation.

And he answered me, and said: Measuring measure thou the time in it-self: and it shall be when thou seest, after a certain part of the signs which are spoken of before shall pass, 2 then shalt thou understand, that the same is the time wherein the Highest will begin to visit the world that was made by him. 3 And when there shall be seen in the world moving of places, and trouble of peoples, 4 then shalt thou understand, that of these spake the Highest from the days that were before thee, from the beginning. 5 For as all that is made in the world hath a beginning, and also a consummation, and the consummation is manifest: 6 so also the times of the Highest have the beginning manifest in wonders and powers, and the consummations in work and in signs. 7 And it shall be, every one that shall be saved, and that can escape by his works, and by faith, in which you have believed, 8 shall be left out of the foresaid dangers, and shall see my salvation in my land, and in my coasts, because I have sanctified myself from the world. 9 And then shall they be in misery, that now have abused my ways: and they that have rejected them in contempt, shall abide in torments: 10 For they that knew not me, having obtained benefits when they lived: 11 and they that loathed my law, when they yet had liberty, 12 and when as yet place of penance was open to them understood not, but despised: they must after death in torment know it. 13 Thou therefore be not yet curious, how the impious shall be tormented: but inquire how the just shall be saved, and whose the world is, and for whom the world is, & when. 14 And I answered, and said: 15 [1]I have spoken heretofore, and now I say, and hereafter will say: that they are more which perish than that shall be saved:

[1] *Mat. 10.*

16 as a flood is multiplied above, more than a drop. 17 And he answered me, and said: Like as the field so also the seeds: and as the flowers, such also the colours: and as the workman, such also the work, and such as the husbandman, such is the husbandry: because it was the time of the world. 18 And now when I was preparing for them, for these that now are before the world was made, wherein they should dwell: and no man gainsaid me. 19 For then every man, and now the creator in this world prepared, and harvest not failing, and law unsearchable their manners are corrupted. 20 And I considered the world, and behold there was danger because of the cogitations that came in it. 21 And I saw, and spared it very much: and I kept unto myself a grape kernel of a cluster, and a plant of a great tribe. 22 Let the multitude therefore perish, which was born without cause, and let my kernel be kept, and my plant: because I finished it with much labour. 23 And thou if thou add yet seven other days, but thou shalt not fast in them, 24 thou shalt go into a field of flowers, where no house is built: and thou shalt eat only of the flowers of the field, and flesh thou shalt not taste, and wine thou shalt not drink, but only flowers. 25 Pray to the Highest without intermission, and I will come, and will speak with thee. 26 And I went forth, as he said to me, into a field which is called Ardath, and I sat there among the flowers. And I did eat of the herbs of the field, and the meat of them made me full. 27 And it came to pass after seven days, and I sat down upon the grass, and my heart was troubled again as before. 28 And my mouth was opened, and I began to speak before the Highest, and said: 29 [1]O Lord thou shewing thyself to us, wast shewed to our fathers in the desert, which is not trodden, and unfruitful, when they came out of Aegypt: and saying thou saidst:

[1] *Exod. 19. & 24. Deut. 4.*

30 Thou Israel hear me, and seed of Jacob attend to my words. 31 For behold, I sow my law in you, and it shall bring forth fruit in you, and you shall be glorified in it for ever. 32 For our fathers receiving the law observed it not, and kept not my ordinances, and the fruit of the law did not appear: for it could not, because it was thine. 33 For they that received it, perished, not keeping that which had been sown in them. 34 [1]And behold it is the custom, that when the earth hath received seed, or the sea a ship, or some vessel meat or drink: when that shall be destroyed wherein it was sown, or into the which it was cast:

[1] *Exod. 32.*

35 that which was sown, or cast in, or the things that were received, are destroyed withal, and the things received now tarry not with us: but it is not so done to us. 36 We indeed that received the law, sinning have perished, and our heart that received it: 37 [1]For the law hath not perished, but hath remained in his labour.

[1] *Esai. 48.*

38 And when I spake these things in my heart, I looked back with mine eyes, and saw a woman on the right side, and behold she mourned, and wept with a loud voice, and was sorrowful in mind exceedingly, and her garments rent, and ashes upon her head. 39 And I left the cogitations, wherein I was thinking, and I turned to her and said to her: 40 Why weepest thou? and why art thou sorry in mind. And she said to me: 41 Suffer me my Lord, that I may lament myself, and add sorrow: because I am of a very pensive mind, and am humbled exceedingly. 42 And I said to her: What aileth thee: tell me. And she said to me: 43 I thy servant have been barren, and have not born child, having a husband thirty years. 44 For I every hour, and every day, and these thirty years do beseech the Highest night and day. 45 And it came to pass, after thirty years God heard me thy handmaid, and saw my humility, and attended to my tribulation, and gave me a son: and I was very joyful upon him, and my husband, and all my citizens, and we did glorify the Strong exceedingly. 46 And I nourished him with much labour. 47 And it came to pass when he was grown, and came to take a wife, I made a feast day.

CHAPTER X.

The state of Jerusalem is prefigured by a woman mourning, 25. and afterwards rejoicing.

And it came to pass, when my son was entered into his inner chamber, he fell down, and died: 2 and we all overthrew the lights, and all my citizens rose up to comfort me, and I was quiet until the other day at night. 3 And it came to pass, when all were quiet to comfort me, that I might be quiet: and I arose in the night, and fled: and came as thou seest into this field. 4 And I mean now not to return into the city, but to stay here: and neither to eat, nor drink, but without intermission to mourn, and to fast until I die. 5 And I left the talk wherein I was, and with anger answered her, and said: 6 Thou fool above all woman, seest thou not our mourning, & what things chance to us? 7 Because Sion our mother is sorrowful with all sorrow, and humbled, and mourneth most bitterly. 8 And now whereas we all mourn, and are sad: whereas we are sorrowful, & art thou sorrowful for one son? 9 For ask the earth, and it will tell thee: that it is she, that ought to lament the fall of so many things that spring upon it. 10 And of her were all born from the beginning, and others shall come: and behold, almost all walk into perdition, and the multitude of them cometh to destruction. 11 And who then ought to mourn more, but she that hath lost so great a multitude, rather than thou which art sorry for one? 12 And if thou say unto me, that my mourning is not like the earth's: because I have lost the fruit of my womb, which I bare with sorrows, and brought forth with pains: 13 but the earth according to the manner of the earth, and the present multitude in it hath departed as it came: and I say to thee, 14 as thou hast brought forth with pain, so the earth also giveth her fruit for man from the beginning to him that made her. 15 Now therefore keep in with thy sorrow, and bear stoutly the chances that have befallen thee. 16 For if thou justify the end of God, thou shalt in time both receive his counsel, and also in such things thou shalt be praised. 17 Go in therefore into the city to thy husband. And she said to me: 18 I will not do it, neither will I enter into the city, but here will I die. 19 And I added yet to speak to her, and said: 20 Do not this word, but consent to him that counseleth thee. For how many are the chances of Sion? Take comfort for the sorrow of Jerusalem. 21 For thou seest that our sanctification is made

desert, and our altar is thrown down, and our temple is destroyed, 22 and our psalter is humbled, and hymn is silent, and our exultation is dissolved, and the light of our candlestick is extinguished, and the ark of our testament is taken for spoil, and our holy things are contaminated, and the name that is invocated upon us is almost profaned: and our children have suffered contumely, and our Priests are burnt, and our Levites are gone into captivity, and our virgins are deflowered, and our wives have suffered rape, and our just men are violently taken, and our little ones are lost, and our young men are in bondage, and our valiants are made impotent: 23 and that which is greatest of all, the seal of Sion, because she is unsealed of her glory: For she is also delivered into the hands of them that hate us.
24 Thou therefore shake off thy great heaviness, and lay away from thee the multitude of sorrows, that the Strong may be propitious to thee again, and the Highest will give thee rest, rest from thy labours.
25 And it came to pass, when I spake to her, her face did shine suddenly, and her shape, and her visage was made glistering, so that I was afraid exceedingly at her, and thought what this thing should be. 26 And behold, suddenly she put forth a great sound of a voice full of fear, that the earth was moved at the woman's sound. And I saw: 27 and behold, the woman did no more appear unto me, but a city was built, & a place was shewed of great foundations: and I was afraid, and crying with a loud voice I said: 28 Where is Uriel the Angel that from the beginning came to me? For he made me come in multitude in excess of this mind, & my end is made into corruption, & my prayer into reproach. 29 And when I was speaking these things, behold he came to me, and saw me. 30 And behold I was laid as dead, and my understanding was alienated, and he held my right hand, and strengthened me and set me upon my feet, and said to me: 31 What aileth thee? And why is thy understanding, and the sense of thy heart troubled, and why art thou troubled? And I said?: 32 Because thou hast forsaken me, and I indeed have done according to thy words, and went out into the field: and behold, I have seen, and do see that which I cannot utter. And he said to me: 33 Stand like a man, and I will move thee. And I said: 34 Speak thou my Lord in me, forsake me not, that I die not in vain:
35 because I have seen things that I knew not, and I do hear things that I know not. 36 Or is my sense deceived, and doth my soul dream? 37 Now therefore I beseech thee, that thou shew unto thy servant concerning this trance. And he answered me, and said:
38 Hear me, and I will teach thee, and will tell thee of what things thou art afraid: because the Highest hath revealed unto thee many mysteries. 39 He hath seen thy right way, that without intermission thou was sorrowful for thy people, and didst mourn exceedingly for Sion. 40 This therefore is the understanding of the vision which appeared to thee a little before. 41 The woman whom thou sawest mourning, thou beganst to comfort her. 42 And now thou seest not the form of the woman, but there appeared to thee a city to be built. 43 And because she told thee of the fall of her son, this is the interpretation. 44 This woman which thou sawest, she is Sion, and whereas she told thee of her, whom now also thou shalt see, as a city builded.
45 And whereas she told thee, that she was barren thirty years: for the which there were thirty years, when there was not yet oblation offered in it. 46 And it came to pass after thirty years, Salomon built the city, and offered oblations: then it was, when the barren bare a child. 47 And that which she said unto thee, that she nourished him with labour, this was the habitation in Jerusalem. 48 And whereas she said to thee, that my son coming into the bride chamber died, and that a fall chanced unto him, this was the ruin of Jerusalem that is made. 49 And behold, thou hast seen the similitude of her: and because she lamented her son, thou beganst to comfort her: and of these things that have chanced, these were to be opened to thee.
50 And now the Highest seeth that thou wast sorry from the heart: and because with thy whole heart thou sufferest for her, he hath shewed thee the clearness of her glory, and the fairness of her beauty. 51 For therefore did he say to thee, that thou shouldest tarry in a field where house is not built. 52 For I knew that the Highest began to shew thee these things:
53 therefore I said unto thee, that thou shouldest go

into a field, where is no foundation of building. 54 For the work of man's building could not be born in the place, where the city of the Highest began to be shewed. 55 Thou therefore fear not, neither let thy heart dread: but go in, and see the beauty, and greatness of the building, as much as the sight of thine eyes is capable to see: 56 and afterward thou shalt hear as much, as the hearing of thine ears is capable to hear. 57 For thou art blessed above many, and art called with the Highest as few. 58 And tomorrow night thou shalt tarry here. 59 and the Highest will shew thee those visions of the things on high, which the Highest will do to them that inhabit upon the earth in the later days. 60 And I slept that night, and the other next, as he had said to me.

CHAPTER XI.

An eagle appeareth to Esdras coming forth of the sea, with three heads, and twelve wings: sometimes one reigning in the world, sometimes another, but every one vanisheth away. 36. A lion also appeareth coming forth of the wood, to suppress the eagle.

And I saw a dream, and behold an eagle came up out of the sea: which had twelve wings of feathers, and three heads. 2 And I saw, & behold she spread her wings into all the earth, and all the winds of heaven blew upon her, and were gathered together. 3 And I saw, and of her feathers sprang contrary feathers, and they became little wings, and small. 4 For her heads were at rest, and the middle head was greater than the other heads, but she rested with them. 5 And I saw and behold the eagle flew with her wings, and reigned over the earth, and over them that dwell in it. 6 And I saw that all things under heaven were subject to her, and no man gainsaid her, no not one of the creature that is upon the earth.
7 And I saw, and behold the eagle rose up upon her talons, and made a voice with her wings, saying:
8 Watch not all together, sleep every one in his place, & watch according to time. 9 But let the heads be preserved to the last. 10 And I saw, and behold the voice came not out of her heads, but from the midst of her body. 11 And I numbered her contrary wings, and behold they were eight. 12 And I saw, and behold on the right side rose one wing, and reigned over all the earth. 13 And it came to pass, when it reigned, an end came to it, and the place thereof appeared not: and the next rose up, and reigned, that held much time.
14 And it came to pass, when it reigned, and the end of it also came, that it appeared not as the former.
15 And behold, a voice was sent forth to it, saying:
16 Hear thou that hast held the earth of long time. Thus I tell thee before thou begin not to appear.
17 None after thee shall hold thy time, no nor the half thereof. 18 And the third lifted up itself, and held the principality as also the former: and that also appeared not. 19 And so it chanced to all the other by one and by one to have the principality, and again to appear no-where. 20 And I saw, and behold in time the rest of the wings were sent up on the right side, that they also might hold the principality: and of them there were that held it, but yet forthwith they appeared not.
21 For some also of them stood up, but they held not the principality. 22 And I saw after these things, and behold the twelve wings, and two little wings appeared not: 23 and nothing remained in the body of the eagle but two heads resting, & six little wings.
24 And I saw, and behold from the six little wings two were divided, and they remained under the head, that is on the right side. For four tarried in their place.
25 And I saw, and behold the underwings thought to set up themselves, and to hold the principalities.
26 And I saw, and behold one was set up, but forthwith it appeared not. 27 And they that were second did sooner vanish away than the former.
28 And I saw, and behold the two that remained, thought with themselves that they also would reign:
29 and when they were thinking thereon, behold one of the resting heads, which was the middle one awaked, for this was greater than the other two heads.

30 And I saw that the two heads were complete with themselves. 31 And behold the head with them that were with him turned, and did eat the two underwings that thought to reign. 32 And this head terrified all the earth, & ruled in it over them that inhabit the earth with much labour, and he that held the dominion of the whole world above all the wings that were. 33 And I saw after these things, and behold the middle head suddenly appeared not, as did the wings. 34 And there remained two heads, which reigned also themselves over the earth, and over them that dwelt therein.
35 And I saw, and behold the head on the right side devoured that which was on the left. 36 And I heard a voice saying to me, Look against thee, and consider what thou seest. 37 And I saw, and behold as a lion raised out of the wood roaring: and I saw that he sent out a man's voice to the eagle. And he spake saying.
38 Hear thou, and I will speak to thee, and the Highest will say to thee: 39 Is it not thou that hast overcome of the four beasts, which I made to reign in my world, and that by them the end of their times might come? 40 And the fourth coming overcame all the beasts that were past, and by might held the world with much fear, and all the world with most wicked labour, and he inhabited the whole earth so long time with deceit. 41 And thou hast judged the earth not with truth. 42 For thou hast afflicted the meek, and hast troubled them that were quiet, and hast loved liars, and hast destroyed their habitations that did fructify, & hast overthrown their walls that did not hurt thee. 43 And thy contumely is ascended even to the Highest, and thy pride to the Strong. 44 And the Highest hath looked upon the proud times: and behold they are ended, and the abominations thereof are accomplished. 45 Therefore thou eagle appear no more, and thy horrible wings and thy little wings most wicked, and thy heads malignant, and thy talons most wicked, and all thy body vain, 46 that all the earth may be refreshed, and may return delivered from thy violence, and may hope for his judgement and mercy that made it.

CHAPTER XII.

The eagle vanisheth away, 5. Esdras prayeth, 10. and the former visions are declared to him.

And it came to pass, whilst the lion spake these words to the eagle: I saw, 2 and behold the head that had overcome, and those four wings appeared not which passed to him, and were set up to reign: and their reign was small, and full of tumult. 3 And I saw, and behold they appeared not, & all the body of the eagle was burnt, and the earth was afraid exceedingly, & I by the tumult & trance of mind, and for great fear awaked, and said to my spirit:
4 Behold thou hast given me this, in that, that thou searchest the ways of the Highest. 5 Behold yet I am weary in mind, and in my spirit I am very feeble, and there is not so much as a little strength in me for the great fear, that I was afraid of this night. 6 Now therefore I will pray the Highest, that he strengthen me even to the end. 7 And I said: Lord Dominatour, if I have found grace before thine eyes, and if I am justified before thee above many, and if indeed my prayer be ascended before thy face, 8 Strengthen me, and shew unto me thy servant the interpretation, and distinction of this horrible vision, that thou mayst comfort my soul most fully. 9 For thou hast counted me worthy to shew unto me the later times. And he said to me: 10 This is the interpretation of this vision.
11 The eagle which thou sawest coming up from the sea, this is the Kingdom which was seen in a vision to Daniel thy brother. 12 [1]But it was not interpreted to him, therefore I do now interpret it to thee.

[1] *Dan. 7. v. 7.*

13 Behold the days come, and there shall rise a Kingdom upon the earth, and the fear shall be more terrible than of all the Kingdoms that were before it.
14 And there shall twelve kings reign in it, one after another. 15 For the second shall begin to reign, and he shall continue more time than the rest of the twelve.

16 This is the interpretation of the twelve wings which thou sawest. 17 And the voice that spake which thou heardest, not coming forth of her heads, but from the midst of her body, 18 this is the interpretation, that after the time of that Kingdom shall rise no small contentions, and it shall be in danger to fall: and it shall not fall then, but shall be constituted again according to the beginning thereof. 19 And whereas thou sawest eight underwings cleaving to the wings thereof, 20 this is the interpretation: eight kings shall arise in it, whose times shall be light, and years swift, and two of them shall perish. 21 But when the middest time approacheth, four shall be kept till a time, when the time thereof shall begin to approach to be ended, yet two shall be kept to the end. 22 And whereas thou sawest three heads resting, 23 this is the interpretation: in her last days the Highest will raise up three Kingdoms, and will call back many things into them, and they shall rule over the earth, 24 and them that dwell in it, with much labour above all them that were before them. For this cause they are called the heads of the eagle. 25 For these shall be they that shall recapitulate her impieties, and that shall accomplish her last things. 26 And whereas thou sawest a greater head not appearing, this is the interpretation thereof: that one of them shall die upon his bed, and yet with torments. 27 For the two that shall remain, the sword shall eat them. 28 For the sword of one shall devour him that is with him: but yet this also at the last shall fall by the sword. 29 And whereas thou sawest two underwings passing over the head that is on the right side, 30 this is the interpretation: these are they whom the Highest hath kept to their end, this is a small Kingdom, and full of trouble. 31 As thou sawest the lion also, whom thou sawest awaking out of the wood, and roaring, and speaking to the eagle, and rebuking her, and her injustices by all his words as thou hast heard: 32 this is the wind which the Highest hath kept unto the end for them, and their impieties: and he shall rebuke them, and shall cast in their spoils before them. 33 For he shall set them in judgement alive: and it shall be, when he hath reproved them, then shall he chastise them. 34 For the rest of my people he shall deliver with misery, them that are saved upon my borders, and he shall make them joyful till the end shall come, the day of judgement, whereof I have spoken to thee from the beginning. 35 This is the dream which thou sawest, and these be the interpretations. 36 Thou therefore only hast been worthy to know this secret of the Highest. 37 Write therefore in a Book all these things which thou hast seen, and put them in a hidden place: 38 and thou shalt teach them the wise men of thy people, whose hearts thou knowest able to take, & to keep these secrets. 39 But do thou stay here yet other seven days, that there may be shewed thee whatsoever shall seem good to the Highest to shew thee. 40 And he departed from me, And it came to pass, when all the people had heard that the seven days were past, and I had not returned into the city, and all gathered themselves together from the least unto the greatest: and came to me, and spake to me saying: 41 What have we sinned to thee, or what have we done unjustly against thee, that leaving us thou hast sitten in this place? 42 For thou alone art remaining to us of all peoples, as a cluster of grapes of the vineyard, and as a candle in a dark place, and as an haven and ship saved from the tempest. 43 Or are not the evils that chance, sufficient for us? 44 If then thou shalt forsake us, how much better had it been to us, if we also had been burnt with the burning of Sion? 45 For we are not better than they that died there. And they wept with a loud voice. And I answered them, & said: 46 Be of good cheer Israel, & be not sorrowful thou house of Jacob. 47 For there is remembrance of you before the Highest, and the Strong hath not forgotten you in tentation. 48 For I have not forsaken you, neither did I depart from you: but I came into this place, to pray for the desolation of Sion, and to seek mercy for the low estate of your sanctification. 49 And now go every one of you into his house, and I will come to you after these days. 50 And the people departed, as I said to them, into the city: 51 but I sat in the field seven days, as he commanded me: and I did eat of the flowers of the field only, of the herbs was my meat made in those

days.

CHAPTER XIII.

A vision of a wind (as it first seemed, but) indeed, v. 3. of a man: 5. strong against the enemies: 21. with the interpretation.

And it came to pass after seven days, and I dreamed a dream in the night. 2 And behold there rose a wind from the sea, that troubled all the waves thereof. 3 And I saw, and behold that man grew strong with thousands of heaven: and when he turned his countenance to consider, all things trembled that were seen under him: 4 & wheresoever voice proceeded out of his mouth, all that heard his voices began to burn, as the earth is quiet when it feeleth the fire. 5 And I saw after these, and behold a multitude of men was gathered together, of whom there was no number, from the four winds of heaven, to fight against the man that was come up out of the sea. 6 And I saw, and behold he had graven to himself a great mountain, and he flew upon it. 7 And I sought to see the country, or the place whence the mountain was graven, and I could not. 8 And after these things I saw, and behold all that were gathered to him, to overthrow him, feared exceedingly, yet they were bold to fight. 9 And behold as he saw the violence of the multitude that came, he lifted not up his hand, nor held sword, nor any warlike instrument, but only as I saw, 10 that he sent forth out of his mouth as it were a blast of fire, and from his lips a spirit of flame, & from his tongue he sent forth sparkles and tempests, & all things were mingled together with this blast of fire, and spirit of flame, and multitude of tempests. 11 And it fell with violence upon the multitude, that was prepared to fight, and burned them all, that suddenly there was nothing seen of an innumerable multitude, but only dust, and the savour of smoke: and I saw, and was afraid. 12 And after these things I saw the man himself descending from the mountain, and calling to him another peaceable multitude, 13 and there came to him the countenance of many men, some rejoicing, and some sorrowing: and some bond, some bringing of them that were offered. And I was sick for much fear, & awaked, and said. 14 Thou from the beginning hast shewed thy servant these marvelous things, and hast counted me worthy that thou wouldest receive my petition. 15 And now shew me yet the interpretation of this dream. 16 For as I think in my judgement, woe to them that were left in those days: and much more woe to them that were not left. 17 For they that were not left, were sorrowful. 18 I understand now what things are laid up in the later days, and they shall happen to them, yea and to them that are left. 19 For therefore they came into great dangers, and many necessities, as these dreams do shew. 20 But yet it is easier, adventuring to come into it, than to pass, as a cloud from the world, and not to see the things that happen in the later time. And he answered me, and said: 21 Both the interpretation of the vision I will tell thee: and also concerning the things that thou hast spoken I will open to thee. 22 Whereas thou speakest of them that were left, this is the interpretation. 23 He that taketh away danger at that time, he hath guarded himself. They that have fallen into danger, these are they that have works, and faith in the Strongest. 24 Know therefore that they are more blessed which are left, than they that are dead. 25 These are the interpretations of the vision, whereas thou sawest a man coming from the heart of the sea, 26 the same is he whom the Highest preserveth much time, which by himself shall deliver his creature: and he shall dispose them that are left. 27 And whereas thou sawest proceed out of his mouth, as it were wind, and fire, and tempest: 28 and whereas he held no sword, nor warlike instrument: for his violence destroyed the multitude that came to overthrow him: this is the interpretation. 29 Behold the days come, when the Highest shall begin to deliver them, that are upon the earth: 30 and he shall come in excess of mind upon them that inhabit the earth. 31 [1]And one shall think

to overthrow another: one city another city, one place another place, and nation against nation, and Kingdom against Kingdom.

[1] *Mat. 24. Luc. 21.*

32 And it shall be, when these things shall come to pass, and the signs shall happen, which I shewed thee before: and then shall my son be revealed, whom thou sawest, as a man coming up. 33 And it shall be when all nations shall hear his voice: and every one in his country shall leave their war, that they have toward each other: 34 and an innumerable multitude shall be gathered in one, as willing to come to overthrow him. 35 But he shall stand upon the top of mount Sion. 36 And Sion shall come, and it shall be shewed to all prepared and builded, as thou sawest the mountain to be graven without hands. 37 And the same my son shall reprove the things that the Gentiles have invented, these their impieties which came near to the tempest, because of their evil cogitations, and torments wherewith they shall begin to be tormented. 38 Which were likened to the flame, and he shall destroy them without labour by the law that was likened to the fire. 39 And whereas thou sawest him gathering unto him another peaceable multitude. 40 [1]These are the ten tribes, which were made captive out of their land in the days of Osee the king, whom Salmanasar the king of the Assyrians led captive: and he transported them beyond the river, and they were transported into another land.

[1] *4. Reg. 17.*

41 But they gave themselves this counsel, to forsake the multitude of nations, and to go forth into a farther country, where mankind never inhabited. 42 Or there to observe their ordinances, which they had not kept in their country. 43 And they entered in by the narrow entrances of the river Euphrates. 44 [1]For the Highest then wrought them signs, and stayed the veins of the river till they passed.

[1] *Exod. 14. Iosue. 3.*

45 For by that country was a great way to go, of one year and a half: for the country is called Arsareth. 46 Then did they inhabit there till in the later time: and now again when they begin to come, 47 again the Highest shall stay the veins of the river, that they may pass: for these thou sawest a multitude with peace. 48 But they also that were left of the people, these are they that be within my border. 49 It shall come to pass therefore, when he shall begin to destroy the multitude of these nations, that are gathered, he shall protect them that have overcome the people: 50 and then shall he shew them very many wonders. 51 And I said: Lord dominatour, shew me this, why I saw a man coming up from the heart of the sea, and he said to me: 52 As thou canst not either search these things, or know what things are in the depth of the sea: so cannot any man upon the earth see my son, or them that are with him, but in the time of a day. 53 This is the interpretation of the dream which thou sawest, and for the which thou only art here illuminated. 54 For thou hast left thine own law, and hast been occupied about my law, and hast sought it. 55 For thou hast disposed thy life in wisdom, and thine understanding thou hast called mother: 56 and for this I have shewed thee riches with the Highest. For it shall be after other three days, I will speak other things to thee, and I will expound to thee weighty and marvelous things. 57 And I went forth, and passed into the field, much glorifying and praising the Highest for the marvelous things that he did by time. 58 And because he governeth it, and the things that are brought in times, and I sat there three days.

CHAPTER XIV.

God appeareth in a bush, 6. revealing some things to be published, and some things to be hid. 10. As the world waxeth old, all things become worse. 27. The people of Israel are ungrateful. 32. All shall be judged in the Resurrection according to their deeds.

And it came to pass the third day, and I sat under an oak. 2 And behold a voice came forth against me out of a bush, and said: Esdras, Esdras: and I said: Lo here I am Lord. And I arose upon my feet. And he said to me:
3 [1]Revealing I was revealed upon the bush, and spake to Moyses, when the people served in Aegypt,

[1] *Exod. 3.*

4 and I sent him, and brought my people out of Aegypt, and brought him upon mount Sina, and held him with me many days. 5 And I told him many marvelous things, and shewed him the secrets of times, and the end: and I commanded him, saying: 6 These words thou shalt publish abroad, and these thou shalt hide. 7 And now to thee I say: 8 The signs which I have shewed, and the dreams which thou hast seen, and the interpretations which thou hast seen, lay them up in thy heart. 9 For thou shalt be received of all, thou shalt be converted the residue with thy counsel, and with the like to thee, till the times be finished.
10 Because the world hath lost his youth, & the times draw near to wax old. 11 For the world is divided by twelve parts, and the tenth part, and half of the tenth part are passed: 12 and there remaineth hereafter the half of the tenth part. 13 Now therefore dispose thy house, and correct thy people, & comfort the humble of them, & forsake now corruption. 14 and put from thee mortal cogitations, & cast from thee human burdens, and do from thee now infirm nature, & lay at one side cogitations most troublesome to thee, and make speedy transmigration from these times,
15 [1]for the evils which thou hast seen to have chanced now, worse than these will they do again:

[1] *Mat. 24.*
1. Ioan. 2.

16 for look how much the world shall become weak by age, so much shall evils be multiplied upon the inhabitants. 17 For truth hath removed itself farther off, and lying hath approached, for now the vision which thou sawest hasteneth to come. 18 And I answered, and said before thee o Lord: 19 For behold I will go, as thou hast commanded me, & will rebuke the people that now is. But them that shall yet be born, who shall admonish? 20 The world therefore is set in darkness, and they that dwell in it without light.
21 Because thy law is burnt, therefore no man knoweth the works that have been done by thee, or that shall begin. 22 For if I have found grace with thee, send the Holy Ghost to me, & I will write all that hath been done in the world from the beginning, the things that were written in thy law, that men may find the path: and they that will live in the later times, may live. 23 And he answered me, and said: Go gather together the people, and thou shalt say to them, that they seek thee not for forty days. 24 And do thou prepare thee many tables of box, and take with thee Sarea, Dabria, Salemia, Echanus, and Asiel, these five which are ready to write swiftly. 25 And come hither, and I will light in thy heart a candle of understanding, which shall not be put out till the things be finished, which thou shalt begin to write. 26 And then some things thou shalt open to the perfect, some thou shalt deliver secretly to the wise. For tomorrow this hour thou shalt begin to write. 27 And I went as he commanded me, and gathered together all the people, and said: 28 Hear Israel these words: 29 [1]Our fathers were pilgrims from the beginning in Aegypt, and were delivered from thence.

[1] *Gen. 47.*
Deut. 4.
Act. 7.

30 And they received the law of life, which they kept not, which you also after them have transgressed:
31 and the land was given you by lot, and the land of Sion, and your fathers, and you have done iniquity, and have not kept the ways which the Highest commanded you. 32 And whereas he is a just judge, he hath taken from you in time that which he had given. 33 And now you are here, and your brethren are among you. 34 If then you will rule over your sense, & instruct your heart, you shall be preserved alive, and after death shall obtain mercy. 35 For the judgement shall come after death, when we shall return to life again: and then the names of the just shall appear, and the deeds of the impious shall be shewed. 36 Let no man therefore come to me now, nor

ask for me until forty days. 37 And I took the five men, as he commanded me, and we went forth into the field, and tarried there. 38 [1]And I was come to the morrow, and behold a voice called me, saying: Esdras open thy mouth, and drink that which I will give thee to drink.

[1] *Ezech. 3.*

39 And I opened my mouth, and behold a full cup was brought me, this was full as it were with water: but the colour thereof like as fire. 40 And I took it, and drank, and when I had drunken of it, my heart was tormented with understanding, and wisdom grew into my breast. For my spirit was kept by memory. 41 And my mouth was opened, and was shut no more. 42 The Highest gave understanding unto the five men, and they wrote excesses of the night which were spoken, which they knew not. 43 And at night they did eat bread, but I spake by day, and by night held not my peace. 44 And there were written in the forty days two hundred four books. 45 And it came to pass when they had ended the forty days, the Highest spake, saying: 46 The former things which thou hast written, set abroad, and let the worthy and unworthy read: but the last seventy books thou shalt keep, that thou mayest deliver them to the wise of thy people. 47 For in these is the vein of understanding, and the fountain of wisdom, and the stream of knowledge. And I did so.

CHAPTER XV.

Esdras is bid to denounce, that assuredly many evils will come to the world. 9. God will protect his people, the wicked shall be punished, and lament their final miseries, God revenging for the good.

Behold speak into the ears of my people the words of prophecy, which I shall put into thy mouth, saith our Lord: 2 and see that they be written in paper, because they be faithful and true. 3 Be not afraid of the cogitations against thee, neither let the incredulities trouble thee of them that speak. 4 Because every incredulous person shall die in his incredulity. 5 Behold I bring in, saith our Lord, upon the whole earth evils, sword, and famine, and death, and destruction. 6 Because iniquity hath fully polluted over all the earth, and their hurtful works are accomplished. 7 Therefore saith our Lord: 8 I will not now keep silence of their impieties which they do irreligiously, neither will I bear with those things, which they practise unjustly. Behold the innocent and just blood cryeth to me, & the souls of the just cry continually. 9 [1]Revenging I will revenge them, saith our Lord, and I will take all innocent blood out of them unto me.

[1] *Apoc. 6. v. 10. & 19. v. 2.*

10 Behold my people is led to slaughter as a flock, I will no more suffer it to dwell in the land of Aegypt. 11 But I will bring them forth in a mighty hand and valiant arm, and will strike with plague as before, & will corrupt all the land thereof. 12 Aegypt shall mourn, & the foundations thereof beaten with plague, and with the chastisement which God will bring upon it. 13 The husbandmen that till the ground shall mourn, because their seeds shall perish by blasting, and hail, and by a terrible star. 14 [1]Woe to the world and them that dwell therein.

[1] *Mat. 24.*
Luc. 21.

15 Because the sword is at hand and the destruction of them, and nation shall rise up against nation to fight, and sword in their hands. 16 For there shall be instability to men, and growing one against another they shall not care for their king, & the Princes of the way of their doings, in their might. 17 For a man shall desire to go into the city and cannot. 18 Because of their prides the cities shall be troubled, the houses raised, the men shall fear. 19 Man shall not pity his neighbour, to make their houses nothing worth in the sword, to spoil their goods for famine of bread, & much tribulation. 20 Behold, I call together, saith God, all the kings of the earth to fear me, that are from the Orient, and from the South, from the East, and from

Libanus, to be turned upon themselves, & to render the things that they have given them. 21 As they do until this day to mine elect, so will I do, and render in their bosom. Thus saith our Lord God: 22 My right hand shall not spare sinners, neither shall the sword cease upon them that shed innocent blood upon the earth. 23 Fire came forth from his wrath, and hath devoured the foundations of the earth, and sinners as it were straw set on fire. 24 Woe to them that sin, and observe not my commandments, saith our Lord. 25 I will not spare them: depart o children from the power. Defile not my sanctification: 26 because the Lord knoweth all that sin against him; therefore hath he delivered them into death and into slaughter. 27 For now are evils come upon the world, and you shall tarry in them. For God will not deliver you, because you have sinned against him. 28 Behold an horrible vision, and the face of it from the east. 29 And the nations of dragons of Arabians shall come forth in many chariots, and as a wind the number of them is carried upon the earth, so that now all do fear and tremble, that shall hear them. 30 The Carmonians mad for anger, and they shall go forth as wild boars out of the wood, and they shall come with great power, and shall stand in fight with them, and they shall waste the portion of the land of the Assyrians. 31 And after these things the dragons shall prevail mindful of their nativity, & conspiring shall turn themselves in great force to pursue them. 32 These shall be troubled and hold their peace at their force, and shall turn their feet into flight. 33 And from the territory of the Assyrians the besiegers shall besiege them, and shall consume one of them, and there shall be fear and trembling in their army, and contention against their kings. 34 Behold clouds from the east, and from the north unto the south, and their face very horrible, full of wrath and storm. 35 And they shall beat one against another, & they shall beat down many stars, and their star upon the earth, and blood shall be from the sword unto the belly. 36 And man's dung unto the camel's litter, and there shall be much fear, and trembling upon the earth. 37 And they shall shake that shall see that wrath, & tremble shall take them: and after these things there shall many showers be moved: 38 from the south, and the north: and another portion from the west. 39 And the winds from the east shall prevail upon it, and shall shut it up, and the clouds which he raised in wrath, and the star to make terror to the east wind, and the west shall be destroyed. 40 And there shall be exalted great and mighty clouds full of wrath, and a star to terrify all the earth, and the inhabitants thereof, and they shall pour in upon every high and eminent place a terrible star, 41 fire, and hail, & flying swords, and many waters, so that all fields also shall be filled, and all rivers with the fullness of many waters. 42 And they shall throw down cities, and walls, and mountains, and hills, and the trees of the woods, and the grass of the meadows, and their corn. 43 And they shall pass constant unto Babylon, and shall raise her. 44 [1]They shall come together against her, and shall compass her, and shall pour out the star, and all wrath upon her, and the dust and smoke shall go up even into heaven, and round about shall lament her.

[1] *Apoc. 18.*

45 And they that shall remain under her, shall serve them that terrified her. 46 And thou Asia agreeing into the hope of Babylon, and the glory of her person, 47 woe be to thee thou wretch, because thou art like to her, and hast adorned thy daughters in fornication, to please & glory in thy lovers, which have desired always to fornicate with thee. 48 Thou hast imitated the odious in all her works, and in her inventions: therefore saith God: 49 I will send in evils upon thee, widowhood, poverty, and famine, and sword, and pestilence, to destroy thy houses by violation, and death, and glory of thy virtue. 50 As a flower shall be withered, when the heat shall rise that is sent forth upon thee, 51 thou shalt be weakened as a little poor soul plagued and chastised of women, that the mighty and the lovers may not receive thee. 52 Will I be zealous against thee saith our Lord, 53 unless thou hadst slain mine elect at all times, exalting the slaughter of the hands, and saying upon their death, when thou was drunken. 54 Adorn the beauty of thy countenance. 55 The reward of thy fornication is in thy bosom, therefore thou shalt receive recompence.

56 As thou shalt do to my elect, saith our Lord, so shall God do to thee, and shall deliver thee unto evil. 57 And thy children shall die for famine: and thou shalt fall by the sword, and thy cities shall be destroyed, and all thine shall fall in the field by the sword. 58 And they that are in the mountains shall perish with famine, and shall eat their own flesh, and drink blood, for the famine of bread and thirst of waters. 59 Unhappy by the seas shalt thou come, and again thou shalt receive evils. 60 And in the passage they shall beat against the idle city, and shall destroy some portion of thy land, and shall deface part of thy glory, again returning to Babylon overthrown. 61 And being thrown down thou shalt be to them for stubble, and they shall be to thee fire: 62 and devour thee, and thy cities, thy land, and thy mountains, all thy woods and fruitful trees they will burn with fire. 63 Thy children they shall lead captive, and shall have thy goods for a prey, and the glory of thy face they shall destroy.

CHAPTER XVI.

All are admonished, that extreme calamities shall fall upon this world, 36. the penitent returning to justice shall escape, 55. and as all things were made by God's omnipotent power at his will, so all things shall serve to the reward of the blessed, and punishment of the wicked.

Woe to thee Babylon and Asia, woe to thee Aegypt, and Syria. 2 Gird yourselves with sackcloths and shirts of hair, and mourn for your children, and be sorry: because your destruction is at hand. 3 The sword is sent in upon you, and who is he that can turn it away? 4 Fire is sent in upon you, and who is he that can quench it? 5 Evils are sent in upon you, and who is he that can repel them? 6 Shall any man repel the lion being hungry in the wood, or quench the fire in stubble, forthwith when it beginneth to burn? 7 Shall any man repel the arrow shot of a strong archer? 8 Our strong Lord sendeth in evils, & who is he that can repel them? 9 Fire came forth from his wrath, and who is he that can quench it? 10 He will lighten, who shall not fear, he will thunder, and who shall not be afraid? 11 Our Lord will threaten, and who shall not utterly be destroyed before his face? 12 The earth hath trembled, and the foundations thereof, the sea tosseth up waves from the depth, and the floods of it shall be destroyed, and the fishes thereof at the face of our Lord, and at the glory of his power: 13 because his right hand is strong which bendeth the bow, his arrows be sharp that are shot of him, they shall not miss, when they shall begin to be shot into the ends of the earth. 14 Behold evils are sent, and they shall not return till they come upon the earth. 15 The fire is kindled and it shall not be quenched, till it consume the foundations of the earth. 16 For as the arrow shot of a strong archer returneth not, so shall not the evils return back, that shall be sent upon the earth. 17 Woe is me: woe is me: who shall deliver me in those days? 18 The beginning of sorrows and much mourning, the beginning of famine and much destruction. The beginning of wars and the potestates shall fear, the beginning of evils and all shall tremble. 19 In these what shall I do, when the evils shall come? 20 Behold famine, and plague, & tribulation, and distress are sent all as scourges for amendment, 21 and in all these they will not convert themselves from their iniquities, neither will they be always mindful of the scourges. 22 Behold, there shall be good cheap victuals upon the earth, so that they may think that peace is directly coming toward them, & then shall evils spring upon the earth, sword, famine, and great confusion. 23 For by famine many that inhabit the earth shall die, and the sword shall destroy the rest that remained alive of the famine, 24 and the dead shall be cast forth as dung, and there shall be none to comfort them. For the earth shall be left desert, and the cities thereof shall be thrown down. 25 There shall not be left a man to till the ground and to sow it. 26 The trees shall yield fruits, and who shall gather them? 27 The grape shall become ripe, and who shall tread it? For there shall be great desolation to

places. 28 For a man shall desire to see a man, or to hear his voice. 29 For there shall be left ten of a city, and two of the field that have hid themselves in thick woods, and cliffs of rocks. 30 As there are left in the olivet, and on every tree, three or four olives. 31 Or as in a vineyard when it is gathered there are grapes left by them, that diligently search the vineyard: 32 so shall there be left in those days three or four, by them that search their houses in the sword. 33 And the earth shall be left desolate, and the fields thereof shall wax old, and the ways thereof, and all the paths thereof shall bring forth thorns, because no man shall pass by it. 34 Virgins shall mourn having no bridegrooms, women shall mourn having no husbands, their daughters shall mourn having no help: 35 Their bridegrooms shall be consumed in battle, and their husbands be destroyed in famine. 36 But hear these things, and know them ye servants of our Lord.

37 Behold the word of our Lord, receive it: believe not the gods of whom our Lord speaketh. 38 Behold the evils approach, and slack not. 39 As a woman with child when she bringeth forth her child in the ninth month, the hour of her deliverance approaching, two or three hours before, pains come about her womb, and the infants coming out of her womb, they will not tarry one moment. 40 So the evils shall not slack to come forth upon the earth, and the world shall lament, and sorrows shall hold it round about. 41 Hear the word, my people: prepare yourselves unto the fight, & in the evils so be ye as strangers of the earth. 42 He that selleth as if he should fly, & he that buyeth as he that should lose it. 43 He that playeth the merchant, as he that should take no fruit: and he that buildeth as he that should not inhabit. 44 He that soweth, as he that shall not reap: so he also that pruneth a vineyard, as if he should not have the vintage. 45 They that marry so as if they should not get children, and they that marry not, so as it were widows. 46 Wherefore they that labour, labour without cause: 47 for foreigners shall reap their fruits, and shall violently take their goods, and overthrow their houses, and lead their children captive, because in captivity, and famine they beget their children. 48 And they that play the merchants by robbery, the longer they adorn their cities and houses, and their possessions and persons: 49 so much the more will I be zealous toward them, upon their sins, saith our Lord. 50 As a whore envieth an honest and very good woman: 51 so shall justice hate impiety when she adorneth herself, and accuseth her to her face, when he shall come that may defend him that searcheth out all upon the earth. 52 Therefore be not made like to her, nor to her works. 53 For yet a little while and iniquity shall be taken away from the earth, and justice shall reign over you. 54 Let not the sinner say he hath not sinned: because he shall burn coals of fire upon his head, that saith I have not sinned before our Lord God and his glory. 55 [1]Behold our Lord shall know all the works of men, and their inventions, and their cogitations, and their hearts.

[1] *Eccli. 23.*
Luc. 16.
Gen. 1.

56 For he said: Let the earth be made, and it was made: let the heaven be made, and it was made.

57 [1]And by his word the stars were made, and he knoweth the number of the stars.

[1] *Psal. 146. v. 4.*
Job. 38.

58 Who searcheth the depth and the treasures thereof: who hath measured the sea, and capacity thereof. 59 Who hath shut up the sea in the midst of waters, and hath hanged the earth upon the waters with his word. 60 Who hath spread heaven as it were a vault, over the waters he hath founded it. 61 Who hath put fountains of waters in the desert, and lakes upon the tops of mountains, to send forth rivers from the high rock to water the earth. 62 Who made man and put his heart in the midst of the body, and gave him spirit, life, and understanding. 63 And the inspiration of God omnipotent that made all things, and searcheth all hid things, in the secrets of the earth. 64 He knoweth your invention, and what you think in your hearts sinning, and willing to hide your sins. 65 Wherefore our Lord in searching hath searched all your works, and he will put you all to open shame, 66 and you shall be confounded when your sins shall

come forth before men, and the iniquities shall be they, that shall stand accusers in that day. 67 What will you do? Or how shall you hide your sins before God and his Angels? 68 Behold God is the Judge, fear him. Cease from your sins, and now forget your iniquities to do them any more, and God will bring you out, and deliver you from all tribulation. 69 For behold the heat of a great multitude is kindled over you, and they shall take certain of you by violence, and shall make the slain to be meat for idols. 70 And they that shall consent unto them, shall be to them in derision, and in reproach, and in conculcation. 71 for there shall be place against places, and against the next cities great insurrection upon them that fear our Lord. 72 They shall be as it were mad sparing nobody, to spoil and waste yet them that fear our Lord. 73 because they shall waste and spoil the goods, and shall cast them out of their houses. 74 Then, shall appear the probation of mine elect, as gold that is proved by the fire. 75 Hear my beloved, saith our Lord: Behold the days of tribulation are come: and out of them I will deliver you. 76 Do not fear, nor stagger, because God is your guide. 77 And he that keepeth my commandments, and precepts, saith our Lord God: Let not your sins overweigh you, nor your iniquities be advanced over you. 78 Woe to them that are entangled with their sins, and are covered with their iniquities, as a field is entangled with the wood, and the path thereof covered with thorns, by which no man passeth, and it is closed out, and cast to be devoured of the fire.

A TABLE OF THE EPISTLES, TAKEN FORTH OF THE OLD TESTAMENT,

upon certain festival days.

The other feasts, and all the Sundays have their Epistles in the new Testament. As is there noted.

In the feast of our Blessed Lady's Conception. *Prov. 8. v. 22. to the v. 36.*
S. John Evangelist. *Eccli. 15. v. 1. to 7.*
The Epiphany. *Isaiae 60. v. 1. to v. 7.*
Candlemass day. *Malach. 3. v. 1. to v. 5.*
S. Thomas Aquinas. *Sap. 7. v. 7. to v. 15.*
The Annunciation of our B. Lady. *Isaiae. 7. v. 11. to v. 16.*
S. Mark. *Ezechiel. 1. v. 5. to v. 14.*
S. Philippe and S. James. *Sap. 5. v. 1. to v. 6.*
S. John ante portam Latinam, *the same.*
The Nativity of S. John Baptist. *Isa. 49. v. 1. to v. 6. & v. 23.*
Visitation of our B. Lady. *Cant. 2. v. 8. to v. 15.*
The octave of S. Peter and S. Paul. *Eccli. 44. v. 10. to v. 16.*
S. Mary Magdalene. *Cant. 3. v. 2. to 6. & ca. 8. v. 6. to 8.*
S. Anne. *Proverb. 31. v. 10. to the end of the chap.*
The Assumption of our B. Lady. *Eccli. 24. v. 11. to 21.*
Decollation of S. John Baptist. *Jere. 1. v. 17. to the end.*
The Nativity of our B. Lady. *Proverb. 8. v. 22. to 36.*

S. Matthew. *Ezech. 1. v. 10. to 15.*
S. Martin. *Eccli. 44. v. 25. & ca. 45. v. 1. to v. 9.*
S. Cecily. *Eccli. 51. v. 13. to 18.*
S. Catherin. *Eccli. 51. v. 1. to 13.*
In the Anniversary of the dead. 2. Mach. 12. v. 42. to the end of the chapter.

Deo Gratias.

AN HISTORICAL TABLE OF THE TIMES, SPECIAL PERSONS, MOST NOTABLE THINGS, AND CANONICAL BOOKS OF THE OLD TESTAMENT.

Anni mundi.	Patriarchs.	Especial points of the sacred history of God's Church ever visible.	Schisms & infidelity.	Canonical Scriptures.
a The first year & first week.	Adam the first man, of whom all mankind is propagated.	*a* Creation of heaven and earth, and all things therein, in six days. *Gen. 1.* Man last created was made lord of all corporal creatures of this lower world, & placed in Paradise. *Gen. 2.* For transgressing God's commandment Adam and Eve were cast out of paradise. But by God's grace repenting had promise of a Redeemer. *Gen. 3.* Cain the first born became a husbandman, Abel next born, a shepherd. *Gen. 4.*		Genesis containeth the history of the visible Church from the beginning of the world to the death of Joseph in the year of the world. 2340.
b 130.	Seth born.	God respecting Abel's sacrifice, and not Cain's, Cain killed Abel. *Gen. 4.* Seth's children and other faithful were called the sons of God to distinguish the true Church from the wicked city begun by Cain. *Gen. 6.*	Cain went forth from the face of our Lord; began a new city opposite to the City of God. *Gen. 4. v. 16.*	
c 235.	Enos born.	In the days of Enos began public prayers of many assembling together (besides Sacrifice,	His generations in the right line of	
d 325.	Cainan	which was before.) *Gen. 4. v. 26.*	Lamech, who slew	
e 395.	Malaleel	Enoch a Prophet pleased God in all his ways.	him, are these,	
f 460.	Jared	None born in the earth like to Enoch. *Eccl.*	without notice of	
g 622.	Enoch	*49. v. 16.*	time when they were	
h 687.	Mathusala	*k* Adam died at the age of 930. years. *Gen. 5.*	born or died: Enoch,	
i 874.	Lamech.	*v. 5.* To whom Seth succeeded chief	Irad, Maviael,	
k 930.		Patriarch. And so in the rest.	Mathusael, Lamech.	
l 987.		*l* Enoch in the year of his age 365. was seen no more: because God took him. *Gen. 5. v. 24. Enoch was translated that he should not see death.* Heb. 11. v. 5.	*Gen. 4. v. 17.* Some declining from God, & matching in marriage with Cain's	
m 1042.		*m* Seth died in the year of his age. 912.	race begat those	

n 1056.	Noe bor.		monstrous men huge of stature, most wicked & cruel called giants. *Gen. 6. v. 4.*	
o 1140.		*o* Enos died anno aetatis 905.		
p 1265.		*p* Cainan died, anno aetatis 980.		
q 1290.		*q* Malaleel died, anno aetatis 895.		
r 1422.		*r* Iared died, anno aetatis 962.		
s 1536.		*s* Noe the Preacher of justice, forewarned all men, that except they repented, God would destroy them with a flood.		
t 1556.	Sem bor. *And the next two years* Cham, & Iaphet.	And by God's commandment built an Ark (or ship) wherein himself, & his family, with other living creatures, were preserved from drowning.		
u 1651.		*u* Lamech died (before his father) in the year of his age 777.		
w 1656.		*w* Mathusala died, anno aetatis 969. immediately before the flood, as seemeth most probable.		
x 1656.		*x* The same year of the world, 1656. the 17. day of the second month, Noe with his three sons, his wife, & their wives, in all eight persons, and seven pairs of every kind of clean living creatures, and two pairs of unclean entered into the Ark. And presently it rained forty days & nights together. Whereby all living creatures on the earth out of the ark were drowned *Gen. 7.*	All Cain's race, with other wicked infidels, were utterly destroyed by the flood. *Gen. 7.*	

THE END OF THE FIRST AGE AND BEGINNING OF THE SECOND.

Anni mundi.	Patriarchs.	The sacred History.	Schisms and infidelity.	Scriptures.
y 1658.	Arphaxad born *the son of Sem.*	The whole earth being covered with water, Noe with his family, and other living creatures remained in the ark twelve months & ten days *(a just year of the sun)* then coming forth built an altar and offered sacrifice. Which God accepting blessed them for new increase. *Gen. 8. & 9.*		
	Cainan. *			* *Not affirming but supposing that Cainan was the son of Arphaxad, we place him here: and Sale 30. years after.*
z 1693.	Sale,			
a 1723.	Heber,			
b 1753.	Phaleg,			
c 1787.	Reu,	*c* Heber consented not to the building of Babel. And therefore his family kept still their former language, which thenceforth for distinction sake, was called the Hebrew tongue. He lived to	Nemrod the son of Chus, and nephew to Cham, about three score years after the flood, by force and subtlety drawing many followers, began a new	
d 1817.	Sarug,			
e 1850.	Nachor,			
f 1879.	Thare,			
g 1908.	Abraham			

h 1979.	born.	see Abraham's father. And Noe, Sem, Arphaxad, Phaleg, & other most godly men lived some part of Abraham's time, who was never corrupted in faith nor religion.	sect of infidels. And afterwards was the principal author of building the tower of Babel. Where the tongues of the builders were	
i 2054.		*i* By God's commandment, Abraham at the age of 75. years having been much persecuted for religion, went forth of his country Chaldea. Whereupon his father Thare went as far as Haran, in the confines of Mesopotamia. And Lot went further with him into Chanaan. Which country God then promised to give him, and to multiply his seed, and therein to bless all nations. *Gen. 11. v. 31. & 12. v. 1. & 7.*	confounded, & so they were separated into many nations, about 130. years after the flood. *Gen. 10. v. 25.* After Nemrod his son Belus reigned in Babylon, about the year of the world 1871. which was 215. years after the flood. And after him his son Ninus beginning to reign about the year 1936. set up idolatry, causing his father to be honoured as the great God, called *Belus Iupiter*: and his grand father Nemrod, otherwise called *Saturnus*, or *Sator deorum*, the father of Gods.	

THE END OF THE SECOND AGE AND BEGINNING OF THE THIRD.

Anni mundi.	Patriarchs.	The sacred History.	Schisms and infidelity.	Scriptures.
k 2055.		*k* By occasion of famine in Chanaan, Abraham went into Aegypt with his wife, and Lot. *Gen. 12. v. 10.*		
l 2056.		*l* They returned into Chanaan, became very rich: and God renewed his great promises to Abraham. *Gen. 13.*		
		m Lot (among others) being taken captive, Abraham with three hundred & eighteen men rescued them all. Whereupon Melchisedech offered sacrifice in bread and wine: blessed Abraham, & received tithes of him. *Gen. 14.*		
n 2064.		*n* Sara long barren persuaded Abraham to take		
o 2065.		her handmaid Agar to wife.	*o* Agar conceived and	
p 2078.		*p* Circumcision was instituted that Abraham, and his sons, and all the men of his family might be distinguished from others. *Gen. 17.*	brought forth a son, who was named Ismael. *Gen. 16.*	
		Sodom & Gomorrha with other cities were burnt		

		with brimstone. From whence Lot was delivered by Angels. *Gen. 19.*		
q 2079.	Isaac. born.	*q* Sara conceived and bare a son called Isaac. *Gen. 21.*		
r 2104.		*r* Abraham by God's commandment was ready to offer Isaac in sacrifice, but was stayed by an Angel. And former promises were renewed. *Gen. 22.*	Ismael attempting to corrupt Isaac in manners (which S. Paul calleth persecution. *Gal. 4.*) was cast out of Abraham's house together with his mother. *Gen. 21. v. 29.* And nevertheless had twelve sons, all dukes before Isaac had any issue, *which S. Paul noteth. 1. Cor. 15. v. 46. First that is natural, afterward that which is spiritual.* Esau also had much issue, & prospered in the world. But his progeny, as also Ismael's, & all Abraham's offspring by his last wife Cetura, were excluded from the promised inheritance & other blessings. *Gen. 25. v. 5. & 6. & c. 28. v. 4. & 14.* Apis King of Argives, of Jupiter's race, going into Aegypt, taught the people to plant vines, and make wine, to plow with oxen, & to sow & reap corn, was made their King & after his death honoured in the form of an oxe, for their great god. *S. Aug. li. 18. c. 5. de civit.*
s 2116.		*s* After the death of Sara, Abraham married Cetura, by whom he had six sons. *Gen. 25.*		
t 2119.		*t* Isaac married Rebecca the daughter of Bathuel,		
u 2139.	Jacob &	son of Nachor Abraham's brother. *Ge. 24.*		
w 2154.	Esau	*w* Abraham died at the age of 175 years. *Ge. 25.*		
x 2216.	born.	*x* Isaac blessed Jacob thinking him to be Esau. *Gen. 27.*		
y 2217.				
z 2224.	Ruben.	*y* Jacob going into Mesopotamia to fly the danger		
a 2225.	Simeon.	of his brother's threats, saw in sleep a ladder		
b 2226.	Levi.	reaching from the earth to heaven. *Gen. 28.* And		
c 2227.	Judas.	being there he served his uncle Laban seven		
	Dan.	years for his younger daughter Rachael, received		
	Nephthali.	Lia the elder; & served other seven for Rachael.		
	Gad.	And six more for certain fruit of the flocks. *Gen.*		
d 2230.	Aser.	*29. & 30.*		
e 2236.	Issachar.	*e* Jacob returning from Mesopotamia wrestled		
	Zabulon.	with an Angel, & was called Israel. *Gen. 32. & 35.*		
	Joseph b.	*v. 10*		
f 2246.	Benjamin	*f* Rachael died & was buried in Bethleem. *Gen. 35.*		
	born.	*v. 18. & 19.*		
g 2247.		*g* Joseph was sold, & carried into Aegypt; and shortly after cast into prison, where he interpreted the dreams of two Eunuchs. *Gen. 37. 39. & 40.*		
h 2259.		*h* Isaac died at the age of 180 years.		
i 2260.		*i* Joseph interpreting King Pharao his dreams & giving wise counsel to provide for the scarcity to come, was made ruler of Aegypt. He then married, & had two sons, Manasses & Ephraim, in the seven years of plenty. *Gen. 41.*		

Anni mundi.	The line of Levi.	The line of Judas.	The sacred History.	Schisms and infidelity.	Scriptures.
	Caath	Phares.			

			k Jacob sent his ten sons into Aegypt to buy corn. Where they were threatened as suspected spies, and one was kept in prison, till they should bring their brother Benjamin. *Gen. 42.*	As the people increased so idolatry was multiplied, and innumerable gods feigned and served with superstitious rites in all heathen nations. Amongst which first the Assirians, and at last the Romans held the principality, others in respect of them were of less power, or of shorter time, and as it were dependents of them: as S. Augustin observeth. *li. 18. c. 2. de civit.*	Job either of the progeny of Nachor, or as seemeth more probable of Esau, lived the same time; in which the children of Israel were pressed with servitude in Aegypt. Himself writ the history of his affliction in the Arabian tongue which Moyses translated into Hebrew.
l 2269.			*l* They returning into Aegypt with Benjamin in their company, Joseph first terrified them, afterwards manifested himself unto them. And sending for his father and whole kindred, they all went into Aegypt. *Gen. 43. 44. 45. & 46.*		
m 2286.			*m* Jacob blessed & adopted the two sons of Joseph, preferring Ephraim the younger before Manasses. *Gen. 48.* prophesied of all his twelve sons, and in Judas of Christ. *Gen. 49. v. 10.* And then died.		
	Amram.	Esron.	*n* Joseph buried his father in Chanaan, and nourished his brethren with their families, as their patron & superior. *Gen. 50. v. 18.*		
o 2340.			*o* He died at the age of 110. years *Gen. 50.*		
			After his death the Superiority of the children of Israel descended not to his sons, but to his brethren, & rested in Levi the third brother living longest of all the twelve, to the age of 137. years. *Exo. 6. v. 16.* whose genealogy is there declared to shew the descent of Aaron & Moyses.	About this time was Atlas the great astronomer brother of Prometheus, grandfather to Mercurius the elder, whose nephew Mercurius, otherwise called Trismegistus, the master of moral philosophy, must needs be a good while after Moyses. *S. Aug. l. 18. c. 39. de civit.* Also Cecrops the first King & builder of Athens, was in Moyses time, after him Cadmus built Thebes, & the first that brought	The book of Exodus containeth the affliction and delivery of the children of Israel, & precepts of God's law.
p 2401.	Aaron. born.				
q 2404.	Moyses born.	Aram.			
			r Moyses an infant of three months was put in a basket on the water, & taken thence by Pharao's daughter, nursed by his own mother, and brought up in Pharao's court. *Exo. 2.*		
s 2244.			*s* At the age of forty years he went to his brethren to comfort them. Where killing an Aegyptian that oppressed an Israelite, he was forced to fly into Madian. *Exod. 2.*		
t 2484.		Aminadab.	*t* After other forty years God appeared to Moyses in a bush burning & not wasting. Sent him into Aegypt with power to work miracles,		

			and to bring the children of Israel out of that bondage. *u* Pharao and the Aegyptians resisting were plagued with ten sundry afflictions. At last the Israelites were delivered, and Pharao with all his army drowned. *Exo. 3. to. 15.*	letters into Greece, more ancient than many Paynim gods. *S. Aug. l. 18. c. 8. &c.*	

THE END OF THE THIRD AGE. THE BEGINNING OF THE FOURTH AGE.

Anni mundi.	High-Priests.	The line of Judas.	The sacred History.	Schisms and infidelity.	Scriptures.
			w The law was given in Mount Sina the fiftieth day after their going out of Aegypt. *Exod. 19. 20.*	In the absence of Moyses the people forcing Aaron to	
x 2485.			*x* The tabernacle, with all things pertaining thereto, was prepared in the first year, and erected the first day of the second year of their abode in the desert. *Exod. 40.*	consent, made and adored a golden calf for God. *Exod. 32.*	Leviticus containeth the Rites of Sacrifices, Priests, Feasts, Fasts, & Vows.
	Aaron		*y* In the same second year Aaron was consecrated High Priest, and his sons Priests, for an ordinary succession: Moyses remaining Superior extraordinary during his life. *Levit. 8.*	Nadab & Abiu offered strange fire in sacrifice and were burnt to death. *Levit. 10.*	Numeri, so called because in it are numbered the men of twelve tribes able to bear arms, also the Levites deputed to God's service about the tabernacle, & the mansions of the people in the desert, with other things happening in the 40. years of their abode there.
			z Balaam a sorcerer hired by Balac King of Moab to curse the Israelites, was forced by God's power to prophesy good things of them. *Num. 22. 23. 24.*	Chore, Dathan, & Abiron, with many others, murmuring and rebelling against Moyses and Aaron, were partly swallowed alive into the earth, others burnt with fire from heaven. *Num. 16.*	
			a Moyses and Aaron doubting that God would not give water out of a rock to the murmuring people, were foretold that they should die in the desert, and not enter into the promised land. *Num. 20.*		
b 2523.			*b* Aaron died in the mount Hor, & his son Eleazar was made High-Priest. *Num. 20.*		Deuteronomy is an abridgement & repetition of the law, contained more largely in the former books.
	Eleazar				
c 2524.			*c* Moyses repeated the law commending it earnestly to the people. Then died, and was secretly buried by Angels in the valley of Moab. *Deut. 34.*	All nations generally besides the Jews, serving many false gods, those thought	

			To whom Iosue succeeded in temporal government, his spiritual remaining in the High Priest. *Num. 27. v. 20.*	themselves most religious that were most superstitious, and studious of art	
			d All the children of Israel that came forth of Aegypt above the age of twenty years died in the desert except two, Iosue and Caleb. *Num. 26. v. 64. 65.*	Magic, Nigromancy & the like. & every country yea almost every town and village had their	
			e Presently after Moyses' death Iosue brought the people over Jordan into Chanaan. *Iosue. 3.* And in the space of seven years conquered the land. *Iosue. 6. &c.*	peculiar imagined gods, as S. Athanasius discourseth, *Orat. contra idola.*	The book of Iosue is the first of those which are properly called Historical, declaring how the Israelites conquered and possessed the land of Chanaan, it containeth the history of 32. years.
f 2531.			*f* And divided the same amongst the tribes. *Iosue. 13.*		
g 2533.			*g* The tribes of Ruben^ Gad and half Manasses having received inheritance on the other side of Jordan, *Num. 32. v. 33.* and now returning thither made an altar by the river side, which the other tribes suspecting to be for sacrifice, and so to make a schism, prepared to fight against them: but they answering that it was only for a monument, all were satisfied, *Iosue. 22.*		
		Naasson.		The Romans otherwise most prudent accounted all inventers of arts, conquerors of countries, and all achievers of great exploits, at least after their deaths to be gods. And not only men, but also many other things were held for gods.	
h 2556.			*h* Josue at the age of 110. years died. *Iosue. 24. v. 29.* & had no proper successor.		
i 2556.			*i* Eleazarus the High-Priest died the same year, *Iosue. 24. v. 33.* And his son Phinees succeeded.		
	Phinees.		*k* After the death of Iosue the people were afflicted by foreign nations, God so permitting for their sins, but repenting he raised up certain captains, who were called Judges, of diverse tribes without ordinary succession, to deliver & defend the country from invasions. These were in all fourteen in the space of near 300. years.		The book of Judges sheweth the state of the people of God the space of near three hundred years after the death of Iosue, when they had sometimes temporal governers of
l 2564.			*l* Othoniel the first Judge, of the tribe of Juda, delivered the Israelites from molestation of the King of Syria. He governed (comprehending also the	Neither did it suffice their fancies to commend themselves and their goods to the	

			intermission) forty years. *Iudic. 3. v. 11.*	protection of few gods but diverse things: yea and the same things according to diverse state to diverse gods, and goddesses. As S. Augustin noteth. *li. 4. c. 8. de civit.* that they thought it not sufficient to commend their lands & possessions to one god, or goddess, but the fields to one, mountains to another, little hills to another, valleys, or meadows to another. Likewise their corn not all to one, but the seed newly sown to one, beginning to brewerd to another, when it riseth & beginneth to have knots to another, when it bladeth to another, when the ear springeth to another, when it is ripe ready to be reaped to another. And so without end more & more vain gods were imagined by the devil's suggestion, who so deluding men brought them to eternal ruin.	diverse tribes, sometimes none.
m 2588.			*m* Aod of the tribe of Benjamin the second Judge, killed Eglon King of Moab, and so delivered Israel, and slew ten thousand Moabites. *Iud. 3. v. 20. 29.*		
			n Samgar a husbandman the third Judge, killing six hundred Philisthimes with the coulter of a plough defended Israel. *Iudic. 3. v. 31.* He with Aod, and the times wanting Judges, governed seventy five years.		
o 2663.	Abisue.	Salmon.	*o* Barach by direction of Debora a Prophetess, fighting against Sisara, chief captain, of Jabin King of Asor, Jahel a stout woman slew the same captain, striking a nail in his head, *Iud. 4.* They governed 38. years.		
p 2701.			*p* Gedeon confirmed by miracles that he was sent of God, overthrew the Madianites, and delivered Israel, governing forty years. *Iud. 6. 7. 8.*		
q 2741.			*q* Abimelech the base son of Gedeon unjustly usurping authority, killed his seventy brethren one only escaping, but within three years was hated of his followers, & slain by a woman. *Iud. 9.*		
r 2744.			*r* Thola defended the country from invasion of enemies three years. *Iud. 10.*		
s 2767.	Bocci.		*s* Jair a potent noble man defended the people twenty two years. *Iud. 10. v. 3.*		
t 2789.		Booz.	*t* Jephte first rejected but afterwards entreated by the ancients of the people, fought for them & overthrew the enemies. And upon an undiscreet vow offered his daughter in sacrifice. *Iud. 11.*		
			u He killed in civil war forty two thousand Ephraimites, and governed six years *Iud. 12.*		
w 2795.			*w* Abesan a fortunate good man ruled in peace seven years. *Iudic. 12. v. 9.*		

			About this time Booz of the tribe of Juda married Ruth a Moabite: by whom the right line of Judas descended by Phares to David. *Ruth. 4. v. 18. &c.*	The people in this time of peace fell again to idolatry. For which God suffered the	The book of Ruth amongst other mysteries sheweth the genealogy of David, of whose
x 2802.			*x* Ahialon governed likewise in peace ten years *Iud. 12. v. 11.*	Philistimes to afflict them. *Iud. 13.*	seed Christ was born.
y 2812.		Obed.	*y* Abdon another nobleman governed eight years. *Iud. 12. v. 13.*	The tribe of Dan set up idolatry. *Iud. 18.*	
z 2820.			*z* Samson from his birth a Nazareite, of admirable strength, did many heroical acts, killed many	A heinous crime being committed in the tribe of	
	Ozi.		Philisthimes in his life, and more by his own death. He governed twenty years. *Iud. 13. v. 5. &c. ch. 16. v. 31.*	Benjamin & not punished, the other Israelites made	
	Heli, *otherwise*		*a* Heli of the stock of Aaron by the line of Ithamar was High-Priest &	battle against them, & being themselves	
a 2840.	*Zaraias*	Isai, or *Jesse*.	governed Israel forty years. *1. Reg. 4. v. 18.*	also great sinners lost many men in	
			b Samuel (whose mother being long	two conflicts, but in	
b 2880.			barren had presented him an infant in the temple, according to her vow)	the third the tribe of Benjamin was	The four books of Kings shew the
	Maraioth.		was a Nazareite & a Prophet from a child. *1. Reg. 1. & 3.* And after the	almost destroyed. *Iud. 19. v. 20.*	state of the Church from the first
			death of Heli, governed the people of Israel before Saul twenty years. And	About the year of	Kings of God's
			with him twenty years more.	the world 2830. Troy was taken and	people to their captivity.
c 2900.	Achimelech or Amarias.	David b.	*c* By the importunity of the people to have a King, God appointed Samuel	destroyed by the Grecians. In which	And the two books
			to anoint Saul. *1. Reg. 10.* who at first	battle were	of Paralipomenon
			governed well, but afterwards	Agamemnon,	do repeat briefly
			declining from God was deposed, &	Ulysses, Achilles,	some things
			David anointed by the same Prophet	Nestor, & many	written before,
			Samuel. *1. Reg. 16.*	others not indeed so	partly add things
			Yet Saul was not actually deprived of	renowmed for any	omitted in other
			the sceptre so long as he lived. *1. Reg. 31.*	virtues or facts of their own, as	books.
d 2920.		David King.	*d* David King & Prophet ruled his	Homer, Horace,	
			Kingdom as a right pattern of all	Virgil, Ovid, &	
			good Kings: made the book of Psalms	others by poetical	The Psalms written
			full of all divine knowledge, prepared	liberty & flattery set	by David, a
	Abiathar, or Achitob.		means for building the temple,	them forth. But most	summary of all
			ordained diverse sorts of musicians,	folly appeareth in	holy Scriptures.
			and reigned forty years. *2. Reg. totus. 2. Par. 23. &c.*	that the city of Rome was	
e 2960.		Salomon.	*e* Salomon excelling in wisdom,	afterwards	
	Sadoc.		prospered in this world. *3. Reg. 3. &c.*	commended to those	

f 2964.			*f* He built the temple and adorned the same with all excellent furniture requisite for God's service: disposing all in order, as David had ordained.	gods, which were taken in Troy, not able to defend themselves from invasion and spoil. *S. Aug. li. 1. c. 3. civit.*	

THE END OF THE FOURTH AGE.

THE BEGINNING OF THE FIFTH AGE.

Anni mundi.	High-Priests.	Kings of Juda.	The sacred History.	Schisms and infidelity.	Scriptures.
g 2972.			*g* The temple being finished in seven years, was then dedicated most solemnly, with exceeding devotion of the King and all the people with abundance of sacrifices. And afterwards the same King Salomon writ three sapiential books. The Proverbs, Ecclesiastes, & the Canticle of Canticles. But in his old age fell from God, and it is uncertain whether he died penitent or no. He reigned forty years. *3. Reg. 11.*	Jeroboam the first King of the ten tribes made a wicked schism, setting up two golden calves in Bethel and Dan: which most of the people served as their gods. He reigned 22. years. *3. Reg. 12.* After him were these Kings of diverse families of the same ten tribes. Nadab son of Jeroboam reigned two years. *3. Reg. 14.* Basa of the tribe of Issachar reigned 24. years. *3. Reg. 15.* Ela two years. *3. Reg. 16.*	The Proverbs. Ecclesiastes. Canticle of Canticles.
h 3000.	Achimaas.	Roboam.	*h* King Roboam leaving the advice of ancients & following young counsellers, offended the people: and his servant Jeroboam was made King of ten tribes: only Juda & Benjamin remaining to him. He reigned seventeen years. *3. Reg. 14. v. 21.*		
i 3017.		Abias.	*i* His son Abias reigned wickedly three years. *3. Reg. 15. v. 2.*	Zambri but seven days. *3. Reg. 16. v. 15.* Amri 12. years whereof Thebni reigned in civil war against him three years. v. 22. Achab married Jezebel a Sidonian, & served Baal, reigning 21. years. *3. Reg. 20. &c.* Ochozias reigned two years. *3. Reg. 22. v. 52.* Joram twelve years. *4.*	
k 3020.	Azarias	Asa.	*k* Asa a good King destroyed idolatry, and reigned 41. years. *3. Reg. 15. v. 10.*		
l 3061.	Johanam.	Iosaphat.	*l* Iosaphat governed the Kingdom well 25. years, 3. Reg. 22. v. 42. & 43. saving that he joined affinity with Achab King of Israel, and with Jezebel. *2. Paral. 18. v. 1.*		Elias^ Elizeus & diverse other Prophets preached, & did many miracles in the Kingdom
m 3086.	Joiada	Joram.	*m* Joram reigned wickedly eight years. *4. Reg. 8. v. 17. & 18. 2. Paral. 21. v. 5. & 6.*		

			The three next are omitted by S. Matthew.	*Reg. 3.* Jehu killed Joram &	of Juda & Israel,
n 3094.		Ochozias.	*n* By the evil counsel of his mother Athalia, Ochozias governed wickedly one year, & was slain by Jehu together with Joram King of Israel. *4. Reg. 8. v. 27. & ch. 9. v. 27. 2. Paral. 22. v. 3. & 9.*	Jezabel, destroying the whole house of Achab reigned 8. years. *4. Reg. 9. & 10.* Joachaz reigned 17. years. *4. Reg. 13.*	not writing any particular books.
o 3095.			*o* Queen Athalia murdering the children of her own son the late King, usurped the Kingdom six years. *4. Reg. 11. v. 1.*	Joas reigned sixteen years. *4. Reg. 13. v. 10.* Jeroboam 41. years. *4. Reg. 14. v. 23.*	
p 3101.		Joas.	*p* The youngest son of Ochozias called Joas being saved from the slaughter, was made King by means of Joiada High-Priest, and Athalia slain. *4. Reg. 11. v. 4.* He governed well during the life of Joiada. But afterwards fell to idolatry, and caused Zacharias the High-Priest and son of Joiada to be slain. *2. Paral. 24. v. 22.* And shortly after the same King was treacherously slain when he had reigned 41. years. *4. Reg. 12. v. 20. & 2. Paral. 24. v. 25.*	Zacharias reigned but six months. *4. Reg. 15. v. 8.* Sellum but one month. *4. Reg. 15. v. 15.* Manahem reigned 10 years. *4. Reg. 15. v. 17.* Phaceia two years *4. Reg. 15. v. 23.* Phacee reigned 20. years. *4. Reg. 15. v. 27.* Osee reigned nine years. *4. Reg. 17.*	
	Zacharias.				
	Sadoc, or Joathan.				
q 3142.		Amasias.	*q* Amasias beginning well did some good things. *4. Reg. 14. v. 3.* But after the spoil of the Idumeans he worshipped their idols. *2. Paral. 25. v. 14.* And reigned 29 years *ibidem.*	The Kingdom of Israel having stood above two hundred & fifty years was subdued by the Assirians & much people carried captive into Assyria. *4. Reg. 17. v. 6.*	
	Sellum Helcias				
r 3171.		Ozias, or Asarias.	*r* Ozias some time reigned well, *4. Reg. 15. v. 3.* but afterwards presuming to offer incense on the altar was repelled by the High-Priest, & presently strucken with leprosy, & cast out of the temple and city. He lived after that he was King 52. years. *2. Par. 26. v. 16.*	The Grecians every fourth year set forth interludes in honour of Jupiter Olympius, whereof began the count in Olympias, about the year of the world 3247. And after six Olympiads, that is, 24. years Rome was built. New inhabitants being sent from Assyria into Jury, mixed their	In the days of King Ozias was Isaias the Prophet. Likewise Osee: Ioel: Amos: Abdias: & Jonas.
	Azarias				
s 3223.		Joathan	*s* Joathan a godly King governed a great part of his father's time, and after his death sixteen years. *4. Reg. 15. 2. Par. 27.*		
	Urias.				
t 3239.		Achaz.	*t* Achaz a wicked King, after many benefits received from God, fell to idolatry, reigning sixteen years, destroyed holy things, shut up the temple, and perverted many of the		Micheas prophesied in the reign of Joathan: the former Prophets

			people. *4. Reg. 16. 2. Paral. 28.*	paganism with the Israelites' religion,	yet living.
u 3255.		Ezechias	*u* Ezechias a most godly King advanced true religion, which was much decayed. He recovered health being mortally sick, which was confirmed by Miracle in the sun returning back: and made a Canticle of praise with thanks to God, & reigned 29. years. *4. Reg. 18. 2. Paral. 29. 30. 31. 32.*	made many wicked & detestable Sects. *4. Reg. 17. v. 29.*	Nahum & Habacuc prophesied after the captivity of the ten tribes.
w 3284.		Manasses	*w* Manasses for his great sins was carried captive into Babylon, where he repented and was restored to his Kingdom: he reigned and lived in captivity 55. years. *4. Reg. 21. 2. Par. 33.*		About this time happened the history of Tobie, who lived in all 102.
x 3339.		Amon.	*x* Amon reigned evil two years. *4. Reg. 21. 2. Par. 33.*		years. *Tob. 14. v. 2.*
y 3341.		Iosias.	*y* Iosias a very good King purged the Church of idolatry, repaired the temple, celebrated a most solemn Pasch, was slain in battle by the King of Aegypt, (which all the people much lamented, especially Jeremy the Prophet) when he had reigned 31. years. *4. Reg. 22. 23. 2. Par. 34. 35.*	In the time of Numa	Sophonias prophesied in the reign of Iosias King of Juda. Jeremy also began to
z 3372.		Joachaz, or *Jechonias*.	*z* Joachaz otherwise called Jechonias, reigning but three months, was carried into Aegypt (where afterwards he died. *4. Reg. 23. v. 34.*)	the second King of the Romans, Pythagoras taught transmigration of souls from one body to another.	prophesy being a child in the days of Iosias & continued in the captivity of the
	Zaraias		and Eliakim, otherwise called Ioakim, his brother was made King: Who in the third year of his reign was carried into Babylon. *4. Reg. 23. v. 34. 2. Par. 36. v. 4. 5.* and with him Daniel, and the other three children. *Dan. 1.*		two tribes. Baruch was his Scribe and also a Prophet. Daniel began to prophesy also very young in Babylon, & continued after the relaxation from captivity. Ezechiel prophesied also in the captivity, in the country near to Babylon.
			Shortly after which time happened the history of Susanna. *Dan. 13.*		
			And the same Ioakim after his reign of three years, lived other eight years in captivity. *4. Reg. 24. v. 1. 2. Par. 36. v. 4. & 5.*		
a 3383.		Ioachin, *otherwise* Iechonias.	*a* Ioachin called also Iechonias, son of the former Iechonias, or Joachaz, reigned but three months & was carried into Babylon and with him	A certain captain picking a quarrel	

			Ezechiel the Prophet & others. And his uncle Matthanias, otherwise named Sedecias was made King who reigned eleven years. *4. Reg. 24. 2. Paral. 36.*	apprehended Jeremy, & by consent of principal men, cast him into a dungeon, the King not knowing thereof. *4. Reg. 25. Iere. 37. 38.*	
b 3394.	Josedech.		*b* In the eleventh year of Sedecias when King Iechonias the younger was prisoner in Babylon, Jerusalem was taken, the Temple destroyed, & the people carried captive into Babylon. *4. Reg. 25. 2. Paral. 36.* In the mean time Daniel was in singular great estimation both with the faithful people, and Pagans, and was advanced to authority as also by his means the other children, for which they were envied and persecuted but were miraculously protected. *Dan. 1. ad 7. & 13. 14.*	Ismael killed Godolias the governor, and others. *4. Reg. 25. Iere. 41.* Many Jews fled into Aegypt & fell to idolatry, resisting and contemning Jeremy's admonitions to the contrary. *Iere. 42. 43. 44.*	

THE END OF THE FIFTH AGE.

THE BEGINNING OF THE SIXTH AGE.

Anni mundi.	High-Priests.	The line of David.	The sacred History.	Schisms and infidelity.	Scriptures.
c 3418.	Iesus son of Josedech.	*From the captivity the Jews had no Kings: but the line of David continued in these persons from Jechonias to Christ.*	*c* In the captivity by diligence of the Prophets, many Jews had great zeal in true religion. And about the 24. year of the captivity Assuerus, otherwise called Astiages, made Esther Queen, and wicked Aman seeking to destroy all the Jews in those parts, was himself hanged on the gallows which he had prepared for Mardocheus. *Esther. 7. &c.*	When the Monarchy came to the Chaldees by the power of Nabuchodonosor King of Babylon, there was greatest confusion of many gods, and of all kinds of idolatry.	The history of Esther^ Mardocheus & Aman written in the book of Esther in the captivity.
d 3420.		Salathiel.	*d* Evilmerodach delivered Jechonias (or Ioachin) from prison, and entertained him as a prince. *4. Reg. 25. v. 27.*		
e 3464.		Zorobabel	*e* Baltazar being slain, Darius King of Medes & Persians possessed Babylon: and Cyrus succeeding Darius, released the Jews from captivity, & gave licence to Zorobabel & Iesus to reduce the	And great dissension among the more learned Grecians. For the Pythagorians put their chief happiness,	

			people into Jury. *2. Par. 36. v. 22. 1. Esd. 1.*	or *Summum bonum*, in the immortality of the soul. The Stoics in moral virtues. The Academics conceived much of pure spirits, as Angels, but could affirm nothing. The Peripatetics placed the consummation of all, in the aggregation of spiritual, corporal, & worldly prosperity. The schismatical Samaritanes opposed against the building of the temple. *1. Esd. 4.*	Esdras writ the relaxation of the Jews from captivity. And Nehemias the reparation of Jerusalem.
f 3465.			*f* The Jews being returned into Jerusalem set up an altar and offered sacrifice. *1. Esd. 3. v. 2.*		
g 3466.			*g* The next year they began to build the temple. *1. Esd. 3. v. 8.*		
h 3469.	Ioachin.	Abiud.	*h* Artaxerxes (otherwise called Cambyses, also Assuerus) forbade to perfect the temple. And Iesus the High-Priest returned into Babylon. *1. Esd. 4. v. 7.*		
i 3470.			*i* Daniel understood by vision that Christ should come within seventy weeks which make 490. years from the perfecting of the temple, and the walls of Jerusalem. *Dan. 9. v. 25.*		
k 3490.	Eliasib.		*k* Aggeus & Zacharias the Prophets exhorted to build the Temple. *1. Esd. 5.*		Aggeus. Zacharias.
l 3500.			*l* Judith killed Holofernes, either about this time, or in the days of Manasses before the captivity. *Praefat. Iudith.*		Judith, either here, or before the captivity.
m 3502.		Eliacim.	*m* The temple being perfected Malachias *(who is supposed to be Esdras)* exhorted to offer sacrifice with sincerity. *Mal. 1. & 2.*	The Saducees acknowledging only the five books of Moyses rejected all other Scriptures, & denied the resurrection.	Malachias.
n 3508.			*n* And Nehemias brought the King's Edict for the reparation of Jerusalem. *2. Esd. 2.*		
o 3509.			*o* Esdras, Nehemias, and others laboured in repairing Jerusalem, but were often interrupted. *2. Esd. 3.*	The Scribes expounded holy Scriptures sophistically	
p 3530.	Joiada.	Azor.	*p* About this time the city was well repaired with three walls. *2. Esd. 3. & 7.* And so by the judgement of some expositers, the count of seventy weeks began, according to the prophecy of Daniel. *ch. 9. v. 26.*	The Pharisees were precise in the letter corrupting the sense, making large hems of their garments, often washing themselves, and the like.	
q 3594.	Jonathan Iaddus.	Sadoc.	*q* Nehemias returning from Persia (or Chaldea) into Jury found thick water, for the fire, which Jeremy had hid in a deep cave. *2. Mach. 1. v. 20. & 23.*		
r 3644.			*r* Alexander the great honoured Iaddus the High-Priest. *Ioseph. li. 11.*		

			c. 8. Antiq.		
s 3689.			*s* Onias a most zealous godly		
	Onias.	Achim.	High-Priest. *2. Mach. 4.* was persecuted by Simon a churchwarden, slain by Andronicus a courtly minion. *v. 34.* And after his death prayed for all the people. *ch. 15. v. 12.*	Sanaballat a Grecian	
t 3700.	Simon. *Priscus.* Eleazarus.		*t* Iesus the son of Sirach writ the book of Ecclesiasticus in the time of this Simon High-Priest, as seemeth *ch. 50. v. 24. & 25.*	obtained licence for his son in law Manasses, the Apostata High-Priest, to build a temple in Garizim.	Ecclesiasticus containeth many moral precepts, and is a store house of
u 3720.	*Manasses an Apostata*	Eliud.	*u* The seventy two Interpreters being sent by Eleazarus High-Priest to Ptolomeus Philadelphus King of Aegypt, translated the Hebrew Scriptures into Greek.	*Ioseph. li. 11. ch. 8. Antiq.* Ananias another false pretender built another schismatical temple in Aegypt.	virtues & holy mysteries.
w 3750.	Onias.		*w* Another Iesus (Nephew of the former) translated Ecclesiasticus into Greek. *Prolog. Eccli.*	In the time of Onias	The book of
	Simon.			the second, his brother	wisdom is also
x 3810.		Eleazar.	*x* Philo the elder writ the book of wisdom in Greek. *S. Jerome in pref.*	Jason obtained for	replenished
	Onias.			money to be	with much
y 3825.			*y* Antiochus Epiphanes persecuted the Church most cruelly, like as Antichrist will do near the end of	High-Priest. Antiochus set up the	doctrine of virtue, and of
	Mathathias.		the world. *1. Mach. 1. v. 11. & 2. Mach. 5. 6. 7.*	abomination of desolation whereof	divine mysteries.
z 3846.		Mathan.	*z* In defence of the Church	Daniel prophesied *ch.*	The books of
a 3847.	Judas.		Mathathias & his sons with others	*9.*	Machabees
	Machabeus.		made wars, killed, & overthrew all	After Jason followed	contain the
b 3853.	Ionathas.		their enemies, advanced religion,	more usurpers of the	history of the
c 3869.	Simon.		cleansed the temple, & delivered the	High-Priesthood.	Jews from
d 3878.	Ioannes.		people from persecution. *1. Mach. 2.*		Alexander the
	Hyrcanus.		*&c. 2. Mach. 8. & seq.*		great to the
		Iacob.	*d* After the wars, the Jews in Jerusalem writ to the Jews in	Menelaus.	time of Ioannes Hyrcanus
			Aegypt, exhorting them to keep the	Lysimachus.	High-Priest,
	Aristobulus.		feasts, & other rites, as they were	Alcimus.	above two
			observed in Jury. *2. Mach. 1. & 2.*		hundred years.
e 3847.			*e* Pompeius the great taking		
	Alexander.		Jerusalem subdued the Jews to the Romans. He entered into the holy place, called Sancta Sanctorum, there profaned holy things, carried		
		Joseph *the husband of the most B.*	away Aristobulus (who had been High-Priest) prisoner, and confirmed Hyrcanus in his place.		

	Hyrcanus.	*Virgin Mary.*	After whom Cassius also spoiled the temple. *S. Aug. li. 18. c. 45. de civit.*		
f 4000.			*f* S. John Baptist was born of Elizabeth, who had been long barren. And six months after, Christ our Saviour was born, of the B. Virgin Mary, in Bethleem; circumcised, adored by the Sages, and presented in the Temple. When King Herod reigned in Judea.	Herodians held opinion that Herod was Christ, the Messias, whom the Jews had long expected. *But Christ the Son of God coming into this world cut off all those, and other old sects. And from time to time cutteth off all haeresies, that rise against his Church.*	
	Antigonus.	JESUS CHRIST.			
	Anaelus.				
g 4001.	Aristobulus		*g* Joseph fled with the child and his mother into Aegypt, & Herod murdered the innocent infants.		
	Iosue.				
	Simon.				
h 4006.	Mathias.		*h* Returning from Aegypt they dwelt in Nazareth.		
	Iosephus.				
i 4012.	Iozarus.		*i* Christ at the age of twelve years remaining in Jerusalem unknown to his parents was found the third day in the temple amongst the Doctors.		The first holy Scripture of the new Testament was S. Matthew's Gospel, written about the year of Christ 41. And the last was S. John's Gospel the year 99.
	Eleazar.				
	Iosue.				
k 4030.	Annas.		*k* S. John Baptist preached & baptized in Jordan. Of whom Christ amongst others, was baptized, and fasted in the desert forty days.		
	Ismael.				
	Eleazar.				
	Simon.				
l 4034.	Caiphas.		*l* Christ crucified, redeemed mankind; arose from death; ascended to heaven; and sending the Holy Ghost planted his perpetual visible Church.		

The end of the sixth age, and of the old Testament.

A PARTICULAR TABLE OF THE MOST PRINCIPAL THINGS CONTAINED

as well in the holy text, as in the Annotations of both the Tomes of the old Testament.

In which, the letter A. directeth to the former volume; B. to the later; and the numbers to the pages.

The numbers joined to the citations of Scripture, if they be written thus, Gen. 4, 16. the first is the chapter, the second the verse. If thus, Gen. 4. 16. both are the chapters. If thus, Gen. 4, 16. 17. 18. The first is the chapter, all the rest the verses. If thus, Gen. 4, 16. 5, 7. it signifieth cap. 4. v. 16. and cap. 5. v. 7. This mark " signifieth that if the matter spoken of be not in the text, it is either in the Annotations or marginal note of the text cited. Eccle. signifieth Ecclesiastes, Eccli. Ecclesiasticus.

Besides this and the precedent Table, the principal contents of the old Testament (especially such as concern points of Controversy) are briefly set down at the end of each Age pag. 27. 45. 179. 630. & 827. of the first Tome, and pag. 939. of the second.

A

Aaron of the Tribe of Levi designed to assist his brother Moyses. Exod. 4, 14. 16. 30. Called the Prophet of Moyses. Exod. 7, 1. He yielded to make an idol. Exod. 32. Was consecrated High-Priest. Levit. 8. In him and his seed the Priesthood of the written law was established. pag. 188. Levit. 8. " Eccli. 45, 6. Ier. 33, 24. He once murmured against Moyses. Num. 12. He and Moyses offended in doubting of God's will. Num. 20. Psal. 105, 16. He died in mount Hor. Num. 20. And is particularly praised. Eccli. 45, 7.
Abel offered sacrifice sincerely. Gen. 4." & pag. 29. & was slain by his brother *ibidem.*
Abdias prophesied the captivity and relaxation of the Jews, & the Incarnation of Christ the Redeemer of mankind. *Abdias per totum.*
Abiathar the High-Priest was deposed. 3. Reg. 2.
Abimelech killed his brethren and usurped government. Iud. 9.
Abram left his country Chaldea for religion. Gen. 11, 31. 12, 1. & seq. Principal Patriarch t. 1. pag. 48. He & his seed were strangers in diverse countries 430. years Gen. 15. Exod. 12. His name changed to Abraham. Gen. 17, 5." His singular faith and obedience. Gen. 22. His many virtues pag. t. 1. 183. & 186. He was never an idolater. t. 1. pag. 186. Ios. 14, 2." He died at the age of 175. years. Gen. 25. His praises. Eccli. 44, 20.
Absalom ambitious & seditious. 2. Reg. 15. He perished in rebellion. 2. Reg. 18.
Abstinence Gen. 1, 29. 30. 2," n. 4. Item 3, 11. 9, 4. Exod. 12, 9. 13, 6. 21, 28. 22, 31. 29, 34. Levit. 6, 24. 7, 18. 10, 8. 11, 34. 11, 4. 17, 28. 19, 7. 22, 8. 23, 14. Num. 6, 2. 3. 4. 18, 10. Deut. 12, 16. 14, 3. Iudic. 13, 3. 4. 5. Tob. 1, 21. Iudith 12, 2. Esther. 4, 16. Ier. 35, 6. in the text and Annotations. Dan. 1, 8. 2. Mach. 7. Zach. 8, 14. 19. Ioel 2, 2. 15. See the word *Fasting*.
Accaronites durst not keep the ark of God. 1. Reg. 6.
Accidents remain without subject in the holy Eucharist. Gen. 1,". n. 16.
Achan's secret sin punished in the multitude. Iosue 7.
Achitophel a wicked Counsellor. 2. Reg. 17. Hanged himself. 2. Reg. 17.
Adam created in grace and knowledge. Gen. 1,". n. 26. Transgressing lost the same. Gen. 3,". Repented and is saved Sap. 10, 1.
Adonai one of the names of God, is also read in place of Tetragrammaton, the name of four letters, which the Jews pronounce not. Exod. 6, 3.".
Adoration civil due to men. Gen. 23, 7. 43, 26. 47," n. 3. 32. 50. 18. 1. Par. 29, 15. Adoration religious of holy persons & other things. *See the Ages in the places cited before this Table.* But divine adoration is only due to God. Exod. 20.". n. 1. at large. See *Idolatry*.
Aegypt was diversly plagued. Exod. 7. 8. &c.
Affinity spiritual and carnal in certain degrees hinder marriage. Levit. 18,". n. 6.
Agar lawfully married to Abraham. Gen. 6.". n. 3.
Aggeus prophesied after the relaxation from captivity, exhorting to build the Temple. Argum. Aggei.
Ahias prophesied the division of Salomon's Kingdom. 3. Reg. 11.
And afterwards the utter ruin of Jeroboam's house. 3. Reg. 14.
Alcimus an Apostata deceived the Assidians. 1. Mach. 7. Did much wickedness and died miserably. 1. Machab. 9, 54.
Alleluia a voice of praise to God. Tob. 13, 23. Psal. 104. & 118". tit.
Alexander the Great brought the Monarchy to the Grecians. 1. Mach. 1. He honoured Iaddus the High-Priest. Exod. 39. in the marg. His Empire divided into four Kingdoms. Dan. 8, 8.
Alms deeds a. 429. 969. 100. often commended in the sapiential books b. 288. 296. 297. 300. 302. also 784. Exod. 22, 25. 23, 11. Levit. 19, 10. 23, 22. 25, 34. Deut. 15, 7. 10. 2. 24, 19. 3. Reg. 17, 10. 2. Esdr. 8, 11. Psal. 40, 1. 81, 4. 111, 9. Tobie 1, 4. 2, 11. 4, 5. 12. 12, 8. 14, 12. Proverb. 3, 9. 28. 11, 18. 25. 13, 8. 14, 21. 31. 15, 27. 19, 17. 21, 13. 21. 25, 26, 27. Sap. 14, 22. 18, 16. 19, 17. 21, 13. 22, 9. Eccles. 3, 33. 12, 11. 17, 18. Isaiae 58, 7. 59, 7. Ezech. 16, 49. 18, 7. Dan. 4, 24, 26.
Alphabet in Hebrew is mystical and very hard^ Annot. before the 118. Psal. and the Prophecy of Jeremy.
Altars erected for sacrifice Gen. 12, 7. 18, 18. Exod. 24, 4. 30, 1. 10, 37. 40, 10. 2. Reg. 24, 3. 3. Reg. 18, 32. 4. Reg. 18, 15. 2. Paralip: 1, 5. 4, 1. 15, 8. 1. Esd. 3, 2. Ezech. 43, 13. 1. Machab. 4, 47. 56.
Aman required divine honour. Esther 3, 2. & seq." He

favoured Traitors. Esther 12, 7. Persecuted the Jews. Esther 3. And himself was hanged. Esther. 7.

Ambition breedeth sedition. 2. Reg. 15. It deceiveth and overthroweth. 2. Reg. 8. Esther. 7. Ambition, aboundance, and idleness are the cause of much corruption. Ezech. 16, 49.

Amos a herds man prophesied before the captivity of the ten Tribes. Argum. Prophet Amos.

Amram nephew of Levi, and father of Moyses and Aaron, lawfully married his Aunt. Exod. 6, 20." Levit. 18," n. 6. Num. 26, 59."

Angels offer men's prayers to God. Exod. 19, 9." Tobiae 12, 12." at large. Resist the Devil. Num. 22, 22. & seq. Tobiae 8, 3. And wicked men. 2. Mach. 3, 23. & seq. specially Antichrist Dan. 12, in the next text and Annotations. Their ministry in the Church. t. 1. Pag. 45. Exo. 3." n. 2. 31, 18, 34, 28. Iud. 13, 3," n. 10. Iob 9. They protect men and places. Gen. 48, 16. Exod. 14, 19. Ios. 5, 13. & seq. Iud. 2, 1. 7, 8. 2 Par. 32, 21. Tob from the 5. to the 12. chapter. Iudic. 13, 20. Eccles. 3, 5. Baruch 6, 6. Dan. 10, 21. 11 per totum. 2. Mach. 11, 6. They are exceeding many Dan. 7, 10. They learn secrets one of another. Dan. 8, 13.

Anti-Christ probably supposed to come of the Tribe of Dan. Gen. 49." n. 17. The Jews will receive him. Dan. 11, 22. & Annot. at L. He is prefigured. Iud. 9, 1." n. 8. Iudith 3, 13. Dan. 8, 23. 11, 21. 1. Mach. 1, 57. 2. Mach. 9, 28. He shall be strong and cruel for a short time. Dan. 7, 8. to wit three years and a half Ibid. v. 25. 12, 7. He shall then be overthrown. Ezech. 39. 4.

Antiochus his cruel Edict 1. Mach. 43 1001. His repentance in sickness was not sincere nor fruitful. 1. Mach. 6, 12. 2. Mach. 9, 13. He died miserably. 1. Mach. 6. usque ad v. 17. 2. Mach. 9, 9. He was a figure of Anti-Christ. 2. Mach. 9, 28.

Antiquity a note of true doctrine. Deut. 32, 7. Iob 8, 8. Proverb. 22, 28. Eccles. 10. & 16." Eccli. 8, 11. 12. Hier. 6, 16. Psal. 77, 5.

Aod by special inspiration killing Eglon, is not to be imitated. Iudic. 3, 20.

Apostasy from faith first happened to Cain. Gen. 4, 16." After in Nemrod. Gen. 11, 4." In Jeroboam and others 734.

Ark of Noe how great. Gen. 6, 15." It was a figure of the Church. Gen. 7." n. 23. at large.

Ark of the Testament much reverenced. Num. 7, 9. 18, 7. 1 Reg. 4, 3. 6, 19. 7, 1. 2. Reg. 6, 17. 1. Par. 13. 2. Par. 5, 2. 8, 11. Psal: 77, 60 & seq. 2. Mach. 2, 4. & seq. Overthrew Dagon. 1. Reg. 5, 4.

Arphaxad King of the Medes vainly boasted. Iudith 1, 4.

Ashes a holy ceremony Gen. 3." n. 19. t. 1. pag. 30. Iudith 1, 4. 9, 1 Esther 4, 3. Sap. 58, 5. Dan. 9, 4. Ion. 3, 6. 1. Mach. 3, 47. 4, 39. & passim in Scriptura.

Assidians professed a Religious Rule of life. 1. Mach. 2, 42. 7, 13. & seq. 2. Mach. 9, 35. 12, 18. 14, 6. Threescore of them Martyrs. 1. Mach. 7, 16.

Avarice a detestable sin, especially in Clergy men. 1. Reg. 2. 12. & seq. 8, 3. & seq. Isa. 57, 9. Ier. 6, 13. 8, 1. & seq.

Aureola an accidental glory of Martyrs, holy Doctors, and Virgins. Dan. 12, 3.

B

Baal the false god of the Moabites, Madianites, Sidonians, and other nations. Num. 22. Worshipped sometimes by Jews was once overthrown by Gedeon Iudic. 6. Again his Prophets destroyed. 3. Reg. 18, 40. 4. Reg. 10, 25. 23, 5. King Joas destroyed his temple. 2. Par. 23.

Babylon built. Gen. 11." n. 4. 7. Was long potent & glorious, but at last destroyed. Isa. 13. 47, 1. Ier. 5. 51. &c. Ezech. 21, 30.

Balaam the sorcerer first refused, afterwards attempted to curse God's people. Num. 22. His ass spake. Num. 22. He Prophesied true & good things of Israel. Num. 23. &c. He was slain together with the Madianites. Num. 31.

Baptism prefigured. t. 1. p. 30. & 182. Psal. 105." Ezech. 37, 25. It taketh away all sins. Gen. 17, 14. Exod. 14, 28. Isa. 44, 3. Ezech. 36, 25. Zach. 13, 1.

S. John Baptist Precursor of Christ. Malach. 3, 1. & seq.

Baruch's Prophecy is Canonical scripture. Arg. Baruch.

Beda most modest in expounding holy Scripture. Gen. 11." n. 12.

Behemoth an Elephant, or another greater beast, is subject to God's ordinance. Iob 40, 10."

Belus Iupiter imagined by Idolaters to be the greatest god. Gen. 10." n. 12.

Bel and the Dragon's history. Dan. 14.

Beza corrupteth the Gospel. Gen. 11." n. 12. Saith God created man to fall. Eccli. 15, 11.".

Blessing of creatures operative. Gen. 1." n. 28. t. 1. p. 45. item Gen. 27. & 28. It belongeth to the greater to bless the less. Gen. 14," n. 19. Iosue 8, 34. Iud. 5, 2.".

Brazen Serpent erected. Num. 21. Was afterwards broken in pieces. 4. Reg. 18. How it healed those that were hurt. Sap. 16, 7.

Burden of Babylon (and the like) signifieth doleful and comminatory prophecy of ruin. Isa. 13, 1. &c. Nahum 1, 1.

C

Caath the son of Levi, father of Amram, and Grand Father to Aaron and Moyses. Exod. 6.
Calvin contemneth all the Fathers. Annot. Gen. 14. n. 18. Maketh God the Author of sin. Exod. 7." n. 3. Carpeth at Moyses. Exod. 32." n. 11. Chargeth the book of Wisdom with error. Sap. 14.".
Canon of the Church of Christ is an infallible Rule declaring which are divine scriptures, and of more Authority than the Jews' Canon. See Annot. before Tobie.
Canticle of Canticles is a sacred Colloquium or interlude. Arg. Cant. It pertaineth to three spouses. Ibidem.
Captivity of the ten Tribes in Assyria. 4. Reg. 17. Captivity of the two tribes in Babylon had three beginnings. 4. Reg. 24. 2. Par. 36. Ier. 52, 28. 29. 30. Dan. 1. and the same Captivity was released by degrees at diverse times 1. Esdr. 1. 2. 6. 2. Esdr. 2.
Catholic name designeth true Christians and the true Church. Gen. 6." n. 2. Catholics are spiritual soldiers. Iob 7, 1. All Catholics participate in the prayers and other good works of all the just. Psal. 118, 63.
Ceremonies in the law of nature. t. 1. p. 30. Exod. 17, 11. Observed by Salomon, not expressed in the written law. 2. Par. 6, 13. Prescribed to Ezechiel to lie on one side a certain time *b* 685. Ceremonial laws at large from the middes of *Exodus*, and the greatest part of Leviticus. Continually used in divine service. 2. Mach. 5, 19. & seq. Ordained for three especial causes. Levit. 1," n. 9. 11, n. 4. See Gen. 8, 20. 14, 18. 15, 9. 17, 10. 22, 26, 5. 28, 11. 33, 20. 43, 4. 26. Num. 1. 4. 5. 6. 7. 8. 9. 15. 1. Par. 23. 1. Esdr. 6. Ceremonies in prayer. 3. Reg. 8, 22. 54. 17, 21. 18, 42. 2. Paral. 5. 12. Ceremonies of the Jews were shadows of future things. Exod. 13, 9. 14. Num. 15, 38. Deut. 16, 1. Ezech. 20. 10.
Children of the Church are the spiritual seed of Abraham. Gen. 14. 16."
Choice to be made of desires, words, and deeds. Eccli. 36, 20. 21.
Christ our Redeemer true God and man promised. Gen. 3, 1. 15. 12, 3. 17, 19. 21. 22, 18. 16, 4. 28, 14. 49. 10. Num. 17, 8. 20, 8. 24, 17. Deut. 18, 18. 1. Reg. 2, 10. 35. 2. Reg. 7, 13. 2. Esdr. 1, 1. Psalm. 2. 21. 109, 1. Isaie 7, 15. 8, 6. 10. 9, 5. 11, 1. 10. 28, 16. 40, 9. 42, 1. 45, 1. 46, 10. 49, 1. 6. 10. 50, 5. 52, 10. 59, 20. 53, 60, 1. 62, 11. Ierem. 23, 3. 30, 9. 33, 55. Ezech. 17, 22. 34, 11. 15. 22. 37, 24. Dan. 7, 13. 9, 24. Mich. 5, 1. Agge. 2, 24. Zach. 2, 10. 3, 8. 9, 9. Mal. 3, 1.
He is true God, and the son of God from all eternity. Mich. 5, 1. Prov. 8, 22.
The Image of his father. Sap. 7, 26. By him all things are created. Psal. 32, 6. He was prefigured by Abel. Gen. 4, 4. By Noe Gen. 7, 23. By Abraham. Gen. 12, 13. By Melchisedech. Gen. 14, 18. and others innumerable, and foreshewed by all the prophets. His incarnation and birth of a Virgin. Isa. 7, 14. in Bethleem Mich. 3. His Passion Num. 21, 8. Psal. 21, 78. 10, 22. Isa. 53. Dan. 9, 26. His Resurrection Psal. 15, 11. Ion. 1, 17, Osee 6. Psal. 67, 19. Sitteth at the right hand of God his father. Psal. 100. Will come to judge the living & dead. Psal. 95, 13. More of his Incarnation and other mysteries following may be seen. Num. 24, 17. Psal. 2. 8. 20. 60. 84. 108. 109. Prov. 13, 4. Eccles. 6, 10. Isa. 8. 9. 32. 40. 58. 64. 65. Ier. 30. 9. & seq. 31, 23. 34, 14. Baruch 3, 36. Ezech. 16, 55. & seq. Dan. ubi. sup. Abdias v. 17. & seq. Mich. 5, 2. Habac. 3. Zach. 3, 9. 6, 12. 1 Mach. 14, 41. 42. See also t. 1. pag. 29. 46. 180. 631. and the continuance of the history of the 6. Age, after the Machabees.
Christ was void of sin. Isa. 55, 12. He is Lord of lords, & King of kings Ezech. 37, 24. Psal. 2, 6. 24, 7. Light of Gentiles, and of the whole world. Isa. 2, 5. 9, 1. 42, 6. 19, 6. 60, 1. 19.
Christians called fishes. Gen. 1," n. 2. Are of three states. t. 1. pag. 637. Their molestations Christ esteemeth his own. Zach. 28. Prov. 14, 31.
Church of Christ prefigured by the Ark of Noe, Gen. 7, 23". By the Tabernacle. Exod. 40, 2. By the Israelites in the desert. Deut. 33, 1. 2. By an enclosed garden and sealed fountain Cant. 4, 12. By a dove Cant. 6, 8. By a vineyard. Ps. 79, 9. Can. 2, 15. Ier. 2, 21. It is the proper inheritance of Christ. Psal. 2, 8. 88, 20. & seq. Prov. 9,". Zach. 6, 11. 12 & seq. 14, 3. & seq. The Church is perpetual and visible. Gen. 5,". Psal. 2, 8." Item Psal. 44. 47. 88. Cant. 3, 1. & seq. Isa. 2, 2. 33, 20. 54, 10. 61, 8. (which chapter our Saviour hath taught to be understood of the Church Luc. 4. 62,) Ier. 4, 27. 5, 18. 30, 11. 31, 36. 32, 37. 33, 1, Ezech. 9, 1. & seq. Ezech. 11, 16. 17, 22. 20, 14. 48, 35. Dan. 2, 44. 11, 32. Amos 9, lit. C. See the continuances of the Ages in their proper places, (as is noted before this Table) where this argument of the Church's visibility is treated ex professo. See also the historical Table.
The Church of Christ is universal consisting of all nations. Gen. 17, 5. t. 1. pag. 188. Levit. 26, 42. 44. 1. Reg. 2, 20. t. 1. pag. 728. Aggeus 2, 3. Malach. 13. in the text and Annotations. See the Continuances and historical table aforesaid. Psal. 18," 22, 23. 44." 66, & 86. per totum. 116. per

totum. Isa. 60, 1. & deinceps. It is more conspicuous and more glorious, than the Church of the old Testament t. 1. pag. 187. 188. and the rest cited here before the letter A. Cant. 2, 2. Eccli. 40, 22. Isa. 26, 1. & seq. It cannot err. Gen. 21, 12. Deut. 17, 8. 9. 12. 4. Reg. 19. 21. Psal. 88, 2. See the Canticles with the Annotations. Isa. 2, 18. 44, 9.". 59, 21. Ier. 14, 17. It is the only fold of Christ's sheep. Ezech. 37, 24. Out of the Church is no salvation. Gen. 7, 23." Isa. 50, 2. Ezech. 15, 2. 7. 23, 38. Zach. 13, 8.
Circumcision instituted. Gen. 10, pag. 181. Renewed Iosue 5.
Circumstances, do aggravate sins. Osee 4, 15.
Clean and unclean a ceremonial distinction before Moyses law. Gen. 7. more distinguished by the law. Levit. 11,". &c.
Clergy men must be orderly called to their function. Levit. 8, &c. Ier. 23, 21. And for their virtues. Isa. 66, 21." They ought not to serve for temporal reward. Iosue 18, 17. Psal. 5." Ezech. 34, 2. 5. Malach. 2, 1. They ought before others to have compassion on the poor. Amos 6, 1. Their office is to water the whole world with true doctrine. t. 1. pag. 637.
Commandments of God are possible to be kept. Deut. 30, 6. Psal. 1, 1. 2. and in many Psalms (especially the 118.) and in all the sapiential books, and Prophets. *See Grace.*
Communion of Protestants is no Sacrament, neither hath any miracle in it. Exod. 16, 15.". *See Eucharist.*
Communities and all Common wealths require unity, observation of laws, and eminent virtues of superiors. 2. Mach, 3, 1.".
Concubines in the old Testament were lawful wives. Gen. 16, 3. Iudic. 8, 30. 19, 10. 2. Reg. 15, 16.
Concupiscence without consent is not sin. Gen. 3, 1,".
Confession of sins of diverse sorts. Gen. 41, 9. Levit. 16, 21. 39. 26, 40. Numb. 5. 6. Iosue 7, 19. 2. Reg. 24, 17. 1. Esdr. 9, 6. 2. Esdr. 9, 2. Psal. 27, 7. 31, 5. 37, 19, 49, 2. Prov. 16, 3. 18, 17. 28, 13. Eccl. 4, 25. 31. 7, 34. 17, 27. Isa. 38, 15. Dan. 9, 5.
Confidence in God most necessary. Gen. 32," 1. Reg. 16, 4. Psal. 24, & many Psalms. Isa. 6." 30, 1. 30, 32. Habac. 2, 4. 1. Mach. 3, 18.
Conscience guilty of wickedness tormenteth the sinner. Esther 7, 6.
Consideration directeth good works. Eccles. 2, 14. Eccli. 32, 24.
Constancy in good shall reap reward. Eccli. 5, 12. In friendship is most necessary. Eccli. 9, 14.
Consuls in Rome governed by entercourse of days 1. Mach. 8, 16.
Contempt of admonition aggravateth sin. 4. Reg. 21.
Contrition a part of penance. Psal. 43" 5, 19.". Ezech. 33, 11. & seq. Ioel 2, 12.
Covenant between God & man. Exod. 19. Deut. 27, 17. 18. Iosue 24, 25. Covenant with men must be kept. 4. Reg. 24, 20.
Cross of Christ prefigured. t. 1. P. 45. Gen. 48, 14." Exod. 15, 25. 17, 11. Levit. 9, 22. Num. 40. lit. a. Isa. 66, 19. Ezech. 9, 4.
Cruelty not mercy to spare an obstinate or impenitent sinner *b* 390.
Curses for enormous sins. Deut. 27. & 28. He that maliciously curseth is cursed of God. Sap. 1, 6.
Custom in sin is hardly cured. Psal. 2, 9." 50, 2." Ier. 17, 1. Osee 13, 2.

D

Days dedicated to God's service. Gen. 2, 2.
Damnation after this life is extreme misery. Sap. 3, 19. 5, per totum. & remediless. Ibid.
Daniel's whole book is Canonical. Arg. Dan. Daniel with other three children of the Royal blood of Juda were carried into Babylon. Dan. 1. He discovered the false accusation of Susanna at the age of twelve years. Dan. 13. And continued to prophesy to his old age. Dan. 13. He was of singular wisdom. Ezech. 28, 3. He was most holy. Ezech. 14, 20. Dan. 1, 8. He and other three were advanced. Dan. 3. He was zealous and withal discreet in God's service. Dan. 6, 10. He was defended by an Angel from the lions. Dan. 6, 22. Prophesied of four Monarchies. Dan. 7. He was called the man of desires. Dan. 9, 23. He had the vision of Christ's coming within seventy weeks of years. Dan. 9, 20.
Darkness and other privations are to the beauty and profit of the universal state of all creatures. Dan. 3, 72.
David the youngest son of Jesse was called from keeping sheep, and anointed to be king *a* 604. *b* 148. By playing on his harp king Saul was refreshed *a* 604. He killed Goliath *a* 608. He was singularly protected by God *a* 610. 612. *b* 38. 54. &c. He had amity with Ionathas *a* 609. 611. 613. He would not drink the water that was procured with danger *a* 683. His zeal & devotion great *a* 648. 848. 855. 865. *b* 55. 115. 441. He danced before the Ark *a* 647. He wisely feigned himself to be mad, *a* 617. *b* 69. Spared Saul's life *a* 621. 627. He was the second time anointed king *a* 639. the third time, *a* 645. He sometimes sinned *a* 654. 684. 853. Many of his issue slain *a* 656. His posterity conserved till Christ *a* 740. 849. 904. *b* 244. 408. 440. 442. 462. 464. 579. 880. 1004. *See the Ages from the third.* He was in many respects a figure of Christ *a* 606. &c. *b* 18. 19. 59. He made all the Psalms *b* 3. 4.

19. 34. *Of him is written all the second book of kings, part of the first and third, & from the eleventh chapter to the end of the first of Paralipomenon.* He is praised. Eccli. 47, 2.
Debora a Prophetess and figure of the Church Iudic. 4, 4." 7.
Deceit sometimes lawful. Gen. 28. 19." Iosue 8, 2.
Dedication of things to God. 1. Par. 18, 11. 16, 16. & passim in scriptura. *See Altar, Temple &c.*
Delta the Greek letter representeth the form of a musical instrument called the Psalter Pref. Psal.
Detraction is as bad in the hearer as speaker. Eccli. 28, 28.
Devils were created in grace. Eccli. 39, 33. They require sacrifice Num. 32, 2. They tempt men even to the end of this life, Gen. 3, 15. They delude their servants. Iud. 18, 6.
Doctrine doth fructify in the well disposed. Deut. 32, 2. It is the bread of the mind. Eccli. 34, 1.
Dreams of diverse kinds, and often from God. Gen. 37, 5. & seq. 40, 8. Lev. 19, 26. Iud. 7, 13. Esther 11, 3. Eccli. 34, 1. Dan. 2," 2. Mach. 15, 11.
Drunkenness detestable, dangerous, deceitful, beastly, hurtful to others, senseless and insatiable. Prov. 23.".

E

Ecclesiastes signifieth eminently, The Preacher. Arg. Eccli.
Ecclesiasticus signifieth a Preacher. ib. The book of Ecclesiasticus is Canonical scripture. Prefat. Tobiae & Eccli.
Ecclesiastical authority Num. 5, 2. Deut. 7. 8. 12. *See supreme* Head of the Church.
Eleazar a valiant soldier offered himself to present death. 2. Mach. 6, 46.
Elias had a distinct habit, and rule of life *a* 761. His zeal in religion *a* 747. 761. His miracles *a* 939. He is yet living. Gen. 24. & t. 1. p. 31. 4. Reg. 2, 11. Eccli. 48, 10. His letters to King Joram after his translation. 2. Par. 21, 12. He shall return to preach before the day of Judgement. Malach. 4, 5. Eccli. 48, 10.
Eliu an arrogant disputer. Iob 32, 2. preferred his private spirit above all others. Iob 32, 12. perverted the state of the controversy. Iob 34, 9." 35, 2.
Elizeus had the two spirits, of prophecy & of working miracles, as Elias had before 4. Reg. 2, 9. His particular miracles are written in the fourth of the Kings.
Enchanters are sometimes suffered to do marvelous things, but not true miracles, nor all they desire. Exod. 7," n. 11. 8, 8. 9. 11.
Enoch yet liveth. Gen. 5, 24." Eccli. 48, 10.
Epicures believe not eternal punishment nor reward. Sap. 2, 6.
Equivocation is sometimes lawful. Gen. 12, 13. 20, 2. 27, 19." at large, Iudith 11, 3. Mac. 7, 26. 27.
Esther most humble and prudent. Esther 15, 8. a figure of our B. Lady, and of the Church. Esther 9, 1." The whole book of Esther is Canonical Scripture. Arg. Esther, & cap. 10. lit. a.
Eucharist a Sacrament and sacrifice. Exod. 12," at large, Malachie 1, 11. Prefigured by blood, Exod. 24, 8. by the loaves of proposition. Exod. 25, lit. c. By all old sacrifices. Exod. 29. lit. c. Lev. 1, 3." 14, 4. Ier. 33, 18. Christ's real presence in the Eucharist. Gen. 49, 11. Exod. 12, 3." 16, 15." at large. Psal. 21, 27." 33, 1." 99, 5." *See Paschal lamb and manna.*
Evangelists signified by four living creatures, and by four wheels. Ezech. 1. & 10.
Eve was not born, but built of Adam's rib. Gen. 2, 22, She was a figure of the B. Virgin. Gen. 3, 20.".
Example in governers is of great importance. Eccli. 10, 2. Mich. 3. Examples ought to move. Ier. 44, 2. Osee 8, 14.
Excommunication prefigured. Num. 5, 2.
Exequies for the dead. Gen. 34, 3. & t. 1. p. 184. 2. Reg. 1, 12. & pag. 639. 2. Par. 35, 25. 2. Mach. 12, 43. 44. 45. 46.
Ezechias mortally sick recovered miraculously. 4. Reg. 20. Isa. 38.
Ezechiel a Priest, a Prophet, & a Martyr. Arg. Ezech. The beginning and end of his prophecy is very hard. Annot. ib. He is often called the son of man. Ezech. 2, 2. 3. &c.
His last vision pertaineth in some part to the Jews, but more principally to the Church of Christ. Ezech. 39," It cannot be expounded of the Jews & their Temple Ezech. 41.".

F

Faith is above reason *a* 775. without faith none can be saved. Prov. 14, 12." Sap. 4, 1.". Faith is the ground of all true virtues. Gen. 15, 6. Eccli. 26, 16.". There is no true faith but the Catholic faith of the whole Church. Isaie 59, 21. 60, 2. &c. Faith alone doth not justify. Gen. 15, 6". 2. Par. 20, 20." Psal. 33, 14. 15. & passim. Faith and good works gain heaven. Num. 33, 1.". Deut. 5, 1. Psal. 14, 5. Cant. 4, 1. lit. c.
Fasts instituted. Num. 29, 7. & observed t. 1. pag. 635. 2. Par. 20, 3. 1. Esdr. 8, 21. Tob. 12, 8. Iudith 15, 4. Esther 7, 3. Isa. 58, 5. Ier. 35. 6. & Annot. n. 1. Dan. 9. 10. Ioel 1, 14. 2, 12. Zach. 7, 5. It is an act of religion *b* 514. great effects thereof, *ibidem.*
Fathers and holy Doctors do build and adorn the Church.

Isa. 60." lit f.
Faults must be revealed or concealed with discretion. Eccli. 19, 24. 20, 33.
Fear of God is the first degree of wisdom. Prov. 1, 7. It is the seed of all other virtues, and of eternal glory. Eccli. 1, 11. Fear of superiors because they are God's ministers is necessary. 1. Reg. 12, 19. Fear not men commanding contrary to God. Prov. 29, 25. Fear of God with observation of his commandments is the sum of all godly doctrine. Eccles. 12, 13.
Feasts instituted and observed. Gen. 2, 2. Exod. 23. Lev. 23. Num. 28. & 29. Deut. 16. Esther 11, 27. Psal. 80, 4. 7. 10. 2. Mach. 1. cap. 10, 8.
Fire sent miraculously. Gen. 4, 4. Lev. 9, 24. Iud. 6, 21. 1. Par. 21, 26. Fire perpetually kept in the Tabernacle Lev. 6, 12. 9, 24.". Fire shall burn the world immediately before the general judgement Psal. 49, 3. Isa. 66, 15. Four miracles in the fire which Jeremy hid. 2. Mach. 1," 2. & seq.
Firmament signifieth the space from the highest stars to the earth. Gen. 1, 6.
Flattery is full of guile, Eccli. 20, 14.
Fortitude prevaileth more by suffering patiently, than repelling forces. Gen. 26, 12.". Fortitude contemneth imagined fear. Prov. 22, 13. Fortitude required in Judges. Eccli. 7, 6.
Free consent is required in every covenant. Exod. 19, 3. and in man's justification. Eccli. 4, 9.".
Free-will is in man. Gen. 3, 22. 4, 7. Exod. 13, 15.". 16, 4. Deut. 30, 15. 19. 1. Reg. 13, 13. 2. Esdr. 9, 17. Psal. 94. 8. & in the Annot. before the 118. Psalm, near the end. Prov. 1, 33. Eccles. 4, 9. Sap. 4, 11. Eccli. 15, 15. 31, 10. Isa. 1, 19. 20. 65, 12. Ier. 10, 23. Osee 11, 4. 13, 2. No sin can be committed without consent of free-will. Gen. 3, 1.". 6, 3.". Luther abhorred the name of free-will, and Calvin disliked it. Gen. 4, 7.
Friendship is a strong band. Eccli. 22, 26. 37, 1. False friendship faileth in adversity. Esther 7, 9.

G

Guard of our outward senses. 2. Esdr. 7, 3.".
Gedeon was confirmed by miracles. Iud. 6. encouraged by a dream. Iud. 7. By a stratagem with a few he overthrew many. Ibid.
Gentiles shall be converted to Christ. Gen. 12, 3. 48, 14. Deut. 28, 43. 32, 21. Iud. 6, 32. 2. Reg. 22. 44. & t. 1. p. 643. Psal. 2, 8. 65, 8. & seq. Eccli. 36, 2. Isa. 25, 6. 35, 1. 49, 1. 45, 1. 25. Ier. 6, 18. 48, 47. Ezech. 17, 61. 37. 5. Osee 2, 1. 23. Amos 9, 11. Zach. 4.
Giants before Noe's flood. Gen. 6, 4. others after the flood. Deut. 2, 10.
Gloria Patri: &c. added after every *Psalm* by Ecclesiastical tradition *b* 266.
Glory eternal. *See happiness. a* 35. 712. *b* 34. 83. 156. 492.
God is one in substance. t. 1. pag. 28. 45. 130. 179. Exod. 2, 14. 15. Ps. 18, 32. 99, 3. Sap. 13, 1. Known by his works. Exod. 4, 8. 19, Deut. 31. Iob 39. Eccli. 43. Sap. 13, 1. Isa. 40, 21. 23. Only God knows all things. Iob 38. Psal. 138. God calleth the whole world his *Beauty*, and his peculiar people his cord. Zach. 11, 7. He would have all to be saved. Ezech. 18, 23. 22, 13. 23, 11. Osee 7, 1. 13, 9. Amos 5, 15. Mich. 1, 7. His threats are conditional. Ier. 18, 7. Ion. 4, 1. & seq. He rewardeth all that keep his law, and punisheth the transgressors. Exod. 19, 5. Deut. 1, 37. 28, 13. Iob. 36, 22. & passim in scriptura. God's special protection, with recourse to him in distresses. 2. Par. 32, 20. 21. &c. Iudith 6, 15. 16. &c. Esther 6, 1. & seq. 9, 1.". Iob 27, 2.". 41, 14. Psal. 9. 10. 16. 22. 26. 27. 30. 33. 141. Isa. 28, 5. & seq. 43, 2. God fighteth for his servants 3. ways. Iosue 24.". God tempteth not to evil. Gen. 22, 1.". He is never the cause of sin. Gen. 50, 20, Iud. 9, 3. 2. Reg. 16, 10.". 24, 1.". 3. Reg. 22, 23.". Iudith 9, 13,". Iob 1, 12. Psal. 5, 5. 104. lit. I. Isa. 28, 5. & seq. 63. lit. C. Ier. 34. lit. C. Osee 13, 9. His permission is sometimes called his fact. Ier. 2, 1. 7. *See Pharao*. He made man right. Gen. 1, 26.". He speaketh by his Prophets and Preachers. Exod. 14, 31. Habac. 1, 1. God useth his creatures to supernatural effects. Exod. 4, 17. 4. Reg. 3. Tob. 6. 11. And suspendeth their natural operation at his will. Dan. 3, 91. God's fore-knowledge what will happen or may happen doth not prejudice man's free will. Sap. 4, 11.
Gog and Magog signify Anti-Christ and his adherents. Ezech. 38, 2.
Goliath provoking the Israelites was slain by David. 1. Reg. 17.
Grace is necessary, otherwise none can merit. Exod. 32, 13. Psal. 118. Annot. Gener. near the end. Prov. 16, 1.". Eccli. 23, 1. Isa. 34, 1. 44, 2. 48, 9. Ier. 2, 3. Baruch 3, 27. & seq. It requireth man's cooperation. Deut. 1, 30. 11, 26. 2. Par. 15, 6. Psal. 13, 1. ". 18, 7.". 118. passim. Eccles. 4, 9.". Eccli. 15, 1. 11. Isa. 55, 1. 60, 1. Ier. 31, 18. Osee 2, 14. Zach. 1, 3. Grace is also necessary to persevere. Deut. 11, 14. Psal. 70. &c. Prov. 16, 1. Eccli. 17. 24. Grace sufficient is given to every one, effectual of God's special mercy to some. Baruch 3, 7. All grace is from the fulness of Christ. Isa. 61, 1. Zach. 13, 1. It

enableth man to keep the Commandments. Deut. 30, 6.". & t. 1. pag. 633. Ier. 21. 8. Ezech. 36, 27. Sophon. 3, 9.
Gradual Psalms are prayers and prophecies. Annot. before the 119. Psalm.
Gratitude acknowledgeth benefits received. Eccli. 31, 1.

H

Habacuc prophesied before the Captivity of Juda. Arg. Habac. Another Habacuc being carried by an Angel from Jury into Babylon, brought meat to Daniel in the lions' den. Dan. 14, 32. & seq. Habac. 1, 6.
Happiness in this life consisteth in flying sin and serving God. Exod. 33, 19. Psal. 1. &c. Eccles. Happiness eternal is in seeing God. Psal. 16, 15. Arg. Eccles.
Hardness of heart. Exod. 4, 21. 7, 3. at large.
Hail did not extinguish the fire. Exod. 9, Sap. 16.
Head of the Church in the law of nature was by succession of Patriarchs t. 1. pag. 33. 48. 188. In the written law by succession of High-Priest. Lev. 8.". Num. 2. & t. 1. p. 64. *See the historical Table*. One head is necessary of every community. Num. 14, 4. Prov. 11, 14. 1. Mach. 9, 13.
Heaven not opened to men before Christ. Gen. 37, 35.". Lev. 16, 2.". Num. 35, 25,". Deut. 4, 22,". Iosue 24, 30.". t. 1. pag. 29. 185. 639.
Heber consented not to build Babel. Gen. 4, 7."
Hebrew was the only tongue of all men before Babel. Ibidem. Hebrew Bibles now extant are not more certain than the Latin. t. 1. Pref. & Ps. 144.".
Hell often signifieth the place of souls called *Limbus*, not grave. Gen. 37, 35. 42, 38. Iob. 17, 13. 21, 13. Psal. 15, 10. Eccli. 14, 12. Zach. 9, 11.
Heli was punished for not correcting his sons. 1. Reg. 3. &c.
Heliodorus a sacrilegious Commissioner was severely beaten by Angels. 2. Mach. 3.
Heresy and idolatry breed many sects. t. 1. pag. 47. Psal. 108, 13. Eccli. 33, 5. It is described by the resemblance of a wicked woman. Eccli. 25, 17.
Heretics and false-Prophets are known by going forth from of the Church. Gen. 4, 16. They are proud. Gen. 11, 4. Prov. 2, 3.". Ier. 23, 16. They seek to destroy. 2. Reg. 3, 26. Isa. 7, 1.". 2. Mach. 4, 14. They pervert the truth by wrangling Ezech. 11, 2. 12, 13.". & v. 22. Amos 7, 10. *See Eliu*. They teach many absurdities. Iob. 8, 9.". They foolishly compare their errors with Catholic Religion. They allure most by temporal and carnal motives. Num. 35, 1.". 30, 16.
Heretical service and sermons are not to be heard. Num. 16, 26. *See Schism.*
Herod the first stranger King of the Jews.
Histories have a mystical sense. Arg. Reg. Par. & Esdr. Item. 1. Esd. 2, 1. & c. 8, 2. Tob. 8, 2. 10, 3. 11, 9.
The Holy Ghost his coming prophesied. Isa. 44, 3. Ioel 2, 28. The seven gifts of the Holy Ghost are most eminent in Christ Isa. 11, 2.
Holy things, 1. Reg. 21, 4. 4. Reg. 5, 17. & t. 1. pag. 634. *See places.*
Holofernes presuming in strength of his army Iudith 7. was slain by Iudith. Iudith 13.
Honour is due to Kings though they be wicked. Esther 8, 3.
Hospitality is meritorious. Gen. 19, 1.
Hours of the Church service. Psal. 118, 164. Disliked by heretics but defended by the Scriptures & holy fathers. Ibid. lit. D at large.
Humility most necessary in greatest authority. Eccli. 32, 1.
Hyperbola is a frequent figure in holy Scriptures. Deut. 9, 1. 2. 2. Par. 1, 15. Iob. 6, 3. Gen. 13, 16. Ier. 20, lit. B. Ier. 26, 8. 44, 12. Thren. 2, 13. Ezech. 32, 8. 1. Mach. 1.
Hypocrisy is often joined with cruelty. Ier. 41, 2. 6.

I

Iacob the Patriarch was a plain sincere man. Gen. 25, 27. replenished with many virtues. Gen. 32, 7." He lawfully bought the first-birth-right. Gen. 35, 31.". He was content with mean estate. Gen. 28, 10. His prophecies & blessings. Gen. 49. He was blessed in Abraham. Eccli. 44, 25.
Idols and Images at large Exod, 20.". Levit. 26, 1. Deut. 32, 18.". Diverse sorts of Idols. Psal. 113, 12.". Sap. 12, 24. 13, 10. 14, 15.". Ier. 10, 2. 44, 17. Baruch 6, 6. 24. They cannot help themselves nor others. Deut. 32, t. Psal. 113, 12. & seq. Isa. 44, 7. & seq. Ier. 48, 7. 50, 2. Ezech. 8, 14.
Iechonias king of Juda was preserved in Babylon *a* 817. *b* 586. 997.
Iehova is none of the right names of God. Exod. 6, 3.".
Iephte sinned in vowing rashly; not in performing his vow. Iudic. 11, 39.".
Ieremie a Priest, Prophet, Virgin, & Martyr. Ier. 1, 5." 16, 2.". prophesied in Ierusalem and Aegypt. Arg. Ier. He hid himself from his persecuters. Ier. 36, 5. which God approved. Ier. 36, 27. He hid holy fire, the Ark, & Altar of incense. 2. Machab. 2.
Iericho walls fell miraculously. Iosue 16.
Ieroboam rebelled against Salomon. 3. Reg. 11. He lawfully possessed the Kingdom of ten tribes. Ibidem. But most

wickedly raised schism and idolatry. 3. Reg. 12.
Ierusalem hath four significations. Gen. 1, 1.". It was first called Iebus. Iosue 15. 18. Iud. 19. Afterward Ierusalem. *ibid.* and was the chosen City of God. *a.* 609. 645. 730. &c. *b* 101. 117. 124. &c. Often impugned and protected, *a.* 684. 787. 790. 802. &c. *b.* 149. 236. 238. 249. At last destroyed by the Chaldees. *a.* 815. 933. *b.* 563. 596. 599, 647. 703. Yet not all the people destroyed. *a.* 815. *b.* 565. 655. Re-edified. *a.* 965. &c. It was most wicked in the time of Christ. *b.* 454. Lastly destroyed by the Romans. Isa. 29, 1.". & cap. 66.
Jesus the son of Sirach writ the book of Ecclesiasticus. Another Iesus his nephew translated it into Greek. Arg. Sap. & Eccli.
Iethro prefigured the wisdom of Christian Gentiles. Exod. 18, 19.
Iews the peculiar people of God. Gen. 8, 32. Exod. 3, 18. & cap. 15. Deut. 32. See Psalm 76. & all of the fourth key. Ezech. 16. Osee 12, 12. Malach. 1, 2. & seq. They murmured ten times more notoriously. Psal. 77, 40.". Their rejection. Gen. 48, 14. Deut. 28, 43. 1. Reg. 2, 5. Psal. 33, 1.". & 65. Isa. 2. 29. 54. 55. Zach. 11. 12. Ier. 7, 4. Made contemptible. Isa. 65, 15. Ier. 42. 18. &c. They persecuted Christ. Sap. 2, 10. 11. and his Church. Zach. 12. Their ruin described by a metaphor of proud women. Isa. 3, 16. They shall be converted in the end of the world. Deut. 3, 3. Iud. 11, 8.". Cant. 7. Ezech. 16, 55. Osee 3. Amos 4, 12. Mich. 4. Zach. 10.
Iezabel most wicked. 3. Reg. 21. perished miserably. 4. Reg. 9.
Islands among other nations shall be converted to Christ. Isa. 24, 15. 51, 1. 60, 9.
Images of false gods are Idols. Gen. 31, 19. Exod. 32, 4.". Deut. 5, 8.". Iud. 17, 3.". 18, 30. 2. Par. 23, 17.". Psal. 105, 19. 28. Sap. 13, 15. Dan. 3.
Image of a dead man honoured with divine honour was the beginning of idolatry. Sap. 13, 15.
Images of Cherubins Exod. 25, 18. 37. 8. t. 1. p. 638.
Image or statua of a man. 1. Reg. 19, 13.
Images of Palm-trees and other things. 3. Reg. 6, 29. &. c. 7.
Imprecations are oftentimes zealous & lawful desires or prophecies. Psalm. 58, 13. & seq. Osee 14, 1.
Incense used among special ceremonies. Exod. 30. 39. 37. Lev. 16, 12. Num. 7, 38. Psal. 140, 2.
Indulgences. Iob 6, 3.".
Induration of heart. Exod. 7.".
Infidelity or spiritual fornication obscureth the understanding. Osee 4, 12.
Ingratitude aggravateth other sins. Osee 10, 1. it was great in the Jews. Mich. 6, 3.
Injury to be remitted with three conditions. Eccli. 29, lit. B.
Intention excuseth some errors. Prov. 14, 30.".
Iob probably of Esau's progeny *a.* 114. was a King or an absolute Prince. *a.* 1059. His book most part in verse. *a.* 1060. He was an admirable example of patience, *a.* 1059. 1062. 1114. His afflictions increased by degrees. *a.* 1111. He was a right plain man. *a.* 1063. His wife signified carnal cogitations. *a.* 1064. His friends erred, *a.* 1064. 1108. He sinned not in complaining of his afflictions. *a.* 1065. He prefigured Christ. *a.* 1060. 1069. 1094. He had nine conflicts with his adversaries. *a.* 1066. &c. 1111. He convinced Eliu with silence. *a.* 1103. In some things he sinned venially. *a.* 1106. 1108. and did penance *a.* 1109. His cause was justified against his adversaries. *ibid.* They were pardoned for his sake, and himself rewarded. *a* 1109.
Ioel prophesied before the captivity of the ten Tribes. Arg. Ioel.
S. Iohn Baptist was foreshewed by Isaie and Malachie. Isa. 40, 3. Malach. 3, 1.
Iohn Hircanus son of Simon was High-Priest after the wars of the Machabees. 1. Mach. 16.
Ioiada High-Priest caused Q. Athalia to be slain, and Ioas to be crowned King of Juda. 4. Reg. 11, 15. 2. Par. 24, 14.
Ionas being sent to preach in Ninive fled from that function. *b.* 842. in a tempest was cast into the sea, and swallowed by a whale, *ibid.* He prayed in the whale's belly, and was cast safe on the land, *b.* 843. He preached the destruction of Ninive: the coming of Christ: & conversion of all Nations. *b.* 841. He was a figure of Christ's Resurrection. *b.* 845.
Ionathas High-Priest and general governor. 1. Mach. 9.
Iosaphat the place where probably shall be the General judgement. Ioel 3, 2.
Ioseph endowed with many virtues. Gen. 39, 2. suddenly advanced. Gen. 41, 43. Called the Saviour of the world. Gen. 41, 45. Was a figure of Christ. Gen. 49, 22. A Prophet. Gen. 41, 25. & seq. & cap. 50. Eccli. 49, 19. He had double portion. Iosue 16, 1. & seq.
Iosias King of Juda destroyed Idolatry and made a great Pasch. 4. Reg. 23, 21.
Iosue Governor of Israel Deut. 34, 9. & seq. He conquered and divided the land of Canaan. Iosue 3. &c. *in all his Book.* He slew one and thirty Kings. Iosue 12, 24. Exhorted and blessed the people Iosue 22.
Iron did swim upon water. 4. Reg. 6.
Irregularities. Levit. 21, 17.
Isaac born by promise. Gen. 21. prefigured Christ. Gen. 22,

1.". He and Jacob were blessed in Abraham. Eccli. 44, 25. He blessed Jacob in place of Esau. Gen. 27.
Isaias an Evangelical Prophet. Arg. Isaie Also an Apostolical, announcing Christ and his Church Isa. 7. 49. & seq. In the former part of his prophecy he admonisheth and threateneth the people for their sins, in the later part he comforteth them. Argum. He went naked when God so commanded him. Isa. 20. He inveigheth against evil Pastors. Isa. 56, 9.
Israelites chosen not for their merits, but by mere grace Deut. 32, 10. They increased exceedingly Num. 1, 46. were guided by a cloud and pillar of fire. Exod. 13. Num. 10.
Iubily year. Lev. 25.
Iudgement and justice what they signify in holy Scripture. Isa. 32, 1.". 56, 1.
Iudgement General. 1. Reg. 2, 10. t. 1. pag. 32. 46. 185. 639. Psal. 5. and all of the 9. Key. Isa. 34, 6. 8. Ioel 3, 2. & seq. Malach. 4, 1. & seq.
Iudgement beginneth at the house of God, or with the Clergy. Ezech. 9, 6.
Iudges of Israel were figures of Christ. Arg. Iudic. They were extraordinarily raised to save the people. Iud. 2, 16. They were finally holy men. Arg. Iud. Eccli. 46, 13.
Iudges are called gods. Psal. 46, 10. 81, 6.
Iudith's book Canonical Scripture. Arg. Iudith. She was a figure of the B. Virgin and of the Church. Iudith. 15, 10. She led a most holy life. Iudith 8, 5. 9, 1. & seq. 10, &c. and was a special example of holy widowhood. Iudith 16, 26.
Iurisdiction pertaineth to the ordinary Clergy Deut. 17, 8. to Prophets by extraordinary commission. 3. Reg. 2, 27. Arg. lib. Prophet pref. Isaiae.
Iust men always some in the Church. Gen. 6, 9. 7, 1. Deut. 32, 43. t. 1. pag. 33. 45. 183. 186. Isa. 1, 9. Ezech. 6, 8.
Iustice necessary. Ios. 7, 5. Iud. 20, 13. 22. 3. Reg. 20, 42.
Iustice and mercy must be mixed. Iud. 21. 6. Psalm. 106, 6. 13, 19. 31.
Iustice consisteth in declining from evil and doing good. Psal. 36, 27. Isaiae 56, 1. Ier. 2, 13.
Iustice may consist with venial sins. Iob. 4, 17. 15, 14. Psal. 13, 1.".
Iustification by faith and good works. Ios. 2, 4. Psal. 18, 8.".

K

Kings shall be converted to Christ. Gen. 10, 14. Psal. 2, Isa. 49, 22.
A kings desired by the Jews. 1. Reg. 8. was disliked by God. 1. Reg. 8. & 11.
Kings have privileges above Dukes. Iudic. 8, 22. 1. Reg. 8, 11.". They are anointed with oil. 1. Reg. 10, 1. 17, 15. 2. Reg. 4. 5. 4. Reg. 9. They receive spiritual grace thereby. 1. Reg. 10, 10.
Good Kings are called the Kings of God. 2. Par. 9, 8. They are bound to destroy idolatry, and infidelity. 2. Par. 14, 2. &c. Psal. 2, 10.". Sap. 1. and to advance Religion. 2. Par. 29. & 30. Psal. 2, 10.". They receive the law at the Priest's hands. Deut. 17, 18. & direction in principal actions. 1. Reg. 23, 9. 30, 7.
Bad Kings. Psal. 2.".
Kings of Juda had continual succession *a* 939.
Kings of the ten tribes with their families were destroyed *a* 937.
Kings ought to use many counsellers, not to rely much upon one. Esther 13, 3." 16, 7.
Kingdoms are often changed Isa. 20, 6.". 43. lit. C. Kingdoms of great power hardly agree Ier. 15, 12.
Knowledge of all things in God taketh not away free-will. 1. Reg. 23. Sap. 4, 11.".
Knowledge of the truth in Controversies, is a privilege of the High-Priest. Deut. 17, 8. & seq. & t. 1. pag. 642.
Human knowledge is imperfect. Iob 38, 3. It cannot comprehend God's works. Eccli. 1, 2. It is a good knowledge to know that we are ignorant. Ezech. 42,".
Knowledge of God includeth the keeping of his precepts. *b* 814.

L

Laban sinned in giving Lia for Rachel to Jacob *a* 96. also in pursuing and threatening Jacob *a* 100. 448. and more grievously in Idolatry, *a* 103.
Lacedemonians descended from Abraham *b* 923. 958.
Lay-headship of the Church is rejected by most heretics, and by all Catholics Eccli. 25, 30.
Lamentations of Jeremy are composed in verse, in order of the Hebrew Alphabet, and contain many Mysteries *b* 650.
Lamentations, a Song, and Woe *b.* 677.
Lamps in the Tabernacle Exod. 27, 21. in the Temple. 3. Reg. 7, 49.
Last four things to be remembered. Eccli. 8, 40.
Latria is honour due to God only. Exod. 20.". at large. Deut. 5, 8.".
Law of God is most excellent wisdom. Deut. 4, 6. 32, 29. It maketh his people most renowned. Deut. 31. Prol. Eccli. It is

outwardly sharp but inwardly sweet. Ier. 1.".
Laws positive do bind in conscience. Gen. 2, 17.". Good laws are the safety of the commonwealth, wicked laws the ruin. Isa. 10, 1.
Law of like pain. Lev. 24, 19. Deut. 19, 21. *b* 790.
Law of Moyses ceased after Christ, but the New Law is to the end of the world Baruch. 2, 35.
Leaven not offered in sacrifice. Lev. 2, 11. 7, 14.
Lending is a work of mercy. Eccli. 19, 1.
Lents' fast is in imitation of Moyses, Elias, and Christ. Exod. 24, 18. 34, 28. Deut. 9, 9. 18. 3. Reg. 19, 8.
Leprosy judged by Priests. Lev. 13, 2.
Leviathan a huge fish signifying the Devil. Iob 40, 20.
Light an accident made the first day. Gen. 1, 16.".
Limbus or Abraham's bosom. Iosue 24, 30. t. 1. pag. 639. *See Hell.*
Loaves of proposition. Exod. 25, 30. Lev. 24.
Lot received Angels in his house. Gen. 19. his wife turned into a pillar of salt. Gen. 19. of him proceeded the two families of the Moabites & Ammonites. Gen. 10, 32.". 19, 37.
Lot in trial, division, or election, is guided by God^ Iosue 7, 14. 18, 6. 1. Reg. 10, 20.
Love but believe not enemies. Eccli. 12, 10.

M

Machabees so called of Judas Machabeus Arg. Mach. & Judas had this title for his valiant strength. 1. Mach. 2, 66. Two books of Machabees Canonical. Arg. Mach. The Author asketh pardon for his style, not doubting of the truth. 2. Mach. 15, 39.". Both the Books in great part contain the same history. Arg. Seven brothers Machabees with their mother Martyrs. 2. Mach. 6. 7.
Magistrates. Exod. 18, 19.". Num. 11, 17.
Malachias the Prophet is supposed by some to be Esdras. Argum. Malach. He prophesied after the Temple was re-edified. Ibidem.
Man made to God's image. Gen. 1, 26. 5, 1. Man in his creation had ten prerogatives. Gen. 1, 17.".
Manasses King of Juda repented in captivity, *a* 807. 926.
Manna had twelve miracles. Exod. 16, 15.". all which are more eminent in the B. Sacrament, none at all in the Protestants' Communion. Ibidem at large.
Mansions and travels of the Israelites, signified the travels for eternal life. Num. 33, 1.".
Mardocheus detecteth traitors. Esther. 2, 22. He was in extreme danger. Esther 5. but delivered and advanced. Esther 6. &c.
Mary the most B. Virgin bruiseth the serpent's head. Gen. 3, 15.". She was prefigured by Aaron's rod. Num. 17, 8.". By Iael. Iud. 4, 21.". 5, 25. By Gedeon's fleece. Iud. 6, 37. By Iudith. Iudith 15, 10. By Esther. Esther 9, 1,". Of her^ many Prophets foretold. Isa. 8, 1. & seq. 11, 1. Ier. 31. Ezech. 43.". 44, 2. She was free from all sin. Gen. 3, 15.". She was not bound to the law of Purification. Lev. 12, 2.". She excelled in all perfection. Cant. 2, 2. 4, 7.
Marriage not commanded to every person. Gen. 1, 28.". Plurality of wives lawful in the Patriarchs, not in Christians. Gen. 17, 3.". 25, 6.". 30, 4.". Deut. 16, 17.". Marriage was forbid by the law of Moyses in certain degrees of kindred. Levit. 18. & 20. Other impediments of marriage. Num. 36. Marriage of the brother's wife (deceased without issue) was lawful in the law of Nature. Gen. 38, 8. Lev. 18, 6.". and was ordained by the law of Moyses. Deut. 25, 5. Ruth 4. Marriage forbid to be made with infidels Gen 24, 3. Exod. 34, 16. 3. Reg. 11, 1. Esd. 9, 2. Esd. 10. Yet sometimes dispensed withal in the old Testament. Iud. 14, 3. Ruth 4. Esther 2, 8. 14, 15. Marriage in the new Testament is a Sacrament prefigured in the law of nature. t. 1. pag. 30.
Married persons have a notable example in Tobias and Sara. Tob. 7.".
Martyrs of the Machabees. 1. Mach. 1.". 2. Macha. cap. 4. usque ad 8.
Mattathias High-Priest & General Captain. 1. Mach. 2. 2. Mach. 14.
Meditation requireth four preparations Eccli. 39, 8. 19. 20. 27.
Melchisedech a King and a Priest. Gen. 14, 18.". Supposed to be a distinct person from Sem. Ibid. He offered sacrifice in bread and wine and therein was a figure of Christ Ibidem.
Mercy of God electeth whom he will save, otherwise all should be damned. Gen. 25, 23.". Psal. 106. lit. I. it is nevertheless mixed with justice. 1. Mach. 13, 47. & passim in Scriptura.
S. Michael Patron of the Church. Dan. 10, 21.
Michas of the Tribe of Ephraim made and adored an Idol. Iud. 17.
Micheas prophesied before the captivity of the ten Tribes. Argum. Micheae.
Ministers amongst heretics are contemptible. Iud. 18, 6.".
Miracles are testimonies of truth. Exod. 4, 1. 31. 7, 11.". Num. 17, 8. 3. Reg. 18, 37. Dan. 3, 91.". 4, 27. & seq. False-Prophets may do strange things, but not true miracles. Exod. 7, 11. 3. Reg. 18, 26. & seq. Ier. 23, 32.

Modesty in familiar conversation prescribed. Eccli. 11.
Monarchy of the Assyrians was begun by Ninus. Gen. 10,". of the Chaldees by Nabuchodonosor. Ier. 43. Dan. 1. of the Medes and Persians by Darius. Dan. 6. of the Grecians by Alexander. 1. Mach. 1, 1. of the Romans by Pompeius. Dan. 7. lit. G.
Moyses was protected by God's special providence. Exod. 2. His killing of the Aegyptian was lawful, but not to be imitated. Exod. 2, 12.". He was as the God of Pharao. Exod. 7, 1. He was a Priest. Lev. 8, 23. Chief Governor of the people, both temporal and Spiritual. Exod. 4. & t. 1. pag. 188. Lev. 8, 23. So long as he held up his hands in prayer the people prevailed in battle. Exod. 17, 11. He saw more mysteries than other Prophets. Exod. 33, 23.". Eccli. 45, 6. His face appeared glorious. Exod. 34, 29. He was buried by Angels. Deut. 34, 6. His praises. Eccli. 45.
Murmuration severely punished. Num. 12. 14. 16. 27. Iudith. 7. 12. & seq.
Music is of great force. 1. Reg. 16, 14.
Mysteries are spiritual hid things above natural capacity. Gen. 27, 19. 46, 26. 27. t. 1. pag. 179. *See Names, Numbers, Scriptures.*

N

Naaman's example excuseth not English Schismatics. 4. Reg. 5.".
Naboth was unjustly slain by Jezabel's procurement. 3. Reg. 21.
Nabuchodonosor vainly proposed to subdue all the earth. Iudith. 2. He confessed no God but himself. Iudith 3, 13. 6, 2. He was not changed into the substance of a beast, but in shape. Dan. 4, 13.". 5, 20. It is probably that he is eternally saved. Dan. 4, 34.".
Nachor's progeny, from whom Israel descended by Rebecca. Gen. 22, 20. & seq. & cap. 24.
Nadab and Abiu were burnt to death for offering strange fire Lev. 10.
Nahum prophesied the destruction of Ninive after Ionas. Arg. Nahum.
Name proper to God is: HE WHICH IS. Exod. 3, 14. Names are sometimes mystical. Gen. 17, 5. 22, 14. 32, 28. 35, 10. Num. 13, 17. 2. Esdr. 9, 8.
Nations and principal tongues seventy two. Gen. 10, 8.".
Nazarites a religious order. Num. 6, 2. Iud. 13. t. 1. pag. 637.
Nehemias writ the book which is also called the second of Esdras. Arg. His commiseration of his country's calamities. 2. Esdr. 1. By his special industry Jerusalem was re-edified 2. Esdr. 2. &c.
Nemrod an Arch-Heretic Gen. 10, 8". 11, 4. t. 1. pag. 45. Afterward called Saturnus, the father of gods. t. 1. pag. 47.
Niggardness is injury to many *b.* 393.
Ninivites repenting fasted and were spared from ruin. Ion. 3. The greatness of the city. Ibid. At last it was destroyed Nahum 3. Sophon. 2.
Noe a just man. Gen. 6, 8. 9. 7, 1. a figure of Christ. Gen. 6, 9.
Noe's flood a notorious example of God's justice. Gen. 7. his sacrifice was very grateful to God. Gen. 8, 20. 21. t. 1. pag. 45.
Novelty in religion is a mark of infidelity and heresy. *See heresy.* It pleaseth carnal men. Deut. 32, 17.
Numbers are sometimes mystical. Gen. 46, 26. Lev. 4, 6. t. 1. pag. 308. Num. 3, 39.". Iob 42, 8. Annot. before 119. Psal. & Psal. 150.", Baruch 6, 2. Amos 1, 3.

O

Obedience ought to be prompt and sometimes blind. Gen. 2, 17.". 1. Reg. 15, 22. Eccli. 17, 9. Isa. 20, 2. Ier. 11, 4.
Obstinate sinners do rarely repent in the end. Eccli. 3, 27. But become desperate. Isa. 29, 13. 48, 21.
Occasion of sin must be avoided. Gen. 27, 12.". 45, 24.". Iob 32, 1. Psal. 17, 28. 29. Eccli. 9, 1. Eccli. 42, 14.
Olympiads began to be counted about the year of the world 3247. *b.* 1089.
Ominous speech. Gen. 24, 14. 1. Reg. 14, 10.
Onias a most Godly High-Priest. 2. Mach. 3. and Martyr. 2. Mach. 4.
Oolla and Ooliba the Kingdoms of Israel and Juda. Ezech. 23, 4.
Oratories in private houses. Iudith 9, 1.
Origen's heresy, that all shall be saved. Psal. 102, 9.
Original sin is contracted from Adam. Gen. 3, 17. t. 1. pag. 28. Psal. 50, 7. Eccli. 17, 2.". 40, 1. Isa. 43, 27.
Osee prophesied of the captivity of both the Kingdoms. Argum. Osee.
Oaths false or of unlawful things do not bind. Lev. 5, 1. Oaths by false gods are unlawful Deut. 10, 20. Oaths require truth, justice and consideration. Ier. 4, 2. 5, 2. Eccli. 23, 9.
Oil used in consecration of altars. Gen. 28, 18, 31, 13. of Priests. Gen. 28, 18. Lev. 8, 10. of Kings. 1. Reg. 10. 1. 15, 1. & seq. 2. Reg. 2, 4. 5, 3. Oils were of two sorts. Gen. 28, 18.".
Oza was strucken dead for touching the Ark. 2. Reg. 3.

P

Parables are pithy Allegorical sentences. *a* 1092. *b* 268. 281.
Paradise is defended by Angels, fire, and sword. Gen. 3, 24.
Paralipomenon signifieth a supplement of things omitted. Arg. Para.
Parents must be honoured and loved, first of all neighbours. Exod. 20, 12.
Partiality is injustice. Eccli. 13.
Paschal Lamb with the rights and signification. Exod. 12, 3.". It was a figure of Christ's real presence in the B. Sacrament. Ibidem. Paschal feast. Exod. 23, 15. Lev. 23, 5. Num. 28, 16. Deut. 16, 2. Pasch made very solemnly by King Iosias. 4. Reg. 23. 2. Par. 34.
Pastors shall always be amongst the faithful people. Isa. 62, 1. Ezech. 14, 22. Ier. 34, 16. Mich. 5, 5.". Their office is to feed and rule. Mich. 5, 5. 6. 7, 14. Mal. 2, 7, They must do as they teach: 2. Esdr. 5, 9. Otherwise they are injurious to God's word. Eccli. 15, lit. B. They must cry and not cease. Isa. 58, 1. 42, 1. Baruch 3, Ezech. 33, 3. Mich. 3. Zach. 2. When they have leisure from preaching they must employ their labours in writing, Eccli. 32, 25.
Patience much commended in the Proverbs in many places. It bringeth content. Mich. 4, 5.
Patriarchs in the law of nature were all Priests, and governed the Church. Exod. 18, 1.". They continued by perpetual succession to the law of Moyses. t. 1. pag. 33. 48. 118.
Peace is prohibited with infidels. Exod. 23, 32. Peace is a reward of keeping God's law. Levit. 26, 6. Psal. 118, 165. Peace and war both necessary upon just occasions. Eccles. 3, 8. Peace makers rewarded. Prov. 12, 20.
Penalty of original sin remaineth in all mankind. t, 1. pag. 31.
Penance necessary. 1. t. p. 30. Ier. 38, 2. Ioel 2, 12. 13. with contrition, confession, and satisfaction. t. 1. p. 30. 2. Reg. 24, 10. 12. 2. Esdr. 9, 2. Penitents must have humility and confidence. 1. Reg. 12, 20. Iudith 7, 4. & seq. Esther 4, 3. 14.
People must learn of their Pastors. Exod. 19, 24.
Peregrination, or pilgrimage to holy places, *a* 84. 899.
Perfection in this life is to tend to perfection. Gen. 17, 1.
Persecutors love treason, not traitors. Iudic. 14, 15.". 1. Mach. 1. They pretend false causes against the innocent. Ier. 37. 12. Dan. 6, 5. 1. Mach. 11. lit. D. 2. Mach. 4, 1. Persecution of four sorts. Psal. 90, 5.". Persecution must be borne with patience. Gen. 21, 12. Exod. 1, 9. 11. 16. 22. & cap. 2. 3. Reg. 19. It cannot hinder the Church. Psal. 2. 2.". Zach. 14, 12.
Pharao by abusing God's benefits hardened his own heart. Exod. 7, 3. at large 8, 15. 32. 9, 35. 13, 15. 1. Reg. 6, 6.
Philo a Jew writ the book of wisdom before Christ. Arg. Sap.
Phinees killing a malefactor is not to be imitated by private men. Num. 25, 11.". His zeal commended. Psal. 105. 30. Eccli. 45, 28.
Piety is preferred before learning. Eccli. 7, 23.".
Pilgrimage. 3. Reg. 8, 41. 4. Reg. 5, 10. 2. Par. 20, 4.
Places sanctified. Gen. 46, 1. Exod. 2, 5. 26, 34. 40, 11. Deut. 12, 5. Iosue 5, 16. 3. Reg. 6, 16. 21, 16. Psal. 131.". Isa. 66, 1. Ezech. 44, 19. Also respected by Paynims. 2. Mach. 4.
Politic worldlings persecute innocents against their conscience. 2. Mach. 14, 29.
Prayer *a* 17. 31. 345. *b* 715. 965. Set form of prayer & praises *a* 880. 921. 935. *b* 965. 1002.
Prayer with fasting and alms. Tob. 12, 8. Prayer and sacrifice for the dead. 2. Mach. 12, 46. It is hitherto observed by the Jews. 2. Mach. 12.". Praise of Saints and good men redoundeth to God's praise *b* 937.
Preaching a necessary office of Pastors *b* 533. 539. 678. 734. 845. 850. 853. 871. 886. 935.
Predestination supposeth the means of justification and salvation. Gen. 25, 21.". t. 1. p. 184.
Prerogatives of man in his creation. *a* 5.
Presumption of proper strength depriveth men of God's assistance. 1. Mach. 5, 56.
Pride is the root of all sins. Eccli. 10, 15.
Priesthood and law stand and are changed together. t. 1. pag. 30. Num. 3. Priest's proper office is to offer sacrifice. Gen. 14, 18." at large. Lev. 8.". 17, 3. Priests consult God for others. Iosue 9, 14. They are called gods. Exod. 22, 28. High-Priest called Prince. Levit. 21, 3. and Princes called Priests. 2. Reg. 8, 18. 20, 26. Pagan Priests much esteemed in their own nations. Gen. 47, 22. No Priest at all among Protestants. Gen. 14, 18. Princes of every family in the law of nature were Priests. Exod. 18, 1.
Procession made by Priests and people. Iosue 6, 3.
Prodigality dissipateth that which the wise gathereth. Pro. 21, 20.
Prodigies are signs of God's wrath. 2. Mach. 5,".
Promises of God are conditional. Deut. 7, 12. Iosue 15, 12.
Prophecy is a principal divine benefit given to few for the good of many. Arg. Gener. Prophet. Prophecies are called visions. Ibid And are certain. Ezech. 24, 2. 3, 21. Light of prophecy is more clear than the light of faith. Arg. Gener. Prophet^ Every Prophet perfectly understandeth that he is illuminated. Dan. 10. lit. A. None can prophesy but by God's

illumination. Isa. 41, 22. Prophecy uttered conditionally is true, though the event follow not. Ier. 38, 17. Prophets' visions are limited. 4. Reg. 13, 19. All Prophets most principally speak of Christ. Argum. Gener. Prophet. Many Prophets are hard to be understood. Ibid. & Annot. upon Ezechiel's last vision. Item Dan. 12, 4. Osee 14, 10. Why they are obscure. Argum. Dicto. Many Prophecies are uttered in facts. 3. Reg. 11, 30. Ier. 13, 1. 19, 1. 27, 2. 43, 9. Osee 5, 8. & passim.
Propitiatory of God. Exod. 25. Lev. 17. Num. 9.
Protestants' doctrine concerning hardening of heart *a* 171.
Proverbs are common, brief, pithy sentences *b* 268. The book of Proverbs pertaineth particularly to beginners, Ecclesiastes to such as proceed, and the Canticles to the perfect in piety. *b* 333.
Providence of God in men's actions. Gen. 45, 5. Exod. 5, 22. 7, 11.". Psal. 147. &c.
Prudence requisite in all actions. Eccli. 37, 19. Examples thereof. Gen. 45, 16. Esther 5, 8. Prudence in disposing soldiers to fight fortifieth the army. See 1. Mach. 10. Prudence chooseth the less danger, or evil in distress. 937.
Psalms. See the Preface before the book of Psalms. Psalms and Canticles are more special praises of God *b* 11. Psalms 150. all made by David. *b* 3. 4. 19. 174. 176. The whole book called the Psalter *b* 13. It is a Sum of all other Scriptures *b* 5. & the key of all other Scriptures. *b* 6. Itself hath ten keys, or principal Articles of Divine doctrine. *b* 7. 8. It is composed in verse *b* 9. more ancient than any profane Poetry now extant *b* 10. It was written for many causes: especially for Divine service in the old, and new Testament *b* 11. 12. 109. Many Psalms pertain to the new Testament *b* 21. Seven last Psalms instruct more particularly how to praise God. *b* 260. Number of Psalms mystical *b* 266. Titles of the Psalms were added by Esdras and the Septuagint. *b* 19. Bishops are bound to be skillful in David's Psalter. Other Priests to have competent knowledge therein. *b* 13. 93.
Punishment temporal after the guilt of sin remitted. 2. Reg. 12, 10. 24, 16. Punishment for sin. *a* 15. 23. 33. 69. 656. 685. 1088. 1091. *b* 101. 376. 383. 705.
Purgatory. *a* 33. 711. *b* 24. 77. 384. See prayer for the dead. & the Ages in their proper place cited before this Table.
Pusillanimity in a superior is injustice. Eccli. 13, 11. In all others a sin contrary to just zeal. Eccli. 30, 22.
Pythagoras taught transmigration of souls. *b* 1000.

Q

Quails were sent miraculously amongst the Israelites. Exod. 16. Num. 11. Psal. 104, 40.
Queen of Saba visited Salomon, & admired his wisdom. 3. Reg. 10.

R

Rachel a figure of the Catholic Church. Gen. 31, 19. She was buried in Bethleem. Gen. 35. Her weeping was prophetical. Ier. 31, 15.
Rahab delivered two Israelites from danger. Iosue 2.
Rainbow was before Noe's flood, but was afterwards set for a sign of God's mercy. Gen. 9, 13.".
Razias killing himself is not to be imitated. 2. Mach. 14, 42.
Rechabites a Religious order. Ier. 35, 1.
Recidivation aggravateth sins. Ier. 34, 11.
Redemption by Christ. Gen. 3, 15. Psal. 2. &c. *See Christ.* Religious Orders. Ier. 35.".
Relics. Gen. 50, 25, Exod. 13, 19. 2. Mach. 2.
Remission of sins Lev. 16, 22. 1. Reg. 2, 25. 2. Paral. 33, 13. &c. Remission of injuries with discretion. Esther 9, 1.
Repentance necessary t. 1. pag. 30. 45. Iob 10, 20. Psal, 31, 2. Isa. 9, 12. 21. *See penance.*
Restitution. Exod. 22. per totum. Lev. 5, 16. 17.
Resurrection. See the Ages in their proper places as is noted before this Table, and Iob 19, 25.
Rewards of good works. Gen. 22, 18. Iob 36, 22. 37, 1. Eccli. 14, 21. 51, 38. Isa. 65, 12. Ier. 17, 25. Rewards temporal in the old Testament. Exod. 1, 21. 13, 5. Deut. 28, 2.
Rock of the Church is Christ, who also made S. Peter the Rock thereof. Ier. 16, 16".
Rod of Aaron brought forth buds, flowers, and fruit Num. 17, 8.
Rome began to be built about the year of the world. 3271: *b.* 1089.
Roman Monarchy was greater than the former. *b* 792. 1003.
Ruth a Moabite prefigured the vocation of the Gentiles. Arg. Ruth. She was very commendable for her virtues. Ruth 3. A comfort to Gentiles in that Christ descended from her. Isa. 16, 1.

S

Sabbath day, that is our Saturday, instituted. Gen. 2, 2. Exod. 20, 8. 35, 2. Lev. 23, 3. 2. Mach. 1.
Sack cloth worn for penance. 4. Reg. 6, 30. 19, 1. 2. Esdr. 9, 1. Iudith 8, 6. Esther 4, 3. Iob 16, 16. Dan. 9, 3. Ioel 1, 8. Amos

8, 10.
Sacraments, of Circumcision. Gen. 17, 10. of hosts for sin. Lev. 4, per totum. Of consecrating Priests. Lev. 8. Of diverse washings and purifications. Lev. 14. and many others in the old law, more in number, less in effect than the Sacraments of Christ t. 1. pag. 133. Sacraments of the New law for the most part were prefigured in the old Testament. 1. t. pag. 30. 182. 133. Sacrament of the Eucharist was prefigured. Gen. 49, 11. Exod. 12, 3. 16, 15.
Sacrifice is due to God only as Lord of all creatures. And to no creature how excellent soever. Gen. 4, 3.". Exod. 20, 3.". Iud. 6, 18.". *See the Ages.* Sacrifice is the proper office of a Priest. Gen. 14, 18. Three kinds of Sacrifices. Lev. 1, 3.". Sacrifices ordained for three causes. Lev. 1, 9.". Diverse for diverse sorts of sins. Lev. 4. per totum. For diverse feasts. Lev. 23. with distinct hosts appointed by the law. Deut. 12, 32. Sacrifice in beasts, birds, and other things mystical. Gen. 15, 9.". Sacrifice by the law of Moyses limited to one place. Deut. 12, 5. Iosue 22. per totum. By dispensation in other places. Iud. 2, 5. 13, 15. And in the New Testament one only sacrifice in all places of the world. Mal. 1. 11. Sacrifices of the old law to be changed. Psal. 33, 1.". 49, 14. 23." Malach. 1, 10. 11. Sacrifice of the Eucharist perpetual to the end of the world. Psal. 109. Prov. 9, 4. Malach. 1, 10. 11.
Sacrilege severely punished. 2. Mach. 2. Mach. 3, 25. Sacrilegious murder revenged. 2. Par. 24, 25.
Saints are to be honoured. Gen. 2, 2.". Exod. 20, 3. at large. Iud. 7, 19. Psal. 138, 17. Are lawfully & profitably invocated. Exod. 32, 13. Iob 5, 1.". 42, 8.". Isa. 35.". Ezech. 14, 14. Dan. 3, 35. 2. Mach. 15, 12. 14.". They may know our thoughts. 1. Reg. 9, 19. 16, 7.". 4. Reg. 5, 26. 6, 9. Dan. 2, 26.
Salomon signifieth *Pacifier*: was also called Ecclesiastes, The Preacher: and Idida, Beloved. He writ 3. Books, Argum. Cant. He was also called the *Gatherer*. Prov. 30, 1.". & *Lamuel*. Prov. 31, 1. He prefigured Christ in diverse respects. 1. Par. 22, 9. Psal. 71, 1. & seq. 88, 39.". Salomon deposed Abiathar by extraordinary Commission. 3. Reg. 2, 27.". Salomon's salvation is doubtful. 3. Reg. 11, 43.". 1. Par. 28, 8.". Sap. 8, 13.".
Salt signifieth discretion, and was required in every sacrifice. Lev. 2, 14. Num. 18, 19. It maketh ground barren. Iud. 9, 45.
Salvation dependeth upon grace and merits. *See free-will, merits, Grace.*
Samaritans Schismatics. 3. Reg. 12, 28. & seq. Fell into many sects. 4. Reg. 17.
Samson a Nazareite, and a figure of Christ. Iud. 13, 4. 5. 16, 30. He did many strange things. Iud. 14. 15. He sinned not in killing himself with the Philistims. Iud. 16, 30,".
Samuel of the tribe of Levi prophesied a child. *a* 574. He anointed Saul King. *a* 590. Also David. 604. He appeared after his death *a* 631. *b* 441.
Sanaballat procured licence for Manasses to build a schismatical temple. *b* 960. 1000.
Sapiential books teach the way to serve God, *b* 267. All five are Canonical Scripture. *b* 268.
Saraias Highpriest slain in Rebla. *a* 816. *b* 997.
Satisfaction. Levit. 5, 16. t. 1. pag. 30.
Saviour properly pertaineth to Christ, is also attributed to some men. Gen. 41, 45. Iud. 3, 9.
Saul the first King of the Israelites began well. 1. Reg. 9, 1. 13, 1. He afterwards offended in disobedience and presumption. 1. Reg. 13, 13. 15, 17. 2. Par. 10, 13. He was relieved in Spiritual affliction by David's music. 1. Reg. 16, 14. 18, 10. 19, 9. Of great envy he hated and persecuted David. 1. Reg. 23. &c. In distress he consulted a Python Spirit. 1. Reg. 28, 7. and in desperate extremity killed himself. 1. Reg. 31, 4.
Scandal hurteth the weak, not the perfect. Psal. 118, 165.
Schism and heretical Conventicles must be avoided. Num. 17, 2.". Iosue 22, 11. 26. 3. Reg. 22, 7. 4. Reg. 5, 19.". at large. 2. Par. 11, 14, 18, 3. 4.". 1. Esdr. 4, 2. Psal. 25, 5.". 118, 164". 124, 5. Isa. 52, 11. Ezech. 14, 6. 20, 39. Dan. 3, 6.". Heb. 3, 13. Schismatical Temples in Garizim and in Aegypt. 2. Mach. 6, 2.
School of Paganism was set up in Ierusalem by John an Apostata. 2. Mach. 3.
Scriptures are of most eminent authority. Gen. 1, 1.". They have four senses. Ibidem. Yea many literal senses. Psal. 3, 6.". 102, 5.". Mystical sense is sometimes as certain as the literal. Osee 11, 1. They are hard to be understood. Ibidem, & Gen. 4, 23. 11, 12.". 36, 2.". Deut. 18, 15.". Gener. Annot. Psal. 118. Isa. 26, 1.". 29, 11. 12. Arg. Ezech. & cap. 4, 5. 44, 2. Scriptures seeming contrary are reconciled by ten rules. 1. Par. 1.". They cannot indeed be contrary one place to another. Ibidem, & 16, 1". They are best expounded by the holy Fathers. Exod. 35, 30." Pref. Psal.
Secrecy justly enjoined or promised bindeth in conscience. Eccli. 42, 1.
Sects of Paynims, Barbarism, Scythism, and Grecism. t. 1. pag. 45. of the Schismatical Samaritans. 4. Reg. 17.
Sepulchres. t. 1. p. 31. & Gen. 50, 5. Iosue 24, 32.". Christ's sepulchre glorious. Isa. 12, 10. 54, 9.
Serpents most crafty. Gen. 3, 1.". serpent of brass erected for

curing infirmity. Num. 28, 8. Sap. 16, 7. Afterwards broken in pieces. 4. Reg. 18, 4.
Service of false gods doth not appease them. 2. Par. 24, 23.
Seven times signify seven years. Dan. 4, 13.
Seventy two Interpreters of the Hebrew Bible into Greek *b* 1000.
Shamefastness is sometimes good, sometimes vicious. *b* 379.
Simon Highpriest and general captain *b* 936. 1003.
Simony committed by Giezi *a* 770.
Sin entered by the envy of the Devil. Gen. 3, 1.''. Sins before the flood were great in four respects. Gen. 6, 5.''. Sins of commission and omission. Lev. 7, 7. Osee 10, 10. Sins less and greater, or venial and mortal. Deut. 1, 37. 4, 21. Sins of all sorts must be punished *a* 9. 33. 40. 351. 685. 512. 894. *b* 65. 95. 188. 345. 413. 459. 535. 557. 569. 576. 591. 631. 719. 817. 888. Sinners for punishment are suffered sometimes to fall into other sins. Deut. 29, 4. 32, 20. Iosue 11, 20. 1. Reg. 2, 25. 2. Par. 24. 25. Eccli. 11, 16. Ier. 14, 1. Baruch 3, 20. Ezech. 14, 9. Dan. 14, 22.''. Amos 4, 4. All sins are remissible during this life, *a* 577. 798. 1031. *b* 65. 188. 328. 552. 579. 666. 706. Some sinners are of the elect, and shall be called and justified. Osee 1, 10. Sinful people are often unconstant. *b* 627.
Sloth breedeth contempt in this life, and damnation in the next. *b.* 404.
Sodom and Gomorrha were destroyed with brimstone *a* 70.
Sons of God are the faithful Godly people. Gen. 6, 2.''.
Sophonias prophesied the captivity of the two Tribes. Arg. Soph.
Souls sometimes appear assuming bodies after death. 1. Reg. 28, 14.
Spartians otherwise called Lacedemonians descended from Abraham. *b* 933. 934.
Succession a special proof of true doctrine. 1. Mach. 10, 51.''. 12, 21.
Succession of spiritual Governers proveth their authority. Lev. 26, 44, 1. Par. 6, 4. 53. 1. Mach. 10, 51. See the Ages and the historical Table.
Succession of Patriarchs, and of Highpriests. *See Supreme head of the Church, and the Historical table.*
Succession conserved in the Machabees, after the apostasy of Manasses, Alcimus. &c. *b* 956. 1004.
Sun a very excellent creature, but not so excellent as man. Eccli. 17, 30. stood the space of a day. Iosue 10. Returned back ten degrees 4. Reg. 20.
Supreme head of the Church. Num. 2, 32. Deut. 17, 8. Iosue 3, 8.''. 1. Par. 16, 4.''. 2. Par. 19, 11. 23, 8. 26, 16.
Suretyship is dangerous. *b* 276.
Susanna was delivered from false sentence by Daniel's convincing the wicked Judges Dan. 13.
Suspension from Priestly function. 4. Reg. 23, 9.
Sustenance is the proper hire of Spiritual workmen. Gen. 14, 23.''.
Swearing by creatures. Gen. 42, 15. See oaths.
Sweet answer appeaseth anger *a.* 532. *b* 289. 381.

T

Tabernacle described. Exod. 26. &c. finished and erected. Exod. 40. It signified the Church of Christ. Ibidem.
Temperance in feasting. Gen. 43, 34.''. Esther 8.
Temple intended by David. 2. Reg. 7. 1. Par. 17. was built by Salomon. 3. Reg. 6. 2. Par. 2. It was destroyed by the Chaldees. 4. Reg. 25. Ier. 52. Thren. 4. Zac. 2, 10. and re-edified after the relaxation from captivity. *See the historical Table.* But the former was more excellent. *a* 948. *b* 868. The second was profaned and much impaired by Antiochus Epiphanes. 1. Mach. 2. Mach. 5. But recovered and cleansed by Judas Machabeus. 1. Mach. 4, 52. 2. Mach. 10, 1. It was enlarged and adorned by Herod. *See the Historical Table.* and finally destroyed by the Romans. Isa. 66, 1.
Temples schismatical were built in Garizim and in Aegypt. 2. Mach. 6.
Temporal pain remaineth due after sin is remitted. t. 1. p. 31.
Ten Tribes in great part fell into Schism and idolatry, 3. Reg. 12. but not all. 3. Reg. 16, 18. 19, 10.''. Tob 2, 2. 14, 17. Many of them returned from captivity. 2. Esdr. 11. Ier. 30, 3. 31, 1. Ezech. 37. Two Tribes and ten tribes are called by sundry names. Arg. 12. Prophet. min.
Tentations happen to the strongest, but hurt them not. 1. Mach. 9.
Teraphim signify images, as well lawful as unlawful. *a* 103. 612. *b.* 813.
Thau the Hebrew letter had the form of a Cross. Ezech. 9, 4.''.
Time is short in comparison of eternity. *a* 1077. 1084.
Time or season is to be considered and observed. *b* 320.
Tithes payed in the law of nature and of Moyses. Gen. 14, 20. 28, 23. Levit. 27, 30. Num. 18, 21. 28. Deut. 12, 6. 14, 28. 26, 14. 1. Reg. 8, 15, 2. Par. 31, 5. 2. Esdr. 10, 30.
Tobias his book is Canonical. *a* 989. 990. He never yielded to schism, nor idolatry *a* 941. 991. He prophesied. *a* 1008.
Tongues divided in Babel. Gen. 10, 8. 11.

Traditions were long before Scriptures. Gen. 1, 1.". They are necessary and certain. Num. 36, 4.". Deut. 4, 2.".
Traitors do commonly calumniate good governers. 2. Mach. 4, 1.
Translations do not fully express the sense of the original tongue. Prolog. Eccli.
Transubstantiation confessed by Rabbins. *b* 993.
Treasure of satisfactory works in the Church. Iob. 6, 3.".
Tribulations are profitable to men. Gen. 37. &c. Iob 1. 19. Psal. 31, 8. 72, per totum 90, 5.". 118, 8. lit. q. Pro. 3, 12. Eccles. 4, 1. Cant. 5, 1. Sap. 3. Isa. 57, 1. 2. Ier. 2, 30. Ezech. 21, 3.
Trinity of divine persons in God. *See the Ages in the places noted before this Table.*
Truth must be avouched *b.* 380.

V

Vanity described by Salomon. *b* 317. &c.
Venial sins *a* 157. *b* 34. 305.
Verse more pleasant to the mind, and more easy to be remembered. *a* 460. *b.* 11.
Virtues described and commended in all the five Sapiential books. *b* 267. &c. more particularly *b.* 282. to the page 313.
Virtue afflicted moveth to compassion. *b* 957.
Vestments of Bishops and Priests Exod. 28, 4". Signify virtues requisite in Clergy men. Ibidem.
Vine-tree signifieth the Church. Ezech. 15, 1.
Virginity. Iud. 11, 37.". It is a great blessing and meritorious state in the Church of Christ. Isa. 56.". Preferred above marriage. Ibidem.
Vision of God is perfect felicity. Exod. 33, 19. Psal. 16, 15.
Visions of the Prophets are often obscure. *b* 675. 749. 871.
Union domestical and civil is necessary before peace can be made with strangers. Ezech. 37, 17.
Vocation to spiritual functions is necessary. Exod. 28, 1.". 25, 30. Num. 1, 51. 3, 10, 11, 17. 4. Reg. 15, 5. Ier. 23, 11.
Vows. Gen. 28, 20. Lev. 27, 26.". Num. 30, 3. 6. Deut. 23, 22. t. 1. p. 637. Psal. 76. 12. Eccles. 5, 3. Ier. 35, 1. Ion. 2, 10. Unlawful vows do not bind. Iud. 11, 39.". Yet Jephte is otherwise probably excused in sacrificing his daughter. Ibidem.
Usury is forbidden. Exod. 22, 23. Lev. 25, 36. Deut. 23, 19. Psal. 14, 5. 54, 12. Prov. 28, 8. Ezech. 18, 1. 22, 12.

W

Wars often made by God's servants. *a* 55. 211. 366. 385. 403. 414. 440. & Seq. In the books of Iosue, Judges, Kings, and Paralipomenon. Also *b* 896. 986. Small numbers overcame greater. *b.* 931. &c. In wars a just cause is the best armour. *b* 966.
Water made sweet by Moyses throwing in a piece of wood. Exod. 15, 25. By Elizeus casting in salt. 4. Reg. 2, 19. Drawn out of rocks. Exod. 17. Num. 20. Deut. 8. 2. Esdr. 9. Psal. 77, 15. 105, 41. 113, 8. Procured by Elizeus. 4. Reg. 3. Waters of the red sea stood like to walls. Exod. 14, 23. Likewise of Jordan. Iosue 3. Psal 113, 3. Water of lustration holy. Num. 8.
Women being virtuous and prudent, are preferred before riches^ beauty &c. *b* 315. Some most excellent both in the old, and new Testament. *b.* 316.
Women in extreme hunger did eat their own children. 4. Reg. 6. Thren. 2, 20. 4, 3. Likewise men sometimes did the same. Baruch. 2, 3. Ezech. 5, 10.
Widowhood is a holy state of life. Iudith 16, 26.".
The book of Wisdom is canonical Scripture. *a* 989. *b* 343. 349.
Wisdom taken 3. ways: Increated which is God himself: Spiritual wisdom: & Human wisdom. Prov. 1, 2.". Sap. 8. 9. Wisdom spiritual comprehendeth all virtues and divine gifts, & compriseth all the means whereby God is served. Arg. Gener. lib. Sap. Consisteth in keeping the law of God. Sap. 7, 19. Wisdom (and thereby eternal glory) is attained by gradation from virtue to virtue. Ibidem. Wisdom considereth things past, present, & to come. Deut. 32, 29.". Especially it considereth the Creator, and supernatural virtues. Iob 28, 1. Wise men are most humble. Prov. 30, 2. Worldly wise are not to be consulted in spiritual things. Eccli. 8, 20.
Worldly men think the Church may be destroyed by persecution *a* 165.
Works necessary to salvation. t. 1. p. 31. Psal. 14, 5.". Prov. 19, 16. All works are not sinful. Gen. 6, 5.". at large. Works without true faith or grace may merit temporal reward, but not eternal. 3. Reg. 10, 30. Psal. 13, 1.". Ezech. 29, 18. 46, 16. 17. Works done in grace are meritorious. Gen. 15, 6.". Num. 11, 34,". 14, 24.". Deut. 13, 1.". Iud. 10, 16.". Ruth 2, 12. 2. Par. 17, 6," 2. Esd. 13, 31.". Tob 4. per totum. t. 1. p. 183. 633. Psa. 36, 37. 118, 112. Eccli. 16, 15. Ezec. 46, 15. Mich. 6, 8. Eccles. 11. Works of mortification. Levit. 6, 26. 1. Reg. 11, 10,". Iudith 8, 5. & seq. Psal. 68. Eccli. 10, 16.". 16, 7. Works of supererogation. 2. Par. 30, 27. Isa. 56, 4. Ier. 35. 14. 2. Mach. 3, 19. All voluntary works shall be rewarded or punished.

Gen. 4, 7. 3. Reg. 8, 32. 2. Esd. 13. 31''. Psal. 11, 9.''. Pro. 1, 33. 3, 16. Eccli. 2, 14. 7, 1. 19. Bar. 3, 18. Ezech. 18. 21.

Y

Years mystical: The seventh year the ground rested. Lev. 25. Debts were remitted amongst the Jews. Deut. 15. the fiftieth year was Jubilee, with remission of servitude and restoration of inheritance. Lev. 25.
Younger must regard and esteem the judgement of elders *b* 433.
Younger brother for mystery presented before the elder, as Jacob before Esau. Gen. 26, 23.''. Ephraim before Manasses. Gen. 48, 14. Moyses before Aaron. Exod. 7. David and Salomon before their elder brethren. 1. Reg. 16. 3. Reg. 1.
Youth is the fittest time to get virtue & knowledge. Eccles. 11, 6. Eccli. 51, 18.

Z

Zacharias High-Priest was slain by Joas King of Juda. 2. Par. 24. Zacharias the Prophet exhorted to build the Temple. Arg. Zach.
Zeal is an indignation rising of love. Joel 11, 18.''. Zeal is necessary in just religious causes, discreetly used. 2. Esdr. 11, 1. & seq. 13, Tob 2, 8. &c. Psal. 68, 10. 1. Mach 3, 54. Zeal of Simeon and Levi was just, but not discreet. Gen. 34. 49, 5. Iudith 9, 3.''. Zeal of Moyses against Idolaters. Exod. 31, 19. Of Phinees against fornicators. Num. 25. Psal. 105, 30. Eccli. 45, 28. Of David to God's public service. 2. Reg. 6, 7. Psal. 24, 5. 68, 10. Of Elias against false-Prophets. 3. Reg. 18. Of Matthathias against persecuters of the Church. 1. Mach. 2. and of his sons and other Machabees in advancing Religion. 1. Mach. 3. &c. Zeal of David, Ezechias, and Iosias above other Kings in destroying Idolatry. Eccli. 40, 5. Zeal of certain Christian Kings rewarded with glorious titles. Iosue. 3, 8.

LAUS DEO.

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Psal. 118.
Da mihi intellectum, et scrutabor legem tuam, & custodiam illam in toto corde meo.
That is,
Give me understanding, and I will search thy Law; and will keep it with my whole heart.

S. Aug. tract. 2. in Epist. Ioan.
Omnia quae leguntur in Scripturis sanctis, ad instructionem & salutem nostram intente oportet audire: maxime tamen memoriae commendanda sunt, quae adversus Haereticos valent plurimum; quorum insidiae infirmiores quosque & negligentiores circumvenire non cessant.
That is,
All things that are read in holy Scriptures, we must hear with great attention, to our instruction and salvation: but those things specially must be commended to memory, which make most against Heretics: whose deceits cease not to circumvent and beguile all the weaker sort, and the more negligent persons.

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1633.

THE CENSURE AND APPROBATION.

CUM huis versionis ac aeditionis authores, nobis de fide & eruditione sint probe cogniti, aliique S. Theologiae & linguae Anglicanae peritissimi viri contestati sint, nihil in hoc opere reperiri, quod non sit Catholicae Ecclesiae doctrinae, & pietati consentaneum, vel quod ullo modo potestati ac paci civili repugnet, sed omnia potius veram fidem, Reip. bonum, vitaeque ac morum probitatem promovere: ex ipsorum fide censemus ista utiliter excudi & publicari posse.

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S. August. lib. 1. c. 3. de serm. Do. in monte.

Paupertate spiritus pervenitur ad Scripturarum cognitionem: ubi oportet hominem se mitem praebere, ne pervicacibus concertationibus indocilis reddatur.

We come to the understanding of Scriptures through poverty of spirit: where a man must shew himself meek-minded, lest by stubborn contentions, he become incapable and unapt to be taught.

THE PREFACE TO THE READER TREATING OF THESE THREE POINTS:

of the translation of Holy Scriptures into the vulgar tongues, and namely into English: of the causes why this new Testament is translated according to the ancient vulgar Latin text: & of the manner of translating the same.

THE holy Bible long since translated by us into English, and the old Testament lying by us for lack of good means to publish the whole in such sort as a work of so great charge and importance requireth: we have yet through God's goodness at length fully finished for thee (most Christian reader) all the NEW TESTAMENT, which is the principal, most profitable & comfortable piece of holy writ: and, as well for all other institution of life and doctrine, as specially for deciding the doubts of these days, more proper and pregnant than the other part not yet printed.

◦Translation of the Scriptures into the vulgar tongues, not absolutely necessary or profitable, but according to the time.

◦Which translation we do not for all that publish, upon erroneous opinion 1. of necessity, that the holy Scriptures should always be in our mother tongue, or 2. that they ought, or were ordained by God, to be read indifferently of all, or 3. could be easily understood of every one that readeth or heareth them in a known language; or 4. that they were not often through man's malice or infirmity, pernicious and much hurtful to many; 5. or that we generally and absolutely deemed it more convenient in it-self, & more agreeable to God's word and honour, or edification, of the faithful, to have them turned into vulgar tongues, than to be kept & studied only in the Ecclesiastical learned languages: Not for these nor any such like causes do we translate this sacred Book; but upon special consideration of the present time, state, and condition of our country, unto which diverse things are either necessary, or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tolerable.

[1] The Church's wisdom and moderation concerning vulgar translation.

[2] *Mat. 24, 45. 1. Cor. 4, 1.*

[1] In this matter, to mark only the wisdom & moderation of holy Church and the Governors thereof on the one side, and the indiscreet zeal of the popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of simplicity, partly of curiosity, and specially of pride & disobedience, have made claim in this case for the common people, with plausible pretences many, but good reasons none at all, The other, [2] to whom Christ hath given charge of our souls, the dispensing of God's mysteries and treasures (among which, holy Scripture is no small store) and the feeding his family in season with food fit for every sort, have neither of old nor of late, ever wholly condemned all vulgar versions of Scripture, nor have at any time generally forbidden the faithful to read the same; yet they have not by public authority prescribed, commanded, or authentically ever recommended any such interpretation to be indifferently used of all men.

[1] The Scriptures in the vulgar languages of diverse nations.

[2] *Bib. Sanct. li. 4.*

[3] *Hiero. ep. 134.*

[4] *Bib. Sanct. lib. 4.*

[5] Ancient Catholic translations of the Bible into the Italian, French, & English tongue.

[6] *Li. 1. hist. Angl. c. 1.*

[7] *Li. 1. c. 47.*

[8] An ancient provincial constitution in England concerning English translations. See Linwod li. 5. tit. de Magistris.

[1][2] The Armenians say they have the Psalter and some other pieces translated by S. Chrysostom into their language, when he was banished among them: and George the Patriarch, in writing his life, signifieth no less. The Slavonians affirm they have the Scriptures in their vulgar tongue, turned by S. Hierom [3]; and some would gather so much by his own words in his epistle to Sophronius, but the place indeed proveth it not. [4] Vulpilas surely gave the Scriptures to the Goths in their own tongue, & that before he was an Arian. It is almost three hundred years, since James Archbishop of Genua is said to have translated the Bible into Italian [5]. More than two hundred years ago, in the days of Charles the fifth, the French king, was it put forth faithfully in French, the sooner to shake out of the deceived people's hands, the false heretical translations of a sect called *Waldenses*. In our own country [6], notwithstanding the Latin tongue was ever (to use Venerable Bede's words) common to all the provinces of the same for meditation or study of Scriptures, and no vulgar translation commonly used or occupied of the multitude, yet they were extant in English [7] even before the troubles that Wicleffe and his followers raised in our Church, as appeareth, as well by the testimony of Malmesbury recording that V. Bede translated diverse parts into the vulgar tongue of his time, & by some pieces yet remaining, [8] as by a provincial Constitution of Thomas Arundel Archbishop of Canterbury, in a Councel holden at Oxford: where strait provision was made, that no heretical version set forth by Wicleffe, or his adherents, should be suffered, nor any other in or after his time be published or permitted to be read, being not approved and allowed by the Diocesan before: alleging S. Hierom for the difficulty and danger of interpreting the holy Scripture out of one tongue into another, though by learned and Catholic men. So also it is there insinuated, that neither the Translations set forth before that Heretic's time, nor other afterward being approved by the lawful Ordinaries, were ever in our country wholly forbidden, though they were not (to say the truth) in quiet and better times (much less when the people were prone to alteration, heresy, or novelty) either hastily admitted, or

ordinarily read of the vulgar, but used only, or specially, of some devout religious and contemplative persons, in reverence, secrecy, and silence, for their spiritual comfort.

◦Now since Luther's revolt also, diverse learned Catholics, for the more speedy abolishing of a number of false and impious translations put forth by sundry sects, and for the better preservation or reclaim of many good souls endangered thereby, have published the Bible in the several languages of almost all the principal Provinces of the Latin Church; no other books in the world being so pernicious as heretical translations of the Scriptures, poisoning the people under colour of divine authority, & not many other remedies being more sovereign against the same (if it be used in order, discretion, & humility) than the true, faithful, and sincere interpretation opposed thereunto.

◦The like Catholic and vulgar translations in many countries, since Luther's time.

[1]Which causeth the holy Church not to forbid utterly any Catholic translation, though she allow not the publishing or reading of any absolutely and without exception, or limitation: knowing by her divine and most sincere wisdom, how, where, when, and to whom these her Master's and Spouse's gifts are to be bestowed to the most good of the faithful: and therefore neither generally permitteth that which must needs do hurt to the unworthy, nor absolutely condemneth that which may do much good to the worthy. Whereupon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Councel of Trent in this behalf, and confirmed by supreme authority[2], that the holy Scriptures, though truly and Catholicly translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other than such as have express licence thereunto of their lawful Ordinaries, with good testimony from their Curates or Confessors, that they be humble, discreet and devout persons, and like to take much good, and no harm thereby. Which prescript, though in these days of ours it cannot be so precisely observed, as in other times & places where there is more due respect of the Church's authority, rule, and discipline: yet we trust all wise and godly persons will use the matter in the mean while, with such moderation, meekness, and subjection of heart, as the handling of so sacred a book, the sincere senses of God's truth therein, & the holy Canons, Councels, reason, and religion do require.

[1]The Church's order & determination concerning the reading of Catholic translations of the Bible in vulgar tongues.

[2]*Ind. lib. prohibit. regul. 4.*

Wherein, though for due preservation of this divine work from abuse and profanation, and for the better bridling of the intolerable insolency of proud, curious, & contentious wits, the governors of the Church guided by God's Spirit, as ever before, so also upon more experience of the malady of this time than before, have taken more exact order both for the readers and translators in these later ages, than of old: ◦yet we must not imagine that in the primitive Church, either every one that understood the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, read, reason, dispute, turn and toss the Scriptures: or that our forefathers suffered every school-master, scholer, or Grammarian that had a little Greek or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues, were in the hands of every husbandman, artificer, prentice, boys, girls, mistress, maid, man: that they were sung, played, alleged, of every tinker, taverner, rhymer, minstrel: that they were for table talk, for ale-benches, for boats and barges, and for every profane person and company. NO, in those better times men were neither so ill, nor so curious of themselves, so to abuse the blessed book of Christ: neither was there any such easy means before printing was invented, to disperse the copies into the hands of every man, as now there is.

◦The holy Scriptures never read of all persons indifferently, at their pleasure.

[1]They were then in Libraries, Monasteries, Colleges, Churches, in Bishops', Priests', and some other devout principal Lay men's houses and hands: who used them with fear and reverence, and

[1]Where and in whose hands the Scriptures were in the

primitive Church.

[2] How the laity of those days did read them: with what humility and religion, and information of life and manners.

specially such parts as pertained to good life and manners, not meddling, but in pulpit and schools (and that moderately too) with the hard and high mysteries and places of greater difficulty. The poor plough-man, could then in labouring the ground, sing the hymns and psalms either in known or unknown languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning, and mysteries of the same. [2] Such holy persons of both sexes, to whom S. Hierom in diverse Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search all the godly histories & imitable example of chastity, humility, obedience, clemency, poverty, penance, renouncing the world: they noted specially the places that did breed the hatred of sin, fear of God's judgement, delight in spiritual cogitations: they referred themselves in all hard places, to the judgement of the ancient Fathers and their masters in religion, never presuming to contend, control, teach or talk of their own sense and phantasy, in deep questions of divinity. Then the Virgins, did meditate upon the places and examples of chastity, modesty and demureness: the married, on conjugal faith and continency: the parents, how to bring up their children in faith and fear of God: the Prince, how to rule: the subject, how to obey: the Priest, how to teach: the people, how to learn.

[1] The Fathers sharply reprehend as an abuse, that all indifferently should read, expound, and talk of the Scriptures.

[2] *Hiero. ep. 103. c. 6.*

Then the scholar taught not his master, the sheep controlled not the Pastor, the young student set not the Doctor to school, nor reproved their Fathers of error & ignorance. Or if any were in those better days (as in all times of heresy such must needs be) that had itching ears, tickling tongues and wits, curious and contentious disputers, hearers, and talkers rather than doers of God's word: [1] such the Fathers did ever sharply reprehend, counting them unworthy and unprofitable readers of the holy Scriptures. S. Hierom in his Epistle [2] to Paulinus, after declaration that no handy craft is so base, nor liberal science so easy, that can be had without a master (which S. Augustine also affirmeth. *De utilitate cred. cap. 7.*) nor that men presume in any occupation to teach that they never learned, *Only* (saith he) *the art of Scripture is that which every man challengeth: this the chatting old wife, this the doting old man, this the brabbling sophister, this on every hand, men presume to teach before they learn it*. Again, *Some with poise of lofty words devise of scripture matters among women: othersome (fy upon it) learn of women, what to teach men, and lest that be not enough, by facility of tongue, or rather audacity, teach that to others, which they understand never a whit themselves; to say nothing of such as be of my faculty: who stepping from secular learning to holy scriptures, and able to tickle the ears of the multitude with a smooth tale, think all they speak, to be the Law of God*. This he wrote then, when this malady of arrogancy and presumption in divine matters, was nothing so outrageous as now it is.

[1] *In orat. de moderatio, in disputa. servanda.*

[2] The Scriptures must be delivered in measure and discretion, according to each man's need and capacity.

[3] *De agone Christ. c. 33.*

[4] *De dono persever. c. 16.*

[5] *1. Cor. 3.*

S. Gregory Nazianzene [1] made an oration of the moderation that was to be used in these matters: where he saith, that some in his time thought themselves to have all the wisdom in the world, when they could once repeat two or three words, and then ill couched together, out of Scriptures. But he there divinely discourseth of the orders and differences of degrees: how in Christ's mystical body, some are ordained to learn, some to teach: that all are not Apostles, all Doctors, all interpreters, all of tongues and knowledge, not all learned in Scriptures & divinity: that the people went not up to talk with God in the mountain, but Moyses, Aaron, & Eleazar: nor they neither, but by the difference of their callings: that they that rebel against this ordinance, are guilty of the conspiracy of Core & his complices: that in Scripture there is both milk for babes, and meat for men, to be dispensed, not according to every one's greediness of appetite or willfulness, but as is most meet for each one's necessity and capacity [2]: that as it is a shame for a Bishop or Priest to be unlearned in God's mysteries, so for the common people it is often times profitable to salvation, not to be curious, but to follow their Pastors in sincerity & simplicity: whereof excellently saith S. Augustine [3], *Fidei simplicitate & sinceritate lactati, nutriamur in Christo: &*

cum parvi sumus, maiorum cibos non appetamus. that is, *Being fed with the simplicity and sincerity of faith, as it were with milk, so let us be nourished in Christ: and when we are little ones, let us not covet the meats of the elder sort*. Who [4] in another place testifieth, that the word of God cannot be preached nor certain mysteries uttered to all men alike, but are to be delivered according to the capacity of the hearers: as he proveth both [5] by S. Paul's example, who gave not to every sort strong meat, but milk to many, as being not spiritual, but carnal and not capable: and [6] by our Lord's also, who spake to some plainly, and to others in parables, & affirmed that he had many things to utter which the hearers were not able to bear.

[6] *Io. 16.*

How much more may we gather, that all things that be written, are not for the capacity and diet of every of the simple readers, but that very many mysteries of holy writ, be very far above their reach, & may and ought to be (by as great reason) delivered them in measure & mean most meet for them? Which indeed can hardly be done, when the whole book of the Bible lieth before every man in his mother tongue, to make choice of what he list. For which cause the said Gregory Nazianzen [1] wisheth the Christians had as good a law as the Hebrews of old had: [2] who (as S. Hierom also witnesseth [3]) took order among themselves that none should read the *Cantica Canticorum* nor certain other pieces of hardest Scriptures, till they were thirty years of age.

[1] *In orat. de modera. in disp. serva. in fine.*

[2] The Jews' law for not reading certain books of holy Scripture until a time.

[3] *Hiero. in prooem. commentar. in Ezechi.*

And truly there is no cause why men should be more loath to be ordered and moderated in this point by God's Church and their Pastors, than they are in the use of holy Sacraments: for which as Christ hath appointed Priests and ministers, at whose hands we must receive them, and not be our own carvers: so hath he given [1] us Doctors, Prophets, Expounders, Interpreters, Teachers and Preachers, to take the law and our faith at their mouths: because our faith and religion cometh not to us properly or principally by reading of Scriptures, but (as the Apostle saith [2]) by hearing of the preachers lawfully sent: though reading in order and humility, much confirmeth and advanceth the same. Therefore this holy book of the Scriptures, is called of S. Ambrose, *Liber sacerdotalis, the book of priests*, at whose hands and disposition we must take and use it. *Li. 2. ad Grat.*

[1] *Eph. 4.*

[2] *Ro. 10, 17.*

[1] The wise will not here regard what some willful people do mutter, that the Scriptures are made for all men, and that it is of envy that the Priests do keep the holy book from them. Which suggestion cometh of the same serpent [2] that seduced our first parents, who persuaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself, and like unto the Highest. No, no, [3] the Church doth it to keep them from blind ignorant presumption, and from that which the Apostle calleth *falsi nominis scientiam, knowledge falsely so called* [4]: and not to embar them from the true knowledge of Christ. She would have all wise, but [5] *usque ad sobrietatem, unto sobriety*, as the Apostle speaketh: she knoweth the Scriptures be ordained for every state, as meats, elements, fire, water, candle, knives, sword, and the like; which are as needful (most of them) for children as old folks, for the simple as the wise: but yet would mar all, if they were at the guiding of other than wise men, or were in the hands of every one, for whose preservation they be profitable. She forbiddeth not the reading of them in any language, envieth no man's commodity, but giveth order how to do it to edification, and not destruction: how to do it without casting *the holy to dogs*, or *pearls to hogs* [6] [7]: (See S. Chrysost. *ho. 24. in Matth.* declaring these hogs & dogs to be carnal men & heretics, that take no good of the holy mysteries, but thereby do both hurt themselves & others:) how to do it agreeably to the sovereign sincerity, majesty, & depth of Mystery contained in the same. She would have the presumptuous Heretic, notwithstanding he allege them never so fast, flying as it were through the whole Bible, and quoting the Psalms, Prophets, Gospels, Epistles, never so readily for his purpose, as Vincentius Lirinensis saith such men's fashion is: yet she would according to Tertullian's rule [8], have such

[1] The popular objections of withholding the Scriptures from the people, answered.

[2] *Gen. 3.*

[3] Why the Church permitteth not every one at their pleasure to read the Scripture.

[4] *1. Tim. 6, 20.*

[5] *Ro. 12, 3.*

[6] The holy Scriptures to carnal men & Heretics, are as pearls to swine.

[7] *Mat. 7, 6.*

[8] *Li. de prescriptionibus.*

[9] *Orig. in 2. ad Ro.*

[10] *Luc. 24.*

mere usurpers quite discharged of all occupying and possession of the holy Testament, which is her old and only right and inheritance, and belongeth not to Heretics at all, whom Origen [9] calleth *Scripturarum fures, thieves of the Scriptures*. She would have the unworthy repelled, the curious repressed, the simple measured, the learned humbled, and all sorts so to use them or abstain from them, as is most convenient for every one's salvation: with this general admonition, that none can understand the meaning of God in the Scriptures [10] except Christ open their sense, and make them partakers of his holy Spirit in the unity of his mystical body: and for the rest, she committeth it to the Pastor of every province and people, according to the difference of time, place, and persons, how and in what sort the reading of the Scriptures is more or less to be procured or permitted.

[1] S. Chrysostom's exhortations to the reading of holy Scriptures; and when the people is so to be exhorted.

[2] *In vita Athanasij.*

[3] * *Ho. 2. in Mat. & ho. 3. de Lazaro. et ho. 3. in 2. ad Thess. & alibi saepe.*

5. Wherein, the variety of circumstances causeth them to deal diversely: [1] as we see by S. Chrysostom's people of Constantinople, who were so delicate, dull, worldly, and so much given to dice, cards, specially stage-plays or theaters (as S. Gregory Nazianzene witnesseth [2]) that the Scriptures & all holy lections of divine things were loathsome unto them: whereby their holy Bishop was forced [3] in many of his sermons to cry out against their extreme negligence and contempt of God's word, declaring, that not only Eremites and Religious (as they alleged for their excuse) but secular men of all sorts might read the Scriptures, and often have more need thereof in respect of themselves, than the other that live in more purity and contemplation: further insinuating, that though diverse things be high and hard therein, yet many godly histories, lives, examples, & precepts of life and doctrine be plain; and finally, that when the Gentiles were so cunning and diligent to impugn their faith, it were not good for Christians to be too simple or negligent in the defence thereof: as (in truth) it is more requisite for a Catholic man in these days when our Adversaries be industrious to impeach our belief, to be skillful in Scriptures, than at other times when the Church had no such enemies.

[1] S. Chrysostom maketh nothing for the popular and licentious reading of Scriptures used among the Protestants now a days.

[2] Every simple artificer among them readeth much more the deepest & hardest questions of holy Scripture, than the moral parts.

[3] *1. Tim. 6.*

[4] *2. Tim. c. 3.*

[5] *2. Pet. 3.*

[1] To this sense said S. Chrysostom diverse things, not as a teacher in school, making exact and general rules to be observed in all places & times, but as a pulpit man, agreeably to that audience & his people's default: nor making it therefore (as some perversely gather of his words) a thing absolutely needful for every poor artificer to read or study Scriptures, nor any whit favouring the presumptuous, curious, and contentious jangling and searching of God's secrets, reproved by the foresaid Fathers, much less approving the excessive pride and madness of these days, when every man and woman is become not only a reader [2], but a teacher, controller, and judge of Doctors, Church, Scriptures and all: such as either contemn or easily pass over all the moral parts, good examples, and precepts of life (by which as well the simple as learned might be much edified) & only in a manner, occupy themselves in dogmatical, mystical, high, and hidden secrets of God's counsels, as of Predestination, reprobation, election, prescience, forsaking of the Jews, vocation of the Gentiles, & other incomprehensible mysteries, *Languishing about questions* [3] of only faith, fiduce, new phrases and figures, *ever learning*, but *never coming to knowledge* [4], reading and tossing in pride of wit, conceit of their own cunning, and upon presumption of I cannot tell what spirit, such books specially and Epistles, as S. Peter [5] foretold that the unlearned and instable would deprave to their own damnation.

[1] They presuppose no difficulties, which all the learned Fathers felt to be in the Scriptures.

They delight in none more than in the Epistle to the Romans, the *Cantica Canticorum*, the Apocalypse, which have in them as many mysteries as words. [1] They find no difficulty in the sacred book [2] clasped with seven seals. They ask for no expositor [3] with the holy Eunuch. They feel no such depth of God's science in the scriptures, as S. Augustine [4] did, when he cried out, *Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas! horror est*

intendere in eam, horror honoris, & tremor amoris. that is, *o wonderful profoundness of thy words: wonderful profoundness, my God, wonderful profoundness! it maketh a man quake to look on it: to quake for reverence, and to tremble for the love thereof.* They regard not that which the same Doctor affirmeth [5], that the depth and profundity of wisdom, not only in the words of holy Scripture, but also in the matter & sense, is so wonderful, that, live a man never so long, be he of never so high a wit, never so studious, never so fervent to attain the knowledge thereof, yet when he endeth, he shall confess he doth but begin. They feel not with S. Hierom [6], that the text hath a hard shell to be broken before we come to the kernel. They will not stay themselves in only reading the sacred Scriptures thirteen years together, with S. Basil & S. Gregory Nazianzene, before they expound them [7], nor take the care (as they did) never otherwise to interpret them, than by the uniform consent of their forefathers and tradition Apostolic.

[2] *Apoc. 5, 1.*
[3] *Act. 8.*
[4] *Confess. lib. 12. cap. 14.*
[5] *See ep. 3. Aug.*
[6] *Hiero. ep. 13. c. 4.*
[7] *Ruff. Ec. hist. li. 2. c. 9.*

If our new Ministers had had this cogitation and care that these and all other wise men have, and ever had, our country had never fallen to this miserable state in religion, & that under pretence, colour, and countenance of God's word: ◦neither should virtue and good life have been so pitifully corrupted in time of such reading, toiling, tumbling and translating the Book of our life and salvation: whereof the more precious the right and reverent use is, the more pernicious is the abuse and profanation of the same: which every man of experience by these few years proof, and by comparing the former days and manners to these of ours, may easily try.

◦Manners and life nothing amended, but much worse, since this licentious tossing of holy Scriptures.

Look whether your men be more virtuous, your women more chaste, your children more obedient, your servants more trusty, your maids more modest, your friends more faithful, your laity more just in dealing, your Clergy more devout in praying: whether there be more religion, fear of God, faith and conscience in all states now, than of old, when there was not so much reading, chatting, and jangling of God's word, but much more sincere dealing, doing, and keeping the same. Look whether through this disorder, women teach not their husbands, children their parents, young fools their old and wise fathers, the scholars their masters, the sheep their pastor, and the People the Priest. ◦Look whether the most chaste and sacred sentences of God's holy word, be not turned of many, into mirth, mockery, amorous ballets & detestable letters of love and lewdness: their delicate rhymes, tunes, and translations much increasing the same.

◦Scriptures as profanely cited as heathen Poets.

This fall of good life & profaning the divine mysteries, every body seeth: but the great corruption & decay of faith hereby, none see but wise men, who only know, that, were the Scriptures never so truly translated, [1] yet Heretics and ill men that follow their own spirit and know nothing, but their private phantasy, and not the sense of the holy Church and Doctors, must needs abuse them to their damnation: and that the curious, simple, and [2] sensual men which have no taste of the things that be of the Spirit of God, may of infinite places take occasion of pernicious errors. For though the letter or text have no error, yet (saith S. Ambrose) the Arian, or (as we may now speak) the Calvinian interpretation hath errors. *lib. 2. ad Gratianum ca. 1.* and Tertullian saith, *The sense adulterated is as perilous as the style corrupted. De Praescript.* S. Hilary also speaketh thus: *Heresy riseth about the understanding, not about the writing: the fault is in the sense, not in the word. lib. 2. de Trinit. in principio.* And S. Augustine saith, that many hold the scriptures as they do the Sacraments, *ad speciem, & non ad salutem: to the outward shew, and not to salvation. de Baptis. cont. Donat. lib. 3. ca. 19.* [3] Finally all Sect-masters and ravening wolves, yea [4] the devils themselves pretend Scriptures, allege Scriptures, and wholly shroud themselves in Scriptures, as in the wool and fleece of the simple sheep. Whereby the vulgar, in these days of general disputes, cannot but be in extreme danger of error, though their books were truly translated, and were truly in themselves God's own word indeed.

[1] Scriptures erroneously expounded according to every wicked man's private fancy.
[2] *1. Cor. 2.*
[3] All Heretics pretend Scriptures.
[4] *Mat. 4.*

But the case now is more lamentable: [1] for the Protestants and such as S. Paul calleth *ambulantes in astutia, walking in deceitfulness* [2], have so abused the people and many other in the world, not unwise, that by their false translations they have instead of God's Law and Testament, & for Christ's written will and word, given them their own wicked writing and fantasies, most shamefully in all their versions Latin, English, and other tongues, corrupting, both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guileful means: specially where it serveth for the advantage of their private opinions. For which, they are bold also, partly to disauthorise quite, partly to make doubtful, diverse whole books allowed for Canonical Scripture by the universal Church of God this thousand years and upward: to alter all the authentical and Ecclesiastical words used sithence our Christianity, into new profane novelties of speeches agreeable to their doctrine: to change the titles of works, to put out the names of the authors, [3] to charge the very Evangelist with following untrue translation, to add whole sentences proper to their sect, into their psalms in meter, [4] even into the very Creed in rhyme. All which the poor deceived people say and sing though they were God's own word, being indeed through such sacrilegious treachery, made the Devil's word. [5]

[1] The Scriptures have been falsely and heretically translated into the vulgar tongues, and sundry other ways sacrilegiously abused, and so given to the people to read.

[2] *2. Cor. 4.*

[3] * *Beza annot. in c. 1. Lu. v. 78.*

[4] * *See the tenth article of their Creed in meter.*

[5] All this their dealing is noted (as occasion serveth) in the Annotations upon this Testament: and more at large in the DISCOVERY of heretical translations whereof we have added a table in this edition.

To say nothing of their intolerable liberty and licence to change the accustomed callings of God, Angel, men, places, & things used by the Apostles and all antiquity, in Greek, Latin, and all other languages of Christian Nations, into new names, sometimes falsely, and always ridiculously and for ostentation taken of the Hebrews: to frame and fine the phrases of holy Scriptures after the form of profane writers, sticking not, for the same to supply, add, alter or diminish as freely as if they translated Livy, Virgil, or Terence. Having no religious respect to keep either the majesty or sincere simplicity of that venerable style of Christ's spirit, as S. Augustine speaketh, which kind the Holy Ghost did choose of infinite wisdom to have the divine mysteries rather uttered in, than any other more delicate, much less in that meretricious manner of writing that sundry of these new translators do use: of which sort [1] Calvin himself and his pew-fellows so much complain [2], that they profess, Satan to have gained more by these new interpreters (their number, levity of spirit, and audacity increasing daily) than he did before by keeping the word from the people. And for a pattern of this mischief, they give Castalion, adjuring all their churches and scholars to beware of his translation, as one that hath made a very sport and mockery of God's holy word. So they charge him: themselves (and the Zuinglians of Zurick [3], whose translations Luther therefore abhorred) handling the matter with no more fidelity, gravity, or sincerity, than the other: but rather with much more falsification, or (to use the Apostle's words) [4] *cauponation* and *adulteration* of God's word, than they. Besides many wicked glosses, prayers, confessions of faith, containing both blasphemous [5] errors and plain contradictions to themselves and among themselves, all privileged and authorised to be joined to the Bible, and to be said and sung of the poor people, and to be believed as articles of faith and wholly consonant to God's word.

[1] Calvin complaineth of the new delicate translators, namely Castalion: himself & Beza being as bad or worse.

[2] *Pref. in novum Testa. Gal. 1567.*

[3] *Iosias Simlerus in vita Bullingeri.*

[4] *2. cor. 2, 17.*

[5] * See the 4. article of their Creed in meter, where they profess that Christ descended to deliver the Fathers, & afterward in their confession of their faith, they deny *Limbus patrum*.

[1] We therefore having compassion to see our beloved country men, with extreme danger of their souls, to use only such profane translations, and erroneous men's mere phantasies, for the pure and blessed word of truth, much also moved thereunto by the desires of many devout persons: have set forth, for you (benign readers) the new Testament to begin withal, trusting that it may give occasion to you, after diligent perusing thereof, to lay away at least such their impure versions as hitherto you have been forced to occupy. How well we have done it, we must not be

[1] The purpose & commodity of setting forth this Catholic edition.

[2] The religious care & sincerity observed

judges, but refer all to God's Church and our superiors in the same. To them we submit ourselves, and this, and all other our labours, to be in part or in the whole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance, temerity, or other human infirmity, we have any where mistaken the sense of the Holy Ghost. Further promising, that if hereafter we espy any of our own errors, or if any other, either friend of good will, or adversary for desire of reprehension, shall open unto us the same: we will not (as Protestants do) for defence of our estimation, or of pride and contention, by wrangling words willfully persist in them, but be most glad to hear of them, and in the next edition or otherwise to correct them: for it is truth that we seek for, and God's honour: which being had either by good intention, or by occasion, all is well. [2] This we profess only, that we have done our endeavour with prayer, much fear and trembling, lest we should dangerously err in so sacred, high, and divine a work: that we have done it with all faith, diligence, and sincerity: that we have used no partiality for the disadvantage of our adversaries, nor no more licence than is sufferable in translating of holy Scriptures: continually keeping ourselves as near as is possible, to our text, & to the very words and phrases which by long use are made venerable, though to some profane or delicate ears they may seem more hard or barbarous, [3] as the whole style of Scripture doth lightly to such at the beginning: acknowledging with S. Hierom, that in other writings it is enough to give in translation, sense for sense, but that in Scriptures, lest we miss the sense, we must keep the very words. *Ad Pammach. epistola 101. ca. 2. in princip.* We must, saith S. Augustine, speak according to a set rule, lest licence of words breed some wicked opinion concerning the things contained under the words. *De civitate lib. 10. cap. 12.* [4] Whereof our holy forefathers and ancient Doctors had such a religious care, that they would not change the very barbarisms or incongruities of speech which by long use had prevailed in the old readings or recitings of scriptures. As, *Neque nubent neque nubentur* [5], in Tertullian li. 4. in Marcion. in S. Hilary in c. 22 Mat. and in all the Fathers. *Qui me confusus fuerit, confundar & ego eum* [6], in S. Cyprian ep. 63. nu. 7. *Talis enim nobis decebat sacerdos* [7] (which was an elder translation than the vulgar Latin that now is) in S. Ambrose c. 3. *de fuga saeculi.* and S. Hierom himself, who otherwise corrected the Latin translation that was used before his time, yet keepeth religiously (as himself professeth *Praefat. in 4. Evang. ad Damasum*) these and the like speeches, [8] *Nonne vos magis pluris estis illis?* and, *filius hominis non venit ministrari, sed ministrare*: and, *Neque nubent, neque nubentur*: in his commentaries upon these places: and, *Non capit Prophetam perire extra Hierusalem* [9], in his commentaries *in c. 2. Ioel. sub finem.* And S. Augustine, who is most religious in all these phrases, counteth it a special pride and infirmity in those that have a little learning in tongues, & none in things, that they easily take offence of the simple speeches or solecisms in the scriptures. *de doctrina Christ. li. 2. cap. 13.* See also the same holy Father *li. 3. de doct. Christ. c. 3.* and *tract. 2. in Evang. Ioan.* But of the manner of our translation more anon.

in this translation.

[3] *See S. August. li. 3. confes. c. 5.*

[4] The ancient Fathers kept religiously the very barbarisms of the vulgar Latin text.

[5] *Mat. 22.*

[6] *Mar. 8.*

[7] *Hebr. 7.*

[8] *Mat. 6. 20. 22.*

[9] *Luc. 13.*

[1] Now, though the text thus truly translated, might sufficiently, in the sight of the learned and all indifferent men, both control the adversaries' corruptions, and prove that the holy Scripture whereof they have made so great vaunts, make nothing for their new opinions, but wholly for the Catholic Church's belief and doctrine, in all the points of difference betwixt us: yet knowing that the good and simple may easily be seduced by some few obstinate persons of perdition (whom we see given over into a reprobate sense, to whom the Gospel, which in itself is the odour of life to salvation, is made the odour of death to damnation [2], over whose eyes for sin & disobedience God suffereth a veil or cover to lie, whiles they read the new Testament, even as the Apostle saith [3] the Jews have till this day, in reading of the old, that as the one sort cannot find Christ in the Scriptures, read they never so much, so the other cannot find the Catholic Church nor her doctrine there neither) and finding by experience this saying of S. Augustine [4] to be most true, *If the*

[1] Of the ANNOTATIONS, why they were made, & what matter they contain.

[2] *2. Cor. 2.*

[3] *2. Cor. 3.*

[4] *De doctr. Christ. lib. 3. cap. 10.*

prejudice of any erroneous persuasion preoccupate the mind, whatsoever the Scripture hath to the contrary, men take it for a figurative speech: for these causes, and somewhat to help the faithful reader in the difficulties of diverse places, we have also set forth reasonable large ANNOTATIONS, thereby to shew the studious reader in most places pertaining to the controversies of this time, both the heretical corruptions and false deductions, & also the Apostolic tradition, the expositions of the holy Fathers, the decrees of the Catholic Church and most ancient Councels: which means whosoever trusteth not, for the sense of holy Scriptures, but had rather follow his private judgement or the arrogant spirit of these Sectaries, he shall worthily through his own willfulness be deceived: beseeching all men to look with diligence, sincerity, and indifferency, into the case that concerneth no less than every one's eternal salvation or damnation.

[1] *In Psal. 67. prope finem.*

[2] Heresies make Catholics more diligent to search and find the senses of holy Scripture for refelling of the same.

Which if he do, we doubt not but he shall to his great contentment, find the holy Scriptures most clearly and invincibly to prove the articles of Catholic doctrine against our adversaries, which perhaps he had thought before this diligent search, either not to be consonant to God's word, or at least not contained in the same, and finally he shall prove this saying of S. Augustine [1] to be most true. [2] *Multi sensus &c. Many senses of holy Scriptures lie hidden, and are known to some few of greater understanding: neither are they at any time avouched more commodiously and acceptably than at such times, when the care to answer heretics doth force men thereunto. For then, even they that be negligent in matters of study and learning, shaking off sluggishness, are stirred up to diligent hearing, that the Adversaries may be refelled. Again, how many senses of holy Scriptures, concerning Christ's Godhead, have been avouched against Photinus: how many, of his Manhood, against Manichaeus: how many, of the Trinity, against Sabellius: how many, of the unity in Trinity, against the Arians, Eunomians, Macedonians: how many, of the Catholic Church dispersed throughout the whole world, and of the mixture of good and bad in the same until the end of the world, against the Donatists and Luciferians and other of the like error: how many against all other heretics, which it were too long to rehearse? Of which senses and expositions of holy Scripture the approved authors and avouchers, should otherwise either not be known at all, or not so well known, as the contradictions of proud heretics have made them.*

Thus he saith of such things as not seeming to be in holy Scriptures to the ignorant or heretics, yet indeed be there. But in other points doubted of, that indeed are not decided by Scripture, he giveth us this goodly rule to be followed in all, as he exemplifieth in one. *Then do we hold* (saith he) *the verity of the Scriptures, when we do that which now hath seemed good to the Universal Church, which the authority of the Scriptures themselves doth commend: so that, forasmuch as the holy Scripture cannot deceive, whosoever is afraid to be deceived with the obscurity of questions, let him therein ask counsel of the same CHURCH, which the holy Scripture most certainly and evidently sheweth and pointeth unto*. Aug. li. 1. Cont. Crescon. c. 13.

◦Many causes why this new Testament is translated according to the ancient vulgar Latin text.

◦NOW TO GIVE thee also intelligence in particular, most gentle Reader, of such things as it behoveth thee specially to know concerning our Translation: We translate the old vulgar Latin text, not the common Greek text, for these causes.

◦It is most ancient.

1. ◦It is so ancient, that it was used in the Church of God above 1300 years ago, as appeareth by the Fathers of those times.

◦Corrected by S. Hierom.

2. ◦It is that (by the common received opinion and by all probability) which S. Hierom afterward corrected according to the Greek, by the appointment of Damasus then Pope, as he maketh mention in his preface before the four Evangelists, unto the said Damasus: and *in Catalogo in fine*,

and *ep. 102.*

3. [1] Consequently it is the same which S. Augustine so commendeth and alloweth in an Epistle [2] to S. Hierom.

[1] Commended by S. Augustine.

[2] *Ep. 10.*

4. ◦ It is that, which for the most part ever since hath been used in the Church's service, expounded in sermons, alleged and interpreted in the Commentaries and writings of the ancient Fathers of the Latin Church.

◦ Used and expounded by the fathers.

5. [1] The holy Councel of Trent [2], for these and many other important considerations, hath declared and defined this only of all other Latin translations, to be authentical, and so only to be used and taken in public lessons, disputations, preachings, and expositions, and that no man presume upon any pretence to reject or refuse the same.

[1] Only authentical, by the holy Councel of Trent.

[2] *Sess. 4.*

6. ◦ It is the gravest, sincerest, of greatest majesty, least partiality, as being without all respect of controversies and contentions, specially these of our time, as appeareth by those places which Erasmus and others at this day translate much more to the advantage of the Catholic cause.

◦ Most grave, least partial.

7. ◦ It is so exact and precise according to the Greek, both the phrase and the word, that delicate Heretics therefore reprehend it of rudeness. And that it followeth the Greek far more exactly than the Protestants' translations, beside infinite other places, we appeal to these. Tit. 3, 14. *Curent bonis operibus praeesse. προίστασθαι.* Engl. Bib. 1577, *to maintain good works.* and Hebr. 10, 20. *Viam nobis initiavit, ἐνεκαίνισεν.* English Bib. *he prepared*. So in these words, *Iustificationes, Traditiones, Idola &c.* In all which they come not near the Greek, but avoid it of purpose.

◦ Precise in following the Greek.

8. ◦ The Adversaries themselves, namely Beza, prefer it before all the rest. In praefat. no. Test. an. 1556. And again he saith, that the old Interpreter translated very religiously. *Annot. in 1. l. Luc. v. 1.*

◦ Preferred by Beza himself.

9. [1] In the rest, there is such diversity and dissension, and no end of reprehending one another, and translating every man according to his phantasy, that [2] Luther said, If the world should stand any long time, we must receive again (which he thought absurd) the Decrees of Councels, for preserving the unity of faith, because of so diverse interpretations of the Scripture. And Beza (in the place above mentioned) noteth the itching ambition of his fellow-translators, that had much rather disagree and dissent from the best, than seem themselves to have said or written nothing. And Beza's translation itself, being so esteemed in our country, that the Geneva [3] English Testaments be translated according to the same, yet sometime goeth so wide from the Greek, and from the meaning of the Holy Ghost, that themselves which protest to translate it, dare not follow it. For example, *Luc. 3, 36.* They have put these words, *The son of Cainan*, which he wittingly and willfully left out: and *Act. 1, 14.* they say, *With the women*, agreeably to the vulgar Latin: where he saith, *Cum uxoribus, with their wives*.

[1] All the rest misliked of the Sectaries themselves, each reprehending another.

[2] * *Cochlae. c. 11. de Cano. Script. authoritate.*

[3] *The new Test. printed the year 1580. in the title.*

10. ◦ It is not only better than all other Latin translations, but than the Greek text itself, in those places where they disagree.

◦ It is truer than the vulgar Greek text itself.

The proof hereof is evident, because most of the ancient Heretics were Grecians, & therefore the Scriptures in Greek were more corrupted by them, as the ancient Fathers often complain [1]. Tertullian noteth [2] the Greek text which is at this day *(1. Cor. 15, 47.)* to be an old corruption of Marcion the Heretic, and the truth to be as in our vulgar Latin, *Secundus homo de coelo coelestis,*

[1] The ancient Fathers for proof thereof, and the Adversaries themselves.

The second man from heaven heavenly. So read other [3] ancient Fathers, and Erasmus thinketh it must needs be so, and Calvin himself followeth it *Instit. li. 2. c. 13. parag. 2.* Again S. Hierom [4] noteth that the Greek text *(1. Cor. 7, 33.)* which is at this day, is not the *Apostolical verity* or the true text of the Apostle: but that which is in the vulgar Latin, *Qui cum uxore est, solicitus est quae sunt mundi, quomodo placeat uxori, & divisus est. He that is with a wife, is careful of worldly things, how he may please his wife, and is divided or distracted*. The Ecclesiastical history called the Tripartite, noteth [5] the Greek text that now is *(1. Io. 4, 3)* to be an old corruption of the ancient Greek copies, by the Nestorian Heretics, & the true reading to be as in our vulgar Latin, *Omnis spiritus qui soluit IESUM, ex Deo non est. Every spirit that dissolveth JESUS, is not of God*: and Beza confesseth that Socrates in his Ecclesiastical history [6] readeth so in the Greek, πᾶν πνεῦμα ὃ λύει τὸν ἰησοῦν χριστὸν &c.

[2] *Li. 5. cont. Marcionem.*

[3] *Ambrose. Hierom.*

[4] *Li. 1, cont. Iovin. c. 7.*

[5] *Li. 12. c. 4.*

[6] *Li. 7. c. 32.*

But the proof is more pregnant out of the Adversaries themselves. [1] They forsake the Greek text as corrupted, and translate according to the vulgar Latin, namely Beza and his scholars the English translators of the Bible, in these places. Hebr. chap. 9. vers. 1. saying, *The first covenant*, for that which is in the Greek. *The first tabernacle* [2]. Where they put, *covenant*, not as of the text, but in another letter, as to be understood, according to the vulgar Latin, which most sincerely leaveth it out altogether, saying: *Habuit quidem & prius iustificationes &c. The former also indeed had justifications &c.* Again, *Ro. 11, vers. 21.* They translate not according to the Greek text, *Tempori servientes, serving the time* [3], which Beza saith must needs be a corruption: but according to the vulgar Latin, *Domino servientes, serving our Lord*. Again, *Apoc. 11, vers. 2.* they translate not the Greek text, *Atrium quod intra templum est, the court which is within the temple*, but clean contrary, according to the vulgar Latin, which Beza saith is the true reading, *Atrium quod est foris templum, the court which is without the temple*. Only in this last place, one English Bible of the year 1562, followeth the error of the Greek. Again, *2. Tim. 2. vers. 14.* they add, *but*, more than is in the Greek, to make the sense more commodious and easy, according as it is in the vulgar Latin. Again, *Ia. 5, 12.* they leave the Greek [4], and follow the vulgar Latin, saying, *lest you fall into condemnation. I doubt* not (saith Beza) *but this is the true and sincere reading, and I suspect the corruption in the Greek came thus &c.* It were infinite to set down all such places, where the Adversaries (specially Beza) follow the old vulgar Latin and the Greek copy agreeable thereunto, condemning the Greek text that now is, of corruption.

[1] The Calvinists themselves often forsake the Greek as corrupt, and translate according to the ancient vulgar Latin text.

[2] *διαθήκη σκηνὴ.*

[3] *καιρῷ κυρίῳ.*

[4] *εἰς ὑπόκρισιν.*

[1] Again, Erasmus the best translator of all the later, by Beza's judgement, saith, that the Greek sometime hath superfluities corruptly added to the text of holy Scripture. as *Mat. 6.* to the end of the *Pater noster*, these words, *Because thine is the kingdom, the power, and the glory, for ever-more*. Which he calleth, *nugas*, trifles rashly added to our Lord's prayer, and reprehendeth Valla for blaming the old vulgar Latin because it hath it not. Likewise *Ro. 11, 6.* these words in the Greek, and not in the vulgar Latin: *But if of works, it is not now grace: otherwise the work is no more a work.* and *Mar. 10, 29.* these words, *or wife*, and such like. Yea the Greek text [2] in these superfluities condemneth itself, and justifieth the vulgar Latin exceedingly: as being marked throughout in a number of places, that such and such words or sentences are superfluous. In all which places our vulgar Latin hath no such thing, but is agreeable to the Greek which remaineth after the superfluities be taken away. For example, that before mentioned in the end of the *Pater noster*, hath a mark of superfluity in the Greek text thus and *Marc. 6, 11* these words, *Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrhe in the day of judgement, than for that city.* and *Mat. 20, 22.* these words, *And be baptized with the Baptism that I am baptized with?* Which is also superfluously repeated again vers. 23. and such like places exceeding many: which being noted superfluous in the Greek, and being not in the vulgar Latin, prove the Latin in those places to be

[1] Superfluities in the Greek, which Erasmus calleth trifling and rash additions.

[2] *See No. Test. Graec. Rob. Stephani in folio, and Crispin's.*

better, truer and more sincere than the Greek.

Whereupon we conclude of these premises, [1] that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greek text, whereas it may not withstanding be not only as good, but also better, and this the Adversary himself, their greatest and latest translator of the Greek, doth avouch against Erasmus in behalf of the old vulgar Latin translation [2], in these notorious words: *How unworthily and without cause* (saith he) *doth Erasmus blame the old Interpreter as dissenting from the Greek? He dissented, I grant, from those Greek copies which he had gotten: but we have found, not in one place, that the same interpretation which he blameth, is grounded upon the authority of other Greek copies, & those most ancient. Yea in some number of places we have observed, that the reading or the Latin text of the old Interpreter, though it agree not sometime with our Greek copies yet it is much more convenient, for that it seemeth he followed some better and truer copy*. Thus far Beza. In which words he unwittingly, but most truly, justifieth and defendeth the old vulgar Translation against himself and all other cavillers, that accuse the same, because it is not always agreeable to the Greek text: Whereas it was translated out of other Greek copies (partly extant, partly not extant at this day) either as good and as ancient, or better and more ancient, such as S. Augustine speaketh of, calling them *doctiores & diligentiores, the more learned and diligent Greek copies*, whereunto the Latin translations that fail in any place, must needs yield. *Li. 2. de doct. Christ. c. 15.* [3]

[1] The vulgar Latin translation agreeth with the best Greek copies, by Beza's own judgement.

[2] *Beza praefat. No. Test. 1556.*
See him also Anno. in 13. Act. v. 20.

[3] When the Fathers say, that the Latin text must yield to the Greek, & be corrected by it, they mean the true and uncorrupted Greek text.

And if it were not too long to exemplify and prove this, which would require a treatise by itself, we could shew by many and most clear examples throughout the new Testament, these sundry means of justifying the old translation.

First, if it agree with the Greek text (as commonly it doth, and in the greatest places concerning the controversies of our time, it doth most certainly) so far the Adversaries have not to complain: unless they will complain of the Greek also, as they do *Ia. 4. v. 2.* and *1. Pet. 3. v. 21.* ◦where the vulgar Latin followeth exactly the Greek text, saying, *Occiditis*: and, *Quod vos similis formae*, &c. But Beza in both places correcteth the Greek text also as false.

◦The vulgar Latin Translation, is many ways justified by most ancient Greek copies, & the Fathers.

2. If it disagree here and there from the Greek text, it agreeth with another Greek copy set in the margent, whereof see examples in the foresaid Greek Testaments of Robert Stevens and Crispin throughout: namely *2. Pet. 1, 10. Satagite ut per bona opera certam vestram vocationem faciatis. διὰ τῶν ἀγαθῶν ἔργων.* and Marc. 8. v. 7. *Et ipsos benedixit, εὐλογήσας αὐτὰ.*

3. If these marginal Greek copies be thought less authentical than the Greek text, the Adversaries themselves tell us the contrary, who in their translations often follow the marginal copies, and forsake the Greek text: as in the examples above mentioned *Ro. 11. Apoc. 11. 2. Tim. 2. Iac. 5.* &c. it is evident.

4. If all Erasmus' Greek copies have not that which is in the vulgar Latin, Beza had copies which have it, and those most ancient (as he saith) & better. And if all Beza's copies fail in this point and will not help us, Gagneie the French king's preacher, and he that might command in all the king's libraries, he found Greek copies that have just according to the vulgar Latin: & that in such place as would seem otherwise less probable: as *Iac. 3. vers. 5. Ecce quantus ignis quam magnam silvam incendit! Behold how much fire what a great wood it kindleth!* A man would think it must be rather as in the Greek text, *A little fire what a great wood it kindleth!* But an approved ancient Greek copy alleged by Gagneie, hath as it is in the vulgar Latin [1] [2]. And if Gagneie's copies also fail sometime, there Beza and Crispin supply Greek copies fully agreeable to the vulgar Latin: as *ep. Iudae vers. 5.* Scientes semel *omnia*, quoniam IESUS &c. [3] and vers. 19. Segregant *semetipsos*. Likewise 2. Thess. 2. Quod elegerit vos primitias; *ἀπαρχὰς* in some Greek copies. Gagn. & 2. Cor. 9.

[1] *Codex veronensis.*
[2] *ἡλίκον πῦρ*
[3] *πάντα, ὅτι Ἰησοῦς.*
[4] *ἑαυτοὺς*

[4] *Vestra aemulatio, ὁ ὑμῶν ζῆλος* so hath one Greek copy. Beza.

[1] *καινοφωνίας*

[2] The Greek Fathers.

[3] *ἐπὶ προβατικῇ.*

5. If all their copies be not sufficient, the ancient Greek Fathers had copies and expounded them, agreeable to our vulgar Latin, as *1. Tim. 6, 20. Prophanas vocum novitates*[1]. So readeth S. Chrysostom and expoundeth it against Heretical & erroneous novelties. Yet now we know no Greek copy that readeth so. [2] Likewise *Io. 10, 29. Pater meus quod mihi dedit maius omnibus est.* so readeth S. Cyril and expoundeth it *li. 7.* in *Io. c. 10.* likewise *1. Io. 4, 3. Omnis spiritus qui soluit IESUM, ex Deo non est.* so readeth S. Irenaeus li. 3. c. 18. S. Augustine *tract. 6. in Io.* S. Leo *epist. 10. c. 5.* beside Socrates in his Ecclesiastical history, *li. 7. c. 22.* and the Tripartite *li. 12. c. 4.* who say plainly, that this was the old and the true reading of this place in the Greek. And in what Greek copy extant at this day is there this text Io. 5, 2. *Est autem Hierosolymis probatica piscina*? and yet S. Chrysostom, S. Cyril, and Theophylacte read so in the Greek, and Beza saith it is the better reading. And so is the Latin text of the Roman Mass book justified, and eight other Latin copies, that read so. For our vulgar Latin here, is according to the Greek text, *Super probatica.*[3] & Ro. 5. v. 17. *Donationis & Iustitiae.* so readeth Theodorete in Greek. & *Lu. 2. v. 14.* Origen & S. Chrysostom read, *Hominibus bonae voluntatis*, and Beza liketh it better than the Greek text that now is.

6. Where there is no such sign or token of any ancient Greek copy in the Fathers, yet these later Interpreters tell us, that the old Interpreter did follow some other Greek copy. As Marc. 7, 3. *Nisi crebro laverint*. Erasmus thinketh that he did read in the Greek *πυκνῇ, often*: and Beza and others commend his conjecture, yea and the English Bibles are so translated. Whereas now it is *πυγμῇ* which signifieth the length of the arm up to the elbow. And who would not think that the Evangelist should say, The Pharisees wash often, because otherwise they eat not, rather than thus, *Unless they wash up to the elbow, they eat not*?

[1] The Latin Fathers.

[2] *See Annot. Lovan. in No. Test.* and *Annot. Lucae Brugensis in biblia.*

7. If all such conjectures, and all the Greek Fathers help us not, yet the [1][2] Latin Fathers with great consent will easily justify the old vulgar translation, which for the most part they follow and expound. As, Io. 7, 39. *Nondum erat spiritus datus.* so readeth S. Augustine *li. 4. de Trinit. c. 20.* and *li. 83. Quaest. q. 62.* and *tract. 52. in Ioan*. Leo *ser. 2. de Pentecoste.* Whose authority were sufficient, but indeed Didymus also a Greek Doctor readeth so *li. 2. de Sp. sancto*, translated by S. Hierom and a Greek copy in the Vatican, and the Syriac new Testament. Likewise Io. 21, 22. *Sic eum volo manere.* so read S. Ambrose, *in Psal. 45.* & *Psal. 118. octonario Resp.* S. Augustine and Ven. Bede upon S. John's Gospel.

[1] *Praefat. in 4. Ev. ad Damasum.*

[2] *Praefat. citata.*

8. And lastly, if some other Latin Fathers of ancient time, read otherwise, either here or in other places, not all agreeing with the text of our vulgar Latin, the cause is, the great diversity and multitude that was then of Latin copies, (whereof S. Hierom[1] complaineth) till this one vulgar Latin grew only into use. Neither doth their diverse reading make more for the Greek, than for the vulgar Latin, differing oftentimes from both. As when S. Hierom in this last place readeth, *Si sic eum volo manere, li. 1. adv. Iovin.* It is according to no Greek copy now extant. And if yet there be some doubt, that the readings of some Greek or Latin Fathers, differing from the vulgar Latin, be a check or condemnation to the same: let Beza, that is, let the Adversary himself, tell us his opinion in this case also. *Whosoever*, saith he[2], *shall take upon him to correct these things* (speaking of the vulgar Latin translation) *out of the ancient Fathers' writings, either Greek or Latin, unless he do it very circumspectly and advisedly, he shall surely corrupt all rather than amend it, because it is not to be thought, that as often as they cited any place, they did always look into the book, or number every word*. As if he should say: We may not by and by think that the vulgar Latin is faulty and to be corrected, when we read otherwise in the Fathers either Greek or Latin, because they did not always exactly cite the words, but followed some commodious and godly sense thereof.

Thus then we see that by all means the old vulgar Latin translation is approved good, and better than the Greek text itself, and that there is no cause why it should give place to any other text, copies, or readings. [1] Mary if there be any faults evidently crept in by those that heretofore wrote or copied out the Scriptures (as there be some) them we grant no less, than we would grant faults now a days committed by the Printer, and they are exactly noted of Catholic writers, namely in all Plantin's Bibles set forth by the Divines of Lovan: and the holy Councel of Trent [2] willeth that the vulgar Latin text be in such points throughly mended, & so to be most authentical. Such faults are these, *In fide*, for, *in fine: Praescientiam*, for, *praesentiam: Suscipiens*, for, *Suspiciens*: and such like very rare. Which are evident corruptions made by the copyists, or grown by the similitude of words. These being taken away, which are no part of those corruptions and differences before talked of, we translate that text which is most sincere, and in our opinion and as we have proved, incorrupt. The Adversaries contrary, translate that text, which themselves confess both by their writings and doings, to be corrupt in a number of places, & more corrupt than our vulgar Latin, as is before declared.

[1] The few and small faults negligently crept into the vulgar Latin translation.

[2] *Sess. 4.*

[1] And if we would here stand to recite the places in the Greek which Beza pronounceth to be corrupted, we should make the Reader to wonder, how they can either so plead otherwise for the Greek text, as though there were no other truth of the new Testament but that: or how they translate only that (to deface, as they think, the old vulgar Latin) which themselves so shamefully disgrace, more than the vulgar Latin, inventing corruptions where none are, nor can be, in such universal consent of all both Greek and Latin copies. For example, Mat. 10. *The first Simon, who is called Peter*. I think (saith Beza) [2] this word *πρῶτος, first*, hath been added to the text of some that would establish Peter's Primacy. Again *Luc. 22.* The Chalice, *that is shed for you.* It is most likely (saith he) that these words being sometime but a marginal note, came by corruption out of the margent into the text. Again *Act. 7.* Figures which they made, *to adore them.* It may be suspected (saith he) that these words, as many other, have crept by corruption into the text out of the margent. And *1. Cor. 15.* He thinketh the Apostle said not *νῖκος, victory*, as it is in all Greek copies, but *νεῖκος, contention*. And *Act. 13.* he calleth it a manifest error, that in Greek it is, 400 years, for, 300. And *Act. 7. v. 16.* he reckoneth up a whole catalogue of corruptions: namely *Marc. 12. v. 42. ὅ ἔστι κοδράντης, Which is a farthing:* and *Act. 8. v. 26. ἄυτη ἐστὶν ἔρημος, This is desert.* and *Act. 7. v. 16.* the name of Abraham, & such like. All which he thinketh to have been added or altered into the Greek text by corruption.

[1] The Calvinists confessing the Greek to be most corrupt, yet translate that only, and hold that only for authentical Scripture.

[2] * *In Annot. No. Test. an. 1556.*

But among other places, he laboureth exceedingly to prove a great corruption *Act. 7. v. 14.* where it is said (according to the *Septuaginta*, that is, the Greek text of the old Testament) that Jacob went down into Aegypt with *75* souls. And *Luc. 3. v. 36.* he thinketh these words *τοῦ Καινὰν, which was Cainan*, to be so false, that he leaveth them clean out in [1] both his editions of the new Testament: [2] saying, that he is bold so to do, by the authority of Moyses. Whereby he will signify, that it is not in the Hebrew text of Moyses or of the old Testament, and therefore it is false in the Greek of the new Testament. Which consequence of theirs (for it is common among them and concerneth all Scriptures) if it were true, all places of the Greek text of the new Testament, cited out of the old according to the Septuaginta, and not according to the Hebrew (which they know are very many) should be false, and so by tying themselves only to the Hebrew in the old Testament, they are forced to forsake the Greek of the new: or if they will maintain the Greek of the new, they must forsake sometime the Hebrew in the old, but this argument shall be forced against them elsewhere.

[1] * *An. Do. 1556. and 1565.*

[2] They standing precisely upon the Hebrew of the old, and Greek text of the new Testament, must of force deny the one of them.

◦They say the Greek is more corrupt than we will grant them.

By this little, the Reader may see what gay patrons they are of the Greek text, and how little cause they have in their own judgements to translate it, or vaunt of it, as in derogation of the vulgar Latin translation, & how easily we might answer them in a word, ◦why we translate not the Greek: forsooth because it is so infinitely corrupted. But the truth is, we do by no means grant it so corrupted as they say, though in comparison we know it less sincere & incorrupt than the vulgar Latin, and for that cause and others before alleged we prefer the said Latin, and have translated it.

[1] We prefer not the vulgar Latin text, as making more for us.

[2] The Greek text maketh for us more than the vulgar Latin.

[3] For the real presence.

[4] *Luc. 22. v. 20.*

[5] For fasting.

[6] For free-will.

[7] Against only faith.

[8] Against special assurance of salvation.

[9] For the sacrifice of Christ's body and blood.

If yet there remain one thing which perhaps they will say, when they cannot answer our reasons aforesaid: to wit, that we prefer the vulgar Latin before the Greek text, because the Greek maketh more against us: we protest that as for other causes we prefer the Latin, [1] so in this respect of making for us or against us, we allow the Greek as much as the Latin, yea in sundry places more than the Latin, being assured that they have not one, [2] and that we have many advantages in the Greek more than in the Latin, as by the Annotations of this new Testament shall evidently appear: namely in all such places where they dare not translate the Greek, because it is for us & against them. As when they translate, *δικαιώματα, ordinances*, and not, *justifications*, and that of purpose as Beza confesseth *Luc. 1, 6. παραδόσεις, ordinances* or *instructions*, and not *traditions*, in the better part. *2. Thess. 2, 15. πρεσβυτέρους, Elders*, and not *Priests: εἰδωλα, images* rather than *idols*. And especially when S. Luke [3] [4] in the Greek so maketh for us (the vulgar Latin being indifferent for them and us) that Beza saith it is a corruption crept out of the margent into the text. What need these absurd devices and false dealings with the Greek text, if it made for them more than for us, yea if it made not for us against them? But that the Greek maketh more for us, see 1. Cor. 7. In the Latin, [5] *Defraud not one another, but for a time, that you give yourselves to prayer*: in the Greek, *to fasting and prayer*. Act. 10, 30. in the Latin Cornelius saith, *from the fourth day past until this hour I was praying in my house, and behold a man &c.* in the Greek, *I was fasting, and praying*. 1. Io. 5, 18. in the Latin, [6] *We know that every one which is born of God, sinneth not: But the generation of God preserveth him &c.* in the Greek, *but he that is born of God preserveth himself*. Apoc. 22, 14. in the Latin, *Blessed are they that wash their garments in the blood of the lamb* &c. in the Greek, [7] *Blessed are they that do his commandments*. Rom. 8, 38. *Certus sum &c. I am sure that neither death nor life, nor other creature is able to separate us from the charity of God.* as though he were assured, or we might and should assure our-selves of our predestination: in the Greek, *πέπεισμαι,* [8] *I am probably persuaded that neither death nor life* &c. In the Evangelist's about the Sacrifice and B. Sacrament, in the Latin thus: *This is my blood that shall be shed for you*: and in S. Paul, *This is my body which shall be betrayed or delivered for you*: both being referred to the time to come and to the sacrifice on the Cross: in the Greek, [9] *This is my blood which is shed for you*: and, *my body which is broken for you*: both being referred to that present time when Christ gave his body and blood at his supper, then shedding the one and breaking the other, that is, sacrificing it sacramentally and mystically. Lo these and the like our advantages in the Greek, more than in the Latin.

[1] The Protestants condemning the old vulgar translation as making for us, condemn themselves.

[2] *Against D. Sand. Rocke pag. 147. See Kemnis. in exam. Conc. Trid. sess. 4.*

[1] But is the vulgar translation for all this Papistical, & therefore do we follow it? (for so some of them call it, and say it is [2] the worst of all other.) If it be, the Greek (as you see) is more, and so both Greek and Latin and consequently the holy Scriptures of the new Testament is Papistical. Again if the vulgar Latin be Papistical, Papistry is very ancient, and the Church of God for so many hundred years wherein it hath used and allowed this translation, hath been Papistical. But wherein is it Papistical? Forsooth in these phrases and speeches, *Poenitentiam agite. Sacramentum hoc magnum est. AVE GRATIA PLENA. Talibus hostiis promeretur Deus.* [3] and such like. First, doth not the Greek say the same? See the Annotations upon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically, so long before they were in

controversy? Thirdly, doth he not say for, *poenitentiam agite*, in another place, *poenitemini*[4]: and doth he not translate other mysteries, by the word, *Sacramentum*, as *Apoc. 17, Sacramentum mulieris*: and as he translateth one word, *Gratia plena*[5], so doth he not translate the very like word, *plenus ulceribus*[6], which themselves do follow also? Is this also Papistry? When he said Heb. 10, 29. *Quanto deteriora merebitur supplicia* &c. [7] and they like it well enough: might he not have said according to the same Greek words, *Vigilate ut mereamini fugere ista omnia & stare ante filium hominis.* Luc. 21, 36. and, *Qui merebuntur saeculum illud & resurrectionem ex mortuis &c.* Luc. 20, 35. and, *Tribulationes quas sustinetis, ut mereamini regnum Dei, pro quo et patimini.* 2. Thess. 1, 5. Might he not (we say) if he had partially affectated the word merit, have used it in all these places, according to his and [8] your own translation of the same Greek word Heb. 10, 29? Which he doth not, but in all these places saith simply, *Ut digni habeamini* and *Qui digni habebuntur*. And how can it be judged Papistical or partial, when he saith, *Talibus hostiis promeretur Deus, Heb. 13?* Was Primasius [9] also, S. Augustine's scholar, a Papist, for using this text, and all the rest, that have done the like? Was S. Cyprian [10] a Papist, for using so often this speech, *promereri Dominum iustis operibus, poenitentia, &c?* or is there any difference, but that S. Cyprian useth it as a deponent more latinly, the other as a passive less finely? Was it Papistry, to say *Senior* for *Presbyter, Ministrantibus* for *sacrificantibus* or *liturgiam celebrantibus, simulachris* for *idolis, fides tua te saluum fecit* sometime for *sanum fecit?* Or shall we think he was a Calvinist for translating thus, as they think he was a Papist, when any word soundeth for us?

[3] *Mat. 3. & 11. Eph. 5. Luc. 1. Heb. 13.*

[4] *Mar. 1.*

[5] *κεχαριτωμένη.*

[6] *ἠλκωμένος. Luc. 16. v. 20.*

[7] It is void of all partiality.

[8] *No. Test. 1580.*

[9] *in ep. ad Hebr.*

[10] *Ep. 14. & 18.*

[1] Again, was he a Papist in these kind of words only, and was he not in whole sentences? As, [2] *Tibi dabo claves, &c. Quicquid solveris in terra, erit solutum & in coelis.* and, [3] *Quorum remiseritis peccata, remittuntur eis.* and, [4] *Tunc reddet unicuique secundum opera sua.* and, [5] *Nunquid poterit fides salvare eum? Ex operibus iustificatur homo & non ex fide tantum.* and, [6] *Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt.* and, [7] *Mandata eius gravia non sunt.* and, [8] *Aspexit in remunerationem.* Are all these and such like, Papistical translations, because they are most plain for the Catholic faith which they call Papistry? Are they not word for word as in the Greek, and the very words of the Holy Ghost? And if in these there be no accusation of Papistical partiality, why in the other? Lastly, are the ancient Fathers, General Councels, the Churches of all the west part, that use all these speeches & phrases now so many hundred years, are they all Papistical? Be it so, and let us in the name of God follow them, speak as they spake, translate as they translated, interpret as they interpreted, because we believe as they believed. And thus far for defence of the old vulgar Latin translation, and why we translated it before all others: Now of the manner of translating the same.

[1] The Papistry thereof (as they term it) is in the very sentences of the Holy Ghost, more than in the translation.

[2] *Mat. 16.*

[3] *Io. 20.*

[4] *Mat. 16.*

[5] *Iac. 2.*

[6] *1. Tim. 5.*

[7] *1. Io. 5.*

[8] *Heb. 11.*

[1] IN THIS OUR TRANSLATION, because we wish it to be most sincere, as becometh a Catholic translation, and have endeavoured so to make it: we are very precise & religious in following our copy, the old vulgar approved Latin: not only in sense, which we hope we always do, but sometimes in the very words also and phrases, which may seem to the vulgar Reader & to common English ears not yet acquainted therewith, rudeness or ignorance: but to the discreet Reader that deeply weigheth and considereth the importance of sacred words and speeches, and how easily the voluntary Translator may miss the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shall seem reasonable and necessary: yea and that all sorts of Catholic Readers will in short time think that familiar, which at the first may seem strange, & will esteem it more, when they shall [2] otherwise be taught to understand it, than if it were the common known English.

[1] The manner of this translation, and what hath been observed therein.

[2] Certain words not English nor as yet familiar in the English tongue.

[1] * *See the last Table at the end of the book.*

[2] Amen.

[3] *See annot. Io. c. 8. v. 34. & Apoc. c. 19. v. 4.*

[4] Alleluia.

[5] *No. Test. an. 1580. Bib. an. 1577.*

[6] Parasceve.

[7] *Mar. 14. v. 42.*

[8] See in the end of this Book after all the Tables, an explication of such words as are not familiar to the vulgar Reader.

[9] Pasch.

[10] Azymes.

[11] *Bib. 1577. Mat. 26. 17.*

[12] Neophyte.

[13] *Phil. 3.*

[14] Why we say, *our Lord*, not, *the Lord* (but in certain cases) see the Annotations *1. Tim. 6. pag. 585.*

[15] Certain terms proceeding from the very text of Scripture.

[1] For example, we translate often thus, *Amen, amen, I say unto you*; which as yet seemeth strange, but after a while it will be as familiar, as *Amen* in the end of all prayers and Psalms. And even as when we end with, *Amen*, it soundeth far better than, *so be it*: so in the beginning, *Amen, Amen*, must needs by use and custom sound far better, than, *Verily verily*. Which indeed doth not express the asseveration and assurance signified in this Hebrew word. Besides that it is the solemn and usual word of our Saviour [2] [3] to express a vehement asseveration, and therefore is not changed, neither in the Syriac nor Greek, nor vulgar Latin Testament, but is preserved and used of the Evangelists and Apostles themselves, even as Christ spake it, *propter sanctiorem authoritatem*, as S. Augustine saith of this and of [4] *Allelu-ia, for the more holy and sacred authority thereof, li. 2. Doct. Christ. c. 11.* And therefore do we keep the word *Allelu-ia*. Apoc. 19. as it is both in Greek and Latin yea and in all the English translations, though in their books of common prayer they translate it, *Praise ye the Lord*. Again, if *Hosanna, Raca, Belial*, and such like be yet untranslated in the English Bibles [5], why may not we say, *Corbana*, and [6] *Parasceve*: specially when they Englishing this later thus, *the preparation of the Sabboth*, put three words more into the text, than the Greek word doth signify. *Mat. 27, 62.* And others saying thus, After the day *of preparing*, make a cold translation and short of the sense: as if they should translate, Sabboth, *the resting*: For, [7] *Parasceve* is as solemn a word for the Sabboth eve, *as Sabboth* is for the Jews' seventh day, and now among Christians much more solemner, taken for Good-Friday only. These words then we thought it far better to keep in the text, and to tell their signification in the margent or in a table for that purpose [8], than to disgrace both the text & them with translating them. Such are also these words, [9] *The Pasch, The feast of* [10] *Azymes, The bread of Proposition*. Which they translate [11] *The Passover, The feast of sweet bread, The shew bread*. But if *Pentecost Act. 2.* be yet untranslated in their Bibles, and seemeth not strange: why should not *Pasch* and *Azymes* so remain also, being solemn feasts, as Pentecost was? Or why should they English one rather than the other? Specially whereas *Passover* at the first was as strange, as *Pasch* may seem now, and perhaps as many now understand *Pasch*, as *Passover*. And as for *Azymes*, when they English it, *the feast of sweet bread*, it is a false interpretation of the word, & nothing expresseth that which belongeth to the feast, concerning unleavened bread. And as for their term of *shew bread*, it is very strange and ridiculous. Again, if *Proselyte* be a received word in the English Bibles *Mat. 23. Act. 2.*: why may not we be bold to say, [12] *Neophyte*. 1. Tim. 3? Specially when they translating it into English, do falsely express the signification of the word thus, *a young scholer*. Whereas it is a peculiar word to signify them that were lately baptized, as *Catechumenus*, signifieth the newly instructed in faith not yet baptized, who is also a young scholer rather than the other, and many that have been old scholers, may be *Neophytes* by deferring Baptism. And if *Phylacteries* be allowed for English *Mat. 23.* we hope that *Didrachmes* also, *Prepuce, Paraclete*, and such like, will easily grow to be courant and familiar. And in good sooth there is in all these such necessity, that they cannot conveniently be translated. As when S. Paul saith, *concisio, non circumcisio* [13]; how can we but follow his very words and allusion? And how is it possible to express *Evangelizo*, but as we do, *Evangelize?* [14] For *Evangelium* being the Gospel, what is, *Evangelizo* or *to Evangelize*, but to shew the glad tidings of the Gospel, of the time of grace, of all Christ's benefits? All which signification is lost, by translating as the English Bibles do, *I bring you good tidings*. Luc. 2, 10. Therefore we say *Depositum* , 1. Tim. 6. and, He *exinanited* himself, Philip. 2. and, You have *reflourished*, Philip. 4. and, *to exhaust* , Hebr. 9, 28. because we cannot possibly attain to express these words fully in English, and we think much better, that the reader staying at the difficulty of them, should take an occasion to look in the table following, or otherwise to ask the full meaning of them, than by putting some usual English words that express them not, so to deceive the reader. Sometime also we do it for another cause. As when we say, *The advent of our Lord*, and, *Imposing of hands.* because one is a solemn

time, the other a solemn action in the Catholic Church: [15] to signify to the people, that these and such like names come out of the very Latin text of the Scripture. So did *Penance, doing penance, Chalice, Priest, Deacon, Traditions, Altar, Host*, and the like (which we exactly keep as Catholic terms) proceed even from the very words of Scripture.

[1] Moreover, we presume not in hard places to mollify the speeches or phrases, but religiously keep them word for word, and point for point, for fear of missing, or restraining the sense of the Holy Ghost to our phantasy. As Eph. 6. *Against the spirituals of wickedness in the celestials.* and, *What to me and thee woman?* [2] whereof see the Annotation upon this place. And 1. Pet. 2. *As infants even now born, reasonable, milk without guile desire ye.* We do so place, *reasonable*, of purpose, that it may be indifferent both to infants going before, as in our Latin text: or to milk that followeth after, as in other Latin copies and in the Greek. *Io. 3.* we translate, *The spirit breatheth where he will &c.* leaving it indifferent to signify either the Holy Ghost, or wind: [3] which the Protestants translating, *wind*, take away the other sense more common and usual in the ancient Fathers. We translate Luc. 8, 23. *They were filled*, not adding of our own, *with water*, to mollify the sentence, as the Protestants do. And c. 22. *This is the chalice, the new Testament &c.* not, *This chalice is the new Testament*. Likewise, Mar. 13. *Those days shall be such tribulation &c.* not as the Adversaries, *In those days*, both our text and theirs being otherwise. Likewise *Iac. 4, 6. And giveth greater grace*, leaving it indifferent to the *Scripture*, or to the *Holy Ghost*, both going before. Whereas the Adversaries too too boldly & presumptuously add, saying: *The Scripture giveth*, taking away the other sense, which is far more probable. Likewise *Hebr. 12, 21.* we translate, *So terrible was it which was seen, Moyses said &c.* neither doth Greek or Latin permit us to add, *that* Moyses said, as the Protestants presume to do. So we say, *Men brethren, A widow woman, A woman a sister, James of Alphaeus*, and the like. Sometime also we follow of purpose the Scripture's phrase: as, *The hell of fire* [4], according to Greek and Latin; which we might say perhaps, *the fiery hell*, by the Hebrew phrase in such speeches, but not, *hell fire* [5], as commonly it is translated. Likewise *Luc. 4, 36.* What *word* is this, that in power and authority he commandeth the unclean spirits? As also, *Luc. 2.* Let us pass over, and see the *word* that is done. Where we might say, *thing*, by the Hebrew phrase, but there is a certain majesty and more signification in these speeches, and therefore both Greek & Latin keep them, although it is no more the Greek or Latin phrase, than it is the English. And why should we be squeamish at new words or phrases in the Scripture, which are necessary: when we do easily admit and follow new words coined in court and in courtly or other secular writings?

[1] Certain hard speeches and phrases.
[2] *Io. 2.*
[3] The Protestants' presumptuous boldness and liberty in translating.
[4] *Mat. 5.*
[5] *Gehenna ignis.*

[1] We add the Greek in the margent for diverse causes. Sometime when the sense is hard, that the learned reader may consider of it and see if he can help himself better than by our translation. As Luc. 11. *Nolite extolli. μὴ μετεωρίζεσθε.* and again, *Quod superest date eleemosynam. τὰ ἐνόντα.* Sometime to take away the ambiguity of the Latin or English; as Luc. 11. *Et domus supra domum cadet*. Which we must needs English, *and house upon house, shall fall.* By the Greek, the sense is not, one house shall fall upon another; but, if one house rise upon itself, that is, against itself, it shall perish, according as he speaketh of a kingdom divided against itself, in the words before. And Act. 14. *Sacerdos Iovis qui erat.* in the Greek, *qui*, is referred to Jupiter. Sometime to satisfy the reader, that might otherwise conceive the translation to be false. As *Philip. 4. v. 6. But in every thing by prayer*, &c. *ἐν παντὶ προσευχῇ*, not, *in all prayer*, as in the Latin it may seem. Sometime when the Latin neither doth, nor can reach to the signification of the Greek word, we add the Greek also as more significant. *Illi soli servies, him only shalt thou serve, λατρεύσεις* [2]. And *Act. 6.* Nicolas a *stranger* of Antioch, *προσήλυτος.* and, *Ro. 9. The service, ἡ λατρεία.* and Eph. 1. to *perfit, instaurare omnia in Christo, ἀνακεφαλαιώσασθαι*. And, *Wherein he hath gratified us, ἐχαρίτωσεν*. &

[1] The Greek added often in the margent for many causes.
[2] *Mat. 4.*
[3] *Act. 15.*
[4] *2. Thes. 1.*
[5] *1. Cor. 11.*

Eph. 6. *Put on the armour, πανοπλίαν.* and a number the like. Sometime, when the Greek hath two senses, and the Latin but one, we add the Greek. 2. Cor. 1. *By the exhortation wherewith we also are exhorted*: the Greek signifieth also *consolation &c.* and 2. Cor. 10. *But having hope of your faith increasing, to be &c.* where the Greek may also signify, *as* or *when your faith increaseth*. Sometime for advantage of the Catholic cause, when the Greek maketh for us more than the Latin: as, Seniors [3], *πρεσβυτέρους.* [4] *Ut digni habeamini. ἵνα ἀξιωθῆτε. Qui effundetur, τὸ ἐκχυνόμενον,* [5] *Praecepta, παραδόσεις.* & Io. 21. *πόιμαινε, Pasce & rege*. And sometime to shew the false translation of the Heretic. As when Beza saith, *Hoc poculum in meo sanguine qui. τὸ ποτήριον ἐν τῷ ἐμῷ αἵματί τὸ ἐκχυνόμενον. Luc. 22*, &, *Quem oportet coelo contineri. ὃν δεῖ οὐρανὸν δέξασθαι, Act. 3.* Thus we use the Greek diverse ways, & esteem of it as it is worthy, & take all commodities thereof for the better understanding of the Latin, which being a translation, cannot always attain to the full sense of the principal tongue, as we see in all translations.

◦The Latin text sometime noted in the margent.

◦Item we add the Latin word sometime in the margent, when either we cannot fully express it, (as *Act. 8.* They took order for Steven's funeral, *Curaverunt Stephanum*, and, All take not this word, *Non omnes capiunt.*) or when the reader might think, it cannot be as we translate; as, *Luc. 8.* A storm of wind descended into the lake, and *they were filled, & complebantur.* and Io. 5. when Jesus knew that he had now a long time, *quia iam multum tempus haberet.* meaning, in his infirmity.

[1] In the beginning of Gospels, Matthew, Mark. &c. not S. Matthew, S. Mark. &c.

[2] *Bib. an. 1579. 1580.*

[3] *an 1577. 1562.*

This precise following of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of the Gospels in the first page, S. Matthew, S. Mar. S. John [1]: because it is so neither in Greek nor Latin: though in the tops of the leaves following, where we may be bolder, we add, S. Matthew &c. to satisfy the reader. Much unlike to the Protestants our Adversaries, which make no scruple to leave out the name of Paul in the title of the Epistle to the Hebrews [2], though it be in every Greek book which they translate. And their most authorised English Bibles [3] leave out (Catholic) in the title of S. James' Epistle and the rest, which were famously known in the primitive Church by the name of *Catholicae Epistolae*. Euseb. hist. Eccl. li. 2. c. 22.

◦Another reading in the margent.

◦Item we give the Reader in places of some importance, another reading in the margent, specially when the Greek is agreeable to the same. As Io. 4. *transiet de morte ad vitam*. Other Latin copies have, *transiit*, and so it is in the Greek.

◦The pointing sometime altered.

We bind not ourselves to the points of any one copy, print, or edition of the vulgar Latin, in places of no controversy, but follow the pointing most agreeable to the Greek and to the Fathers' commentaries◦. As Col. 1, 10. *Ambulantes digne Deo, per omnia placentes. Walking worthy of God, in all things pleasing. ἀξίως τοῦ Κυρίου, εἰς πᾶσαν ἀρέσκειαν*. Eph. 1, 17. We point thus, *Deus Domini nostri Iesu Christi, pater gloriae.* as in the Greek, and S. Chrysostom, & S. Hierom both in text and commentaries. Which the Catholic reader specially must mark, lest he find fault, when he seeth our translation disagree in such places from the pointing of his Latin Testament.

◦The margent reading sometime preferred before the text.

◦We translate sometime the word that is in the Latin margent, and not that in the text, when by the Greek or the Fathers we see it is a manifest fault of the writers heretofore, that mistook one word for another. As, *In fine*, not, *in fide*, 1. Pet. 3. v. 8. *praesentiam*, not, *praescientiam*, 2. Pet. 1. v. 16. Heb. 13. *Latuerunt*, not, *placuerunt*.

Thus we have endeavoured by all means to satisfy the indifferent reader, and to help his understanding every way, both in the text, and by Annotations: and withal to deal most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Far well good Reader, and if we profit thee any whit by our poor pains, let us for God's sake be

partakers of thy devout prayers, & together with humble and contrite heart call upon our Saviour Christ to cease these troubles & storms of his dearest Spouse: in the mean time comforting ourselves with this saying of S. Augustine: *That Heretics, when they receive power corporally to afflict the Church, do exercise her patience: but when they oppugn her only by their evil doctrine or opinions, then they exercise her wisdom*. De civit. Dei li. 18. ca. 51.

THE SIGNIFICATION OR MEANING OF THE NUMBERS AND MARKS USED IN THIS NEW TESTAMENT.

THE numbers in the inner margent of the text, shew the numbers of verses in every Chapter.
The numbers in the Arguments before every Chapter, point to the same numbers of verses in the text, treating of the same matter.
The numbers in the beginning of the Annotations, signify, that the Annotation is upon such a verse of the text.
The numbers in the inner margent, or elsewhere, joined to the citations of Scripture, if they be written thus, Gen. 4, 16. the first is the chapter, the second is the verse. If thus, Gen. 4. 16. both are the chapters. If thus, Gen. 4, 16. 17. 18. the first is the chapter, all the rest, the verses. If thus, Gen. 4, 16. 5, 7. it signifieth, chap. 4. vers. 16. and chap. 5. vers. 7.
† This cross signifieth the beginning of every verse.
" This mark in the text, signifieth that there is an Annotation upon that word or words which follow the said mark.
* This star in the text, or in thee Annotations, signifieth the allegations cited over-against the same in the margent, or some other thing answering thereunto.
ʿ ʾ This mark sheweth another reading in the margent. And if there be nothing in the margent, it signifieth that those words are not in some copies.
:: c b These notes in the text, refer the reader to the selfsame in the margent.
Mt. for Matthew.
Mr. for Mark.
ꟻ This mark signifieth the ending of Gospels and Epistles.
Their beginning is known by the margent, where directly at the beginning of them, is set, *The Gospel*, or, *the Epistle upon such a day*. And if it could not be so set directly (because of other marginal notes) then b is the mark of their beginning. And if some few by oversight be not noted in the margent, it is supplied in the table of Epistles and Gospels, at the end of this book.

THE BOOKS OF THE NEW TESTAMENT, according to the count of the Catholic Church.

4 GOSPELS.

The Gospel of S. Matthew.
The Gospel of S. Mark.
The Gospel of S. Luke.
The Gospel of S. John.
The ACTS of the Apostles.

S. PAUL'S EPIST. 14.

The Epistle to the Romans.
The 1. Epistle to the Corinthians.
The 2. Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1. Epistle to the Thessalonians.
The 2. Epistle to the Thessalonians.
The 1. Epistle to Timothee.

The 2. Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrews.

THE 7 CATHOL. EPISTLES.

The Epistle of S. James.
The 1. Epistle of S. Peter.
The 2. Epistle of S. Peter.
The 1. Epistle of S. John.
The 2. Epistle of S. John.
The 3. Epistle of S. John.
The Epistle of S. Jude.
The APOCALYPSE of S. John the Apostle.

1. The infallible authority and excellency of them above all other writings.

◦*S. Augustine li. 11. cont. Faustum. cap. 5.*

◦THE excellency of the Canonical authority of the old and new Testament, is distincted from the books of later writers: which being confirmed in the Apostles' times, by the successions of Bishops, and propagations of Churches, is placed as it were in a certain throne on high, whereunto every faithful & godly understanding must be subject and obedient. There, if any thing move or trouble thee as absurd, thou mayest not say, The author of this book held not the truth: but, either the copy is faulty, or the Translator erred, or thou understandest not. But in the works of them that wrote afterward, which are contained in infinite books, but are in no case equal to that most sacred authority of CANONICAL SCRIPTURES: in which soever of them is found even the same truth, yet the authority is far unequal.

2. The discerning of Canonical from not Canonical, and of their infallible truth, and sense, cometh unto us, only by the credit we give unto the CATHOLIC CHURCH: through whose commendation we believe both the Gospel and Christ himself. Whereas the Sectaries measure the matter by their fantasies and opinions.

[1]*S. Augustine cont. Epist. fundamenti cap. 5.*

[2]*Luther, Calvin.*

[1]I for my part, would not believe the Gospel, unless the authority of the CATHOLIC CHURCH moved me. They therefore whom I obeyed saying, Believe the Gospel: why should I not believe them saying, Believe not [2]Manichaeus? Choose whether thou wilt. If thou wilt say, Believe the Catholic: lo they warn me that I give no credit unto you: and therefore believing them, I must needs not believe thee. If thou say, Believe not the Catholics: it is not the right way, by the Gospel to drive me to the faith of Manichaeus, because I believed the Gospel itself by the preaching of Catholics.

◦*Again li. de utilit. credend. cap. 14.*

◦I see that concerning Christ himself, I have believed none, but the confirmed and assured opinion of peoples and nations: and that these peoples have on every side possessed the mysteries of the CATHOLIC CHURCH. Why should I not therefore most diligently require, specially among them, what Christ commanded, by whose authority I was moved to believe, that Christ did command some profitable thing? Wilt thou (o Heretic) tell me better what he said, whom I would not think to have been at all, or to be, if I must believe, because thou sayest it? What gross madness is this, to say, Believe the Catholics, that Christ is to be believed: and learn of us, what he said.

◦*Again cont. Faustum li. 11. cap 2.*

◦Thou seest then in this matter what force the authority of the CATHOLIC CHURCH hath, which even from the most grounded and founded seats of the Apostles, is established until this day, by

the line of Bishops succeeding one another, & by the consent of so many peoples. *Whereas* thou sayest, This is *Scripture*, or, this is such an Apostle's, that is not: because this soundeth for me, and the other against me. Thou then art the rule of truth. Whatsoever is against thee, is not true.

3. No heretics have right to the Scriptures, but are usurpers: the Catholic Church being the true owner and faithful keeper of them. Heretics abuse them, corrupt them, and utterly seek to abolish them, though they pretend the contrary.

[1] Who are you, when, and from whence came you? What do you in my possession, that are none of mine? By what right (Marcion) doest thou cut down my wood? Who gave thee licence (o Valentine) [2] to turn the course of my fountains? By what authority (Apelles) doest thou remove my bounds? And [3] you the rest, why do you sow and seed for these companions at your pleasure? It is my possession, I possess it of old, I have assured origins thereof, even from those authors whose the thing was. I am the heir of the Apostles. As they provided by their Testament, as they committed it to my credit, as they adjured me, so do I hold it. You surely they disherited always and have cast you off, as foreigners, as enemies.

[1] Tertullian li. *De praescriptionibus*, bringeth in the CATHOLIC CHURCH speaking thus to all Heretics.

[2] *O Luther, Zuinglius, Calvin.*

[3] * *Their scholers & followers.*

◦Encountering with such by Scriptures, availeth nothing, but to overturn a man's stomach or his brain. This heresy receiveth not certain Scriptures: and if it do receive some, yet by adding and taking away, it perverteth the same to serve their purpose: and if it receive any, it doth not receive them wholly: and if after a sort it receive them wholly, nevertheless by devising diverse expositions, it turneth them clean another way &c.

◦ *Again in the same book.*

4. Yet do they vaunt themselves of Scriptures exceedingly, but they are never the more to be trusted for that.

◦Let them not flatter themselves, if they seem in their own conceit to affirm that which they say, out of the chapters of Scripture: whereas the Devil also spake some things out of the Scriptures, and the Scriptures consist not in the reading, but in the understanding.

◦ *S. Hierom adversus Luciferianos in fine.*

[1] Here perhaps some man may ask, whether heretics also use not the testimonies of divine Scripture. Yes indeed do they, and that vehemently. For thou shalt see them fly through every one of the sacred books of the Law, through Moyses, the books of the kings, the Psalms, the Apostles, the Gospels, the Prophets. For, whether among their own fellows, or strangers: whether privately, or publicly: whether in talk, or in their books: whether in banquets, or in the streets: they (I say) allege nothing of their own, which they endeavour not to shadow with the words of Scripture also. Read the works of Paulus Samosatenus, of Priscillian, of Eunomian, of Iovinian, [2] of the other plagues & pestilences: thou shalt find an infinite heap of examples, no page in a manner omitted or void, which is not painted and colored with the sentences of the new or old testament. But they are so much the more to be taken heed of, & to be feared, the more secretly they lurk under the shadows of God's divine law. For they know their stinks would not easily please any man almost, if they were breathed out nakedly & simply themselves alone, & therefore they sprinkle them as it were with certain precious spices of the heavenly word: to the end that he which would easily

[1] *Vincentius Lirinensis li. cont. prophanas haeresum Novationes.*

[2] * Of Calvin, of Iuel, of the rest.

despise the error of man, may not easily contemn the oracles of God. So that they do like unto them, which when they will prepare certain bitter potions for children, do first anoint the brims of the cup with honey, that the unwary age, when it shall first feel the sweetness, may not fear the bitterness.

5. The cause why, the Scriptures being perfit, yet we use other Ecclesiastical writings and traditions.

[1] *Vincentius Lirinensis in his golden book before cited*, adversus prophanas haeresum Novationes.

[2]* So he calleth the Church's sense, and the Fathers' interpretations of Scriptures.

[3]* Otherwise Wicleffe, Luther, Calvin, Puritanes.

[1] Here some man perhaps may ask, for as much as the Canon of the Scriptures is perfit, and in all points very sufficient in itself, what need is there, to join thereunto the authority of the [2] Ecclesiastical understanding? For this cause surely, for that all take not the holy Scripture in one and the same sense, because of the deepness thereof: but the speeches thereof, some interpret one way, & some another way; so that there may almost as many senses be picked out of it, as there be men. For, Novatian doth expound it one way, and Sabellius, another way, otherwise Donatus, otherwise Arius, Eunomius, Macedonius, otherwise Photinus, Apollinaris, Priscillianus, otherwise Iovinian, Pelagius, Celestius, lastly otherwise Nestorius. [3] And therefore very necessary it is, because of so great windings and turnings of diverse errors, that the line of Prophetical and Apostolical interpretation, be directed according to the rule of the Ecclesiastical and Catholic sense or understanding.

◦*S. Basil li. de Spiritu sancto cap. 27.*

◦Of such articles of religion as are kept and preached in the Church, some were taught by the written word, other some we have received by the tradition of the Apostles, delivered unto us as it were from hand to hand in mystery secretly: both which be of one force to Christian religion: and this no man will deny that hath any little skill of the Ecclesiastical rites or customs. For if we go about to reject the customs not contained in Scripture, as being of small force, we shall unwittingly and unawares mangle the GOSPEL itself in the principal parts thereof, yea rather, we shall abridge the very preaching of the Gospel, and bring it to a bare name.

S. August. li. 1. c. 3. de serm. Do. in monte.

We come to the understanding of Scriptures through poverty of spirit: where a man must shew himself meek-minded, lest by stubborn contentions, he become incapable and unapt to be taught.

THE SUM OF THE NEW TESTAMENT.

[1] Aug. de cat. rud. cap. 3. 4.

[2] Super Exod. q. 73.

[3] Mat. 5.

THAT which was the sum of the Old Testament, to wit, *Christ and his Church*, as S. Augustine saith [1] catechizing the ignorant: the very same is the sum of the New Testament also. For (as the same S. Augustine saith again) *In the Old Testament there is the occultation of the New: and in the New Testament there is the manifestation of the Old*. And in another place [2]: *In the Old doth the New lie hidden, and in the New doth the Old lie open*. And thereupon our Saviour said: [3] *I am not come to break the Law or the Prophets, but to fulfill them. For assuredly I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the Law, till all be fulfilled*. In which words he

sheweth plainly, that the new Testament is nothing else but the fulfilling of the old.

Therefore to come to the parts: *The Gospels* do tell of Christ himself (of whom the Old testament did foretell) and that even from his coming into the world, unto his going out thereof again. *The Acts of the Apostles* do tell of his Church beginning at Hierusalem the head-city of the Jews, and of the propagation thereof to the Gentiles and their head-city Rome. And *the Apocalypse* doth prophesy of it, even to the consummation thereof, which shall be in the end of the world. *The Epistles of the Apostles* do treat partly of such questions as at that time were moved, partly of good life and good order.

The Sum of the four Gospels.

THE Gospels do tell historically the life of our Lord Jesus, shewing plainly, ◦that he is Christ or the king of the Jews, whom until then, all the time of the Old Testament, they had expected: and withal, that they of their own mere malice and blindness (the iniquity beginning of the Seniors, but at the length the multitude also consenting) would not receive him, but ever sought his death: which for the Redemption of the world, he at length permitted them to compass, they deserving thereby most justly to be refused of him, and so his Kingdom or Church to be taken away from them, and given to the Gentiles. For the gathering of which Church after him, he chooseth Twelve, and appointeth one of them to be the chief of all, with instructions both to them and him accordingly.

◦Io. 20, 31.

The story hereof is written by four: who in◦ Ezechiel and in the Apocalypse are likened to four living creatures, every one according as his book beginneth. S. Matthew to a Man, because he beginneth with the pedigree of Christ as he is man. S. Mark to a Lion, because he beginneth with the preaching of S. John Baptist, as it were the roaring of a lion in the wilderness. S. Luke to a Calf, because he beginneth with a priest of the Old Testament (to wit, Zacharie the father of S. John Baptist) which Priesthood was to sacrifice calves to God. S. John to an Eagle, because he beginneth with the Divinity of Christ, flying so high as more is not possible.

◦Eze. 1.
Apoc. 4.

The first three do report at large what Christ did in Galilee, after the imprisonment of S. John Baptist. Wherefore S. John the Evangelist writing after them all, doth omit his doings in Galilee (save only one, which they had not written of, the wonderful bread which he told the Capharnaites he could and would give, Io. 6.) and reporteth first, what he did whiles John Baptist as yet was preaching and baptizing: then, after John's imprisoning, what he did in Jury every year about Easter. But of his Passion all four do write at large.
Where it is to be noted, that from his baptizing (which is thought to have been upon Twelfth-day, what time *he was beginning to be about 30 years old*, Luk. 3.) unto his passion, are numbered three months and three years, in which there were also 4. Easters.

The Argument of S. Matthew's Gospel.

S. Matthew's Gospel may be well divided into five parts. The first part, as touching the Infancy of our Lord Jesus: Chap. 1. and 2.
The second, of the preparation that was made to his manifestation: chap. 3. and a piece of the 4.

The third, of his manifesting of himself by preaching and miracles, and that in Galilee: the other piece of the 4. chap. unto the 19.
The fourth, of his coming into Jury, toward his Passion: chap. 19. and 20.
The fifth, of the Holy Week of his Passion in Hierusalem: chap. 21. unto the end of the book.

Of S. Matthew we have Mat. 9. Mar. 2. Lu. 5: How being before a Publican, he was called of our Lord, and made a Disciple. Then Luk. 6. Mar. 3. Mat. 10: How out of the whole number of the Disciples he was chosen to be one of the twelve Apostles. And out of them again he was chosen (and none but he and S. John) to be one of the four Evangelists. Among which four also, he was the first that wrote, about 8 or 10 years after Christ's Ascension.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO MATTHEW.

CHAPTER I.

The pedigree of Jesus, to shew that he is Christ, promised to Abraham and David. 18. That he was conceived and born of a Virgin, as Esay prophesied of him. [1] [2]

[1] THE FIRST part of this Gospel, of the Infancy of our Saviour Christ. [2] *Gen. 12. 22.*
2. Reg. 7.
Psal. 131.

THE [1] book of the [2] generation of JESUS Christ, the son of David, the son of Abraham.

[1] This Gospel is most solemnly sung in some Churches after Matins upon Christmas day.
As also it is the Gospel of the *Conception*, *Nativity*, and *Presentation* of our B. Lady: because here is declared the pedigree of her also. [2] *Luc. 3, 31.*

2 [1] Abraham begat Isaac, And Isaac begat Jacob. And Jacob begat Judas and his brethren:

[1] *Gen. 21. 25. 29. 38.*

3 And Judas begat Phares and Zaram of Thamar. [1] And Phares begat Esron. And Esron begat Aram.

[1] *1 Par. 2, 5.*
Ruth. 4. 18.

4 And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salmon. 5 And Salmon begat Booz of Rahab. And Booz begat Obed of Ruth. And Obed begat Jesse. 6 And Jesse begat David the king. And [1] David the king begat Salomon of her that was the wife of Urias.

[1] *2. Reg. 12, 24.*

7 And [1] Salomon begat Roboam. And Roboam begat Abia. And Abia begat Asa.

[1] *1 Par. 3, 10.*

8 And Asa begat Josaphat. And Josaphat begat Joram. And Joram begat Ozias. 9 And Ozias begat Joatham. And Joatham begat Achaz. And Achaz begat Ezechias. 10 And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Josias. 11 And Josias begat Jechonias and his brethren [1] in the Transmigration of Babylon.

[1] *4 Reg. 24.*
2. Par. 36.

12 And after the Transmigration of Babylon, [1] Jechonias begat Salathiel. [2] And Salathiel begat Zorobabel.

[1] *1 Par. 3.* [2] *1 Esd. 3.*

13 And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. 14 And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud. 15 And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Jacob. 16 And Jacob begat Joseph the husband of MARY: [1]of whom was born JESUS, who is called CHRIST.┤

[1] *de qua.*

17 Therefore all the generations from Abraham unto David, fourteen generations. And from David to the Transmigration of Babylon, fourteen generations. And from the Transmigration of Babylon unto CHRIST, fourteen generations. 18 [1]And the generation of CHRIST was in this wise. When his mother MARY was spoused to Joseph, before they came together, she was found to be with child, by the Holy Ghost.

[1] The Gospel upon Christmas eve. and Upon S. Joseph's day the 19. of March.

19 Whereupon Joseph her husband for that he was [1]a just man, & would not [2]put her to open shame: was minded secretly to dismiss her.

[1] This word *just*, sounding that a man is just indeed, & not only so imputed, Protestants translate, *Righteous* in this and diverse other places. [2] *Deu. 24, 1.*

20 But as he was thus thinking, behold the Angel of our Lord appeared to him in sleep saying: Joseph son of David, fear not to take MARY thy wife, for that which is born in her, is of the Holy Ghost.

21 And she shall bring forth a Son: and thou shalt call his name [1]JESUS. For he shall save his people from their sins.┤

[1] JESUS an Hebrew word, in English SAVIOUR.

22 And all this was done that it might be fulfilled which our Lord spake by the Prophet saying.

23 *Behold a Virgin shall be with child, & bring forth a son, and they shall call his name Emmanuel*[1], which being interpreted is, God with us.

[1] *Esa. 7. 14.*

24 And Joseph rising up from sleep, did as the Angel of our Lord commanded him, & took his wife.

25 And he knew her not till she brought forth her first born Son: & called his name JESUS.

ANNOTATIONS.
CHAP. I.

3. *Thamar.]* Christ abhorred not to take flesh of some that were ill, as he chose Judas among his Apostles: Let not us disdain to receive our spiritual birth and sustenance of such as be not always good.

16. *Joseph.]* Joseph marrying our Lady as near of kin (for so was the ◦law) by his pedigree sheweth hers, and consequently Christ's pedigree from David.

◦ *Nu. 36.*

16. *Husband.]* True and perfect marriage, and continual living in the same, without carnal copulation. *Aug. lib. 2. Consen. Evang. c. 1.*

20. *Born in her.]* The triple good or perfection of marriage accomplished in the parents of Christ, to wit, Issue, Fidelity, Sacrament. *Aug. de nup. & conc. li. 1. c. 11.*

23. *A Virgin.]* ◦Our Saviour born in marriage, but yet of a Virgin, would honour both states: and withal, teacheth us against Jovinian the old Heretic and these of our time, that virginity and the continent life are preferred before marriage that hath carnal copulation. *See S. Hierom. adv. Iovin. and S. Greg. Nazianz. Ser. 20 de studio in pauperes, in initio.*

◦ Virginity preferred.

23. *A Virgin.]* As our Lady both a virgin and a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of his head spiritually. *Aug. li. de*

Virg. ca. 2.

◦Our B. Lady's perpetual virginity.

23. *And bring forth.]* ◦The Heretic Iovinian is here refuted, holding that her virginity was corrupted in bringing forth Christ. *Aug. haer. 28. Li. 1. cont. Iulian. c. 2.*

◦Tradition.

25. *Till, First-born.]* ◦Helvidius of old abused these words, *till*, and, *first-born*, against the perpetual virginity of our B. Lady. *Hiero. cont. Helv.* Which truth though not expressed in Scripture, yet our Adversaries also do grant, and Helvidius for denial thereof was condemned for an heretic by tradition only. *Aug. haer. 84.*

CHAPTER II.

The Gentiles come unto Christ with their offerings, and that so openly, that the Jews cannot pretend ignorance. 3 The Jews with Herod conspire against him. 13 He thereupon fleeth from them into Aegypt. 16 They afterward, seeing their subtlety prevailed not, imagined to oppress him by open persecution. 19 But they at length died, and he returneth to the land of Israel: all according to the Scriptures.

WHEN [1] JESUS therefore was [2] born in Bethlehem of Juda in the days of Herod the king, behold there came Sages from the East to Jerusalem,

[1] The holy feast of the *Epiphany* called *Twelfth*-day the 6. of January. Upon which day this is the Gospel. [2] *Luc. 2, 7.*

2 Saying, where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. 3 And Herod the king Hearing this, was troubled, & all Jerusalem with him. 4 And assembling together all the high Priests and the Scribes of the people, he inquired of them where Christ should be born. 5 But they said to him: In Bethlehem of Juda. For so it is written by the Prophet: 6 [1] *And thou Bethlehem the land of Juda, art not the least among the Princes of Juda: for out of thee shall come forth the Captain that shall rule my people Israel.*

[1] *Mich. 5, 2.*

7 Then Herod secretly calling the Sages, learned diligently of them the time of the star which appeared to them; 8 and sending them into Bethlehem, said: Go, & inquire diligently of the child; and when you shall find him, make report to me, that I also may come and adore him. 9 Who having heard the king, went their way; and behold the star which they had seen in the East, went before them, until it came and stood over, where the child was. 10 And seeing the star they rejoiced with exceeding great joy. 11 And entering into the house, they found the child with MARY his mother, & falling down adored him; and opening their treasures, they offered to him [1] gifts: gold, frankincense, and myrrh.

[1] *Psa. 71, 10.*

12 And having received an answer in sleep that they should not return to Herod, they went back another way into their country.┤ 13 [1] And after they were departed, Behold an Angel of our Lord appeared in sleep to Joseph, saying: Arise, & take the child and his mother, and fly into Aegypt; and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.

[1] The Gospel of *Childermas* day.

14 Who arose, & took the child and his mother by night, and retired into Aegypt: and he was there until the death of Herod: 15 that it might be fulfilled which was spoken of our Lord by the Prophet, saying: *Out of Aegypt have I called my Son.* [1]

[1] *Os. 11, 2.*

16 [1] Then Herod perceiving that he was deluded by the Sages, was exceeding angry; and sending^ murdered all the men children that were in Bethlehem, & in all the borders thereof, from two year old and under, according to the time which he had diligently sought out of the Sages.

[1] The Martyrdom of the holy *innocents*, whose holy-day

is kept the 28. of December.

17 Then was fulfilled that which was spoken by Jeremy the Prophet saying: 18 *A voice in Rama was heard, crying out & much wailing: Rachel bewailing her children, & would not be comforted, because they are not.*[1]┤

[1] *Iere. 31, 15.*

19 [1]But when Herod was dead, behold an Angel of our Lord appeared in sleep to Joseph in Aegypt.

[1] The Gospel on Twelfth eve.

20 saying: Arise, and take the child & his mother, and go into the land of Israel. For they are dead that sought the life of the child. 21 Who arose, & took the child and his mother, and came into the land of Israel.

22 But hearing that Archelaus reigned in Jewry for Herod his father, he feared to go thither: and being warned in sleep retired into the quarters of Galilee.

23 And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the Prophets: That he shall be called a Nazarite.

ANNOTATIONS.
CHAP. II.

1. *Behold.]* Our Lord's apparition or Epiphany to these Sages, being Gentiles, their Pilgrimage to him, and in them the first homage of Gentility done unto him the twelfth day after his Nativity: and therefore is *Twelfth-day* highly celebrated in the Catholic Church for joy of the calling of us Gentiles. His baptism also and first miracle are celebrated on the same day.

2. *Star.]* Christ's Nativity depended not upon this star, as the Priscillianists falsely surmised: but the star upon his Nativity, for the service whereof it was created. *Grego. Ho. 10.*

2. *Come to adore.]* This coming so far of devotion to visit and adore Christ in the place of his birth, was properly a ◦Pilgrimage to his person: and warranteth the faithful in the like kind of external worship done to holy persons, places, and things.

◦Pilgrimage.

4. *Inquired of them.]* The high Priests were rightly consulted in question of their law and religion, and be they never so ill, are often forced to say the truth by privilege of their unction: as here and after, they did concerning the true Messias.

11. *Adored him]* ◦This body *(saith S. Chrysostom.)* the Sages adored in the crib. Let us at the least imitate them: thou seest him not now in the crib, but on the altar: not a woman holding him, but the Priest present, and the Holy Ghost poured out aboundantly upon the sacrifice. *Ho. 24. in 1. Cor. Ho. 7. in Mt. Ho. de sancto Philogonio.*

◦Adoration of the B. Sacrament.

11. *Treasures.]* These treasures are as it were the first fruits of those riches and gifts, which (according to the Prophecies of David [1] and Esay [2]) Gentility should offer to Christ and his Church, and now have offered, specially from the time of Constantine the Great. As also these three Sages, being principal men of their Country, represent the whole state of Princes, kings, and Emperors, that were (according to the said Prophecies) to believe in Christ, to humble themselves to his cross, to foster, enrich, adorn and defend his Church. Whereupon it is also a very convenient and agreeable tradition of antiquity, and a received opinion among the faithful, [3] not lacking testimonies of ancient writers, and much for the honour of our Saviour, [4] that these three also were kings: to wit, either according to the state of those Countries, [5] where the Princes were *Magi*, and [6] *Magi* the greatest about the Prince: or as we read in the Scriptures, of Melchisedec king of Salem, and many other kings that dwelt within a small compass: or as [7] Job's three

[1] *Psal. 71.*
[2] *Esa. 60.*
[3] *Chrys. homil. 27. in Mat. ho. 1. Theophyl. Cic. de Divinat.*
[4] The three kings.
[5] *Plin. li. 20.*
[6] *Esther 1, 13, 14.*
[7] *Tob. 2.*
[8] *Amb. 1. Off. c. 12.*

friends are called kings. These are commonly called the three kings of Colen [8], because their bodies are there, translated thither from the East Country: their names are said to have been Gaspar, Melchior, Baltasar.

11. *Gifts.]* These sages were three, and their gifts three, and each one offered every of the three, to express our faith of the Trinity. The Gold, to signify that he was a King: the frankincense, that he was God: the myrrh, that he was to be buried as man. *Aug. ser. 1. de. Epiph.*

15. *Out of Aegypt.]* This place of the Prophet (and the like in the new Testament) here applied to Christ, whereas in the letter it might seem otherwise, teacheth us how to interpret the old Testament, and that the principal sense is of Christ and his Church.

◦Canonizing of Saints.

16. *Murdered.]* By this example we learn how great credit we owe to the Church in Canonizing Saints◦, and celebrating their holy-days: by whose only warrant, without any word of Scripture, these holy Innocents have been honoured for Martyrs, and their holy-day kept ever since the Apostles' time, although they died not voluntarily, nor all perhaps circumcised, and some the children of Pagans. *Aug. ep. 28. Orig. ho. 3. in diversos.*

CHAPTER III.

John Baptist by his Eremite's life, by his preaching and baptism, calleth all unto penance, to prepare them to Christ. 10 He preacheth to the Pharisees and Sadducees, threatening to them (unless they truly do penance) reprobation here and damnation hereafter: and for salvation sendeth them to Christ and his baptism. Which being far more excellent than John's, yet Christ himself among those penitents vouchsafeth to come unto John's baptism. Where he hath testimony from heaven also.

AND [1] in those days [2] cometh John the Baptist preaching in the desert of Jewry,

[1] THE SECOND part of this Gospel, Of the Preparation that was made to the manifestation of Christ
[2] *Mr. 1, 4.*
Luc. 3, 3.

2 & saying: Do penance: for the Kingdom of Heaven is at hand. 3 For this is he that was spoken of by Esay the Prophet, saying: [1] *A voice of one crying in the desert, prepare ye the way of our Lord, make straight his paths.*

[1] *Esa. 40, 3.*

4 And the said John had his garment of camels' hair, and a girdle of a skin about his loins: and his meat was locusts & wild honey. 5 Then went forth to him Jerusalem and all Jewry, and all the country about Jordan: 6 & were baptized of him in Jordan, confessing their sins. 7 And seeing many of the Pharisees and Sadducees coming to his Baptism, he said to them. Ye viper's brood, who hath shewed you to flee from the wrath to come? 8 Yield therefore fruit worthy of penance. 9 And delight not to say within yourselves, we have Abraham to our father. For I tell you that God is able of these stones to raise up children to Abraham. 10 For now the axe is put to the root of the trees. Every tree therefore that doth [1] not yield good fruit, shall be cut down, & cast into the fire.

[1] It is not only damnable, to do ill: but also, not to do good.
Aug. Ser. 6. de temp.

11 [1] I indeed baptize you in water unto penance, but he that shall come after me, is stronger than I, whose shoes I am not worthy to bear, he shall baptize you in the Holy Ghost & fire.

[1] *Mr. 1, 8.*
Lu. 3, 16.
Io. 1, 26.
Act. 11, 16. 19, 4.

12 Whose fan is in his hand, and he shall clean purge his floor: and he will gather his wheat into the barn,

but the chaff he will burn with unquenchable fire.
13 Then cometh JESUS from Galilee to Jordan, unto John, to be baptized of him. 14 But John stayed him, saying: I ought to be baptized of thee, and comest thou to me? 15 And JESUS answering, said to him: Suffer me for this time. For so it becometh us to fulfill all justice. Then he suffered him. 16 And JESUS being baptized, forthwith came out of the water: and lo the Heavens were opened to him: & he saw the Spirit of God descending as a dove, & coming upon him.
17 And behold a voice from Heaven saying: This is my beloved Son, in whom I am well pleased.

ANNOTATIONS.
CHAP. III.

1. *Desert.]* [1] Of this word desert (in Greek *eremus*) cometh the name *Eremitages*, and *Eremites*, that live a religious and austere life in deserts and solitary places, by the example of S. John Baptist, whom the holy Doctors therefore call the Prince and as it were the author of such profession. *S. Chrys. ho. 1. in Marcum & ho. de Io. Baptista. Hiero. ad Eustoch. de custod. virg. Isid. li. 2. c. 15 de divi. off. Bernardus de excel. Io. Baptistae.* Wherewith the Protestants are so offended that [2] they say, S. Chrysostom spake rashly and untruly. And no marvel, for whereas the Evangelist himself in this place maketh him a perfect pattern of penance and Eremitical life, for desert or wilderness, for his rough and rude apparel, for abstaining from all delicate meats (according to our Saviour's testimony also of him Mt. 11, 8. Luc. 7, 33) they are not ashamed to pervert all with this strange commentary, that it was a desert [3] full of towns and villages, his garment was [4] camlet, his meat [5] such as the country gave and the people there used: to make him thereby but a common man like to the rest, in his manner of life: clean against Scriptures, Fathers, and reason. [6]

[1] Eremites.
[2] *Magdeb. Cent. 5. c. 6. pag. 711.*
[3] *Cent. 1. li. 1. c. 10.*
[4] *Cythraeus in 3. cap. Mat.*
[5] *Bucerus ibid.*
[6] See Canis. de verb. Dei corruptelis li. 1. c. 2. 3. 4.

2. *Do penance.]* [1] So is the Latin, word for word, so readeth all antiquity, namely S. Cyprian ep. 52. often, and S. Augustine li. 13. Confes. c. 12. and it is a very useful speech in the New Testament, specially in the preaching of S. John Baptist, [2] Christ himself, and [3] the Apostles: to signify perfect repentance, which hath not only confession and amendment, but contrition or sorrow for the offence, and painful satisfaction: such as S. Cyprian speaketh of in all the foresaid epistle. But the Adversaries of purpose (as [4] namely Beza protesteth) mislike that interpretation, because it favoureth Satisfaction for sin, which they cannot abide. Where if they pretend the [5] Greek word, we send them to these places Mat. 11, 21. Lu. 10, 13. 2. Cor. 7, 9. Where it must needs signify, sorrowful, painful, and satisfactory repentance. We tell them also that [6] S. Basil a Greek Doctor calleth the Ninivites' repentance with fasting and haircloth and ashes, by the same Greek word *μετάνοιαν*. And more we will tell them in other places.

[1] Penance.
[2] *Mt. 4, 17. Lu. 13, 3. 5. Lu. 24, 47.*
[3] *Act. 2, 38. 26, 20.*
[4] *Annot. in hunc locum.*
[5] *Μετανοεῖν. Μετάνοια.*
[6] *Serm. in fam. & siccit.*

6. *Confessing their sins.]* John did prepare the way to Christ and his Sacraments, not only by his baptism, but by inducing the people to confession of their sins. Which is not to acknowledge themselves in general to be sinners, but also to utter every man his sins.

8. *Fruit worthy.]* He preacheth satisfaction by doing worthy fruits or works of penance, which are (as S. Hierom saith in 2. Joel) fasting, praying, alms, and the like.

10. *The axe.]* Here preachers are taught to dehort from doing evil for fear of Hell, and to exhort to do good in hope of heaven: which kind of preaching our Adver. do condemn.

11. *In Water.]* ◦John's baptism did not remit sins, nor was comparable to Christ's Baptism, as here

◦John's baptism and

Christ's.

it is plain and in many other places. *Hiero. adv. Lucifer. Aug. de Bapt. cont. Donat. li. 5. c. 9. 10. 11.* Yet is it an article of our Adv. that the one is no better than the other. Which they say not to extol John's, but to derogate from Christ's baptism, so far, that they make it of no more valure or efficacy for remission of sins, and grace, and justification, than was John's: thereby to maintain their manifold heresies, that Baptism taketh not away sins, that a man is no cleaner nor juster by the Sacrament of Baptism than before, that it is not necessary for children unto salvation, but it is enough to be born of Christian parents, and such like erroneous positions well known among the Calvinists.

12. *Floor.]* This floor is his Church militant here in earth, wherein are both good and bad (here signified by corn and chaff) till the separation be made in the day of judgement: contrary to the doctrine of the Heretics, that hold, the Church to consist only of the good.

16. *Opened.]* To signify that heaven was shut in the old law, till Christ by his Passion opened it, and so by his Ascension was the first that entered into it: contrary to the doctrine of the Heretics. *See Hebr. 9, 8.* and *11, 40.*

CHAPTER IV.

Christ going into the desert to prepare himself before his Manifestation, overcometh the Devil's tentations. 12 Beginning in Galilee, as the Prophet said he should: 18 he calleth four Disciples: and with his preaching and miracles draweth unto him innumerable followers.

THEN [1] [2] JESUS was led of the Spirit into the desert, to be tempted of the devil.

[1] The Gospel upon the first Sunday in Lent. [2] *Mr. 1, 12. Lu. 4, 1.*

2 And when he had fasted forty days and forty nights, afterward he was hungry. 3 And the tempter approached and said to him: If thou be the Son of God, command that these stones be made bread. 4 Who answered and said: It is written, [1] *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.*

[1] *Deu. 8, 3.*

5 Then the devil took him up into the holy city, and set him upon the pinnacle of the Temple, 6 and said to him: If thou be the Son of God, cast thyself down, for it is written: [1] *That he will give his Angels charge of thee, & in their hands shall they hold thee up, lest perhaps thou knock thy foot against a stone.*

[1] *Ps. 90, 12.*

7 JESUS said to him again: It is written, [1] *Thou shalt not tempt the Lord thy God.*

[1] *Deu. 6, 16.*

8 Again the devil took him up into a very high mountain: and he shewed him all the kingdoms of the world, and the glory of them, 9 and said to him: All these will I give thee, if falling down thou wilt adore me. 10 Then JESUS saith to him: Avaunt Satan; for it is written, [1] *The Lord thy God shalt thou adore, and him only shalt thou serve.*

[1] *Deu. 6, 13.*

11 Then the devil left him; and behold Angels came, and ministered to him. ✝ 12 [1] And [2] when JESUS had heard that John was delivered up, he retired into Galilee [3]:

[1] THE THIRD part of the Gospel, of Christ's manifesting himself by preaching, and that in Galilee. [2] *Mr. 1, 14.* [3] *Luc. 4, 14.*

13 and leaving the city Nazareth, came and dwelt in Capharnaum a sea town, in the borders of Zabulon & Nephthali; 14 that it might be fulfilled which was said by Esay the Prophet. 15 [1] *Land of Zabulon & land of Nephthali, the way of the sea beyond Jordan of Galilee, of the Gentiles:*

[1] *Esa. 9, 1.*

16 *the people that sat in darkness, hath seen great light:*

& to them that sat in a country of the shadow of death, light is risen to them. 17 From that time JESUS began to preach, and to say: [1]Do penance, for the Kingdom of Heaven is at hand.

[1]*Mr. 1, 15.*

18 [1]And JESUS [2]walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers)

[1]The Gospel upon S. Andrew's day. [2]*Lu. 5, 1.*

19 and he saith to them: Come ye after me, and I will make you to be fishers of men. 20 But they incontinent leaving the nets, followed him. 21 And going forward from thence, he saw [1]other two brethren, James of Zebedee, and John his brother, in a ship with Zebedee their father, repairing their nets: and he called them.

[1]*Mar. 1, 19. Luc. 5, 10.*

22 And they forthwith left their nets and father and followed him.✝ 23 And JESUS went round about all Galilee, teaching in their Synagogues, & preaching the Gospel of the Kingdom: and healing every malady, and every infirmity, in the people. 24 And the bruit of him went into all Syria, and they presented to him all that were ill at ease, diversely taken with diseases and torments, and such as were possest, and lunatics, and sick of the palsy, and he cured them: 25 And much people followed him from Galilee, and Decapolis, and Jerusalem, and from Jury and from beyond Jordan.

ANNOTATIONS.
CHAP. IV.

1. *Desert.]* As John the Baptist, so our Saviour by going into the desert, and there living in contemplation even among brute beasts, and subject to the assaults of the Devil for our sins, ◦ giveth a warrant and example to such holy men as have lived in wilderness for penance and contemplation, called Eremites.

◦Eremites.

2. *Fasted forty days.]* Elias and Moyses (saith S. Hierom) by the fast of 40 days were filled with the familiarity of God, and our Lord himself in the wilderness fasted as many, [1]to leave unto us the solemn days of fast, (that is, Lent.) *Hiero. in c. 58. Esa.* S. Augustine also hath the very like words ep. 119. And generally all the ancient Fathers that by occasion or of purpose speak of the Lent-fast, make it not only an imitation of our Saviour's fast, but also an Apostolical tradition, and of necessity to be kept. *Contemn not Lent* (saith S. Ignatius [2]) *for it containeth the imitation of our Lord's conversation.* And S. Ambrose [3] saith plainly, that *it was not ordained by men, but consecrated by God: nor invented by any earthly cogitation, but commanded by the heavenly Majesty.* And again, that it is sin not to fast all the Lent. S. Hierom's words [4] also be most plain: *we* (saith he) *fast forty days, or, make one Lent in a year, according to the tradition of the Apostles, in time convenient.* This time most convenient is (as S. Augustine saith ep. 119.) immediately before Easter, thereby to communicate with our Saviour's Passion: and (as other writers do add) thereby to come the better prepared and more worthily, to the great solemnity of Christ's Resurrection: beside many other goodly reasons in the ancient Fathers which for brevity we omit. See (good Christian Reader) 12 notable sermons of S. Leo the Great *de Quadragesima,* of Lent: namely Ser. 6. and 9. where he calleth it the Apostle's ordinance by the doctrine of the Holy Ghost. See S. Ambrose from the 23. sermon forward: in S. Bernard 7 sermons, and in many other Fathers the like. Last of all, note well the saying of S. Augustine [5], who affirmeth that by due observation thereof, the wicked be separated from the good, infidels from Christians, Heretics from faithful Catholics.

[1]The Lent-fast.
[2]*Igna. ep. 5.*
[3]*Ambr. de Quadrag. ser. 36. 34.*
[4]*Hier. ep. 54. ad Marcel. adv. Montanum.*
[5]*Aug. Ser. 69. de temp.*

6. *It is written.]* Heretics allege scriptures, as here the Devil doth, in the false sense: the Church

useth them, as Christ doth, in the true sense, and to confute their falsehood. *Aug. cont. lit. Petil. li. 2. c. 51. to. 7.*

◦*Latria. Dulia.*

11. *Him only serve.]* It was not said, saith S. Augustine, The Lord thy God only shalt thou adore, as it was said, Him only *shalt thou serve*: in Greek, λατρεύσεις. *Aug. sup. Gen. q. 61.* Whereupon the Catholic Church hath always used this most true and necessary distinction◦: that there is an honour due to God only, which to give unto any creature, were idolatry: and there is an honour due to creatures also according to their dignity, as to Saints, holy things, and holy places. See Euseb. *Hist. Ec. li. 4. c. 14. S. Hierom. cont. Vigil. ep. 53. Aug. li. 10. Civit. c. 1. Li. 1. Trin. c. 6. Conc. Nic. 2. Damasc. li. 1. de Imag. Bed. in 4. Luc.*

17. *Do penance.]* That penance is necessary also before baptism, for such as be of age: as John's, so our Saviour's preaching declareth, both beginning with penance.

23. *Healing every malady.]* Christ *(saith S. Augustine)* by miracles gat authority, by authority found credit, by credit drew together a multitude, by a multitude obtained antiquity, by antiquity fortified a Religion, which not only the most fond new rising of Heretics using deceitful wiles, but neither the drowsy old errors of the very Heathen with violence setting against it, might in any part shake and cast down. *Aug. de util. cred. c. 14.*

CHAPTER V.

First, 3. he promiseth rewards, 13. and he layeth before the Apostles their offices. 17. Secondly, he protesteth unto us that we must keep the commandments, and that more exactly than the Scribes and Pharisees, whose justice was counted most perfit: but yet that it was unsufficient, he sheweth in the precepts of 21. Murder, 27. Adultery, 31. Divorce, 33. Swearing, 38. Revenge, 42. Usury, 43. Enemies.[1]

[1]THE SERMON of Christ upon the Mount: containing the pattern of a Christian life, in these three chapters following. Whereof S. Augustine hath two goodly books to. 4.

And seeing the multitudes, he [1]went up into a mountain: and when he was set, his Disciples came unto him,

[1]*Luc. 6, 20.*

2 and opening his mouth he taught them, saying.

3 [1]Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.

[1]THE EIGHT Beatitudes: which are a part of the Catechism.
The Gospel upon Allhallows' day, and upon the feasts of many Martyrs.

4 Blessed are the meek: for they shall possess the land. 5 Blessed are they that mourn: for they shall be comforted. 6 Blessed are they that hunger and thirst after justice: for they shall have their fill. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the clean of heart: for they shall see God. 9 Blessed are the peace-makers: for they shall be called the children of God. 10 Blessed are they that suffer persecution for justice: for theirs is the Kingdom of Heaven.

11 Blessed are ye when they shall revile you, and persecute you, & speak all that naught is^ against you, untruly, for my sake: 12 be glad & rejoice, for your reward is very great in Heaven.┤ For so they persecuted the Prophets, that were before you.

13 [1]You are the [2]salt of the earth.

[1]The Gospel on the feasts of Doctors.[2]*Mr. 9, 50. Luc. 14, 34.*

14 But if the salt leese his virtue, wherewith shall it be salted? It is good for nothing any more but to be cast forth, and to be trodden of men. 15 You are the light of the world. A city cannot be hid, situated on a mountain. 16 Neither do men light a [1]candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.

[1] *Mr. 4, 21.*
Lu. 8, 16. 11, 33.

17 So let your light shine before men, that they may see your good works, and glorify your Father which is in Heaven. 18 Do not think that I am come to break the Law, or the Prophets. I am not come to break, but to fulfill. 19 For assuredly I say unto you, [1]till Heaven and earth pass, one jot, or one tittle shall not pass of the Law, till all be fulfilled.

[1] *Luc. 16, 17.*

20 He therefore that shall [1]break one of these least commandments, and shall so teach men, shall be called the least in the Kingdom of Heaven. But he that shall do and teach, he shall be called great in the Kingdom of Heaven.┤

[1] Ia. 2, 10.

21 [1]For I tell you, that unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the Kingdom of Heaven.

[1] The Gospel upon the fifth Sunday after Pentecost.

22 You have heard that it was said to them of old: [1] Thou shalt not kill. And whoso killeth, shall be in danger of judgement.

[1] *Exo. 20, 13.*
Deut. 5, 17.

23 But I say to you, that whosoever is angry with his brother, shall be in danger of judgment. And whosoever shall say to his brother, Raca, shall be in danger of a council. And whosoever shall say, Thou fool, shall be guilty of the Hell of fire. 24 If therefore thou offer thy gift at the Altar, and there thou remember that thy brother hath ought against thee; 25 leave there thy offering before the Altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift.┤ 26 [1]Be at agreement with thy adversary betimes, whiles thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into [2]prison.

[1] *Luc. 12, 58.* [2] This Prison is taken of very ancient Fathers, for Purgatory: namely *S. Cypr. ep. 52. ad Anton. nu. 6.*

27 Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing. 28 You have heard that it was said to them of old: [1]Thou shalt not commit adultery.

[1] *Exo. 20, 14.*

29 But I say to you, that whosoever shall see a woman to lust after her, hath already committed adultery with her in his heart. 30 And if thy right eye scandalize thee, pluck it out, & cast it from thee. For it is expedient for thee that one of thy limbs perish, rather than thy whole body be cast into hell. 31 And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy limbs perish rather than that thy whole body go into Hell. 32 It was said also, [1]whosoever shall dismiss his wife, let him give her a bill of divorcement.

[1] *Deut. 24, 1. Mt. 19, 7.*

33 But I say to you, whosoever shall dismiss his wife, excepting the cause of fornication, maketh her to commit adultery: And he that shall marry her that is dismissed; committeth adultery. 34 Again you have heard that it was said to them of old, [1]Thou shalt not commit perjury: but thou shall perform thy oaths to our Lord.

[1] *Exo. 20, 7. Lev. 19, 11.*

35 But I say to you not to swear at all: neither by heaven, because it is the throne of God: neither by the earth, because it is the foot-stool of his feet: neither by Jerusalem, because it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 Let your talk be yea, yea: no, no: and that which is over & above these, is of evil. 38 You have heard that it was said, [1]An eye for an eye, and a tooth for a tooth.

[1] *Exo. 21, 24.*

39 But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other: 40 and to him that will contend with thee in judgement, and take away thy coat, let go thy cloak also unto him. 41 and whosoever will force thee one mile, go with him other twain. 42 He that asketh of thee, give to him: and [1]to him that would borrow of thee, turn not away.

[1] *Deu. 15, 7.*

43 [1]You have heard that it was said, [2]Thou shalt love thy neighbour, & [3]hate thine enemy.

[1]The Gospel upon the Friday after Ashwednesday.[2] *Lev. 19, 18.*[3]So taught the Pharisees, not the Law.

44 But I say to you, love your enemies, do good to them that hate you: and pray for them that persecute and abuse you: 45 that you may be the children of your father which is in heaven, who maketh his sun to rise upon good & bad, and raineth upon just and [1] unjust.

[1]We see then that the temporal prosperity of persons and countries is no sign of better men or truer religion.

46 For if you love them that love you, what reward shall you have? Do not also the Publicans this? 47 And if you salute your brethren only, what do you more, do not also the Heathen this? 48 Be you perfect therefore, as also your heavenly Father is perfect.

ANNOTATIONS.
CHAP. V.

◦False Martyrs.

10. *For justice.]* ◦Heretics and other malefactors sometime suffer willingly and stoutly: but they are not blessed, because they suffer not for justice. For (saith S. Aug.) they cannot suffer for justice, that have divided the Church, and, where sound faith or charity is not, there cannot be justice. *Cont. ep. Parm. li. 1. c. 9. Ep. 50. Psal. 34. Conc. 3.* And so by this scripture are excluded all false Martyrs, as S. Augustine often declareth, and S. Cypr. *de Unit. Eccl. nu. 8.*

◦Merces. *Μισθὸς.*

12. *Reward.]* In Latin and Greek the word◦ signifieth very wages and hire due for works, and so presupposeth a meritorious deed.

◦The Church visible.

15. *The light.]* This light of the world, and city on a mountain, and candle upon a candlestick, signify the Clergy, and the whole Church, so built upon Christ the mountain, that it must needs be visible◦, and cannot be hid nor unknown. *Aug. cont. Fulg. Donat. c. 18. Li. 16. cont. Faust. c. 17.* And therefore, the Church being a candle not under a bushel, but shining to all in the house (that is) in the world, what shall I say more (saith S. Augustine) than that they are blind which shut their eyes against the candle that is set on the candlestick? *Tract. 2. in ep. Io.*

17. *Your light.]* The good life of the Clergy edifieth much, and is God's great honour: whereas the contrary dishonoureth him.

20. *One of these.]* Behold how necessary it is, not only to believe, but to keep all the commandments, even the very least.

◦True inherent justice.

21. *Your justice.]* ◦It is our justice, when it is given us of God. *Aug. in Ps. 30. Conc. 1. De Sp. & lit. c. 9.* So that Christians are truly just, and have in themselves inherent justice, by doing God's commandments. Without which justice of works no man of age can be saved. *Aug. de fid. & oper. c. 16.* Whereby we see salvation, justice, and justification, not to come of only faith, or imputation of Christ's justice.

◦Venial sins.

23. *Hell of fire.]* ◦Here is a plain difference of sins, some mortal that bring to Hell, some less, and less punishment, called venial.

24. *Gift at the altar.]* Beware of coming to the holy altar or any Sacrament out of charity. But be first reconciled to thy brother, and much more to the Catholic Church, which is the whole brotherhood of Christian men, *Heb. 13, 1.*

33. *Excepting the cause of fornication.]* This exception is only to shew, that for this one cause a man may put away his wife for ever: but not that he may marry another: as it is most plain in S. Mark and S. Luke, who leave out this exception, saying: [1] [2] *Whosoever dismisseth his wife and marrieth another, committeth adultery.* See the Annot. Luc. 19, 9. But if both parties be in one and the same fault, then can neither of them not so much as divorce or put away the other.

[1] Marriage a Sacrament, and is not dissolved by divorce.

[2] *Mr. 10, 11. Lu. 16, 18.*

33. *Committeth adultery.]* The knot of Marriage is a thing of so great a Sacrament, that not by separation itself of the parties it can be loosed, being not lawful neither for the one part nor the other, to marry again upon divorce. *Aug. de bo. Coniug. c. 7.*

35. *Not to swear.]* The Anabaptists here not following the Church's judgement, but the bare letter (as other Heretics in other cases) hold that there is no oath lawful, no not before a judge. Whereas Christ speaketh against rash and usual swearing in common talk, when there is no cause.

39. *Not to Resist evil.]* Here also the Anabaptists gather of the letter, that it is not lawful to go to law for our right; as Luther also upon this place held, that Christians might not resist the Turk. Whereas by this, as by that which followeth, patience only is signified and a will to suffer more, rather than to revenge. For neither did Christ nor S. Paul follow the letter by turning the other cheek. *Io. 18. Act. 23.*

CHAPTER VI.

In this second chapter of his Sermon, he Controlleth the Pharisees' justice (that is, their alms, prayer, and fasting) for the scope and intention thereof, which was vain glory. 19 Their end also was to be rich, but ours must not be so much as in necessaries.

TAKE good heed that you do not your justice before men, to be seen of them: otherwise reward^ you shall not have with your father which is in heaven. 2 Therefore when thou [1] doest an alms-deed, sound not a trumpet before thee, as the Hypocrites do in the Synagogues and in the streets, that they may be honoured of men: Amen I say to you, they have received their reward.

[1] The first work of justice.

3 But when thou doest an alms-deed, let not thy left hand know what thy right hand doeth: 4 that thy alms-deed may be in secret, and thy father which seeth in secret, will repay thee.ꟻ 5 And when ye [1] pray, you shall not be as the hypocrites, that love to stand and pray in the Synagogues & corners of the streets, that they may be seen of men: Amen I say to you, they have received their reward.

[1] The second work of justice.

6 But thou^ when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy father in secret: and thy father which seeth in secret, will repay thee. 7 And when you are praying, speak not much, as the Heathen. For they think that in their much-speaking they may be heard. 8 Be not you therefore like to them, for your father knoweth what is needful for you, before you ask him. 9 Thus therefore shall you pray. [1] [2] *OUR FATHER which art in heaven, sanctified be thy name.*

[1] The PATER NOSTER. [2] *Luc. 11, 2.*

10 *Let thy Kingdom come. Thy will be done, as in heaven, in earth also.* 11 *Give us today our* [1] *supersubstantial bread.*

[1] In S. Luke, the Latin is, *Panem quotidianum, daily bread*, the Greek being indifferent to both, *τὸν ἐπιούσιον*.

12 *And forgive us our debts, as we also forgive our debtors,* 13 *And lead us not into tentation. But deliver us from evil. Amen.* 14 For if you will [1] forgive men their offences, your heavenly father will forgive you also your offences.

[1] *Mr. 11, 25.*

15 But if you will not forgive men, neither will your

father forgive you your offences. 16 And when you [1]fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, that they have received their reward.

[1]The third work of justice.

17 [1]But thou when thou doest fast, anoint thy head, and wash thy face:

[1]The Gospel upon Ashwednesday.

18 that thou appear not to men to fast, but to thy father which is in secret: and thy father which seeth in secret, will repay thee. 19 [1]Heap not up to yourselves treasures on the earth: where the rust and moth do corrupt, & where thieves dig through and steal.

[1]*Luc. 12, 33.*

20 But heap up to yourselves treasures in heaven: where neither the rust nor moth doth corrupt, and where thieves do not dig through nor steal. 21 For where thy treasure is, there is thy heart also.┤

22 [1]The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightsome.

[1]*Luc. 11, 34.*

23 But if thine eye be naught: thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be? 24 [1]No man can [2]serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and contemn the other. You cannot serve God and Mammon.

[1]The Gospel on the 14 Sunday after Pentecost. [2]*Luc. 16, 13.*

25 Therefore I say to you, [1]be not careful for your life, what you shall eat, neither for your body what raiment you shall put on. Is not the life more than the meat: and the body more than the raiment?

[1]*Luc. 12, 22.*

26 Behold the fowls of the air, that they sow not, neither reap, nor gather into barns: and your heavenly father feedeth them. 27 And which of you by caring, can add to his stature one cubit? 28 And for raiment why are you careful? Consider the lilies of the field how they grow: they labour not, neither do they spin. 29 But I say to you, that neither Salomon in all his glory was arrayed as one of these. 30 And if the grass of the field, which today is, and tomorrow is cast into the oven, God doth so clothe: how much more you, O ye of very small faith? 31 Be not careful therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be covered? 32 for all these things the [1]Heathen do seek after. For your father knoweth that you need all these things.

[1]They seek temporal things only, and that not of the true God, but of their idols, or by their own industry.

33 Seek therefore first the Kingdom of God, and the justice of him, and all these things shall be given you besides.┤ 34 Be not careful therefore for the morrow; for the morrow day will be careful for itself. Sufficient for the day is the evil thereof.

ANNOTATIONS.
CHAP. VI.

◦Good works justify.

1. *Justice.]* ◦Hereby it is plain that good works be justice, and that man doing them doth justice, and is thereby just and justified, and not by faith only. All which justice of a Christian man our Saviour here compriseth in these three works, in Alms, fasting, and prayers. *Aug. li. perf. just. c. 8.* So that to give alms, is to do justice, and the works of mercy are justice. *Aug. in Ps. 49. v. 5.*

◦Merits.

4. *Repay.]* ◦This repaying and rewarding of good works in heaven, often mentioned here by our Saviour, declareth that the said works are meritorious, and that we may do them in respect of that reward.

◦Hypocrisy.

5. *Hypocrites.]* ◦Hypocrisy is forbidden in all these three works of justice, and not the doing of

them openly to the glory of God and the profit of our neighbour, and our own salvation: for Christ before (c. 5.) biddeth, saying: *Let your light so shine before men &c.* And in all such works S. Gregory's rule is to be followed, *The work so to be in public, that the intention remain in secret. Ho. 11. in Evang. c. 10.*

7. *Much speaking.]* Long prayer is not forbid, for Christ [1] himself spent whole nights in prayer, and he saith, [2] we must pray always, and [3] the Apostle exhorteth to pray without intermission, and the holy Church [4] from the beginning hath had her Canonical hours of prayer: but idle and voluntary babbling, either of the heathens to their gods, or of Heretics, that by long Rhetorical prayers think to persuade God: whereas the Collects of the Church are most brief and most effectual. *See S. Augustine ep. 121, c. 8. 9. 10.*

[1] *Luc. 6, 12.*
[2] *18, 1. 21, 36.*
[3] *1 Thes. 5, 17.*
[4] *Cypr. de orat. Do. in fine.*

11. *Supersubstantial bread.]* By this bread so called here according to the Latin word and the Greek [1], we ask not only all necessary sustenance for the body, but much more all spiritual food, namely the blessed Sacrament itself [2], which is Christ the true bread that came from heaven, and the bread of life to us that eat his body. *Cypr. de orat. Do. Aug. ep. 121. c. 11.* And therefore it is called here Supersubstantial, that is, the bread that passeth and excelleth all creatures. *Hiero. in 2. Tit. In. 6. Mat. Amb. li. 5. de Sacr. c. 4. Aug. ser. 28. de verb. Do. sec. Mat. S. Germanus in Theoria.*

[1] *τὸν ἐπιούσιον.*
[2] The B. Sacrament.

12. *Debts.]* ◦These debts do signify not only mortal sins, but also venial, as S. Augustine often teacheth: and therefore every man, be he never so just, yet because he cannot live without venial sins, may very truly and ought to say this prayer. *Aug. cont. duas ep. Pelag. li. 1. c. 14. li. 21. de Civit. c. 27.*

◦Venial sins.

13. *Lead us not.]* [1] S. Cypr. [2] readeth, *Ne patiaris nos induci.* Suffer us not to be led, as S. Augustine noteth *li. de do. persev. c. 6.* and so the holy Church understandeth it, because God (as S. James saith) tempteth no man: though for our sins, or for our probation and crown, he permit us to be tempted. Beware then of Beza's exposition upon this place, who (according to the Calvinists' opinion) saith, that God leadeth them into tentation, into whom himself bringeth in Satan for to fill their hearts: so making God the author of sin.

[1] God is not author of evil.
[2] *In Expos. orat. Do. Iac. 1.*

14. *If you forgive.]* This point, of forgiving our brother, when we ask forgiveness of God, our Saviour repeateth again, as a thing much to be considered: and therefore commended in the parable also of the servant that would not forgive his fellow servant, *Mat. 18.*

16. *Fast.]* [1] He forbiddeth not open and public fasts, which in the [2] Scriptures were commanded and proclaimed to the people of God, and the Ninivites by such fasting appeased God's wrath: but to fast for vain glory and praise of men, and to be desirous by the very face and look to be taken for a faster, that is forbidden, and that is hypocrisy.

[1] Public fast.
[2] *Iud. 20, 26. 2. Esd. 9. Ioel. 2, 15. Ion. 3.*

20. *Treasures in heaven.]* ◦Treasures laid up in heaven, must needs signify, not faith only, but plentiful alms, and deeds of mercy, and other good works. which God keeping as in a book, will reward them accordingly: as of the contrary the Apostle saith, *He that soweth sparingly, shall reap sparingly.* 2. Cor. 9.

◦Meritorious works.

24. *Two Masters.]* Two religions, God and Baal, Christ and Calvin, Mass and Communion, the Catholic Church and Heretical Conventicles. Let them mark this lesson of our Saviour, that think they may serve all masters, all times, all religions. Again, these two masters do signify, God and the world, the flesh and the spirit, justice and sin.

25. *Careful.]* Prudent provision is not prohibited, but too much doubtfulness and fear of God's provision for us: to whom we ought with patience to commit the rest, when we have done sufficiently for our part.

CHAPTER VII.

In this third and last Chapter of his Sermon, because we know not men's ends, he biddeth us beware of judging: 6 and nevertheless to take open dogs (so he calleth them) as they be. 7 If these works of justice seem too hard, we must pray instantly to him that giveth them. 12 In the conclusion, he giveth one short rule of all justice. 13 and then he exhorteth with all vehemency to the strait way both of the Catholic faith, 21 and also of good life: because only faith will not suffice.

JUDGE not, that you be not judged. 2 For [1] in what judgement you judge, you shall be judged: and in what measure you mete, it shall be measured to you again.

[1] *Luc. 6, 37.*
Mr. 4, 24.

3 And why seest thou the mote that is in thy brother's eye: and the beam that is in thine own eye thou seest not? 4 Or how sayest thou to thy brother: Let me cast out the mote of thine eye; and behold a beam is in thine own eye? 5 Hypocrite, cast out first the beam out of thine own eye; and then shalt thou see to cast out the mote out of thy brother's eye. 6 Give not that which is holy to dogs: neither cast ye your pearls before swine, lest perhaps they tread them with their feet, & turning, all to tear you. 7 [1] Ask, and it shall be given you: seek, and you shall find, knock, & it shall be opened to you.

[1] *Lu. 11, 9.*

8 For every one that asketh, receiveth: and that seeketh, findeth: and to him that knocketh, it shall be opened. 9 Or what man is there of you, whom if his child shall ask bread, will he reach him a stone? 10 Or if he shall ask him fish, will he reach him a serpent? 11 If you then being naught, know how to give good gifts to your children: how much more will your Father which is in Heaven, give [1] good things to them that ask him?

[1] These good things are grace and all spiritual gifts, and what soever pertaineth to the health of the soul.

12 [1] All things therefore whatsoever you will that men do to you, do you also to them. For this is the Law and the Prophets.

[1] *Luc. 6, 31.*

13 [1] Enter ye by the narrow gate: because broad is the gate, and large is the way that leadeth to perdition, and many there be that enter by it.

[1] *Luc. 13, 24.*

14 How narrow is the gate, and strait is the way that leadeth to life: & few there are that find it!

15 [1] Take ye great heed of false Prophets, which come to you in the clothing of sheep, but inwardly are ravening wolves.

[1] The Gospel on the 7. Sunday after Pentecost.

16 By their [1] fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?

[1] *Luc. 6, 44.*

17 Even so every good tree yieldeth good fruits, and the evil tree yieldeth evil fruits. 18 A good tree cannot yield evil fruits, neither an evil tree yield good fruits. 19 Every tree that yieldeth not good fruit, shall be cut down, and shall be cast into fire. 20 Therefore by their fruits you shall know them. 21 Not every one that sayeth to me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doth the will of my Father which is in Heaven, he shall enter into the Kingdom of Heaven.℣ 22 Many shall say to me in that day: Lord, Lord, have not we prophesied in thy name, and in thy name cast out devils, and in thy name wrought many miracles? 23 And then I will confess unto them, That I never knew you: depart from me you that work iniquity. 24 [1] Every one therefore that heareth these

words, and doeth them, shall be likened to a wise man that built his house upon a rock,

[1] *Luc. 6, 47.*

25 and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell not, for it was founded upon a rock. 26 And every one that heareth these my words, and doeth them not, shall be like a foolish man that built his house upon the sand. 27 and the rain fell, and the floods came, and the winds blew, and they beat against that house, and it fell, & the fall thereof was great. 28 And it came to pass, when JESUS had fully ended these words, the multitude were in [1]admiration upon his doctrine.

[1] *Mar. 1, 22.*
Luc. 4, 32.

29 For he was teaching them as having power, and not as their Scribes and Pharisees.

ANNOTATIONS.
CHAP. VII.

1. *Judge not.]* It is no Christian part to judge ill of men's acts which be in themselves good and may proceed of good meaning, or of man's inward meanings and intentions which we cannot see: of which fault they must beware that are too suspicious and given to deem always the worst of other men. But to say, that Judas, or an Heretic evidently known to die obstinately in heresy, is damned, and in all other plain and manifest cases, to judge, is not forbidden.

6. *Holy to dogs.]* ◦No holy Sacrament and specially that of our Saviour's blessed body, must be given wittingly to the unworthy, that is, to them that have not by confession of all mortal sins examined and proved themselves. See the Annot. *1. Cor. 11, 27. 28. 29.*

◦Worthy receiving.

8. *Every one that asketh.]* All things that we ask necessary to salvation with humility, attention, continuance, and other due circumstances, God will undoubtedly grant when it is best for us.

15. *Clothing of sheep.]* [1]Extraordinary appearance of zeal and holiness is the sheep's cote in some Heretics: but these of this time wear not that garment much, being men of unsatiable sin. This is rather their garment, common to them with all other Heretics, to crake much of the word of the Lord, and by pretensed allegations and [2]sweet words of benediction, and specially by promise of knowledge, light and liberty of the Gospel, to seduce the simple and the sinful.

[1]Heretics wolves in sheep-skins.

[2] *Ro. 16, 18.*

16. *Fruits.]* ◦These are the fruits which Heretics are known by, division from the whole Church, division among themselves, taking to themselves new names and new masters, inconstancy in doctrine, disobedience both to others and namely to spiritual officers, love and liking of themselves, pride and intolerable vaunting of their own knowledge above all the holy Doctors, corruption, falsification, and quite denying of the parts of Scriptures that specially make against them, and these be common to all Heretics lightly. Othersome are more peculiar to these of our time, as Incestuous marriages of vowed persons, Spoil of Churches, Sacrilege and profanation of all holy things, and many other special points of doctrine, directly tending to the corruption of good life in all states.

◦Heretics known by their fruits.

21. *Lord, Lord.]* These men have faith, otherwise they could not invocate, *Lord, Lord: Ro. 10.* But here we see that to believe is not enough, and that not only infidelity is sin, as Luther teacheth. ◦ Yea Catholics also that work true miracles in the name of our Lord, and by never so great faith, yet without the works of justice shall not be saved. *1. Cor. 13.* Again, consider here, who they are that have so often in their mouth, *The Lord, the Lord,* and how little it shall avail them, that set so little

◦Not only faith.

by good works, and contemn Christian justice.

CHAPTER VIII.

Immediately after his Sermon (to confirm his doctrine with a miracle) he cureth a Leper. 5. But above him and all other Jews, he commendeth the faith of the Centurion, who was a Gentile: and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Jews. 14 In Peter's house he sheweth great grace. 18 In the way to the sea he speaketh with two, of following him: 23 and upon the sea commandeth the tempest: 28 and beyond the sea he manifesteth the devil's malice against man, in an herd of swine.

AND [1] when he was come down from the mountain, great multitudes followed him:

[1] The Gospel on the 3. Sunday after the Epiphany.

2 And [1] behold a Leper came and adored him saying: Lord, if thou wilt, thou canst make me clean.

[1] *Mr. 1, 40.*
Lu. 5, 12.

3 And JESUS stretching forth his hand, touched him, saying: I will. Be thou made clean. And forthwith, his leprosy was made clean. 4 And JESUS saith to him: See thou tell nobody: but go, [1] shew thyself to the Priest, and offer the gift which Moyses commanded for a testimony to them.

[1] *Lev. 14, 2.*

5 [1] And [2] when he was entered into Capharnaum, there came to him a Centurion, beseeching him,

[1] The Gospel upon the Thursday after Ashwednesday. And also in Mass for the sick. [2] *Lu. 7, 1.*

6 and saying: Lord my boy lieth at home sick of the palsy, and is sore tormented. 7 And JESUS saith to him: I will come, and cure him. 8 And the Centurion making answer, said: Lord, I am not worthy that thou shouldest enter under my roof: but only say the word, & my boy shall be healed. 9 For I also am a man subject to authority, having under me soldiers; and I say to this^ go, and he goeth, and to another, come, and he cometh; and to my servant, do this, and he doeth it. 10 And JESUS hearing this, marveled: and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. 11 And I say to you that many shall come from the East and West, and shall sit down with Abraham, and Isaac, & Jacob in the Kingdom of Heaven: 12 but the children of the Kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. 13 And JESUS said to the Centurion: Go, and as thou hast believed, be it done to thee. And the boy was healed in the same hour.℣ 14 And [1] when JESUS was come into Peter's house, he saw his wife's mother laid, and in a fit of a fever:

[1] *Mr. 1, 29. Lu. 4, 38.*

15 and he touched her hand, and the fever left her, and she arose, and ministered to him. 16 And when evening was come, they brought to him many that had devils: and he cast out the spirits with a word: and all that were ill at ease^ he cured: 17 that it might be fulfilled, which was spoken, by Esay the Prophet, saying: [1] *He took our infirmities, and bare our diseases.*

[1] *Esa. 53, 4.*
1. Pet. 2, 24.
Lu. 9, 57.

18 And JESUS seeing great multitudes about him, commanded to go beyond the water. 19 And a certain Scribe came, and said to him: Master, I will follow thee whithersoever thou shalt go. 20 And JESUS saith to him: The foxes have holes, and the fowls of the air nests: but the Son of man hath not where to lay his head. 21 And [1] another of his Disciples said to him: Lord, permit me first to go and bury my father.

[1] *Luc. 9, 59.*

22 But JESUS said to him: Follow me, and let the dead bury the dead. 23 [1] And [2] when he entered into

the boat, his Disciples followed him:

[1] The Gospel on the 4. Sunday after the Epiphany. [2] *Mar. 4, 36.* *Lu. 8, 22.*

24 and lo a great tempest arose in the sea, so that the boat was covered with waves, but he slept. 25 And they came to him, and raised him, saying: Lord, save us, we perish. 26 And he saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there ensued a great calm. 27 Moreover the men marveled, saying: What an one is this, for the winds and the sea obey him.† 28 And [1] when he was come beyond the water, into the country of the Gerasens, there met him two that had devils, coming forth out of the sepulchres, exceeding fierce, so that none could pass by that way.

[1] *Mr. 5, 1.* *Luc. 8, 26.*

29 And behold they cried saying: What is between us & thee JESUS the Son of God? art thou come hither to torment us before the time. 30 And there was not far from them an herd of many swine feeding. 31 And the devils besought him saying: If thou cast us out, send us into the herd of swine. 32 And he said to them: Go. But they going forth went into the swine, and behold the whole herd went with a violence, headlong into the sea: and they died in the waters. 33 And the swineherds fled: and coming into the city, told all, and of them that had been possessed of devils. 34 And behold the whole city went out to meet JESUS, and when they saw him, they besought him that he would pass from their quarters.

ANNOTATIONS.
CHAP. VIII.

4. *Priest.]* The Priests of the old law (saith S. Chrysostome) had authority and privilege only to discern who were healed of leprosy, and to denounce the same to the people: but the Priests of the new law have power to purge in very deed the filth of the soul◦. Therefore whosoever despiseth them, is more worthy to be punished than the rebel Dathan and his complices. *S. Chryso. li. 3. de Sacerd.*

◦Priests forgive sins.

4. *Gift]* Our Saviour willeth him to go and offer his gift or sacrifice according as Moyses prescribed in that case, because the other sacrifice being the holiest of all holies, which is his body, was not yet begun. So saith *S. Aug. li. 2. q. Evang. q. 3. & Cont. Advers. leg. & Proph. li. 1. c. 19. 20.*

8. *Not worthy.]* *Orig. ho. 5. in divers.* When thou eatest (saith he) and drinkest the body and blood of our Lord, he entereth under thy roof. Thou also therefore humbling thyself, say: [1] Lord I am not worthy. &c. so said [2] S. Chrysostom in his Mass, and so doth the Cath. Church use at this day in every Mass. See S. Augustine *ep. 118. ad Ianu.*

[1] DOMINE, non sum dignus.

[2] * *Liturg. S. Chrys. Graec. sub finem.*

14. *His wife's mother.]* [1] Of Peter specially among the rest, it is evident that he had a wife, but (as S. Hierom saith) after they were called to be Apostles, they had no more carnal company with their wives, as he proveth there by the very words of our Saviour, [2] *He that hath left wife &c.* And so in the Latin Church hath been always used, that married men may be and are daily made Priests, either after the death of the wife, or with her consent to live in perpetual continency. And if the Greeks have Priests that do otherwise, S. Epiphanius a Greek Doctor telleth them, that they do it against the ancient Canons, and [3] Paphnutius plainly signifieth the same in the first Councel of Nice. But this is most plain, that there was never either in the Greek Church or the Latin, authentical example of any that married after Holy Orders.

[1] Priests' marriage.

[2] *Lib. 1. adv. Iov. C. 14. Mt. 19, 29. Epiph. hae. 59.*

[3] * *Sozom. li. 1. c. 22. Socrat. li. 1. c. 8.*

22. *Let the dead.]* By this we see that not only no worldly or carnal respect, but no other laudable duty toward our parents, ought to stay us from following Christ, and choosing a life of greater perfection.

26. *He commanded.]* The Church (here signified by the boat or ship) and Catholics, are often tossed with storms of persecution, but Christ who seemed to sleep in the mean time, by the Church's prayers awaketh, and maketh a calm.

CHAPTER IX.

The Masters of the Jews he confuteth both with reasons and miracles: 2 defending his remitting of sins, 9 his eating with sinners, 14 and his condescending to his weak Disciples until he have made them stronger. 18 shewing also in two miracles, the order of his providence about the Jews and Gentiles, leaving the one when he called the other. 27 he cureth two blind men, and one possessed. 35 And having with so many miracles together confuted his enemies, and yet they worse and worse, upon pity toward the people, he thinketh of sending true pastors unto them.

AND [1] entering into a boat, he passed over the water, and came into his own city.

[1] The Gospel upon the 18. Sunday after Pentecost.

2 And [1] behold they brought to him one sick of the palsy lying in bed. And JESUS [2] seeing their faith, said to the sick of the palsy: Have a good heart son, thy sins are forgiven thee.

[1] *Mr. 2, 3. Luc. 5, 18.* [2] We see that the faith of one helpeth to obtain for another.

3 And behold certain of the Scribes said within themselves: He blasphemeth. 4 And JESUS seeing their thoughts, said: Wherefore think you evil in your hearts? 5 Whether is easier, to say, thy sins are forgiven thee: or to say, arise and walk. 6 But that you may know that the Son of man hath power in earth to forgive sins, (then said he to the sick of the palsy,) Arise, take up thy bed, and go into thy house. 7 And he arose, and went into his house. 8 And the multitudes seeing it, were afraid, and glorified God that gave such power to men. ✝ 9 [1] And [2] when JESUS passed forth from thence, he saw a man sitting in the custom-house, named Matthew; And he saith to him: Follow me. And he arose up, and followed him.

[1] The Gospel upon S. Matthew's day. Sept. 21. [2] *Mar. 2, 14. Luc. 5, 27.*

10 And it came to pass as he was sitting at meat in the house, behold many Publicans and sinners came, and sat down with JESUS and his Disciples. 11 And the Pharisees seeing it, said to his disciples: why doth your master eat with Publicans and sinners? 12 But JESUS hearing it, said: They that are in health, need not a physician, but they that are ill at ease. 13 But go your ways & learn what it is, [1] *I will mercy, & not sacrifice*. For I am not come to call the just, but sinners. ✝

[1] *Ose. 6, 6.*

14 Then [1] came to him the Disciples of John, saying: Why do we and the Pharisees fast often, but thy Disciples do not fast?

[1] *Mar. 2, 18. Lu. 5, 33.*

15 And JESUS said to them: Can the children of the Bridegroom mourn, as long as the Bridegroom is with them? But the days will come when the Bridegroom shall be taken away from them, and [1] then they shall fast.

[1] Christ signifieth that the Church shall use fasting days after his Ascension. *Epiph. in Comp. fid. Cath. Aug. ep. 80.*

16 And nobody putteth a piece of raw cloth to an old garment. For he taketh away the piecing thereof from the garment, and there is made a greater rent.

17 Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved together.

18 [1] [2] As he was speaking this unto them, behold

a certain Governor approached, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live.

[1]The Gospel upon the 23. Sunday after Pentecost.[2] *Mar. 5, 22. Luc. 8, 41.*

19 And JESUS rising up followed him, and his Disciples. 20 And behold a woman which was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. 21 For she said within herself: If I shall touch only his garment, I shall be safe. 22 But JESUS turning and seeing her, said: Have a good heart daughter, [1]thy faith hath made thee safe. And the woman became whole from that hour.

[1]Lo, her devotion to the hem of his garment, was not superstition, but a token of greater faith: so is the devout touching of holy relics.

23 And when JESUS was come into the house of the Governor, & saw minstrels and the multitude keeping a stir, 24 he said: Depart, for the wench is not dead, but sleepeth. And they laughed him to scorn. 25 And when the multitude was put forth, he entered in, and held her hand. And the maid arose. 26 And this bruit went forth into all that country. 27 And as JESUS passed forth from thence, there followed him two blind men crying and saying: Have mercy on us, O Son of David. 28 And when he was come to the house, the blind came to him. And JESUS saith to them: Do you believe, that I can do this unto you? They say to him: Yea Lord. 29 Then he touched their eyes, saying: According to your faith, be it done to you. 30 And their eyes were opened, and JESUS threatened them, saying: See that no man know it. 31 But they went forth, and bruited him in all that country. 32 And when they were gone forth, [1]behold they brought him a dumb man, possessed with a devil.

[1]*Mat. 12, 22.*

33 And after the devil was cast out, the dumb man spake, and the multitudes marveled saying: Never was the like seen in Israel. 34 But [1]the Pharisees said: [2]In the prince of devils he casteth out devils.

[1]*Mat. 12, 24.*[2]In like manner say the Heretics, calling all miracles done in the Catholic Church, the lying signs of Antichrist.

35 And JESUS went about all the cities, and towns, teaching in their Synagogues, and preaching the Gospel of the Kingdom, and curing every disease, and every infirmity. 36 And seeing the multitudes, he pitied them; because they were vexed, and lay like sheep that have not a shepherd. 37 Then he saith to his Disciples: The harvest surely is great, but the workmen are few. 38 Pray therefore the Lord of the harvest, that he send forth workmen into his harvest.

ANNOTATIONS.
CHAP. IX.

3. *He blasphemeth.]* When the Jews heard Christ remit sins, they charged him with blasphemy, as Heretics now charge his priests of the new Testament, for that they remit sins: to whom he said, *Whose sins you shall forgive, they are forgiven &c. Io. 20.*

5. *Whether is easier.]* ◦The faithless Jews thought (as Heretics now a days) that to forgive sins was so proper to God, that it could not be communicated unto man: but Christ sheweth that as to work miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgive sins.

◦Men have power to forgive sins.

6. *The son of man in earth.]* Christ had power to remit sins, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Church, and our chief Bishop and Priest according to his manhood, in respect whereof all power was given him in heaven and earth. *Mat. 28. v. 18.*

8. *Glorified.]* The faithful people did glorify God that gave such power to men for to remit sins and to do miracles, knowing that that which God committeth to men, is not to his derogation, but to his glory, himself only being still the principal worker of that effect, men being only his ministers, substitutes, and working under him and by his commission and authority.

8. *To men.]* Not only Christ as he was man, had this power to forgive sins, but by him and from him the Apostles, and consequently Priests. Mat. 28. *All power is given me.* Mat. 18. *Whatsoever you shall loose in earth, shall be loosed in heaven.* Joan. 20. *Whose sins you shall forgive, they are forgiven.*

◦External Sacrifice.

13. *Not sacrifice.]* ◦These are the words of the Prophet, who spake them even then when sacrifices where offered by God's commandment: so that it maketh not against sacrifice, but he saith that sacrifice only without mercy and charity, and generally with mortal sin, is not acceptable. The Jews offered their sacrifices duly, but in the mean time they had no pity nor mercy on their brethren: that is it which God misliketh.

◦Fasting.

14. *Fast often.]* ◦By the often fasting of S. John's disciples, we may easily gather that he appointed them a prescript manner of fasting: as it is certain he taught them a form of prayer. *Lu. 5.* and *11.*

17. *New wine.]* By this new wine, he doth plainly here signify fasting and the straiter kind of life: by the old bottles, them that cannot away therewith.

19. *Twelve years.]* This woman a Gentile, had her disease twelve years, and the Governer's daughter a Jew (which is here raised to life) was twelve years old, *Luc. 8.* Mark then the allegory hereof in the Jews and Gentiles. As that woman fell sick when the wench was born, so the Gentiles went their own ways into idolatry, when the Jews in Abraham believed. Again, as Christ here went to raise the wench, and by the way the woman was first healed, and then the wench revived: so Christ came to the Jews, but the Gentiles believed first and were saved, and in the end the Jews shall believe also. *Hiero. in Mat.*

[1] *Euseb. li. 7. c. 14. hist.*

[2] Relics and Images.

[3] *li. 5. c. 20.*

21. *Touch only.]* Not only Christ's words, but his garment and touch thereof, or any thing to him belonging, might do and did miracles, force proceeding from his holy person to them. Yea this woman returning home [1] set up an Image of Christ [2], for memory of this benefit, and the hem of the same Image did also miracles. This image Iulian the Apostata threw down, and set up his own in stead thereof, which was immediately destroyed by fire from heaven. But the image of Christ broken in pieces by the heathen, the Christians afterward gathering the pieces together, placed it in the Church: where it was (as Sozomenus writeth [3]) unto his time.

28. *Do you believe that I can?]* We see here that to the corporal healing of these men he requireth only this faith, that he is able. Which faith is not sufficient to justify them. How then do the Heretics by this and the like places plead for their only justifying faith? *See the Annot. Mar. 5, 36.*

38. *Pray therefore.]* Therefore doth the Church pray and fast in the Imber days, when Holy Orders are given, that is, when workmen are prepared to be sent into the harvest. *See Act. 13, 2.*

CHAPTER X.

He giveth to the Twelve the power of Miracles, and so sendeth them to the lost sheep of the Jews. 5. with instructions accordingly: 10. and by occasion of the sending foretelleth of the persecutions after his Ascension, arming them and all other against the same, 40. and also exhorting the people to harbour his servants

in such times of persecution.

AND having called his twelve disciples together, [1]he gave them power over unclean spirits, that they should cast them out, & should cure all manner of disease, & all manner of infirmity.

[1]*Mr. 3, 13. 6, 7. Lu. 6, 13. 9, 1.*

2 And the names of the twelve Apostles be these: The first, Simon who is called Peter, and Andrew his brother, 3 James of Zebedee, and John his brother, Philip and Barthlemew, Thomas and Matthew the publican, and James of Alphaeus, and Thaddaeus, 4 Simon Cananaeus, & Judas Iscariote, who also betrayed him. 5 These twelve did JESUS send; commanding them, saying: Into the way of the [1]Gentiles go ye not, and into the cities of the Samaritans enter ye not:

[1]They have here commission to preach only in Israel: the time being not yet come to call the Gentiles.

6 but go rather to the sheep that are perished of the house of Israel. 7 And going^ preach, saying: That the Kingdom of Heaven is at hand. 8 Cure the sick, raise the dead, cleanse the lepers, cast out devils: gratis you have received, gratis give ye. 9 Do not possess gold, nor silver, nor money in your purses: 10 not a scrip for the way, neither two coats, neither shoes, neither rod. For the workman is worthy of his meat. 11 And into whatsoever city or town you shall enter, inquire who in it is worthy: and there tarry till you go forth. 12 And when ye enter into the house, salute it, saying: Peace be to this house. 13 And if so be that house be worthy, your peace shall come upon it. But if it be not worthy, your peace shall return to you. 14 And whosoever shall not receive you, nor hear your words; going forth out of the house or the city shake off the dust from your feet. 15 Amen I say to you, it shall be more tolerable for the land of the Sodomites and Gomorrheans in the day of judgement, than for that city. 16 [1]Behold I send you as sheep in the midst of wolves. Be ye therefore [2]wise as serpents, and simple as doves.

[1]The Gospel upon the Commemoration of S. Paul, Iun. 30. [2]Wisdom and simplicity both be necessary in preachers, Bishops and Priests.

17 And take heed of men. For they will deliver you up in Councils, and in their Synagogues they will scourge you. 18 And to presidents and to kings shall you be led for my sake, in testimony to them and the Gentiles. 19 But when they shall deliver you up, [1]take no thought how or what to speak: for it shall be given you in that hour what to speak.

[1]*Mar. 13, 11. Luc. 12, 11.*

20 For it is not you that speak, but the Spirit of your Father that speaketh in you. 21 [1]The brother also shall deliver up the brother to death, and the father the Son: and the children shall rise up against the parents, and shall work their death,

[1]*Luc. 21, 16.*

22 and you shall be odious to all men for my name: but he that shall persevere unto the end, he shall be saved.┤ 23 [1]And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

[1]The Gospel upon S. Athanasius day. Maij 2.

24 [1]The disciple is not above the master, nor the servant above his lord.

[1]*Luc. 6, 40.*

25 It sufficeth the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household? 26 [1]Therefore fear ye not them. For nothing is hid, that shall not be revealed: and secret, that shall not be known.

[1]The Gospel for some Martyrs, not Bishops.

27 That which I speak to you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house tops. 28 And [1]fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into Hell.┤

[1]A goodly comfort for Christians and Catholics and all good men, in the persecutions of Turk, of Heretics, of all wicked men.

29 Are not two sparrows sold for a farthing: and not one of them shall fall upon the ground without your father? 30 But your very hairs of the head are all numbered. 31 Fear not therefore: better are you than many sparrows. 32 [1]Every one therefore that shall confess me before men, I also will confess him before my Father which is in Heaven.

[1] *Mar. 8, 38. Luc 9, 26. 12, 8.*

33 But he that shall deny me before men, I also will deny him before my Father which is in Heaven.

34 [1]Do not ye think [2]that I came to send peace into the earth: I came not to send peace, but the sword.

[1] The Gospel upon S. Augustine's day our Apostle. Maij 26. And for some Martyrs not Bishops. [2] *Luc. 12, 51.*

35 For I came to separate [1]man against his father, and the daughter against her mother, and the daughter in law against her mother in law.

[1] *Mich. 7, 6.*

36 And a man's enemies, they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter above me, is not worthy of me. 38 And he that taketh not his cross, and followeth me, is not worthy of me.

39 He that hath found his life, shall lose it: and he that hath lost his life for me, shall find it. 40 [1]He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

[1] *Luc. 10, 16.*

41 He that receiveth a Prophet in the name of a Prophet, shall receive the reward of a Prophet, and he that receiveth a [1]just man in the name of a just man, shall receive the reward of a just man.

[1] The reward for harbouring & helping any blessed just person suffering for his justice and conscience.

42 And [1]whosoever shall give drink to one of these little ones a cup of cold water, only in the name of a disciple, amen I say to you, he shall not lose his reward.

[1] *Mar. 9, 41.*

ANNOTATIONS.
CHAP. X.

1. *Power.]* Miracles were so necessary to the confirmation of their doctrine beginning then to be preached, that not only Christ himself did miracles, but also, he gave to his Apostles power to do them.

[1] Peter's Primacy.

[2] *Beza in Annot. novi Test. 1556.*

2. *First Simon.]* [1]Peter the first, not in calling, but in preeminence, for (as S. Ambrose saith in 2. Cor. 12.) *Andrew first followed our Saviour before Peter: and yet the Primacy Andrew received not, but Peter.* Which preeminence of S. Peter above the other Apostles is so plainly signified in this word, *First*, by the judgement even of Heretics, that Beza[2], notwithstanding he confesseth the consent of all copies both Latin and Greek, yet is not ashamed to say that he suspecteth that this word was thrust into the text by some favourer of Peter's Primacy. Whereby we have also that they care no more for the Greek than for the Latin, when it maketh against them: but at their pleasure say that all is corrupted.

9. *Do not possess.]* Preachers may not carefully seek after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessaries, they deserve their temporal living at their hands for whom they labour spiritually.

[1] Bishops' blessing.

[2] * *Aug. civit. li. 22. c. 8. Leo Imp. in vit. S. Chrys. Socrat. l. 6. c.*

12. *Peace be to this house.]* [1]As Christ himself used these words or this blessing often, *Peace be to you*, so here he biddeth his Apostles say the like to the house where they come: And so hath it been always a most godly use of Bishops [2]to give their blessing where they come. Which blessing must needs be of great grace and profit, when none but worthy persons (as here we read)

might take good thereof: and when it is never lost, but returneth to the giver, when the other party is not worthy of it. [3] Among other spiritual benefits it taketh away venial sins. *Amb. in 9. Luc.*

14.

[3] It remitteth venial sins.

14. *Shake off the dust.]* To contemn the true preachers, or not to receive the truth preached, is a very damnable sin.

15. *More tolerable.]* Hereby it is evident that there be degrees and differences of damnation in Hell fire according to men's deserts. *Aug. li. 4. de Bapt. c. 19.*

18. *Kings.]* In the beginning Kings and Emperors persecuted the Church, that by the very death and blood of Martyrs it should grow more miraculously. Afterward when the Emperors and kings were themselves become Christians, they used their power for the Church, against Infidels and Heretics. *Aug. ep. 48.*

19. *It shall be given.]* This is verified even at this present also, when many good Catholics, that have no great learning by their answers confound the Adversaries.

25. *How much more.]* No marvel therefore if Heretics call Christ's Vicar Antichrist, when their forefathers the faithless Jews, called Christ himself Beelzebub.

32. *Confess me.]* [1] See how Christ esteemeth the open confessing of him, that is, of his truth in the Catholic Church, for as when Saul persecuted the Church, he said [2] himself was persecuted: so to confess him, and his Church, is all one. Contrarywise, see how he abhorreth them that deny him before men. Which is not only to deny any one little article of the Catholic faith commended to us by the Church: but also to allow or consent to heresy by any means, as by subscribing, coming to their service and sermons, furthering them any way against Catholics, and such like.

[1] Confessing of Christ and his truth.

[2] *Act. 9.*

34. *Not peace but sword.]* Christ came to break the peace of worldlings and sinners: as when the son believeth in him, and the father doth not: the wife is a Catholic, and the husband is not. For to agree together in infidelity, heresy, or any other sin, is a naughty peace. This being the true meaning of Christ's words, mark that the Heretics interpret this to maintain their rebellions and troubles which their new gospel breedeth. *Beza in no. Test. an. 1565.*

37. *More than.]* No earthly thing, nor duty to Parents, wife, children, country, or to a man's own body and life, can be any just excuse why a man should do, or feign himself to do or believe any thing, against Christ or the unity and faith of his Church.

41. *In the name.]* Reward for hospitality, and specially for receiving an holy person, as Prophet, Apostle, Bishop, or Priest persecuted for Christ's sake, For by receiving of him in that respect as he is such an one, he shall be partaker of his merits, and be rewarded as for such an one, Whereas on the contrary side, he that receiveth an Heretic into his house and a false preacher, doth communicate with his wicked works. *Ep. 2. Io.*

CHAPTER XI.

John the Baptist in prison also doing his diligence, sendeth some of his disciples to Christ: that as they heard, so they might also see his miracles with their eyes. 7 Afterward Christ declareth how worthy of credit John's testimony was: 16 and inveigheth against the Jews, who with neither of their manners of life could be won: 20 no nor with Christ's infinite miracles: 25 praying

God's wisdom in this behalf, 27 and calling to himself all such as feel their own burdens.

AND it came to pass: when JESUS had done commanding his twelve Disciples, he passed from thence, to teach & preach in their cities. 2 [1][2]And when John had heard in prison the works of Christ; sending two of his Disciples, he said to him:

[1]The Gospel on the 2. Sunday in Advent. [2]*Luc. 7, 18.*

3 Art thou he that art to come, or look we for another? 4 And JESUS making answer said to them: Go and report to John what you have heard and seen. 5 [1]The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the Gospel is preached.

[1]*Esa. 35, 5. 61, 1.*

6 and blessed is he that shall not be scandalized in me. 7 And when they went their way, JESUS began to say to the multitudes^ of John: What went you out into the desert to see? a reed shaken with the wind? 8 But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments, are in kings' houses. 9 But what went you out to see? A Prophet? Yea I tell you and more than a Prophet. 10 For this is he of whom it is written: [1] *Behold I send mine Angel before thy face, which shall prepare thy way before thee.*

[1]*Mal. 3, 1.*

11 Amen I say to you, there hath not risen among the born of women a greater than John the Baptist: yet he that is the lesser in the Kingdom of Heaven, is greater than he. 12 And [1]from the days of John the Baptist until now, the Kingdom of Heaven suffereth violence, and the violent bear it away.

[1]*Luc. 16, 16.*

13 For all the Prophets and the Law prophesied unto John: 14 and if you will receive it, he is [1]Elias that is for to come.

[1]*Mal. 4, 5.*

15 He that hath ears to hear, let him hear. 16 And [1]whereunto shall I esteem this Generation to be like? It is like to children sitting in the market place,

[1]*Luc. 7, 31.*

17 which crying to their companions, say: we have piped to you, and you have not danced: we have lamented, and you have not mourned. 18 For [1]John came neither eating nor drinking; and they say: He hath a devil.

[1]*Mt. 3, 4.*

19 The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine-drinker, a friend of Publicans and sinners. And wisdom is justified of her children. 20 Then [1]began he to upbraid the cities, wherein were done the most of his miracles, for that they had not done penance.

[1]*Luc. 10, 13.*

21 Woe be to thee Corozain, woe be to thee Beth-saida: for if in Tyre & Sidon had been wrought the miracles that have been wrought in you, they had done penance in hair-cloth & ashes long ago. 22 But nevertheless, I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. 23 And thou Capharnaum, shalt thou be exalted up to Heaven? thou shalt come down even unto Hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. 24 But notwithstanding I say to you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee. 25 [1]At that time JESUS answered and said: [2]I confess to thee O Father Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.

[1]The Gospel upon S. Matthias' day Feb. 24. and upon S. Francis' day Octob. 4. and for many Martyrs, and upon S. Paul's day the first Eremite Ian. 15. [2]*Luc. 10, 21.*

26 Yea Father; for so hath it well pleased thee. 27 All things are delivered me of my Father. And no man knoweth the Son but the Father: neither doth any know the Father, but the Son, and to whom it shall please the Son to reveal. 28 Come ye to me all that labour, and are burdened, and I will refresh you. 29 Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. 30 For my yoke is sweet, and

my burden light.⊣

ANNOTATIONS.
CHAP. XI.

3. *Art thou he.]* John himself doubted not, for he baptized him and gave great testimony of him before: *Io. 1.* But because his disciples knew him not, nor esteemed of him so much as of John their own Master, therefore did he send them unto Christ, that by occasion of Christ's answer he might the better instruct them what he was, and so make them Christ's disciples, preferring them to a better Master.

7. *What went you out.]* ◦High commendation of John's holiness, as well for his fasting, rough attire, solitary life, and constancy, as for the dignity of his function.

◦Eremitical life.

7. *Into the desert.]* The faithful people in all ages resorted of devotion into wilderness to see men of special and rare holiness, Prophets, Eremites, Anchorites &c. to have their prayers or ghostly counsel. *See S. Hierom de vita Hilarionis.*

14. *Elias.]* As ◦Elias shall be the messenger of Christ's later coming, so was John his messenger and Precursor at his former coming: and therefore is he called Elias, because of his like office and like spirit. *Luc. 1. Grego. ho. 7. in Evang.*

◦Elias.

18. *Eating and drinking.]* ◦The wicked quarrellers of the world misconstrue easily all the acts and life of good men. If they be great fasters and austere livers, they are blasphemed and counted hypocrites: if they converse with other men in ordinary manner, then they be counted dissolute.

◦Penance.

21. *Penance in sackcloth.]* By this sackcloth and ashes added here and in other places, we see evidently that Penance is not only leaving of former sins, and change or amendment of life past, no nor bare sorrowfulness or recounting of our offences already committed, but requireth punishment and chastisement of our persons by these and such other means as the Scriptures do elsewhere set forth. And therefore concerning the word also, it is rather to be called Penance, as in our translation: than (as the Adversaries of purpose avoiding the word) Repentance or Amendment of life: and that according to the very usual signification of the [1]Greek word in the most ancient Ecclesiastical Greek writers: who for *poenitentes* (which in the Primitive Church did public penance) say, [2] *ὁι ἐν μετανοίᾳ ὄντες*, that is, *Men that are doing penance.* And concerning that part of penance which is Confession, the Ecclesiastical history calleth it by the same Greek word, and the penitents coming to confession, *τοὺς μετανοοῦντας. Sozom. li. 7. c. 16. Socrat. li. 5. c. 19.*

[1] *μετάνοια.*

[2] *Dionys. Eccl. hier. c. 3. in initio.*

25. *Little ones.]* These little ones do not signify here only the unlearned, as though Cobblers, and weavers, and women, and girls had this revelation, and therefore do understand all Scriptures and are able to expound them: but here are signified the humble, whether they be learned or unlearned: as when he saith, ◦*Unless you become as little ones, you shall not enter into the Kingdom of heaven.* And so also the greatest Doctors (who as they were most learned, so most humbled themselves to the judgment of the Catholic Church) are these little ones: and Heretics, who although unlearned, yet vaunt their knowledge and their spirit of understanding above all ancient Fathers and the whole Church, cannot be of these little and humble ones.

◦*Mt. 18, 3.*

30. *Yoke sweet.]* ◦What is this light burden and sweet yoke, but his commandments, of which S.

◦The commandments possible.

John saith 1. Ep. 5. *His commandments are not heavy*? clean contrary to the Adversaries that say, they are unpossible to be kept.

CHAPTER XII.

The blindness of the Pharisees about the Sabboth he reproveth by Scriptures, by reason, and by a miracle. 14. and his death being therefore sought by them, he meekly goeth out of the way, according as Esay had prophesied of him. 22. His casting out of devils also he defendeth against them, 31. and setteth forth the danger they stand in for their horrible blasphemy. 38. And because they ask yet for a sign, he sheweth how worthily they shall be damned, as foretelling how the devil shall possess their Nation, 46. and testifying that although he be of their blood, yet not they for this, but such as keep his commandments are dear unto him.

AT that time [1]JESUS went through the corn on the Sabboth: and his Disciples being hungry, began to pluck the ears, and to eat.

[1] *Mr. 2, 23. Lu. 6, 1.*

2 And the Pharisees seeing them, said to him: Lo, thy Disciples do that which is not lawful for them to do on the Sabboth-days. 3 But he said to them: Have you not read what [1]David did when he was an hungered, and they that were with him:

[1] *1. Re. 21, 4.*

4 how he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, [1]but for Priests only?

[1] *Lev. 24, 9.*

5 Or have ye not read in the [1]Law, that on Sabboth-days the Priests in the temple do break the Sabboth, & are without blame?

[1] *Nu. 28, 9.*

6 But I tell you that there is here a greater than the temple. 7 And if you did know what it is, [1]*I will mercy, and not* [2]*Sacrifice*: you would never have condemned the innocents.

[1] *Ose. 6, 6.* [2] See the annotation chapter. *9, 13.*

8 For the Son of man is Lord of the Sabboth also. 9 And when he had passed from thence, he came into their Synagogue. 10 And [1]behold there was a man which had a withered hand, and they asked him saying: Whether is it lawful to cure on the Sabboths? that they might accuse him.

[1] *Mr. 3, 1. Lu. 6, 6.*

11 But he said to them: What man shall there be of you, that shall have one sheep: and if the same fall into a ditch on the Sabboths, will he not take hold and lift it up? 12 How much better is a man more than a sheep? Therefore it is lawful on the Sabboths to do a good deed. 13 Then he saith to the man: Stretch forth thy hand, and he stretched it forth, and it was restored to health even as the other. 14 And the Pharisees going forth made a consultation against him, how they might destroy him. 15 But JESUS knowing it, retired from thence: and many followed him, and he cured them all. 16 and he charged them that they should not disclose him. 17 That it might be fulfilled which was spoken by Esay the Prophet, saying: 18 [1]*Behold my servant whom I have chosen, my beloved in whom my soul hath well liked. I will put my spirit upon him, and judgement to the Gentiles shall he shew.*

[1] *Esa. 42, 1.*

19 *He shall not contend, nor cry out, neither shall any man hear in the streets his voice.* 20 *The reed bruised he shall not break, & smoking flax he shall not extinguish: till he cast forth judgement unto victory.* 21 *And in his name the Gentiles shall hope.* 22 Then [1]was offered to him one possessed with a devil, blind and dumb: and he cured him, so that he spake and saw.

[1] *Luc. 11, 14. Mar. 3, 22.*

23 And all the multitudes were amazed, and said: Whether this be the Son of David? 24 But the Pharisees hearing it, said: This fellow casteth not out devils but in Beelzebub the prince of the devils.

25 And JESUS knowing their cogitations, said to them: Every kingdom [1]divided against itself shall be made desolate: and every city or house divided against itself, shall not stand.

[1]Therefore the kingdom of heretics cannot possibly stand, because it is always full of division and dissension.

26 And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand? 27 And if I in Beelzebub cast out devils, your children in whom do they cast out? Therefore they shall be your judges. 28 But if I in the Spirit of God do cast out devils, then is the Kingdom of God come upon you. 29 Or how can a man enter into the house of the strong, and rifle his vessels, unless he first bind the strong? and then he will rifle his house. 30 He that is not with me, is against me: and he that gathereth not with me, scattereth. 31 Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy-Ghost, it shall not be forgiven him neither in this world, nor in the world to come. 33 Either [1]make the tree good, and his fruit good: or make the tree evil, and his fruit evil. For of the fruit the tree is known.

[1]It is a man's own free will and election, to be a good tree or an ill tree: to bring forth good fruits or bad. S. Augustine upon this place. *li. 2. c. 4. de actis cum Felic. Manichaeo.*

34 You vipers' broods, how can you speak good things, whereas you are evil? For of the aboundance of the heart the mouth speaketh. 35 A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things. 36 But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgement. 37 For of thy words thou shalt be justified, and of thy words thou shalt be condemned. 38 [1]Then answered him certain of the Scribes and Pharisees, saying: Master, we would see a sign from thee.

[1]The Gospel upon Imber Wednesday, the first week of Lent.

39 Who answered, and said to them: The wicked and adulterous Generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the Prophet. 40 For as [1]Jonas was in the whale's belly three days and three nights; so shall the Son of man be in the heart of the earth three days and three nights.

[1]*Ion. 2, 2.*

41 The men of Ninivee shall rise in the judgement with this Generation, and shall condemn it: because [1]they did penance at the preaching of Jonas. And behold more than Jonas here.

[1]*Ion. 3, 5.*

42 The [1]queen of the South shall rise in the judgement with this Generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Salomon, and behold more than Salomon here.

[1]*3. Reg. 10, 1.*

43 And [1]when an unclean spirit shall go out of a man, he walketh through dry places, seeking rest, and findeth not.

[1]*Luc. 11, 24.*

44 Then he saith: I will return into my house whence I came out. And coming he findeth it vacant, swept with besoms, and trimmed. 45 Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and [1]the last of that man be made worse than the first. So shall it be also to this wicked Generation.

[1]*2. Pet. 2, 20.*

46 [1]As he was yet speaking to the multitudes, [2]behold his mother and his brethren stood without, seeking to speak to him.

[1]The Gospel upon the day of the Seven Brethren &c. Iulij 10.[2]*Mar. 3, 31. Luc. 8, 20.*

47 And one said unto him: Behold thy mother and thy brethren stand without, seeking thee. 48 But he answering him that told him, said: Who is my mother, and who are my brethren? 49 And stretching forth his hand upon his Disciples, he said: Behold my mother and my brethren. 50 For whosoever shall do the will of my Father, that is in Heaven: he is my brother, and

sister, and mother.†

ANNOTATIONS.
CHAP. XII.

24. *In Beelzebub.]* The like blasphemy against the Holy Ghost is, to attribute the miracles done by Saints either dead or alive, to the Devil.

◦Neuters in religion.

30. *Not with me.]* ◦They that are indifferent to all religions, commonly and fitly called Neuters, joining themselves to neither part, let them mark these words well, and they shall see, that Christ accounted all them to be against him and his Church, that are not plainly and flatly with him and it.

◦*Ep. 58.*

30. *Gathereth not with me.]* He speaketh not only of his own person, but of all to whom he hath committed the government of his Church, and specially of the chief Pastors succeeding Peter in the government of the whole. As S. Hierom writing to Damasus Pope of Rome◦, applieth these words unto him, saying of all Heretics, *He that gathereth not with thee, scattereth: that is to say, He that is not with Christ, is with Antichrist.*

[1] Final impenitence.

[2] Remission of sins in the Church.

31. *The blasphemy of the Spirit.]* He meaneth not that there is any sin so great, which God will not forgive, or whereof a man may not repent in this life, as some Heretics at this day affirm: but that some heinous sins (as namely this blasphemy of the Jews against the evident works of the Holy Ghost, and likewise Arch-heretics who willfully resist the known truth and works of the Holy Ghost in God's Church) are hardly forgiven, and seldom have such men grace to repent. Otherwise among all the sins against the Holy Ghost (which are commonly reckoned six) one only shall never be forgiven, that is, dying without repentance willfully, called Final impenitence [1]. Which sin he committeth that dieth with contempt of the Sacrament of Penance, obstinately refusing absolution, by the Church's ministry: as S. Augustine plainly declareth in these words. [2] *Whosoever he be that believeth not man's sins to be remitted in God's Church, and therefore despiseth the bountifulness of God in so mighty a work, if he in that obstinate mind continue till his life's end, he is guilty of sin against the Holy Ghost,* in which Holy Ghost Christ remitteth sins. *Enchir. 83. Ep. 50. in fine.*

32. *Son of man.]* The Jews in their words sinned against the son of man, when they reprehended those things which he did as a man, to wit, calling him a glutton, a great drinker of wine, a friend of the Publicans, a Samaritane, and taking offence because he kept company with sinners, brake the Sabboth, and such like: and this sin might more easily be forgiven them, because they judged of him as they would have done of any other man: but they sinned and blasphemed against the Holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the evident works of God in casting out devils, to the devil himself: and this sin shall not be remitted, because it shall hardly be remitted, as we see by the plague of their posterity until this day.

◦Purgatory.

32. *Nor in the world to come.]* ◦S. Augustine and other Holy Doctors gather hereupon, that some sins may be remitted in the next life, and consequently prove purgatory thereby. *De Civit. Dei li. 21, c. 13. D. Gregor, Dial. li. 4, c. 39.*

36. *Idle word.]* If of every idle word we must make account before God in judgement, and yet shall not for every such word be damned everlastingly: then there must needs be some temporal

punishment in the next life.

48. *Who is my mother.]* The dutiful affection toward our parents and kinsfolk is not blamed, but the inordinate love of them to the hindrance of our service and duty toward God. ◦Upon this place some old Heretics denied Christ to have any mother. *Aug. li. de Fid. & Symb. c. 4.* Neither ever was there any heresy so absurd, but it would seem to have Scripture for it.

◦All Heretics allege Scriptures.

CHAPTER XIII.

Speaking in parables (as the Scripture foretold of him, and as meet was for the reprobate Jews:) he sheweth by the parable of the Sower, that in the labours of his Church, three parts of four do perish through the fault of the hearers. 24. and yet, by the parable of good seed and cockle (as also of the Net) that his servants must not for all that, never while the world lasteth, make any schism or separation. 31. And by parables of the little mustard seed and leaven, that notwithstanding the three parts perishing, and oversowing of cockles, yet that fourth part of the good seed shall spread over all the world. 44. And withal, what a treasure, and pearl it is. 53. After all which, yet his own country will not honour him.

THE same day JESUS going out of the house, sat by the sea side. 2 And [1]great multitudes were gathered together unto him, in so much that he went up into a boat & sat: and all the multitude stood in the shore;

[1] *Mr. 4, 1. Lu. 8, 4.*

3 and he spake to them many things in parables, saying: Behold the Sower went forth to sow. 4 And whiles he soweth, some fell by the way side, and the fowls of the air did come and eat it. 5 Other some also fell upon rocky places, where they had not much earth: and they shot up incontinent, because they had not deepness of earth, 6 and after the sun was up, they parched: and because they had not root, they withered. 7 And other fell among thorns: and the thorns grew and choked them. 8 And other some fell upon good ground: and they yielded fruit, the one an hundredfold, the other threescore, and another thirty. 9 He that hath ears to hear, let him hear. 10 And his Disciples came and said to him: Why speakest thou to them in parables? 11 Who answered and said unto them: Because to you it is given to know the mysteries of the Kingdom of Heaven: but to them it is not given. 12 For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath. 13 Therefore in parables I speak to them: because seeing they see not, and [1]hearing they hear not, neither do they understand:

[1] When God's word is preached, they properly have ears to hear, that have hearts to obey: and they hearing do not hear, which hear by sense of their body, and obey not by consent of their hearts. *Aug. de dono persev. c. 14.*

14 and the Prophecy of Esay is fulfilled in them, which saith: *With hearing shall you hear; and you shall not understand: and seeing shall you see, and you shall not see.* 15 *For the heart of this people is waxed gross, and with their ears they have heavily heard, and their eyes they have shut: lest at any time they may see with their eyes, and hear with their ears, and understand with their heart and be converted, and I may heal them.* 16 But blessed are your eyes because they do see, and your ears because they do hear. 17 For amen I say to you, that [1]many Prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear, and have not heard them.

[1] *Luc. 10, 23.*

18 Hear you therefore the parable of the sower. 19 Every one that heareth the word of the Kingdom and understandeth not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that was sown by the way side. 20 And he that was sown upon rocky places: this is he that

heareth the word, and incontinent receiveth it with joy, 21 yet hath he not root in himself, but is for a time: and when there falleth tribulation and persecution for the word, he is by and by scandalized. 22 And he that was sown among thorns, this is he that heareth the word, and the carefulness of this world and the deceitfulness of riches choket up the word, and he becometh fruitless. 23 But he that was sown upon good ground: this is he that heareth the word, and understandeth, and bringeth fruit, and yieldeth some an hundred-fold, and another threescore, and another thirty. 24 [1]Another parable he proposed to them, saying: The Kingdom of Heaven is resembled to a man that sowed good seed in his field.

[1]The Gospel upon the 5. Sunday after the Epiphany.

25 But when men were a sleep, his enemy came and oversowed cockle among the wheat, and went his way. 26 And when the blade was shot up, and had brought forth fruit, then appeared also the cockle. 27 And the servants of the goodman of the house coming said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? 28 And he said to them: The enemy-man hath done this. And the servants said to him: Wilt thou we go and gather it up? 29 And he said: No lest perhaps gathering up the cockle, you may root up the wheat also together with it. 30 Suffer both to grow until the harvest, and in the time of harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.┤ 31 [1]Another parable he proposed unto them, saying: [2]The Kingdom of Heaven is like to a mustard-seed, which a man took and sowed in his field.

[1]The Gospel upon the 6 Sunday after the Epiphany. [2]*Mar. 4, 30. Luc. 13, 18.*

32 Which is the least surely of all seeds: but when it is grown, it is greater than all herbs, and is made a tree, so that the fowls of the air come, and dwell in the branches thereof. 33 Another parable he spake to them: The Kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. 34 All these things JESUS spake in parables to the multitudes, and without parables he did not speak to them: 35 that it might be fulfilled which was spoken by the Prophet saying: I will open my mouth in parables, [1]*I will utter things hidden from the foundation of the world.*┤

[1]*Psa. 77, 2.*

36 Then having dismissed the multitudes, he came into the house, and his Disciples came unto him, saying: Expound us the parable of the cockle of the field. 37 Who made answer & said to them: He that soweth the good seed, is the Son of man. 38 And the field, is the world. And the good seed: these are the children of the kingdom. And the cockle: are the children of the wicked one. 39 And the enemy that sowed them, is the devil. But the harvest, is [1]the end of the world. And the reapers, are the Angels.

[1]Not God then, but the Devil is the author of all evil.

40 Even as cockle therefore is gathered up, and burnt with fire: so shall it be in the end of the world. 41 The Son of man shall send his Angels, and they shall gather out of his Kingdom all scandals, and them that work iniquity: 42 and shall cast them into the furnace of fire: There shall be weeping & gnashing of teeth. 43 Then shall the just shine as the sun, in the Kingdom of their Father. He that hath ears to hear, let him hear. 44 [1]The Kingdom of Heaven is like a treasure hidden in a field. Which a man having found, did hide it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

[1]The Gospel upon S. Lucy's day Decemb. 13. And S. Anne Iulij, 26. And for some other Virgins & other holy women.

45 Again the Kingdom of Heaven is like to a merchant man, seeking good pearls. 46 And having found one precious pearl, he went his way, and sold all that he had, and bought it. 47 Again the Kingdom of Heaven is like to a net cast into the sea, and gathering together of all kind of fishes. 48 Which, when it was filled, drawing it forth, and sitting by the shore, they chose out the [1]good into vessels, but the bad they did cast out.

[1]Here also are signified good and bad in the Church.

49 So shall it be in the consummation of the world.

The Angels shall go forth, and shall separate the evil from among the just. 50 And shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. 51 Have ye understood all these things? They say to him, Yea. 52 He said unto them: Therefore every Scribe instructed in the Kingdom of Heaven, is like to a man that is an householder, which bringeth forth out of his treasure new things and old.✝ 53 And it came to pass: when JESUS had ended these parables, he passed from thence. 54 And [1]coming into his own country, he taught them in their Synagogues, so that they marveled, and said: How came this fellow by this wisdom and virtues?

[1] *Mr. 6, 1. Luc. 4, 16.*

55 Is not this the carpenter's son? Is not his mother called MARY, and his brethren James, and Joseph, and Simon, and Jude: 56 and his sisters, are they not all with us? Whence therefore hath he all these things? 57 And they were scandalized in him. But JESUS said to them: There is not a Prophet without honour but in his own country, and in his own house. 58 And he wrought not many miracles there because of their incredulity.

ANNOTATIONS.
CHAP. XIII.

8. *One an hundred.]* ◦This difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diversities of states, or other differences. Of states, as that the hundred-fold agreeth to virgins professed, threescore-fold to religious widows, thirty-fold to the married. *Aug. li. de Virginit. c. 44. & seq.* which truth the old Heretic Jovinian denied (as ours do at this day) affirming that there is no difference of merits or rewards. *Hiero. li. 2. adv. Iovin. Ambros. ep. 82. Aug. haer. 82.*

◦Difference of merits and rewards.

11. *To you it is given.]* To the Apostles and such as have the guiding and teaching of others, deeper knowledge of God's word and mysteries is given, than to the common people. As also to Christians generally, that which was not given to the obstinate Jews.

15. *They have shut.]* In saying that they shut their own eyes, which S. Paul also repeateth *Act. 28.* he teacheth us the true understanding of all other places, where it might seem by the bare words that God is the very author and worker of this induration, and blindness, and of other sins: [1] [2]which was an old condemned blasphemy, and is now the Heresy of [3]Calvin: whereas our Saviour here teacheth us, that they shut their own eyes, and are the cause of their own sin and damnation, God not doing, but permitting it, and suffering them to fall further because of their former sins, as S. Paul declareth of the reprobate Gentiles. *Ro. 1.*

[1] God is not the author of evil.

[2] *Iren. apud Euseb. li. 5. c. 19.*

[3] *Calv. li. 2. Instit. c. 4.*

25. *Oversowed.]* First by Christ and his Apostles was planted the truth, and falsehood came afterward, and was oversown by the enemy the Devil, and not by Christ, who is not the author of evil. *Tertul. de praescript.*

29. *Lest perhaps you pluck up also.]* The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgement in the later day. Otherwise where ill men (be they Heretics or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by public authority either Spiritual or temporal to be chastised or executed.

30. *Suffer both to grow.]* ◦The good and bad (we see here) are mingled together in the Church. Which maketh against certain Heretics and Schismatics, which severed themselves of old from the

◦Good and evil in the Church.

rest of the whole world, under pretence that themselves only were pure, and all others both Priests and people sinners: and against some Heretics of this time also, which say that evil men are not of, or in the Church.

32. *The least of all seeds.]* The Church of Christ had a small beginning, but afterward became the most glorious and known common-wealth in earth: the greatest powers and the most wise of the world putting themselves into the same.

55. *Carpenter's son.]* Hereupon Iulian the Apostata and his flatterer Libanius took their scoff against our Saviour, saying (at his going against the Persians) to the Christians, what doeth the Carpenter's son now? And threatening that after his return, the Carpenter's son should not be able to save them from his fury. Whereunto a godly man answered by the Spirit of Prophecy, *He whom Iulian calleth the Carpenter's son, is making a wooden coffin for him against his death.* And indeed not long after, there came news that in that battail he died miserably. *Sozo. li. 6. c. 2. Theodo. li. 3. c. 18.* The very like scoff use Heretics that call the body of Christ in the B. Sacrament, baker's bread. It seemeth indeed to the senses to be so, as Christ seemed to be Joseph's natural son, but faith telleth us the contrary as well in the one as in the other.

CHAPTER XIV.

Hearing the unworthy decollation of John Baptist by Herod, 13. he betaketh him to his usual solitariness in the desert, and there feedeth 5000 with five loaves. 23. And then after the night spent in the mountain in prayer, he walketh upon the sea (signifying the wide world) 28. yea and Peter also: whereupon they adore him as the son of God. 35. And with the very touch of his garment's hem he healeth innumerable.

AT that time [1]Herod the Tetrarch heard the fame of JESUS:

[1]*Mar. 6, 14. Lu. 9, 7. 3, 19.*

2 and said to his servants: This is John the Baptist: he is risen from the dead, & therefore virtues work in him. 3 For Herod apprehended John and bound him, & put him into prison because of Herodias, his [1] 'brother's' wife.

[1]brother Philip's

4 For John said unto him: It is not lawful for thee to have her. 5 And willing to put him to death, he feared the People: because they esteemed him as a Prophet. 6 But on Herod's birth-day, the daughter of Herodias danced before them: and pleased Herod. 7 Whereupon he promised with an oath, to give her whatsoever she would ask of him. 8 But she being instructed before of her mother saith: Give me here in a dish the head of John the Baptist. 9 And the king was stroken sad: yet because of his [1]oath, and for them that sat with him at table, he commanded it to be given.

[1]A wicked and rash oath, and more wickedly fulfilled: because an unlawful oath bindeth no man.

10 And he sent, and beheaded John in the prison. 11 And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother. 12 And his Disciples came and took the body, and buried it: [1]and came and told JESUS.

[1]S. John's disciples at this time had well learned their duty toward Christ.

13 Which when JESUS had heard, [1]he retired from thence by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.

[1]*Mr. 6, 31. Lu. 9, 10. Io. 6, 2.*

14 And he coming forth saw a great multitude, and pitied them, and cured their diseased. 15 And when it was evening, his Disciples came unto him, saying: It is a desert place, and the hour is now past: dismiss the multitudes, that going into the towns, they may buy themselves victuals. 16 But JESUS said to them: They have no need to go: give ye them to eat. 17 They

answered him: We have not here, but five loaves, and two fishes. 18 Who said to them: Bring them hither to me. 19 And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up unto Heaven he blessed, and brake, and gave the loaves to his Disciples, and the Disciples to the multitudes. 20 And they did all eat, and had their fill. And they took the leavings, twelve full baskets of the fragments. 21 And the number of them that did eat was, five thousand men, beside women and children. 22 [1]And forthwith JESUS commanded his Disciples to go up into the boat, and to go before him over the water, till he dismissed the multitudes.

[1]The Gospel upon the Octave of S. Peter and S. Paul. Iulij 6.

23 And having dismissed the multitude, he [1] ascended into a mountain alone to pray. And when it was evening, he was there alone.

[1]*Mr. 6, 46. Io. 6, 16.*

24 But the boat in the midst of the sea was tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night, he came unto them walking upon the sea. 26 And seeing him upon the sea walking, they were troubled saying: That it is a ghost: & for fear they cried out. 27 And immediately JESUS spake unto them, saying: Have confidence: it is I, fear ye not. 28 And Peter making answer said: Lord if it be thou, bid me come to thee upon the waters. 29 And he said, Come. And Peter descending out of the boat, walked upon the water to come to JESUS. 30 But seeing the wind rough, he was afraid: and when he began to be drowned, he cried out saying: Lord, save me. 31 And incontinent [1]JESUS stretching forth his hand took hold of him, and said unto him: O thou of little faith, why didst thou doubt?

[1]Not withstanding the infirmities of them that govern the Church, yet Christ sustaineth them, and holdeth them up, yea and by them, whatsoever they are, he upholdeth and preserveth his Church.

32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat, came and adored him, saying: Indeed thou art the Son of God.✝ 34 And having passed the water, they came into the country of Genesar. 35 And when the men of that place understood of him, they sent into all that country, and brought unto him all that were ill at ease: 36 and they besought him that they might touch but the [1]hem of his garment, and whosoever did touch, were made whole.

[1]See before, chap. *9, 20.*

ANNOTATIONS.
CHAP. XIV.

3. *Because of Herodias.]* It is too ordinary in Princes to put them to death that freely tell them such faults: women, whom they fancy, specially inciting them to such mischief.

12. *Buried it.]* An example of duty toward the dead bodies of the faithful. Wherein see the difference of Catholic Christian men and of all infidels, be they Pagans, Apostates, or Heretics. For whereas the Christians had laid the body of this blessed Prophet and Martyr [1]in Samaria with the Relics of Elias and Abdias, by virtue whereof wonderful miracles were wrought in that place: in Iulian the Apostate's time, when men might do all mischief freely against Christian religion, [2] the Pagans opened the tomb of S. John Baptist, burnt his bones, scattered the ashes about the fields: but certain religious Monks coming thither a pilgrimage at the same time, adventured their life and saved as much of the holy Relics as they could, and brought them to their Abbot Philip, a man of God: who esteeming them too great a treasure for him and his, to keep for their private devotion, sent them to Athanasius the B. of Alexandria, and he with all reverence laid them in such a place (as it were by the Spirit of Prophecy) where afterward by occasion of them was built a goodly

[1]*Hiero. in Epitaph. Paulae. c. 6.*

[2]Sacrilege against holy Relics.

chapel. *Theod. li. 3. c. 6. Ruff. li. 2. c. 27. 28.* Mark here that the Heretics of our time do as those Pagans, to the bodies and Relics of all blessed Saints that they can destroy: and Catholics contrarywise have the religious devotion of those old Christians, as appeareth by the honour done now to his head at Amiens in France.

◦Eremites.

13. *Retired.]* Christ much esteemed John, and withdrew himself aside, to give example of moderate mourning for the departed, and to shew the horror of that execrable murder, as in the Primitive Church many good men seeing the miserable state of the world in the time of persecution, and the sins that abounded withal: took an occasion to forsake those tumults, and to give themselves to contemplation: and for that purpose retired into the deserts of Aegypt and elsewhere, to do penance for their own sins and the sins of the world. Whereupon partly rose that infinite number of Monks and Eremites◦, of whom the Fathers and Ecclesiastical histories make mention. *Hiero. to. 2. in vit. Pauli Eremitae. Sozo. li. 1. c. 12. 13.*

19. *The Disciples to the multitudes.]* A figure of the ministry of the Apostles, who as they here had the distribution and ordering of these miraculous loaves, so had they also to bestow and dispense all the food of our souls in ministering of the word and Sacraments, neither may laymen challenge the same.

26. *Walking.]* when not only Christ, but by his power Peter also walketh upon the waters, it is evident that he can dispose of his own body above nature and contrary to the natural conditions thereof, as to go through a door. *Io. 20.* to be in the compass of a little bread. *Epiphan. in Anchorato.*

◦Peter's Primacy.

29. *Walked.]* ◦Peter (saith S. Bernard) walking upon the waters, as Christ did, declared himself the only Vicar of Christ, which should be ruler not over one people, but over all. For many waters, are many peoples. *Bernard. li. 2. de consid. c. 8.* See the place, how he deduceth from Peter the like authority and jurisdiction to his successor the Bishop of Rome.

CHAPTER XV.

The Pharisees of Hierusalem coming so far to carp him, he chargeth with a tradition contrary to God's commandment. 10. And to the people he yieldeth the reason of that which they reprove: 15. and again to his Disciples, shewing the ground of the Pharisaical washing (to wit, that meats otherwise defile the soul) to be false. 21. then he goeth aside to hide himself among the Gentiles: where, in a woman he findeth such faith, that he is fain, lest the Gentiles should before the time extort the whole bread, as she had a crumb, to return to the Jews. 34. where (all contrary to those Pharisees) the common people seek wonderfully unto him, and he after he hath cured their diseased, feedeth 4000 of them with seven loaves.

THEN [1][2] came to him from Jerusalem Scribes and Pharisees, saying:

[1] The Gospel upon Wednesday the 3. week in Lent. [2] *Mr. 7, 1.*

2 Why do thy Disciples transgress the tradition of the Ancients? For they wash not their hands when they eat bread. 3 But he answering said to them: Why do you also transgress the commandment of God for your tradition? For God said: 4 [1] *Honour father and mother.* And: [2] *He that shall curse father or mother, dying let him die.*

[1] *Exo. 20, 12.* [2] *Lev. 20, 9.*

5 But you say: whosoever shall say to father or mother, the gift whatsoever proceedeth from me, shall profit thee: 6 And shall not honour his father or his mother: & you have made frustrate the commandment of God for your own tradition. 7 Hypocrites, well hath

Esay Prophesied of you, saying: 8 [1] *This People honoureth me with their lips: but their heart is far from me.*

[1] *Esa. 29, 13.*

9 *And in vain do they worship me, teaching doctrines and commandments of men.* 10 And having called together the multitudes unto him, he said to them: Hear ye and understand. 11 Not that which entereth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man. 12 Then came his Disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? 13 But he answering said: All planting which my Heavenly Father hath not planted, shall be rooted up. 14 Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch. 15 And Peter answering said to him: Expound us this parable. 16 But he said: Are you also as yet without understanding? 17 Do you not understand, that all that entereth into the mouth, goeth into the belly, and is cast forth into the privy? 18 But the things that proceed out of the mouth, come forth from the heart, and those things defile a man. 19 For from the heart come forth evil cogitations, murders, adulteries, fornications, thefts, false testimonies, blasphemies. 20 These are the things that defile a man. But to eat with unwashen hands, doth not defile a man.℣ 21 [1] And JESUS went forth from thence and retired into the quarters of Tyre and Sidon.

[1] The Gospel upon Thursday the first week in Lent.

22 And behold [1] a woman of Chanaan came forth out of those coasts, & crying out, said to him: Have mercy upon me, O Lord the Son of David: my daughter is sore vexed of a devil.

[1] *Mr. 7, 25.*

23 Who answered her not a word. And his Disciples came and besought him saying: Dismiss her, because she cryeth out after us. 24 And he answering said: I was not sent but to the sheep that are lost of the house of Israel. 25 But she came and adored him, saying: Lord, help me. 26 Who answering, said: It is not good to take the bread of the Children, and to cast it to the dogs. 27 But she said: Yea Lord; for the whelps also eat of the crumbs that fall from the table of their masters. 28 Then JESUS answering said to her: O woman, [1] great is thy faith: be it done to thee as thou wilt: And her daughter was made whole from that hour.℣

[1] It were a strange case that Christ should commend in this woman a sole faith without good works, that is to say, a dead faith such as could not work by love, and which S. James doubted not to call the faith not of Christians but of Devils. *Aug. de Fid. & Op. c. 16.*

29 And when JESUS was passed from thence, he came beside the sea of Galilee: & ascending into the mountain, sat there. 30 And there came to him great multitudes, having with them dumb persons, blind, lame, feeble, and many others: and they cast them down at his feet, and he cured them: 31 So that the multitudes marveled seeing the dumb speak, the lame walk, the blind see: and they magnified the God of Israel. 32 And [1] JESUS called together his Disciples, and said: I pity the multitude because three days now they continue with me, & have not what to eat: and dismiss them fasting I will not, lest they faint in the way.

[1] *Mr. 8, 1.*

33 And the Disciples say unto him: whence then may we get so many loaves in the desert as to fill so great a multitude? 34 And JESUS said to them: How many loaves have you? But they said: Seven, & a few little fishes. 35 And he commanded the multitude to sit down upon the ground. 36 And taking the Seven loaves & the fishes, and giving thanks, he brake, & gave it to his Disciples, and [1] the Disciples gave to the people.

[1] Here we see again that the people must not be their own carvers, nor receive the Sacraments or other spiritual sustenance immediately of Christ, or at their own hand, but of their spiritual governers.

37 And they did all eat, and had their fill. And that which was left of the fragments they took up, seven baskets full. 38 And there were that did eat, four thousand men, beside children & women. 39 And having dismissed the multitude, he went up into a boat, and came into the coasts of Magedan.

ANNOTATIONS.
CHAP. XV.

◦ *1. Cor. 14.*

8. *With their lips.]* This is to be understood properly of such as have ever God in their mouth, the word of our Lord, the Scriptures, the Gospel, but in their heart and all their life be indeed Godless. It may be applied also to such as say their prayers without attention or elevation of mind to God, whether he understand the prayers or no, that saith them. For many a poor Christian man that understandeth not the words he speaketh, hath his heart nearer heaven, more fervour and devotion, more edification to himself, more profit in spirit (as the Apostle speaketh◦) and less distractions, than not only all Heretics which have no true feeling of such things, but than many learned Catholics. And therefore it is not to be understood of praying in unknown tongues, as Heretics sometime expound it, far wide from the circumstance of the place and Christ's intention, speaking of the hypocritical Jews.

[1] The difference between the Jewish traditions here reprehended, and the Church's Apostolical traditions.

[2] *2. Thes. 2, 15. 1. Cor. 11.*

[3] *Act. 15.*

[4] *Aug. Ser. de temp. 251. See 1. Cor. 16, 2.*

[5] *Epiph. haer. 75.*

[6] *Hiero. ep. 54. ad Marcel. cont. Mont.*

[7] *Luc. 2, 37. Tob. 12. Judith c. 8. Esth. 4. Luc. 10, 16*

[8] *Mat. 18, 17.*

9. *Commandments of men.]* Such only are here called traditions, doctrines, or commandments of men, which be either repugnant to God's laws, as this of defrauding their parents under pretence of religion: or which at the least be frivolous, unprofitable, and impertinent to piety or true worship, as that other sort of so often washing hands and vessels without regard of inward purity of heart and mind. [1] Let no man therefore be abused with the Protestants' perverse application of this place against the holy laws, canons, and precepts of the Church and our spiritual Governors, concerning fasts, festivities, and other rules of discipline and due order in life and in the service of God. For such are not repugnant but consonant to God's word and all piety, and our Lord is truly honoured, worshipped, and served both by the making and also by the observing of them. [2] S. Paul gave commandments both by his epistles and by word of mouth, even in such matters wherein Christ had prescribed nothing at all, and he chargeth the faithful to observe the same. [3] The Apostles and Priests at Hierusalem made laws, and the Christians were bound to obey them. [4] The Keeping of Sunday in stead of the Sabboth is the tradition of the Apostles, and dare the Heretics deny the due observation thereof to be an acceptable worship of God? [5] They prescribed the Feasts of Easter, and Whitsuntide and other Solemnities of Christ and his Saints, which the Protestants themselves observe. [6] They appointed the Lent and Imber fasts and other, as well to chastise the concupiscence of man, as to serve and please God thereby, as is plain in the fasting of Anna, Tobie, Judith, Esther, who served and pleased God thereby. Therefore neither these nor other such Apostolic Ordinances, nor any precepts of the holy Church or of our lawful Pastors are implied in these Pharisaical traditions here reprehended, nor to be counted or called the doctrines and commandments of men, because they are not made by mere human power, but by Christ's warrant and authority, and by such as he hath placed to rule his Church, of whom he saith, [7] *He that heareth you, heareth me: he that despiseth you, despiseth me.* They are made by the Holy Ghost, joining with our Pastors in the regiment of the faithful, they are made by our Mother the Church, which whosoever obeyeth not, [8] we are warned to take him as an Heathen. But on the other side, all laws, doctrines, services and injunctions of Heretics, how soever pretended to be consonant to the Scriptures, be commandments of men: because both the things by them prescribed are impious, and the Authors have neither sending nor commission from God.

◦Difference of meats.

11. *Not that which entereth.]* ◦The Catholics do not abstain from certain meats, for that they esteem any meat unclean either by creation or by Judaical observation: but they abstain for chastisement of their concupiscences. *Aug. li. de mor. Ec. Cath. c. 33.*

18. *Defile a man.]* It is sin only which properly defileth man, and meats of themselves or of their own nature do not defile: but so far as by accident they make a man to sin, as the disobedience of God's commandment or of our Superiors who forbid some meats for certain times and causes, is a sin. [1]As the apple which our first parents did eat of[2], though of itself it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of itself doth defile, but the breach of the Church's precept defileth.

[1]Catholic abstinence.

[2]*Gen. 3.*

CHAPTER XVI.

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to prove him to be Christ, require to see some one from heaven. 5. Whereupon forsaking them, he warneth his disciples to beware of the leaven of their doctrine: 13. and Peter (the time now approaching for him to go into Jewry to his Passion) for confessing him to be Christ, he maketh the Rock of his Church, giving fullness of Ecclesiastical power accordingly. 21. And after, he so rebuketh him for dissuading his Cross and Passion. That he also affirmeth the like suffering in every one to be necessary to salvation.

AND[1] there came to him the Pharisees and Sadducees tempting: and they demanded him to shew them a sign from Heaven.

[1]*Mar. 8, 12.*

2 [1]But he answered & said to them: When it is evening, you say: It will be fair-weather, for the element is red.

[1]*Luc. 12, 54.*

3 And in the morning: This day there will be a tempest, for the element doth glow and lower. The face therefore of the element you have skill to discern: & the signs of times can you not? 4 The [1]naughty and adulterous Generation seeketh for a sign: and there shall not a sign be given it, but the sign of Jonas the Prophet. And he left them and went away.

[1]*Mat. 12, 39.*

5 And [1]when his Disciples were come over the water, they forgot to take bread.

[1]*Mar. 8, 14.*

6 [1]Who said to them: Look well and beware of the leaven of the Pharisees & Sadducees.

[1]*Lu. 12, 1.*

7 But they thought within themselves saying: Because we took not bread. 8 And JESUS knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have not bread? 9 Do you not yet understand, neither do you remember [1]the five loaves among five thousand men, and how many baskets you took up?

[1]*Mat. 14, 17. 15, 34.*

10 neither the seven loaves, among four thousand men, and how many maunds you took up? 11 Why do you not understand that I said not of bread to you: Beware of the leaven of the Pharisees, & Sadducees? 12 Then they understood that he said not they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. 13 [1]And [2]JESUS came into the quarters of Caesarea Philippi: and he asked his Disciples, saying: whom say men that the Son of man is?

[1]The Gospel upon SS. Peter and Paul's day Iun. 29. *And in Cathedra Petri Romae, Ian. 18. & Antiochiae Febr. 22. And Petri ad vincula Aug. 1.* And on the day of the creation and coronation of the Pope, and on the Anniversary thereof. And upon S. Leo his day April 11.[2]*Mar. 8, 27. Luc. 9, 18.*

14 But they said: Some John the Baptist, & othersome Elias, and others Jeremie, or one of the Prophets. 15 JESUS saith to them: But whom do you say that I am? 16 Simon Peter answered & said: Thou art Christ the Son of the living God. 17 And JESUS answering, said to him: Blessed art thou Simon Bar-Jona: because flesh & blood hath not revealed it to thee, but my Father which is in Heaven. 18 And I say to thee: *That thou art* [1][2]Peter; *and upon this* Rock *will I build my Church, and the gates of Hell shall not prevail*

against it.

[1] *Io. 1, 42. Io. 21, 15.* [2] That is, a Rock.

19 *And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in the Heavens: and whatsoever thou shalt loose in earth, it shall be loosed also in the Heavens.* ✝ 20 Then he commanded his Disciples, that they should tell nobody that he was JESUS CHRIST.

21 From that time JESUS began to shew his Disciples, that he must go to Jerusalem, & suffer many things of the Ancients & Scribes and Chief-Priests, and be killed, and the third day rise again. 22 And Peter taking him unto him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee. 23 Who turning said to Peter: Go after me [1] Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men.

[1] This word in Hebrew signifieth an adversary, as *3. Reg. 5, 4.* and so it is taken here.

24 [1] Then JESUS said to his Disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me.

[1] THE Gospel for a Martyr that is a bishop; And upon S. Laurence Eve.

25 For he that will save his life, shall lose it, and he that shall lose his life for me, shall find it. 26 For what doth it profit a man, if he gain the whole world, and sustain the damage of his soul? Or what permutation shall a man give for his soul? 27 For the Son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works. ✝ 28 Amen I say to you, [1] there be some of them that stand here, that shall not taste death, till they see the Son of man coming in his Kingdom.

[1] *Mar. 9, 1. Luc. 9, 27.*

ANNOTATIONS.
CHAP. XVI.

◦OF PETER'S PRIMACY.

13. *Whom say men.]* ◦Christ intending here to take order for the founding, regiment, and stability of his Church after his decease, and to name the person to whom he meant to give the general charge thereof, would before by interrogatories draw out (and namely out of that one whom he thought to make the chief) the profession of that high and principal Article, That he was the son of the living God. Which being the ground of the Church's faith, was a necessary quality and condition in him that was to be made Head of the same Church, and the perpetual keeper of the said faith and all other points thereon depending.

14. *But they said.]* When Christ asked the people's opinion of him, the Apostles all indifferently made answer: but when he demanded what themselves thought of him, then lo Peter the mouth and head of the whole fellowship answered for all. *Chrys. ho. 55. in Mat.*

[1] *Hilar. can. 6. in Mat. & li. 6. de Trinit. Chrys. ho. 55. in Mat.*

[2] *Basil. li. 2. adv. Eunom.*

17. *Blessed art thou.]* Though some other (as Nathanael *Io. 1, 49.*) seem to have before believed and professed the same thing for which Peter is here counted blessed, yet it may be plainly gathered by this place, and so S. Hilary and others think [1], that none before this did further utter of him, than that he was the son of God by adoption as other Saints be, though more excellent than other be. For it was of congruity and Christ's special appointment, that he upon whom he intended to found his new Church, and whose faith he would make infallible, should have the preeminence of this first profession of Christ's natural divinity, or, that he was by nature the very son of God; a thing so far above the capacity of nature, reason, flesh and blood, and so repugnant to Peter's sense and sight of Christ's humanity, flesh, and infirmities, that for the belief and public profession thereof he is counted blessed, as Abraham was for his faith: and hath great promises for himself and his posterity, as the said Patriarch had for him and his seed. According as S. Basil saith [2],

Because he excelled in faith, he received the building of the Church committed to him.

18. *And I say to thee.]* Our Lord recompenseth Peter for his confession, giving him a great reward, in that upon him he builded his Church. *Theophilactus* upon this place.

18. *Thou art Peter.]* Christ (in the first of John v. 42.) foretold and appointed that this man then named Simon, should afterward be called *Cephas*, or *Petrus*, that is to say, *a Rock*, not then uttering the cause, but now expressing the same, *videlicet* (as S. Cyril writeth [1]) *For that upon him as upon a firm rock his Church should be builded.* Whereunto S. Hilary agreeing saith [2], *O happy foundation of the Church in the imposing of thy new name. &c.* And yet Christ here doth not so much call him by the name Peter or Rock, as he doth affirm him to be a rock: signifying by that Metaphor, both that he was designed for the foundation and ground work of his house, which is the Church: and also that he should be of invincible force, firmity, durableness, and stability, to sustain all the winds, waves, and storms that might fall or beat against the same. And the Adversaries objecting against this, that Christ only is the Rock or foundation, wrangle against the very express Scriptures and Christ's own words, giving both the name and the thing to this Apostle. And the simple may learn by S. Basil's words [3], how the case standeth. *Though* (saith he) *Peter be a rock, yet he is not a rock as Christ is. For Christ is the true unmovable rock of himself, Peter is unmovable by Christ the rock. For Jesus doth communicate and impart his dignities, not voiding himself of them, but holding them to himself, bestoweth them also upon others. He is the light, and yet,* [4] *You are the light: he is the Priest, and yet he* [5] *maketh Priests: he is the rock, and he made a rock.*

[1] *Cyr. l. 8. c. 12. Com. in Io.*
[2] *Hilar. in hunc locum.*
[3] *Basil. li. de poenit.*
[4] *(2) Mt. 5, 14.*
[5] (3) Luc. 22, 19.

18. *And upon this rock.]* [1] Upon that which he said Peter was, will he build his Church: and therefore by most evident sequel he foundeth his Church upon Peter. And the Adversaries wrangling against this, do against their own conscience and knowledge: specially seeing they know and confess that in Christ's words speaking in the Syriac tongue, there was no difference at all between *Petrus* and *Petra*: yea and that the Greek [2] words also though differing in termination, yet signify one thing, to wit, *a rock*, or *stone*, as themselves also translate it. *Io. 1, 42.* So that they which profess to follow the Hebrew or Syriac and the Greek, and to translate immediately out of them into Latin or English, should if they had dealt sincerely, have thus turned Christ's words, *Thou art a rock, and upon this rock:* or, *Thou art Peter, and upon this peter will I build my Church:* For so Christ spake by their own confession without any difference. Which doth expressly stop them of all their vain evasions, that *Petrus* the former word is referred to the Apostle: and *petra* the later word, either to Christ only, or to Peter's faith only: neither the said original tongues bearing it, nor the sequel of the words, *upon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before: neither the words following which are directly addressed to Peter's person, nor Christ's intention by any means admitting it, which was not to make himself or to promise himself to be the head or foundation of the Church. For his Father gave him that dignity, and he took not that honour to himself, nor sent himself, nor took the keys of heaven of himself, but all of his Father. He had his commission the very hour of his incarnation. And though S. Augustine [3] sometimes refer the word *(Petra)* to Christ in this sentence (which no doubt he did because the terminations in Latin are diverse, and because he examined not the nature of the original words which Christ spake, nor of the Greek, and therefore the Adversaries which otherwise flee to the tongues, should not in this case allege him) yet he never denieth but Peter also is the Rock and head of the Church, saying that himself expoundeth it of Peter [4] in many places, and allegeth also S. Ambrose for the same in his hymn which the Church singeth. And so do we allege the holy Councel of Chalcedon, *Act. 3. pag. 118.*

[1] Thou art *Cephas*, and upon this *Cephas*.
[2] πέτρος. πέτρα. rock.
[3] *Aug. li. 1. retr. c. 21.*
[4] *In Psal. 66. De verb. Do. sec. Io. ser. 49. ser. 15. 16. 26. 29. de Sanctis. Annot. in Iob. c. 30.*
[5] *Theodor. li. 5. haer. Fabul. c. de poenit.*

Tertullian, de praescript. Origen, *Ho. 5. in Exo.* S. Cyprian, *De unit. Ec.* S. Hilary, *Can. 16. in Mat.* S. Ambrose, *Ser. 47. 68. li. 6. in c. 9. Lucae.* S. Hierom, *Li. 1. in Iovin. & in c. 2. Esa. & in c. 16. Hier.* S. Epiphanius, *In Anchor.* S. Chrysostom, *Ho. 55. in Mat.* S. Cyril, *Li. 2. c. 12. com. in Io.* S. Leo, *Ep. 89.* S. Gregory, *Li. 4. ep. 32. ind. 13.* [5] and others: every one of them saying expressly that the Church was founded and builded upon Peter. For though sometimes they say the Church to be builded on Peter's faith, yet they mean not (as our Adversaries do unlearnedly take them) that it should be builded upon faith either separated from the man, or in any other man: but upon faith as in him who here confessed that faith.

[1] *Hiero. ep. 7. to. 2.*
[2] *Psal. cont. part. Donat. to. 7. Leo ep. 89.*

18. *Rock.]* The Adversaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatives, as bearing the person of all the Apostles or of the whole Church, deny absurdly that himself in person had these prerogatives. As though Peter had been the proctor only of the Church or of the Apostles, confessing the faith and receiving these things in other men's names. Where the holy Doctors mean only, that these prerogatives were not given to him for his own use, but for the good of the whole Church, and to be imparted to every vocation according to the measure of their callings: and that these great privileges given to Peter should not decay or die with his person, but be perpetual in the Church in his successors. Therefore S. Hierom [1] to Damasus taketh this Rock not to be Peter's person only, but his successors and his Chair. *I* (saith he) *following no chief or principal but Christ, join myself to the communion of Peter's chair, upon that rock I know the Church was built.* And of that same Apostolic Chair S. August. saith [2], *That same is the Rock which the proud gates of Hell do not overcome.* And S. Leo, *Our Lord would the Sacrament or mystery of this gift so to pertain unto the office of all the Apostles, that he placed it principally in blessed S. Peter the chief of all the Apostles, that from him as from a certain head he might pour out his gifts, as it were through the whole body: that he might understand himself to be an alien from the divine mystery that should presume to revolt from the solidity or steadfastness of Peter.*

18. *Build my Church.]* The Church or house of Christ was only promised here to be builded upon him (which was fulfilled. *Io. 21, 15.*) the foundation stone and other pillars or matter being yet in preparing, and Christ himself being not only the supereminent founder but also the founder of the same: which is another more excellent quality than was in Peter, for which he called it *my Church*: meaning specially the Church of the new Testament. Which was not perfectly formed and finished, and distincted from the Synagogue till Whitsunday, though Christ gave Peter and the rest their commissions actually before his Ascension.

[1] *Psal. cont. part. Donati.*
[2] *De util. cred. c. 17.*

18. *Gates of hell.]* Because the Church is resembled to a house or a city, the adversary powers also be likened to a contrary house or town, the gates whereof, that is to say, the fortitude or impugnations shall never prevail against the city of Christ. And so by this promise we are assured that no heresies nor other wicked attempts can prevail against the Church builded upon Peter, which the Fathers call Peter's see and the Roman Church. *Count* (saith S. Augustine [1]) *the Priests from the very See of Peter, and in that order of Fathers consider who to whom hath succeeded, that same is the rock which the proud gates of Hell do not overcome.* And in another place [2], *that is it which hath obtained the top of authority, Heretics in vain barking round about it.*

◦ *Cyp. Epist. 73. Greg. l. 4. ep. 32. ind. 12.*

19. *To thee.]* In saying, *to thee will I give*, it is plain that as he gave the keys to him, so he builded the Church upon him. So saith S. Cyprian◦, *To Peter first of all, upon whom our Lord built the Church, and from whom he instituted and shewed the beginning of unity, did he give this power, that that should be loosed in the heavens, which he had loosed in earth.* Whereby appeareth the vain cavil of our Adversaries, which say the Church was built upon Peter's Confession only, common to him

and the rest, and not upon his person, more than upon the rest.

19. *The Keys.]* [1] That is, The authority or Chair of doctrine, knowledge, judgement and discretion between true and false doctrine: the height of government, the power of making laws, of calling Councels, of the principal voice in them, of confirming them, of making Canons and wholesome decrees, of abrogating the contrary, of ordaining Bishops and Pastors or deposing and suspending them, finally the power to dispense the goods of the Church both spiritual and temporal. Which signification of preeminent power and authority by the word *keys* the Scripture expresseth in many places: namely speaking of Christ, [2] *I have the keys of death and Hell, that is, the rule.* And again, [3] *I will give the key of the house of David upon his shoulder.* Moreover it signifieth that men cannot come into heaven but by him, the keys signifying also authority to open and shut, as it it said *Apoc. 3.* of Christ, *Who hath the key of David, he shutteth and no man openeth.* By which words we gather that Peter's authority is marvelous, to whom the keys, that is, the power to open and shut heaven, is given. And therefore by the name of keys is given that supereminent power which is called in comparison of the power granted to other Apostles, Bishops and Pastors, *plenitudo potestatis,* fullness of power. *Bernard. lib. 2. de considerat. c. 8.*

[1] The dignities of the keys.
[2] *Apoc. 1.*
[3] *Esa. 22, 22.*

19. *Whatsoever thou shall bind.]* All kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal so far as it tendeth to the execution of the spiritual charge, is comprised under the word, bind. Of which sort be Excommunications, Anathematisms, Suspensions, degradations, and other censures and penalties or penances enjoined either in the Sacrament of Confession or in the exterior Courts of the Church, for punishment both of other crimes, and specially of heresy and rebellion against the Church and the chief pastors thereof.

19. *Loose.]* To loose, is as the cause and the offenders' case requireth, to loose them of any the former bands, and to restore them to the Church's Sacraments and Communion of the faithful and execution of their function, to pardon also either all, or part of the penances enjoined, or what debts so ever man oweth to God or the Church for the satisfaction of his sins forgiven. Which kind of releasing or loosing is called *Indulgence*: finally this *whatsoever*, excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validity of Peter's sentence in binding or loosing whatsoever, shall by Christ's promise be ratified in heaven. *Leo Ser. de Transfig. & Ser. 2. in annivers. assumpt. ad Pontif. Hilar. can. 16. in Matth. Epiph. in Anchorato prope initium.* If now any temporal power can shew their warrant out of Scripture for such sovereign power, as is here given to Peter and consequently to his successors, by these words, *whatsoever thou shall bind,* and by the very keys, whereby greatest sovereignty is signified in God's Church as in his family and household, and therefore principally attributed and given to Christ ◦who in the scripture is said to have the key of David, but here communicated also unto Peter, as the name of Rock: if I say any temporal potestate can shew authority for the like sovereignty, let them challenge hardly to be head not only of one particular, but of the whole universal Church.

◦ *Esa. 22, Apoc. 3.*

27. *Works.]* [1] He saith not, to give every man according to his mercy (or their faith) but according to their works. *August. de verb. Apost. Ser. 35.* And Again, How should our Saviour reward every one according to their works, if there were no free will? [2] *August. lib. 2. cap. 4. 5. 8. de act. cum Foelic. Manich.*

[1] Good works.
[2] Freewill.

CHAPTER XVII.

As he promised, he giveth them a sight of the glory, unto which suffering doth bring: 9 and then again doth inculcate his Passion. 14 A devil also he casteth out which his Disciples could not for their incredulity and lack of praying and fasting, 22 being yet in Galilee, he revealeth more about his Passion. 24 and the tribute that the Collectors exacted for all, he payeth for himself and Peter: declaring yet withal his freedom both by word and miracle.

AND [1][2] after six days^ JESUS taketh unto him Peter, and James, & John his brother, & bringeth them into a high mountain apart:

[1] The Transfiguration of our Lord, celebrated in the Church the 6. of Aug.
The Gospel of the said feast, & of the 2. Sunday in Lent: and on Imber Saturday before. [2] *Mr. 9, 2. Luc. 9, 28.*

2 [1] And he was transfigured before them. And his face did shine as the sun: & his garments became white as snow.

[1] *2. Pet. 1, 17.*

3 And behold there appeared to them Moyses and Elias talking with him. 4 And Peter answering, said to JESUS: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moyses, and one for Elias. 5 And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: This is my wellbeloved Son, in whom I am well pleased: hear ye him. 6 And the Disciples hearing it, fell upon their face, and were sore afraid. 7 And JESUS came and touched them: and he said to them: Arise, and fear not. 8 And they lifting up their eyes, saw nobody, but only JESUS. 9 And as they descended from the mount, JESUS commanded them, saying: Tell the vision to nobody, till the Son of man be risen from the dead.ℍ 10 And his Disciples asked him, saying: what say the Scribes then, that [1] Elias must come first?

[1] *Mal. 4, 5.*

11 But he answering, said to them: Elias indeed shall come, and restore all things. 12 And I say to you, that Elias is already come, and they did not know him, but wrought on him whatsoever they would. So also the Son of man shall suffer of them. 13 Then the Disciples understood, that of John the Baptist he had spoken to them. 14 And [1] when he was come unto the multitude, there came to him a man falling down upon his knees before him, saying: Lord have mercy upon my Son, for he is lunatic, and sore vexed: for he falleth often into the fire, and often into the water.

[1] *Mar. 9, 14. Luc. 9, 37.*

15 And I offered him to thy Disciples, and they could not cure him. 16 JESUS answered and said: O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me. 17 And JESUS rebuked him, and the devil went out of him, and the lad was cured from that hour. 18 Then came the Disciples to JESUS secretly, and said: Why could we not cast him out? 19 JESUS said to them, because of your incredulity: For, Amen I say to you, if you have faith as a mustard seed, you shall say to this mountain, Remove from thence thither, and it shall remove; and nothing shall be impossible to you. 20 But this kind is not cast out but by prayer and fasting. 21 And [1] when they conversed in Galilee, JESUS said to them: The Son of man is to be betrayed into the hands of men:

[1] *Mr. 9, 31. Luc. 9, 44.*

22 and they shall kill him, and the third day he shall rise again. And they were stroken sad exceedingly. 23 And when they were come to Capharnaum, there came they that received the didrachmes, unto Peter, and said to him: Your master doth he not pay the [1] didrachmes?

[1] These didrachmes were pieces of money which they payed for tribute.

24 He saith, Yes. And when he was entered into the house, JESUS prevented him, saying: What is thy opinion Simon? The kings of the earth, of whom receive they tribute or cense? Of their children, or of strangers? 25 And he said: Of strangers. JESUS said to him: Then the children are free. 26 But that we may not scandalize them, go thy ways to the sea, and cast a hook: and that fish which shall first come up, take: and

when thou hast opened his mouth, thou shalt find a [1]stater: take that, and give it them for me and thee.

payed for two.

[1] This stater was a double didrachme, and therefore was

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2. *Transfigured.]* ◦Mark in this Transfiguration many marvelous points, as, that he made not only his own body, which then was mortal, but also the bodies of Moyses and Elias, the one dead, the other to die, for the time as it were immortal: thereby to represent the state and glory of his body and his Saints in heaven. By which marvelous transfiguring of his body, you may the less marvel that he can exhibit his body under the form of bread and wine or otherwise as he list.

◦Christ can exhibit his body under what form he list.

3. *Appeared Moyses.]* ◦By this that Moyses personally appeared and was present with Christ, it is plain that the Saints departed may in person be present at the affairs of the living. *August. de cura pro mort. c. 15. 16.* For even as Angels elsewhere, so here the Saints also served our Saviour: and therefore as Angels both in the old Testament and the new, were present often at the affairs of men, so many Saints.

◦Saints after their death deal with and for the living.

9. *Mount.]* [1]This mount (commonly esteemed and named of the ancient Fathers Thabor) S. Peter[2] calleth *the holy Mount* because of this wonderful vision, like as in the old Testament where God appeared to Moyses in the bush, and elsewhere to others, he calleth the place of such Apparitions, *holy ground*[3]. Whereby it is evident that by such Apparitions, places are sanctified, and thereupon groweth a religion and devotion[4] in the faithful toward such places, and namely to this Mount Thabor (called in S. Hierom *Itabirium Ep. 17.*) there was great Pilgrimage in the Primitive Church, as unto all those places which our Saviour had sanctified with his presence and miracles, and therefore to the whole land of promise, for that cause called the holy land[5]. *See. S. Hiero. in Epitap. Paulae. & ep. 17. & 18. ad Marcellam.*

[1] Holy places.
[2] *2. Pet. 1, 18.*
[3] *Exo. 3, 5.*
[4] Devotion and Pilgrimage to the same.
[5] The holy land.

11. *Elias shall come.]* He distinguisheth here plainly between [1]Elias in person, who is yet to come before the judgement: and between Elias in name, to wit, John the Baptist, who is come already in the spirit and virtue of Elias[2], So that it is not John Baptist only nor principally of whom Malachie prophesieth (as our Adversaries say) but Elias also himself in person.

[1] Elias.
[2] *Luc. 1, 17. Mal. 4, 5.*

19. *Why could not we.]* [1]No marvel if the Exorcists of the Catholic Church which have power to cast out devils, yet do it not always when they will, and many times with much a do: whereas the Apostles having received this power [2]before over unclean spirits, yet here cannot cast them out. But as for heretics, they can never do it, nor any other true miracle, to confirm their false faith.

[1] True miracles only in the Cath. Church.
[2] *Mt. 10.*

19. *Faith as a mustard seed.]* This is the Catholic faith, by which only all miracles are wrought: yet not of every one that hath the Catholic faith, but of such as have a great and forcible faith, and withal the gift of miracles. These are able as here we see by Christ's warrant not only to do other wonderful miracles here signified by this one, but also this very same, that is, to move mountains indeed, as S. Paul[1] also presupposeth, and S. Hierom[2] affirmeth, and Ecclesiastical histories namely telleth of [3]Gregorius Neocaesariensis, that he moved a mountain to make room for the foundation of a Church, called therefore and for other his wonderful miracles, Thaumaturgus. And yet faithless Heretics laugh at all such things and believe them not.

[1] *1. Cor. 13.*
[2] *Hiero in vita S. Hilarionis. Niceph. li. 6. c. 17. Greg. Niss. de vit. Gregory.*
[3] Gregorius Thaumaturgus.

◦Prayer and Fasting.

21. *Prayer and fasting.]* ◦The force of fasting and praying: whereby also we may see that the holy Church in Exorcisms doth according to the Scriptures, when she useth beside the name of JESUS, many prayers and much fasting to drive out Devils, because these also are here required beside faith.

◦The privileges and exemptions of the Clergy.

26. *The Children free.]* Though Christ to avoid scandal, payed tribute, yet indeed he sheweth that both himself ought to be free from such payments (as being the king's son, as well by his eternal birth of God the Father, as temporal of David) and also his Apostles, as being of his family, and in them their successors the whole Clergy, who are called in Scripture the lot and portion of our Lord. ◦Which exemption and privilege being grounded upon the very law of nature itself, and therefore practised even among the Heathen *(Gen. 42, 27.)* good Christian Princes have confirmed and ratified by their laws, in the honour of Christ, whose ministers they are, and as it were the king's sons, as S. Hierom declareth plainly in these words, *We for his honour pay not tributes, and as the King's sons, are free from such payments. Hiero.* upon this place.

◦Peter's preeminence.

26. *Me and thee.]* ◦A great mystery in that he payed not only for himself, but for Peter bearing the Person of the Church, and in whom as the chief, the rest were contained. *Aug. q. ex no. Test. q. 75. to. 4.*

CHAPTER XVIII.

To his Disciples he preacheth against ambition the mother of Schism: 7. foretelling both the author whosoever he be, and also his followers, of their woe to come. 10. and shewing on the contrary side, how precious Christian souls are to their Angels, to the son of man, and to his Father. 15. charging us therefore to forgive our brethren, when also we have just cause against them, be it never so often, and to labour their salvation by all means possible.

AT [1][2] that hour the Disciples came to JESUS, saying: Who, thinkest thou, is the greater in the Kingdom of Heaven?

[1]The Gospel on Michaelmas day Septemb. 29. And upon his Apparition. Maij 8. [2]*Mr. 9, 34. Luc. 9, 46.*

2 And JESUS calling unto him a little child, set him in the midst of them, 3 and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven.

4 Whosoever therefore shall humble himself as this [1]little child, he is the greater in the Kingdom of Heaven.

[1]Humility, innocency, simplicity, commended to us in the state and person of a child.

5 And he that shall receive one such little child in my name, receiveth me. 6 And [1]he that shall scandalize one of these little ones that believe in me, it is expedient for him that a millstone be hanged about his neck, and that he be drowned in the depth of the sea.

[1]*Mr. 9, 42. Lu. 17, 2.*

7 Woe be to the world for scandals. For it is necessary that scandals do come: but nevertheless woe to that man by whom the scandal cometh. 8 And [1]if thy hand, or thy foot scandalize thee, cut it off, and cast it from thee. It is good for thee to go into life maimed or lame, rather than having two hands or two feet, to be cast into everlasting fire.

[1]*Mt. 5, 30. Mar. 9, 43.*

9 And if thine eye scandalize thee, pluck him out, and cast him from thee: It is good for thee having one eye to enter into life, rather than having two eyes to be cast into the Hell of fire. 10 See that you despise not one of these little ones: for I say to you, that their Angels in Heaven always do see the face of my Father which is in Heaven. 11 For [1]the Son of man is come to save that which was perished.

[1]*Luc. 19, 10.*

12 [1]How think you? If a man have an hundred sheep, and one of them shall go astray; doth he not leave ninety nine in the mountains, and goeth to seek that which is strayed?

[1]*Lu. 15, 4.*

13 And if it chance that he find it: Amen I say to you, that he rejoiceth more for that, than for the ninety nine that went not astray. 14 Even so it is not the will of your Father, which is in Heaven, that one perish of these little ones. 15 [1]But [2]if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.

[1]The Gospel upon Tuesday the 3 week in Lent. [2]*Luc. 17, 3.*

16 And if he will not hear thee, join with thee besides, one or two: that in the mouth of [1]two or three witnesses every word may stand.

[1]*Deu. 19, 15.*

17 And if he will not hear them, [1]tell the Church. *And if he will not hear the Church, let him be to thee as the Heathen and the Publican.*

[1]That is (as S. Chrysostom here expoundeth it) tell the Prelates and chief Pastors of the Church: for they have jurisdiction to bind and loose such offenders, by the words following v. 18.

18 Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven: and whatsoever you shall loose upon earth, shall be loosed also in Heaven. 19 Again I say to you, that if two of you shall [1]consent upon earth, concerning every thing whatsoever they shall ask, it shall be done to them of my Father which is in Heaven.

[1]All joining together in the unity of Christ's Church in Councels and Synods, or public prayers, is of more force than of any particular man.

20 For where there be two or three gathered in my name, there am I in the midst of them. 21 Then came Peter unto him and said: [1]Lord, how often shall my brother offend against me, & I forgive him? Until seven times?

[1]*Lu. 17, 4.*

22 JESUS said to him: I say not to thee [1]until seven times but until seventy times seven times.┤

[1]*Luc. 17, 4.*

23 [1]Therefore is the Kingdom of Heaven likened to a man being a king, that would make an account with his servants.

[1]The Gospel upon the 21. Sunday after Pentecost.

24 And when he began to make the account, there was one presented unto him that owed him ten thousand talents. 25 And having not whence to repay it, his Lord commanded that he should be sold, and his wife and children, and all that he had, and it to be repayed. 26 But that servant falling down, besought him, saying: Have patience toward me, and I will repay thee all, 27 And the Lord of that servant moved with pity, dismissed him, and the debt he forgave him. 28 And when that servant was gone forth, he found one of his fellow-servants that did owe him an hundred pence: and laying hands upon him throttled him, saying: Repay that thou owest. 29 And his fellow-servant falling down, besought him, saying: Have patience toward me, and I will repay thee all. 30 And he would not: but went his way, and cast him into prison, till he repayed the debt. 31 And his fellow-servants seeing what was done, were very sorry, and they came, and told their Lord all that was done. 32 Then his Lord called him; and he said unto him: Thou ungracious servant, I forgave thee all the debt, because thou besoughtest me: 33 oughtest not thou therefore also to have mercy upon thy fellow-servant, even as I had mercy upon thee? 34 And his Lord being angry^ delivered him to the tormenters, until he repayed all the debt. 35 So also shall my Heavenly Father do to you, if you forgive not every one his brother from your hearts.┤

ANNOTATIONS.
CHAP. XVIII.

◦*C. 17, v. 27.*

1. *Who is the greater.]* The occasion of this question and of their contention for Superiority among the rest of their infirmities which they had before the coming of the Holy Ghost, was (as certain holy Doctors write) upon emulation toward Peter, whom only they saw preferred before the rest in the payment of the tribute◦, by these words of our Saviour, Give it them for me and thee. *Chrys. ho. 59. Hiero. in Mat.* Upon this place.

7. *Scandals.]* The simple be most annoyed by taking scandal of their preachers, Priests, and elders ill life: and great damnation is to the guides of the people, whether they be temporal or spiritual, but specially to the spiritual, if by their ill example and scandalous life, the people be scandalized.

8. *Hand, foot, eye.]* By these parts of the body so necessary and profitable for a man, is signified, that whatsoever is nearest and dearest to us, wife, children, friends, riches, all are to be contemned and forsaken for to save our soul.

◦Protection of Angels.

10. *Their Angels.]* ◦A great dignity and a marvelous benefit that every one hath from his Nativity an Angel for his custody and Patronage against the Wicked, before the face of God. *Hiero. upon this place.* And the thing is so plain, that Calvin dare not deny it, and yet he will needs doubt of it, *lib. 1. Inst. c. 14. sect. 7.*

[1] Disobedience to the Church.

[2] Excommunication.

17. *Not hear the Church.]* [1] Not only Heretics, but any other obstinate offender that will not be judged nor ruled by the Church, may be excommunicated, and so made as an Heathen or publican was to the Jews, by the discipline of the same, casting him out of the fellowship of Catholics. Which [2] Excommunication is a greater punishment than if he were executed by sword, fire, and wild beasts. *Aug. cont. Adv. leg. li. 1. c. 17.* And again he saith, Man is more sharply and pitifully bound by the Church's Keys, than with any iron or adamantine manacles or fetters in the world. *August. ibidem.*

17. *Heathen.]* Heretics therefore because they will not hear the Church, be no better nor no otherwise to be esteemed of Catholics, than heathen men and Publicans were esteemed among the Jews.

[1] Power to bind and loose.

[2] *Mat. c. 16, 19.*

18. *You shall bind.]* [1] As before he gave this power of binding and loosing over the whole, first of all and principally to Peter, upon whom he builded his Church: so here not only to Peter [2], and in him to his successors, but also to the other Apostles, and in them to their successors, every one in their charge. *Hierom. lib. 1. c. 14. advers. Iovin. and Epist. ad Heliod. Cyprian. de unit. Eccl. nu. 3.*

◦*Li. 1. de poenit. c. 2.*

18. *Shall loose.]* Our Lord giveth no less right and authority to the Church to loose, than to bind, as S. Ambrose◦ writeth against the Novatians, who confessed that the Priests had power to bind, but not to loose.

◦Catholic Assemblies.

20. *In the middes of them.]* ◦Not all assemblies may challenge the presence of Christ, but only such as be gathered together in the unity of the Church. And therefore no conventicles of Heretics directly gathering against the Church, are warranted by this place. *Cypr. de unit. Eccles. nu. 7. 8.*

22. *Seventy times seven.]* There must be no end of forgiving them that be penitent, either in the Sacrament by absolution, or one man another their offences.

CHAPTER XIX.

He answereth the tempting Pharisees, that the ease of a man with his wife shall be in the first institution it was) utterly indissoluble, though for one cause he may be divorced. 10. And thereupon to his Disciples he highly commendeth Single life for heaven. 13. He will have children come unto him. 16 He sheweth what is to be done to enter into life everlasting: 20. What also, for a rich man to be perfect: 27. As also what passing reward they shall have which follow that his counsel of perfection: 29. yea though it be but in some one piece. [1]

[1] The fourth part of this Gospel, Christ's coming into Jury toward his Passion.

AND [1] it came to pass, when JESUS had ended these words, he departed from Galilee, and came into the coasts of Jury beyond Jordan,

[1] *Mr. 10, 1.*

2 and great multitudes followed him; and he cured them there. 3 [1] And there came to him the Pharisees tempting him, and saying: Is it lawful for a man to dismiss his wife for every cause?

[1] The Gospel for Marriage, and upon S. Agatha's day. Feb. 5.

4 Who answering, said to them: Have ye not read, that he which did [1] ʿmakeʾ from the beginning, [2] *made them male & female*? And he said:

[1] *make man* [2] *Gen. 1, 27.*

5 [1] *For this cause, man shall leave father & mother, & shall cleave to his wife, and they two shall be in one flesh.*

[1] *Gen. 2, 24.*

6 Therefore now they are not two, but one flesh. That therefore which God hath joined together, let not man separate.✝ 7 They say to him: Why then [1] did Moyses command to give a bill of divorce, and to dismiss her?

[1] *Deut. 24, 1.*

8 He saith to them: Because Moyses for the hardness of your heart permitted you to dismiss your wives: but from the beginning it was not so. 9 And I say to you, that [1] whosoever shall dismiss his wife, but for fornication, and shall marry another, doth commit adultery: and he that shall marry her that is dismissed, committeth adultery.

[1] *Mt. 5, 32. Mr. 10, 11. Luc. 16, 18. 1. Cor. 7, 11.*

10 His Disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry.

11 Who said to them: Not all [1] take this word, but they to whom it is given.

[1] *χωροῦσι.* capiunt.

12 For there are Eunuchs which were born so from their mother's womb: and there are Eunuchs, which were made by men: and there are Eunuchs, which have gelded themselves for the Kingdom of Heaven. He that can take, let him take.✝ 13 Then [1] were little children presented to him, that he should impose hands upon them & pray. And the Disciples rebuked them.

[1] *Mr. 10, 13. Luc. 18, 15.*

14 But JESUS said to them: Suffer the little children, and stay them not from coming unto me: for the Kingdom of Heaven is for such. 15 And when he had imposed hands upon them, he departed from thence.

16 And [1] behold one came and said to him: Good Master, what good shall I do that I may have life everlasting?

[1] *Mr. 10, 17. Luc. 18, 18.*

17 Who said to him: What asketh thou me of good? One is good, God. But [1] if thou wilt enter into life, keep the commandments.

[1] I see not (saith S. Augustine) why Christ should say, if thou wilt have life everlasting, keep the commandments: if without observing of them, by only faith one might be saved. *Aug. de Fid. & op. c. 15.*

18 He saith to him, which? And JESUS said: [1] *Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.*

[1] *Exo. 20, 13.*

19 *Honour thy father & thy mother,* [1] *Thou shalt love thy neighbour as thyself.*

[1] * *Lev. 19, 18.*

20 The young man saith to him: All these have I kept from my youth; what is yet wanting unto me?
21 JESUS said to him: If thou wilt be perfect, go, sell the things that thou hast, & give to the poor, and thou shalt have treasure in Heaven: and come, follow me.
22 And when the young man had heard this word, he went away sad: for he had many possessions. 23 And JESUS said to his Disciples: Amen I say to you, that a rich man shall hardly enter into the Kingdom of Heaven. 24 And again I say to you, it is easier for a camel to pass through the eye of a needle, [1]than for a rich man to enter into the Kingdom of Heaven.

[1]S. Mark expoundeth it thus, rich men trusting in their riches. *ca. 10, 24.*

25 And when they had heard this, the Disciples marveled very much, saying: Who then can be saved?
26 And JESUS beholding, said to them: With men this is impossible: but with God all things are possible.
27 [1]Then Peter answering, said to him: Behold we have left all things, & have followed thee: what therefore shall we have?

[1]The Gospel upon the Conversion of S. Paul. Ian. 25. Also within the Octave, and in a votive Mass of SS. Peter & Paul, and for holy abbots.

28 And JESUS said to them: Amen I say to you, that you which have followed me, in the regeneration, when the Son of man shall sit in the seat of his majesty, you also shall sit upon twelve seats, judging the twelve Tribes of Israel. 29 And every one that hath left house, or brethren, or sisters, or father, or mother, or [1]wife, or children, or lands for my name's sake: shall receive an hundred-fold, & shall possess life everlasting.┤

[1]Hereof is gathered that the Apostles among other things left their wives also to follow Christ. *Hiero. li. 1. adv. Iovin.*

30 And [1]many shall be first, that are last; and last, that are first.

[1]*Mr. 10, 31. Lu. 13, 30.*

ANNOTATIONS.
CHAP. XIX.

6. *Not man separate.]* This inseparability betwixt man and wife riseth of that, that wedlock is a Sacrament. *Aug. li. 2. de pec. origine c. 34. to. 7. De nupt. & concupis. li. 1. c. 10.*

[1]Marriage after divorce unlawful.

[2]*In Epitaph. Fabiola.*

9. *But for fornication.]* For adultery one may dismiss another, *Matt. 5.* [1]But neither party can marry again for any cause during life. *Aug. li. 11. de adult. coniug. c. 21. 22. 24.* For the which unlawful act of marrying again, Fabiola that noble matron of Rome albeit she was the innocent part, did public penance, as S. Hierom [2] writeth in her high commendation therefore. And in S. Paul *Ro. 7.* it is plain that she which is with another man, her husband yet living, shall be called an adultress: contrary to the doctrine of our Adversaries.

◦*Orig. tract. 7. in Mat.*

11. *Not all take.]* Whosoever have not this gift given them, it is either for that they will not have it, or for that they fulfil not that which they will: and they that have this gift or attain to this word, have it of God and their own free will. *Aug. li. de grat. & lib. arbit. c. 4.* So that it is evident no man is excluded from this gift, but (as Origen◦ here saith) it is given to all that ask for it: contrary to our Adversaries that say it is impossible, and that for excuse of breaking their vows, wickedly say, they have not the gift.

◦Vow of chastity.

12. *Gelded themselves.]* ◦They geld themselves for the kingdom of heaven which vow chastity. *Aug. de virginitate c. 24.* Which proveth those kind of vows to be both lawful, and also more meritorious, and more sure to obtain life everlasting, than the state of wedlock, contrary to our Adv. in all respects.

13. *Impose.]* ◦They knew the value of Christ's blessing, and therefore brought their children to him: as good Christian people have at all times brought their children to Bishops to have their blessing. See Annotation before *Chap. 10. 12.* And of Religious men's blessing see Ruffin. *li. 2. c. 8. hist.* S. Hierom *in Epitaph. Paulae c. 7. & in vit. Hilarionis. Theodoret. in historia sanctorum Patrum num. 8.*

◦Bishops and Religious men's blessing.

14. *He that can.]* [1][2]It is not said of the Precepts, keep them who can, for they be necessary under pain of damnation to be kept: but of Counsels only (as of virginity, abstaining from flesh and wine, and of giving all a man's goods away to the poor) it is said, He that can attain to it, let him do it: which is counsel only, not a commandment. Contrary to our Adv. that say, there are no Counsels, but only precepts.

[1]Counsels not Precepts.

[2]*Aug. ser. 6. de temp.*

21. *If thou wilt be perfect.]* ◦Lo, he maketh a plain difference between keeping the commandments, which is necessary for every man: and being perfect, which he counseleth only to them that will. And this is the state of great perfection which Religious men do profess, according to Christ's counsel here, leaving all things and following him.

◦The Religious state of perfection.

21. *Follow me.]* Thus to follow Christ is to be without wife and care of children, to lack propriety, and to live in common, and this hath great reward in heaven above other states of life: which, S. Augustine saith, the Apostles followed, and himself, and that he exhorted others to it as much as lay in him. *Aug. ep. 89. in fine, & in Ps. 103. Conc. 3. post med.*

26. *All things possible.]* This of the camel through a needle's eye, being possible to God, although he neither hath done it, nor by like will do it: maketh against the blasphemous infidelity of our Adversaries that say, God can do no more than he hath done or will do. We see also that God can bring a camel through a needle's eye, and therefore his body through a door, and out of the sepulchre shut, and out of his mother a virgin, and generally above nature and contrary to nature do with his body as he list.

27. *Left all.]* ◦This perfection of leaving all things the Apostles vowed. *Aug. li. 17. de Civ. Dei c. 4.*

◦Vow of poverty in respect of reward.

27. *What shall we have.]* They leave all things in respect of reward, and Christ doeth well allow it in them by his answer.

28. *You also shall sit.]* ◦Note that not only Christ, who is the principal and proper judge of the living and the dead, but with him the Apostles and all perfect Saints shall judge: and yet that doeth nothing derogate to his prerogative, by whom and under whom they hold this and all other dignities in this life and the next.

◦*Aug. in Ps. 121.*

CHAPTER XX.

To shew how through God's grace the Jews shall be overrun of the Gentiles, although they begin after, he bringeth a parable of men working sooner and later in the vineyard, but the later rewarded in the end even as the first. 17. He revealeth more to his Disciples touching his passion: 20. Bidding the ambitious two suitors to think rather of suffering with him: 24. And teaching us (in the rest of his Disciples) not to be grieved at our Ecclesiastical Superiors, considering they are (as he was himself) to toil for our Salvation. 29. Then going out of

Jericho, he giveth sight unto two blind.

THE [1] Kingdom of Heaven is like to a man that is an householder which went forth early in the morning to hire workmen into his vineyard.

[1] The Gospel upon the Sunday of Septuagesima.

2 And having made covenant with the workmen for a penny a day, he sent them into his vineyard. 3 And going forth about the third hour, he saw other standing in the market place idle, 4 and he said to them: Go you also into the vineyard, and that which shall be just, I will give you. 5 And they went their way. And again he went forth about the sixth & the ninth hour: and did likewise. 6 But about the eleventh hour he went forth and found other standing, & he saith to them: What stand you here all the day idle? 7 They say to him: Because no man hath hired us. He saith to them: Go you also into the vineyard. 8 And when evening was come, the Lord of the vineyard saith to his bailiff, Call the workmen, and pay them their hire, beginning from the last even to the first. 9 Therefore when they were come that came about the eleventh hour, they received every one a penny. 10 But when the first also came, they thought that they should receive more: and they also received every one a penny. 11 And receiving it they [1] murmured against the good-man of the house.

[1] The Jews are noted for envying the vocation of the Gentiles, and their reward equal with themselves.

12 Saying: These last have continued one hour, and thou hast made them equal to us that have borne the burden of the day & the heats. 13 But he answering said to one of them, Friend, I do thee no wrong: didst thou not covenant with me for a penny? 14 Take that is thine, and go: I will also give to this last even as to thee also. 15 Or, is it not lawful for me to do that I will? Is thine eye naught, because I am good? 16 So shall the last be first, and the first, last. For many be called, but few elect.✝ 17 [1][2] And JESUS going up to Jerusalem, took the twelve Disciples secretly, and said to them:

[1] The Gospel upon Wednesday the 2. week in Lent. And in a votive Mass of the holy Cross. [2] *Mr. 10, 32. Luc. 18, 31.*

18 Behold we go up to Jerusalem, and the Son of man shall be delivered to the chief Priests and to the Scribes, and they shall condemn him to death, 19 and shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again.✝ 20 [1][2] Then came to him the mother of the sons of Zebedee with her sons, adoring and desiring something of him.

[1] The Gospel upon S. Jame's day. *Iul. 25.* And *S. John's ante portam Latinam Maij 6.* [2] *Mr. 10, 35.*

21 Who said to her: What wilt thou? She saith to him: Say that these my two sons may sit, one at thy right hand, & one at thy left hand in thy Kingdom. 22 And JESUS answering, said: You know not what you desire. Can you drink of the cup that I shall drink of? They say to him: We can. 23 He saith to them: My cup indeed you shall drink of: but to sit at my right hand and left, is not mine to give to you: but to whom it is prepared of my Father.✝ 24 And the ten hearing it, were displeased at the two brethren. 25 And JESUS calleth them unto him, and said: [1] You know that the princes of the Gentiles [2] overrule them: and they that are the greater, exercise power against them.

[1] *Mr. 10, 41. Luc. 22, 25.* [2] Superiority is not here forbidden among Christians, neither Ecclesiastical nor temporal; but heathenish tyranny is forbidden, and humility commended.

26 It shall not be so among you, but whosoever will be the greater among you, let him be your minister: 27 And he that will be first among you, shall be your servant. 28 Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many.✝ 29 And [1] when they went out from Jericho, a great multitude followed him.

[1] *Mr. 10, 46.*

30 And behold two blind men sitting by the way side, heard that JESUS passed by, and they cried out saying: Lord, have mercy upon us, Son of David. 31 And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: Lord, have mercy upon us, Son of David. 32 And JESUS stood, and called them, and said: What will ye that I do to you? 33 They say to him: Lord, that our eyes may be

opened. 34 And JESUS having compassion on them, [1]touched their eyes. And immediately they saw, and followed him.

[1]Our Saviour who always could, and often did cure the diseased, by his only will, or word, here gave sight to these blind men, by touching their eyes with his holy hand.

ANNOTATIONS.
CHAP. XX.

1. *In the morning.]* God called some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noe, and other the just and faithful of the first age: at the third hour, Abraham, Isaac, and Jacob, and the rest of their age: at the 6. hour of the day, Moyses, Aaron, and the rest: at the 9. hour, the Prophets: at the eleventh, that is, at the later end of the world, the Christian Nations. *Aug. de verb. Domini ser. 59.* Briefly, this calling at diverse hours signifieth the calling of the Jews from time to time in the first ages of the world, and of the Gentiles in the later age thereof. It signifieth also that God calleth countries to the faith, some sooner, some later: and particular men to be his servants, some younger, some elder, of diverse ages.

9. *Penny.]* [1]The penny promised to all, was life everlasting, which is common to all that shall be saved: but in the same life there be degrees of glory, as [2]betwixt star and star in the element. *Aug. li. de virginit. c. 26.*

[1]Diversity of glory in Heaven.
[2] *1. Cor. 15.*

16. *Few elect.]* Those are elect which despised not their caller, but followed and believed him: for men believe not but of their own free will. *Aug. li. 1. ad Simplic. q. 2.*

23. *To whom it is prepared.]* The kingdom of heaven is prepared for them that are worthy of it and deserve it by their well doing, as in holy Scripture it is very often, That [1] *God will repay every man according to his works*, and, [2] *come ye blessed, possess the kingdom prepared for you.* Why? *Because I was hungry, and you gave me meat: thirsty, and you gave me drink*: &c. [3]Therefore doth Christ say here, *It is not mine to give*. Because he is just and will not give it to every man without respect of their deserts: yea nor alike to every one, but diversly according to greater or lesser merits, as here S. Chryso.[4] maketh it plain, when our Saviour telleth them, that although they suffer martyrdom for his sake, yet he hath not to give them the two chief places. *See S. Hiero. upon this place, and li. 2. adv. Iovin. c. 15.* This also is a lesson for them that have to bestow Ecclesiastical benefices, that they have no carnal respect to kindred &c. but to the worthiness of the persons.

[1] *Mat. 16, 27. Ro. 2, 6.*
[2] *Mt. 25, 34.*
[3]Difference of merits and reward.
[4] *Chrys. ho. 66. in Mt.*

28. *As the son of man.]* Christ himself as he was the Son of man, was their and our Superior, and [1]Lord and Master, notwithstanding his humility: [2]and therefore it is pride and haughtiness which is forbidden, and not Superiority or Lordship, as some Heretics would have it.

[1] *Io. 13, 13.*
[2]Puritanes.

CHAPTER XXI.

Being now come to the place of his Passion, he entereth with humility and triumph together: 12. Sheweth his zeal for the house of God joined with great marvels. 15. And to the Rulers he boldly defendeth the acclamations of the children. 18. He curseth also that fruitless leafy tree: 23. avoucheth his power by the witness of John: 28. and foretelleth in two parables their reprobation (with the Gentiles' vocation) for their wicked deserts, 42. and

consequently their irreparable damnation that shall ensue thereof.[1]

[1]THE FIFTH part of this Gospel. Of the Holy Week of his Passion in Hierusalem.

AND[1][2] when they drew nigh to Jerusalem, and were come to Beth-phagee unto Mount-olivet, then JESUS sent two Disciples,

[1]The Gospel on Palm Sunday before the benediction of the Palms.[2]*Mr. 11, 1. Luc. 19, 20. Io. 12, 15.*

2 [1]saying to them: Go ye into the town that is against you, and immediately you shall find an ass tied and a colt with her: loose them & bring them to me:

[1]PALM SUNDAY.

3 And if any man shall say ought unto you, say ye, that our Lord hath need of them: and forthwith he will let them go. 4 And this was done that it might be fulfilled which was spoken by the Prophet, saying:

5 [1]*Say ye to the daughter of Sion: Behold thy King cometh to thee, meek, & sitting upon an ass and a colt ^ the foal of her that is used to the yoke.*

[1]*Esa. 62, 11. Zach. 9, 9.*

6 And the Disciples going, did as JESUS commanded them. 7 And they brought the ass and the colt: and laid their garments upon them, and made him to sit thereon. 8 And a very great multitude spread their garments in the way: and others did cut boughs from the trees, and strawed them in the way: 9 and the multitudes that went before and that followed, cried, saying: [1]*Hosanna to the Son of David: Blessed is he that cometh in the name of our Lord.┤Hosanna in the highest.*

[1]*Ps. 117, 26.*

10 [1]And when he was entered Jerusalem, the whole city was moved, saying: Who is this?

[1]The Gospel upon Tuesday in the first week in Lent.

11 And the People said: This is JESUS the Prophet, of Nazareth in Galilee. 12 And [1]JESUS entered into the temple of God, and cast out all that [2]sold and bought in the temple, and the tables of the bankers, & the chairs of them that sold pigeons he overthrew:

[1]*Mr. 11, 15. Lu. 19, 45.*[2]How much the abuse of Churches by merchandising, walking, or other profane occupying of them, displeaseth God, here we may see.

13 and he saith to them: It is written, [1]*My house shall be called the house of prayer: but you have made it a den of thieves.*

[1]*Esa. 56, 7. Ier. 7, 11.*

14 And there came to him the blind, and the lame in the temple; and he healed them. 15 And the chief Priests & Scribes seeing the marvelous things that he did, and the children crying in the temple, & saying, *Hosanna to the Son of David*; they had indignation, 16 and said to him: Hearest thou what these say? And JESUS said to them: Very well. Have you never read: [1]*That out of the mouth of infants and sucklings thou hast perfited praise?*

[1]*Ps. 8, 3.*

17 And leaving them, he went forth out of the city into Bethania, and remained there.┤ 18 [1]And in the morning returning into the city, he was an hungered.

[1]MONDAY.

19 [1]And seeing a certain [2]figtree by the way side, he came to it, and found nothing on it but leaves only, and he saith to it: Never grow there fruit of thee for ever. And incontinent the figtree was withered.

[1]*Mr. 11, 13.*[2]The Jews having the words of the law, and not the deeds, were the fig tree full of leaves, and void of fruit. *Aug. de verb. Do. Serm. 44.*

20 And the Disciples seeing it, marveled saying: How is it withered incontinent? 21 [1]And JESUS answering said to them: Amen I say to you, [2]if you shall have faith, and stagger not, not only that of the figtree shall you do, but and if you shall say to this mountain, Take up and throw thyself into the sea, it shall be done.

[1]b TUESDAY.[2]*Mt. 17, 20.*

22 And all things whatsoever you shall ask in prayer believing, you shall receive. 23 And when he was come into the temple, there came to him as he was teaching, the chief Priests and ancients of the people, saying: [1]In what power doest thou these things? and who hath given thee this power?

[1]*Mr. 11, 28. Lu. 20, 2.*

24 JESUS answering said to them: I also will ask you

one word, which if you shall tell me, I also will tell you in what power I do these things. 25 The Baptism of John whence was it? from Heaven, or from men? But they thought within themselves, saying: 26 If we shall say from Heaven, he will say to us, why then did you not believe him? But if we shall say from men, we fear the multitude, for all hold John as a Prophet. 27 And answering to JESUS they said: We know not. He also said to them: Neither do I tell you in what power I do these things. 28 But what is your opinion? A certain man had two sons, and coming to the first, he said: Son, go work today in my vineyard. 29 And he answering, said: I will not. But afterward moved with repentance he went. 30 And coming to the other, he said likewise. And he answering, said: I go Lord, and he went not: 31 Which of the two did the father's will? They say to him: The first. JESUS saith to them: Amen I say to you, that the Publicans and whores go before you into the Kingdom of God. 32 For John came to you in the way of justice, and you did not believe him. But the Publicans and whores did believe him: but you seeing it, neither have ye had repentance afterward, to believe him. 33 [1]Another parable hear ye: A man there was^ an householder who [2]planted a vineyard, and made a hedge round about it, and digged in it a press, and builded a tower, and let it out to husbandmen: and went forth into a strange country.

[1]The Gospel upon Friday the 2. week in Lent.[2]*Es. 5, 1. Mr. 12, 1. Lu. 20. 9.*

34 And when the time of fruits drew nigh, he sent his servants to the husbandmen, to receive the fruits thereof. 35 And the husbandmen apprehending his servants, one they beat, another they killed, and another they stoned. 36 Again he sent other servants more than the former: and they did to them likewise. 37 And last of all he sent to them his son, saying: They will reverence my son. 38 But the husbandmen seeing the son, said within themselves: This is the heir, come, let us kill him, and we shall have his inheritance. 39 And apprehending him they cast him forth out of the vineyard, & killed him. 40 When therefore the Lord of the vineyard shall come, what will he do to those husbandmen? 41 They say to him: The naughty men he will bring to naught: and his vineyard he will let out to other husbandmen, that shall render him the fruit in their seasons. 42 JESUS saith to them: Have you never read in the Scriptures: [1]*The stone which the builders rejected, the same is made into the head of the corner? By our Lord was this done, and it is marvelous in our eyes.*

[1]*Psa. 117. 21.*

43 Therefore I say to you, that the Kingdom of God shall be taken away from you, and shall be given to a Nation yielding the fruits thereof. 44 And [1]he that falleth upon this stone, shall be broken: and on whom it falleth, it shall all to bruise him.

[1]*Es. 8, 14.*

45 And when the chief Priests and Pharisees had heard his parables, they knew that he spake of them. 46 And seeking to lay hands upon him, they feared the multitudes: because they held him as a Prophet.+

ANNOTATIONS.
CHAP. XXI.

2. *You shall find.]* Christ by divine power both knew where these beasts were, being absent, and commanded them for his use, being another man's, and suddenly made the colt fit to be ridden on, never broken before.

7. *The ass and the colt.]* ◦This ass under yoke signifieth the Jews under the Law and under God their Lord, as it were his old and ancient people: the young colt now first ridden on by Christ, signifieth the Gentiles, wild hitherto and not broken, now to be called to the faith and to receive our Saviour's yoke. And therefore the three last Evangelists writing specially to the Gentiles, make mention of the colt only.

◦*Hiero. in Mat. Aug. li. 12. cont. Faust. c. 42.*

[1] Procession on Palm-Sunday with the B. Sacrament.

[2] All devout offices in that kind, exceeding grateful.

8. *Garments in the way.]* These offices of honour done to our Saviour extraordinarily, were very acceptable: and for a memory here of the holy Church maketh a solemn [1] Procession every year upon this day, specially in our Country when it was Catholic, with the B. Sacrament reverently carried, as it were Christ upon the ass, and strawing of rushes and flowers, bearing of Palms, setting up boughs, spreading and hanging up the richest clothes, the choir and choristers singing, as here the children and the people. [2] All done in a very goodly ceremony to the honour of Christ and the memory of his triumph upon this day. The like service and the like duties done to him in all other solemn Processions of the B. Sacrament, and otherwise, be undoubtedly no less grateful.

◦HOSANNA.

9. *Hosanna.]* ◦These very words of joyful cry and triumphant voice of gratulation to our Saviour, holy Church useth always in the preface of the Mass, as it were the voice of the Priest and all the people (who then specially are attent and devout) immediately before the Consecration and Elevation, as it were expecting, and rejoicing at his coming.

13. *House of prayer.]* Note here that he calleth external sacrifice (out of the Prophet Esay) prayer. For he speaketh of the Temple, which was builded properly and principally for sacrifice.

◦Prayers not understood of the party, are acceptable.

16. *Mouth of infants.]* ◦Young children's prayers proceeding from the instinct of God's spirit, be acceptable: and so the voices of the like, or of other simple folk now in the Church, though themselves understand not particularly what they say, be marvelous grateful to Christ.

◦*Mr. 11. 22.*

22. *Believing.]* In respect of our own unworthiness, and of the thing not always expedient for us, we may well doubt when we pray, whether we shall obtain or no: but on God's part we must believe, that is, we must have no diffidence or mistrust either of his power or of his will, if we be worthy, and the thing expedient. And therefore S. Mark hath thus, *Have ye faith of God.*◦

[1] Heretics run, not sent.

[2] *Iere. 23.*

23. *In what power?]* [1] The Heretics presumptuously think themselves in this point like to Christ, because they are asked, in what power they come, and who sent them: but when they have answered this question as fully as Christ did here by that which he insinuateth of John's testimony for his authority, they shall be heard, and till then they shall be still taken for those of whom God speaketh by the Prophet, [2] *They ran, and I sent them not.*

28. *The first.]* The first son here is the people of the Gentiles, because Gentility was before there was a peculiar and chosen people of the Jews. And therefore the Jews here as the later, are signified by the other son.

CHAPTER XXII.

Yet by one other parable he foresheweth the most deserved reprobation of the earthly and persecuting Jews, and the gracious vocation of the Gentiles in their place. 15. Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Caesar. 23. He answereth also the invention of the Sadducees against the Resurrection: 34. and a question that the Pharisees ask to pose him: turning and posing them again, because they imagined that Christ should be no more than a man: 46. and so he putteth all the busy Sects to silence.

AND [1] JESUS answering, spake again in parables to them, saying:

[1] The Gospel upon the 19. Sunday after Pentecost.

2 The Kingdom of Heaven is likened to a man being a king, which made a marriage to his son. 3 And he sent

his servants to call them that were invited to the marriage: and they would not come. 4 Again he sent other servants, saying: Tell them that were invited, Behold I have prepared my dinner; my beeves & fatlings are killed, and all things are ready: come ye to the marriage. 5 But they neglected and went their ways, one to his farm, and another to his merchandise: 6 and the rest laid hands upon his servants, and spitefully entreating them, murdered them. 7 But when the king had heard of it, he was wroth, and sending his hosts, destroyed those murderers, and burnt their city. 8 Then he saith to his servants: The marriage indeed is ready: but they that were invited, were not worthy. 9 Go ye therefore into the high ways; and whosoever you shall find, call to the marriage. 10 And his servants going forth into the ways, gathered together all that they found, [1] bad and good: and the marriage was filled with guests.

[1] Not only good men be within the Church, but also evil men; against the Heretics of these days.

11 And the king went in to see the guests: and he saw there^ a man not attired in a wedding garment. 12 And he saith to him: Friend, how camest thou in hither not having a wedding garment? But he was dumb. 13 Then the king said to the waiters: Bind his hands and feet, and cast him into the utter darkness: there shall be weeping & gnashing of teeth. 14 For many be called, but few elect.ℍ 15 [1][2] Then the Pharisees departing, consulted among themselves for to entrap him in his talk.

[1] The Gospel upon the 22. Sunday after Pentecost. [2] *Mr. 12, 13. Lu. 20, 20.*

16 And they send to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man. For thou dost not respect the person of men: 17 Tell us therefore what is thy opinion, is it lawful to give tribute to Caesar, or not? 18 But JESUS knowing their naughtiness, said: What do you tempt me Hypocrites? 19 Shew me the tribute coin. And they offered him a penny. 20 And JESUS saith to them: Whose is this image and superscription? 21 They say to him, Caesar's. Then he saith to them: Render therefore the things that are Caesar's, to Caesar: and the things that are God's, to God. 22 And hearing it they marveled, and leaving him went their ways. 23 [1] That day there came to him the Sadducees, that say there is no resurrection, and asked him,

[1] *Mr. 12, 18. Lu. 20, 27. Act. 23, 6.*

24 saying: Master, Moyses said, [1] *If a man die^ not having a child, that his brother marry his wife, and raise up seed to his brother.*

[1] *Deu. 25, 5.*

25 And there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother. 26 In like manner the second and the third even to the seventh. 27 And last of all^ the woman died also. 28 In the Resurrection therefore whose wife of the seven shall she be? For they all had her. 29 And JESUS answering, said to them: You do err, not knowing the Scriptures, nor the power of God. 30 For in the resurrection neither shall they marry nor be married: but are as the Angels of God in Heaven. 31 And concerning the resurrection of the dead, have you not read that which was spoken of God saying to you. 32 [1] *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not God of the dead, but of the living.

[1] *Exo. 3, 6.*

33 And the multitudes hearing it, marveled at his doctrine. 34 [1][2] But the Pharisees hearing that he had put the Sadducees to silence, came together:

[1] The Gospel upon the 17. Sunday after Pentecost. [2] *Mar. 12, 28.*

35 and one of them a doctor of law asked of him, tempting him: 36 Master, which is the great commandment in the law? 37 JESUS said to him: [1] *Thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and with thy whole mind.*

[1] *Deut. 6, 5.*

38 This is the greatest & the first commandment. 39 And the second is like to this: [1] *Thou shalt love thy neighbour as thyself.*

[1] *Lev. 19, 18.*

40 On these two commandments dependeth the whole Law and the Prophets. 41 And [1]the Pharisees being assembled, JESUS asked them

[1] *Mr. 12, 35. Lu. 20, 41.*

42 saying: What is your opinion of Christ? whose son is he? They say to him, David's. 43 He saith to them: How then doth David in spirit call him Lord, saying:

44 [1] *The Lord said to my Lord, sit on my right hand, until I put thine enemies the foot-stool of thy feet?*

[1] *Ps. 109. 1.*

45 If David therefore call him Lord, how is he his son? 46 And no man could answer him a word: neither durst any man from that day ask him any more.┤

ANNOTATIONS.
CHAP. XXII.

2. *Marriage.]* Then did God the Father make this marriage, when by the mystery of the Incarnation he joined to his son our Lord, the holy Church for his spouse. *Greg. hom. 38.*

3. *Servants.]* The first servants here sent to invite, were the Prophets: the second, were the Apostles: and all that afterward converted countries, or that have and do reconcile men to the Church.

◦Worldly excuses against reconciliation.

5. *One to his farm.]* ◦Such as refuse to be reconciled to Christ's Church, allege often vain impediments and worldly excuses, which at the day of judgement will not serve them.

◦The Church consisteth of good and bad.

11. *A man not attired.]* It profiteth not much to be within the Church and to be a Catholic, except a man be of good life, for such an one shall be damned, because with faith he hath not good works: as is evident by the example of this man, who was within, and at the feast as the rest, but lacked the garment of charity and good works. ◦And by this man are represented all the bad that are called. And therefore they also are in the Church, as this man was at the feast: but because he was called, and yet none of the elect, it is evident that the Church doth not consist of the elect only, contrary to our Adversaries.

◦Neither must temporal Princes exact, nor their Subjects give unto them, Ecclesiastical jurisdiction.

21. *To Caesar.]* Temporal duties and payments exacted by worldly Princes must be payed, so that God be not defrauded of his more sovereign duty. ◦And therefore Princes have to take heed, how they exact: and others, how they give to Caesar, that is, to their Prince, the things that are due to God, that is, to his Ecclesiastical ministers. Whereupon S. Athanasius reciteth these goodly words out of an epistle of the ancient and famous Confessor Hosius Cordubensis to Constantius the Arian Emperor: Cease I beseech thee, and remember that thou art mortal, fear the day of judgement, intermeddle not with Ecclesiastical matters, neither do thou command us in this kind, but rather learn them of us. To thee God hath committed the Empire, to us he hath committed the things that belong to the Church: and as he that with malicious eyes carpeth thine Empire, gainsayeth the ordinance of God: so do thou also beware, lest in drawing unto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written, Give ye the things that are Caesar's, to Caesar: and the things that are God's, to God. Therefore neither is it lawful for us in earth to hold the Empire, neither has thou (O Emperor) power over incense and sacred things. *Athan. Ep. ad Solit. vitam agentes.* And S. Ambrose to Valentinian the Emperor (who by the ill counsel of his mother Justina an Arian, required of S. Ambrose to have one Church in Milan deputed to the Arian Heretics) saith: we pay that which is Caesar's, to Caesar: and that which is God's, to God. Tribute is Caesar's, it is not denied: the Church is God's, it may not verily be yielded to Caesar: because the Temple of God cannot be Caesar's right. Which no man can deny but it is spoken with the honour of the

Emperor. For what is more honourable than that the Emperor be said to be the son of the Church? For a good Emperor is within the Church, not above the Church. *Ambr. lib. 5. Epist. Orat. de Basil. trad.*

30. *As Angels.]* ◦As Christ proveth here, that in heaven they neither marry nor are married, because there they shall be as Angels: by the very same reason, is proved, that Saints may hear our prayers and help us, be they near or far off, because the Angels do so, and in every moment are present where they list, and need not to be near us, when they hear or help us.

◦The saints hear our prayers.

30. *As Angels.]* ◦Not to marry nor be married, is to be like to Angels: therefore is the state of Religious men and women and Priests, for not marrying, worthily called of the Fathers, an Angelical life. *Cyp. lib. 2. de discipl. & hab. virg. sub finem.*

◦Religious single life, Angelical.

32. *Of the dead.]* S. Hierom by this place disproveth the Heretic Vigilantius, and in him these of our time, which to diminish the honour of Saints, call them of purpose, dead men.

40. *On these two.]* ◦Hereby it is evident that all dependeth not upon faith only, but much more upon charity (though faith be the first) which is the love of God and of our neighbour, which is the sum of all the law and the Prophets: because he that hath this double charity expressed here by these two principal commandments, fulfilleth and accomplisheth all that is commanded in the Law and the Prophets.

◦Not only faith.

CHAPTER XXIII.

The Scribes and Pharisees after all this, continuing still incorrigible, although he will have the doctrine of their Chair obeyed, yet against their works (and namely their ambition) he openly inveigheth, crying to them eight woes for their eightfold hypocrisy and blindness: 34. and so concluding with the most worthy reprobation of that persecuting generation and their mother-city Jerusalem with her Temple.

THEN [1] JESUS spake to the multitudes and to his Disciples,

[1] The Gospel upon Tuesday the second week in Lent.

2 saying: Upon the chair of Moyses have sitten the Scribes and the Pharisees. 3 All things therefore whatsoever they shall say to you, observe ye and do ye: but according to their works do ye not, for they say and do not. 4 For [1] they bind heavy burdens & importable: & put them upon men's shoulders: but with a finger of their own they will not move them.

[1] *Luc. 11, 46. Act. 15, 10.*

5 But they do all their works for to be seen of men. For they make broad their [1] phylacteries, and enlarge their [2] fringes.

[1] These phylacteries were pieces of parchment, wherein they wrote the ten commandments, and folded it, and carried it on their forehead before their eyes, imagining grossly and superstitiously, that so they fulfilled that which is said Deu. 6, *They shall be immovable before thine eyes.* Hiero. in 23. Mat. [2] *Deu. 22, 12. Nu. 15, 38.*

6 And they love the first places at suppers, and [1] the first chairs in the Synagogues,

[1] *Mr. 12, 38.*

7 and salutations in the market-place, and to be called of men, Rabbi. 8 But be not you called Rabbi. For one is your Master, and all you are brethren. 9 And call none Father to yourself upon earth: for one is your Father, he that is in Heaven. 10 Neither [1] be ye called Masters: for one is your Master, Christ.

[1] *Ia. 3, 1.*

11 He that is the greater of you, shall be your servitor. 12 And he that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.┤ 13 But

woe to you Scribes & Pharisees, hypocrites: because you shut the Kingdom of Heaven before men. For yourselves do not enter in: & those that are going in, you suffer not to enter. 14 Woe to you Scribes and Pharisees, hypocrites: because you [1]devour widows' houses, praying long prayers. For this you shall receive the greater judgement.

[1] *Lu. 20, 47.*

15 Woe to you Scribes and Pharisees, hypocrites: because you go round about the sea and the land, to make one proselyte: and when he is made, you make him the child of hell double more than yourselves. 16 Woe to you blind guides, that say, whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple, is bound. 17 Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And whosoever shall swear by the Altar, it is nothing: but whosoever shall swear by the gift that is upon it, is bound. 19 Ye blind; for whether is greater, the gift, or the Altar that sanctifieth the gift? 20 He therefore that sweareth by the Altar, sweareth by it, and by all things that are upon it: 21 And whosoever shall swear by the temple, sweareth by it and by him that dwelleth in it: 22 And he that sweareth by Heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe to you Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgement, and mercy, and faith. These things you ought to have done, & not to have omitted those. 24 Blind guides, that strain a gnat, and swallow a camel. 25 Woe to you Scribes and Pharisees, Hypocrites: because you make clean that^ on the outside of the cup and dish, but within [1]⌜you are full⌝ of rapine and uncleanness.

[1] *they are full.*

26 Thou blind Pharisee, first make clean the inside of the cup and the dish that the outside may become clean. 27 Woe to you Scribes and Pharisees, Hypocrites: because you are like to whited sepulchres, which outwardly appear unto men beautiful, but within are full of dead men's bones, and all filthiness. 28 So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.

29 Woe to you Scribes and Pharisees, Hypocrites: because you build the Prophets' sepulchres, and garnish the monuments of just men, 30 and say: If we had been in our fathers' days, we had not been their fellows in the blood of the Prophets. 31 Therefore you are a testimony to your own selves, that you are the sons of them that killed the Prophets. 32 And fill you up the measure of your fathers. 33 You serpents, viper's broods, how will you flee from the judgement of Hell? 34 [1]Therefore behold I send unto you Prophets, and wise men, and Scribes, and of them you shall kill & crucify, and of them you shall scourge in your Synagogues, and persecute from city into city:

[1] The Gospel upon S. Steven's day Decemb. 26. And his Invention. Aug. 3.

35 that upon you may come all the just blood that was shed upon the earth, from the blood of [1]Abel the just, even unto the blood of [2]Zacharias the son of Barachias, whom you murdered between the temple & the altar.

[1] *Gen. 4, 8.* [2] *2. Par. 24, 22.*

36 Amen I say to you, all these things shall come upon this generation. 37 [1]Jerusalem, Jerusalem, which killest the Prophets, and stonest them that were sent to thee, how often would I gather together thy children as the hen doth gather together her chickens under her wings, and thou [2]wouldest not?

[1] *Luc. 13, 34.* [2] Free will.

38 Behold, your house shall be left desert to you. 39 For I say to you, you shall not see me from hence forth till you say: Blessed is he that cometh in the name of our Lord.┤

ANNOTATIONS.
CHAP. XXIII.

2. *Chair of Moyses.]* ◦God preserveth the truth of Christian religion in the Apostolic See of Rome, which is in the new law answerable to the chair of Moyses, notwithstanding the Bishops of the same were never so wicked of life: yea though some traitor as ill as Judas were Bishop thereof, it should not be prejudicial to the Church and innocent Christians, for whom our Lord providing said, Do that which they say, but do not as they do. *August. Epist. 165.*

◦The See of Rome preserved in truth.

3. *Whatsoever they shall say.]* [1] *Why* (saith S. Augustin [2]) *doest thou call the Apostolic Chair the chair of pestilence? If for the men, why? Did our Lord Jesus Christ for the Pharisees, any wrong to the Chair wherein they sat? Did he not commend that chair of Moyses, and preserving the honour of the chair, reprove them? For he saith: They sit upon the Chair of Moyses, that which they say, do ye. These things if you did well consider, you would not for the men whom you defame, blaspheme the See Apostolic, wherewith you do not communicate.* And again he saith [3]: *Neither for the Pharisees (to whom you compare us not of wisdom but of malice) did our Lord command the Chair of Moyses to be forsaken, in which chair verily he figured his own. For he warneth the people to do that which they say, and not to do that which they do, and that the holiness of the Chair be in no case forsaken, nor the unity of the flock divided, for the naughty Pastors.*

[1] The dignity of the See of Rome, notwithstanding some evil Bishops thereof.

[2] *Contra lit. Petil. l. 2. c. 51.*

[3] *Contra lit. Petil. l. 2. c. 61.*

6. *Love the first places.]* He condemneth not due places of Superiority given or taken of men according to their degrees, but ambitious seeking for the same, and their proud heart and wicked intention, which he saw within them, and therefore might boldly reprehend them.

8. *One is your master.]* ◦In the Catholic Church there is one Master, Christ our Lord, and under him one Vicar, with whom all Catholic Doctors and teachers are one, because they teach all one thing. But in Arch-heretics it is not so, where every one of them is a diverse master, and teacheth contrary to the other, and will be called Rabbi and Master, every one of their own Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Calvinists Calvin.

◦Many masters are many Arch-heretics.

10. *Masters.]* [1] Wicleffe and the like Heretics of this time do hereupon condemn degrees of School and titles of Doctors and Masters: where they might as well reprove S. Paul for calling himself *Doctor and Master of the Gentiles* [2]: and for saying [3] that there should be always *Doctors* in the Church. And whereas they bring the other words following, against Religious men who are called Fathers: as well might they by this place take away the name of carnal fathers, and blame S. Paul for calling himself the only spiritual Father of the Corinthians [4]. But indeed nothing is here forbidden but the contentious division and partiality of such as make themselves Ringleaders of Schisms and Sects, as Donatus, Arius, Luther, Calvin.

[1] Doctors, Masters, and spiritual fathers.

[2] *1. Tim. 2. 2. Tim. 1.*

[3] *Eph. 4.*

[4] *1. Cor. 4, 15.*

13. *Scribes and Pharisees.]* ◦In all these reprehensions it is much to be noted, that our Saviour for the honour of Priesthood never reprehendeth Priests by that name. *Cypr. ep. 65.* whereas our Heretics use this name of purpose in reproach and despite.

◦The honour of Priesthood.

14. *Praying long prayers.]* ◦They are not reprehended here for the things themselves, which for the most part are good, as, long prayer, making Proselytes, garnishing the Prophets' sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, alms, *Mat. 6.*

◦The intention.

15. *Double more.]* ◦They that teach that it is enough to have only faith, do make such Christians, as the Jews did Proselytes, children of Hell far more than before. *August. lib. de fide & oper. cap. 26.*

◦Not only faith.

19. *Sanctifieth.]* Note that donaries and gifts bestowed upon Churches and altars, be sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessels of the sacrifice and Sacrament of Christ's body and blood, by touching the same, [1] and the altar

[1] The altar is sanctified by our Lord's body

thereupon.

[2] *Theophyl. 23. in Mat.*

itself whereupon it is consecrated. Whereof Theophylacte [2] writeth thus upon this place: *In the old law Christ permitteth not the gift to be greater than the altar, but with us, the altar is sanctified by the gift: for the hosts by the divine grace are turned into our Lord's body, and therefore is the altar also sanctified by them.*

21. *By him that dwelleth therein.]* By this we see that swearing by creatures, as by the Gospel, by Saints, is all referred to the honour of God, whose Gospel it is, whose Saints they are.

28. *Appear to men.]* Christ might boldly reprehend them so often and so vehemently for hypocrisy, because he knew their hearts and intentions: but we that cannot see within men, may not presume to call men's external good doings, hypocrisy: but judge of men as we see and know.

29. *Garnish.]* Christ blameth not the Jews for adorning the sepulchres of the Prophets, but entwiteth them of their malice toward him, and of that which by his divine knowledge he foresaw, that they would accomplish the wickedness of their fathers in shedding his blood, as their fathers did the blood of the Prophets. *Hilar.*

CHAPTER XXIV.

To his Disciples (by occasion of Hierusalem and the Temple's destruction) he foretelleth 4. what things shall be before the consummation of the world, as specially, 14. the Church's full preaching unto all nations: 15. then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29. then incontinent, the Day of judgement to our great comfort in those miseries under Antichrist. 35 As for the moment, to us it pertaineth not to know it, 37. but rather every man to watch, that we be not unprovided when he cometh to each one particularly by death.

AND [1] JESUS being gone out of the temple, went. And his Disciples came to shew him the buildings of the temple.

[1] *Mr. 13, 1. Lu. 21, 5.*

2 And he answering said to them: Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.

3 [1] And when he was sitting upon Mount-olivet, the Disciples came to him secretly, saying: Tell us, when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?

[1] The Gospel for a votive Mass in time of war, & for many Martyrs.

4 [1] And JESUS answering, said to them: Beware that no man seduce you:

[1] TUESDAY night.

5 for many shall come in my name saying, I am Christ; and they shall seduce many. 6 For you shall hear of wars, & bruits of wars. See that ye be not troubled. For these things must be done, but the end is not yet. 7 For Nation shall rise against Nation, and Kingdom against Kingdom; and there shall be pestilences, and famines, and earth-quakes in places; 8 and all these things are the beginnings of sorrows.℣ 9 Then [1] shall they deliver you into tribulation, and shall kill you: and you shall be odious to all Nations for my name's sake.

[1] *Mat. 10, 17.*

10 And then many shall be scandalized: and they shall deliver up one another: and they shall hate one another. 11 And many [1] false-prophets shall rise, and shall seduce many.

[1] There were in the people false Prophets, as among you also shall be lying Masters, which shall bring in Sects of perdition. *2. Pet. 2.*

12 And because iniquity shall abound, the charity of many shall wax cold. 13 But he that shall persevere to the end, he shall be saved.℣ 14 And this Gospel of the Kingdom shall be preached in the whole world, for a testimony to all nations, and then shall come the

consummation. 15 [1]Therefore when you shall see [2]*the abomination of desolation*, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him understand)

[1]The Gospel upon the last Sunday after Pentecost.[2] *Dan. 9, 27.*

16 then they that are in Jewry, let them flee to the mountains: 17 and he that is on the house-top let him not come down to take any thing out of his house: 18 and he that is in the field, let him not go back to take his coat. 19 And woe to them that are with child, and that give suck in those days. 20 But pray that your flight be not in the winter, or on the Sabboth, 21 For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. 22 And unless those days had been shortened, no flesh should be saved: but for the Elect the days shall be shortened. 23 Then if any man shall say unto you: Lo [1]here is Christ, or there; do not believe him.

[1]Whosoever draweth Christ or his Church from the Communion and fellowship of all Nations Christened, to one corner, town, or Country, believe him not. *Aug. de unit. Ec. c. 3.*

24 For there shall rise false Christs and false-Prophets, and shall shew great signs and wonders, so that the Elect also (if it be possible) may be induced into error. 25 Lo I have foretold you. 26 If therefore they shall say unto you: Behold he is in the desert; go ye not out: Behold in the closets, believe it not. 27 For as lightning cometh out of the east, and appeareth even into the west, so shall also the advent of the Son of man be. 28 Wheresoever the body is, thither shall the Eagles also be gathered together.

29 And immediately after the tribulation of those days [1]the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of Heaven shall be moved:

[1]*Ezech. 32, 7. Ioel 3, 15. Dan. 7, 15.*

30 and then shall appear [1]the sign of the Son of man in Heaven: and then shall all tribes of the earth bewail: and they shall see the Son of man coming in the clouds of Heaven with much power and majesty.

[1]This sign of the son of man, is the holy Cross, which then shall appear to the Jews to their confusion. *Chrys. in Mat. ho. 77.* It shall be no less confusion to Heretics that cannot abide the sign thereof.

31 And he shall send his Angels with a trumpet, and a great voice: and they shall gather together his Elect from the four winds, from the furthest parts of Heaven even to the ends thereof. 32 And of the figtree learn a parable: When now the bough thereof is tender, and the leaves come forth, you know that summer is nigh. 33 So you also, when you shall see these things, know ye that it is nigh even at the doors. 34 Amen I say to you, that this generation shall not pass, till all these things be done. 35 Heaven and earth shall pass, but my words shall not pass.┤ 36 But of that day and hour nobody knoweth, neither the Angels of Heaven, but the Father alone. 37 And as [1]in the days of Noe, so shall also the coming of the Son of man be.

[1]*Gen. 7, 5.*

38 For as they were in the days before the flood, eating and drinking, marrying and giving to marriage, even unto that day in which Noe entered into the ark, 39 and knew not till the flood came, & took them all: so also shall the coming of the Son of man be. 40 Then two shall be in the field: one shall be taken, & one shall be left. 41 Two women grinding in the mill: one shall be taken, & one shall be left. 42 Watch therefore because you know not what hour your Lord will come. 43 [1]But this know ye, that [2]if the good-man of the house did know what hour the thief would come, he would surely watch, and would not suffer his house to be broken up.

[1]The Gospel upon S. Clement martyr his day Novemb. 23. And for some Confessors Bishops.[2] *1. Thes. 5, 1.*

44 Therefore be you also ready, because at what hour you know not, the Son of man will come. 45 Who, thinkest thou, is a faithful and wise servant, whom his Lord hath appointed over his family, to give them meat in season? 46 Blessed is that servant, whom when his Lord cometh, he shall find so doing. 47 Amen I say to you, that over all his goods shall he appoint him.┤ 48 But if that naughty servant shall say in his heart: My Lord is long a coming: 49 and shall

begin to strike his fellow-servants, and eateth, & drinketh with drunkards: 50 the Lord of that servant shall come in a day that he hopeth not, & an hour that he knoweth not, 51 and shall divide him, & appoint his portion with the hypocrites: there shall be weeping and gnashing of teeth.

ANNOTATIONS.
CHAP. XXIV.

[1] *Mat. 16.*
[2] The Church can never fail.
[3] *Li. adv. Gentes quod Christus sit Deus, prope finem.*

2. *Not left.]* This was fulfilled 40 years after Christ's Ascension by Vespasian the Emperor and his son Titus. *Euseb. li. 3. c. 6. & seq. ex Josepho.* Upon which words, *There shall not be left &c.* which threaten the destruction of the Jews' Temple: and those words, *Upon this Rock I will build my Church* [1], which promise the building of the Catholic Church of all nations [2]: S. Chrysostome [3] making a long comparison of these two prophecies of Christ, saith thus: Thou seest in both, his great and unspeakable power, in that that he increased and built up them that worshipped him, and those that stumbled at him, he abased, destroyed, and plucked them up by the root. Doest thou see how whatsoever he hath built, no man shall destroy: and whatsoever he hath destroyed, no man shall build? He builded the Church, and no man shall be able to destroy it: he destroyed the Temple, and no man is able to build it, and that in so long time. For they have endeavoured both to destroy that, and could not: and they have attempted to build up this, and they could not do that neither. &c.

3. *The sign.]* Our Master knowing that it was not profitable nor seemly for them to know these secrets, gave them by way of Prophecy, warning of diverse miseries, signs, and tokens, that should fall, some further off, and some nearer the later day: by which the faithful might always prepare themselves; but never be certain of the hour, day, month, nor year, when it should fall. *Aug. ep. 80.*

◦Heretics seduce under fair titles.

4. *Seduce.]* ◦The first and principal warning, needful for the faithful from Christ's Ascension to the very end of the world, is, that they be not deceived by Heretics, which under the titles of true teachers and the name of Christ and his Gospel, will seduce many.

5. *I am Christ.]* Not only such as have named themselves Christ, as Simon, Menander, and such like: but all Arch-heretics be Christs to their followers, Luther to the Lutherans, Calvin to the Calvinists: because they believe them, rather than Christ speaking in his Church.

12. *Iniquity abound.]* When Heresy and false teachers reign in the world, namely toward the later day, wicked life aboundeth, and charity decayeth.

◦The Gospel now preached to Infidels.

14. *Shall be preached.]* ◦The Gospel hath been preached of late years, and now is, by holy Religious men of diverse Orders, in sundry great Countries which never heard the Gospel before, as it is thought.

[1] The abomination of desolation.
[2] The abolishing of the holy sacrifice of the Mass by Antichrist and his ministers.

15. *Abomination of desolation.]* [1] This abomination of desolation foretold, was first partly fulfilled in diverse profanations of the Temple of Hierusalem, when the sacrifice and service of God was taken away, but specially it shall be fulfilled by Antichrist and his Precursors, when they shall abolish the holy Mass [2], which is the Sacrifice of Christ's body and blood, and the only sovereign worship due to God in his Church: as S. Hyppolytus writeth in these words: The Churches shall lament with great lamentations, because there shall neither oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shall be like to cottages,

and the precious body and blood of Christ shall not be extant (openly in Churches) in those days, the Liturgy (or Mass) shall be extinguished, the Psalmody shall cease, the reciting of the Scriptures shall not be heard. *Hippol. de Antichristo.* By which it is plain that the Heretics of these days be the special fore-runners of Antichrist.

22. *Shall be shortened.]* ◦The reign of Antichrist shall be short, that is, three years and a half. *Dan. 7. Apoc. 11.* Therefore the Heretics are blasphemous and ridiculous, that say, Christ's Vicar is Antichrist, who hath sitten these 1500 years.

◦Antichrist.

24. *Great signs.]* These signs and miracles shall be to the outward appearance only, for S. Paul calleth them ◦lying signs, to seduce them only that shall perish. Whereby we see that if Heretics could work feigned and forged miracles, yet we ought not to believe them, much less when they cannot so much as seem to do any.

◦*2. Thes. 2.*

26. *In closets.]* [1]Christ having made the Church's authority bright and clear to the whole world, warneth the faithful to take heed of Heretics and Schismatics, which have their conventicles aside in certain odd places and obscure corners, alluring curious persons unto them. *Aug. li. 1. q. Evang. q. 38.* [2]For as for the coming together of Catholics to serve God in secret places, that is a necessary thing in time of persecution, and was used of Christians for three hundred years together after Christ, [3]and the Apostles also and disciples came so together in Hierusalem for fear of the Jews. And Catholics do the same at this day in our country, not drawing religion into corners from the society of the Catholic Church, but practising secretly the same faith, that in all Christendom shineth and appeareth most gloriously.

[1]The secret conventicles of Heretics.

[2]Catholic Christians secretly assembling in time of persecution.

[3]*Act. 1, 12.*

29. *Immediately.]* ◦If the later day shall immediately follow the persecution of Antichrist, which is to endure but three years and a half, as is aforesaid: then is it mere blasphemy to say, God's Vicar is Antichrist, and that (by their own limitation) these thousand years almost.

◦Antichrist.

CHAPTER XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shall be in Domesday with the Faithful that prepare, and that prepare not themselves. 31. Then also without parables he sheweth that such Faithful as do works of mercy, shall have for them life everlasting: and such as do not, everlasting damnation.

THEN[1] shall the Kingdom of Heaven be like to ten virgins, which taking their lamps went forth to meet the bridegroom and the bride.

[1]The Gospel upon S. Catharine's day. Novemb. 25. And for some other holy Virgins.

2 And five of them were foolish, and five wise. 3 But the five foolish, having taken their lamps, did not take oil with them: 4 but the wise did take oil in their vessels with the lamps. 5 And the bridegroom tarrying long^ they slumbered all and slept. 6 And at midnight there was a clamour made: Behold the bridegroom cometh, go ye forth to meet him. 7 Then arose all those virgins, and they trimmed their lamps. 8 And the foolish said to the wise: Give us of [1]your oil, because our lamps are going out.

[1]If we be not in the favour of God, and have not our own merits, we shall not be holpen by other men's deserts at the day of judgement.

9 The wise answered, saying: Lest peradventure there suffice not for us and you, go rather to them that sell, and buy for yourselves. 10 And whiles they went to buy, the bridegroom was come: and they that were ready, entered with him to the marriage, and the gate was shut. 11 But last of all come also the other virgins

saying: Lord, Lord, open to us. 12 But he answering said: Amen I say to you, I know you not. 13 Watch ye therefore, because you know not the day nor the hour.⊣ 14 [1]For [2]even as a man going into a strange country, called his servants, and delivered them his goods.

[1]The Gospel upon S. Nicolas' day Decemb. 6. and for some other Confessors Bishops. [2]*Lu. 19, 12.*

15 And to one he gave five talents, and to another two, and to another one, to every one according to his proper faculty: and immediately he took his journey. 16 And he that had received the five talents, went his way, and occupied with the same, and gained other five. 17 Likewise also he that had received the two, gained other two. 18 But he that had received the one, going his way digged into the earth, and hid his lord's money. 19 But after much time the lord of those servants cometh, & made account with them. 20 And there came he that had received the five talents, & offered other five talents, saying: Lord^ five talents thou didst deliver me, behold [1]I have gained other five besides.

[1]Free will with God's grace doth merit.

21 His lord said unto him: Well-fare thee good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy lord. 22 And there came also he that had received the two talents, & said: Lord^ two talents thou didst deliver me: behold I have gained other two. 23 His lord said to him: Well-fare thee good & faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter into the joy of thy lord.⊣ 24 And he also that had received the one talent, came forth, and said: Lord, I know that thou art a hard man; thou reapest where thou didst not sow, and gatherest where thou strawedst not: 25 and being afraid I went, and hid thy talent in the earth: behold lo here thou hast that which thine is. 26 And his lord answering, said to him: [1]Naughty and slothful servant, thou didst know that I reap where I sow not, & gather where I strawed not:

[1]A terrible example for all such as do not employ the very least gift of God, to his glory.

27 thou oughtest therefore to have committed my money to the bankers, and coming I might have received mine own with usury. 28 Take ye away therefore the talent from him, and give it him that hath ten talents. 29 For to [1]every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have, shall be taken away from him.

[1]*Mr. 13, 12. Lu. 8, 18.*

30 And the unprofitable servant^ cast ye out into the utter darkness. There shall be weeping and gnashing of teeth. 31 [1]And when the Son of man shall come in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty:

[1]The Gospel upon Monday the first week of Lent.

32 and all nations shall be gathered together before him, and he shall separate them one from another, as the pastor separateth the sheep from the goats: 33 and shall set the sheep at his right hand, but the goats at his left. 34 Then shall the King say to them that shall be at his right hand: Come ye blessed of my Father, possess you the Kingdom [1]prepared for you from the foundation of the world.

[1]This Kingdom then is prepared for those only that do good works: as Christ also signifieth elsewhere, saying that it is not in his power to give it otherwise. *See the annot. c. 20. 23.*

35 For I was an hungered, and you gave me to eat: I was a thirst, and you gave me to drink. 36 I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me. I was in prison, and you came to me. 37 Then shall the just answer him, saying: Lord, when did we see thee an hungered, and fed thee, a thirst, and gave thee drink? 38 and when did we see thee a stranger, and took thee in? Or naked, and covered thee? 39 Or when did we see thee sick or in prison, and came to thee? 40 And the King answering, shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. 41 Then he shall say to them also that shall be at his left hand: Get ye away from me you cursed into fire everlasting, which was prepared for the devil and his angels. 42 For I was an hungered, & you gave me

not to eat, I was a thirst, & you gave me not to drink. 43 I was a stranger, and you took me not in: naked, and you covered me not: sick, & in prison, and you did not visit me. 44 Then they also shall answer him, saying: Lord, when did we see thee an hungered, or a thirst, or a stranger, or naked, or sick, or in prison, & did not minister to thee? 45 Then he shall answer them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me. 46 And these shall go into punishment everlasting: but the just, into life everlasting.┤

ANNOTATIONS.
CHAP. XXV.

1. *Virgins.]* These virgins five wise, and five foolish, signify that in the Church militant there be good and bad: which bad shall be shut out at the later day, although they have lamps (that is faith) as the other, ◦because their lamps are out, that is, their faith is dead without charity and good works to lighten them *Greg. ho. 12.*

◦Good works necessary.

1. *Lamps.]* These lamps lighted, be good works, namely of mercy, and the laudable conversation which shineth before men. *Aug. ep. 120. c. 33.*

3. *Oil.]* ◦This oil is the right inward intention directing our works to God's glory, and not to the praise of ourselves in the sight of men. *Aug. ep. 120. c. 33.*

◦Right intention.

27. *With usury.]* Usury is here taken for the lawful gain that a man getteth by well employing his goods. When God giveth us any talent or talents, he looketh for usury, that is, for spiritual increase of the same by our diligence and industry.

29. *That which he seemeth to have.]* ◦He is said to have God's gifts, that useth them, and to such an one God will increase his gifts. He that useth them not, seemeth to have, rather than hath them. and from him God will withdraw that which before he gave.

◦We must use God's gifts.

32. *Separate.]* ◦Lo here is the separation, for in the Church militant they lived both together. As for Heretics, they went out of the church before, and separated themselves, and therefore are not to be separated here, as being judged already.

◦Good and bad in the Church.

34. *Come ye. 41. Get ye away.]* ◦It is no incongruity that God should say, Go into everlasting fire, to them that by their free will have repelled his mercy: and to the other, Come ye blessed of my Father, take the kingdom prepared for you, that by their free will have received faith, and confessed their sins and done penance. *Aug. li. 2. act. cum Fel. Manich. c. 8.*

◦Heaven is the reward of good works, and Hell of the contrary.

35. *You gave me.]* Hereby we see how much alms-deeds and all works of mercy prevail towards life everlasting, and to blot out former sins. *Aug. in Ps. 49.*

42. *Gave me not.]* He chargeth them not here that they believed not, but that they did not good works. For such did believe, but they cared not for good works, as though by dead faith they might have come to heaven. *Aug. de fid. & op. c. 15. & ad Dulcit. q. 2. to. 4.*

CHAPTER XXVI.

To the Councel of the Jews, Judas by occasion of Mary Magdalen's ointment, doth sell him for little. 17 After the Paschal lamb, 26. he giveth them that bread of life (promised Io. 6.) in a mystical Sacrifice or Separation of his Body and Blood. 31. And that night he is after his prayer 47. taken of the Jews' men, Judas being their captain: and forsaken of the other eleven for fear: 57. is falsely accused, and impiously condemned of the Jews' Councel, 67. and shamefully abused of them: 69. and thrice denied of Peter: All, even as the Scriptures and himself had often foretold.

AND [1][2] it came to pass, when JESUS had ended all these words, he said to his Disciples:

[1] The Passion according to S. Matthew in these two Chapters, is the Gospel at Mass upon Palm Sunday. [2] *Mr. 14, 1. Luc. 22, 1.*

2 You know that after two days shall be Pasch, and the Son of man shall be delivered to be crucified.
3 [1] Then were gathered together the chief Priests and Ancients of the people into the court of the high Priest, who was called Caiphas:

[1] TENEBRAE-Wednesday.

4 and they consulted how they might by some wile apprehend JESUS, and kill him. 5 But they said: Not on the festival day, lest perhaps there might be a tumult among the people. 6 And [1] when JESUS was in Bethania in the house of Simon the Leper

[1] *Mr. 14, 3. Io. 12, 3.*

7 there came to him a woman having an alabaster-box of precious ointment, and poured it out upon his head as he sat at the table. 8 And the Disciples seeing it, had indignation saying: Whereto is this waste? 9 For this might have been sold for much, and given to the poor. 10 And JESUS knowing it, said to them: Why do you molest this woman? For she hath wrought a good work upon me. 11 For the poor you have always with you: but me you have not always.
12 For she in pouring this ointment upon my body hath done it to bury me. 13 Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done, [1] shall be reported for a memory of her.

[1] Hereby we learn that the good works of Saints are to be recorded and set forth to their honour in the Church after their death. Whereof rise their holy days and Commemorations.

14 [1] Then went one of the Twelve, which was called Judas Iscarioth, to the chief Priests,

[1] *Mr. 14, 10. Lu. 22, 3.*

15 & said to them: What will you give me, and I will deliver him unto you? But they appointed unto him thirty pieces of silver. 16 And from thenceforth he sought opportunity to betray him. 17 [1] And [2] the first day of the Azymes the Disciples came to JESUS saying: Where wilt thou that we prepare for thee to eat the Pasch?

[1] MAUNDY Thursday. [2] *Mr. 14, 12. Lu. 22, 7.*

18 But JESUS said: Go ye into the city to a certain man, and say to him: The Master saith, my time is at hand, with thee do I make the Pasch with my Disciples. 19 And the Disciples did as JESUS appointed them, and they prepared the Pasch. 20 But when it was even, he sat down with his twelve Disciples.
21 And while they were eating, he said: Amen I say to you, that one of you shall betray me. 22 And they being very sad, began every one to say: Is it I Lord?
23 But he answering said: [1] He that dippeth his hand with me in the dish, he shall betray me.

[1] *Ps. 40, 10.*

24 The Son of man indeed goeth as it is written of him: but woe be to that man, by whom the Son of man shall be betrayed. It were good for him, if that man had not been born. 25 And Judas that betrayed him, answering said: Is it I Rabbi? He saith to him: Thou hast said. 26 And [1] whiles they were at supper, JESUS took bread, and blessed, and brake: and he gave to his Disciples, and said: Take ye, and eat: THIS IS MY BODY.

[1] *1. Cor. 11, 24.*

27 And taking the chalice, he gave thanks: and gave to them, saying: Drink [1] ye all of this.

[1] See the margent note *Mar. 14, 23.*

28 FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH SHALL BE SHED FOR MANY UNTO REMISSION OF SINS. 29 And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the Kingdom of my Father. 30 [1]And an hymn being said, they went forth unto Mount-olivet.

[1]THURSDAY night.

31 [1]Then JESUS saith to them: All you shall be scandalized in me in this night. For it is written: [2]*I will strike the Pastor, and the sheep of the flock shall be dispersed.*

[1]The Nocturne of Matins in the Church's service, answereth to this night part of our Saviour's Passion, and so consequently the other Canonical hours to the rest. [2]*Zach. 13, 7.*

32 But after I shall be risen again, I will go before you into Galilee. 33 And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized. 34 JESUS said to him: Amen I say to thee, that in this night before the cock crow, thou shalt deny me thrice. 35 [1]Peter saith to him: Yea though I should die with thee, I will not deny thee. Likewise also said all the Disciples.

[1]*Io. 13, 38.*

36 Then JESUS cometh with them into a village called Gethsemani: and he said to his Disciples: Sit you here till I go yonder, and pray. 37 And taking to him Peter and the two sons of Zebedee, he began to wax sorrowful and to be sad. 38 Then he saith to them: My soul is sorrowful even unto death: stay here, and watch with me. 39 And being gone forward a little, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou. 40 And he cometh to his Disciples, and findeth them sleeping, and he saith to Peter: Even so? Could you not watch one hour with me? 41 Watch ye, & pray that ye enter not into tentation. The Spirit indeed is prompt, but the flesh weak. 42 Again the second time he went, and prayed, saying: My Father, if this chalice may not pass, but I must drink it, thy will be done. 43 And he cometh again, and findeth them sleeping, for their eyes were become heavy. 44 And leaving them, he went again: and he prayed the third time, saying the selfsame word. 45 Then he cometh to his Disciples, and saith to them: Sleep ye now and take rest. Behold the hour approacheth, and the Son of man shall be betrayed into the hands of sinners. 46 Rise, let us go: behold he approacheth that shall betray me. 47 [1]As he yet spake, behold Judas one of the Twelve came, and with him a great multitude with swords and clubs, sent from the chief Priests and the ancients of the people.

[1]*Io. 18, 3.*

48 And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him. 49 And forthwith coming to JESUS, he said: Hail Rabbi. And he kissed him. 50 And JESUS said to him: Friend, whereto art thou come? Then they drew near, and laid hands on JESUS, and held him. 51 And behold one of them that were with JESUS, stretching forth his hand, drew out his sword; and striking the servant of the high Priest, cut off his ear. 52 Then JESUS saith to him: Return thy sword into his place: for all that take the sword shall perish with the sword. 53 Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of Angels? 54 How then shall the scriptures be fulfilled, that so it must be done? 55 In that hour JESUS said to the multitudes: You are come out as it were to a thief^ with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid no hands on me. 56 And all this was done, that the scriptures of the Prophets might be fulfilled. Then the Disciples all leaving him, fled. 57 But they taking hold of JESUS, led him to Caiphas the high Priest, where the Scribes and ancients were assembled. 58 And Peter followed him a far off, even to the court of the high Priest. And going in he sat with the servants, that he might see the end. 59 And the chief Priests and the whole Council sought false witness against JESUS, that they might put him to death: 60 and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; 61 and they said: [1]This man said, I am able to destroy the temple of God, and after three days to re-edify it.

[1] *Io. 2, 19.*

62 And the high Priest rising up, said to him: Answerest thou nothing to the things which these do testify against thee? 63 But JESUS held his peace. And the high Priest said to him: I adjure thee by the living God, that thou tell us if thou be Christ the Son of God. 64 JESUS saith to him: Thou hast said. Nevertheless I say to you, hereafter you shall see [1] the Son of man sitting on the right hand of the power of God, and coming in the clouds of Heaven.

[1] *Dan. 7, 13.*

65 Then the high Priest rent his garments, saying: He hath blasphemed, what need we witnesses any further? Behold, now you have heard the blasphemy; 66 how think you? But they answering said: He is guilty of death. 67 Then did they spit on his face, and buffeted him, & other smote his face with the palms of their hands, 68 saying: Prophesy unto us O Christ; who is he that strook thee? 69 But Peter sat without in the court; and there came to him one wench, saying: Thou also wast with JESUS the Galilean. 70 But he denied before them all, saying: I wot not what thou sayest. 71 And as he went out of the gate, another wench saw him, and she saith to them that were there: And this fellow also was with JESUS the Nazarite. 72 And again he denied with an oath: That I know not the man. 73 And after a little they came that stood by, and said to Peter: Surely thou also art of them: for even thy speech doth bewray thee. 74 [1] Then he began to curse and to swear that he knew not the man. And incontinent the cock crew.

[1] To this time the LAUDS do answer in the Church's service.

75 And Peter remembered the word of JESUS which he had said: Before the cock crow, thou shalt deny me thrice. And going forth, he wept bitterly.

ANNOTATIONS.
CHAP. XXVI.

◦Cost upon Churches, altars, &c.

8. *This waste.]* ◦Cost bestowed upon Christ's body then alive, being to the same not necessary, seemed to the disciples lost and fruitless: so the like bestowed upon the same body in the Sacrament, upon altars, or Churches, seemeth to the simple lost, or less meritorious, than if the same were bestowed upon the poor.

[1] Relief of the poor.

[2] *Ambros. li. 2. Off. c. 28.*

10. *Good work.]* [1] Cost bestowed for religion, devotion, and signification, is a meritorious work, and often more meritorious than to give to the poor, though both be very good, and in some case the poor are to be preferred: yea [2] in certain cases of necessity, the Church will break the very consecrated vessels and jewels of silver and gold, and bestow them in works of mercy. But we may remember very well, and our fathers knew it much better, that the poor were then best relieved, when most was bestowed upon the Church.

◦Christ always with us in the B. Sacrament.

11. *Have not.]* ◦We have him not in visible manner as he conversed on the earth with his disciples, needing relief like other poor men: but we have him after another sort in the B. Sacrament, and yet have him truly and really the self same body. Therefore he saith, they should not have him, because they should not so have him, but after another manner. As when he said *Luc. 24* as though he were not then with them, *When I was with you.*

◦A wonderful mystery in the institution of the B. Sacrament.

20. *Twelve.]* ◦It must needs be a great mystery that he was to work in the institution of the new Sacrifice by the marvelous transmutation of bread and wine into his body and blood. Whereas he admitted none (although many present in the city) but the twelve Apostles, which were already taught to believe it without contradiction *Io. 6*, and were to have the administration and consecration thereof by the Order of Priesthood, which also was there given them to that purpose.

Whereas at the eating of the Paschal lamb all the family was wont to be present.

26. *He took bread.]* Here at once is instituted, for the continuance of the external office of Christ's eternal Priesthood according to the order of Melchisedec, [1] both a Sacrifice and a Sacrament, though the Scriptures give neither of these names to this action: and our Adversaries without all reason or religion accept in a sort the one, and utterly deny the other. A Sacrifice, in that it is ordained to continue the memory of Christ's death and oblation upon the Cross, and the application of the general virtue thereof to our particular necessities, by consecrating the several elements, not into Christ's whole person as it was born of the virgin or now is in heaven, but the bread into his body apart, as betrayed, broken, and given for us: the Wine into his blood apart, as shed out of his body for remission of sins and dedication of the new Testament, which be conditions of his person as he was in sacrifice and oblation. In which mystical and unspeakable manner, he would have the Church to offer and sacrifice him daily, and he in mystery and Sacrament dieth, though now not only in heaven, but also in the Sacrament, he be indeed *per Concomitantiam* (as the Church calleth it, that is by sequel of all his parts to each other) whole, alive, and immortal. Which point because our Adversaries understand not, *not knowing the Scriptures nor the power of God* [2], they blaspheme, and abuse the people to their damnation. It is also a Sacrament, in that it is ordained to be received into our bodies and to feed the same to resurrection and immortality, and to give grace and salvation to our souls, if we worthily receive it.

[1] The holy Eucharist is both a Sacrifice and a Sacrament.

[2] *Mat. 22, 29.*

26. *Blessed.]* [1] Our Adversaries for the two words that are in Greek and Latin, *benedixit*, and, *gratias egit, he blessed, he gave thank*, use only the later, of purpose to signify that Christ blessed not nor consecrated the bread and the wine, and so by that blessing wrought any effect upon them, but gave thanks only to his Father, as we do in saying grace. But the truth is that the word *εὐλογεῖν*, signifieth properly to bless, and is referred to the thing that is blessed, as *Luc. 9* of the fishes, *εὐλόγησεν αὐτοὺς, benedixit eis, he blessed them*, and thereby wrought in them that wonderful multiplication. So the blessing of God is always effectual: and therefore here also he blessed the bread, and by that blessing, with the words following, made it his body [2]. *Ambros. li. de his qui initi. myst. c. 9. Aug. ep. 59. ad Paulinum.* Now whereas taking the cup it is said, *he gave thanks*. We say that it is all one with blessing, and that he blessed the cup, as before the bread: as it is evident by these words of S. Paul [3], *Calix cui benedicimus*, the cup which we bless: and therefore he calleth it, *Calicem benedictionis*, the cup of blessing, using the same Greek word that is spoken of the bread. But why is it then said here, he gave thanks? Because we translate the words faithfully as in the Greek and the Latin, and because the sense is all one, as we are taught by S. Paul before alleged, and by the Fathers, which call this giving of thanks over the cup or over the bread, the blessing thereof. S. Justin. *in fin. 2. Apol. Panem Eucharistisatum:* [4] S. Irenee *li. 4. c. 34. Panem in quo gratiae actae sunt.* S. Cyprian *de coen. Do. Calix solemni benedictione sacratus.* that is, *The bread blessed by giving thanks upon it, The cup consecrated by solemn blessing.*

[1] The blessing of Christ referred to the creatures and working an effect in them.

[2] Consecration.

[3] *1. Cor. 10, 16.*

[4] *τὸν ἄρτον εὐχαριστηθέντα.*

26. *This is.]* ◦ *The bread and the Wine be turned into the body and blood of Christ by the same omnipotent power by which the world was made, and the word was incarnate in the womb of the virgin. Damasc. li. 4. c. 14. Cypr. de Coen. Domini. Amb. li. de myst init. c. 9.*

◦ Transubstantiation.

26. *My body.]* ◦ *He said not, This bread is a figure of my body: or, This Wine is a figure of my blood: but, This is my body, and, This is my blood. Damasc. li. 4. c. 14. Theophyl. in hunc locum. Conc. 2. Nic. act. 6, to. 4. eiusdem actionis in fine.* When some Fathers call it a figure or sign, they mean the outward forms of bread and wine.

◦ No figurative but a real presence.

28. *Blood of the new Testament.]* As the old Testament was dedicated with blood in these words,

◦ *ἐκχυνόμενον.*

κλώμενον. διδόμενον.

This is the blood of the Testament &c. Heb. 9. So here is the institution of the new Testament in Christ's blood, by these words, *This is the blood of the new Testament &c.*◦ which is here mystically shed, and not only afterward upon the Cross: for the Greek is the present tense in all the Evangelist's, and S. Paul: and likewise speaking of the body *1 Cor. 11.* it is in the Greek the present tense, and *Luc. 22.* and there also in the Latin. And the Heretics themselves so put it in their translations.

[1] The elements after consecration called bread & wine.

29. *Fruit of the vine.]* [1] S. Luke putteth these words before he come to the consecration, whereby it seemeth that he speaketh of the wine of the Paschal lamb, and therefore nameth it, the fruit of the vine, but if he speak of the wine which was now his blood, he nameth it notwithstanding wine, as S. Paul nameth the other bread, for three causes: first because it was so before: as Eve is called Adam's bone [2], and, *Aaron's rod devoured their rods* [3]. Whereas they were not now rods, but serpents. And, *He tasted the water turned into wine* [4]. Whereas it was now wine and not water: and such like. Secondly, because it keepeth the forms of bread and wine, and things are called as they appear: as when Raphael is called a young man *Tob. 5.* and, *Three men appeared to Abraham Gen. 18.* Whereas they were three Angels, thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding and refreshing us in body and soul to everlasting life.

[2] *Gen. 2.*

[3] *Exo. 7.*

[4] *Io. 2.*

39. *Not as I will.]* A perfect example of obedience and submitting ourself and our wills to God's will and ordinance in all adversity: and that we should desire nothing temporal, but under the condition of his holy pleasure and appointment.

[1] Vigils and Nocturnes.

41. *Watch and pray.]* [1] Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly used in the Primitive Church of all Christians, as is plain by S. Cyprian [2] and [3] S. Hierom: but afterward and until this day, specially of Religious persons.

[2] *De orat. Do. nu. 15.*

[3] * *Adv. Vigilant. ep. 53.*

◦The virtue of the Holy Ghost.

69. *Wench.]* ◦S. Gregory declaring the difference of the Apostles before the receiving of the Holy Ghost and after, saith thus: *Even this very Pastor of the Church himself, at whose most sacred body we sit, how weak he was, the wench can tell you: but how strong he was after, his answer to the high Priest declareth, Act. 5, 29: We must obey God rather than men. Greg. ho. 20. Io. Evang.*

◦Man's infirmity.

74. *To curse.]* ◦A goodly example and warning to man's infirmity, and to take heed of presumption, and to hang only upon God in tentations.

◦Peter's tears and repentance.

75. *Wept bitterly.]* ◦S. Ambrose in his Hymn that the Church useth at Lauds, speaking of this, saith, *Hoc ipsa Petra ecclesiae canente, culpam diluit.* When the Cock crew, the Rock of the Church himself washed away his fault. *S. August. 1. Retract. c. 21.*

CHAPTER XXVII.

The chief of the Jews accuse him to Pilate the Gentile (his betrayer, and the Judge, and the Judge's wife, testifying in the mean time manifoldly his innocency:) 20. and persuade the common people also not only to prefer the murderer Barabbas, but also to cry, CRUCIFIGE: (All, to the reprobation of their whole nation, and nothing but fulfulling the Scriptures.) 27. After many illusions, 31. he is crucified by the Gentiles. 38. which the Jews seeing, do triumph as if they had now the victory. 45. But even then by many wonderful works he declareth his might, to their confusion 57. Finally

being buried, they to make all sure, set soldiers to keep his sepulcher.

AND [1][2] when morning was come; all the chief Priests and ancients of the people consulted together against JESUS, that they might put him to death.

[1] PRIME, or Hora prima, in the Church's Service. [2] *Mr. 15, 1. Lu. 23, 1. Io. 18, 28.*

2 [1] And they brought him bound and delivered him to Ponce Pilate the President.

[1] GOOD FRIDAY.

3 Then Judas that betrayed him, seeing that he was condemned, repenting him, returned the thirty silver pieces to the chief Priests and ancients, 4 saying: I have sinned, betraying just blood. But they said: What is that to us? look thou to it. 5 And casting down the silver pieces in the temple, he departed: and went and hanged himself with an halter. 6 And the chief Priests having taken the silver pieces, said: It is not lawful to cast them into the [1] Corbana, because it is the price of blood.

[1] This Corbana was a place about the Temple, which received the people's gifts or offerings. See Mar. 12, v. 42.

7 And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. 8 For this cause that field was called *Haceldama*, that is, *the field of blood*, even to this present day. 9 Then was fulfilled that which was spoken by Jeremie the Prophet, saying: [1] *And they took the thirty pieces of silver, the price of the priced, whom they did price of the children of Israel.*

[1] *Zach. 11, 12.*

10 *And they gave them into the potter's field, as our Lord did appoint to me.* 11 And JESUS stood before the President, and the President asked him, saying: Art thou the King of the Jews? JESUS saith to him: Thou sayest. 12 And when he was accused of the chief Priests and Ancients, he answered nothing. 13 Then Pilate saith to him: Doest thou not hear how many testimonies they allege against thee? 14 And he answered him not to any word: so that the President did marvel exceedingly. 15 [1] And upon the solemn day the President had accustomed to release unto the People one prisoner, whom they would.

[1] HORA TERTIA in the Church's Service.

16 And he had then a notorious prisoner, that was called Barabbas. 17 They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or JESUS that is called Christ? 18 For he knew that for envy they had delivered him. 19 And as he was sitting in place of judgement, his wife sent unto him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in my sleep for him. 20 But the chief Priests and ancients persuaded the people, that they should ask Barabbas, and make JESUS away. 21 And the President answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. 22 Pilate saith to them: What shall I do then with JESUS that is called Christ? They say all: Let him be crucified. 23 The President said to them: Why^ what evil hath he done? But they cried the more, saying: Let him be crucified. 24 And Pilate seeing that he nothing prevailed, but rather tumult was toward; taking water he washed his hands before the People, saying: I am innocent of the blood of this just man: look you to it. 25 And the whole people answering, said: His blood be upon us, and upon our children. 26 Then he released to them Barabbas, and having scourged JESUS, delivered him unto them for to be crucified. 27 Then the President's soldiers taking JESUS into the Palace, gathered together unto him the whole band: 28 [1] and stripping him, put a scarlet cloak about him.

[1] *Io. 19, 2.*

29 and platting a crown of thorns, put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail King of the Jews. 30 And spitting upon him, they took the reed, and smote his head. 31 And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. 32 And in going they found a man of Cyrene, named Simon: him they forced to take up his Cross. 33 [1] And they came into the place that is called

Golgotha, which is, the place of Calvary.

[1] HORA SEXTA in the Church's Service.

34 And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink.
35 And after they had crucified him; they divided his garments, casting lots; that it might be fulfilled which was spoken by the Prophet, saying: [1] *They divided my garments among them; and upon my vesture they did cast lots.*

[1] *Ps. 21, 19.*

36 And they sat and watched him. 37 And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. 38 Then were crucified with him two thieves; one on the right hand, and one on the left.
39 And they that passed by, blasphemed him, wagging their heads, 40 and saying: Vah, thou that destroyest the Temple of God and in three days doest re-edify it; save thine own self: if thou be the Son of God, come down from the Cross. 41 In like manner also the chief Priests with the Scribes and ancients mocking, said: 42 He saved other; himself he cannot save: if he be the King of Israel, let him now come down from the Cross, and we will believe him.
43 [1] He trusted in God; let him now deliver him if he will: for he said, that I am the Son of God.

[1] *Ps. 21, 9. Sap. 2, 18.*

44 And the self same thing the thieves also that were crucified with him, reproached him withal. 45 And from the sixth hour, there was darkness made upon the whole earth, until the ninth hour. 46 And about the ninth hour JESUS cried with a mighty voice, saying: *Eli, Eli, lamma-sabacthani?* that is, *My God, my God, why hast thou forsaken me?* 47 And certain that stood there and heard, said: He calleth Elias. 48 And incontinent^ one of them running, took a sponge, & filled it with vinegar; and put it on a reed, and gave him to drink. 49 And other said: Let be, let us see whether Elias come to deliver him. 50 And JESUS again crying with a mighty voice, yielded up the ghost.
51 [1] And behold the veil of the Temple was rent in two pieces, from the top even to the bottom, and the earth did quake, and the rocks were rent,

[1] HORA NONA in the Church's Service.

52 And the graves were opened: and many bodies of the saints that had slept, rose. 53 And they going forth out of the graves after his resurrection, came into the holy city; and appeared to many. 54 And the Centurion and they that were with him watching JESUS, having seen the earth-quake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. 55 And there were there many women a far off, which had followed JESUS from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the Sons of Zebedee.
57 [1] And when it was evening, there came a certain rich man of Arimathaea, named Joseph, who also himself was disciple to JESUS.

[1] HORA VESPERARUM, or, Evensong.

58 He went to Pilate, and asked the body of JESUS. Then Pilate commanded that the body should be delivered. 59 [1] And Joseph taking the body, wrapt it in clean sindon,

[1] HORA COMPLETORII, or, Compline.

60 & laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, & went his way. 61 And there was there Mary Magdalene, & the other Mary, sitting over against the sepulchre. 62 [1] And the next day, which is after the Parasceve, the chief Priests and the Pharisees came together to Pilate,

[1] SATURDAY called Sabbatum sanctum.

63 saying: Sir, we have remembered, that that seducer said yet living, After three days I will rise again.
64 Command therefore the sepulchre to be kept until the third day; lest perhaps his Disciples come, and steal him, & say to the people, he is risen from the dead: and the last error shall be worse than the first.
65 Pilate said to them: You have a guard: go, guard it as you know. 66 And they departing, made the sepulchre sure; sealing up the stone, with watchmen.

ANNOTATIONS.
CHAP. XXVII.

3. *Repenting him.]* ◦Note how speedily the plague of God falleth after sin, and specially men must note what torment of conscience, and desperation often followeth the shedding of innocent blood.

◦Horror of conscience.

5. *Hung himself.]* ◦If he had rightly repented, notwithstanding his horrible treason, he might have obtained mercy: but by hanging himself he took away all means of mercy and salvation, because he died finally impenitent.

◦Desperation.

24. *Innocent of his blood.]* ◦Though Pilate was much more innocent than the Jews, and would have been free from the murder of our Saviour, seeking all the means that he could (without offending the people and the Emperor's laws) to dimiss him: Yet he is damned for being the minister of the people's wicked will against his own conscience. Even as all Officers be, and specially the Judges and Juries which execute laws of temporal Princes against Catholic men: for all such be guilty of innocent blood, and be nothing excused by that they execute other men's will according to the laws, which be unjust. For they should rather suffer death themselves, than put an innocent man to death.

◦They that execute laws against their conscience, are like to Pilate.

40. *If thou be the Son.]* ◦Marvel not, when thou hearest our Saviour in the B. Sacrament mocked at, or seest him abused of wicked men, that he straight revengeth not such blasphemies: or that he sheweth not himself there visibly and to the senses, when faithless Heretics will say, Let me see him, taste him, &c. for he suffered here the like on the Cross, when he might at his will have come down with as much ease as he rose when he was dead.

◦Christ derided in the B. Sacrament, even as upon the Cross.

46. *Why hast thou forsaken me?]* Beware here of the detestable blasphemy of Calvin and the Calvinists [1], who thinking not the bodily death of Christ sufficient, say, that he was also here so forsaken and abandoned of his Father, that he sustained in soul and conscience the very fears and torments of the damned. Which strange doctrine we find also avouched in an English Catechism set forth by R. H. Anno. 1583. in these words: *Quest. By what means hath Christ appeased his Father wrath, and ransomed us? Answer. By suffering death of the Cross, and the torment of Hell in soul, and conscience.* Quite contrary to the holy Scriptures, which always attribute our Redemption to Christ's death, and shedding of his most precious blood, as to a most sufficient, & only ransom for all mankind. Ro. 5, 10. Heb. 9, 14. 1. Pet. 1, 19. 1. Io. 1, 7. and in innumerable other places. But Calvin and his Disciples hold this wicked paradox, to take away the Article of Christ's descending into Hell after his death, saying that his descending was nothing else, but that his soul (remaining as yet in his body) suffered the very pains of Hell upon the Cross [2]. Whereas indeed his descending was in soul (parting forth of the body) into that place, where the Fathers of the old Testament were detained, expecting his coming to deliver them (and that with triumph, and not in pain) as is proved by the Scriptures, and many ancient Fathers, in the Annotations upon S. Luke. c. 16, 22. Act. 2, 27. 1. Pet. 3, 19. and in other places. And concerning the true sense of these words: *Why hast thou forsaken me?* as well by conferring them with other holy Scriptures, as by the uniform consent of the ancient Fathers, our Saviour would signify hereby, that his pains (being now so long on the Cross and ready to die) were very great, and therefore according to the infirmity of his human nature, for very anguish (as before in the garden he sweat blood, when he was but toward his Passion) he saith he was forsaken, for two causes. First because it was the will of God not to deliver him, but that he should die. Secondly, because his divine nature did so repress itself for the time, that he felt no comfort thereof at all, but was left to die in extreme pains as a

[1] *Catechis. Calv. & Instit. li. 2. 16. 5. 10.*

[2] Detestable blasphemy of Calvin. And other Ministers of his school.

mere man. Yea destitute of such consolation, as his holy Martyrs commonly have in their last agony. See Origin, Tract. 35. in Mat. S. Hilary li. 10. de Trinit. S. Leo ser. 17. de Passione S. Bede and others upon this place.

59. *Wrapped.]* [1] This honour and duty done to Christ's body being dead, was marvelous grateful and meritorious. And this wrapping of it in clean sindon may signify by S. Hierom [2], that the Body of our Lord is to be wrapped not in gold, precious stones, and silk, but in pure linen. And so in the whole Church it is observed by [3] S. Silvester's constitution, that the Corporal [4] whereupon our Lord's body lieth on the altar, must be pure and plain linen.

[1] Reverent using of our Lord's Body.

[2] *S. Hier. in hunc locum.*

[3] * *to. 1. Concil.*

[4] Corporals.

CHAPTER XXVIII.

He riseth again the third day, and (the blind most obstinate Jews by bribery working to their own reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Mat. 26, and now after his Resurrection, first the Angel, then also himself appointed by the women) 18. and sendeth them to all Nations, to build his Church among the Gentiles.

AND [1][2][3] in the evening of the Sabboth which dawneth on the first of the Sabboth, came Mary Magdalene, and the other Mary to see the sepulchre.

[1] The Gospel for the night Mass of Christ's Resurrection, which is now used to be said on Easter eve. [2] *Mr. 16, 1. Luc. 24, 1. Io. 20, 1.* [3] EASTER day.

2 And behold there was made a great earth-quake. For an Angel of our Lord descended from Heaven: and coming, rolled back the stone, and sat upon it: 3 and his countenance was as lightning, and his garment as snow. 4 And for fear of him, the watchmen were frighted, and became as dead. 5 And the Angel answering said to the women: Fear not you. For I know that you seek JESUS that was crucified. 6 He is not here, for he is risen, [1] as he said. Come, and see the place where our Lord was laid.

[1] *Mt. 24, 32.*

7 And going quickly, tell ye his Disciples that he is risen: and behold he goeth before you into Galilee: there you shall see him. Lo I have foretold you.┤

8 And they went forth quickly out of the monument with fear and great joy, running to tell his Disciples. 9 And behold JESUS met them, saying: All hail. But they came near and took hold of his feet, and adored him. 10 Then JESUS said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me. 11 Who when they were departed, behold certain of the watchmen came into the city, and told the chief Priests all things that had been done. 12 And being assembled together with the Ancients, taking counsel, they gave a great sum of money to the soldiers, 13 saying: Say you, that his Disciples came by night, and stole him away when we were asleep. 14 And if the President shall hear of this, we will persuade him, and make you secure. 15 But they taking the money, did as they were taught. And this word was bruited abroad among the Jews, even unto this day.

16 [1] And the eleven Disciples went into Galilee, unto the mount where JESUS had appointed them.

[1] The Gospel upon Friday in Easter week.

17 And seeing him they adored, but some doubted. 18 [1] And JESUS coming near spake unto them, saying: All power is given to me in Heaven and in earth.

[1] The Gospel in the feast of the B. Trinity.

19 going therefore teach ye all Nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, 20 teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.┤

ANNOTATIONS.
CHAP. XXVIII.

1. *To see the Sepulcher.]* [1] The devout women came to visit our Saviour's sepulcher, and for their devotion first deserved to know the Resurrection, and to see him risen. The honour of the which Sepulcher and the Pilgrimage thereunto in the Primitive Church, S. Hierom [2] declareth in these words, *The Jews sometime honoured Sancta Sanctorum, because there were the Cherubs, and Propitiatory, and the Ark of the Testament, Manna, Aaron's rod, and the golden altar. Doth not the Sepulcher of our Lord seem unto thee more honourable? Which as often as we enter into, so often do we see our Saviour lie in the sindon: and staying there a while, we see the Angel again sit at his feet, and at his head the napkin wrapped together. The glory of whose Sepulcher, we know was long prophesied* [3] *before Joseph hewed it out, by Esay saying, And his rest shall be honour: to wit, because the place of our Lord's burial should be honoured of all men.* And at this present, notwithstanding the Turks' dominion, yet do the Religious Christian Catholic men by God's mighty providence keep the holy Sepulcher, which is within a goodly Church, and Christians come out of all the world in Pilgrimage to it.

[1] The holy Sepulcher, and Pilgrimage thereunto.

[2] *In Ep. 17. Paulae & Eustoch. ad Marcel. to. 1.*

[3] *Esa. 11.*

19. *Going therefore.]* ◦Commission to baptize and preach to all Nations given to the Apostles, and grounded upon Christ's sovereign authority, to whom was given all power in heaven and in earth.

◦a. The Catholic Church to be gathered of all Nations.

20. *With you all days.]* ◦Here Christ doth promise his concurrence with his Apostles and their successors, as well in preaching as ministering the Sacraments, and his protection of the Church never to cease till the world's end: contrary to our Adversaries, saying that the Church hath failed many hundred years till Luther and Calvin.

◦b. Christ's continual protection of the same Church.

THE ARGUMENT OF S. MARK'S GOSPEL.

S. Mark's Gospel may be well divided into four parts.
The first part, of the preparation that was made to the manifestation of Christ: chap. 1. in the beginning.
The second, of his manifesting himself by Preaching and Miracles, and that in Galilee: the residue of the 1. chap. unto the 10. chap.
The third, of his coming into Jury, towards his Passion: chap. 10.
The fourth, of the Holy Week of his Passion in Hierusalem: chap. 11. to the end of the book.

◦In Catal. Script. Ecclesiast.

Of S. Mark and his conversation with the two Apostles S. Paul and S. Barnabee, we have at large Act. 12. and 15. somewhat also Col. 4. and 2. Tim. 4. and to Philemon. Moreover of his familiarity with the Prince of the Apostles S. Peter, we have 1. Pet. 5. For so it pleased our Lord, that only two of the Evangelists should be of his twelve Apostles, to wit, S. Matthew and S. John. The other two, S. Mark and S. Luke, he gave unto us of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Gospels therefore were of Antiquity counted as the Gospels of S. Peter and S. Paul themselves. *Mark the disciple and interpreter of Peter* (saith S. Hierom◦) *according to that which he heard of Peter's mouth, wrote at Rome a brief Gospel at the request of the Brethren* (about 10 or 12 years after our Lord's Ascension.) *which when Peter had heard, he approved it, and with his authority did publish it to the Church to be read, as Clemens* Alexandrinus *writeth li. 6. Hypotypos.*

[1]Philo de Supplicibus.
[2]In Catalogo.
[3]* Naucler. generat. 28.

In the same place S. Hierom addeth, how he went into Aegypt to preach, and was the first Bishop of the chief City there, named Alexandria: and how Philo Iudaeus [1] at the same time seeing and admiring the life and conversation of the Christians there under S. Mark, who were Monks, wrote a book thereof, which is extant to this day. And not only S. Hierom [2] (in Marco, & in Philone) but also Eusebius Hist. li. 2. ca. 15. 16. 17. Epiphanius Secta 29. Nazaraeorum, li. 1. to. 2. Cassianus de Instit. Caenobiorum li. 2. c. 5. Sozomenus li. 1. c. 12. Nicephorus li. 2. c. 15. and diverse others, do make mention of the said Monks out of the same Author. Finally, *He died* (saith S. Hierom) *the 8. year of Nero, and was buried at Alexandria, Anianus succeeding in his place.* But from Alexandria he was [3] translated to Venice, Anno Dom. 830.

It is also to be noted, that in respect of S. Peter, who sent S. Mark his scholer to Alexandria, and made him the first Bishop there, this See was esteemed next in dignity to the See of Rome, and the Bishop thereof was accounted the chief Metropolitan or Patriarch of the East, and that by the first Councel of Nice. Whereof see S. Leo ep. 53. S. Gregory li. 5. ep. 60. & li. 6. ep. 37.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO MARK.

CHAPTER I.

John (the Eremite, of whom the Prophets) preaching penance, and living himself accordingly, baptizeth the people to prepare them to Christ, 7. telling them, that it is not his, but Christ's Baptism, in which they shall receive the Holy ghost. 9. JESUS there is manifested from heaven: 12. and by and by he also goeth into the wilderness. 14. Beginning in Galilee, 16. after that he hath called four Disciples, 21. he preacheth first in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of all: 35. then also (but first retiring into the wilderness) in all the rest of Galilee, with like miracles. [1]

[1] THE FIRST part of this Gospel: of the preparation to Christ's manifestation.

THE beginning of the Gospel of JESUS CHRIST the Son of God. 2 As it is written in [1] 'Esay the Prophet' [2]: *([3] Behold I send mine Angel before thy face, who shall prepare thy way before thee.)*

[1] *the prophet's* [2] *Esa. 40, 3.* [3] *Mal. 3, 1.*

3 *A voice of one crying in the desert. Prepare ye the way of our Lord, make straight his paths.*

4 [1] John was in the desert baptizing, and preaching the Baptism of penance [2] unto remission of sins.

[1] *Mt. 3, 1. Lu. 3, 4. Io. 1, 15.* [2] John's baptism put them in hope only of remission of sins as a preparative to Christ's Sacrament by which sins were indeed to be remitted. *Aug. li. 5. de bapt. c. 10.*

5 And there went forth to him all the country of Jewry, and all they of Jerusalem, and were baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and a girdle of a skin about his loins: and he did eat locusts and wild honey. 7 And he preached, saying: There cometh a stronger than I after me, whose latchet of his shoes I am not worthy stooping down to loose. 8 I have baptized you with water; but he shall baptize you with the Holy Ghost. 9 And it came to pass, in those days came JESUS from Nazareth of Galilee; and was baptized of John in Jordan. 10 And forthwith coming up out of the water, he saw the Heavens opened, and the Spirit as a dove descending, and remaining on him.

11 And a voice was made from Heaven: Thou art my beloved Son, in thee I am well pleased. 12 And forthwith [1] the Spirit drove him out into the desert.

[1] *Mt. 4, 1. Lu. 4. 1.*

13 And he was in the desert forty days, and forty nights: and was tempted of Satan, and he was with beasts, and the Angels ministered to him.

14 [1] And [2] after that John was delivered up, JESUS came into Galilee, preaching the Gospel of the Kingdom of God,

[1] THE SECOND part of this Gospel: of Christ's manifestation. [2] *Mat. 4, 12. Luc. 4, 14.*

15 and saying: That the time is fulfilled, and the Kingdom of God is at hand: [1] be penitent, and believe the Gospel.

[1] He doth not preach belief or faith only, but penance also.

16 [1] And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishers)

[1] *Mat. 4, 18. Lu. 5, 2.*

17 and JESUS said to them: Come after me, and I will make you to become fishers of men. 18 And immediately leaving their nets, they followed him.

19 And being gone thence a little further, he saw James of Zebedee, and John his brother, and them repairing their nets in the ship: 20 and forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him.

21 And [1] they enter into Capharnaum, and he forthwith upon the Sabboths going into the Synagogue, taught them.

[1] *Mat. 4, 13. Lu. 4, 31.*

22 And they were astonished at his doctrine. For he was teaching them as having power, and not as the Scribes. 23 And [1] there was in their Synagogue a man in an unclean Spirit; and he cried out,

[1] *Luc. 4, 32.*

24 saying: What to us and to thee JESUS of Nazareth? art thou come to destroy us? I know who thou art, the Saint of God. 25 And JESUS threatened him, saying: Hold thy peace, and go out of the man. 26 And the unclean Spirit tearing him, and crying out with a great voice, went out of him. 27 And they marveled all, in so much that they questioned among themselves, saying: What thing is this? What is this new doctrine? For with power he commandeth the unclean spirits also, and they obey him. 28 And the bruit of him went forth incontinent into all the country of Galilee.

29 And immediately [1]going forth out of the Synagogue, they came into the house of Simon and Andrew, with James and John.

[1] *Mat. 8, 14. Luc. 4, 42.*

30 And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her. 31 And coming near he lifted her up taking her by the hand: and incontinent the ague left her, and she ministered unto them. 32 And when it was evening after sun set, they brought to him all that were ill at ease and that had devils. 33 And all the city was gathered together at the door. 34 And he cured many that were vexed with diverse diseases; and he cast out many devils, and he suffered not them to speak that they knew him.

35 And rising very early, and going forth he went into a desert place: and there he prayed. 36 And Simon sought after him, and they that were with him.

37 And when they had found him, they said to him, That all seek for thee. 38 And he saith to them: Let us go into the next towns and cities, that I may preach there also; for to this purpose am I come. 39 And he was preaching in their Synagogues, and in all Galilee, and casting out devils. 40 And a [1]leper cometh to him beseeching him; and kneeling down saith to him: If thou wilt, thou canst make me clean.

[1] *Mt. 8, 2. Lu. 5, 12.*

41 And JESUS having compassion on him, stretched forth his hand; and touching him, he saith unto him: I will. Be thou made clean. 42 And when he had spoken, immediately the leprosy departed from him, and he was made clean. 43 And he threatened him, and forthwith cast him forth. 44 And he saith to him: See thou tell nobody, but go, shew thyself [1]to the high Priest, and offer for thy cleansing the things that [2] Moyses commanded, for a testimony to them.

[1] Our Saviour even when he healed the leper by extraordinary miraculous power, would not yet break order, but sent the party to the Priest. [2] *Lev. 14, 3.*

45 But he being gone forth, began to publish, and to blase abroad the word: so that now he could not openly go into the city, but was abroad in desert places, and they came together unto him from all sides.

ANNOTATIONS.
CHAP. I.

◦ Confession.

5. *Confessing their sins.]* ◦ A certain confession of sins there was even in that penance which John preached, and which was made before men were baptized. Whereby it is clear that John made a preparation to the Sacrament of Penance which afterward was instituted by Christ, as well as he did by baptizing prepare the way to Christ's baptism.

◦ Particular confession.

5. *Their sins.]* ◦ He doth not say that they confessed themselves to be sinners, which may be done by a general confession: but that they confessed their sins, which is a particular confession.

◦ John's example of penance.

6. *Clothed.]* ◦ The Holy Ghost thought it worthy of specially reporting how straitly this Prophet lived, and how he abstained from delicate meats and apparel. *See Mat. c. 3.*

[1] Baptism in water.

[2] *Calv. li. 4. inst. c.*

8. *With water.]* [1]John with water only, Christ with the Holy Ghost, not only, as the Heretics hold, that say water is not necessary [2], but with water and the Holy Ghost, as it is plain Io. 3.

Unless a man be born again of water and the Holy Ghost, he shall not enter into the kingdom of heaven. 16.

9. *Baptized of John.]* The humility of Christ not disdaining his servant's baptism. Which is an example for all faithful not to disdain Christ's Sacraments of any Priest, be he never so simple, being by the Catholic Church lawfully called. *Aug. li. 5. de bapt. c. 9.*

10. *The Spirit.]* ◦Express mention of the B. Trinity. The Father speaketh from heaven, the Holy Ghost appeareth in the likeness of a dove, the Son also is recommended unto us. *Ambros. li. 1. de Sacram. c. 5.* ◦The B. Trinity.

12. *Desert.]* ◦Christ doing penance by long fasting, solitariness, and conversing with wild beasts, gave example and instruction to the Church for Lent fast, and to holy Eremites of retiring themselves to the wilderness and prayer. ◦Christ's example of penance.

35. *Desert place.]* ◦Christ used very often to retire into solitary places, no doubt for our example, to teach us that such places are best for prayer and contemplation, and that we should often retire ourselves from worldly matters to solitary meditation of heavenly things. ◦Solitary contemplation.

CHAPTER II.

Against the Scribes and Pharisees he defendeth first his power to remit sins in earth. 23. and his eating with sinners (as being the Physician of souls, signified in those his miraculous cures upon bodies): 18. then also he defendeth his Disciples, not having as yet any fasts by him prescribed unto them, and plucking ears of corn upon the Sabboth: signifying withal that he will change their ceremonies.

AND [1] again he entered into Capharnaum after some days, and it was heard that he was in the house,

[1] *Mt. 9, 1. Lu. 5, 18.*

2 and many came together, so that there was no place; no not at the door; & he spake to them the Word. 3 And they came to him bringing one sick of the palsy, who was carried of four. 4 And when they could not offer him unto him for the multitude, they uncovered the roof where he was: and opening it they did let down the couch wherein the sick of the palsy lay. 5 And when JESUS had seen [1] their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee.

[1] Our Lord is moved to be merciful to sinners by other men's faith and desires, and not only by the party's own means alway.

6 And there were certain of the Scribes sitting there and thinking in their hearts: 7 Why doth he speak so? He blasphemeth. [1] Who can forgive sins but only God?

[1] *Iob. 14, 4. Esa. 43, 25.*

8 Which by and by JESUS knowing in his Spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts? 9 Whether is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy couch, and walk? 10 But that you may know that the Son of man hath power in earth to forgive sins (he saith to the sick of the palsy) 11 I say to thee, arise, take up thy couch, and go into thy house. 12 And forthwith he arose; and taking up his couch, went his way in the sight of all, so that all marveled, and glorified God, saying: That we never saw the like. 13 And he went forth again to the sea; and all the multitude came to him, and he taught them. 14 And when he passed by, [1] he saw Levi of Alphaeus sitting at the custom place; and he saith to him: Follow me. And rising up he followed him.

[1] *Mt. 9, 9. Lu. 5, 27.*

15 And it came to pass, as he sat at meat in his house, many Publicans and sinners did sit down together with JESUS and his Disciples. For they were many, who also followed him. 16 And the Scribes & the Pharisees seeing that he did eat with Publicans and sinners, said to his Disciples: Why doth your Master eat & drink with Publicans and sinners? 17 JESUS hearing this, saith to them: The whole have not need of a Physician, but they that are ill at ease. For I came not to call the just, but sinners. 18 And [1]the Disciples of John and the Pharisees did use to fast: and they come, and say to him: Why do the Disciples of John and of the Pharisees fast; but thy Disciples do not fast?

[1] *Mt. 9, 13. Lu. 5, 33.*

19 And JESUS said to them: Why, can the children of the marriage fast, as long as the bridegroom is with them? So long time as they have the bridegroom with them, they cannot fast. 20 But the days will come when the bridegroom shall be taken away from them; and then they shall [1]fast in those days.

[1] He foretelleth that fasting shall be used in his Church, no less than in the old law, or in the time of John the Baptist. *See Mat. c. 9, 15.*

21 Nobody soweth a piece of raw cloth to an old garment: otherwise he taketh away the new piecing from the old, and there is made a greater rent. 22 And nobody putteth new wine into old bottles: otherwise the wine bursteth the bottles, and the wine will he shed, and the bottles will be lost. But new wine must be put into new bottles. 23 And [1]it came to pass again when he walked through the corn on the Sabboths, and his Disciples began to go forward and to pluck the ears.

[1] *Mt. 12, 1. Lu. 6, 1.*

24 And the Pharisees said to him: Behold, why do they on the Sabboths that which is not lawful? 25 And he said to them: Did you never read what David did, when he was in necessity, and himself was an hungered and they that were with him? 26 how [1]he entered into the house of God under Abiathar the high Priest, and did eat the loaves of Proposition, which it was not lawful to eat [2]but for the Priests, and did give unto them which were with him?

[1] *1. Re. 21, 6.* [2] *Lev. 24, 9.*

27 And he said to them: The Sabboth was made for man, and not man for the Sabboth. 28 Therefore the Son of man is [1]Lord of the Sabboth also.

[1] The maker of the law may abrogate or dispense when and where for just cause it seemeth good to him.

ANNOTATIONS.
CHAP. II.

4. *Uncovered.]* Such diligence ought to be used to bring sinners to Christ in his Sacraments, as was used to procure this man and others, by Christ, the health of their bodies.

5. *Sick of the palsy.]* Such as this man was in body by dissolution of his limbs, such also was he in soul, by the noisome desires of the world occupying his heart; and withdrawing him from all good works. *Aug. de Pastor. c. 6. to. 9.*

◦The Sacraments to be called for in sickness.

5. *Thy sins.]* Hereby it appeareth that Christ healed this sick man first in his soul, before he took away his bodily infirmity: which may be an instruction for all men in bodily disease, first to call for the Sacraments◦, which be medicines of the soul. As hereby also may be gathered that many diseases come for sin, and therefore cannot be healed till the sins be remitted.

◦Man hath power to remit sins.

10. *The Son of man.]* ◦As Christ proveth unto them, that himself as man, and not as God only, hath power to remit sins, by that in all their sights he was able to do miracles, and make the sick man suddenly arise; so the Apostles having power granted them to do miracles, though they be not

God, may in like manner have authority from God to remit sins, not as God, but as God's ministers.

10. *In earth.]* [1] This power that the Son of man hath to remit sins in earth, was never taken from him, but dureth still in his Sacraments, and ministers, by whom he remitteth sins in the Church, and not in heaven only. For concerning sin, there is one court of conscience in earth, and another in heaven: and the judgement in heaven followeth and approveth this on earth: as is plain by the words of our Saviour to Peter first, and then to all the Apostles, [2] *Whatsoever you shall bind upon earth, shall be bound in heaven: Whatsoever you shall loose upon earth, shall be loosed in heaven* : whereupon S. Hierom saith [3], *That Priests having the keys of the kingdom of heaven, judge after a sort before the day of judgement.* And S. Chrysost. li. 3. de Sacerd. paul. post princip. *more at large.*

[1] Christ remitteth sins by the Priest's ministry.

[2] *Mt. 16, 19. Mt. 18, 18.*

[3] *ad Heliod. ep. 1.*

25. *In necessity.]* In necessity many things be done without sin, which else might not be done: and so ◦the very chalices and consecrated jewels and vessels of the Church in cases of necessity, are by lawful authority turned to profane uses: which otherwise to alienate to a man's private commodity is sacrilege.

◦ *Amb. li. 2. off. c. 28.*

CHAPTER III.

The blind Pharisees seeking his death for doing good upon the Sabboths, he meekly goeth out of the way: where the people that flock unto him, and his Miracles, are innumerable. 13. Yea to his Twelve also (having need of more workmen) he giveth power to work Miracles. 20. He so occupieth himself for souls, that his kin think him mad. 22. The Scribes of Hierusalem come so far, and yet have nothing but absurdly to blaspheme his casting out of Devils, to their own damnation. 31. That the Jews should not (after their manner) think it enough, that he is of their blood, he telleth that such rather are dear to him, as keep God's commandments.

AND [1] he entered again into the Synagogue, and there was a man there that had a withered hand.

[1] *Mt. 12, 9. Lu. 6, 6.*

2 And they watched him whether he would cure on the Sabboths; that they might accuse him. 3 And he saith to the man that had the withered hand: rise up into the midst. 4 And he saith to them: Is it lawful on the Sabboths to do well or ill? to save a soul, or to destroy? but they held their peace. 5 And looking round about upon them with anger, being sorrowful for the blindness of their heart, he saith to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored unto him. 6 And the Pharisees going forth, immediately made a consultation with the Herodians against him, how they might destroy him. 7 But JESUS with his Disciples retired to the sea: and a great multitude from Galilee & Jewry followed him, 8 and from Jerusalem, & from Idumaea, and beyond Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. 9 And he spake to his Disciples that a boat might attend on him because of the multitude, lest they should throng him. 10 For he healed many, so that there pressed in upon him for [1] to touch him, as many had hurts.

[1] The only touching of Christ's holy person, or any part of his cloths, or whatsoever belonged to him, did heal all diseases.

11 And the unclean spirits, when they saw him, fell down unto him: and they cried saying: 12 Thou art the Son of God. And he vehemently charged them that they should not disclose him. 13 And [1] ascending into a mountain, he called unto him whom he would himself, and they came to him.

[1] *Mt. 5, 1. 10, 1. Lu. 6, 12. 9, 1.*

14 And he made that twelve should be with him, and that he might send them to preach. 15 And he gave them power to cure infirmities, and to cast out devils.

16 And he gave to Simon the name Peter. 17 And James of Zebedee, and John the brother of James; and he called their names, *Boanerges*, which is, *the sons of thunder*. 18 And Andrew and Philippe, and Barthlemew and Matthew, and Thomas and James of Alphaeus, and Thaddaeus and Simon Cananaeus, 19 and Judas Iscariote, who also betrayed him. 20 And they come to a house; and the multitude resorteth together again, so that they could not so much as eat bread. 21 And when his^ had heard of it, they went forth to lay hands on him. For they said that he was become [1]mad.

[1]See here the conceit of worldly friends, who think the Zeal of Religion, madness: and therefore count them mad, that are Zealous in God's cause and for the Catholic faith: and the more Zealous, the more mad.

22 And the Scribes which were come down from Jerusalem, said: [1]That he hath Beelzebub; and that in the prince of devils he casteth out devils.

[1]*Mat. 12, 24. Luc. 11, 15.*

23 And after he had called them together, he said to them in parables: How can Satan cast out Satan? 24 And if a Kingdom be divided against itself, that Kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan be risen against himself, he is divided, and cannot stand, but hath an end. 27 Nobody can rifle the vessels of the strong, being entered into his house, unless he first bind the strong, & then shall he rifle his house. 28 Amen I say to you, that all sins shall be forgiven the sons of men, & the blasphemies wherewith they shall blaspheme: 29 But he that shall blaspheme against the Holy Ghost, he hath not forgiveness for ever, but shall be guilty of an eternal sin. Because they said: He hath an unclean spirit. 30 And [1]there come his mother and brethren; and standing without they sent unto him calling him,

[1]*Mt. 12, 46. Lu. 8, 19.*

31 And the multitude sat about him; and they say to him: 32 Behold thy mother and thy brethren without seek thee. 33 And answering them, he said: Who is my mother and my brethren? 34 And looking upon them which sat round about him, he saith: Behold my mother and my brethren. 35 For whosoever shall do the will of God, he is my brother and my sister and mother.

ANNOTATIONS.
CHAP. III.

◦Sermons, Service, and prayer of Heretics.

12. *Thou art the son.]* The confession of the truth is not grateful to God, proceeding from every person. The devil acknowledging our Saviour to be the son of God, was bidden hold his peace: Peter's confession of the same was highly allowed and rewarded. *Aug. tract. 10. in ep. Ioan. Ser. 30. 31. de verb. Apostoli.* ◦Therefore neither Heretics' sermons must be heard, no not though they preach the truth. So is it of their prayer and service, which being never so good in itself, is not acceptable to God out of their mouths, yea it is no better than the howling of wolves. *Hiero. in 7. Osee.*

[1]The number of Twelve, mystical.

[2]*Act. 1.*

14. *Twelve.]* [1]This number of twelve Apostles is mystical and of great importance (as appeareth [2]by the choosing of Mathias into Judas' place to make up again this number) prefigure in the 12 Patriarchs, *Gen. 49.* the 12. Princes of the children of Israel, *Num. 1.* the 12 fountains found in Elim, *Exod. 15.* the 12 precious stones in the Rationale of Aaron, *Exod. 39.* The 12 spies sent by Moyses, *Num 13.* the 12 stones taken out of Jordan whereof the Altar was made, *Josu. 4.* the 12 loaves of Proposition, *Levit. 24.* &c. *Anselm. in Mt. c. 10.* And these are the 12 foundations of heavenly Hierusalem. *Apoc. 21.*

[1]Peter's

16. *Peter.]* [1]Peter in numbering the Twelve is always the first, and his name is so given him for

signification of his calling to be the [2] Rock or Foundation of the Church under Christ: as here also the name BOANERGES is given to other two Apostles for signification, and so diverse names elsewhere in the old Testament and in the new.

[2] preeminence.
[2] *Mt. 16.*

24. *Kingdom against kingdom.]* [1] [2] As this is true in all Kingdoms and Common-weals where Civil dissension reigneth, so is it specially verified in heresies and Heretics, which have always divisions among themselves as the plague of God, for dividing themselves and others from the Church.

[1] Dissension of Heretics.
[2] *Greg. li. 9. ep. 3.*

29. *Eternal sin.]* [1] That which is here called eternal, is (as S. Matthew [2] expresseth it) that which shall neither be remitted in this life, nor in the life to come. Where we learn by S. Mark, that there are also sins not eternal: and by S. Matthew, that they are such, as shall be forgiven either here, or in the life to come.

[1] Venial sins forgiven after death.
[2] *Mt. 12, 32.*

33. *Who is my mother?]* [1] Neither is it here said, that he had no mother, as some upon these words falsely gather: nor ingratitude to our parents is taught us by this answer: but we be hereby admonished to prefer the spiritual mother of the Faithful, which is the Church Catholic, and our brethren in her, and their spiritual good, above our carnal parents or kin. For so our Master being occupied here about heavenly things, accounted all them his mother and brethren, which did the will of his Father, in which number our Lady his mother was also included, for she did his Father's will. *Aug. ep. 38.* [2] Yea and above all others, because she had so much grace given her that she never sinned not so much as venially in all her life. *Aug. de nat. & grat. c. 36.*

[1] Spiritual kindred and business preferred before carnal and worldly.
[2] The B. Virgin without sin.

CHAPTER IV.

The parables (in which he speaketh to the Jews, because they were reprobate) he expoundeth to his Disciples, shewing that in his sowing, three parts of four shall perish, through the fault of the hearers. 21. and that his servants must confess their faith, 24. and use their gifts (contrary to those stony and thorny hearers.) 26. and that his Church (notwithstanding the losing of those three parts of the seed) shall be brought by his providence to the harvest, that is, to the end of the world: 30. growing over all in time, though in the beginning it be as the little mustard seed, 35. and though such tempests of persecution in the sea of this world do rise against it.

AND [1] again he began to teach at the sea side; and a great multitude was gathered together unto him so that he went up into a boat, and sat in the sea, and all the multitude about the sea was upon the land.

[1] *Mt. 13, 1. Lu. 8, 4.*

2 And he taught them in parables many things, and said to them in his doctrine: 3 Hear ye; Behold, the sower went forth to sow. 4 And whiles he soweth, some fell by the way side, and the fowls of the air came, and did eat it. 5 And othersome fell upon rocky places where it had not much earth: and it shot up immediately, because it had not deepness of earth: 6 and when the sun was risen, it parched, and because it had not root, it withered. 7 And some fell among thorns: and the thorns grew up, and choked it, and it yielded not fruit. 8 And some fell upon good ground; and it yielded fruit that grew up & increased, and it brought forth, one thirty, one sixty, and one an hundred. 9 And he said: He that hath ears to hear, let him hear. 10 And when he was alone, the Twelve that were with him, asked him the parable. 11 And he said to them: To you it is given to know the mystery of the Kingdom of God; but to [1] them that are without, all things are done in parables:

[1] Such as be out of the Church, though they hear and

read never so much, they cannot understand. *Bed. in 4. marc.*

12 that [1]seeing they may see, and not see; and hearing they may hear, and not understand: lest at any time they should be converted and their sins be forgiven them.

[1]*Esa. 6, 9.*

13 And he saith to them: Do you not know this parable? And how shall you know all parables? 14 He that soweth, soweth the word. 15 And they by the way side, are these: where the word is sown, and when they shall have heard, immediately cometh Satan, and taketh away the word that was sown in their hearts. 16 And they likewise that are sown upon the rocky places, are these: who when they hear the word, immediately with joy receive it; 17 And they have not root in themselves, but are temporal: afterward when tribulation is risen and persecution for the word, forthwith they are scandalized. 18 And other there be that are sown among thorns: these are they that hear the word, 19 and the cares of the world and the deceitfulness of riches, and concupiscences about other things entering in^ choke the word, and it is made fruitless. 20 And these are they that were sown upon the good ground, which hear the word, and receive it, and yield fruit one thirty, one sixty, and one an hundred. 21 And he said to them: [1]Cometh a candle to be put [2]under a bushel, or under a bed? And not to be put upon the candlestick?

[1]*Lu. 8, 16.*[2]Christ came not to teach his doctrine in corners and hucker mucker, as Heretics do, but to lighten the whole world therewith.

22 For there is nothing hid, which shall not be made manifest: neither was any thing made secret, but that it shall come to light. 23 If any man have ears to hear, let him hear. 24 And he said to them: See what you hear. [1]In what measure you mete, it shall be measured to you again, and more shall be given [2]⌜to you⌝.

[1]*Lu. 8, 18.*[2]*to you that hear.*

25 For he that hath, to him shall be given: and he that hath not, that also which he hath, shall be taken away from him. 26 And he said: So is the Kingdom of God, as if a man cast seed into the earth, 27 and sleep, and rise up night and day, and the seed spring, and grow up whiles he knoweth not. 28 For the earth of itself bringeth forth fruit, first the blade, then the ear, afterward the full corn in the ear. 29 And when the fruit hath brought out itself, immediately he putteth in the sickle, because harvest is come. 30 [1]And he said: To what shall we liken the Kingdom of God? or to what parable shall we compare it?

[1]*Mat. 13, 31. Luc. 13, 19.*

31 As a mustard seed; which when it is sown in the earth, is less than all the seeds that are in the earth: 32 And when it is sown, it riseth up, and becometh greater than all herbs, and maketh great boughs, so that the birds of the air may dwell under the shadow thereof. 33 And with many such parables he spake to them the word, according as they were able to hear: 34 and without parable he did not speak unto them; but apart, he explicated all things to his Disciples. 35 And he saith to them in that day, when evening was come: [1]Let us pass over to the other side.

[1]*Mt. 8, 23. Lu. 8, 22.*

36 And dismissing the multitude, they take him so as he was in the boat: and there were other boats with him. 37 And there arose a great storm of wind, and the waves beat into the boat, so that the boat was filled. 38 And he was in the hinder part of the boat, sleeping upon a pillow; and they raise him, and say to him: Master, doth it not pertain to thee that we perish? 39 And rising up he threatened the wind, and said to the sea: Peace, be still. And the wind ceased; and there was made a great calm. 40 And he said to them: Why are you fearful? Neither yet have you faith? And they feared with great fear: and they said one to another, who is this (thinkest thou) that both wind and sea obey him?

ANNOTATIONS.

CHAP. IV.

12. *Lest they should be converted.]* [1]These speeches here and elsewhere, we must not so understand as though he spake in parables of purpose and to this end, that the hearers might not understand, lest they should be converted: which were as much to say as that he would not have them understand, nor be converted: but we must learn the true sense of this very place in S. Matthew[2] and in the Acts[3], where our Saviour and S. Paul speak thus, *They have heard heavily, and have shut their eyes, lest perhaps they may see, and understand, and be converted, and I heal them*. Whereby it is evident, that the speaking in parables was not the cause (for many beside the Apostles heard and understood) but themselves would not hear, and understand, and be converted: and so were the cause of their own willful and obstinate infidelity. And therefore also he spake in parables, because they were not worthy to understand, as the other to whom he expounded them.

[1]God is not author of sin, but man's own will.

[2]*Mt. 13.*

[3]*Act. 28.*

27. *And sleep.]* The Church, and Christ's doctrine, (sleep we, wake we) increaseth by the great providence of God. only the preachers must sow, and plant, and water, and ◦God will give the increase, nourishing the seed in men's hearts. And therefore we may not give over, or be impatient and solicitous, if we have not always good success: but doing our duty, commit the rest to God.

◦*1. Cor. 3.*

31. *Mustard seed.]* ◦If the Church and Truth had more and more decayed and been obscured after the Apostles' time unto ours, as the Heretics hold: then had it been great in the beginning, and small afterward: where this Parable saith contrary, that it was a mustard seed first, and afterward a great tree. *vide Chrys. to. 5. contra Gentiles in vita S. Babylae Mart.*

◦The Church visibly increasing.

32. *The birds.]* ◦Of all sects or doctrine, Christ's religion at the beginning was the smallest, and most contemptible: but the success thereof far passed all man's doctrine: in so much that afterward all the wisest and greatest of the world made their residence and rest therein.

◦Christian religion wonderfully spreading.

CHAPTER V.

To the Gerasens (and in them to all men) Christ manifesteth how the Devil of his malice would use them, if he would permit: 17. and yet they like not their Saviour's presence. 21. A woman Gentile, that began her sickness when the Jew's daughter began her life (signifying Abraham's time) he cureth by the way as he was coming to heal the Jews: And even then the Jews do die; but yet them also he will revive, as here the Jew's daughter.

AND[1] they came beyond the strait of the sea into the country of the Gerasens.

[1]*Mt. 8, 28. Lu. 8, 26.*

2 And as he went out of the boat, immediately there met him out of the sepulchres a man in an unclean spirit, 3 that had his dwelling in the sepulchres, and neither with chains could any man now bind him: 4 For being often bound with fetters and chains, he had burst the chains, and broken the fetters, and nobody could tame him. 5 And he was always day and night in the sepulchres and in the mountains, crying and cutting himself with stones. 6 And seeing JESUS a far off, he ran and adored him: 7 And crying with a great voice, said: What to me and thee JESUS, the Son of God most high: I adjure thee by God that thou torment me not. 8 For he said unto him: Go out of the man thou unclean spirit. 9 And he asked him, what is thy name? And he saith to him: My name is Legion; because we are many. 10 And he besought him much, that he would not expel him out of the country. 11 And there was there about the mountain a great herd of swine, feeding. 12 And the spirits besought

him, saying: Send us [1]into the swine, that we may enter into them.

[1]It is not without mystery that the devils desired, and Christ suffered them to enter into the swine; signifying that filthy livers be meet dwelling places for devils. *Aug. tract. 9. in ep. Io.*

13 And JESUS immediately granted unto them. And the unclean spirits going out entered into the swine: and the herd with great violence was carried headlong into the sea, about two thousand, and were stifled in the sea. 14 And they that fed them, fled and carried news into the city and into the fields. And they went forth to see what was done: 15 And they come to JESUS, and they see him that was vexed of the devil, sitting, clothed, and well in his wits: & they were afraid. 16 And they that had seen it, told them, in what manner he had been dealt withal that had the devil; & of the swine. 17 And they began to desire him, that he would depart from their coasts. 18 And when he went up into the boat, he that had been vexed of the devil, began to beseech him that he might be with him:
19 And he admitted him not, but saith to him: Go into thy house to thine, and tell them how great things the Lord hath done for thee, and hath had mercy upon thee. 20 And he went his way, and began to publish in Decapolis how great things JESUS had done to him: and all marveled. 21 [1]And when JESUS had passed in boat again over the strait, a great multitude assembled together unto him, and he was about the sea.

[1]*Mat. 9, 18. Luc. 8, 42.*

22 And there cometh one of the [1]Arch-synagogues, named Jairus: and seeing him, he falleth down at his feet.

[1]*Archsynagogue*, chief governer of a Synagogue.

23 And besought him much, saying: That my daughter is at the point of death, come, impose thy hands upon her, that she may be safe and live. 24 And he went with him, and a great multitude followed him, and they thronged him. 25 And a woman which was in an issue of blood twelve years, 26 and had suffered many things of many Physicians, and had bestowed all that she had, neither was any thing the better, but was rather worse: 27 when she had heard of JESUS, she came in the press behind him, and touched his garment. 28 For she said: That if I shall touch but his garment, I shall be safe. 29 And forthwith the fountain of her blood was dried; and she felt in her body that she was healed of the malady. 30 And immediately JESUS knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? 31 And his Disciples said to him: Thou seest the multitude thronging thee, & sayest thou, who hath touched me? 32 And he looked about to see her that had done this. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said to her: Daughter, thy faith hath made thee safe, go in peace, and be whole of thy malady. 35 As he was yet speaking, they come [1]ˈtoˈ the Archsynagogue, saying: That thy daughter is dead: why doest thou trouble the Master any further?

[1]*from*

36 But JESUS having heard the word that was spoken, saith to the Archsynagogue: Fear not, only believe.
37 And he admitted not any man to follow him, but Peter & James and John the brother of James. 38 And they come to the Archsynagogue's house, and he seeth a tumult, and folk weeping and wailing much. 39 And going in, he saith to them: Why make you this ado and weep? the wench is not dead, but [1]sleepeth.

[1]To Christ, that can more easily raise a dead man than we can do one that is but asleep, death is but sleep. *Aug. de verb. Do. Ser. 44.*

40 And they derided him. But he having put forth all, taketh the father and the mother of the wench, and them that were with him, and they go in where the wench was lying. 41 And holding the wench's hand, he saith to her: *Talitha cumi*, which is being interpreted, *wench* (I say to thee) *arise*. 42 And forthwith the wench rose up, and walked, and she was twelve years old: and they were astonished with great astonishment. 43 And he commanded them earnestly that nobody should know it: and he bade that something should be given her to eat.

ANNOTATIONS.
CHAP. V.

3. *Could bind him.]* We see here that mad men which have extraordinary strength, are many times possessed of the devil: as there is also a deaf and a dumb devil, and unclean spirits, which work these effects in men, possessing their bodies. ◦All which things infidels and carnal men following only nature and reason, attribute to natural causes: and the less faith a man hath, the less he believeth that the devil worketh such things.

◦Profane and natural men.

28. *If I shall touch.]* [1]So the good Catholic faith: If I might but touch one of his Apostles, yea one of his Apostle's napkins, yea but the shade of one of his Saints, I should be better for it. *Act. 5.* and *19. See S. Chrys. to. 5. cont. Gent. in principio. in vit. Babylae*. Yea S. Basil saith [2], He that toucheth the bone of a martyr, receiveth in some degree holiness of the grace or virtue that is therein.

[1] The touch of Relics.

[2] *Basil. in Ps. 115.*

30. *Virtue.]* Virtue to heal this woman's malady, proceeded from Christ, though she touched but his coat: so when the Saints by their Relics or garments do miracles, the grace and force thereof cometh from our Saviour, they being but the means or instruments of the same.

36. *Only believe.]* [1]It is our common speech, when we require one thing specially, though other things also be as necessary, and more necessary. As the Physician to his patient, *Only have a good heart*: when he must also keep a diet, and take potions, things more requisite. So Christ in this great infidelity of the Jews, required only that they would believe he was able to do such a cure, such a miracle, and then he did it: otherwise it followeth in the next Chapter [2], *He could not do miracles there because of their incredulity*. Again, for this faith he gave them here and in all like places health of body, which they desired, and therefore he saith not, Thy faith hath justified thee: but, hath made thee safe or whole. Again this was the father's faith, which could not justify the daughter. Whereby it is most evident, that this Scripture, and the like, are foolishly abused of the Heretics to prove that only faith justifieth.

[1] Scripture fondly applied to prove only faith.

[2] *v. 5.*

41. *Wench arise.]* Christ's miracles, besides that they be wonders and ways to shew his power, be also significative: as these which he corporally raised from death, put us in mind of his raising our souls from sin. [1][2]The Scripture maketh special mention only of three raised by our Saviour, of which three, this wench is one, within the house: another, the widow's son in Naim, now carried out toward the grave: the third, Lazarus having been in the grave four days, and therefore stinking. Which diversity of dead bodies, signify diversity of dead souls, some more desperate than other, some past all man's hope, and yet by the grace of Christ to be revived and reclaimed.

[1] By three dead, are signified three kinds of sinners.

[2] *Aug. de verb. Do. Ser. 44.*

CHAPTER VI.

In his own country (signifying the reprobate Jews) he is contemned, and therefore worketh little in respect. 6. His Apostles preach every-where and work miracles, so that King Herod (who shamefully killed John Baptist) and others are striken with great admiration. 30. After John's death he goeth into the Desert, where great concourse being unto him, he feedeth 5000 with five loaves. 46. And after he hath prayed long in the mountain, he walketh upon the sea. 53. And with the very touch of his garment's hem he healeth innumerable.

AND [1] going out from thence, he went into his country; and his Disciples followed him.

[1] *Mt. 13, 54. Lu. 4, 16.*

2 And when the Sabboth was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying: How came this fellow by all these things? & what wisdom is this that is given to him, and such virtues as are wrought by his hands? 3 Is not this the Carpenter, the son of MARY, the brother of James, and Joseph, and Jude, and Simon? Why, are not also his sisters here with us? And they were scandalized in him. 4 And JESUS said to them: That there is not a Prophet without honour, but in his own country, and in his own house, and in his own kindred. 5 And he could not do any miracle there, but only cured a few that were sick, imposing his hands. 6 And he marveled because of their incredulity, and he went about the towns in circuit teaching.

7 [1] And he called the Twelve; and began to send them two and two, and gave them power over unclean spirits.

[1] *Mt. 10, 1. Lu. 9, 1.*

8 And he commanded them that they should take nothing for the way, but a rod only: not scrip, not bread, nor money in their purse, 9 but shod with sandals, and that they should not put on two coats. 10 And he said to them: Withersoever you shall enter into an house, there tarry till you depart thence. 11 And whosoever shall not receive you, nor hear you; going forth from thence shake off the dust from your feet for a testimony to them. 12 And going forth they preached that they should do penance: 13 And they cast out many devils, and [1] anointed with [2] oil many sick, and healed them.

[1] *Ia. 5, 14.* [2] A preparative to the Sacrament of extreme unction. *Iac. 5.*

14 And [1] king Herod heard (for his name was made manifest) and he said: That John the Baptist is risen again from the dead, and therefore virtues work in him.

[1] *Mt. 14, 1. Lu. 9, 7.*

15 And others said: That it is Elias. But others said: That it is a Prophet, as one of the Prophets. 16 Which Herod hearing, said: John whom I beheaded, he is risen again from the dead. 17 [1] For the said Herod sent and apprehended John, and bound him in prison for Herodias the wife of [2] Philippe his brother, because he had married her.

[1] The Gospel upon the decollation of S. John Baptist. Aug. 29. [2] He might and should by Moyses law have married his brother's wife, if he had been dead without issue: but this Philip was yet alive, and had also this daughter that danced.

18 For John said to Herod: [1] It is not lawful for thee to have thy brother's wife,

[1] *Lev. 18, 16. 20, 21.*

19 And Herodias lay in wait for him: and was desirous to kill him, and could not. 20 For Herod feared John, knowing him to be a just and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. 21 And when a convenient day was fallen, Herod made the supper of his birth-day to the Princes, and the Tribunes, and the chief of Galilee. 22 And when the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sat with him at the table, the king said to the damsel: Ask of me what thou wilt, and I will give it thee. 23 And he sware to her: That whatsoever thou shalt ask I will give thee, though the half of my kingdom. 24 Who when she was gone forth, said to her mother, what shall I ask? But she said: The head of John the Baptist. 25 And when she was gone in by and by with haste to the king, she asketh saying: I will that forthwith thou give me in a platter the head of John the Baptist. 26 And the king was stroken sad. Because of his oath and for them that sat together at table he would not displease her: 27 but sending the hangman, commanded that his head should be brought in a platter. 28 And he beheaded him in the prison, and brought his head in a platter: and gave it to the damsel, and the damsel gave it to her mother. 29 Which his Disciples hearing^ came, and took his body; and they put it in a monument.⊣ 30 And [1] the Apostles gathering together unto JESUS, made relation to him of all things that they had done and taught.

[1] *Lu. 9, 10.*

31 And he said to them: Come apart into the desert place, and rest a little. For there were that came and went, many: and they had not so much as space to eat.
32 And [1]going up into the boat, they went into a desert place apart.

[1]*Mt. 14. 13.*

33 And they saw them going away, and many knew: and they ran flocking thither on foot from all cities, and prevented them. 34 And going forth, JESUS saw a great multitude; and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things. 35 And [1] when the day was now far spent, his Disciples came to him, saying: This is a desert place, and the hour is now past:

[1]*Mt. 14, 15. Lu. 9, 12. Io. 6, 5.*

36 dismiss them, that going out into the next villages and towns, they may buy themselves meats to eat.
37 And he answering said: Give ye them to eat. And they said to him: Let us go and buy bread for two hundred pence, and we will give them to eat. 38 And he saith to them: How many loaves have you? Go and see. And when they knew, they say: Five, and two fishes. 39 And he commanded them that they should make all sit down, by companies upon the green grass.
40 And they sat down in ranks by hundreds and fifties. 41 And when he had taken the five loaves, and the two fishes: looking up unto Heaven, he blessed, and brake the loaves, and gave to his Disciples to set before them: and the two fishes he divided to all.
42 And all did eat, and had their fill. 43 And they took up the leavings, twelve full baskets of fragments, and of the fishes. 44 And they that did eat, were five thousand men. 45 And immediately he compelled his Disciples to go up into the boat, that they might go before him beyond the [1]strait to Bethsaida: whiles himself did dismiss the people.

[1]The narrow sea, or water.

46 [1]And [2]when he had dismissed them, he went into the mountain to pray.

[1]The Gospel on Saturday after Ashwednesday.[2]*Mt. 14, 23. Io 6, 16.*

47 And when it was late, the boat was in the midst of the sea, and himself alone on the land. 48 And seeing them labouring in rowing (for the wind was against them) and about the fourth watch of the night he cometh to them walking upon the sea, and he would have passed by them. 49 But they seeing him walking upon the sea, thought it was a ghost, and cried out.
50 For all saw him, and were troubled. And immediately he talked with them, and said to them: Have confidence, it is I, fear ye not. 51 And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves:
52 for they understood not concerning the loaves; for their heart was blinded. 53 And [1]when they had passed over, they came into the land of Genesareth, and set to the shore.

[1]*Mt. 14, 34.*

54 And when they were gone out of the boat, incontinent they knew him: 55 and running through that whole country they began to carry about in couches those that were ill at ease, where they heard he was. 56 And whithersoever he entered into towns or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him, were made whole.┤

ANNOTATIONS.
CHAP. VI.

3. *The carpenter.]* As his country-folks seeing him not only to be a poor man, but also knowing (as they thought) his whole parentage to be but vulgar, not reaching to his Godhead and divine generation, did take offence or scandal of him: so do the Heretics take like offence at his person in the B. Sacrament, saying, why, this is not God: for it is bread made of corn by such a baker, of the

same mould that such a loaf is: not marking that it was not made Christ by baking, but by Consecration, and the virtue of Christ's words.

[1] *Chrys. ho. 49. in Mt.*

3. *They were scandalized.]* [1]This scandal rose partly of envy of his equals by birth, who reputing themselves as good as he, took scorn to be taught of him. Whereupon Christ saith, *A Prophet is not without honour but in his own country*: signifying (as it is plain in S. Luke[2]) the malice and envy of the Jews his country men in refusing him *(Io. 1.)* and that the Gentiles would more esteem of him.

[2] *Lu. 4, 25.*

◦ *Marc. 5. 36.*

5. *He could not.]* It is said that he could not work miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receive them. And therefore he would not of congruity work there, where their incredulity was so great, that it would not have profited them. And for this cause he saith ◦elsewhere to them that will see and enjoy his miracles, *Only believe*.

◦ *Mt. 10.*

8. *Not two coats.]* He forbiddeth superfluities, and too careful provision of bodily things, when they are about God's service in gaining souls. And for the contrariety that seemeth here and in S. Matthew◦, understand that there he forbiddeth them to carry rod or staff to defend themselves, here he permitteth a walking rod or staff to lean and stay upon: there he forbiddeth shoes to cover all the foot, such as we wear: here he permitteth sandals, that is such as had soles only, which the poor commonly wear in Jewry, and now some religious men. See S. Augustine's opinion *li. 2. c. 30. de consensu Evang. to. 4.*

13. *With oil.]* In the words of the commission oil is not mentioned, and yet it is certain by this their using of oil, that either Christ did then appoint them to use it, or they might take it up of themselves, by virtue of the general commission.

13. *With oil.]* By this it is clear that not only the Apostles or other may have power to work miracles, by their only word and invocation of Christ's name, but also by application of creatures: which creatures also have a miraculous medicinal virtue to heal diseases.

CHAPTER VII.

The masters of Hierusalem coming so far to carp him 6. he chargeth with traditions, partly frivolous, 9. partly also contrary to God's commandments. 14. And to the people he yieldeth the reason of that which they carped. 17. and again to his disciples, shewing the ground of the Jewish washing (to wit, that meats otherwise defile the soul) to be false. 24. But by and by among the Gentiles, in a woman he findeth wonderful faith, upon her therefore he bestoweth the crumb that she asked, 31. returning (because the time of the Gentiles was not yet come) to the Jews with the loaf. 32. Where he sheweth his compassion towards mankind so deaf and dumb, 36. and of the people is highly magnified.

AND[1] there assemble together unto him the Pharisees and certain of the Scribes, coming from Jerusalem.

[1] *Mt. 15, 1.*

2 And when they had seen certain of his Disciples eat bread with common hands, that is, not washed, they blamed them. 3 For the Pharisees, and all the Jews, unless they often wash their hands, eat not, holding the tradition of the Ancients: 4 And from the market, unless they be washed, they eat not: and many other things there be that were delivered unto them to observe, the washings of cups and cruses, and of brazen vessels & beds. 5 And the Pharisees and Scribes asked him: Why do not thy Disciples walk according to the tradition of the Ancients, but they eat bread with common hands? 6 But he answering, said

to them: Well did Esay Prophesy of you Hypocrites, as it is written: [1] *This people honoureth me* [2] *with their lips, but their heart is far from me.*

[1] *Esa. 29, 13.* [2] They that say well, or teach and preach well, or have Christ and his word in their mouth, and live naughtily, be touched in this place.

7 *And in vain do they worship me, teaching doctrines precepts of men.* 8 For leaving the commandment of God, you hold the traditions of men, the washings of cruses and cups: & many other things you do like to these. 9 And he said to them, well do you frustrate the precept of God, that you may observe your own tradition. 10 For Moyses said: [1] *Honour thy father and thy mother*; and, [2] *He that shall curse father or mother, dying let him die.*

[1] *Exo. 20, 12.* [2] *Lev. 20, 9.*

11 But you say: If a man say to father or mother, *Corban* (which is a gift) whatsoever proceedeth from me, shall profit thee: 12 And further you suffer him not to do ought for his father or mother, 13 defeating the word of God for your own tradition which you have given forth. And many other things of this sort you do. 14 And calling again the multitude unto him, he said to them: Hear me all you, and understand. 15 Nothing is without a man^ entering into him, that can defile him. But the things that proceed from a man^ those are they that make a man [1] common.

[1] See the first annotation upon this chapter.

16 If any man have ears to hear, let him hear. 17 And when he was entered into the house from the multitude, his Disciples asked him the parable. 18 And he saith to them: So are you also unskillful? Understand you not that every thing from without, entering into a man, cannot make him common: 19 because it entereth not into his heart, but goeth into the belly, and is cast out into the privy, purging all the meats? 20 But he said that the things which come forth from a man, they make a man common. 21 For from within out of the heart of men proceed evil cogitations, adulteries, fornications, murders, 22 thefts, avarices, wickedness, guile, impudicities, an evil eye, blasphemy, pride, foolishness. 23 All these evils proceed from within, and make a man common. 24 And [1] rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know, and he could not be hid.

[1] *Mt. 15, 21.*

25 For a woman immediately as she heard of him, whose daughter had an unclean spirit, entered in, and fell down at his feet. 26 For the woman was a Gentile, a Syrophaenician born. And she besought him that he would cast forth the devil out of her daughter. 27 Who said to her: Suffer first the children to be filled. For it is not good to take the children's bread, and cast it to the dogs. 28 But she answered, and said to him: Yea Lord; for the whelps also eat under the table^ of the crumbs of the children. 29 And he said to her: For this saying go thy way, the devil is gone out of thy daughter. 30 And when she was departed into her house, she found the maid lying upon the bed, and the devil gone out. 31 [1] And again going out of the coasts [2] ˹of Tyre, he came by Sidon˺ to the sea of Galilee through the midst of the coasts of Decapolis.

[1] The Gospel upon the 11. Sunday after Pentecost. [2] *of Tyre and Sidon, he came*

32 And they bring to him one deaf and dumb; and they besought him that he would impose his hand upon him. 33 And taking him from the multitude apart, he put his fingers into his ears, and spitting, touched his tongue; 34 And looking up unto Heaven, he groaned, and said to him: *Ephphetha*, which is, *Be thou opened.* 35 And immediately his ears were opened, and the string of his tongue was loosed, and he spake right. 36 And he commanded them not to tell anybody. But how much he commanded them, so much the more a great deal did they publish it. 37 And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak.┤

ANNOTATIONS.

CHAP. VII.

2. *Common.]* Common and unclean is all one. For the Jews were commanded by the Law to eat certain kinds of meats only, and not all indifferently: and because these were separated from other meats, and as it were sanctified to their use, they called the other common and profane: and because the Law calleth those clean and these unclean, thereof it is, that unclean and common is all one, as in this Chapter often, and *Act. 10.*

[1] Commandments of men.

7. *Precepts of men.]* [1] Men's ordinances which be repugnant to God's commandments, be here condemned: as all observations not edifying nor profitable to the fulfilling of God's commandments, be vain and superfluous: as many observations of the Pharisees were then, and the like traditions of Heretics be now. For howsoever they brag of Scriptures, all their manner of administration and ministry is their own tradition and invention without all Scripture and warrant of God's word. [2] But the traditions of the Apostles and Ancients, and all the precepts of holy Church we are commanded to keep, as things not prescribed by man, but by the Holy Ghost. *Act. 15. 28. 41. 2. Thessal. 2, 15.*

[2] Traditions.

◦Duty to parents.

11. *Gift.]* To give to the Church or Altar is not forbidden, ◦but the forsaking of a man's parents in their necessity, pretending or excusing the matter upon his giving that which should relieve them, to God or to the Altar, that is impious and unnatural. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly.

◦Abstinence from certain meats.

15. *Nothing entering into a man.]* As these words of our Saviour do not import, that the Jews then might have eaten of those meats which God forbade them: no more do they now, that we Christians may eat of meats which the Church forbiddeth us◦. And yet both then and now all meats are clean, and nothing entering into a man, defileth a man. For neither they then, nor we now abstain, for that any meats are of their nature abominable, or defile the eaters, but they for signification, we for obedience and chastisement of our bodies.

◦Christ's spittle worketh miracles.

33. *Spitting.]* ◦Not only by Christ's word and will, but also by ceremony and by application of external creatures which be holy, miracles are wrought; as by Christ's spittle, which was not part of his person, being a superfluity of his body, but yet most holy. *Theophyl. in 7. Marci.*

◦Exorcisms and other ceremonies in Baptism.

34. *Ephphetha.]* ◦The Church doth most godly imitate and use these very words and ceremonies of our Saviour in the Exorcisms before Baptism, to the healing of their souls that are to be baptized, as Christ here healed the bodily infirmity and the disease of the soul together. *Ambros. li. 1. de Sacram. c. 1.*

CHAPTER VIII.

Of compassion he feedeth the people, 4000 with seven loaves. 10. After all which miracles as though they were yet unsufficient to prove him to be Christ, the obstinate Pharisees do require some miracle from heaven. 13. Whereupon forsaking them, he warneth his Disciples to beware of the leaven of their doctrine, neither to fear want of necessaries. 22. He healeth a blind man by degrees and with ceremonies. 27. Peter confesseth him (though men all this while had not learned so far) to be Christ. 31. and by and by he revealeth to them his passion, 32. rebuking also Peter for dissuading it, 34. and shewing that it is a thing wherein all that will be saved (namely in time of persecution) must follow him.

IN [1][2] those days again when there was a great multitude, and had not what to eat: calling his Disciples together, he saith to them:

[1] The Gospel upon the 6. Sunday after Pentecost. [2] *Mt. 15, 32.*

2 I have compassion upon the multitude, because lo [1] three days they now endure with me, neither have what to eat.

[1] Great fervour and devotion in the good people, and exceeding force in our Master's preaching, that made them abide fasting so long to hear his divine sermons.

3 And if I dismiss them fasting into their home, they will faint in the way; for some of them came far off.
4 And his Disciples answered him: Whence may a man fill them here with bread in the wilderness?
5 And he asked them: How many loaves have ye? Who said: Seven. 6 And he commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks he brake, and gave to his Disciples for to set before them, and they did set them before the multitude. 7 And they had a few little fishes; and he blessed them, and commanded them to be set before them. 8 And they did eat and were filled, and they took up that which was left of the fragments, seven maunds. 9 And they that had eaten were about four thousand: and he dismissed them. 10 And [1] immediately going up into the boat with his Disciples, he came into the quarters of Dalmanutha.

[1] *Mt. 15, 39. 16, 1.*

11 And the Pharisees went forth, and began to question with him, asking of him a sign from Heaven, tempting him. 12 And groaning in spirit, he saith: Why doth this Generation ask a sign? Amen I say to you, If a sign shall be given to this generation. 13 And leaving them, he went up again into the boat, and passed beyond the strait. 14 And they forgot to take bread: and they had but one loaf with them in the boat.
15 And he commanded them, saying: Look well and beware of the leaven of the Pharisees, and the leaven of Herod. 16 And they reasoned among themselves saying: Because we have not bread. 17 Which JESUS knowing, saith to them: Why do you reason, because you have not bread? do you not yet know nor understand? Yet have ye your heart blinded?
18 having eyes see you not? and having ears hear you not? Neither do you remember? 19 When [1] I brake five loaves among five thousand; and how many baskets full of fragments took you up? They say to him, Twelve.

[1] *Mar. 6, 38.*

20 [1] When also seven loaves among four thousand, how many maunds of fragments took you up? And they say to him, Seven.

[1] *Mr. 8, 5.*

21 And he said to them: How do you not yet understand? 22 And they come to Bethsaida; and they bring to him one blind, and desired him that he would [1] touch him.

[1] Our Saviour used to work much by touching, & by imposition of his hands: that we may learn not to contemn the corporal and external application of holy things, nor to challenge by the spirit and faith only, as Heretics do.

23 And taking the hand of the blind, he led him forth out of the town; and spitting into his eyes, imposing his hands, he asked him if he saw any thing. 24 And looking up, he said: I see men as it were trees, walking.
25 After that again he imposed his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. 26 And he sent him into his house, saying: Go into thy house; and if thou enter into the town, tell nobody. 27 And [1] JESUS went forth and his Disciples into the towns of Caesarea-Philippi; and in the way he asked his Disciples, saying to them: Whom do men say that I am?

[1] *Mt. 16, 13. Lu. 9, 18.*

28 Who answered him, saying: John the Baptist, some Elias, & other some as it were one of the Prophets.
29 Then he saith to them: But whom do you say that I am? Peter answering said to him: Thou art Christ.
30 And he threatened them that they should not tell any man of him. 31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the Ancients and of the high Priests & the Scribes, and be killed: and after three days rise again.

32 And he spake the word openly. And Peter taking him, began to rebuke him. 33 Who turning, and seeing his Disciples, threatened Peter, saying: Go behind me Satan, because thou savourest not the things that are of God, but that are of men. 34 And calling the multitude together with his Disciples, he said to them: If any man will follow me, let him deny himself, and take up his cross, and follow me. 35 For he that will save his life, shall lose it; and he that shall lose his life for me and the Gospel, shall save it. 36 For what shall it profit a man, if he gain the whole world, & suffer damage of his soul? 37 Or what permutation shall a man give for his soul? 38 For he that shall be ashamed of me, and of my words in this adulterous and sinful generation, the Son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy Angels. 39 AND he said to them: Amen I say to you, that there be some of them that stand here, which shall not taste of death, until they see the Kingdom of God coming in power.

ANNOTATIONS.
CHAP. VIII.

6. *Gave to his Disciples.]* He serveth the people not immediately himself, but by the Apostles' ministry: to teach us that we must receive Christ's Sacraments and doctrine, not at our own hand, but of his Priests' and our Pastors'.

[1] εὐλογήσας αὐτὰ.

[2] *Luc. 9, 16.*

[3] Blessing of creatures worketh an effect in them.

[4] *Gen. 1, 22. 28.*

7. *Blessed them.]* So is it in some ancient Greek [1] copies, agreeable to our Latin, and in S. Luke [2] expressly in the common Greek text, [3] that he blessed the five loaves and the two fishes: which must be always marked against the Heretics, which deny this blessing to pertain to the creatures, but feign it always to be referred to God for thanks-giving. For if it were so, he would have said grace but once for that whole refection: but he did severally bless both the bread first, and afterward the fishes also, multiplying them by his said blessing (as he did mankind and other creatures in the beginning by blessing them [4]) and so working effectually some change or alteration in the very creatures themselves.

[1] What is to suffer for the Gospel.

[2] *Luc. 9.*

35. *For me and the Gospel.]* [1] By the Gospel is signified, not only the four Evangelists, but all Scriptures, and whatsoever Christ said that is not in Scripture: for he saith in this very place, *He that shall be ashamed of my words, the Son of man will be ashamed of him &c.* Neither his own words only, but whatsoever the Apostles taught in word or writing: for our Saviour saith, *He that despiseth you, despiseth me* [2]. For defence of any of all these, and of every Article of the Catholic faith, we ought to die, and this is to lose our life for Christ and his Gospel.

◦Doing against our own conscience.

36. *Gain the whole world.]* ◦Let such note this, that for fear or flattery of the world condescend to obey the unjust laws of men touching religion, against their own consciences: and be content for the rest of a few days of this life, and for saving their temporal goods, to lose their soul and the joys of heaven.

CHAPTER IX.

The more to confirm them, he giveth them in his Transfiguration a sight of his glory, whereunto suffering doth bring, 9. and then again doth inculcate his Passion. 14. A Devil also he casteth out, which his Disciples (upon whom therefore the perverse Scribes triumphed in his absence) could not, for lack of fasting and praying. 30. Being yet in Galilee, he revealeth more about his Passion.

33. And (because in the way to Capharnaum they contended for the Primacy (he teacheth them that humility is the way to Primacy before God: 38. bidding them also, not to prohibit such as be not against them: nor to give scandal to any one of the faithful, and on the other side, the faithful to avoid them by whom they may be scandalized and fall, be they never so near unto them.

And [1] after six days JESUS taketh Peter and James and John, and bringeth them alone into a high mountain apart, and was transfigured before them.

[1] *Mt. 16, 27. 17, 1. Lu. 9, 27.*

2 [1] And his garments were made glistering and white exceedingly as snow, the like whereof a fuller cannot make white upon the earth.

[1] See the Annotations upon the 17. of S. Matthew.

3 And there appeared to them [1] Elias with Moyses; and they were talking with JESUS.

[1] The law and the Prophets join with Christ and his Gospel: the one signified by Moyses, the other by Elias. By whose apparitions here we also learn that sometime there may be personal entercourse betwixt the living & the dead, though not ordinarily.

4 And Peter answering, said to JESUS: Rabbi, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moyses, and one for Elias. 5 For he knew not what he said; for they were frighted with fear: 6 And there was a cloud overshadowing them, and a voice came out of the cloud, saying: This is my Son most dear: hear ye him. 7 And immediately looking about, they saw no man any more but JESUS only with them. 8 And as they descended from the mountain, he commanded them that they should not tell any man what things they had seen, but when the Son of man shall be risen again from the dead. 9 And they kept in the word with themselves; questioning together what that should be, *when he shall be risen from the dead.* 10 And they asked him, saying: What say the Pharisees then and the Scribes, that [1] Elias must come first?

[1] *Mal. 4, 5.*

11 Who answering said to them: Elias when he cometh first, shall restore all things: and [1] 'how' it is written of the Son of man, that he shall suffer many things and be contemned.

[1] *as*

12 But I say to you that Elias also is come (and they have done to him whatsoever they would) as it is written of him. 13 And [1] coming to his Disciples, he saw a great multitude about them, and the Scribes questioning with them.

[1] *Mt. 17, 14. Lu. 9, 37.*

14 And forthwith all the people seeing JESUS, was astonished, and much afraid: and running to him, saluted him. 15 And he asked them, what do you question of among you? 16 [1] And one of the multitude answering, said: Master, I have brought my son to thee, having a dumb spirit,

[1] The Gospel upon Wednesday in the Imber week of September.

17 Who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and withereth: and I spake to thy Disciples to cast him out, and they could not. 18 Who answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? Bring him unto me. 19 And they brought him. And when he had seen him, immediately the spirit troubled him; and being thrown upon the ground, he tumbled foaming. 20 And he asked his father: How long time is it since this hath chanced unto him? But he said: From his infancy: 21 And oftentimes hath he cast him into fire and into waters, to destroy him. But if thou canst any thing, help us, having compassion on us. 22 And Jesus said to him: If thou canst believe, all things are possible to him that believeth. 23 And incontinent the father of the boy crying out, with tears said: I do believe Lord; help my incredulity. 24 And when JESUS saw the people running together, he threatened the unclean spirit, saying to him: Deaf and dumb Spirit, I command thee, go out of him, and enter not any more into him. 25 And crying out; and greatly tearing him, he went out of him, and he became as dead, so that many said, that he is dead. 26 But JESUS holding his hand, lifted him up; and he rose. 27 And when he was entered into

the house, his Disciples secretly asked him, why could not we cast him out? 28 And he said to them: This kind can go out by nothing but [1]by prayer and fasting.┤

[1]Note the great force of prayer, and fasting.

29 And [1]departing thence they passed by Galilee, neither would he that any man should know.

[1]*Mt. 17, 22. Lu. 9, 21.*

30 And he taught his Disciples, and said to them: That the Son of man shall be betrayed into the hands of men, and they shall kill him, and being killed^ the third day he shall rise again. 31 But they knew not the word: and they were afraid to ask him. 32 And [1] they came to Capharnaum. Who, when he was in the house, asked them, what did you treat of in the way?

[1]*Mt. 18, 1. Lu. 9, 46.*

33 But they held their peace, for in the way they had disputed among themselves, which of them should be the greater. 34 And sitting down, he called the Twelve, and saith to them: If any man will be first, he shall be last of all, and the minister of all. 35 And taking a child, he set him in the midst of them. Whom when he had embraced, he said to them: 36 Whosoever shall receive one of such children in my name, receiveth me. And Whosoever shall receive me, receiveth not me, but him that sent me. 37 [1]John answered him, saying: Master we saw one casting out devils in thy name, who followeth not us, and we prohibited him.

[1]*Lu. 9, 49.*

38 But JESUS said: Do not prohibit him. For there is no man that doth a miracle in my name, and can soon speak ill of me. 39 For he that is not against you, is for you. 40 For Whosoever shall give you to drink a cup of water in my name, because you are Christ's; amen I say to you, he shall not lose his [1]reward.

[1]Reward for alms deeds, whereby it is evident they be meritorious.

41 And whosoever shall [1]scandalize one of these little ones believing in me; it is good for him rather if a millstone were put about his neck, and he were cast into the sea.

[1]To give scandal by our life to the weak in faith, is a great sin, specially in Priests, Preachers, and Princes.

42 And if thy hand scandalize thee, cut it off. It is good for thee to enter into life, maimed, than having two hands^ to go into hell, into the fire unquenchable, 43 where their worm dieth not, and the fire quencheth not. 44 And if thy foot scandalize thee, chop it off. It is good for thee to enter into life everlasting, lame, rather than having two feet, to be cast into the hell of unquenchable fire, 45 where their worm dieth not, and the fire quencheth not. 46 And if thine eye scandalize thee, cast it out. It is good for thee with one eye to enter into the Kingdom of God, rather than having two eyes, to be cast into the hell of fire, 47 where their worm dieth not, and the fire quencheth not. 48 For every one shall be salted with fire: and [1]every victim shall be salted with salt.

[1]*Lev. 2, 13.*

49 Salt is good. But if the salt shall be unseasoned; wherewith will you season it? Have salt in you, and have peace among you.

ANNOTATIONS.
CHAP. IX.

◦Elias. Moyses.

4. *Elias with Moyses.]* ◦Moyses representeth the persons of all the Saints that shall be departed this life when Christ cometh in his Majesty to judgement: And Elias (who was then living figureth the holy men that shall then be found alive when he cometh in glory. Who both shall then begin to reign with Christ in glory. *Beda in 9. Marc.*

◦Elias and John Baptist Eremites.

13. *Elias also is come.]* Elias was Zealous for God's Law, a great reprehender of sin, and an Eremite ◦, and shall be the Precursor of Christ in his second Advent: So was John before his first Advent, a zelator, a Corrector, an Eremite; and his Precursor. *Theod. in caten. Thomae super hunc locum.* See

S. Hierom in the life of Paul the eremite, that both Elias and John Baptist were counted principal professors of that life.

37. *In thy name.]* ◦Miracles are wrought sometime by the name of JESUS, whatsoever the men be, when it is for the proof of a truth or for the glory of God. In so much that Iulian the Apostata himself did drive away devils with the sign of the Cross: as *S. Gregory Nazianzene* writeth *orat. 1. in Iulian. Theodoret. li. 3. c. 3. hist.* And so also Heretics may do miracles among the Heathen, to prove any article of the Christian faith: but they never did nor ever shall work any miracle to prove any of their erroneous opinions, as to prove that Christ is not really in the B. Sacrament.

◦The name of JESUS worketh miracles.

CHAPTER X.

He answereth the tempting Pharisees (and again his disciples afterward) that the case of a man with his wife shall be (as in the first institution) utterly indissoluble. 13. He blesseth children. 17. He sheweth what is to be done to get life everlasting. 21. What also for a rich man, to be perfect: 28. as also what passing reward they shall have that do so in time of persecution. 32. He revealeth more to his Disciples touching his Passion: 35. bidding the two ambitious suiters to think rather of suffering with him: 41. and teaching us in the rest of his Disciples, not to be grieved at our Ecclesiastical Superiors, considering they are (as he was himself) to toil for our salvation. 46. Then going out of Jericho, he giveth sight to a blind man. [1]

[1] THE THIRD part of this Gospel. Christ's coming into Jewry toward his Passion.

AND [1] rising up thence, he cometh into the coasts of Jewry beyond Jordan: and the multitudes assemble again unto him. And as he was accustomed, again he taught them.

[1] *Mt. 19, 1.*

2 And the Pharisees coming near, asked him: Is it lawful for a man to dismiss his wife? Tempting him. 3 But he answering, said to them: What did Moyses command you? 4 Who said: [1] Moyses permitted to write a bill of divorce, and to dismiss her.

[1] *Deut. 24, 1.*

5 To whom JESUS answering, said: For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation [1] God made them male & female.

[1] *Gen. 1, 27.*

7 For this cause, [1] man shall leave his father & mother; and shall cleave to his wife.

[1] *Gen. 2, 24.*

8 And they two shall be in one flesh. Therefore now they are not two, but one flesh. 9 That therefore which God hath joined together, [1] let no man separate.

[1] The obligation betwixt man and wife is so great, that during life it cannot be broken.

10 And [1] in the house again his Disciples asked him of the same thing.

[1] *Mt. 19, 9. Mt. 5, 32. Lu. 16, 18. 1. Cor. 7, 11.*

11 And he saith to them: Whosoever dismisseth his wife and marrieth another, committeth adultery upon her. 12 And if the wife dismiss her husband, and marry another, she committeth adultery. 13 And [1] they offered to him young children, that he might touch them. And the Disciples threatened those that offered them.

[1] *Mt. 19, 13. Lu. 18, 15.*

14 Whom when JESUS saw, he took it ill, and said to them: Suffer the little children to come unto me, and prohibit them not. For the Kingdom of God is for such. 15 Amen I say to you, whosoever receiveth not the Kingdom of God as a little child, shall not enter into it. 16 And embracing them, and imposing hands upon them, he [1] blessed them.

[1] Our Saviour gave the children his blessing, imposing his hands upon them.

17 And when he was gone forth in the way, a certain man running forth & kneeling before him asked him, [1]Good Master, what shall I do that I may receive life everlasting?

[1]*Mt. 19, 16. Lu. 18, 18.*

18 And JESUS said to him, why callest thou me good? None is good but one, God. 19 Thou knowest the [1] commandments, [2]*Commit not adultery, Kill not, Steal not, Bear not false witness, do no fraud, Honour thy father and mother.*

[1]Note that the keeping of God's commandments procureth life everlasting.[2]*Exo. 20, 13.*

20 But he answering, said to him: Master all these things I have observed from my youth. 21 And JESUS beholding him, loved him, and said to him: One thing is wanting unto thee: [1]go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, follow me.

[1]This is counsel of perfection (not a precept) which the Religious professing and keeping voluntary poverty, do follow.

22 Who being stroken sad at the word, went away sorrowful. For he had many possessions. 23 And JESUS looking about, saith to his Disciples: How hardly shall they that have money, enter into the Kingdom of God! 24 And the Disciples were astonished at his words. But JESUS again answering, saith to them: Children, how hard is it for them that trust in money, to enter into the Kingdom of God! 25 It is easier for a camel to pass through a needle's eye, than for a rich man to enter into the Kingdom of God. 26 Who marveled more, saying to themselves: And who can be saved? 27 And JESUS beholding them saith: With men it is impossible; but not with God. For all things are possible with God. 28 And Peter began to say unto him: Behold, we have left all things, and have followed thee. 29 JESUS answering, said: [1] Amen I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Gospel,

[1]Exceeding happy be they that can forsake their temporal things for religion.

30 that shall not receive an hundred times so much now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions: and in the world to come life everlasting. 31 But [1] many that are first, shall be last; and the last, first.

[1]*Mt. 19, 30. Lu. 13, 30.*

32 And they were in the way going up to Jerusalem: and JESUS went before them, and they were astonished; and following were afraid. And [1]taking again the Twelve, he began to tell them the things that should befall him.

[1]*Mt. 20, 17. Lu. 18, 31.*

33 That, behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief Priests, and to the Scribes and Ancients, and they shall condemn him to death, and shall deliver him to the Gentiles. 34 and they shall mock him, and spit on him, and scourge him, and kill him, and the third day he shall rise again. 35 And [1]there came to him James and John the sons of Zebedee, saying: Master, we will that what thing soever we shall ask, thou do it to us.

[1]*Mt. 20, 20.*

36 But he said to them: What will you that I do to you? 37 And they said: Grant to us, that we may sit, one on thy right hand & the other on thy left hand, in thy glory. 38 And JESUS said to them: You wot not what you ask. Can you drink the cup that I drink; or be baptized with the baptism wherewith I am baptized? 39 But they said to him, we can. And JESUS said to them: The cup indeed which I drink, you shall drink; and with the Baptism wherewith I am baptized, shall you be baptized: 40 but to sit on my right hand or on my left, is not mine to give unto you, but to whom it is prepared. 41 And the ten hearing, began to be displeased at James and John. 42 And JESUS calling them, saith to them: [1]You know that they which seem to rule over the Gentiles, overrule them: and their Princes have power over them.

[1]*Mt. 20, 25. Lu. 22, 25.*

43 But it is not so in you. But whosoever will be greater, shall be your minister; 44 and whosoever will be first among you, shall be the servant of all. 45 For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for

many. 46 And [1]they come to Jericho: and when he departed from Jericho, and his Disciples, and a very great multitude, the son of Timaeus, Bar-timaeus the blind man, sat by the way side begging.

[1] *Mt. 20, 29. Lu. 18, 35.*

47 Who when he had heard, that it is JESUS of Nazareth, he began to cry, and to say: JESUS, son of David, have mercy upon me. 48 And many threatened him, to hold his peace. But he cried much more, Son of David, have mercy upon me. 49 And JESUS standing still commanded him to be called. And they call the blind man, saying to him: Be of better comfort, arise, he calleth thee. 50 Who casting off his garment leapt up, and came to him. 51 And JESUS answering, said to him: What wilt thou that I do unto thee? And the blind man said to him: Rabboni, that I may see. 52 And JESUS said to him: Go thy ways, thy faith hath made thee safe. And forthwith he saw, and followed him in the way.

ANNOTATIONS.
CHAP. X.

4. *Permitted.]* [1]Some things are permitted, though not approved or allowed, to avoid greater inconveniences. No man may do evil for any cause, but he may permit other men's evils for diverse causes: as God himself doth, who can do no evil. So doth the Prince and Commonwealth permit lesser evils to eschew greater, and so may the Holy Church much more (as S. Augustine [2] saith she doth) being placed among much chaff and much cockle, tolerate many things: and yet whatsoever is against faith and good life, she neither approveth, nor dissembleth with silence, nor committeth.

[1] Toleration and permission of evil.
[2] *Aug. ep. 119 c. 19.*

11. *And marrieth another.]* That which S. Matthew uttered more obscurely, and is mistaken of some, as though he meant that for fornication a man might put away his wife and marry another, is here by this Evangelist (as also by S. Luke [1]) put out of doubt, [2]generally avouching, that whosoever putteth away his wife and marrieth another, committeth adultery, *Aug. li. 1. de adult. coniug. c. 11. & sequentibus*.

[1] *Lu. 16, 18.*
[2] Marriage after divorce unlawful.

18. *None is good.]* None is entirely, substantially, and of himself good, but God: though by participation of God's goodness, men are truly also called good.

25. *A rich man.]* He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duty to God, than lose them, as all they which live in Schism or Heresy to save their goods.

30. *An hundred times so much.]* [1]Sometime God doth so bless men also in worldly benefits that have forsaken all for him, as S. Gregory, S. Augustine, and S. Paulinus do note: but the principal meaning is, [2]that he will give to such men in this life aboundance of grace and spiritual comfort and contention and joy of conscience (as they feel which have experience) the which spiritual gifts exceed the temporal commodities more than an hundred fold. In so much that he that hath fully forsaken but small things for religion, would not forsake religion to have all the world.

[1] Their reward in this life that forsake ought for God's sake.
[2] *Hiero. in 19. Mat.*

CHAPTER XI.

Being now come to the place of his Passion, he entereth with triumph as their Christ. 12. He curseth that fruitless

leafy tree. 15. He sheweth his zeal for the house of God: for which the Rulers seek his destruction. 24. He exhorteth his Disciples to steadfastness of faith, and to forgive their enemies. 27. He avoucheth his power by the witness of John who was a man sent of God.[1]

[1]The fourth part of this Gospel, the Holy Week of his Passion in Hierusalem.

AND[1][2] when they came nigh unto Jerusalem and Bethania to Mount-olivet, he sendeth two of his Disciples,

[1]PALM Sunday.[2]*Mt. 21, 1. Lu. 19, 20. Io. 12, 15.*

2 and saith to them: Go into the town that is against you, and immediately entering in thither, you shall find a colt tied, upon which no man yet hath sitten: loose him, and bring him. 3 And if any man shall say to you, what do you? Say that he is needful for our Lord: and incontinent he will send him hither. 4 And going their ways, they found the colt tied before the gate without^ in the meeting of two ways: and they loose him. 5 And certain of them that stood there, said to them: What do you^ loosing the colt? 6 Who said to them as JESUS had commanded them; and they did let him go with them. 7 And they brought the colt to JESUS; and they lay their garments upon him, and he sat upon him. 8 And [1]many spread their garments in the way: and others did cut boughs from the trees, and strawed them in the way.

[1]All these voluntary duties were grateful to our Saviour, and so be the like done to him in the B. Sacrament.

9 And they that went before and they that followed, cried saying: Hosanna, [1]*blessed is he that cometh in the name of our Lord.*

[1]*Ps. 117, 26.*

10 *Blessed is the Kingdom of our father David that cometh, Hosanna in the highest.* 11 And he entered Jerusalem into the temple; and having viewed all things round about, when now the evening hour was come, he went forth into Bethania with the Twelve.

12 [1]And the next day when they departed from Bethania, he was an hungered.

[1]MONDAY.

13 And [1]when he had seen a far off^ a figtree having leaves, he came if happily he could find any thing on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs.

[1]*Mt. 21, 19.*

14 And answering he said to it: Now no man eat fruit of thee any more for ever. And his Disciples heard it.

15 And they come to Jerusalem. And [1]when he was entered into the temple, he began to cast out them that sold and bought in the temple, and the tables of the bankers, and the chairs of them that sold pigeons he overthrew.

[1]*Mt. 21, 12. Lu. 19, 45.*

16 And he suffered not that any man should carry a vessel through the temple; 17 And he taught, saying to them; Is it not written, [1]*That my house shall be called the house of prayer to all nations? But you have made it a den of thieves.*

[1]*Esa. 56, 7. Ier. 7, 11.*

18 Which when the chief Priests and the Scribes had heard, they sought how they might destroy him. For they were afraid of him, because the whole multitude was in admiration upon his doctrine. 19 And when evening was come, he went forth out of the city.

20 [1][2]And [3]when they passed by in the morning, they saw the figtree withered from the roots.

[1]TUESDAY.[2]b The Gospel for S. Gregorius Thaumaturgus Novemb. 17. And in a Votive Mass for any necessity.[3]*Mt. 21, 20.*

21 And Peter remembering, said to him: Rabbi, behold the figtree that thou didst curse, is withered. 22 And JESUS answering saith to them: Have [1]faith of God.

[1]Faith of God is to believe that he is able, and that he will do it if it be expedient, and no impediment on our part.

23 Amen I say to you, that whosoever shall say to this mountain, Be taken up and be cast into the sea, and shall not stagger in his heart, but believe that whatsoever he saith shall be done; it shall be done unto him. 24 Therefore I say to you, all things, whatsoever you ask, praying, believe that you shall receive, and they shall come unto you.℟ 25 And when you shall stand to pray, forgive if you have ought against any man; that also your Father which is in Heaven, may forgive you your sins. 26 [1]If so be that

you will not forgive, neither will your Father that is in Heaven, forgive you your sins.

[1] God never forgiveth sins to him that pardoneth not his enemies from his heart. Whereby it is evident that more is required than only faith.

27 And they come again to Jerusalem. And [1] when he walked in the temple, there come to him the chief Priests & the Scribes and the Ancients,

[1] *Mt. 21. 23. Lu. 20, 2.*

28 and they say to him: In what power doest thou these things? and who hath given thee this power, that thou shouldest do these things? 29 And JESUS answering said to them: I also will ask you one word, and answer you me, and I will tell you in what power I do these things. 30 The baptism of John was it from Heaven, or from men? Answer me. 31 But they thought with themselves, saying: If we say, from Heaven; he will say, why then did you not believe him? 32 If we say, from men, we fear the people. For all accounted John that he was indeed a Prophet. 33 And they answering say to JESUS: We know not. And JESUS answering saith to them: Neither do I tell you in what power I do these things.

ANNOTATIONS. CHAP. XI.

16. *Vessel through the temple.]* ◦He could not abide to see the Temple of God profaned, no nor suffered those things to be done in it, which otherwise were not unlawful but honest, if they had been done in due place. How much less can he abide the profaning of Churches now with Heretical service and preaching of heresy and blasphemy?

◦Profaning of God's Church.

17. *Den of thieves.]* If the Temple was then a den of thieves, because of profane and secular merchandise: how much more now, when the house appointed for the Holy Sacrifice and Sacrament of the Body of Christ, is made a den for the Ministers of Calvin's bread?

CHAPTER XII.

He foretelleth to the Jews in a parable their reprobation most worthy, and the vocation of the Church of the Gentiles in their place, 10. himself being the headstone thereof. 13. He defeateth the snare of the Pharisees and Herodians, about paying tribute to Caesar: 18. answereth also the invention of the Sadducees against the Resurrection: 28. also the opposition of a Scribe. 35. And so having put all the busy sects to silence, he turneth and poseth them on the other side, because they imagined Christ should be no more but a man. 18. Bidding the people to beware of the Scribes, being ambitious and hypocrites. 41. He commendeth the poor widow for her two mites, above all.

AND [1] he began to speak to them in parables: [2] A man planted a vineyard and made a hedge about it, and digged a trough, and built a tower, and let it out to husbandmen; and went forth into a strange country.

[1] *Esa. 5, 1. Mt. 21, 33. Lu. 20, 9.* [2] This man, is God the Father. This vineyard, is (as Esay saith 5, 1.) the house of Israel. The servants sent, are Moyses and the Prophets, whom the Jews did diversly afflict and persecute.

2 And he sent to the husbandmen in season a servant, to receive of the husbandmen, of the fruit of the vineyard. 3 Who apprehending him, beat him; and sent him away empty. 4 And again he sent to them another servant; and him they wounded in the head, and used him reproachfully. 5 And again he sent another, & him they killed: and many other, beating certain, and killing others. 6 Therefore having yet one [1] son most dear; him also he sent unto them last

saying: That they will reverence my son.

[1]His son is CHRIST our Saviour, whom the Jews crucified out of the city of Jerusalem, as it were casting him out of the vineyard.

7 But the husbandmen said one to another. This is the heir; come, let us kill him; and the inheritance shall be ours. 8 And apprehending him, they killed him, and cast him forth out of the vineyard. 9 What therefore will the Lord of the vineyard do? [1]He will come and destroy the husbandmen; and will give the vineyard to others.

[1]The Jews and their guilds to whom the vineyard was set, destroyed: and God's vineyard given to the Apostles and their successors in the Gentiles.

10 Neither have you read this scripture, [1]*The* [2]*stone which the builders rejected; the same is made the head of the corner:*

[1]*Ps. 117, 22.*[2]CHRIST is become the corner stone of the Synagogue and the Church in which the faithful both of the Jews and Gentiles are contained.

11 *By our Lord was this done, and it is marvelous in our eyes?* 12 And they sought to lay hands on him, and they feared the multitude. For they knew that he spake this parable to them. And leaving him they went their way. 13 [1]And they send to him certain of the Pharisees and of the Herodians; that they should entrap him in his word.

[1]*Mt. 22, 15. Lu. 26, 20.*

14 Who coming, say to him: Master, we know that thou art a true speaker, and carest not for any man; for thou doest not look upon the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar; or shall we not give it? 15 Who knowing their subtlety, said to them: Why tempt you me? Bring me a penny that I may see it. 16 But they brought it him. And he saith to them: Whose is this image, and inscription? They say to him, Caesar's. 17 And JESUS answering, said to them: Render therefore the things that are Caesar's, to Caesar; and that are God's, to God. And they marveled at him. 18 And [1]there came to him the Saducees that say there is no resurrection; and they asked him saying: Master,

[1]*Mt. 22, 23. Lu. 20, 27. Act. 23, 6.*

19 [1]Moyses wrote unto us, that if any man's brother die, and leave his wife, and leave no children, his brother shall take his wife and raise up seed to his brother.

[1]*Deu. 25, 5.*

20 There were therefore seven brethren; and the first took a wife, and died leaving no issue. 21 And the second took her, and died: and neither this left issue. And the third in like manner. 22 And the seven took her in like sort; and did not leave issue. Last of all the woman also died. 23 In the resurrection therefore when they shall rise again, whose wife shall she be of these? For the seven had her to wife. 24 And JESUS answering, said to them: Do ye not therefore err, not knowing the scriptures, nor the power of God? 25 For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the Angels in Heaven. 26 And as concerning the dead, that they do rise again, have you not read in the book of Moyses, how in the bush God spake to him, saying: [1]*I am the God of Abraham, and the God of Isaac, and the God of Jacob?*

[1]*Exo. 3, 6.*

27 He is not the God of the dead, but of the living. You therefore are much deceived. 28 And [1]there came one of the Scribes that had heard them questioning, and seeing that he had well answered them, asked him which was the first commandment of all.

[1]*Mt. 22, 34.*

29 And JESUS answered him: That the first commandment of all is, [1]*Hear Israel: the Lord thy God, is one God.*

[1]*Deu. 6, 5.*

30 *And thou shalt love the Lord thy God from thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole power.* This is the first commandment. 31 And the second is like to it: [1]*Thou shalt love thy neighbour as thyself.* Another commandment greater than these there is not.

[1]*Lev. 19, 18.*

32 And the Scribe said to him: Well Master, thou hast said in truth, that there is one God, and there is none other besides him. 33 And that he be loved from the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and [1]to love his neighbour as himself, is a greater thing than all holocausts and sacrifices.

[1]This excellency of Charity teacheth us that faith only is not sufficient.

34 And JESUS seeing that he had answered wisely, said to him: Thou art not far from the Kingdom of God. And no man now durst ask him. 35 And [1] JESUS answering, said, teaching in the temple: How do the Scribes say, that Christ is the son of David?

[1]*Mt. 22, 41. Lu. 20, 41.*

36 For David himself saith in the Holy Ghost: [1]*Our Lord said to my Lord, sit on my right hand, until I put thine enemies the foot-stool of thy feet.*

[1]*Ps. 109, 1.*

37 David therefore himself calleth him Lord, and whence is he his son? And a great multitude heard him gladly. 38 And he said to them in his doctrine: Take heed of the Scribes that will walk in long robes, and be saluted in the market-place, 39 And sit in the first chairs in the Synagogues, and love the highest places at suppers: 40 Which devour widows' houses under the pretence of long prayer: these shall receive larger judgement. 41 [1]And JESUS sitting over against the treasury, beheld how the multitude did cast money into the treasury, and many rich men did cast in much.

[1]*Lu. 21, 2.*

42 And when there came a certain poor widow, she cast in two mites, which is a farthing. 43 And calling his Disciples together, he saith to them, Amen I say to you, that this poor widow hath cast in [1]more than all that have cast into the treasury.

[1]God doth accept alms that are correspondent to every man's ability: and the more able, the more must a man give.

44 For all they of their aboundance have cast in; but she, of her penury hath cast in all that she had, her whole living.

ANNOTATIONS.
CHAP. XII.

17. *To God.]* ◦These men were very circumspect and wary to do all duties to Caesar, but of their duty to God they had no regard. So Heretics, to flatter temporal Princes, and by them to uphold their Heresies, do not only inculcate men's duty to the Prince, dissembling that which is due to God: but also give to the Prince more than due, and take from God his right and duty. But Christ allowing Caesar his right, warneth them also of their duty toward God. And that is it which Catholics inculcate, Obey God, do as he commandeth, Serve him first, and then the Prince.

◦God first to be served, and then the Prince.

19. *His brother shall take.]* [1][2]Mark well here, that the Law which saith, Thou shalt not marry thy brother's wife, is not such as admitteth no dispensation, as though this marriage were against nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marry his brother's wife.

[1]Marrying the brother's wife.

[2]*Lev. 18, 16. Deu. 25, 5.*

24. *Not knowing the Scriptures.]* ◦Who would have thought that by this place of Scripture alleged by Christ, the Resurrection were proved? And yet we see that Christ doth hereby deduce it, and chargeth these great Doctors and Masters (which arrogated to themselves the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No marvel then if the Holy Doctors and Catholic Church make the like deductions sometime and proofs, where the Heretic doth not or will not see so much, therefore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the Holy Ghost in them. For example, when of that place, *It shall not be forgiven in this world nor in the world to come*, ancient Fathers deduce, that

◦Many truths deduced out of scripture, which Heretics see not.

there are sins remitted after this life in Purgatory. See *Mat. 12. 32.*

◦Heretics ignorant and without faith.

24. *The power of God.]* ◦Even so do Heretics err two ways: because they know not the Scriptures, which they interpret contrary to the sense of the whole Church and of all the ancient Fathers: and because they know not the power of God, that as he is able to raise the self same bodies again, so he can make his body present in many places: but being altogether faithless and not believing his power, they dispute of all such matters only by reason and their own imaginations.

CHAPTER XIII.

To his Disciples (by occasion of Hierusalem and the Temple's destruction) he foretelleth, 5. what things shall be before the consummation of the world, as specially the Church's full preaching unto all nations. 14. Then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time, 24. then incontinent the day of Judgement, 28. to our great comfort in those miseries under Antichrist. 32. As for the moment, to us it pertaineth not to know it. 33. but rather every man to watch, that we be not unprovided when he cometh to each one particularly by death.

AND [1][2] when he went out of the Temple, one of his Disciples saith to him: Master, behold what manner of stones, and what kind of buildings.

[1]See the Annotations upon S. Matthew c. 24. [2]*Mt. 24, 1. Lu. 21, 5.*

2 And JESUS answering, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be destroyed. 3 And when he sat in Mount-olivet against the temple, Peter and James and John and Andrew asked him apart:

4 [1]Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be consummate?

[1]TUESDAY night.

5 And JESUS answering began to say to them, See, that no man seduce you. 6 For many shall come in my name saying that I am he; and they shall seduce many. 7 And when you shall hear of wars and bruits of wars, fear not. For these things must be, but the end is not yet. 8 [1]For nation shall rise against nation and kingdom against kingdom, and there shall be earth-quakes in places, & famines. These things are the beginning of sorrows.

[1]Great wars toward the later end.

9 [1]But look to yourselves. For they shall deliver you up in Councils, and in Synagogues shall you be beaten, and you shall stand before Presidents and kings for my sake, for a testimony unto them.

[1]Much persecution of the faithful and Catholic men in the later end.

10 And into all nations first the Gospel must be preached. 11 And when they shall lead you and deliver you, be not careful beforehand what you shall speak; but that which shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost. 12 [1]And brother shall deliver brother unto death, and the father his Son; and the children shall arise against the parents, and shall work their death.

[1]Great treachery and many false brethren at the same time.

13 [1]And you shall be odious to all men for my name. But he that shall endure unto the end, he shall be saved.

[1]Constancy and perseverance necessary in time of persecution.

14 And when you shall see [1]*the abomination of desolation*, standing where it ought not (he that readeth, let him understand) then they that are in Jewry, let them flee unto the mountains:

[1]*Dan. 9, 27. 2. Thess. 2, 4.*

15 and he that is on the house-top, let him not go

down into the house, nor enter in^ to take any thing out of his house: 16 and he that shall be in the field, let him not return back to take his garment. 17 And woe to them that are with child and that give suck in those days. 18 But pray that the things chance not in the winter. 19 For those days shall be such tribulations as were not from the beginning of the creation that God created until now, neither shall be. 20 And unless the Lord had shortened the days, no flesh should be saved: but for the elect which he hath elected, he hath [1] shortened the days.

[1] Antichrist's reign shall be three years and a half. *Dan. 7. Apoc. 13.*

21 And then if any man shall say unto you, Lo, here is Christ, lo, there: do not believe. 22 For there shall rise up false-Christs and false-Prophets, and they shall shew signs and wonders, to seduce (if it be possible) the elect also. 23 You therefore take heed; behold I have foretold you all things. 24 But in those days after that tribulation [1] the sun shall be darkened, and the moon shall not give her light,

[1] *Ez. 31, 7. Ioel. 3, 15.*

25 and the stars of Heaven shall be falling down, and the powers that are in Heaven, shall be moved. 26 And then they shall see the [1] Son of man coming in the clouds, with much power and glory.

[1] *Dan. 7, 13.*

27 And then shall he send his Angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of Heaven. 28 And of the figtree learn ye a parable. When now the bough thereof is tender, and the leaves come forth, you know that summer is very nigh. 29 So you also when you shall see these things come to pass, know ye that it is very nigh, at the doors. 30 Amen I say to you, that this generation shall not pass, until all these things be done. 31 Heaven & earth shall pass, but my words shall not pass. 32 But of that day or hour no man knoweth, neither the Angels in Heaven, nor the [1] Son, but the Father.

[1] Not as though himself knew not, as the Heretics Agnoitae held: but because he knew it not for to teach it others, as being not expedient. *Ambr. de fide li. 5. c. 8.*

33 [1] Take heed, watch, and pray. For you know not when the time is.

[1] The Gospel for some Confessors. Bishops. And on the Anniversary of the creation of a Bishop.

34 Even as a man who being gone into a strange country, left his house; and gave his servants authority over each work, and commanded the porter to watch. 35 Watch ye therefore (for you know not when the Lord of the house cometh: at even, or at midnight, or at the cock crowing, or in the morning) 36 lest coming upon a sudden, he find you sleeping. 37 And that which I say to you, I say to all, Watch.+

ANNOTATIONS.
CHAP. XIII.

4. *When shall these things be?]* The miseries which did fall before the destruction of the Temple and city of Hierusalem, were a resemblance of the extreme calamity that shall befall before the later day at the time of Antichrist: whereupon Christ speaketh indifferently of both.

6. *I am he.]* ◦As before the destruction of Hierusalem, diverse Seducers arose, and called themselves Christs, promising the people deliverance from the fears and dangers they were in of foreign soldiers; so shall there come many towards the end of the world, and make themselves Christs and Authors of Sects, and shall gain many Disciples: as in plain words followeth in this chapter v. 22. *There shall rise up False-Christs and False-Prophets &c.*

◦ Arch-heretics be False-Christs and False-Prophets.

14. *The abomination of desolation.]* No heresy doth so properly and purposely tend to this abomination of desolation [1] which by Antichrist shall be achieved, as this [2] Calvinism: which

[1] *Hyppolyt. li. de Antichristo. Cypr. de*

Coen. Do. nu. 2. taketh away with other Sacraments and external worship of God, the very sacrifice of Christ's Body and blood. Which being taken away (as S. Cyprian saith) no religion can remain.

[2] Calvinism tendeth to the abomination of desolation.

22. *Signs and Wonders.]* False-Christs and False-Prophets be seducers, who in the later day by the power of the devil shall seem to work wonders, and yet men must not believe them. Much less these, which for their false faith cannot shew so much as one false miracle.

CHAPTER XIV.

Judas by occasion of Mary Magdalen's ointment, doth sell him to the Councel of the Jews. 12. After the Paschal lamb he giveth them the bread of life (Io. 6.) in a mystical sacrifice or separation of his body and blood. 27. and that night, is after his prayer, 43. taken of Jews' men, Judas being their Captain: is forsaken of the other eleven for fear: 53. is falsely accused, and impiously condemned of the Jews' Councel, 65. and shamefully abused of them: 66. and thrice denied of Peter. All even as the Scriptures and himself had often foretold. [1]

[1] THE PASSION according to S. Mark in these two chapters, is the Gospel at Mass upon Tuesday in the Holy Week.

AND [1][2] the Pasch was, and the Azymes after two days: and the chief Priests and the Scribes sought how they might by some wile lay hands on him, and kill him.

[1] TENEBRAE Wednesday. [2] *Mt. 26, 1. Lu. 22, 1.*

2 But they said: Not on the festival day, lest there might be a tumult of the people. 3 And [1] when he was at Bethania in the house of Simon the Leper, and sat at meat, there came a woman having an alabaster box of ointment, of precious spike-nard; and breaking the alabaster-box, she poured it out upon his head.

[1] *Mat. 26, 6. Ioan. 12, 3.*

4 But there were certain that had indignation within themselves, and said: Whereto is this waste of the ointment made? 5 For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. 6 But JESUS said: Let her alone, why do you molest her? She hath wrought a good work upon me. 7 For the poor you have always with you; and when you will, you may do them good; but [1] me you have not always.

[1] We have not Christ here needing our alms, as when he conversed upon the earth. *See Mat. 26, 11.*

8 That which she had, she hath done; she hath prevented to anoint my body to the burial. 9 Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. 10 And [1] Judas Iscariote one of the Twelve went his way to the chief Priests, for to betray him to them.

[1] *Mat. 26, 17. Lu. 22, 7.*

11 Who hearing it, were glad; and they promised him that they would give him money. And he sought how he might betray him conveniently. 12 [1] And [2] the first day of the Azymes when they sacrificed the Pasch, the Disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the Pasch?

[1] MAUNDY Thursday. [2] *Mt. 26, 17. Lu. 22, 7.*

13 And he sendeth two of his Disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him; 14 and whithersoever he entereth, say to the Master of the house, that the Master saith, where is my refectory, where I may eat the Pasch with my Disciples? 15 And he will shew you a great chamber, adorned; and there prepare for us. 16 And his Disciples went their ways, and came into the city; and they found as he had told them, and they prepared the Pasch. 17 And [1] when even was come, he cometh with the Twelve.

[1] *Io. 13, 21.*

18 And when they were sitting at the table and eating, JESUS said: Amen I say to you, that one of you

shall betray me, he that eateth with me. 19 But they began to be sad, and to say to him severally, Is it I? 20 Who said to them: One of the Twelve, he that dippeth with me his hand in the dish. 21 And the Son of man indeed goeth, [1]as it is written of him, but woe to that man by whom the Son of man shall be betrayed. It were good for him, if that man had not been born.

[1] *Ps. 40, 10.*

22 And [1]whiles they were eating, JESUS took bread: and blessing brake, and gave to them, and said: Take, THIS IS MY BODY.

[1] *Mt. 26, 26. Lu. 21, 19. 1. Cor. 11, 24.*

23 And taking the chalice, giving thanks he gave to them. And they [1]all drank of it.

[1] All drank, to wit, all the twelve, for more were not present. Whereby is evident that the words in S. Mat. (26, 27) *Drink ye all of this*, were spoken to all the Apostles only, which here are said that they all did drink. And so it is no general commandment to all men.

24 And he said to them: THIS IS MY BLOOD OF THE NEW TESTAMENT, THAT SHALL BE SHED FOR MANY. 25 Amen I say to you, that now I will not drink of the fruit [1]of the vine until that day when I shall drink it new in the Kingdom of God.

[1] See Annot. in Mat. c. 26, 29.

26 [1]And an hymn being said, they went forth into Mount-olivet.

[1] THURSDAY night.

27 And JESUS saith to them: You shall all be scandalized in me in this night; for it is written, [1]*I will strike the Pastor, & the sheep shall be dispersed.*

[1] *Zach. 13, 7.*

28 But after that I shall be risen again, I will go before you into Galilee. 29 And Peter said to him: Although all shall be scandalized, yet not I. 30 And JESUS saith to him: Amen I say to thee, that thou this day in this night, before the cock crow twice, shalt thrice deny me. 31 But he spake more vehemently: Although I should die together with thee, I will not deny thee. And in like manner also said they all. 32 And they come into a farm-place called Gethsemani. And he saith to his Disciples: Sit you here, until I pray. 33 And he taketh Peter and James and John with him; and he began to fear and to be heavy. 34 And he saith to them: My soul is sorrowful even unto death; stay here, and watch. 35 And when he was gone forward a little, he fell flat upon the ground; and he prayed that if it might be, the hour might pass from him; 36 and he said: Abba, Father, all things are possible to thee, transfer this chalice from me, but not that which I will, but that which thou. 37 And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? 38 Watch ye, and pray that you enter not into tentation. The spirit indeed is prompt, but the flesh infirm. 39 And going away again, he prayed, saying the self same word. 40 And returning, again he found them asleep (for their eyes were heavy) and they wist not what they should answer him. 41 And he cometh the third time, and saith to them: Sleep ye now, and take rest. It sufficeth: the hour is come; behold the Son of man shall be betrayed into the hands of sinners. 42 Arise, let us go. Behold, he that shall betray me, is at hand. 43 And [1]as he was yet speaking, cometh Judas Iscariote one of the Twelve, and with him a great multitude with swords and clubs, from the chief Priests and the Scribes and the Ancients.

[1] *Mt. 26, 47. Luc. 22, 47. Io. 18, 3.*

44 And the betrayer of him had given them a sign, saying: Whomsoever I shall kiss, it is he, lay hold on him, and lead him warily. 45 And when he was come, immediately going to him, he saith: Rabbi, and he kissed him. 46 But they laid hands upon him, and held him. 47 And one certain man of the standers about, drawing out a sword, smote the servant of the chief Priest, and cut off his ear. 48 And JESUS answering, said to them: As to a thief you come out with swords and clubs to apprehend me? 49 I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. 50 Then his Disciples leaving him, all fled. 51 And a certain young man followed him clothed with sindon upon the bare; and they took him. 52 But he casting off the sindon, fled from them naked. 53 And they brought JESUS to

the chief Priest; and all the Priests and the Scribes and the Ancients assembled together. 54 And Peter followed him a far off even in unto the court of the high Priest; and he sat with the servants at the fire, and warmed himself. 55 And the chief Priests and all the Council sought testimony against JESUS, that they might put him to death, neither found they. 56 For many spake false witness against him; and the testimonies were not convenient. 57 And certain rising up, bare false witness against him, saying: 58 That we heard him say, [1]I will dissolve this temple made with hand, and in three days will I build another not made with hand.

[1] *Io. 2, 19.*

59 And their testimony was not convenient. 60 And the high Priest rising up into the midst, asked JESUS, saying: Answerest thou nothing to these things that are objected to thee of these? 61 But he held his peace and answered nothing. Again the high Priest asked him, and said to him: Art thou Christ the Son of the blessed God? 62 And JESUS saith to him: I am. And you shall see the [1]Son of man sitting on the right hand of power, and coming with the clouds of Heaven.

[1] *Dan. 7, 13.*

63 And the high Priest renting his garments, saith: What need we witnesses any further? 64 You have heard blasphemy. How think you? Who all [1] condemned him to be guilty of death.

[1] Here we may see that they were worthily reprobated and forsaken, according to our Saviour's prediction by the parable (Mar. 12) *The kingdom of God shall be taken from you &c.*

65 And certain began to spit upon him, and to cover his face, and to beat him with buffets, and to say unto him, Prophesy; and the servants gave him blows. 66 And when Peter was in the court beneath, there cometh one of the [1]woman-servants of the high Priest.

[1] He feareth not afterward Rome the Lady of the world, that in the house of Caiphas was afraid of the high Priest's wench. *Leo in Nativ. Pet. & Pau. ser. 1.*

67 And when she had seen Peter warming himself, beholding him she saith: And thou wast with JESUS of Nazareth. 68 But he denied, saying: Neither know I, neither wot I what thou sayest. And he went before the court; and the cock crew. 69 And again a wench seeing him, began to say to the standers about, That this fellow is of them. 70 But he denied again. And after a while again^ they that stood by, said to Peter: Verily thou art of them; for thou art also a Galilaean. 71 But he began to curse and to swear, That I know not this man whom you speak of. 72 And immediately the cock crew again. And Peter remembered the word that JESUS had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

ANNOTATIONS.
CHAP. XIV.

◦Cost religiously bestowed upon Christ and his Church.

4. *This waste.]* ◦Religious offices done to Christ for signification, devotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (under pretence of better bestowing such things upon the poor) condemned unjustly.

6. *Let her alone.]* Christ answereth for the devout woman, and for defence of her fact, as we must answer against the ignorant and ill men, when they blame good men for giving their goods to the Church.

◦The real presence by Consecration.

22. *Bread.]* ◦*This is bread before the Sacramental Words, but the Consecration once done, of bread is made the flesh of Christ.* Ambros. li. 4. c. 4. de Sacramentis.

◦Very blood under

23. *Chalice.]* ◦Wine and water is put into the Chalice, but is made blood by Consecration of the

heavenly word: though to avoid the loathsomeness which would be in the sight of blood, thou receivest that which hath the likeness and resemblance thereof. *Ambr. ibidem.*

the form of wine.

24. *22. My body, 24. My blood.]* ◦Whosoever believeth it not to be true that is said, he falleth from grace and salvation. Epiph. in Ancorato. *Let us ever give credit to God, and never resist him, though the thing that he saith, seem never so absurd in our imagination, or far pass all our sense and understanding. For his words cannot beguile us, but our sense may easily be deceived. Seeing therefore that he said, This is my body, let us never doubt of the matter.* Chrysost ho. 83. in Mat. sub finem.

◦Faith necessary in the B. Sacrament.

71. *He began to curse.]* In this one Apostle, Peter, the first and chief in the order of Apostles, in whom the Church was figured, both sorts were to be signified, to wit, the strong and the weak, because without both the Church is not. *Aug. ser. 13. de verb. Do.* Again, Our Saviour would shew by the example of the chief Apostle◦, that no man ought to presume of himself, when neither S. Peter could avoid the danger of mutability, *Aug. tract. 66. in Evang. Io. Leo Ser. 9. de Pass. Do.*

◦Peter.

CHAPTER XV.

The chief of the Jews accuse him to Pilate the Gentile. 6. And (he seeking to deliver him) they persuade the common people (who hitherto were always ready to defend him) not only to prefer the murderer Barabbas, but also to cry Crucifige (to the reprobation of the whole nation.) 16. After many illusions, 20. he is crucified by the Gentiles, 29. which the Jews seeing, do triumph as if they had now the victory. 33. But even then by many wonderful works he declareth his might, 42. and finally is buried honorably.

AND [1][2] forthwith in the morning the chief Priests with the Ancients and the Scribes & the whole Council, consulting together, binding JESUS^ led & delivered him to Pilate.

[1] GOOD FRIDAY. [2] *Mt. 27, 1. Lu. 23, 1. Io. 18, 28.*

2 And Pilate asked him: Art thou the King of the Jews? but he answering, said to him: Thou sayest,
3 And the chief Priests accused him in many things.
4 And Pilate again asked him, saying: Answerest thou nothing? See in how many things they accuse thee.
5 But JESUS answered nothing more; so that Pilate marveled. 6 And upon the festival day he was wont to release unto them one of the prisoners whomsoever they had demanded. 7 And there was one called Barabbas, which was put in prison with seditious persons, who in a sedition had committed murder.
8 And when the multitude was come up, they began to require, according as always he did unto them.
9 And Pilate answered them, and said: Will you that I release to you the King of the Jews? 10 For he knew that the chief Priests for envy had delivered him.
11 But the chief Priests moved the people, that he should release Barabbas rather to them. 12 And Pilate again answering, said to them: What will you then that I do to the King of the Jews? 13 But they again cried: Crucify him. 14 And Pilate saith to them: Why, what evil hath he done? But they cried the more: Crucify him. 15 And Pilate willing to satisfy the people, released to them Barabbas, and delivered JESUS, having whipped him, for to be crucified.
16 And [1] the soldiers led him into the court of the Palace, and they call together the whole band:

[1] *Io. 19, 2.*

17 and they clothe him in purple, and platting a crown of thorns, they put it upon him. 18 And they began to salute him: Hail King of the Jews. 19 And they smote his head with a reed: and they did spit on him. And bowing the knees, they adored him. 20 And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they lead him forth to crucify him. 21 And they forced a certain man that passed by, Simon a Cyrenean coming from the country, the father of Alexander and Rufus,

to take up his cross. 22 And they bring him into the place Golgotha, which being interpreted is, *The place of Calvary.* 23 And they gave him to drink wine mingled with myrrh; and he took it not. 24 And crucifying him, they divided his garments, casting lots upon them, who should take which. 25 And it was the third hour, and they crucified him. 26 And the title of his cause was superscribed, KING OF THE JEWS.
27 And with him they crucify two thieves; one on the right hand, and another on his left. 28 And the Scripture was fulfilled that saith: [1] *And with the wicked he was reputed.*

[1] *Esa. 53, 12.*

29 And they that passed by, blasphemed him, wagging their heads, and saying: Vah, [1] ˹he that destroyeth˺ the Temple, and in three days [2] ˹buildeth it˺:

[1] *thou that destroyest* [2] *buildest*

30 [1] save thyself, coming down from the cross.

[1] So Heretics say of the B. Sacrament. If it be Christ, let him save himself from all injuries.

31 In like manner also the chief Priests mocking said with the Scribes one to another: He saved others, himself he cannot save. 32 Let Christ the King of Israel come down now from the cross that we may see and believe. And they that were crucified with him, railed at him. 33 And when it was the sixth hour, there was made darkness upon the whole earth until the ninth hour. 34 And at the ninth hour JESUS cried out with a mighty voice, saying: [1] *Eloi, Eloi, lamma-sabacthani?* Which is being interpreted, *My God, my God, why hast thou* [2] *forsaken me?*

[1] *Psa. 21, 1.* [2] See (Mat. c. 27, 46) the blasphemous exposition of Calvin and his followers, and take heed thereof.

35 And certain of the standers about hearing, said: Behold, he calleth Elias. 36 And one running and filling a spunge with vinegar, and putting it about a reed, gave him drink, saying: Let be, let us see if Elias come to take him down. 37 And JESUS putting forth a mighty voice, gave up the ghost. 38 And the veil of the temple was rent in two, from the top to the bottom.
39 And the Centurion that stood over against him, seeing that so crying he had given up the ghost, said: Indeed this man was the Son of God. 40 And there were also women looking on^ a far off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome; 41 and when he was in Galilee, they followed him, and ministered to him, and many other women that came up together with him to Jerusalem. 42 And when evening was now come (because it was the Parasceve, which is the Sabboth-eve) 43 came Joseph of Arimathaea a noble Senator, who himself also was expecting the Kingdom of God; and he went in boldly to Pilate, and asked the body of JESUS. 44 But Pilate marveled if he were now dead. And sending for the Centurion, asked him if he were now dead. 45 And when he understood by the Centurion, he gave the body to Joseph. 46 And Joseph buying sindon, and taking him down, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rock. And he rolled a stone to the door of the monument. 47 And Mary Magdalene and Mary of Joseph beheld where he was laid.

ANNOTATIONS.
CHAP. XV.

[1] The Priests of the old Testament.

[2] *Euseb. Ec. Hist. li. 1. c. 6. ex Ioseph.*

[3] *Ezech. 7, 26.*

[4] The Priesthood of the new Testament.

11. *Chief Priest.]* [1] Heretics abuse the ignorant people with these naughty Priests of the old Testament, to make that name odious, and to discredit the Priests of Christ in the new Testament. But for these Priests, thou mayst not marvel that they are so busy against Christ, [2] partly because they were such as were intruded by the secular power of the Roman Emperor, and from year to year by bribery and friendship, not by succession according to the Law of Moyses: partly because the time was now come when the old Priesthood of Aaron should cease, and the new begin according to the order of Melchisedec: and for these causes God suffered their former

privileges of wisdom and judgement and discretion to decay in these later usurpers, and that according to the Prophet saying, [3] *The Law shall perish from the Priest and counsel from the Ancients*. [4] But the Priesthood of the new Testament is to continue unto the end of the world, and hath (as being the principal part of the Church) the assistance of the Holy Ghost for ever promised, to teach it all truth [5]: and for Peter the chief Priest thereof under Christ, our Saviour prayed, That his faith should not fail: and to the rest he said, *He that heareth you, heareth me.*

[5] *Io. 16, 13. Luc. 22 and 10.*

15. *To satisfy the people.]* ◦Pilate should have suffered death, rather than by other men's provocation or commandment have executed an innocent: as a Christian judge should rather suffer all extremity, than give sentence of death against a Catholic man for his faith.

◦Executing laws against innocents.

46. *Buying sindon.]* ◦This duty done to Christ's body after his departure, was exceeding meritorious, and is therefore by holy writ so often commended for an example to faithful men, to use all honour and devotion towards the bodies of Saints and holy persons.

◦Religious duty toward the bodies of Christ and his Saints.

CHAPTER XVI.

The third day, to three women at his Sepulcher, an Angel telleth that he is risen, and will (as he promised Mar. 14. 28.) shew himself in Galilee. 9. The same day he appeareth to Mary Magdalene, afterward to two Disciples: yet the Eleven will not believe it, until to them also he appeareth. 15. To whom having given commission into all nations, with power also of Miracles, he ascendeth, and they plant his Church every-where.

AND [1][2] when the Sabboth was past, Mary Magdalene and Mary of James, and Salome bought spices, that coming they might anoint JESUS.

[1] The Gospel upon Easter day. [2] *Mt. 28, 1. Luc. 24, 1. Io. 20, 1.*

2 [1] And very early the first of the Sabboths, they come to the monument, the sun being now risen.

[1] EASTER DAY.

3 And they said one to another: Who shall roll us back the stone from the door of the monument? 4 And looking, they saw the stone rolled back. For it was very great. 5 And entering into the monument, they saw a young man sitting on the right hand covered with a white robe: and they were astonished. 6 Who saith to them: Be not dismayed; you seek JESUS of Nazareth, that was crucified; he is risen, he is not here, behold the place where they laid him. 7 But go, tell his Disciples and [1] Peter that he goeth before you into Galilee; there you shall see him, [2] as he told you.┤

[1] Peter is named in special (as often elsewhere) for prerogative. [2] *Mr. 14, 28.*

8 But they going forth, fled from the monument. For trembling and fear had invaded them: and they said nothing to anybody, for they were afraid. 9 And he rising early the first of the Sabboth, [1] appeared first to Mary Magdalen, [2] out of whom he had cast seven devils.

[1] *Io. 20, 16.* [2] *Luc. 8, 2.*

10 She went and told them that had been with him, that were mourning & weeping. 11 And they hearing that he was alive and had been seen of her, did not believe. 12 And [1] after this he appeared in another shape to two of them walking, as they were going into the country.

[1] *Lu. 24, 13.*

13 And they going told the rest: neither them did they believe. 14 [1] Last [2] he appeared to those eleven as they sat at the table; and he exprobrated their incredulity and hardness of heart, because they did not believe them that had seen him risen again.

[1] The Gospel upon the Ascension day. And for some Martyrs. [2] *Lu. 24, 36. Io. 20, 26.*

15 And he said to them: [1] Going into the whole world preach the Gospel to all creatures.

[1] *Mt. 28, 19.*

16 He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned. 17 And them that believe^ these signs shall follow: In my name shall they cast out devils; They shall speak with new tongues; 18 Serpents shall they take away; And if they drink any deadly thing, it shall not hurt them; They shall [1]impose hands upon the sick and they shall be whole.

[1]Miracles in the Church by imposition of hands

19 [1]And so our Lord JESUS after he spake unto them, [2]was assumpted into Heaven, and sat on the right hand of God.

[1]The Ascension. [2] *Lu. 24, 51.*

20 But they going forth preached every-where: our Lord working withal, and confirming the word with signs that followed.┤

ANNOTATIONS.
CHAP. XVI.

[1]The women's devotion toward Christ's body being dead.

[2] *Mr. 16, 9.*

[3] *Mt. 28. 9.*

1. *Bought spices.]* [1]As she did bestow and consume a costly ointment upon his body being yet alive (c. 14. 3.) Christ himself defending and highly commending the fact against Judas and other who accounted it to be superfluous and better to be bestowed otherwise: So not without great devotion and merit, she and these other women seek to anoint his body dead (though Heretics or other simple persons may pretend such things to be better bestowed upon the poor) and therefore, [2]she first before all other, [3]and they next, saw him after his Resurrection.

◦Christ's body under diverse forms.

12. *In another shape.]* ◦Christ though he have but one corporal shape, natural to his person, yet by his omnipotency he may be in whatsoever form, and appear in the likeness of any other man or creature, as he list. Therefore let no man think it strange, that he may be under the form of bread in the B. Sacrament.

[1]Not only faith.

[2] *Mt. 28, 20.*

16. *He that believeth.]* Note well, that whereas this Evangelist mentioneth only faith and baptism, as though to believe and to be baptized were enough, S. Matthew addeth these words also of our Saviour, [1][2] *teaching them to observe all things whatsoever I have commanded you*, which containeth all good works and the whole justice of a Christian man.

◦The gift of miracles.

17. *These signs shall follow.]* ◦It is not meant, that all Christians or true believers should do miracles: but that some for the proof of the faith of all, should have that gift. The which is the grace or gift of the whole Church, executed by certain for the edification and profit of the whole.

THE ARGUMENT OF S. LUKE'S GOSPEL.

S. Luke's Gospel may be divided into five parts.

The first part is, of the Infancy both of the precursor, and of Christ himself: chap. 1 and 2.

The second, of the Preparation that was made to the manifestation of Christ: chap. 3 and a piece of the 4.

The third, of Christ's manifesting himself, by preaching and miracles, specially in Galilee: the other piece of the 4. chap. unto the midst of the 17.

The fourth of his coming into Jury towards his Passion: the other piece of the 17. chap. unto the midst of the 19.

The fifth, of the Holy Week of his Passion in Hierusalem: the other part of the 19. chap. unto the end of the book.

S. Luke was *sectator* (saith S. Hierome [1]) *that is, a disciple of the Apostle Paul, and a companion of all his peregrination*. And the same we see in the Acts of the Apostles: Where, from the 16. chap. S. Luke putteth himself in the train of S. Paul, writing thus in the story. *Forthwith we sought to go into Macedonia*. And in like manner, in the first person, commonly through the rest of that book. Of him and his Gospel, S. Hierom understandeth this saying of S. Paul: *We have sent with him the brother, whose praise is in the Gospel through all Churches* [2]. Where also he addeth: *Some suppose, so often as Paul in his Epistles saith*, According to my Gospel, *that he meaneth of Luke's book*. And again: *Luke learned the Gospel not only of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles: which himself also in the beginning of his book declareth, saying,* [3] *As they delivered to us who themselves from the beginning saw, and were ministers of the word*. It followeth in S. Hierome: *Therefore he wrote the Gospel, as he had heard; but the Acts of the Apostles he compiled as he had seen*. S. Paul writeth of him by name to the Colossians [4]: *Luke the Physician saluteth you*. And to Timothee [5]: *Luke alone is with me*. Finally of his end thus doth S. Hierome [6] write: *He lived fourscore and four years, having no wife. He is buried at Constantinople; to which city his bones with the Relics of Andrew the Apostle were translated out of Achaia the twentieth year of* [7] *'Constantinus'*. And of the same Translation also in another place [8] against Vigilantius the Heretic: *It grieveth him that the Relics of the Martyrs are covered with precious coverings, and that they are not either tied in clouts or thrown to the dunghill. Why, are we then* [9] *sacrilegious, when we enter the Churches of the Apostles? Was* [10] *'Constantinus' the Emperor sacrilegious, who translated to Constantinople the holy Relics of Andrew, Luke, and Timothee: at which the Devil's roar, and the inhabiters of Vigilantius confess that they feel their presence?*

His sacred body is now at Padua in Italy, wither it was again translated from Constantinople.

[1] Hier. in Catalogo.

[2] 2. Cor. 8, 18.

[3] Luke. 1, 2.

[4] Col. 4, 14.

[5] 2. Tim. 4, 11.

[6] Hiero. in Catalogo.

[7] *Constantius.*

[8] Hier. con. Vigil. c. 2.

[9] The Heretic so counted the Catholics for their honouring of Saints, and Relics.

[10] *Constantius.*

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO LUKE.

CHAPTER I.

The Annunciation and Conception, first of the Precursor: 26. and six months after, of Christ also himself. 39. The visitation of our Lady, where both the mothers do Prophesy. 57. The Nativity and Circumcision of the Precursor, where his father doth prophesy. 80. The Precursor is from a child an Eremite. [1]

[1] THE FIRST part: of the Infancy both of the Precursor, and of CHRIST himself.

BECAUSE many have gone about to compile a narration of the things that have been accomplished among us;
2 according as they have delivered unto us, who from the beginning themselves saw and were ministers of the word; 3 it seemed good also unto me having diligently attained to all things from the beginning, to write to thee in order, good [1] Theophilus,

[1] *Act. 1, 1.*

4 that thou mayst know the verity of those words whereof thou hast been instructed.
5 [1] There was in the days of Herod the king of Jewry, a certain Priest named Zacharie, of the [2] course of Abia; & his wife of the daughters of Aaron, and her name Elizabeth.

[1] The Gospel upon the eve of S. John Baptist. [2] *1. Par. 24, 10.*

6 And they were both just before God, walking in all the commandments and justifications of our Lord without blame, 7 and they had no son: for that Elizabeth was barren, and both were well striken in their days. 8 And it came to pass, when he executed the priestly function in the order of his course before God, 9 according to the custom of the Priestly function, he went forth by lot [1] to offer incense, entering into the temple of our Lord;

[1] *Exo. 3, 17.*

10 and [1] all the multitude of the people was [2] praying without at the hour of the incense.

[1] *Lev. 16, 16.* [2] We see here that the Priest did his duty within, the people in the mean time praying without: and that the Priests functions did profit them, though they neither heard nor saw his doings.

11 And there appeared to him an Angel of our Lord, standing on the right hand of the Altar of incense.
12 And Zacharie was troubled, seeing him; and fear fell upon him. 13 But the Angel said to him: Fear not Zacharie, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son and thou shalt call his name John: 14 and thou shalt have joy and exultation, and many shall rejoice in his nativity. 15 For he shall be great before our Lord; [1] and wine and sicer he shall not drink; and he shall be replenished with the Holy Ghost even from his mother's womb.

[1] This abstinence foretold and prescribed by the Angel, sheweth that it is a worthy thing, and an act of religion in S. John, as it was in the Nazarites.

16 And he shall [1] convert many of the children of Israel to the Lord their God.

[1] *Mal. 4, 6. Mt. 11, 14.*

17 And he shall go before him in the spirit and virtue of Elias, that he may convert the hearts of the fathers unto the children, and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.
18 And Zacharie said to the Angel: Whereby shall I know this? For I am old; and my wife is well striken in her days. 19 And the Angel answering said to him: I am Gabriel that assist before God; and am sent to speak to thee, and to evangelize these things to thee.
20 And behold, [1] thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall be done; for-because thou hast not believed my words, which shall be fulfilled in their time.

[1] Zachary punished for doubting of the Angel's word.

21 And the people was expecting Zacharie; and they marveled that he made tarriance in the temple.
22 And coming forth he could not speak to them, and they knew that he had seen a vision in the temple. And he made signs to them, and remained dumb.
23 And it came to pass, after the days of his office were expired, he departed into his house. 24 And after these days^ Elizabeth his wife conceived; and hid herself five months, saying: 25 For thus hath our Lord done to me in the days wherein he had respect to take away my reproach among men.

26 [1]And in the sixth month, the Angel Gabriel was sent of God into a city of Galilee, called Nazareth,

[1]b The Gospel upon the Annunciation of our Lady, *March 25*. And on the Wednesday of Imber week in Advent. And for a Votive Mass of our Lady in Advent.

27 [1]to a virgin despoused to a man whose name was Joseph, of the house of David; and the virgin's name was MARY.

[1]*Mt. 1, 18.*

28 And the Angel being entered in, said unto her: [1]*HAIL full of grace, our Lord is with thee: blessed art thou among women.*

[1]The beginning of the AVE MARIE. See the rest v. 42.

29 Who having heard, was troubled at his saying, and thought what manner of salutation this should be.
30 And the Angel said to her: Fear not MARY, for thou hast found grace with God.
31 [1]Behold thou shalt conceive in thy womb, and shalt bear a Son; and thou shalt call his name JESUS.

[1]*Esa. 7, 14.*

32 He shall be great, and shall be called the Son of the most High, and our Lord God shall give him the seat of David his father: 33 [1]and he shall reign in the house of Jacob for ever, and of his Kingdom there shall be no end.

[1]*Dan. 7, 14. 27.*

34 And MARY said to the Angel: [1]How shall this be done, because I know not man?

[1]She doubted not of the thing as Zachary, but inquired of the means.

35 And the Angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also that which of thee shall be born Holy, shall be called the Son of God. 36 And behold Elizabeth thy cousin, she also hath conceived a Son in her old age; and this month, is the sixth to her that is called barren;
37 because there shall not be impossible with God any word. 38 And MARY said, [1]*BEHOLD the handmaid of our Lord, be it done to me according to thy word.*℣ And the Angel departed from her.

[1]At this very moment when the B. Virgin gave consent, she conceived him perfect God and perfect man.

39 [1]And MARY rising up in those days, went unto the hill country with speed into a city of Juda.

[1]The Gospel upon the Visitation of our Lady, Iul. 2. And upon the Imber Friday in Advent.

40 And she entered into the house of Zacharie, and saluted Elizabeth. 41 And it came to pass; as Elizabeth heard the salutation of MARY, the [1]infant did leap in her womb. And Elizabeth was replenished with the Holy Ghost:

[1]John the Baptist being yet in his mother's womb, rejoiced and acknowledged the presence of Christ and his mother.

42 and she cried out with a loud voice, and said, *BLESSED art thou among women, and blessed is the fruit of thy womb.* 43 And whence is this to me, that the mother of my Lord doth come to me? 44 For behold as the voice of thy salutation sounded in mine ears, the infant in my womb did leap for joy. 45 And Blessed is she that believed because those things shall be accomplished that were spoken to her by our Lord.
46 And MARY said: [1]*MY SOUL doth magnify our Lord:*

[1]MAGNIFICAT at Evensong.

47 *And my spirit hath rejoiced in God my Saviour.*℣
48 *Because he hath regarded the humility of his handmaid; for behold from hence forth* [1]*all generations shall call me blessed.*

[1]Have the Protestants had always generations to fulfill this prophecy? Or do they call her blessed, that derogate what they can from her graces, blessings, and all her honour?

49 *Because he that is mighty hath done great things to me: and holy is his name.* 50 *And his mercy from generation unto generations, to them that fear him.*
51 *He hath shewed might in his arm: he hath dispersed the proud in the conceit of their heart.* 52 *He hath deposed the mighty from their seat, & hath exalted the humble.* 53 *The hungry he hath filled with good things: and the rich he hath sent away empty.* 54 *He hath received Israel his child, being mindful of his mercy,*
55 *As he spake to our fathers, to Abraham and his seed for ever.* 56 And MARY tarried with her about three months: and she returned into her house.

57 [1]And Elizabeth's full time was come to be delivered; and she bare a son.

[1]The Gospel upon the Nativity of S. John Baptist Iun. 24. called Midsummer day.

58 And her neighbours and kinsfolk heard that our Lord did magnify his mercy with her, and they did congratulate her. 59 And it came to pass; on the eighth day they came to circumcise the child, and they called him by his father's name Zacharie. 60 And his mother answering, said: Not so, but he shall be called John. 61 And they said to her, That there is none in thy kindred that is called by this name. 62 And they made signs to his father, what he would have him called. 63 And demanding a writing table, he wrote, saying: [1]John is his name. And they all marveled.

[1]*Lu. 1, 13.*

64 And forthwith his mouth was opened, and his tongue, and he spake^ blessing God. 65 And fear came upon all their neighbours; and all these things were bruited over all the hill-country of Jewry: 66 and all that had heard, laid them up in their heart, saying: What an one, trow ye, shall this child be? For the hand of our Lord was with him. 67 And Zacharie his father was replenished with the Holy Ghost; and he prophesied, saying:

68 [1]*BLESSED BE OUR LORD God of Israel: because he hath visited and wrought the redemption of his people:*⊣

[1]BENEDICTUS at Lauds.

69 *And hath erected the horn of salvation to us, in the house of David his servant.* 70 *As he spake by the mouth of his holy Prophets, that are from the beginning:* 71 *Salvation from our enemies, and from the hand of all that hate us:* 72 *To work mercy with our fathers; and to remember his holy testament,* 73 [1]*The oath which he sware to Abraham our father,*

[1]*Gen. 22, 6.*

74 *that he would give to us. That without fear being delivered from the hand of our enemies, we may serve him,* 75 *In holiness and justice before him, all our days.* 76 *And thou child, shalt be called the Prophet of the Highest: for* [1]*thou shalt go before the face of our Lord to prepare his ways.*

[1]*Mal. 3, 1.*

77 *To give knowledge of salvation to his people, unto remission of their sins,* 78 *Through the bowels of the mercy of our God, in which the* [1]*Orient, from on high, hath visited us.*

[1]*Zac. 3, 9. 6, 12. Mal. 4, 2.*

79 *To illuminate them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.* 80 And the child grew, and was strengthened in spirit, and was [1]in the deserts until the day of his manifestation to Israel.

[1]Mark that he was a voluntary Eremite, and chose to be solitary from a child, till he was to preach to the people, in so much that antiquity counted him the first Eremite. *Hiero. in vit. Pauli.*

ANNOTATIONS.

CHAP. I.

[1]Sacred Writers and holy Councels.

[2]The second book of the Machabees.

[3]*2. Mach. 2, & 15.*

3. *Having diligently attained.]* [1]Hereby we see that, though the Holy Ghost ruled the pen of holy writers that they might not err, yet did they use human means to search out and find the truth of the things they wrote of. Even so do Councels, and the President of them, God's vicar, discuss and examine all causes by human means, the assistance of the Holy Ghost concurring and directing them into all truth, according to Christ's promise *Io. 16, 13*: as in the very first Councel of the Apostles themselves at Hierusalem is manifest *Act. 15, 7.* and *28*. Again here we have a familiar preface of the Author as to his friend, or to every godly Reader (signified by Theophilus) concerning the cause and purpose and manner of his writing, and yet the very same is confessed Scripture, with the whole book following. Marvel not then if the Author of [2]the second book of

the Machabees [3] use the like human speeches both at the beginning and in the later end, neither do thou therefore reject the book for no Scripture, as our Heretics do: or not think him a sacred writer.

6. *Just before God.]* Against the Heretics of this time, here it is evident that holy men be just, not only by the estimation of men, but indeed and before God.

6. *In all the commandments.]* Three things to be noted directly against the Heretics of our time. First, that good men do keep all God's commandments: which (they say) are impossible to be kept. ◦Again, that men be justified not by only imputation of Christ's justice, nor by faith alone, but by walking in the commandments. Again, that the keeping and doing of the commandments is properly our justification.

◦True justification by observing the commandments.

6. *Justifications.]* This word is so usual in the Scriptures (namely in the *Psal. 118*) to signify the commandments of God, because the keeping of them is justification, and the Greek is always so fully correspondent to the same, [1] that the Heretics in this place (otherwise pretending to esteem much of the Greek [2]) blush not to say, that they avoid this word of purpose against the justification of the Papists. And therefore one useth Tully's word forsooth, in Latin *constituta*: and his scholers in their English Bibles [3] say, *Ordinances*.

[1] Corrupt translation of Heretics.

[2] δικαιώματα.

[3] Beza *in Annot. no. Test. 1556.*

14. *Joy and exultation.]* This was fulfilled, not only when he was born, but now also through the whole Church for ever, in joyful celebrating of his Nativity.

23. *He departed.]* In the old Law (saith S. Hierom) they that offered hosts for the people, were not only not in their houses, but were purified for the time, being separated from their wives, and they drank neither wine nor any strong drink, which are wont to provoke concupiscence. [1] Much more the Priests of the new Law that must always offer sacrifices, must always be free from matrimony, *Li. 1. c. 19. adv. Iovin.* and *ep. 50. c. 3.* See S. Ambrose *in 1. Tim. 3.* And therefore if there were any religion in [2] Calvin's Communion, they would at the least give as much reverence in this point, as they in the old Law did to their sacrifices, and to the loaves of proposition. *1 Reg. 21.*

[1] The continency of priests.

[2] Ministers not so perfect as the Priests of the old law.

28. *Hail full of grace.]* [1] Holy Church and all true Christian men do much and often use these words brought from heaven by the Archangel, as well to the honour of Christ and our B. Lady, as also for that they were the words of the first glad tidings of Christ's Incarnation and our Salvation by the same, and be the very abridgement and sum of the whole Gospel. In so much that the Greek Church used it daily in the Mass. [2]

[1] Often saying of the *Ave Marie*.

[2] *Liturg. S. Iacobi & Chrys.*

28. *Full of grace.]* [1] Note the excellent prerogatives of our B. Lady, and abhor those Heretics which make her no better than other vulgar women, and therefore to take from her fullness of grace, they say here, *Hail freely beloved*, contrary to all significations of the Greek word, which is at the least, *endued with grace*, as S. Paul useth it Ephes. 1. by S. Chrysostom's interpretation: or rather, *full of grace*, as both [2] [3] Greek and Latin fathers have always here understood it, and the Latins also read it, namely S. Ambrose thus, *Well is she only called full of grace, who only obtained the grace, which no other woman deserved, to be replenished with the author of grace*. And if they did as well know the nature of these kind of Greek words, as they would seem very skillful, they might easily observe that they signify fullness [4], as when themselves translate the like word *(Luc. 16, 20.)* full of sores. Beza *ulcerosus*.

[1] Corrupt translation of Heretics.

[2] κεχαριτωμένη. ἐχαρίτωσε.

[3] *S. Athan. de S. Deip. S. Ephrem. in orat. de laud. B. Virg. Ambro. in 1. Luc. l. 2. Hier. ep. 140 in exp. Ps. 44.*

[4] ήλκωμένος.

◦Our B. Lady vowed virginity.

34. *I know not man.]* ◦These words declare (saith S. Augustine) that she had now vowed virginity to God. For otherwise neither would she say, *How shall this be done?* nor have added, *because I know not man*. Yea if she had said only the first words, *How shall this be done?* It is evident that she would not have asked such a question, how a woman should bear a son promised her, if she had married meaning to have carnal copulation. *c. 4. de virgin.* As if he should say, If she might have known a man and so have had a child, she would never have asked, How shall this be done? But because that ordinary way was excluded by her vow of virginity, therefore she asketh, How? And in asking, How? She plainly declareth that she might not have a child by knowing man, because of her vow. See S. Grego. Nyssene *de sancta Christi Nativitate.*

◦Christ came of both tribes, Juda and Levi.

36. *Elisabeth thy Cousin.]* ◦By this that Elisabeth and our Lady were cousins, the one of the tribe of Levi, the other of Juda, is gathered that Christ came of both tribes, Juda and Levi, of the kings and the priests: himself both a king and a priest, and the Anointed (to wit) by grace spiritually, as they were with oil materially and corporally. *August. li. 2. de Consens. Evang. c. 1.*

◦The Blessed Virgin MARIE.

42. *Blessed art thou.]* ◦At the very hearing of our Lady's voice, the infant and she^ were replenished with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our B. Lady, calling her blessed and her fruit blessed, as the Church doeth also by her words and example in the AVE MARIE.

◦Her excellency.

43. *Mother of my Lord.]* ◦Elizabeth being an exceeding just and blessed woman, yet the worthiness of God's mother doth so far excel her and all other women, as the great light the little stars. *Hiero. Praef. in Sophon.*

◦Her honour in all the world.

48. *Shall call me blessed.]* ◦This Prophecy is fulfilled, when the Church keepeth her Festival days, and when the faithful in all generations say the AVE MARIE, and other holy Anthems of our Lady. And therefore the Calvinists are not among those generations which call our Lady blessed.

[1] Mystery and signification in names.

[2] What names to be given in Baptism.

[3] *c. de Bapt. in fine.*

63. *John is his name.]* [1] We see that names are of signification and importance, God himself changing or giving names in both Testaments; as, Abraham, Israel, Peter, and the principal of all others, JESUS: and here JOHN, which signifieth, God's grace or mercy, or, God will have mercy. For he was the Precursor and Prophet of the mercy and grace that ensued by CHRIST JESUS. Note also that as then in Circumcision, so now in Baptism (which answereth thereunto) names are given. [2] And as we see here and in all the old Testament, great respect was had of names: so we must beware of strange, profane, and secular names (now a days too common) and rather according to the [3] Catechism of the holy Councel of Trent, take names of Saints and holy men, that may put us in mind of their virtues.

◦True justice, not imputative.

75. *Justice before him.]* ◦Here also we see that we may have true justice, not only in the sight of men, or by the imputation of God, but indeed before him and in his sight: and that the coming of Christ was to give men such justice.

[1] The Heretics control both Greek and Latin text.

[2] Beza.

78. *The orient.]* [1] Marvel not if Heretics control the old authentical translation, as though it differed from the Greek; whereas here they make much a do to control not only all the Greek interpreters of the old testament, but also S. Luke himself, for the word ἀνατολὴ, as differing from the Hebrew. [2]

CHAPTER II.

The Nativity of Christ, 8. and manifestation thereof to the Shepherds by an Angel, and by them to others. 21. His Circumcision. 22. His Presentation, together with Simeon's (as also Anne's) attestation and prophesying of his Passion, of the Jews' reprobation, and of the Gentiles' illumination. 41. His annual ascending to Hierusalem with his parents, to whom he was subject, and his fullness of wisdom shewed among the Doctors at twelve years of his age.

AND [1] it came to pass, in those days there came forth an Edict from Caesar Augustus [2], that the whole world should be enrolled.

[1] The Gospel at the first Mass upon Christmas day. [2] In the year, from the creation of the world 5199: from Noe's flood, 2957: from the Nativity of Abraham, 2015: from Moyses and the coming forth of the people of Israel out of Aegypt, 1510: from David anointed king, 1032: from the first Olympias, 800: from the building of Rome, 752: hebdomada 63 according to the prophecy of Daniel *(c. 9)* that is, in the year 440 or there about: in the sixth Age of the world, when there was universal peace in all the world: the eternal God and son of the eternal Father, meaning to consecrate and sanctify the world with his most blessed coming, being conceived of the Holy Ghost, nine months after his conception, JESUS CHRIST the son of God is born in Bethlehem of Juda, in the year of Caesar Augustus 42. *Usuard. in martyrol. Decemb. 25. according to the common ancient supputation.*

2 This first enrolling was made by the President of Syria^ Cyrinus. 3 And all went to be enrolled, every one into his own city. 4 And Joseph also went up from Galilee out of the city of Nazareth into Jewry, to the city of David that is called Beth-lehem: for because he was of the house and family of David, 5 to be enrolled with MARY his despoused wife that was with child. 6 And it came to pass, when they were there, her days were fully come that she should be delivered. 7 And she brought forth her first begotten son, and swaddled him in cloths, and laid him down in a manger; because there was not place for them in the inn. 8 And there were in the same country shepherds watching, and keeping the night watches over their flock. 9 And behold, an Angel of our Lord stood beside them, and the brightness of God did shine round about them, and they feared with a great fear. 10 And the Angel said to them: Fear not; for behold I evangelize to you great joy, that shall be to all the people: 11 because this day is born to you a SAVIOUR which is Christ our Lord, in the city of David. 12 And this shall be a sign to you; You shall find the infant swaddled in cloths, and laid in a manger. 13 And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying,

14 [1] *Glory in the highest to God: and in earth peace to men of good will.*┤

[1] GLORIA IN EXCELSIS at Mass.

15 [1] And it came to pass, after the Angels departed from them into Heaven, the shepherds spake one to another: Let us go over to Bethlehem, and let us see this word that is done, which our Lord hath shewed to us.

[1] b The Gospel at the second Mass upon Christmas day. And within the Octave. And for a Votive of our Lady from Christmas to Candlemas.

16 And they came with speed; and they found MARY and Joseph, and the infant laid in the manger. 17 And seeing it, they understood of the word that had been spoken to them concerning this child. 18 And all that heard, did marvel; and concerning those things that were reported to them by the shepherds. 19 But MARY kept all these words, conferring them in her heart. 20 And the shepherds returned, glorifying and praising God in all things that they had heard, and seen, as it was said to them.┤ 21 [1] And [2] after eight days were expired, that the child should be circumcised; his name was called JESUS, which was called by the Angel, before that he was conceived in the womb.┤

[1] c The Gospel upon the Circumcision of our Lord Ian. 1. [2] *Gen. 17, 12. Lu. 1, 31.*

22 [1] And after the days were fully ended of her purification [2] according to the law of Moyses, they carried him into Jerusalem, to present him to our Lord

[1] d The Gospel upon the Purification of our Lady or Candlemas day. Feb 2. [2] *Lev. 12, 6.*

23 (as it is written in the law of our Lord, [1] *That every male opening the matrice, shall be called holy to the Lord.*)

[1] *Exo. 13, 2.*

24 and to give a sacrifice [1] according as it is written in the law of our Lord, a pair of turtles, or two young pigeons.

[1] *Nu. 8, 16. Lev. 12, 8.*

25 And behold there was a man in Jerusalem named Simeon, and this man was just and religious, expecting the consolation of Israel: and the Holy Ghost was in him. 26 And he had received an answer of the Holy Ghost, that he should not see death unless he saw first the [1] CHRIST of our Lord.

[1] See John 1, 20. and 41.

27 And he came in Spirit into the temple. And when his parents brought in the child JESUS, to do according to the custom of the Law for him, 28 he also took him into his arms, and blessed God, and said:

29 [1] *NOW THOU doest dismiss thy servant O Lord, according to thy word in peace.*

[1] NUNC DIMITTIS at Compline.

30 *Because mine eyes have seen thy SALVATION,*
31 *Which thou hast prepared before the face of all peoples:* 32 *A light to the revelation of the Gentiles, & the glory of thy people Israel.*℣ 33 And his father and mother were marveling upon those things which were spoken concerning him. 34 And Simeon blessed them, and said to MARY his mother: Behold this is set unto the ruin, and unto the resurrection of many in Israel, & for a sign which shall be contradicted, 35 and [1] thine own soul shall a sword pierce, that out of many hearts cogitations may be revealed.

[1] Simeon prophesied not only of Christ but also of our B. Lady, of all her sorrows: wherein she was always partaker with our Saviour, from his flight into Aegypt even to his death.

36 And there was Anne a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far striken in days, and had lived with her husband seven years from her virginity. 37 And she was a widow until eighty and four years; who departed not from the temple, by fastings and prayers [1] serving night and day.

[1] *λατρέυουσα.*

38 And she at the same hour suddenly coming in, confessed to our Lord; and spake of him to all that expected the redemption of Israel. 39 And after they had wholly done all things according to the law of our Lord, they returned into Galilee, into their city Nazareth. 40 And the child grew, and waxed [1] ˹strong˺: full of wisdom, and the grace of God was in him.

[1] *strong in spirit:*

41 And his parents went every year unto Jerusalem, [1] at the solemn day of Pasch.

[1] *Exo. 23, 15. 34, 17. Deu. 16, 1.*

42 [1] And when he was twelve years old, they going up into Jerusalem according to the custom of the festival day;

[1] The Gospel upon the first Sunday after the Epiphany.

43 and having ended the days, when they returned, the child JESUS remained in Jerusalem: and his parents knew it not. 44 And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. 45 And not finding him, they returned into Jerusalem, seeking him. 46 And it came to pass, after three days they found him in the temple sitting in the midst of the Doctors, hearing them and asking them. 47 And all were astonished that heard him, upon his wisdom & answers. 48 And seeing him, they wondered. And his mother said to him: Son, why hast thou so done to us? Behold thy father and I sorrowing did seek thee.
49 And he said to them: What is it that you sought me? Did you not know, that I must be about those things which are my Father's? 50 And they understood not the word that he spake unto them.
51 And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart. 52 And JESUS proceeded in wisdom and age, and grace with God and men.℣

ANNOTATIONS.
CHAP. II.

14. *Men of good will.]* ◦The birth of Christ giveth not peace of mind or salvation but to such as be of good will, because he worketh not our good against our wills, but our wills concurring, *Aug. quaest. ad Simplic. li. 1. q. 2. to 4.*

◦Free will.

19. *Kept all.]* ◦Our Lady though little be spoken of her concerning such matters in the Scriptures, because she was a woman, and not admitted to teach or dispute in public of high mysteries; yet she knew all these mysteries, and wisely noted and contemplated of all those things that were done and said about Christ, from the first hour of his Conception till the end of his life and his Ascension.

◦Our B. Lady full of deep contemplations.

34. *To the ruin.]* Therefore to the ruin of some, because they would not believe in him, and so were the cause of their own ruin, as he is elsewhere called, *A stumbling stone*[1], because many would stumble at him and so fall [2]by their own fault, other some he raised by his grace from sin to justice, and so he was the resurrection of many. The Apostle useth the like speech, saying: *We are to some the odour of life, unto life: to others, the odour of death, unto death*[3]. Not that their preaching was to cause death, but because they that would not believe their preaching, willfully incurred deadly sin and damnation.

[1] *1. Pet. 2, 8.*
[2] Men's ruin and damnation is of themselves.
[3] *2. Cor. 2, 16.*

37. *A widow.]* [1]Mark that widowhood is here mentioned to the commendation thereof even in the old Testament also, and the fruit, and as it were the profession thereof, is here commended, to wit, fasting, praying, being continually in the Temple, even as S. Paul[2] more at large for the state of the new Testament speaketh of widowhood and virginity, as being professions more apt and commodious for the service of God.

[1] Holy widowhood.
[2] *1. Cor. 7. 1. Tim. 5.*

37. *By fastings and prayers serving.]* ◦Serving, in the Greek is λατρεύουσα, that is, doing divine worship unto God, as by prayer, so also by fasting: so that fasting is λατρεία, that is, an act of religion whereby we do worship God, as we do by prayer, and not used only to subdue our flesh, much less (as Heretics would have it) as a matter of policy.

◦Fasting and act of religion.

51. *Subject to them.]* ◦All children may learn hereby, that great ought to be their subjection and obedience to their Parents, when Christ himself, being God, would be subject to his parents being but his creatures.

◦Dutiful obedience to parents.

CHAPTER III.

John, to prepare all to Christ (as Esay had prophesied of him) baptizeth them to penance, 7. insinuating their reprobation, and the Gentiles' vocation. 10. teaching also & exhorting each sort to do their duty. 15. That himself is not Christ, he sheweth by the difference of their two Baptisms: 17. and saith that Christ will also judge his baptized. 19. John's imprisonment, 21. Christ being himself also baptized of John, hath testimony from heaven, 23. as he whose generation reduceth us again to God.[1]

[1]THE SECOND part: The preparation that was made to the manifestation of CHRIST.

AND[1] in the fifteenth year of the empire of Tiberius Caesar, Pontius Pilate being Governor of Jewry, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the country Trachonitis, and Lysanias

Tetrarch of Abilina,

[1]The Gospel upon Imber Saturday in Advent. And on the 4. Sunday in Advent.

2 under the high Priests Annas and Caiphas: the word of our Lord was made upon John the son of Zacharie, in the desert. 3 And [1]he came into all the country of Jordan, preaching the baptism of [2] penance unto remission of sins; as it is written in the book of the sayings of Esay the Prophet:

[1]*Mt. 3, 1. Mr. 1, 1.*[2]Penance prepareth the way to Christ.

4 [1]*A voice of one crying in the desert; prepare the way of our Lord, make straight his paths.*

[1]*Esa. 40, 3.*

5 *Every valley shall be filled; and every mountain and hill shall be made low, and crooked things shall become straight; and rough ways, plain:* 6 *And all flesh shall see the SALVATION of God.* 7 He said therefore to the multitudes that went forth to be baptized of him: [1] Ye vipers' broods, who hath shewed you to flee from the wrath to come?

[1]*Mt. 3, 7.*

8 Yield therefore [1]fruits worthy of penance; and do ye not begin to say, we have Abraham, to our father. For I tell you, that God is able of these stones to raise up children to Abraham.

[1]Fruits of penance be works satisfactory.

9 And now the axe is put to the root of the trees. [1] Every tree therefore that yieldeth not good fruit, [2] ⌜shall be⌝ cut down, and cast into fire.

[1]A man without good works is unfruitful, and shall be cast into everlasting fire.[2]*is*

10 And the multitudes asked him, saying: What shall we do then? 11 And he answering, said unto them: [1]He that hath two coats, let him give to him that hath not; and he that hath meat, let him do likewise.

[1]Alms counseled or enjoined for sins and to avoid damnation.

12 And the Publicans also came to be baptized, and said to him: Master, what shall we do? 13 But he said to them: Do nothing more than that which is appointed you. 14 And the soldiers also asked him, saying: What shall we also do? And he said to them: Vex not, neither calumniate any man; and be content with your stipends. 15 And [1]the people imagining, and all men thinking in their hearts of John, lest perhaps he were Christ:

[1]John was so holy that many might by error easily think he was Christ.

16 John answered, saying unto all: [1]I indeed baptize you with water, [2][3]but there [4]⌜shall come⌝ a mightier than I, whose latchet of his shoes I am not worthy to loose; he shall baptize you in the Holy Ghost and fire:

[1]*Mt. 3, 11. Mr. 1, 8.*[2]How say then the Heretics that the baptism of Christ is of no greater virtue than John's? [3]*Io. 1, 26. Act. 1, 5. 11, 16. 19, 4.*[4]*cometh*

17 whose fan is in his hand, and he will purge his floor; and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire. 18 Many other things also exhorting did he evangelize to the people. 19 [1]And Herod the Tetrarch, when he was rebuked of him for Herodias his [2]⌜brother's⌝ wife, and for all the evils which Herod did:

[1]*Mt. 14, 3. Mar. 6, 17.*[2]*brother Philip's*

20 He added this also above all, and shut up John into prison. 21 [1]And it came to pass when all the people was baptized, JESUS also being baptized and praying, Heaven was opened:

[1]*Mt. 3, 13. Mr. 1, 9. Io. 1, 32.*

22 And the Holy Ghost descended in corporal shape as a dove upon him: and a voice from Heaven was made: Thou art my beloved Son, in thee I am well pleased. 23 And JESUS himself was beginning to be about thirty years old: as it was thought, the son of Joseph, who was of Heli, 24 who was of Matthat, who was of Levi, who was of Melchi, who was of Ianne, who was of Joseph, 25 who was of Matthathias, who was of Amos, who was of Naum, who was of Hesli, who was of Nagge, 26 who was of Mahath, who was of Matthathias, who was of Semei, who was of Joseph, who was of Juda, 27 who was of Johanna, who was of Resa, who was of Zorobabel, who was of Salathiel, who was of Neri, 28 who was of Melchi, who was of Addi, who was of Cosam, who was of Elmadan, who was of Her, 29 who was of Jesus, who was of Eliezer,

who was of Iorim, who was of Matthat, who was of Levi, 30 who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliacim. 31 who was of [1]ˈMelchaˈ, who was of Menna, who was of Matthatha, who was of Nathan, who was of David,

[1] *Melca*

32 [1]who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson,

[1] *Mt. 1, 5.*

33 who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, 34 who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, 35 who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, 36 [1]who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech,

[1] Beza boldly wipeth out of this Gospel, these words, *who was of Cainan*: though all the Greek copies both of the old Testament & of the new, have the words with full consent. Whereby we learn the intolerable sauciness of the Calvinists, and their contempt of holy Scripture, that dare so deal with the very Gospel itself.

37 who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, 38 who was of Henos, who was of Seth, who was of Adam, who was of God.

ANNOTATIONS. CHAP. III.

20. *He added this above all.]* The fault of Princes and other great men, that cannot only abide to hear their faults, but also punish by death or imprisonment such as reprehend them for the same (specially if they warn them, as Prophets and Priests do, from God) is exceeding great.

23. *Of Heli.]* ◦Whereas in S. Matthew, Jacob is father to Joseph, and here Heli, the case was thus. Mathan (named in S. Matthew) of his wife called Escha begat Jacob: and after his death, Melchi (named here in S. Luke) of the same woman begat Heli: so that Jacob and Heli were brethren of one mother. This Heli therefore marrying and dying without issue: Jacob his brother, according to the Law married his wife, and begat Joseph, and so raised up seed to his brother Heli. Whereby it came to pass, that Jacob was the natural father to Joseph, which as (S. Matthew saith) begat him: and Heli was his legal father according to the Law, as S. Luke signifieth. *Euseb. li. 1. Ec. Hist. c. 7. Hiero. in c. 1. Mat. Aug. li. 2. c. 2. & 3. de cons. Evang.*

◦The reconciliation of Matthew and Luke in our Saviour's pedigree.

CHAPTER IV.

Christ going into the Desert to prepare himself before his manifestation, overcometh the tentations of the Devil. 24. then beginning gloriously in Galilee. 16. he sheweth to them of Nazareth his commission out of Esay the Prophet. 23. insinuating by occasion of the Jews his countrymen's reprobation. 31. In Capharnaum his doctrine is admired, 33. specially for his miracle in the Synagogue. 38. from which going to Peter's house, he sheweth there much more power. 42. Then retiring into the wilderness, he preacheth afterward to the other cities of Galilee.

AND [1] JESUS full of the Holy Ghost, returned from Jordan, & was driven in the spirit into the desert.

[1] *Mt. 4, 1. Mr. 1, 12.*

2 [1]forty days, and was tempted of the devil. And he did eat nothing in those days; and when they were ended, he was an hungered.

[1]The Church's fast of 40 days (called Lent) cometh of this, & is an Apostolical Tradition. *Clem. Constit. Apost. li. 5. c. 13. Hier. ep. ad Marcel. adv. erro. Montani. Leo ser. 6. et 9. de Quadrages.*

3 And the devil said to him: If thou be the Son of God, say to this stone that it be made bread. 4 And JESUS made answer unto him: It is written, [1] *That not in bread alone shall man live, but in every word of God.*

[1]*Deuter. 8, 3.*

5 And the devil brought him into an high mountain, and shewed him all the kingdoms of the whole world in a moment of time; 6 and he said to him: To thee will I give this whole power, and the glory of them; for to me they are delivered, and to whom I will, I do give them. 7 Thou therefore if thou wilt adore before me, they shall all be thine. 8 And JESUS answering said to him: It is written, [1][2] *Thou shalt adore the Lord thy God & him only shalt thou* [3] *serve.*

[1]See the Annot. in S. Matthew c. 4, 11. [2]*Deu. 6, 13. 10, 20.* [3]*λατρεύσεις.*

9 And he brought him into Jerusalem, & set him upon the pinnacle of the Temple; and he said to him: If thou be the Son of God, cast thyself from hence downward. 10 For [1]it is written, that [2] *He hath given his Angels charge of thee, that they preserve thee:*

[1]If the Devil himself allege Scripture against Christ, no marvel that Heretics do so against Christ's Church. [2]*Psal. 90, 11.*

11 and that *in their hands they shall bear thee up, lest perhaps thou knock thy foot against a stone.* 12 And JESUS answering said to him: It is said, [1] *Thou shalt not tempt the Lord thy God.*

[1]*Deut. 6, 16.*

13 And all the tentation being ended, the devil departed from him until a time. 14 [1][2]And JESUS returned in the force of the spirit into Galilee, and the fame went forth through the whole country of him.

[1]The third part: of Christ's manifesting himself by preaching and miracles, specially in Galilee. [2]*Mt. 4, 12. Mr. 1, 14.*

15 And he taught in their Synagogues, and was magnified of all. 16 [1]And he came to Nazareth where he was brought up: and he entered [2] according to his custom on the Sabboth day into the Synagogue; and he rose up to read.

[1]*Mt. 13, 54. Mr. 6, 1. Io. 4, 43.* [2]Our Saviour used to preach in their Synagogues.

17 And the book of Esay the Prophet was delivered unto him. And as he unfolded the book, he found the place where it was written: 18 [1] *The Spirit of the Lord upon me, for which he anointed me, to evangelize unto the poor he sent me, to heal the contrite of heart,*

[1]*Esa. 61, 1.*

19 *to preach to the captives remission, and sight to the blind, to dismiss the bruised unto remission, to preach the acceptable year of the Lord, and the day of retribution.* 20 And when he had folded the book, he rendered it to the minister, and sat down. And the eyes of all in the Synagogue were bent upon him. 21 And he began to say unto them: That this day is fulfilled this scripture in your ears. 22 And all gave testimony to him; and they [1]marveled in the words of grace that proceeded from his mouth, and they said: Is not this Joseph's son?

[1]He had a marvelous grace, and an extraordinary force in moving the hearts of his hearers.

23 [1]And he said to them: Certes you will say to me this similitude, *Physician, cure thyself*: as great things as we have heard done in Capharnaum, do also here in thy country.

[1]The Gospel upon Monday in the 3. week of Lent.

24 And he said: Amen I say to you, that no Prophet is accepted in his own country. 25 In truth I say to you, [1]there were many widows in the days of Elias in Israel, when the Heaven was shut three years and six months, when there was a great famine made in the whole earth:

[1]*3. Reg. 17, 9.*

26 And to none of them was Elias sent, but into Sarepta of Sidon, to a widow woman. 27 [1]And there were many lepers in Israel under Elisaeus the Prophet; and none of them was made clean but Naaman the Syrian.

[1]*4. Reg. 5, 14.*

28 And all in the Synagogue were filled with anger, hearing these things. 29 And they rose, and cast him

out of the city: and they brought him to the edge of the hill, where upon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them, went his way.┤ 31 [1]And he went down into Capharnaum a city of Galilee; and there he taught them on the Sabboths.

[1] *Mat. 4, 13. 7, 28. Mr. 1, 21.*

32 And they were astonished at his doctrine; because his talk was in power. 33 And in the Synagogue there was a man having an unclean devil, and he cried out with a loud voice. 34 Saying: Let be, what to us and thee JESUS of Nazareth? Art thou come to destroy us? I know thee who thou art, *the SAINT of God*. 35 And JESUS rebuked him, saying: Hold thy peace, & go out of him. And when the devil had thrown him into the midst, he went out of him, and hurted him nothing. 36 And there came fear upon all, and they talked together one with another, saying: What word is this, that in power and virtue he commandeth the unclean spirits, and they go out? 37 And the same of him was published into every place of the country.

38 [1]And JESUS rising up out of the Synagogue, entered into Simon's house. [2]And Simon's wife's mother was holden with a great fever; and they besought him for her.

[1] The Gospel upon Thursday in the 3. week of Lent. And upon Imber Saturday in Whitsunweek. And in time of mortality. See Mar. 8, 22. in margin. [2] *Mat. 8, 14. Mr. 1, 30.*

39 And standing over her, he commanded the fever, and it left her. And incontinent rising, she ministered to them. 40 And when the sun was down, all that had diseased of sundry maladies, brought them to him. But he imposing hands upon every one, cured them. 41 And devils went out from many, crying and saying: That thou art the Son of God. And rebuking them he suffered them not to speak, that they knew he was Christ. 42 And when it was day, going forth he went into a desert place; & the multitudes sought him, and came even unto him; and they held him that he should not depart from them. 43 To whom he said: That to other cities also must I evangelize the Kingdom of God; because therefore I was sent. 44 And he was preaching in the Synagogues of Galilee.┤

ANNOTATIONS.
CHAP. IV.

13. *Departed until a time.]* ◦No marvel if the devil be often or always busy with Christian men, seeing after he was plainly overcome by Christ, yet did he not give him over altogether, but for a time.

◦The devil's tentations.

23. *Done in Capharnaum.]* ◦God maketh choice of persons and places where he worketh miracles or doeth benefits, though he might do the same elsewhere, if it liked his wisdom. So doth he in doing miracles by Saints, not in all places, nor towards all persons, but as it pleaseth him. *Aug. cp. 137.*

◦Miracles at one place and not at another.

30. *Passing through the midst of them.]* ◦Either by making himself invisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the door, his body either being without space of place, or with other bodies in one place. By all which and the like his doings mentioned in the Gospel, it is evident that he can alter and order his body as he list, above the natural conditions of a body.

◦Christ's body contained in place above nature.

38. *Simon's wife's mother.]* ◦It is evident that Peter had a wife, but after his calling to be an Apostle, he left her, as S. Hierom writeth in many places *ep. 34. c. 2. ad Iulianum. Li. 1. adv. Iovin.* See the Annot. *Matth. 19, 29.*

◦The Apostles left their wives.

CHAPTER V.

Having taught the People out of Peter's ship, 4. he sheweth in a miraculous taking of fishes how he will make him the fisher of men. 12. He cureth a leper by touching him, and sendeth him to the Priest in witness that he is not against Moyses. 15. The people flocking unto him, he retireth into the wilderness. 17. To the Pharisees in a solemn assembly he proveth by a miracle his power to remit sins in earth. 27. He defendeth his eating with sinners, as being the Physician of souls. 33. and his not prescribing as yet of any fasts to his Disciples.

AND [1] it came to pass, when the multitudes pressed upon him to hear the word of God, and himself stood beside the lake of Genesareth.

[1] The Gospel upon the 4. Sunday after Pentecost.

2 [1] And he saw two ships standing by the lake: and the fishers were gone down, and washed their nets.

[1] *Mt. 4, 18. Mar. 1, 16.*

3 And he going up into one ship that was Simon's, desired him to bring it back a little from the land. And sitting, he taught the multitudes out of the ship. 4 And as he ceased to speak, he said to Simon: Launch forth into the deep, and let loose your nets to make a draught. 5 And Simon answering, said to him: Master, labouring all the night, we have taken nothing; but in thy word I will let loose the net. 6 And when they had done this, they inclosed a very great multitude of fishes, and their net was broken. 7 And they beckoned to their fellows that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sink. 8 Which when Simon Peter did see, he fell down at JESUS' knees, saying: Go forth from me, because I am a sinful man, O Lord. 9 For he was wholly astonished and all that were with him, at the draught of fishes which they had taken. 10 In like manner also James and John the sons of Zebedee, who were Simon's fellows. And JESUS said to Simon: Fear not; from this time now, thou shalt be taking men. 11 And having brought their ships to land, leaving all things they followed him.

12 [1] And it came to pass, when he was in one of the cities, & behold a man full of leprosy, and seeing JESUS, and falling on his face, besought him saying: Lord, if thou wilt, thou canst make me clean.

[1] *Mt. 8, 2. Mar. 1, 40.*

13 And stretching forth the hand, he [1] touched him, saying: I will. Be thou made clean. And immediately the leprosy departed from him.

[1] Our Saviour often healeth by touching.

14 And he commanded him that he should tell nobody, but, Go, [1] shew thyself to the Priest, and offer for thy cleansing [2] as Moyses commanded, for a testimony to them.

[1] See S. Mat. Annot. *c. 8, 4.* [2] *Lev. 14, 2.*

15 But the bruit of him went abroad the more, and great multitudes came together to hear, and to be cured of their infirmities. 16 And he retired into the desert, and prayed. 17 [1] [2] And it came to pass one day, and he sat teaching. And there were Pharisees sitting and Doctors of Law that were come out of every town of Galilee and Jewry and Jerusalem; and the virtue of our Lord was to heal them.

[1] The Gospel upon Imber Friday in Whitsunweek. [2] *Mt. 9, 2. Mr. 2, 3.*

18 And behold men carrying in a bed a man that had the palsy: and they sought to bring him in, and to lay him before him. 19 And not finding on which side they might bring him in for the multitude, they went up upon the roof, and through the tiles let him down with the bed into the midst, before JESUS. 20 Whose faith when he saw, he said: Man, thy sins are forgiven thee. 21 And the Scribes and Pharisees began to think, saying: Who is this that speaketh blasphemies? Who can forgive sins, but only God? 22 And when JESUS knew their cogitations, answering he said to them: What do you think in your hearts? 23 Which is easier to say, Thy sins are forgiven thee, or to say, Arise, and walk? 24 But that you may know that the Son of man hath power in earth to forgive sins (he said to the sick of the palsy) I say to thee, Arise, take up thy bed, and go into thy house. 25 And forthwith rising up before them, he took that^ wherein he lay; and he went into

his house, magnifying God. 26 And all were astonished: and they magnified God. And they were replenished with fear, saying: That we have seen marvelous things today.┤ 27 [1][2]And after these things he went forth, and saw a Publican called Levi, sitting at the Custom-house, and he said to him: Follow me.

[1]The Gospel upon S. Matthew's eve. Septemb. 20.[2]*Mt. 9, 9. Mr. 2, 14.*

28 And leaving all things, he rose and followed him. 29 And Levi made him a great feast in his house; and there was a great multitude of Publicans; and of others that were sitting at the table with them. 30 And their Pharisees and Scribes murmured, saying to his disciples: Why do you eat and drink with Publicans and sinners? 31 And JESUS answering said to them: They that are whole, need not the Physician: but they that are ill at ease. 32 [1]I came not to call the just, but sinners to penance.┤

[1]Christ came not to call those, who presume of their own justice, and that count themselves to have no need of Christ.

33 But they said to him: [1]Why do the disciples of John [2]fast often, and make obsecrations, and of the Pharisees in like manner; but thine do eat and drink?

[1]*Mat. 9, 14. Mar. 2, 18. Lu. 5, 33.*[2]See *S. Mat. Annot. c. 9, 14.*

34 To whom he said: Why, can you make the children of the bridegroom fast whiles the bridegroom is with them? 35 But the days will come; and when the bridegroom shall be taken away from them, then they shall fast in those days. 36 And he said a similitude also unto them: That no man putteth a piece from a new garment into an old garment; otherwise both he breaketh the new, and the piece from the new agreeth not with the old. 37 And nobody putteth new wine into old bottles; otherwise the new wine will break the bottles, and itself will be shed, and the bottles will be lost. 38 But new wine is to be put into new bottles: and both are preserved together. 39 And no man drinking old, will new by and by, for he saith, The old is better.

ANNOTATIONS.
CHAP. V.

3. *One ship Simon's.]* ◦It is purposely expressed that there were two ships, and that one of them was Peter's, and that Christ went into that one, and sat down in it, and that sitting he taught out of that ship: no doubt to signify the Church resembled by Peter's ship, and that in it is the chair of Christ, and only true preaching.

◦Peter's ship.

6. *A great multitude of fishes.]* [1]Likewise by this significative miracle wrought about Peter's fishing, is evidently foreshewed what wonderful success Peter should have in converting men to Christ, both Jews and Gentiles, as when at one draught, that is to say, [2]at one Sermon he drew into his ship, which is Christ's Church, a great number of men, as he did now fishes: and so continually by himself and his Successors unto the world's end.

[1]Peter's fishing.
[2]*Act. 2, 41. 4, 4.*

7. *Beckoned to their fellows.]* ◦Peter had so much work that he called for help and joined unto him the other ship, representing to us his Copartners in the preaching of the Gospel, and the conjunction of the Synagogue and the people of Gentility unto Peter's ship, that is, to the Church of Christ. *Ambro. li. 4. in Luc. c. ult.*

◦Peter's coadjutors.

10. *Thou shalt be taking men.]* ◦That all this aforesaid did properly mean Peter's travails to come, in the conversion of the world to Christ, and his prerogative before all men therein, it is evident by Christ's special promise made to him severely and apart in this place, that he should be made the taker of men, though to other he giveth also, as to Peter's cooperators and coadjutors, the like

◦Peter's preeminence in fishing for men's souls.

office. *Mat. 4, 19.*

◦Zeal of souls.

19. *Went up upon the roof.]* ◦A strange diligence in procuring corporal health of and by Christ: and an example for us of the like or greater, to obtain salvation of him either for ourselves or our friends, and to seek to his Church and Sacraments with what extraordinary pain soever.

◦The intercession of others.

20. *Whose faith.]* ◦Great is God (saith S. Ambrose) and pardoneth one sort through the merits of others. Therefore if thou doubt to obtain forgiveness of thy great offences, join unto thyself intercessors, use the Church's help. which may pray for thee and obtain for thee that which our Lord might deny to thyself. *Amb. li. 5. in Luc.*

[1] Priests do remit sins.

[2] *In catena S. Thomae.*

[3] *Io. 20, 23.*

24. *The son of man in earth.]* [1] By which act ([2] saith S. Cyril) it is clear that the Son of man hath power in earth to remit sins: which he said both for himself and us. For he, as God being made man and Lord of the Law, forgiveth sins. And we also have obtained by him that wonderful grace. For it is said to his Disciples, [3] *Whose sins you shall remit, they are remitted to them.* And how should not he be able to remit sins, who gave others power to do the same?

[1] Forsaking all, and following Christ.

[2] *Hiero. in Mt. 9.*

[3] *Athan. in vit S. Antonij. August. confes. li. 8. c. 12. Bonav. in vit. S. Francisci.*

28. *Leaving all followed him.]* [1] The [2] profane Iulian charged Matthew of too much lightness, to leave all and follow a stranger, at one word. But indeed hereby is seen the marvelous efficacy of Christ's word and internal working, that in a moment can altar the heart of a man, and cause him nothing to esteem the things most dear unto him. Which he did not only then in presence, but also daily doth in the Church. For so S. Antony, S. Francis, and others [3], by hearing only the word of our Saviour read in the Church, forsook all and followed him.

CHAPTER VI.

For reproving by Scripture and miracle (as also by reason) the Pharisees' blindness about the observation of the Sabboth, 11. they seek his death. 12. Having in the mountain prayed all night, he chooseth twelve Apostles, 17. and after many miracles upon the diseased, 20. he maketh a sermon to his Disciples before the people: proposing Heaven to such as will suffer for him, 24. and woe to such as will not. 27. Yet with all exhorting to do good even to our enemies also. 19. and that the Masters must first mend themselves. 46. finally to do good works, because only faith will not suffice.

AND [1] it came to pass on the [2] Sabboth second-first, when he passed through the corn, his Disciples did pluck the ears, & did eat rubbing them with their hands.

[1] *Mt. 12, 1. Mr. 2, 23.* [2] S. Hierom (ep. 2. ad Nepotian.) writeth of himself, that being at Constantinople, he asked his master Gregory Nazianzene the famous Doctor, then Bishop there, what Sabboth this was. Who by his answer declared that it was very hard to tell; neither is it yet known to the best learned. Yet the Protestants are wont to say, All is very easy.

2 And certain of the Pharisees said to them: Why do you that which is not lawful on the Sabboths? 3 And JESUS answering them, said: Neither this have you read which David did, when himself was an hungered & they that were with him: 4 [1] how he entered into the house of God, and took the loaves of Proposition, and did eat, and gave to them that were with him, which it is not lawful to eat [2] but only for Priests?

[1] *1. Re. 21, 4.* [2] *Lev. 24, 9.*

5 And he said to them: That the Son of man is Lord of the Sabboth also. 6 And it came to pass on another Sabboth also, that he entered into the Synagogue, and taught. [1] And there was a man, and his right hand

was withered.

[1] *Mt. 12, 10. Mr. 3, 1.*

7 And the Scribes and Pharisees watched if he would cure on the Sabboth; that they might find how to accuse him. 8 But he knew their cogitations; and he said to the man that had the withered hand: Arise, and stand forth into the midst. And rising he stood. 9 And JESUS said to them: I ask you, if it be lawful on the Sabboths to do well or ill; to save a soul or to destroy? 10 And looking about upon them all, he said to the man: Stretch forth thy hand. And he stretched it forth; & his hand was restored. 11 And they were replenished with madness; & they communed one with another what they might do to JESUS. 12 [1] And it came to pass in those days, he went forth into the mountain to pray, and he passed the whole night in the prayer of God.

[1] The Gospel upon S. Bartholomew's day. Aug. 24.

13 [1] And when day was come, he called his Disciples; and he chose twelve of them (whom also he named *Apostles*)

[1] *Mt. 10, 1. Mr. 3, 13. 6, 7. Lu. 9, 1.*

14 Simon whom he surnamed Peter, and Andrew his brother, James and John, Philippe and Bartholomew, 15 Matthew and Thomas, James of Alphaeus and Simon that is called Zelotes, 16 and Jude of James, and Judas Iscariote which was the traitor. 17 [1] And descending with them he stood in a plain place, and the multitude of his Disciples, and a very great company of people from all Jewry and Jerusalem, and the sea coast both of Tyre & Sidon,

[1] The Gospel upon SS. Fabian and Sebastian's day, Ian. 20. upon S. Dionyse day. Octo. 9. upon Allhallows' eve. And for many Martyrs.

18 Which were come to hear him, and to be healed of their maladies. And they that were vexed of unclean spirits, were cured. 19 And all the multitude [1] sought to touch him, because virtue went forth from him, and healed all.

[1] See S. Mar. Annot. *c. 5, 28.*

20 And he lifting up his eyes upon his Disciples, said: [1] Blessed are ye poor: for yours is the Kingdom of God.

[1] *Mt. 5, 2. 6, 7.*

21 Blessed are you that now are an hungered: because you shall be filled. Blessed are you that now do weep: because you shall laugh. 22 Blessed shall you be when men shall hate you, and when they shall separate you, and upbraid you, and abandon your name as evil, for the Son of man's sake. 23 Be glad in that day and rejoice: for behold, your reward is much in Heaven. For according to these things did their fathers to the Prophets. 24 But woe to you that are rich: because you have your consolation. 25 Woe to you that are filled: because you shall be hungry. Woe to you that now do laugh: because you shall mourn and weep. 26 Woe, when all man shall bless you: For according to these things did their fathers to the false-Prophets. 27 But to you I say that do hear: Love your enemies, do good to them that hate you. 28 Bless them that curse you, and pray for them that calumniate you. 29 And he that striketh thee on the cheek, offer also the other. And from him that taketh away from thee thy robe, prohibit not thy coat also. 30 And [1] to every one that asketh thee, give, and of him that taketh away the things that are thine, ask not again.

[1] That is, to every one justly asking. For that which is unjustly asked, may be justly denied. *Aug. li. 1. c. 40. de Serm. Do. in monte.*

31 And according as you will that men do to you, do you also to them in like manner. 32 And if you love them that love you, what thank is to you? For sinners also love those that love them. 33 And if ye do good to them that do you good: what thank is to you? For sinners also do this. 34 And if ye lend to them of whom ye hope to receive; what thank is to you? For sinners also lend unto sinners, for to receive as much. 35 But love ye your enemies; do good and lend, hoping for nothing thereby: and your reward shall be much, and you shall be the Sons of the Highest, because himself is beneficial upon the unkind and the evil. 36 [1] Be ye therefore merciful as also your Father is merciful.

[1] The Gospel upon the first Sunday after Pentecost.

37 Judge not, & you shall not be judged. Condemn not, & you shall not be condemned. Forgive, and you

shall be forgiven. 38 Give, and there shall be given to you. Good measure & pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you do mete, it shall be measured to you again. 39 And he said to them a similitude also: Can the blind lead the blind? Do not both fall into the ditch? 40 The Disciple is not above his Master: but every one shall be perfect, if he be as his Master. 41 And why seest thou the mote in thy brother's eye: but the beam that is in thine own eye thou considerest not? 42 Or how canst thou say to thy brother: Brother, let me cast out the mote out of thine eye: thyself not seeing the beam in thine own eye? Hypocrite, cast first the beam out of thine own eye; and then shalt thou see clearly to take forth the mote out of thy brother's eye.⊣ 43 For there is no good tree that yieldeth evil fruits; nor evil tree, that yieldeth good fruit. 44 For every tree is known by his fruit. For neither do they gather figs of thorns; neither of a bush do they gather the grape. 45 The good man^ of the good treasure of his heart bringeth forth good; and the evil man of the ill treasure bringeth forth evil. For of the aboundance of the heart the mouth speaketh, 46 And why call you me, Lord, Lord: and do not the things which I say? 47 Every one that cometh to me, and heareth my words, and doeth them, I will shew you to whom he is like. 48 He is like to a man [1] building a house, that digged deep, and laid the foundation upon a rock. And when an inundation rose, the river beat against that house, and it could not move it; for it was founded upon a rock.

[1] He buildeth right & surely, that hath both faith and good works: he buildeth on sand, that trusteth to his faith or reading or knowledge of the scripture, and doth not work or live accordingly.

49 But he that heareth, and doeth not; is like to a man building his house upon the earth without a foundation: against the which the river did beat; and incontinent it fell, and the ruin of that house was great.

ANNOTATIONS.
CHAP. VI.

◦Heretics understand not the Scriptures.

3. *Neither this have you read?]* ◦The Scribes and Pharisees boasted most of their knowledge of the Scriptures: but our Saviour often sheweth their great ignorance. Even so the Heretics that now a days vaunt most of the Scriptures and of their understanding of them, may soon be proved to understand little or nothing.

9. *Save a soul.]* Hereby it seemeth that Christ (as at other times lightly always) did not only heal this man in body, but of some correspondent disease in his soul.

◦The Church's prayers at the times of giving Holy Orders.

12. *The whole night.]* ◦Our Saviour instantly prayed, alone in the mount without door, all night long, as a preparation to the designment of his Apostles the day after: to give example to the Church of praying instantly when priests are to be ordered, and a lesson to us all what we should do for our own necessities, when Christ did so for other men's.

[1] *Calv. Inst. li. 4. c. 8.*

[2] The name and dignity of Apostles.

[3] *Ps. 108, 8.*

[4] *Act. 1, 20.*

[5] *Eph. 2, 20.*

[6] *Act. 14.*

13. *Whom he named Apostles.]* Here it is to be noted against our Adversaries that deceitfully measure to the simple the whole nature and quality of certain sacred functions, by the primitive signification and compass of the names or words whereby they be called, with whom as a Priest is but an elder, and a Bishop, a watchman or Superintendent, so an Apostle is nothing but a Legate or Messenger, and therefore (as they argue) [1] can make no Laws nor prescribe or teach any thing not expressed in his *mandatum*. [2] Know therefore against such deceivers, that such things are not to be ruled by the vulgar signification of the word or calling, but by use and application of the holy writers, and in this point by Christ's own express imposition. And so this word, *Apostle*, is a

calling of Office, government, authority, and most high dignity given by our Master, specially to the College of the Twelve: whom he endued above that which the vulgar etymology of their name requireth, with power to bind and loose, to punish and pardon, to teach and rule his Church. Out of which room and dignity, which is called in the Psalm [3] and in the acts [4], a Bishopric, when Judas fell, Mathias was chosen to supply it, and was numbered among the rest, who were as founders or foundations of our religion, as the Apostle termeth them [5]. Therefore to that college this name agreeth by special imposition and prerogative, though afterward it was by use of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles' successors: as also (by the like use of Scriptures [6]) to the first converters of countries to the faith, or their coadjutors in that function. In which sense S. Paul challengeth to be the Corinthians' Apostle, and nameth Epaphroditus the Philippians' Apostle: as we call S. Gregory & his Disciple S. Augustine, our Apostles of England. In all which taking, it ever signifieth dignity, regiment, Paternity, Principality, and Primacy in the Church of God: according to S. Paul 1. Cor. 12. *He hath placed in his Church, first indeed Apostles &c.* Whereby we may see that S. Peter's dignity was a wonderful eminent Prerogative and Sovereignty, when he was the head not only of other Christian men, but the head of all Apostles, yea even of the College of the Twelve. And if our Adversaries list to have learned any profitable lesson by the word Apostle, more profitably and truly they might have gathered, that Christ called these his principal officers, *Apostles*, or *Sent* (himself also specially and above all other being *Missus*, that is, *Sent* [7], and called also Apostle in the Scriptures [8]) to warn us by the nature of the word, that none are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that cannot shew by whom they be sent, and that all Heretics therefore be rather Apostates than Apostles, for that they be not sent, nor duly called, nor chosen to preach.

1. Cor. 12. Eph. 4, 11. 1. Cor. 9, 2. Phil. 2, 25.

[7] *Lu. 4, 18.*

[8] *Hebr. 3, 1.*

14. *Simon.]* ◦Peter in the numbering of the Apostles, always first named and preferred before Andrew his elder brother and senior by calling, See *Annotat. Mt. 10. 2.*

◦Peter's preeminence.

23. *Be glad.]* ◦The common miseries that fall to the true preachers and other Catholic men for Christ's sake, as poverty, famine, mourning, and persecutions, be indeed the greatest blessings that can be, and are meritorious of the reward of heaven. Contrarywise, all the felicities of this world without Christ, are indeed nothing but woe, and the entrance to everlasting misery.

◦All persecution for Christ, is a blessing.

26. *Shall bless you.]* ◦This woe pertaineth to the Heretics of our days, that delight to have the people's praises and blessings and shouts, preaching pleasant things of purpose to their itching ears: as did the False-Prophets, when they were magnified and commended therefore of the carnal Jews.

◦The vanity of Heretical preachers.

35. *Lend, hoping nothing.]* In that we may here seem to be moved to lend to those whom we think not able nor like ever to repay again, it must be holden for a counsel rather than a commandment, except the case of necessity. ◦But it may be taken rather for a precept, wherein usury, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Law of nature and nations. And great shame and pity it is, that it should be so much used or suffered among Christians, or so covered and cloaked under the habit of other contracts, as it is.

◦Against usury.

CHAPTER VII.

He testifieth, the faith of the Centurion who was a Gentile, to be greater than he found among all the Jews, and cureth his servant absent. 11. the widow's son he reviveth and restoreth to her, & is renowned thereupon. 18. To John's messengers he answereth with miracles, leaving to John to preach thereby unto them that he is Christ. 24. And afterward he declareth how worthy credit was John's testimony. 29. inveighing against the Pharisees, 31. who with neither of their manners of living could be won, 36. shewing also unto them by occasion of Mary Magdalen, how he is a friend to sinners, not to maintain them in sin, but to forgive them their sins upon their faith and penance.

AND [1] when he had fully said all his words into the ears of the people, he entered into Capharnaum.

[1] *Mt. 8, 5.*

2 And the servant of a certain Centurion being sick, was ready to die: who was dear unto him. 3 And when he had heard of JESUS, he sent unto him the Ancients of the Jews, desiring him to come and heal his servant. 4 But they being come to JESUS, besought him earnestly, saying to him, That he is worthy that thou shouldest do this for him. 5 For he loveth our Nation; and he hath built a Synagogue for us. 6 And JESUS went with them. And when he was now not far from the house, the Centurion sent his friends unto him, saying: Lord, trouble not thyself. For [1] *I am not worthy that thou shouldest enter under my roof.*

[1] See the Annotations upon S. Matth. c. 8, 8.

7 For the which cause neither did I think myself worthy to come to thee; but say the word, and my servant shall be made whole. 8 For I also am a man subject to authority, having under me soldiers: and I say to this, go, and he goeth: and to another, come, and he cometh; and to my servant, do this, and he doeth it. 9 Which JESUS hearing, marveled; and turning to the multitudes that followed him he said: Amen I say to you, neither in Israel have I found so great faith. 10 And they that were sent, being returned home, found the servant that had been sick, whole.

11 [1] And it came to pass, afterward he went into a city that is called Naim; and there went with him his Disciples and a very great multitude.

[1] The Gospel upon the 15. Sunday after Pentecost. And upon Thursday in the 4. week of Lent. And for S. Monica S. Augustin's mother. Maij. 4.

12 And when he came nigh to the gate of the city, behold a dead man was carried forth, the only son of his mother; and she was a widow: and a great multitude of the city with her. 13 Whom when our Lord had seen, being moved with mercy upon her, he said to her: Weep not. 14 And he came near and touched the coffin. And they that carried it stood still; and he said: Young man, I say to thee, arise. 15 And he that was dead, sat up, and began to speak. And he gave him to his mother. 16 And fear took them all; and they magnified God, saying, That a great Prophet is risen among us: and, that God hath visited his people. 17 And this saying went forth into all Jewry of him, & into all the country about. 18 And John's disciples shewed him of all these things. 19 [1] And John called two of his disciples, and sent them to JESUS, saying: Art thou he that art to come; or expect we another?

[1] *Mt. 11, 2.*

20 And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come; or expect we another? 21 (And the self same hour, he cured many of maladies, and hurts, and evil spirits: and to many blind he [1] gave sight.)

[1] c ἐχαρίσατο.

22 And answering, he said to them: Go & report to John what you have heard and seen: [1] That the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again,

[1] *Esa. 35, 5. 61, 1.*

23 [1] the poor are evangelized: and blessed is he whosoever shall not be scandalized in me.

[1] *Pauperes evangelizantur*, that is, to the poor the Gospel is preached, and they receive it.

24 [1] And when John's messengers were departed, he began to say of John to the multitudes: What went you out into the desert to see? A reed moved with the

wind?

[1] *Mt. 11, 7.*

25 But what went you forth to see? A man clothed in [1] soft garments? Behold they that are in costly apparel and delicacies, are in the house of kings.

[1] Mark this well concerning John's apparel and diet. See the Annotations upon S. Matth. *c. 3, 4.*

26 But what went you out for to see? A Prophet? Certes I say to you, and more than a Prophet. 27 This is he of whom it is written: [1] *Behold I send mine Angel before thy face, which shall prepare thy way before thee.*

[1] *Mal. 3, 1.*

28 For I say to you: A greater Prophet among the children of women than John the Baptist, there is no man. But he that is the lesser in the Kingdom of God, is greater than he. 29 And all the people hearing and the Publicans, justified God, being baptized with John's baptism. 30 But the Pharisees and the lawyers [1] despised the counsel of God against themselves, being not baptized of him.

[1] As they that contemned John's Baptism, despised God's counsel & wisdom; so much more they that make no account of the Sacraments of the Church, despise God's counsel & ordinance touching their salvation, to their own damnation.

31 And our Lord said: Where unto then shall I liken the men of this generation, and whereunto are they like? 32 They are like to children sitting in the market-place, and speaking one to another, and saying: We have piped to you, and you have not danced; we have lamented, and you have not wept. 33 For John the Baptist came [1] neither eating bread nor drinking wine; and you say: He hath a devil.

[1] *Mt. 3, 4.*

34 The Son of man came eating and drinking; and you say: Behold a man that is a gourmander and a drinker of wine, a friend of Publicans and sinners. 35 And wisdom is justified of all her children. 36 [1] And one of the Pharisees desired him to eat with him. And being entered into the house of the Pharisee, he sat down to meat.

[1] The Gospel upon S. Mary Magdalene's day Iul. 22. And upon Thursday in Passion Week. And upon Imber Friday in Sept.

37 And behold a woman that was in the city, a sinner, as she knew that he was set down in the Pharisee's house, she brought an alabaster box of ointment; 38 and standing behind beside his feet, she began to [1] water his feet with tears, & wiped them with the hairs of her head, and kissed his feet, & anointed them with the ointment.

[1] A perfect pattern of true penance in this woman, who sought of Christ with open tears & other strange works of satisfaction and devotion, remission of her sins.

39 And the Pharisee that had bid him, seeing it, spake within himself, saying: This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner. 40 And JESUS answering said to him: Simon, I have somewhat to say unto thee. But he said: Master, say. 41 A certain creditor had two debters; one did owe five hundred pence, & the other fifty. 42 They having not wherewith to pay, he forgave both. Whether therefore doth love him more? 43 Simon answering said: I suppose that he to whom he forgave more. But he said to him: Thou hast judged rightly. 44 And turning to the woman, he said unto Simon: Doest thou see this woman? I entered into thy house, water to my feet thou didst not give; but she with tears hath watered my feet, and with her hairs hath wiped them. 45 Kiss thou gavest me not; but she since I came in, hath not ceased to kiss my feet. 46 With oil thou didst not anoint my head; but she with ointment hath anointed my feet. 47 For the which I say to thee: Many sins are forgiven her, because she hath [1] loved much. But to whom less is forgiven, he loveth less.

[1] Not only faith (as yo may perceive) but love or charity obtaineth remission of sins.

48 And he said to her: Thy sins are forgiven thee. 49 And they that sat together at the table began to say within themselves. [1] Who is this that also forgiveth sins?

[1] As the Pharisees did always carp Christ for remission of sins in earth, so the Heretics reprehend his Church that remitteth sins by his authority.

50 And he said to the woman: Thy faith hath made thee safe, go in peace.⊣

ANNOTATIONS.
CHAP. VII.

◦Building of Churches, Monasteries, &c.

5. *Built a Synagogue.]* As at that time to found a Synagogue, was acceptable to God, and procured the prayers of the faithful people for whose use it was made: ◦so now much more in the new Testament, to build a Church, Monastery, College, or any like work for the honour and service of God, is grateful to him and procureth the prayers of the good people for whose use such things be founded.

◦Exterior signs of more than common devotion.

44. *Into thy house.]* ◦An exceeding approbation of the extraordinary works and signs of external devotion, which seem to carnal men (though otherwise faithful) to be often superfluous or not acceptable. This Simon was perhaps of a good will, and therefore (as diverse others did elsewhere) invited Christ to his house, not of curiosity or captiousness, as some other did: but of affection, as it may seem by Christ's familiar talk with him. Notwithstanding his duties towards him were but ordinary. But the anointing, washing, kissing, wiping of his feet in such sort as the woman did, were further signs of more than vulgar love: such as is in devout men or women that go on pilgrimage and kiss devoutly the holy memories of Christ and his Saints. Which is no more but an exterior expressing of their affection, and that they love much, as every vulgar christian man doth not.

◦Justification attributed not to faith only.

50. *Thy faith.]* ◦The remission of her sins being attributed before to charity, is now also said to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope also, though but one named. Because when there be diverse causes concurring to one effect, the scriptures commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therefore his working miracles upon any person, is attributed to the faith of them on whom or at whose desire they be done. Because he wrought his miracles to induce all men to believe in him, and therefore specially requireth faith at their hands, and namely before other things, whether they did believe that he was able to do that which they asked at his hands: without which it had been rather a mockery and tentation of him, than a true desire of benefit at his hands.

CHAPTER VIII.

Going over all Galilee with his train, 4. he preacheth to the Jews in parables because of their reprobation, 9. but to his Disciples manifestly; because he will not for the Jews' incredulity have his coming frustrate: 19. signifying also that we are his kin (though we be Gentiles) and not his carnal brethren the Jews. 22. To whom also (signified by the Gerasens) after the tempest of his sleep (that is, in his death) & calm in his resurrection, he cometh: but they preferring their temporals before his presence, he leaveth them again. 41. Likewise coming to cure the Jews (who were born when the Gentiles sickened about Abraham's time) he is prevented with the faith of the Gentiles, and then the Jews die, but them also in the end he will restore.

AND it came to pass afterward, and he made his journey by cities and towns preaching and evangelizing the Kingdom of God; and the Twelve with him, 2 and some women that had

been cured of wicked spirits and infirmities; [1]Mary which is called Magdalene, out of whom seven devils were gone forth,

[1]*Mr. 16, 9.*

3 And Joane the wife of Chusa^ Herod's procurator, and Susan, and [1]many others that did minister unto him of their substance.

[1]c *aliae multae*

4 [1]And [2]when a very great multitude assembled and hastened out of the cities unto him, he said by a similitude.

[1]The Gospel upon the Sunday of Sexagesima.[2]*Mt. 13, 1. Mr. 4, 1.*

5 The sower went forth to sow his seed. And whiles he soweth, some fell by the way side, and was trodden upon, and the fowls of the air did eat it. 6 And other some fell upon the rock; and being shot up, it withered, because it had not moisture. 7 And othersome fell among thorns, and the thorns growing up withal, choked it. 8 And other some fell upon good ground; and being shot up, yielded fruit an hundred fold. Saying these things he cried: He that hath ears to hear, let him hear. 9 And his Disciples asked him what this parable was. 10 To whom he said: To you it is given to know the mystery of the Kingdom of God; but to the rest in parables, [1]that [2]seeing they may not see, and hearing may not understand.

[1]See the Annotations upon S. Matthew. *c. 13, 14.*[2]*Esa. 6, 9.*

11 And the parable is this: The seed, is the word of God. 12 And they besides the way, are those that hear, then the devil cometh, and taketh the word out of their heart, lest believing they be saved. 13 For they upon the rock; such as when they hear, with joy receive the word: and these have no roots; because [1]for a time they believe, and in time of tentation they revolt.

[1]Against the Heretics that say, faith once had cannot be lost, and that he which now hath not faith, never had.

14 And that which fell into thorns, are they that have heard, and going their ways, are choked with cares and riches and pleasures of this life, and render not fruit. 15 And that upon good ground, are they which in a good and very good heart, hearing the word, do retain it, and yield fruit in patience.┤ 16 And no man lighting a candle doth cover it with a vessel, or put it under a bed; but setteth it upon a candlestick, that they that enter in, may see the light. 17 For there is not any thing secret, that shall not be made manifest; nor hid, that shall not be known, & come abroad. 18 See therefore how you hear. For he that hath, to him shall be given; and whosoever hath not, that also which he thinketh he hath, shall be taken away from him.

19 And [1]his mother and brethren came unto him; and they could not come at him for the multitude.

[1]*Mt. 12, 46. Mr. 3, 31.*

20 And it was told him: Thy mother and thy brethren stand without, desirous to see thee. 21 Who answering said to them: My [1]mother and my brethren, are they that hear the word of God and do it.

[1]He did not here disdainfully speak of his mother, but teacheth that our Spiritual kindred is to be preferred before carnal cognation. *Hilar. in 12. Mat.*

22 [1]And it came to pass one day; and he went up into a boat, and his Disciples, and he said to them: Let us strike over the lake. And they launched forth.

[1]*Mat. 8, 23. Mar. 4, 36.*

23 And when they were sailing, he slept; and there fell a storm of wind into the lake, and they [1]were filled, and were in danger.

[1]*c complebantur.*

24 And [1]they came and raised him, saying: Master, we perish. But he rising, rebuked the wind and the tempest of water; and it ceased, and there was made a calm.

[1]See the Annotations upon S. Matthew c. 8, 24.

25 And he said to them: Where is your faith? Who fearing, marveled one to another, saying: Who is this (trow ye) that he commandeth both the winds and the sea, and they obey him? 26 [1]And they sailed to the country of the Gerasens which is over against Galilee.

[1]*Mt. 8, 28. Mr. 5, 1.*

27 And when he was come forth to the land, there met him a certain man that had a devil now a very long time, and he did wear no cloths, neither did he tarry in house, but in the monuments. 28 And as he

saw JESUS, he fell down before him; and crying out with a great voice, he said: What is to me & thee JESUS Son of God most high? I beseech thee do not torment me. 29 For he commanded the unclean spirit to go forth out of the man. For many times he caught him, and he was bound with chains, and kept with fetters; and breaking the bonds was driven of the devil into the deserts. 30 And JESUS asked him saying: What is thy name? But he said: Legion, because many devils were entered into him. 31 And they besought him that he would not command them to go into the depth. 32 And there was there a herd of many swine feeding on the mountain; & they desired him that he would permit them to enter into them. And he permitted them. 33 The devils therefore went forth out of the man, and entered into the swine; and the herd with violence went headlong into the lake, and was stifled. 34 Which when the swineherds saw done, they fled, and told into the city and into the towns. 35 And they went forth to see that which was done; and they came to JESUS, and found the man, out of whom the devils were gone forth, sitting at his feet, clothed, and well in his wits, and they were afraid. 36 And they also that had seen, told them how he had been made whole from the legion. 37 And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he going up into the boat, returned. 38 And the man out of whom the devils were departed, desired him that he might be with him. But JESUS dismissed him, saying: 39 Return into thy house, and tell how great things God hath done to thee. And he went through the whole city, preaching how great things JESUS had done to him. 40 And it came to pass; when JESUS was returned, the multitude received him. And all were expecting him. 41 And [1]behold there came a man whose name was Jairus, and he was Prince of the Synagogue: and he fell at the feet of JESUS, desiring him that he would enter into his house,

[1] *Mt. 9, 18. Mar. 5, 22.*

42 because he had an only daughter almost twelve years old, and she was a dying. And it chanced, whiles he went, he was thronged of the multitudes. 43 And there was [1]a certain woman in a flux of blood from twelve years past, which had bestowed all her substance upon Physicians, neither could she be cured of any:

[1] See the Annotations upon S. Matthew *c. 9, 19.*

44 she came behind him, and touched the hem of his garment; and forthwith the flux of her blood stinted, 45 And JESUS said: Who is it that touched me? And all denying, [1]Peter said, and they that were with him: Master, the multitudes throng and press thee, and doest thou say, Who touched me?

[1] It is an evident sign of prerogative, that Peter only is named so often as chief of the company. *Mar. 1, 36. Act. 5. 29. Luc. 9, 12. Mar. 16, 7. 1 Cor. 15, 5.*

46 And JESUS said: Somebody hath touched me; for I know that there is virtue proceeded from me. 47 And the woman seeing, that she was not hid, came trembling, and fell down before his feet; and for what cause she had touched him, she shewed before all the people, and how forthwith she was made whole. 48 But he said to her: Daughter, thy faith hath made thee safe, go thy way in peace. 49 As he was speaking, there cometh one to the Prince of the Synagogue, saying to him, That thy daughter is dead, trouble him not. 50 And JESUS hearing this word, answered the father of the maid: Fear not; [1]believe only, and she shall be safe.

[1] See the Annotations upon S. Mark. *c. 5, 36.*

51 And when he was come to the house, he permitted not any man to enter in with him, but Peter, and James, and John, and the father and mother of the maid. 52 And all wept, and mourned for her. But he said: Weep not, the maid is not dead, but sleepeth. 53 And they derided him, knowing that she was dead. 54 But he holding her hand cried saying: Maid arise. 55 And her spirit returned, and she rose incontinent. And he bade them give her to eat. 56 And her parents were astonished, whom he commanded to tell no man that which was done.

ANNOTATIONS.
CHAP. VIII.

3. *That did minister.]* [1]It was the custom of the Jews that women of their substance did minister meat and drink and cloth to their teachers, going about with them. Which because it might have been scandalous among the gentiles, S. Paul[2] maketh mention that he used it not. And they ministered to our Lord of their substance for this cause, that he whose spiritual benefits they reaped, might reap their carnal things.

[1]Holy women that followed Christ.
[2]*1 Cor. 9, 5. 12.*

20. *Thy brethren.]* [1]These brethren of our Lord, were not the sons of the B. Virgin MARIE the mother of God, as Helvidius wickedly taught: neither are they to be thought (as some others say) the sons of Joseph by another wife: for (as S. Hierom writeth[2]) not only our Lady was a virgin, but by reason of her, Joseph also: that our Saviour might be born of a virginal matrimony. But they are called his brethren (according to the usual speech of the Scriptures) because they were his cousins, either the sons of Joseph's brother, or (as the more received opinion is[3]) the sons of our Lady's sister called Mary of James, which James therefore is also called the brother of our Lord.

[1]The Brethren of Christ.
[2]*Hiero. cont. Helvid. c. 9.*
[3]*Ibidem c. 8.*

55. *Her spirit returned.]* ◦This returning of the souls again into the bodies of them whom CHRIST and his Apostles raised from death (specially Lazarus who had been dead four days) doth evidently prove a third place against our adversaries, that say, every one goeth straight to Heaven or to Hell. For it cannot be thought that they were called from the one or the other, and therefore from some third place.

◦A third place after this life.

CHAPTER IX.

His Twelve also now preaching every-where and working miracles. 6. Herod and all do wonder much. 10. After which, he taketh them and goeth into the wilderness: where he cureth and teacheth, feeding 5000 with five loaves. 18. Peter confessing him to be Christ, 21. he on the other side foretelleth his Passion, and that all must in time of persecution follow him therein. 27. whereunto to encourage us the more, 29. he giveth in his Transfiguration a sight of the glory, which is the reward of suffering. 37. The next day he casteth out a Devil which his Disciples could not. 43. whom amidst these wonders he forewarneth again of his scandalous Passion. 49. And to cure their ambition, he telleth them, that the most humble he esteemeth most: 50. bidding them also not to prohibit any that is not against them. 51. Yea and toward such as be against them Schismatically, to shew mildness for all that. 57. Of following him, three examples.

AND[1][2] calling together the twelve Apostles, he gave them[3] virtue and power over all devils, and to cure maladies.

[1]The Gospel upon Thursday in Whitsunweek.[2]*Mt. 10, 1. Mr. 3, 13. 6, 8.*[3]To command Devils and diseases either of body or soul, is by nature proper to God only: but by God's gift, men also may have the same: even so to forgive sins.

2 And he sent them to preach the Kingdom of God; and to heal the sick. 3 And he said to them: Take nothing for the way, neither rod, nor scrip, nor bread, nor money, neither have two coats. 4 And into whatsoever house you enter, tarry there, and thence do not depart. 5 And whosoever shall not receive you, going forth out of that city, shake off the dust also of your feet[1] for a testimony upon them.

[1]A great fault to reject the true preachers, or not to admit them into house for needful harbour and sustenance.

6 And going forth they went a circuit from town to town evangelizing and curing every-where.† 7 And[1] Herod the Tetrarch heard all things that were done

by him; and he staggered because it was said of some, That John was risen from the dead.

[1] *Mt. 14, 1. Mar. 6, 14.*

8 But of other some, That Elias hath appeared; and of others, that a Prophet^ one of the old ones was risen.
9 And Herod said: John I have beheaded; but who is this of whom I hear such things? And he sought for to see him. 10 And [1]the Apostles being returned, reported to him whatsoever they did: and taking them he retired apart into a desert place, which belongeth to Beth-saida.

[1] *Mt. 14, 13. Mar. 6, 31. Io. 6, 5.*

11 Which the multitudes understanding, followed him & he received them, and spake to them of the Kingdom of God, and them that had need of cure he healed.
12 And the day began to draw towards an end. And the Twelve coming near, said to him: Dismiss the multitudes, that going into towns and villages here about, they may have lodging, and find meats; because here we are in a desert place. 13 And he said to them: Give you them to eat. But they said: We have no more but five loaves and two fishes; unless perhaps we should go & buy meats for all this multitude. 14 And there were men almost five thousand. And he said to his Disciples: Make them sit down by companies fifty and fifty. 15 And so they did. And they made all sit down. 16 And taking the five loaves and the two fishes, he looked up unto Heaven, and [1][2]blessed them; and he brake, and distributed to his Disciples, for to set before the multitudes.

[1] *c εὐλόγησεν αὐτοὺς:*[2]Here you see that he blessed the things, and not only gave thanks to God. *See Annot. Marci. c. 8, 7.*

17 And [1]they did all eat, and had their fill. And there was taken up that which remained to them, twelve baskets of fragments.

[1]The miraculous providence of God toward such as follow Christ into deserts, prisons, banishment, or whithersoever.

18 [1]And it came to pass; when he was alone praying, his Disciples also were with him; and he asked them saying: Whom do the multitudes say that I am?

[1] *Mt. 16, 13. Mar. 8, 27.*

19 But they answered, and said: John the Baptist; and some, Elias; but some, that one of the Prophets before time, is risen. 20 And he said to them: But whom say ye that I am? Simon Peter answering, said: The CHRIST of God. 21 But he rebuking them, commanded that they should tell this to no man,
22 saying: That the Son of man must suffer many things, and be rejected of the Ancients and chief Priests and Scribes, and be killed, and the third day rise again. 23 And he said to all: If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For he that will save his life, shall lose it; for he that shall lose his life for my sake, shall save it. 25 For what profit hath a man if he gain the whole world, and lose himself, and cast away himself?
26 For he that shall be ashamed of me and of my words, him the Son of man shall be ashamed of, when he shall come in his majesty, and his Father's, and of the holy Angels. 27 And I say to you assuredly: There be some standing here that shall not taste death, till they see the Kingdom of God. 28 [1][2]And it came to pass after these words almost eight days, and he took Peter and James and John, and went into a mountain to pray.

[1]The TRANSFIGURATION.[2] *Mt. 17, 1. Mr. 9, 1.*

29 And whiles he prayed, the shape of his countenance was altered: and his raiment white and glistering. 30 And behold two men talked with him. And they were Moyses and Elias, 31 appearing in majesty. And they told his decease that he should accomplish in Jerusalem. 32 But Peter and they that were with him, were heavy with sleep. And awaking, they saw his majesty, and the two men that stood with him. 33 And it came to pass, when they departed from him, Peter said to JESUS: Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moyses, and one for Elias: not knowing what he said. 34 And as he spake these things, there came a cloud, and overshadowed them: and they feared, when they entered into the cloud.
35 [1]And a voice was made out of the cloud, saying: This is my beloved Son, hear him.

[1] *2. Pet. 1, 17.*

36 And whiles the voice was made, JESUS was found alone. And they held their peace, and told no man in those days any of these things which they had seen.
37 [1]And it came to pass the day following, when they came down from the mountain, there met him a great multitude.

[1] *Mt. 17, 14. Mar. 9, 17.*

38 And behold a man of the multitude cried out, saying: Master, I beseech thee, look upon my son because he is mine only one. 39 And lo, the spirit taketh him, and he suddenly cryeth, and he dasheth him, and teareth him that he foameth, and with much ado departeth renting him. 40 And I desired thy Disciples to cast him out, and they could not. 41 And JESUS answering said: [1]O faithless and perverse generation, how long shall I be with you and suffer you? Bring hither thy son.

[1] Incredulity hindereth the effect of Exorcisms, and other miraculous power given to the Church.

42 And when he came to him, the devil dashed, and tore him. And JESUS rebuked the unclean Spirit, and healed the lad, and rendered him to his father. 43 And all were astonished at the might of God; and all marveling at all things that he did, he said to his Disciples: 44 Lay you in your hearts these words, for it shall come to pass that the Son of man shall be delivered into the hands of men. 45 But they did not know this word, and it was covered before them, that they perceived it not. And they were afraid to ask him of this word. 46 [1]And there entered [2]a cogitation into them, which of them should be greater.

[1] *Mt. 18, 1. Mar. 9, 34.* [2] Desire of preeminence is an human infirmity often even among the good. Against which, Christ teacheth humility, but forbiddeth not Superiority.

47 But JESUS seeing the cogitations of their heart, took a child and set him by him, 48 and said to them, whosoever receiveth this child in my name, receiveth me, and whosoever receiveth me, receiveth him that sent me. For he that is the lesser among you all, he is the greater. 49 [1]And John answering said: Master, we saw a certain man casting out devils in thy name, and we prohibited him, because he followeth not with us.

[1] *Mar. 9, 38.*

50 And JESUS said to him: [1]Prohibit not. For he that is not against you, is for you.

[1] There be some that follow not Christ precisely in life and doctrine, of whom we may make our advantage to the propagation of Christ's honour and religion, when they do any thing for the advancement thereof, of what intention soever they do it. *Philip. 1, 15.*

51 And it came to pass, whiles the days of his assumption were accomplishing, and he fixed his face to go into Jerusalem. 52 And he sent messengers before his face; and going they entered into a city of the Samaritans to prepare for him. 53 And they received him not, because his face was to go to Jerusalem. 54 And when his Disciples James and John had seen it, they said: Lord wilt thou we say that fire come down from Heaven and consume [1]ʿthemʾ?

[1] *them as Elias also did?*

55 And turning, he rebuked them, saying: You know not of what spirit you are. 56 The Son of man came not to destroy souls, but to save. And they went into another town. 57 And it came to pass as they walked in the way, a certain man said to him: [1]I will follow thee whithersoever thou goest.

[1] *Mt. 8, 19.*

58 JESUS said to him: [1]The foxes have holes, and the fowls of the air nests; but the Son of man hath not where to repose his head.

[1] This man would have followed him for temporal commodities, and therefore was not suffered.

59 But he said to another: Follow me. And he said: Lord, permit me first to go, and to bury my father.
60 And JESUS said to him: Let the dead bury their dead; but go thou, set forth the Kingdom of God.
61 And another said: I will follow thee Lord, but permit me first to take my leave of them that are at home. 62 JESUS said to him: No man putting his hand to the plough, and looking back, is apt for the Kingdom of God.

ANNOTATIONS.
CHAP. IX.

◦The Transfiguration.

27. *Till they see.]* ◦To the Apostles, that had to preach the kingdom of God and to suffer so much misery for the same in this world, he will shew his glory, and give them a taste of his own joyful state and of his Saints in heaven, calling thither Moyses and Elias, that the Law and prophets might be witnesses of the same. See the annotation upon S. Matthew c. 17, 2.

[1]Schismatics.

[2]*Io. 4, 9. 3 Re. 12, 17. Tob. 1.*

53. *Face to go to Hierusalem.]* [1][2]The Samaritans were Schismatics from the Jews, and had a Schismatical temple in mount Garizim, of purpose to draw men thither from God's temple in Hierusalem, where only was the true and as it were the Catholic service and Sacrifice unto God. Therefore they did not gladly receive our Saviour, because they perceived he was going to Hierusalem.

[1]Desire of revenge.

[2]The Church's severity.

[3]*Act. 5.*

55. *He rebuked them.]* [1]Not justice nor all rigorous punishment of sinners is here forbidden, nor Elias' fact reprehended, nor the Church or Christian Princes blamed for putting Heretics to death: but that none of these should be done for desire of our particular revenge, or without discretion, & regard of their amendment, and example to others. [2]Therefore S. Peter[3] used his power upon Ananias and Sapphira, when he strook them both down to death for defrauding the Church.

◦Looking back.

62. *No man looking back.]* ◦It is a dangerous temptation for a man that hath lost or left his goods for Christ, to look much back at them, and to remember with delight the pleasures and eases of this world, for it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should ever look forward towards heaven, and never backward to the world.

CHAPTER X.

He sendeth yet 72 more to preach to the Jews, with power also of miracles. 13. crying woe to the cities impenitent. 17. At their return he agniseth the great power he gave them, but yet teacheth them not to be proud thereof, 21. and praiseth God for his grace, 23. his Church also for her happy state. 25. To one of the Scribes he sheweth, that the love of God and of his neighbour will bring him to life everlasting, 29. teaching him by the parable of the Samaritane, to take every one for his neighbour that needeth his charity. 38. To Martha he sheweth that Mary's Contemplative life is the better.

AND[1] after this our Lord designed also other [2]seventy two: and he sent them two and two before his face into every city and place whither himself would come.

[1]The Gospel upon S. Mark's day. April. 25. and S. Luke's Octob. 18.[2]As the twelve Apostles did represent the higher degree of the Clergy, called Bishops: so these Seventy two bear the figure of the inferior Clergy, called Priests. *Beda.*

2 And he said to them: The harvest truly is much; but the workmen few. Desire therefore the Lord of the harvest, that he send workmen into his harvest. 3 Go: Behold I send you as lambs among wolves. 4 Carry not purse nor scrip, nor shoes; and salute nobody by the way. 5 Into whatsoever house you enter, first say: Peace to this house. 6 And if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. 7 And in the same house tarry you, eating and drinking such things as they have. [1]For the workman is worthy of his hire. Remove not from house to house.

[1]*1. Tim. 5, 18.*

8 And into what city soever you enter, and they receive you, eat such things as are set before you;
9 and cure the sick that are in it, and say to them: The Kingdom of God is come nigh upon you.✝ 10 And into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: 11 The dust also of your city that cleaveth to us, we do wipe off against you. Yet this know ye that the Kingdom of God is at hand. 12 I say to you, it shall be [1]more tolerable for Sodom in that day, than for that city.

[1]Differences of pains and damnation in Hell according to the differences of demerits. *Aug. li. 5. c. 5. cont. Iulian.*

13 Woe to thee Corozaim, woe to thee Beth-saida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had done penance sitting [1]in sack cloth and ashes long ago.

[1]True penance not only to lead a new life, but to punish that body by such things as here be recorded, for the ill life past.

14 But it shall be more tolerable for Tyre and Sidon in the judgement, than for you. 15 And thou Capharnaum that art exalted unto Heaven: thou shalt be thrust down even unto hell. 16 [1][2]He that heareth you, heareth me; and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

[1]The Gospel for many Martyrs. [2]It is all one to despise Christ, and to despise his Priests and Ministers in the Catholic Church: to refuse his doctrine, & theirs.

17 And the Seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name.
18 And he said to them: I saw Satan as a lightning fall from Heaven. 19 Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy, and nothing shall hurt you.
20 But yet rejoice not in this, that the spirits are subject unto you; but rejoice in this, that your names are written in Heaven.✝ 21 In that very hour he rejoiced in spirit, and said: I confess to thee O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea Father, for so hath it well pleased thee. 22 All things are delivered to me of my Father. And no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will reveal. 23 And turning to his Disciples, he said: Blessed are the eyes that see the things that you see. 24 [1]For I say to you, that many Prophets and kings desired to see the things that you see, and saw them not; and to hear the things that you hear, and heard them not.

[1]The Gospel upon the 12. Sunday after Pentecost.

25 And behold a certain lawyer stood up, tempting him and saying: Master, by doing of what thing shall I possess life everlasting? 26 But he said to him: In the law what is written? How readest thou? 27 He answering said: [1]*Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself.*[2]

[1]*Deu. 6, 5.*[2]*Lev. 19, 18.*

28 And he said to him: Thou hast answered right, this do and thou shalt live. 29 But he desirous to justify himself, said to JESUS: And who is my neighbour?
30 And JESUS taking it, said: A certain man went down from Jerusalem into Jericho, and fell among thieves, who also spoiled him, and giving him wounds went away leaving him half-dead. 31 And it chanced that a certain Priest went down the same way; and seeing him, passed by. 32 In like manner also a Levite, when he was near the place, and saw him, passed by.
33 But a certain Samaritane going his journey, came near him; and seeing him, was moved with mercy.
34 And going unto him, bound his wounds, pouring in oil and wine: and setting him upon his own beast, brought him into an inn, and took care of him. 35 And the next day he took forth two pence, and gave to the host, and said: Have care of him; and whatsoever thou shalt [1][2]supererogate, I at my return will repay thee.

[1]S. Augustine saith that the Apostle *(1. Cor. 9.)* according to this place did supererogate, that is, did more than he needed or was bound to do, when he might have required all duties for preaching the Gospel, but would not. *li. de op. Monach. c. 5.* Whereof it cometh, that the works which we do more than precept, be called works of Supererogation: &

whereby it is also evident against the Protestants, that there be such works. *See Optatus li. 6. cont. Parmen.* how aptly he applyeth this parable to S. Paul's counsel of virginity *(1. Cor. 7.)* as to a work of supererogation. [2] *Supererogaveris, προσδαπανήσῃς,*

36 Which of these three in thy opinion was neighbour to him that fell among thieves? 37 But he said: He that did mercy upon him. And JESUS said to him: Go, and do thou in like manner.✝ 38 [1] And it came to pass as they went, and he entered into a certain town; and a certain woman named Martha, received him into her house,

[1] b the Gospel upon the Assumption of our B. Lady. *Aug. 15.* And in the feast of S. Martha. Iulij. 29.

39 and she had a sister called Mary. Who sitting also at our Lord's feet, heard his word. 40 But Martha was busy about much service. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. 41 And our Lord answering said to her: Martha, Martha, thou art careful, and art troubled about many things. 42 But one thing is necessary, Mary hath chosen the best part which shall not be taken away from her.✝

ANNOTATIONS.
CHAP. X.

◦The humble unlearned Catholic knoweth Christ better than the proud learned *Heretic*.

21. *To little ones.]* By this place every vulgar artificer may not presume that God hath revealed all truth to him, and therefore refuse to be taught of the learned. For Christ did not afterward endue fishers and vulgar men nor any other with the gifts of wisdom and tongues, without their industry, study, and teaching, though at the beginning, of great providence he did it, that it might be clear to the world, that all nations were converted to him, not by persuasion of cunning Orators or subtile Disputers, but by the plain force of his grace and truth, which S. Augustine counteth greater than all other miracles. ◦Further we are taught by this place, that the poor humble obedient children of the Church know by their faith the high mysteries of Christ's Divinity, and his presence in the B. Sacrament, and such like, rather than Arius, Calvin, and other like proud Scribes and Pharisees.

◦The commandments possible to be kept.

28. *This do.]* Not by faith only, but by keeping God's commandments we obtain life everlasting: not only by believing, but by doing. ◦The heretics say that it is impossible to keep this commandment of loving God with all our heart. But the Scriptures give us examples of diverse that have kept and fulfilled it, as far as is requisite in this life. *3. Reg. 14, 8. 2. Par. 15, 15. Ps. 118, 10. Ecclci. 47, 9. 10. 4 Reg. 20, 3. 5. Luc. 1, 5.* And if it were impossible to keep it, and yet by Christ proposed for the mean to obtain life everlasting, he had mocked this Lawyer and others, and not taught them.

[1] The parable of the wounded man, explicated.

[2] *Conc. Araus. 2. cap. 25. to. 1. Conc. Conc. Trid. Sess. 6. c. 1.*

30. *Half dead.]* [1][2] Here is signified man wounded very sore in his understanding and free-will, and all other powers of soul and body, by the sin of Adam: but yet that neither understanding, nor free-will, nor the rest, were extinguished in man or taken away. The Priest and Levite, signify the Law of Moyses: this Samaritane, is Christ the priest of the new Testament: the oil and wine, his Sacraments: the host, the priests his minsters. Whereby is signified, that the Law could not recover the spiritual life of mankind from the death of sin, that is, justify man: but Christ only, who by his passion and the grace and virtue thereof ministered in and by his Sacraments, justifieth, and increaseth the justice of man, healing and abling free-will to do all good works.

[1] The Contemplative or Religious life, better than the Active and

42. *Mary the best part.]* [1] Two notable examples, one of the life Active, in Martha: the other of the life Contemplative, in Marie: representing unto us, that in holy Church there should be always some to serve God in both these several sorts. The life contemplative is here preferred before the active. The Religious of both sexes are of that more excellent state. And therefore our Protestants

have wholly abandoned them out of their common-wealth, which the true Church never wanted. But to say truth, they have neither Martha nor Mary. Our Lord give them grace to see their misery. If ours were not answerable to their profession, or were degenerated, why have they no new ones? If our Church's Votaries vowed unlawful things, Chastity, Poverty, Obedience, Pilgrimage: what other Votaries or lawful vows have they? For, to offer voluntarily by vow (besides the keeping of God's commandments, whereunto we are bound by precept and promise in our Baptism) our souls, bodies, goods, or any other acceptable thing to God, is an act of sovereign worship belonging to God only: and there was never true religion without such vows and Votaries [2]. If there be none in their whole Church that profess contemplation, or that vow any thing at all to God voluntarily, neither in their bodies nor in their goods: God and the world know they have no Church nor religion at all.

secular.

[2] Vows and votaries.

CHAPTER XI.

He teacheth a form of prayer, 5. and exhorteth to pray instantly, 11. assuring that so God will give us good things. 14. The Jews blaspheming his casting out of Devils, and asking for a miracle from Heaven, 17. he defendeth his doing: 22. foretelling also the Devil's expulsion by him out of the world (that is, the vocation of the Gentiles) 24. and his re-entry into their Nation, 27. with their reprobation though he be of their flesh, 29. and also their final most worthy damnation. 37. Again, to the Pharisees, and Scribes he cryeth woe, as authors of the said reprobation now at hand.

AND it came to pass, when he was in a certain place praying, as he ceased, one of his Disciples said to him: Lord teach us to pray, as John also taught his Disciples. 2 And he said to them: [1] When you pray, say, *FATHER, sanctified be thy name. Thy Kingdom come,*

[1] *Mt. 6, 9.*

3 *Our daily bread give us this day,* 4 *and forgive us our sins, for because ourselves also do forgive every one that is in debt to us. And lead us not into temptation.*

5 [1] And he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves,

[1] The Gospel in *Maioribus litanijs* on S. Mark's day, and in the Rogation days. And in a votive Mass against the Pagans.

6 because a friend of mine is come out of his way to me, and I have not what to set before him: 7 and he from within answering saith: Trouble me not, now the door is shut, and my children are with me in bed; I cannot rise and give thee. 8 And if he shall persevere knocking, I say to you, although he will not rise and give him because he is his friend, yet for his importunity he will rise, and give him as many as he needeth. 9 [1] [2] And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

[1] The Gospel in a votive Mass for remission of sins. [2] *Mt. 7, 7.*

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. 11 And which of you if he ask his father bread, will he give him a stone? Or a fish, will he for a fish give him a serpent? 12 Or if he ask an egg, will he reach him a scorpion? 13 If you then being naught, know how to give good gifts to your children, how much more will your Father from Heaven give the good spirit to them that ask him?ꟾ 14 [1] And he was casting out a devil, and that was dumb. And when he had cast out the devil, the dumb spake: and the multitudes marveled.

[1] *Mt. 12, 22.*

15 [1] [2] And certain of them said: In Beel-zebub the prince of devils he casteth out devils.

[1] The Gospel upon the 3. Sunday in Lent. [2] *Mr. 3, 22.*

16 And other tempting, asked of him a sign from

Heaven. 17 But he seeing their cogitations, said to them: Every kingdom divided against itself, shall be made desolate, and [1]house upon house, shall fall.

[1] *c οἶκος ἐπὶ οἶκον*

18 And if Satan also be divided against himself, how shall his kingdom stand? Because you say that in Beel-zebub I do cast out devils. 19 And if I in Beel-zebub cast out devils: your children, in whom do they cast out? Therefore they shall be your judges. 20 But if I in the [1]finger of God do cast out devils; surely the Kingdom of God is come upon you.

[1] This finger, is the spirit of God, *Mt. 12, 28.*

21 When the strong armed keepeth his court, those things are in peace that he possesseth. 22 But if a stronger than he come upon him and overcome him; he will take away his whole armour wherein he trusted, and will distribute his spoils. 23 He that is not with me, is against me: and he that gathereth not with me, scattereth. 24 When the unclean spirit shall depart out of a man, he wandereth through places without water, seeking rest. And not finding, he saith, I will return into my house whence I departed. 25 And when he is come, he findeth it swept with a besom, and trimmed. 26 Then he goeth and taketh seven other spirits worse than himself, and entering in they dwell there. And the [1]last of that man be made worse than the first.

[1] *c novissima fiunt*

27 [1]And it came to pass, when he said these things, a certain woman lifting up her voice out of the multitude said to him: Blessed is the womb that bare thee, and the paps that thou didst suck.

[1] b The Gospel in Dedicatione B. Mariae ad Nives. Aug. 5. and upon Assumption eve, and in a Votive of our Lady between Candlemass and Easter, and between Pentecost and Advent.

28 But he said: [1]Yea rather, blessed are they that hear the word of God, and keep it.┤

[1] The said mother of God, in that also was blessed that she was the temporal means & minister of the Incarnation, but much more blessed, in that she continued the perpetual keeper of his word. *Beda. Aug. tract. 19. in Ioan.*

29 And the multitudes running together, he began to say: [1]This generation, is a wicked generation: it asketh a sign, and a sign shall not be given it but the sign of Jonas the Prophet.

[1] *Mt. 12, 29.*

30 [1]For as Jonas was a sign to the Ninivites; so shall the Son of man also be to this generation.

[1] *Ion. 2, 2.*

31 [1]The queen of the South shall rise in the judgement with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Salomon. And behold, more than Salomon here.

[1] *3 Reg. 10, 1.*

32 The men of Ninivee shall rise in the judgement with this generation, and shall condemn it, [1]because they [2]did penance at the preaching of Jonas. And behold, more than Jonas here.

[1] *Ion. 3, 5.* [2] *μετενόησαν.*
Mark that the great penance of the Ninivites (Ionae 3.) is here expressed by this Greek word. *See Annot. Mat. 3, 2.*

33 [1][2]No man lighteth a candle, and putteth it in secret, neither under a bushel: but upon a candlestick, that they that go in may see the light.

[1] The Gospel upon S. Martin's day. Novem. 11. & for some other Confessors Bishops. [2] *Mt. 5, 15. Mar. 4, 21.*

34 [1]The candle of thy body is thine eye. If thine eye be simple, thy whole body shall be lightsome: but if it be naught, thy body also shall be darksome.

[1] *d Mt. 6, 22.*

35 See therefore that the light which is in thee, be not darkness. 36 If then thy whole body be lightsome, having no part of darkness: it shall be lightsome wholly, and as a bright candle it shall lighten thee.┤
37 And when he was speaking, a certain Pharisee desired him that he would dine with him. And he going in sat down to eat. 38 And the Pharisee began to think within himself and to say: Why he was not washed before dinner. 39 And our Lord said to him: [1]Now you Pharisees do make clean^ that on the out side of the cup and of the platter; but that of yours which is within, is full of rapine and iniquity.

[1] *Mt. 23, 25.*

40 Fools, did not he that made that on the out side,

make that also that is on the inside? 41 But yet [1] that^ that remaineth, give alms, & behold all things are clean unto you.

[1] *c Quod superest, τὰ ἐνόντα,*

42 But woe to you Pharisees, because you tithe mint and rew and every herb: and pass over judgement and the charity of God. But these things you ought to have done, and not to omit those. 43 Woe to you Pharisees, because you love the first chairs in the Synagogues, and salutations in the market place. 44 Woe to you, because you are as monuments that appear not, and men walking over, are not ware. 45 And one of the Lawyers answering saith to him: Master, in saying these things, thou speakest to our reproach also.

46 But he said: Woe to you Lawyers also: because you load men with burdens which they cannot bear, and yourselves touch not the packs with one of your fingers. 47 [1]Woe to you that [2]build the monuments of the Prophets: and your fathers did kill them.

[1]The Gospel for many Martyrs. [2]Not the building of the Prophets' monuments is condemned, but their imitation of their fathers that slew the Prophets. *Ambros.*

48 Surely you do testify that you consent to the works of your fathers: because they indeed did kill them, and you build their sepulchres. 49 For this cause the wisdom also of God said, I will send to them Prophets and Apostles, and of them they will kill and persecute. 50 That the blood of all the Prophets that was shed from the making of the world, may be required of this generation, 51 [1]from the blood of Abel unto the [2]blood of Zacharie that was slain between the altar and the temple. Yea I say to you, it shall be required of this generation.┤

[1] *Gen. 4, 8.* [2] *2. Par. 24, 22.*

52 Woe to you Lawyers, because you have taken away the key of knowledge: yourselves have not entered, & those that did enter you have prohibited.

53 And when he said these things to them, the Pharisees & the Lawyers began vehemently to urge him, & to stop his mouth about many things, 54 lying in wait for him, and seeking to catch something of his mouth, that they might accuse him.

ANNOTATIONS.
CHAP. XI.

27. *Blessed is the womb.]* [1]Let us also (saith Venerable Bede [2]) lift up our voice with the Catholic Church, of which this woman was a figure: let us lift up our hearts among the people, and say to our Saviour, Blessed be the womb that bare thee, and the paps which thou didst suck. For blessed indeed is the mother which bare the King that ruleth heaven and earth for ever.

[1] Our B. Lady.
[2] *Beda upon this place.*

29. *The sign of Jonas.]* ◦Of all miracles, his Resurrection, after he had been according to his body, in the grave, according to his soul, in Hell three days, was the greatest, and most convinceth the incredulous Jews: and therefore a greater or more evident than that, he saith he will not give them.

◦The sign of Ionas.

41. *Give alms.]* [1][2]The great force of alms is here and in diverse places of holy writ signified. In one place, they extinguish sin: in another, they redeem sins: in another, they deliver from death: in another, to them given or omitted, our judgement to heaven or hell is attributed: and here they make clean and satisfy for the Jew's former offences. For (as S. Augustine saith c. 70. Enchiridij) alms deeds profit not a man that hath a will to continue in his sins, but they are to be done for a propitiation to God of former offences. Now how well the Protestants like this doctrine so evidently set forth in Scripture, let the indifferent judge, and how well it agreeth with their only faith.

[1] The force of alms.
[2] *Eccli. 3, 33.*
Dan. 4, 24.
Tob. 4, 12. 11. 9.
Eccli. 29, 15.
Mat. 25, 35. 42.

46. *Woe to you Lawyers.]* ◦These were Doctors of Moyses' Law, otherwise called Scribes. Shall we

◦The Lawyers and

Priests of the old Testament.

therefore cry out against all Lawyers now, or ought the name of Lawyer be odious with us, because of these naughty Lawyers among the Jews? Much less ought the name of Priests to be odious (as Heretics would have it) because of the Jews' Priests that were so busy against our Saviour.

CHAPTER XII.

He prepareth his Disciples against persecutions to come upon them at their publishing of his Doctrine. 13. with dividing the brethren's inheritance he will not meddle, but exhorteth them against avarice, 22. and his Disciples (by this occasion) against solicitude as of necessaries, 32. yea counseling them to give all in alms. 35. and to be ready at a knock: 41. namely admonishing Peter and other Prelates to see to their charge: 49. and all, not to look but for persecution. 54. The Jews he reprehendeth for that they will not see this time of grace, 58. whereas it is so horrible to die without reconciliation.

AND [1] when great multitudes stood about him, so that they trod one another, he began to say to his Disciples: Take good heed of the leaven of the Pharisees, which is hypocrisy.

[1] The Gospel upon SS. John and Paul's day, Iunij 26. And for many other Martyrs.

2 [1] For nothing is hid, that shall not be revealed: nor secret, that shall not be known.

[1] *Mt. 10, 26. Mar. 4, 22.*

3 For the things that you have said in darkness, shall be said in the light: and that which you have spoken into the ear in the chambers, shall be preached in the house-tops. 4 And I say to you my friends, Be not afraid of them that kill the body, and after this have no more to do. 5 But I will shew you whom ye shall fear: [1] fear him who after he hath killed, hath power to cast into hell. Yea I say to you, fear him.

[1] The fear of Hell also is profitable: contrary to the protestants, teaching security of salvation, and that fear of Hell maketh men hypocrites.

6 Are not five sparrows sold for two farthings, and one of them is not forgotten before God? 7 Yea the hairs also of your head are all numbered. Fear not therefore: you are more worth than many sparrows.

8 [1] And I say to you, Every one that confesseth me before men, the Son of man also will confess him before the Angels of God.†

[1] *Mt. 10, 32. Mar. 8, 38.*

9 But he that denieth me before men, shall be denied before the Angels of God. 10 [1] And [2] every one that speaketh a word against the Son of man it shall be forgiven him: but he that shall blaspheme against the Holy Ghost, to him it shall not be forgiven.

[1] *Mt. 12, 33. Mr. 3, 28.* [2] See Annot. *Mt. 12, 32.*

11 [1] And when they shall bring you into the Synagogues and to Magistrates and Potestates, be not careful in what manner, or what you shall answer, or what you shall say.

[1] *Mt. 10, 19. Mar. 13, 11.*

12 For the Holy Ghost shall teach you in the very hour what you must say. 13 And one of the multitude said to him: Master, speak to my brother that he divide the inheritance with me. 14 But he said to him: Man, who hath appointed me judge or divider over you? 15 And he said to them: See and beware of all avarice: for not in any man's aboundance doth his life consist, of those things which he possesseth. 16 And he spake a similitude to them, saying: A certain rich man's field yielded plenty of fruits. 17 And he thought within himself, saying, [1] What shall I do, because I have not whither to gather my fruits?

[1] Give it to the poor, that shouldst thou do, saith S. Basil.

18 And he said: This will I do, I will destroy my barns, and will make greater, and thither will I gather all things that are grown to me, and my goods. 19 And I will say to my soul; Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer. 20 But God said to him, [1] Thou fool, this night they require thy soul of thee; and the things that thou hast provided, whose shall they be?

[1] A goodly warning for all rich men.

21 So is he that layeth up treasure to himself, and is not rich to God-ward. 22 And he said to his Disciples: [1]Therefore I say to you, [2]Be not careful for your life, what you shall eat; nor for your body, what you shall do on.

[1]*Mt. 6, 25.*[2]He forbiddeth not competent providence, but too much carefulness. See Annot. upon S. Matth. *c. 6, 25.*

23 The life is more than the meat, and the body is more than the raiment. 24 Consider the ravens, for they sow not, neither do they reap, which neither have storehouse nor barn, and God feedeth them. How much more are you of greater price than they? 25 And which of you by caring can add to his stature one cubit? 26 If then you be not able to do so much as the least thing, for the rest why are you careful?

27 Consider the lilies how they grow: they labour not, neither do they spin. But I say to you, Neither Salomon in all his glory was arrayed as one of these. 28 And if the grass that today is in the field, and tomorrow is cast into the oven, God so clotheth; how much more you, O ye of little faith? 29 And you, do not seek what you shall eat, or what you shall drink: and [1]be not lifted up on high.

[1]*c μὴ μετεωρίζεσθε.*

30 For all these things the Nations of the world do seek. But your Father knoweth that you have need of these things. 31 But seek first the Kingdom of God, and all these things shall be given you besides.

32 [1]Fear not [2]little flock, for it hath pleased your Father to give you a Kingdom.

[1]b The Gospel for S. Francis de Paula April. 2. S. Paulinus Jun. 22. S. Nicolas Tolentinas. Sept. 10. And for some other Confessors not Bishops.[2]It was little at the beginning, & is still in comparison of all the reprobate: but in itself very great, as in the parable of the great tree that grew of the little mustard seed. *Mt. 13.*

33 Sell the things that you possess, and give alms. [1]Make to you purses that wear not, treasure that wasteth not, in Heaven: whither the thief approacheth not, neither doth the moth corrupt.

[1]*Mt. 6, 20.*

34 For where your treasure is, there will your heart be also.ꟾ 35 [1]Let your [2]loins be girded, and candles burning in your hands,

[1]b The Gospel upon S. Silvester's day, Decemb. 31. S. Antony, Ian. 17. S. Antony of Padua, Iun. 13. S. Dominic. Augusti 4. And for some other Confessors not Bishops.[2]To gird our loins, is to keep chastity and continency. *Gregor. ho. 13.*

36 and you like to men expecting their Lord, when he shall return from the marriage: that when he doth come and knock, forthwith they may open unto him. 37 Blessed are those servants, whom when the Lord cometh, he shall find watching. Amen I say to you, that he will gird himself, and make them sit down, and passing will minister unto them. 38 And if he come in the second watch, and if in the third watch he come, and so find, blessed are those servants. 39 [1]And this know ye, that if the householder did know what hour the thief would come, he would watch verily, and would not suffer his house to be broken up.

[1]*Mt. 24, 43.*

40 Be you also ready: for at what hour you think not, the Son of man will come.ꟾ 41 And Peter said to him: Lord, doest thou speak this parable to us, or likewise to all? 42 And our Lord said: Who (thinkest thou) is a faithful steward and wise, whom the Lord appointeth over his family, to give them in season their measure of wheat? 43 Blessed is that servant, whom when the Lord cometh, he shall find so doing. 44 Verily I say to you, that over all things which he possesseth, he shall appoint him. 45 But if that servant say in his heart, My Lord is long a coming; and shall begin to strike the servants and handmaids, and eat and drink, and be drunk: 46 the Lord of that servant shall come in a day that he hopeth not, and at an hour that he knoweth not, and shall divide him, and shall appoint his portion with the infidels. 47 And that servant that knew the will of his Lord, and prepared not himself, & did not according to his will, shall be beaten with many stripes. 48 But he that knew not, and did things worthy of stripes, shall be beaten with few. And every one to whom much was given, much shall be required of him: and to whom they committed much, more will they demand of him. 49 I came to cast fire on the earth; & what will I, but that it be kindled? 50 But I

have to be baptized with a baptism: and how am I straitened until it be dispatched? 51 [1]Think you that I came to give [2]peace on the earth? No, I tell you, but separation.

[1]*Mt. 10, 34.*[2]He meaneth the naughty peace that is between worldlings & sinners, the agreement that is in infidelity, in Heresy, or in any other wickedness. He came to break this peace. See Annot. Matth. c. 10, 34.

52 For there shall be from this time, five in one house divided: three against two, and two against three.
53 There shall be divided, the father against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.
54 [1]And he said also to the multitudes, when you see a cloud rising from the west, by and by you say, A shower cometh, and so it cometh to pass:

[1]*Mt. 16, 2.*

55 and when the south wind blowing, you say, That there will be heat: & it cometh to pass. 56 Hypocrites, the face of the Heaven and of the earth you have skill to discern: but this time how do you not discern?
57 And why of yourselves also judge you not that which is just? 58 [1]And [2]when thou goest with thy adversary to the Prince, in the way endeavour to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison.

[1]*Mt. 5, 25.*[2]See Annot. *Mt. 5, 25.*

59 I say to thee, thou shalt not go out thence, until thou pay the very last mite.

ANNOTATIONS.
CHAP. XII.

◦Open confession of our faith.

8. *Every one that confesseth.]* ◦A Catholic man is bound to confess his faith, being called to account or examined by Jew, Heathen, or Heretic, concerning the same. Neither is it enough to keep Christ in his heart, but he must also acknowledge him in his words and deeds. And to deny Christ, or any article of the Catholic faith, for shame or fear of any worldly creature, hath no less punishment, than to be denied, refused, and forsaken by Christ at the hour of his death before all his Angels: which is another manner of presence and Consistory, than any Court or Session that men can be called to for their faith, in this world.

◦The Holy Ghost teacheth every unlearned Catholic to give sufficient reason of his faith.

11. *Be not careful.]* ◦That the poor unlearned Catholic should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretics, nor to give a reason of his belief, and therefore must suffer or say any thing rather than come before them: our Master giveth them comfort, promising that the Holy Ghost shall ever put into their hearts at the time of their appearance, that which shall be sufficient for the purpose: not that every one which is convented before the Adversaries of faith, should always be endued with extraordinary knowledge to dispute and confute, as the Apostles and others in the primitive Church were: but that God will ever give to the simple that trusteth in him, sufficient courage and words to confess his belief. For such an one called before the Commissioners, saith enough and defendeth himself sufficiently, when he answereth that he is a Catholic man, & that he will live and die in that faith which the Catholic Church throughout all Christian countries hath and doth teach, and that this Church can give them a reason of all the things which they demand of him. &c.

[1]The dealing of Clergy men in worldly affairs.

[2]*In vita c. 19.*

14. *Who hath appointed?]* [1]Christ refused to meddle in this temporal matter, partly because the demand proceeded of covetousness and ill intention, partly to give an example to Clergy men, that they should not be withdrawn by secular affairs and controversies from their principal function of praying, preaching, and spiritual regiment: but not wholly to forbid them all actions pertaining to

worldly business, specially where and when the honour of God, the increase of religion, the peace of the people, and the spiritual benefit of the parties do require. In which cases S. Augustine (as Possidonius writeth [2]) was occupied often whole days in ending worldly controversies, and so he writeth of himself also [3], not doubting but to have reward therefore in heaven.

[3] *Li. de op. Monach. c. 29.*

21. *Rich to God-ward.]* ◦He is rich towards God, that by his goods bestowed upon the poor, hath store of merits, and many alms-men's prayers procuring mercy for him at the day of his death and judgement, which is here therefore called treasure laid up in heaven, where the barns be large enough. The necessity of which alms is by Christ himself here shewed to be so great, and so acceptable to God, that rather than they should lack the fruit thereof, they should sell all they have and give to the poor.

◦Meritorious works.

34. *Where your treasure is.]* ◦If the rich man withdrawn by his worldly treasure, cannot set his heart upon heaven, let him send his money thither before him, by giving it in alms upon such as will pray for him, and his heart will follow his purse thither.

◦Alms.

CHAPTER XIII.

He threateneth the Jews to be soon forsaken unless they do penance, 10. and confoundeth them for maligning him for his miraculous good-doing on the Sabboths. 18. but his Kingdom (the Church) as contemptible as it seemeth to them now in the beginning, shall spread over all the world, 20. and convert all, 23. and what an heart-sore it shall be to them at the last day to see themselves excluded from the glory of his Kingdom, and the Gentiles admitted in their place. 31. He foretelleth that it is not Galilee that he feareth, but that obstinate & reprobate Hierusalem will needs murder him as also his messengers afore and after him.

AND there were certain present at that very time telling him of the Galilaeans, whose blood Pilate mingled with their sacrifices. 2 And he answering said to them: Think you that these Galilaeans were sinners more than all the Galilaeans, that they suffered such things? 3 No, I say to you: but unless you [1][2]have penance, you shall all likewise perish.

[1]Or as it is uttered in other places, *do penance, μετανοῆτε.* the which in the new Testament signifieth perfect repentance. See Annotations *Mat. 3, 2. 11, 21.*[2]*Nisi poenitentiam habueritis,*

4 As those eighteen upon whom the tower fell in Siloe, and slew them: think you that they also were debters above all the men that dwell in Jerusalem? 5 No, I say to you: but if you have not penance you shall all likewise perish. 6 [1]And he said this similitude: A certain man had [2]a figtree planted in his vineyard, and he came seeking for fruit on it, and found not.

[1]The Gospel on the Imber Saturday in Sept.[2]The figtree with only leaves & no fruit, is the Jews' synagogue, & every other people or person which hath faith and fair words, and no good works.

7 And he said to the dresser of the vineyard, Lo it is three years since I come seeking for fruit upon this figtree, and I find not. Cut it down therefore; whereto doth it also occupy the ground? 8 But he answering said to him: Lord, let it alone this year also, until I dig about it, and dung it. 9 And if happily it yield fruit: but if not, hereafter thou shalt cut it down. 10 And he was teaching in their Synagogue on the Sabboths. 11 And behold a woman that had a spirit of infirmity eighteen years: and she was crooked, neither could she look upward at all. 12 Whom when JESUS saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity. 13 And he imposed hands upon her, and forthwith she was made straight and glorified God. 14 And the Archsynagogue answering (because he had indignation that JESUS had cured on the Sabboth) said to the multitude: Six days

there are wherein you ought to work. In them therefore come, and be cured; and not in the Sabboth day. 15 And our Lord answering to him, said: Hypocrite, doth not every one of you upon the Sabboth loose his ox or his ass from the manger, and leadeth them to water? 16 But this daughter of Abraham whom Satan hath bound, lo, these eighteen years, ought not she to be loosed from this bond on the Sabboth day? 17 And when he said these things, all his adversaries were ashamed: and all the people rejoiced in all things that were gloriously done of him.⊣ 18 He said therefore: [1]Whereunto is the Kingdom of God like, and whereunto shall I esteem it like?

[1]*Mt. 13, 31. Mr. 4, 30.*

19 It is like to a [1]mustard seed, which a man took and cast into his garden and it grew, and became a great tree, & the fowls of the air rested in the boughs thereof.

[1]See Annota. Matth. *13, 31.*

20 And again he said: [1]Like to what shall I esteem the Kingdom of God?

[1]*Mt. 13, 33.*

21 It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went by the cities and towns teaching, and making his journey unto Jerusalem. 23 And a certain man said to him: Lord, be they few that are saved? [1]But he said to them:

[1]*Mt. 7, 13.*

24 [1]Strive to enter by the narrow gate: because many, I say to you, shall seek to enter, and shall not be able.

[1]Christians in their lives must seek the strait way, but in religion the ancient common way.

25 But when the good-man of the house shall enter in, and shut the door, and you shall begin to stand without, and knock at the door, saying, Lord open to us: and he answering shall say to you, I know you not whence you are: 26 then you shall begin to say: We did eat before thee and drink, and in our streets didst thou teach. 27 And he shall say to you, I know you not whence you are, depart from me all ye workers of iniquity. 28 There shall be weeping and gnashing of teeth: when you shall see Abraham and Isaac and Jacob, and all the Prophets in the Kingdom of God, and you to be thrust out. 29 And there shall come from the East and West & the North and the South; and shall sit down in the Kingdom of God. 30 And behold, they are [1]last that shall be first, and they be first that shall be last.

[1]The Gentiles coming into God's favour later, are preferred before the Jews which were first.

31 The same day there came certain of the Pharisees, saying to him: Depart and get thee hence, because Herod will kill thee. 32 And he said to them: Go, and tell that fox, Behold I cast out devils, and perfit cures this day and tomorrow, and the third day I am consummate. 33 But yet I must walk this day and tomorrow and the day following, because it [1]cannot be that a Prophet perish out of Jerusalem.

[1]*c Non capit*
ὀυκ ἐνδέχεται

34 [1]Jerusalem, Jerusalem which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood under her wings, and [2]thou wouldest not?

[1]*Mt. 23, 37.*[2]The Jews lost their preeminence, by their own free will, & not by God's causing: who ceased not to call and cry upon them, and they would not hear. Whereby free will is plainly proved.

35 Behold your house shall be left desert to you. And I say to you, that you shall not see me till it come when you shall say: Blessed is he that cometh in the name of our Lord.

ANNOTATIONS.
CHAP. XIII.

[1]Some punished

2. *These Galilaeans.]* [1]It is God's mercy that he straight punisheth not all offenders, but some

few for a warning to all: as that for Schism he striketh not all such as have forsaken the Church and the lawful Priests, as he did Core and his complices [2]: that for spoil of Churches he revengeth not all, as he did Heliodorus [3]: and all that vow and revoke their gifts to God, as Ananias and Saphira [4]. Some few therefore for their just deserts, be so handled for example, to provoke all others guilty of the same crimes to do penance. Which if they do not in this life, they shall all assuredly perish in the next world. *Optatus li. 1. cont. Parmen. sub finem.*

for example.
[2] *Nu. 16.*
[3] *2. Mac. 3.*
[4] *Act. 5.*

16. *This daughter.]* ◦We may see that many diseases which seem natural, do proceed of the Devil by God's permission, either for sin, or for probation: and both those kinds Christ specially cured, for that no natural medicines could cure them, and specially because he came to dissolve the works of Satan both in body and soul.

◦Diseases not natural.

24. *By the narrow.]* Our Lord is not contrary to himself in that he answereth, the gate to be strait, and few to be saved, whereas elsewhere he said, that many should come from the East and West &c. and joy with Abraham in the kingdom of heaven. Mat. 8, 11. For though they be few in respect to the wicked of all sorts, yet they be many in themselves and in the society of Angels. The wheat corns are scarce seen at the threshing, when they are meddled with the chaff: but when the ill are removed, the whole barn of heaven shall be filled. *So saith S. Aug. Ser. 32. de verb. Do.*

24. *Shall seek.]* Many would be saved and look to be saved, but cannot, because they will not take pains to enter in at so strait a passage, that is to say, to fast much, pray often, ◦do great penance for their sins, live in holy Church's discipline, abstain from the pleasures of this world, and suffer persecution and loss of their goods and lives for Christ's sake.

◦Penance.

26. *Eat before thee.]* [1]It is not enough to feed with Christ in his Sacraments, or to hear his word in the Church, to challenge heaven thereby, unless we live in unity of the Catholic Church. So S. Augustine [2] applieth this against the Donatists, that had the very same service and Sacraments which the Catholic Church had, but yet severed themselves from other Christian countries by Schism.

[1] Schism.
[2] *Cont. lit. Petil. li. 2. c. 55.*

CHAPTER XIV.

By occasion of dining with a Pharisee, 2. after that he hath again confounded them for maligning him for his miraculous good-doing on the Sabboth, 7. he teacheth them humility, seeing their ambition, 12. and in their works to seek retribution not of men in this world, but of God in the world to come: 16. foretelling also that the Jews for their worldly excuses shall not taste of the Supper, but the Gentiles in their place. 25. Yea that so far must men be from all worldliness, that they must earnestly bethink them before they enter into his Church, and be ready to forgo all: 34. specially considering they must be the salt of others also.

AND [1] it came to pass when JESUS entered into the house of a certain Prince of the Pharisees upon the Sabboth to eat bread, and they watched him.

[1] The Gospel upon the 16. Sunday after Pentecost.

2 And behold there was a certain man before him that had the dropsy. 3 And JESUS answering, spake to the Lawyers and Pharisees, saying: Is it Lawful to cure on the Sabboth? 4 But they held their peace. But he taking him, healed him, and sent him away. 5 And answering them he said: Which of you shall have an ass or an ox fallen into a pit; and will not incontinent draw him out on the Sabboth day? 6 And they could not answer him to these things. 7 And he spake to them also that were invited a parable, marking how

they chose the first seats at the table, saying to them:
8 When thou art invited to a marriage, sit not down in the first place, lest perhaps a more honourable than thou be invited of him; 9 and he that bade thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the last place.
10 But when thou art bidden, go, sit down in the lowest place: that when he that invited thee cometh, he may say to thee, Friend sit up higher: then shalt thou have glory before them that sit at table with thee.
11 because every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.┤ 12 And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor kinsmen, nor thy neighbours that are rich: lest perhaps they also invite thee again, and recompence be made to thee. 13 But when thou makest a feast, call the poor, feeble, lame, and blind, 14 and thou shalt be blessed, because they have not to recompence thee: for [1]recompence shall be made thee in the resurrection of the just.

[1]Reward for charitable deeds, and that they may be done for reward: Against our Adversaries.

15 When one of them that sat at the table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the Kingdom of God.
16 [1]But he said to him: A certain man made a great supper, and called many.

[1]The Gospel upon the 2. Sunday after Pentecost.

17 And he sent his servant at the hour of supper to say to the invited, that they should come, because now all things are ready. 18 And they began all at once to make excuse. The first said to him, [1]I have bought a farm, and I must needs go forth and see it; I pray thee hold me excused.

[1]Worldliness, wealth, and voluptuousness, are the things that specially hinder men from God.

19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee, hold me excused.
20 And another said, I have married a wife, and therefore I cannot come. 21 And the servant returning told these things to his Lord. Then the Master of the house being angry, said to his servant: Go forth quickly into the streets and lanes of the city, and the poor and feeble and blind and lame bring in hither.
22 And the servant said: Lord, it is done as thou didst command, and yet there is place. 23 And the Lord said to the servant: Go forth into the ways and hedges; and compel them to enter, that my house may be filled.
24 But I say to you, that none of those men that were called, shall taste my supper.┤ 25 [1]And great multitudes went with him; and turning, he said to them:

[1]The Gospel for some Martyrs Bishops. And for S. Basil. *Ian. 14.*

26 [1]If any man come to me and hateth not his [2]father and mother, and wife and children, and brethren and sisters, yea and his own life besides; he cannot be my disciple.

[1]*Mt. 10, 37.*[2]No creature so dear unto us, which we must not hate or forsake, if it hinder us, and in that respect that it hindereth us from Christ, or his Church, & our Salvation.

27 And he that doth not bear his cross and come after me; cannot be my Disciple. 28 For, which of you minding to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have to finish it: 29 lest, after that he hath laid the foundation, and is not able to finish it, all that see it, begin to mock him, 30 saying, That this man began to build, and he could not finish it? 31 Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousands to meet him that with twenty thousands cometh against him? 32 Otherwise whiles he is yet far off, sending a legacy he asketh those things that belong to peace. 33 So therefore every one of you that doth not [1]renounce all that he possesseth, cannot be my disciple.┤

[1]He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of persecution) he must renounce all that ever he hath, rather than forsake the Catholic faith.

34 [1]Salt is good. But if the salt leese his virtue, wherewith shall it be seasoned?

[1]*Mt. 5, 13. Mar. 9, 50.*

35 It is profitable neither for the ground, nor for the dunghill, but it shall be cast forth. He that hath ears to hear, let him hear.┤

ANNOTATIONS. CHAP. XIV.

23. *Compel them.]* [1] The vehement persuasion that God useth both externally by force of his word and miracles, and internally by his grace, to bring us unto him, is called compelling: not that he forceth any to come to him against their own wills, but that he can alter and mollify an hard heart, and make him willing that before would not. S. Augustine [2] also referreth this compelling to the penal laws which Catholic Princes do justly use against Heretics and Schismatics, proving that they who are by their former profession in Baptism subject to the Catholic Church, and are departed from the same after Sects, may and ought to be compelled [3] into the unity and society of the universal Church again. And therefore in this sense, by the two former parts of the parable, the Jews first, and secondly the Gentiles, that never believed before in Christ, were invited by fair sweet means only: but by the third, such are invited as the Church of God hath power over, because they promised in baptism, and therefore are to be revoked not only by gentle means, but by just punishment also.

[1] Free-will.

[2] *ep. 50. paulo post princip. & ep. 204. & li. 1. cont. ep. Gaudent. c. 25.*

[3] Heretics may by penal laws be compelled to the Catholic faith.

CHAPTER XV.

By occasion of the Pharisees murmuring at him for receiving penitent sinners, he sheweth what joy shall be in Heaven for the conversion of one sinner, 11. and for the younger son, which is the Gentiles: 25. the elder (to wit the Jews) in the mean time disdaining thereat, and refusing to come into his Church.

AND [1] there approached Publicans and sinners unto him for to hear him.

[1] The Gospel upon the 3. Sunday after Pentecost.

2 And the Pharisees and the Scribes murmured saying: That this man receiveth sinners, and eateth with them. 3 And he spake to them this parable, saying: 4 [1] What [2] man of you having an hundred sheep: and if he hath lost one of them, doth he not leave the ninety nine in the desert, and goeth after that which was lost until he find it?

[1] *Mt. 18, 12.* [2] This man, is our Saviour Christ: whose care & travail in searching & reducing sinners to repentance, all spiritual men specially should follow.

5 And when he hath found it, layeth it upon his shoulders rejoicing: 6 and coming home calleth together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? 7 I say to you, that even so there shall be joy in Heaven upon one sinner that doth penance, than upon ninety nine just that need not penance. 8 Or what [1] woman having ten groats: if she leese one groat, doth she not light a candle, and sweep the house, and seek diligently, until she find?

[1] This woman is the Catholic Church, who also continually seeketh her lost children.

9 And when she hath found, calleth together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost? 10 So I say to you, there shall be joy before the Angels of God upon one sinner that doth penance.┤

11 [1] And he said: A certain man had two sons;

[1] The Gospel upon Saturday in the 2. week of Lent.

12 and the younger of them said to his father: Father, give me the portion of substance that belongeth to me. And he divided unto them the substance.

13 [1] And not many days after^ the younger son

gathering all his things together went from home into a far country: and there he wasted his substance, living riotously.

[1] The prodigal son, is a parable, both of the Gentiles' conversion, & also of every dissolute sinner penitently returning to God.

14 And after he had spent all, there fell a sore famine in that country, and he began to be in need. 15 And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. 16 And he would fain have filled his belly of the husks that the swine did eat; and nobody gave unto him. 17 And returning to himself he said: How many of my father's hirelings have aboundance of bread, and I here perish for famine? 18 I will arise, and will go to my father, and say to him: Father, I have sinned against Heaven and before thee: 19 I am not now worthy to be called thy son: make me as one of thy hirelings. 20 And rising up he came to his father. And [1] when he was yet far off, his father saw him, and was moved with mercy, and running to him fell upon his neck, and kissed him.

[1] God's wonderful and tender mercy toward penitent sinners.

21 And his son said to him: Father, I have sinned against Heaven & before thee, I am not now worthy to be called thy son. 22 And the father said to his servants: Quickly bring forth the first stole, and do it on him, and put a ring upon his hand, and shoes upon his feet: 23 and bring the fatted calf, and kill it, and let us eat, and make merry: 24 because this my son was dead, and is revived: was lost, and is found. And they began to make merry. 25 But his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing: 26 and he called one of the servants, and asked what these things should be. 27 And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. 28 But he had indignation, and would not go in. His father therefore going forth began to desire him. 29 But he answering said to his father: Behold, so many years do I serve thee, and I never transgressed thy commandment, and thou didst never give me a kid to make merry with my friends: 30 but after that this thy son, that hath devoured his substance with whores, is come, thou hast killed for him the fatted calf. 31 But he said to him: Son, thou art always with me, and all my things are thine. 32 But it behoved us to make merry and be glad because this thy brother was dead, and is revived, was lost, and is found.┤

ANNOTATIONS.
CHAP. XV.

◦Joy in heaven for every penitent.

7. *Than upon ninety nine just.]* ◦Neither God, nor the Saints in heaven, nor men in earth do for all that esteem more of penitent sinners, than they do of them that continue just and godly: though by the sudden motion and present affection of joy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conversion of every sinner is exceeding acceptable to God, and giveth his Saints new cause of joy and thanks-giving to God in another kind than for the continuance of the just.

[1] The Angels and Saints know our hearts.

[2] *Mt. 22, 30.*

10. *Before the Angels.]* [1] The Angels and other celestial spirits in heaven, do rejoice at every sinner's conversion: they know then and have care of us, yea our hearts and inward repentance be open to them: how then can they not hear our prayers? And betwixt Angels and the blessed souls of Saints there is no difference in this case [2], the one being as highly exalted as the other and as near God, in whom and by whom only they see and know our affairs, as the other.

◦The B. Sacrament and Sacrifice of the

23. *The fatted calf.]* ◦This feasting and festivity (saith S. Augustine *li. 2. qu. Evang. c. 33. to. 4.*) are now celebrated throughout the whole world the Church being dilated and spread: for, that calf, in

the body and blood of our Lord, is both offered to the Father, and also feedeth the whole house. And as the calf signifieth the B. Sacrament of the body and blood of Christ, so the first stole may signify our innocency restored in baptism, and the rest, other graces and gifts given us in the other Sacraments.

Altar.

CHAPTER XVI.

He teacheth the rich to procure Heaven with their riches. 14. And being therefore derided of the covetous Pharisees (who saw temporal riches promised in the letter of the Law) he sheweth that now is come the preaching of the Kingdom of God, howbeit the Law for all that in no jot shall be frustrate. 19. foretelling them also, that the covetous Jews shall be denied of their father Abraham, when poor Lazarus (the penitent Gentile) shall rest in his bosom.

AND [1] he said also to his Disciples: There was a certain rich man that had a [2] bailiff: & he was ill reported of unto him, as he that had wasted his goods.

[1] The Gospel upon the 8. Sunday after Pentecost. [2] *c οἰκονόμον.*

2 And he called him, and said to him: What hear I this of thee? Render account of thy [1] bailiffship: for now thou canst no more be bailiff.

[1] *c οἰκονομίας.*

3 And the bailiff said within himself: What shall I do, because my lord taketh away from me the bailiffship? Dig I am not able, to beg I am ashamed. 4 I know what I will do, that when I shall be removed from the bailiffship, they may receive me into their houses. 5 Therefore calling together every one of his lord's debters, he said to the first: How much doest thou owe my lord? 6 But he saith: An hundred pipes of oil. And he said to him: Take thy bill and sit down, quickly write fifty. 7 After that he said to another: But thou, how much doest thou owe? Who said: An hundreth quarters of wheat. He said to him: Take thy bill, and write eighty. 8 And the lord praised the bailiff of iniquity, because he had done wisely: for the children of this world, are wiser than the children of light in their generation. 9 And I say to you: Make unto you friends of the [1] mammon of iniquity that when you fail, they may receive you into the eternal tabernacles.┤

[1] Mammon (saith S. Hierom q. 6. ad Algas.) in the Syriac tongue signifieth riches.
Mammon of iniquity, because they are often ill gotten, or ill bestowed, or occasion of evil, or at the least worldly & false & not the true heavenly riches.

10 He that is faithful in the least, is faithful in the greater also: and he that is unjust in little, is unjust in the greater also. 11 If then you have not been faithful in the unjust mammon, with that which is the true who may credit you? 12 And if you have not been faithful in other men's, that which is yours, who will give you? 13 [1] No servant can serve two masters; for either he shall hate the one, and love the other; or cleave to one, and contemn the other. You cannot serve God and mammon.

[1] *Mat. 6, 24.*

14 And the Pharisees which were covetous, heard all these things: and they derided him. 15 And he said to them: You are they that justify yourselves before men, but God knoweth your hearts, because that which is high to men, is abomination before God. 16 [1] The Law and the Prophets, unto John. From that time the Kingdom of God is evangelized, and every one doth force toward it.

[1] *Mat. 11, 12.*

17 [1] And it is easier for Heaven and earth to pass, than one tittle of the law to fall.

[1] *Mat. 5, 18. Mat. 5, 31. 19, 9.*

18 [1] Every one that dismisseth his wife, and marrieth another, committeth adultery: and he that marrieth her that is dismissed from her husband, committeth adultery.

[1] *Mar. 10, 11. 1. Cor. 7, 11.*

19 [1]There was a certain rich man, & he was clothed with purple and silk: and he fared every day magnifically.

[1]The Gospel upon Thursday in the 2. week of Lent.

20 And there was a certain beggar called Lazarus, that lay at his gate, full of sores: 21 desiring to be filled of the crumbs, that fell from the rich man's table, [1]but the dogs also came, and licked his sores.

[1]* *and no man did give him.*

22 And it came to pass that the beggar died, and was carried of the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell. 23 And lifting up his eyes, when he was in torments, he saw Abraham a far off, [1]and Lazarus in his bosom:

[1]Lazarus in Abraham's bosom, and rest: but both in hell, and not in the kingdom of heaven before Christ. *Hiero. ep. 3. Epitaph. Nepot.*

24 and he crying said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger into water for to cool my tongue, because I am tormented in this flame. 25 And Abraham said to him: Son, remember that thou didst receive [1]good things in thy life time, and Lazarus likewise evil: but now he is comforted, and thou art tormented.

[1]To be in continual pleasures, ease, wealth, peace, and prosperity in this world, is perilous, & a sign of pains in the next. *S. Hiero.*

26 And beside all these things, between us and you there is fixed a great [1]chaos: that they which will pass from hence to you, may not, neither go from thence hither.

[1]*c χάσμα.*
a horrible distance.

27 And he said: Then, father, I beseech thee that thou wouldest send him unto my father's house, for I have five brethren, 28 for to testify unto them, lest they also come into this place of torments. 29 And Abraham said to him: [1]They have Moyses and the Prophets: let them hear them.

[1]Abraham had knowledge of things in earth which were not in his time; as that they had Moyses' and the Prophets' books which he never saw. *August. de cura pro mor. c. 14.*

30 But he said: No, father Abraham, but if some man shall go from the dead to them, they will do penance. 31 And he said to him: If they hear not Moyses and the Prophets, neither if one shall rise again from the dead, will they believe.┤

ANNOTATIONS.
CHAP. XVI.

◦Good works.

8. *The lord praised.]* This man's deceiving his master is not praised, nor we warranted by this fact to gain unjustly for to have wherewith to give alms◦: but his prudence, in that he provided so substantially for himself whilst his master's goods were in his hands, is commended, not for a virtue, but for a worldly policy: and proposed as an example of the careful provision that rich men (who are God's stewards in earth) should make for their souls, against they be put out of their bailiffship and be called to account, which is the day of their death: and for a condemnation of faithful men's folly and negligence, that being assured they shall out of their offices, and well knowing they might gain salvation by their money, have so little regard thereof.

[1]Alms meritorious.
[2]*Tob. 12, 9. Mat. 25.*
[3]The Saints do pray for us.

9. *They may receive.]* [1]A great comfort to all great alms-men, and a wonderful force and virtue in alms, which beside the merit of the work of mercy, which (as in other places of Scripture [2] is said) purgeth sin and gaineth heaven, procureth also not only the prayers of their beadsmen in earth, but their patronage in heaven also. [3]Whereby also the prayers of Saints for the living, and namely for them to whom they were beholding in their life, are proved. Yea and that they be in such favour with God, that they may and do receive their friends which were once their benefactors, into their mansions in heaven, no less than the farmers whom the ill steward

pleasured, might receive their friend into their earthly houses. Which also insinuateth to us, that alms bestowed specially upon holy men, who by their merits and prayers are great in God's grace, may much more help us than our charitable deeds done upon vulgar men in necessity, though that be of exceeding great merit also. See all this in these Doctors following. *Hiero. qu. 6. ad Algas. to. 3. Ambros. in Luc. August. ser. 35. de verb. Do. c. 1. Gregor. moral. li. 21. c. 14. Augu. li. 2. q. Evang. qu. 34. Chrys. ho. 33 ad po. Antioch. to. 5.*

18. *And marrieth.]* ◦The good of Marriage throughout all nations and men, is in issue and fidelity of chastity, but among the people of God it consisteth also in holiness of Sacrament: Whereby it cometh to pass that it is a heinous crime to marry again, though there be a divorce made, so long as the parties live. *Aug. de bono coniug. c. 24. to. 6.* See the Annotations upon Mark 10, 11.

◦Marriage after divorce unlawful.

22. *Of the Angels.]* ◦Angels carry good men's souls to heaven now, as they did then his to Abraham's bosom. See the reward of poverty, affliction, and patience: and on the contrary, the end and reward of wealth joined with unmercifulness. Note also here, that at the day of every man's death there is a particular judgement, and therefore the soul sleepeth not, nor hangeth in suspense till the general judgement.

◦Unmerciful rich men.

22. *Abraham's Bosom.]* [1]The Bosom of Abraham is the resting place of all them that died in perfect state of grace before Christ's time, Heaven before being shut from men. It is called in Zachary[2], *a lake without water*, and sometimes *a prison*, but most commonly of the Divines *Limbus patrum*[3], for that it is thought to have been the higher part or brim of Hell, the places of punishment being far lower than the same, which therefore be called *Infernum inferius.* [4] *the lower hell.* Where this mansion of the Fathers stood, or whether it be any part of Hell, S. Augustine doubteth: but that there was such a place, he nor no Catholic man ever doubted: as all the Fathers make it most certain, that our Saviour descending to Hell[5], went thither specially, and delivered the said Fathers out of that mansion. Iren. *li. 4. c. 39.* Euseb. *Demonst. Evang. li. 10. c. 8. sub fine.* Nazian. *orat. 2. de Pasch.* Chrysost. *to. 5. in demonst. Quod Christus sit Deus paulo post initium.* Epipha. *in heres. 46. Tatiani.* Ambros *de myst. Pasch. c. 4.* Hiero. *in 9. Zachariae.* August. *ep. 99. & li. 20. de Civit. c. 15.* Paulinus *in Panegyrico Celsi.* Cyrillus *in Io. li. 12. c. 36. ad illud*, Inclinato capite. Gregor. *li. 6. ep. 179.* which truth and place though of all the ancient writers confessed and proved by this and other Scriptures: yet the Adversaries deny it (as they do Purgatory) most impudently.

[1]Abraham's bosom.
[2]*Zach. 9, 11. Esa. 42, 7.*
[3]Limbus Patrum.
[4]* *Aug. in Ps. 85. Ep. 99.*
[5]Christ descended into Hell, and delivered the Fathers.

26. *A great chaos.]* A great distance betwixt Abraham's bosom and the inferior hell. Some judge Purgatory[1] to be placed there, from whence (no doubt) Christ also delivered some at his descending to hell. For, these in Abraham's bosom were not in pains: and S. Augustine[2] saith the Scriptures be plain that he took some out of the places of punishment, and yet none out of the hell of the damned. What other place then can that be but Purgatory?

[1]Purgatory.
[2]*Aug. ep. 99.*

28. *Lest they also.]* If the damned had care of their friends alive, how & for what cause soever, much more have the Saints and saved persons. And if those in hell have means to express their cogitations and desires, and to be understood of Abraham so far distant both by place and condition, much rather may the living pray to the Saints and be heard of them[1]: betwixt earth (that is to say) the Church militant and heaven, being continual passage of souls, and [2]Angels ascending and descending by Jacob's ladder. Men must not for all that be curious to search how the souls of the deceased express their minds, and be heard one of another, and so fall to blasphemy, as Calvin[3] doth, [4]asking whether their ears be so long to hear so far off, and wickedly measuring all things by mortal men's corporal gross manner of uttering conceits one to another. Which was not here done by this damned nor by Abraham, with corporal instruments of tongue,

[1]Saints do hear our prayers and have care of us.
[2]*Gen. 32.*
[3]*Calv. li. 3. Instit. c. 22. sect. 24.*
[4]Calvin's blasphemy.

teeth, and ears: though for the better expressing of the damned's case, Christ vouchsaved to utter it in terms agreeing to our capacity.

CHAPTER XVII.

So damnable it is to be author of a Schism, 3. that we must rather forgive be it never so often. 5. We must be fervent in faith, and humble withal, knowing that we are bound to God, and not he to us. 11. The nine Jews are ungrateful after that he hath cured their leprosy: but the one Samaritane (the one Catholic Church of the Gentiles) far otherwise. 20. The Pharisees asking, when cometh this kingdom of God (of whose approaching they had now heard so much) he teacheth that God must reign within us: 22. and warneth us after his Passion never to go out of his Catholic Church for any new secret coming of Christ that Heretics shall pretend, but only to expect his second coming in glory, 26. preparing ourselves unto it, because it shall come upon many unprovided, 31. specially through the persecution of Antichrist a little before it.

And [1] he said to his Disciples: It is [2] impossible that scandals should not come: but woe to him by whom they come.

[1] *Mt. 18, 7. Mar. 9, 42.* [2] Not of mere necessity, for then it were no fault: but presupposing the great wickedness of men, it is impossible but there shall be scandals, & therefore it followeth, *Woe to him by whom they come.*

2 It is more profitable for him, if a mill-stone be put about his neck, and he be cast into the sea, than that he scandalize one of these little ones. 3 Look well to yourselves. [1] If thy brother sin against thee, rebuke him: and if he do penance, forgive him.

[1] *Mt. 18, 21.*

4 And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, It repenteth me, forgive him. 5 And the Apostles said to our Lord: Increase faith in us. 6 And our Lord said: [1] If you had faith like to a mustard-seed, you might say to this mulberry tree, be thou rooted up, and be transplanted into the sea: and it would obey you.

[1] *Mat. 17, 20.*

7 And which of you having a servant plowing or keeping cattle, that will say to him returning out of the field: Pass quickly, sit down: 8 and saith not to him: Make ready supper, and gird thyself, and serve me whiles I eat and drink, and afterward thou shalt eat and drink? 9 Doth he give that servant thanks, for doing the things which he commanded him? 10 I trow not: So you also, when you shall have done all things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.

11 [1] [2] And it came to pass, as he went unto Jerusalem, he passed through the midst of Samaria and Galilee.

[1] The fourth part of this Gospel. The coming of Christ into Jewry, towards his Passion. [2] The Gospel upon the 13. Sunday after Pentecost.

12 And when he entered into a certain town, there met him ten men that were lepers, who stood a far off; 13 and they lifted up their voice, saying: JESUS Master, have mercy on us. 14 Whom as he saw, he said: Go, [1] shew yourselves to the Priests. And it came to pass, as they went, they were made clean.

[1] *Lev. 14, 2.*

15 And one of them as he saw that he was made clean, went back with a loud voice magnifying God, 16 and he fell on his face before his feet, giving thanks: and this was a Samaritane. 17 And JESUS answering said: Were not ten made clean? and where are the nine? 18 There was not found that returned, and gave glory to God, but this stranger. 19 And he said to him: Arise, go thy ways; because [1] thy faith hath made thee safe.

[1] And yet we see here it was not only faith, but also his thankfulness & returning to give glory to God.

20 And being asked of the Pharisees: when cometh the Kingdom of God? he answered them and said: The Kingdom of God cometh not with observation:

21 neither shall they say: Lo here, or lo there. For lo [1]the Kingdom of God is within you.

[1]Whilst they ask and look for a temporal kingdom in pomp and glory, lo their King & Messias was now among them: whose spiritual kingdom is within all the faithful that have dominion over sin.

22 And he said to his Disciples: The days will come when you shall desire to see one day of the Son of man; and you shall not see. 23 [1]And they will say to you: Lo here and lo there. [2]Go not, neither do ye follow after.

[1]*Mt. 24, 23. Mar. 13, 21.* [2]No man must run out of the Church after Schismatics to hear them preach Christ in corners, Christ's doctrine being open in all the world. See annot. *Mt. 24, 23.*

24 For even as the lightning that lighteneth from under Heaven, unto those parts that are under Heaven, shineth: so shall the Son of man be in his day. 25 But first he must suffer many things and be rejected of this generation. 26 And as it came to pass in the [1]days of Noe, so shall it be also in the days of the Son of man.

[1]*Gen. 7, 5.*

27 They did eat and drink, they did marry wives and were given to marriage even until the day that Noe entered into the ark: and the flood came, and destroyed them all. 28 Likewise as it came to pass in the [1]days of Lot: They did eat and drink, bought and sold, planted, and builded:

[1]*Gen. 19, 24.*

29 and in the day that Lot went out from Sodom, it rained fire & brimstone from Heaven, & destroyed them all: 30 according to these things it shall be in the day that the Son of man shall be revealed. 31 In that hour he that shall be in the house-top, and his vessels in the house, let him not go down to take them up: & he that is in the field, in like manner let him not return back. 32 Be mindful of [1]Lot's wife.

[1]*Gen. 19, 26.*

33 Whosoever seeketh to save his life, shall lose it: and Whosoever doth lose the same, shall quicken it. 34 I say to you, in that night there shall be two in one bed: the one shall be taken, and the other shall be left: 35 two women shall be grinding together: the one shall be taken, and the other shall be left. two in the field: the one shall be taken, and the other shall be left. 36 They answering say to him: Where Lord? 37 Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

ANNOTATIONS.
CHAP. XVII.

10. *Unprofitable servants.]* [1]If our Saviour had said that the keeping of God's commandments had been unprofitable and not available to ourselves, then might the Protestants have truly argued thereby that our works deserve not Heaven or any reward at God's hand: but so he said not, but that our service is to God unprofitable, who calleth for it as duty, and not as a thing needful or profitable to himself. And though here our Master teach us so humbly to conceive of our own doings toward him, yet himself elsewhere calleth not his servants unprofitable when they have done their labour, but speaketh thus, [2]*Good and faithful servant, because thou wast faithful in a little, I will place thee over much: enter into the joy of thy Lord.* Yea of such as serve him in the grace of the new Testament, he affirmeth that he will not now [3]*name them servants but friends*, yea and take them for his own children, and as his friends and sons he counteth of us and our works towards heaven, though we in humility and truth must confess always that we be to him unprofitable servants. Yea and S. Paul saith plainly, that by cleansing ourselves from sinful works, we shall be profitable vessels to our Lord. *2 Timot. 2, 21.*

[1]How we are unprofitable & profitable servants.

[2]*Mt. 25, 21.*

[3]*Io. 15, 15.*

14. *To the priests.]* ◦This leprosy signifieth sin, which though God may and can heal without any

◦Confession to the

Priest. man's means, yet he doth it not ordinarily but by the Priest's ministry: therefore let no man despise God's ordinance, nor say that it is enough to confess to God though he never come at the priest. *li. de visit. infirm. apud August.*

14. *As they went.]* A man may sometimes be so contrite and penitent, that his sin is forgiven before he come to the Priest, but then also he must notwithstanding go to the Priest, as these lepers did: specially whereas we are never sure how contrite we are, and because there is no true contrition, but with desire also of the Sacrament in time and place.

CHAPTER XVIII.

The Church is taught to commit the revenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few will so think) will at length come. 9. We must also pray with humility, because we know not with the Pharisee if we be just, but we know with the Publican that we be sinners. 15. He will have children to be brought to him, and all to be as children. 18. What is to be done to get life everlasting. 22. What also, to get perfection, 28. and what reward they shall have that leave all, yea or any part, for his sake. 31. He foretelleth of his Passion most particularly, 33. And entering into Jericho, cureth one blind man.

AND he spake also a parable to them that it behoveth [1] always to pray, & not to be weary,

[1] We should pray always by faith, hope, and charity, and by working the things that be acceptable to God: though special times of vocal prayers in the Canonical hours be assigned for the stirring of us up to God through external signs of devotion.

2 saying: There was a certain judge in a certain city, which feared not God, and of man made no account. 3 And there was a certain widow in that city, and she came to him, saying: Revenge me of mine adversary. 4 And he would not of a long time. But afterward he said within himself: Although I fear not God, nor make account of man, 5 yet because this widow is importune upon me, I will revenge her, lest at the last she come and defame me. 6 And our Lord said: Hear what the judge of iniquity sayeth. 7 And will not God revenge his elect that cry to him day and night: and will he have patience in them? 8 I say to you that he will quickly revenge them. But yet the Son of man coming, shall he find trow you, faith in the earth? 9 [1] And he said also to certain that trusted in themselves as just, and despised others, this parable:

[1] The Gospel upon the 10. Sunday after Pentecost.

10 Two men went up into the Temple to pray: the one a Pharisee, and the other a Publican. 11 The Pharisee standing, prayed thus with himself: God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also this Publican. 12 [1] I fast twice in a week: I give tithes of all that I possess.

[1] To take pride of fasting, tithing, or any good work, is naught: though the works themselves be very good.

13 And the Publican standing a far off would not so much as lift up his eyes toward Heaven; but he [1] knocked his breast, saying: God be merciful to me a sinner.

[1] So do the Priests and people at the holy Altar knock their breasts, & say with the humble Publican, *Deus propitius. August. Ps. 31. conc. 3.*

14 I say to you, this man went down into his house justified more than he: because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted. ℣ 15 [1] And they brought unto him infants also, that he might touch them. Which thing when the Disciples saw, they rebuked them.

[1] *Mt. 19, 13. Mr. 10, 13.*

16 But JESUS calling them together, said: Suffer children to come unto me, and forbid them not, for the Kingdom of Heaven is for such. 17 Amen I say to you: Whosoever receiveth not the Kingdom of God [1] as a

child, shall not enter into it.

[1] In matters of faith & religion we must be as humble & obedient to the Catholic Church as young children to their parents.

18 [1] And a certain Prince asked him, saying: Good Master, by doing what, shall I possess everlasting life?

[1] *Mt. 19, 16. Mr. 10, 17.*

19 And JESUS said to him: Why doest thou call me good? None is good but only God. 20 Thou knowest [1] the commandments: [2] *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father & mother.*

[1] Not faith only but also keeping the commandments purchase life everlasting. See annot. Mat. *19, 16.* [2] *Exo. 20, 13.*

21 Who said: All these things have I kept from my youth. 22 Which JESUS hearing, said to him: Yet one thing thou lackest: [1] Sell all that ever thou hast, & give to the poor, and thou shalt have treasure in Heaven: and come follow me.

[1] This is not a commandment or precept, but counsel: which the religious do follow. See Annot. *Mat. 19.*

23 He hearing these things, was stroken sad: because he was very rich. 24 And JESUS seeing him stroken sad, said: How hardly shall they that have money enter into the Kingdom of God? 25 For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God. 26 And they that heard, said: And who can be saved? 27 He said to them: The things that are impossible with men, are possible with God. 28 And Peter said: Lo, we have left all things, and have followed thee. 29 Who said to them: Amen I say to you, there is no man that hath left house, or parents, or brethren, or [1] wife, or children for the Kingdom of God,

[1] The Apostles among other things left their wives also, as S. Hierom noteth out of this place. *li. 1. adv. Iovin.*

30 and shall not receive much more in this time, and in the world to come [1] life everlasting.

[1] Life everlasting the reward for leaving or losing willingly our goods for Christ's sake.

31 [1][2] And JESUS took the Twelve, and said to them: Behold we go up to Jerusalem, and all things shall be consummate which were written by the Prophets^ of the Son of man.

[1] The Gospel upon the Sunday of Quinquagesima. [2] *Mt. 20, 17. Mr. 10, 32.*

32 For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: 33 and after they have scourged him, they will kill him, and the third day he shall rise again. 34 And they understood none of these things, and this word was hid from them, and they understood not the things that were said. 35 And it came to pass, when he drew nigh to Jericho, a certain blind man sat by the way, begging. 36 And when he heard the multitude passing by, he asked what this should be. 37 And they told him that JESUS of Nazareth passed by. 38 And he cried saying: JESUS son of David, have mercy upon me. 39 And they that went before, rebuked him, that he should hold his peace. But he cried much more, Son of David have mercy upon me. 40 And JESUS standing commanded him to be brought unto him. And when he was come near, he asked him, 41 saying: What wilt thou that I do to thee? but he said: Lord, that I may see. 42 And JESUS said to him: Do thou see; thy faith hath made thee whole. 43 And forthwith he saw, and followed him, magnifying God. And all the people as they saw it, gave praise to God.⊣

ANNOTATIONS.
CHAP. XVIII.

8. *Shall he find faith.]* [1] The Luciferians and Donatists used this place to excuse their fall from the Church, as our Adversaries now do, saying that it was decayed in faith, when they forsook it. To whom we answer as S. Hierom [2] and S. Augustine [3] answered them, that Christ saith not that there should be no faith left in earth: but by this manner of speech insinuateth, that at the

[1] The Church erreth not in faith.

[2] *Hier. cont. Lucif. c. 6.*

[3] *Aug. de unit. Ec. c. 15. & de verb. Do. Ser. 36.*

later day in the great persecution of Antichrist^ faith should be more rare, and the faithful among so many wicked not so notorious: specially that perfect faith containing devotion, trust, and affection toward God, which our Master so praised in certain upon whom he wrought miracles, and by force whereof mountains might be moved, which is rare even when the Church flourisheth most.

CHAPTER XIX.

In Jericho he lodgeth in the house of Zachaeus a Publican, and against the murmuring Jews openeth the reasons of his so doing. 11. He sheweth, that the last day should not be yet, 15. and what then in the judgement he will do both to us of his Church as well good as bad, 27. and also to the reprobate Jews. 29. Being now come to the place of his Passion, he entereth (weeping and foretelling the destruction of blind Hierusalem): with triumph as their Christ. 45. He sheweth his zeal for the house of God, and teacheth therein every day. 47. The rulers would destroy him, but for fear of the people.

AND [1] entering in, he walked through Jericho.

[1] The Gospel in the Dedication of a Church, & Anniversary thereof.

2 And behold a man named Zachaeus: and this was a Prince of the Publicans, and he rich. 3 And he sought to see JESUS what he was, and he could not for the multitude, because he was little of stature. 4 And running before, he went up into a sycamore tree that he might see him: because he was to pass by it. 5 And when he was come to the place, JESUS looking up, saw him, and said to him: Zachaeus [1], come down in haste: because this day I must abide in thy house.

[1] Zachaeus.

6 And he in haste came down, and received him rejoicing. 7 And when all saw it, they murmured saying, that he turned in, to a man that was a sinner. 8 But Zachaeus standing, said to our Lord: Behold the half of my goods, Lord, I give to the poor: and if I have defrauded any man of any thing, I restore fourfold. 9 JESUS said to him: That this day salvation is made to this house: because that he also is the son of Abraham. 10 [1] For the Son of man is come to seek and to save that which was lost.┤

[1] *Mt. 18, 12.*

11 They hearing these things, he added and spake a parable, for that he was nigh to Jerusalem, and because they thought that forthwith the Kingdom of God should be manifested. 12 [1] He said therefore: [2] A certain noble man went into a far country to take to himself a kingdom, and to return.

[1] The Gospel for S. Lewis the King of France, August 25. And for some other Confessors not Bishops. [2] *Mt. 25, 14.*

13 And calling his ten servants, he gave them ten pounds, and said to them: Occupy till I come. 14 And his citizens hated him: and they sent a legacy after him, saying: We will not have this man reign over us. 15 And it came to pass after he returned, having received his kingdom: and he commanded his servants to be called, to whom he gave the money; that he might know how much every man had gained by occupying. 16 And the first came, saying: Lord thy pound hath gotten ten pounds. 17 And he said to him: Well fare thee good servant, because thou hast been faithful in a little, thou shalt have power over [1] ten cities.

[1] Mark here against the adversaries, that the rewards of these two good servants be diverse & unequal, according to the diversity or inequality of their gains, that is, their merits: & yet one receiveth the penny *(Mt. 29, 9.)* as well as the other, that is, heaven or life everlasting.

18 And the second came saying: Lord, thy pound hath made five pounds. 19 And he said to him: And be thou over five cities. 20 And another came, saying: Lord, lo here thy pound, which I have had laid up in a napkin. 21 For I feared thee, because thou art an austere man: thou takest up that^ thou didst not set down, and thou reapest that^ which thou didst not sow. 22 He saith to

him: By thine own mouth I judge thee, naughty servant. Thou didst know that I am an austere man, taking up that^ I set not down, and reaping that^ which I sowed not: 23 and why didst thou not give my money to the bank, and I coming might certes with usury have exacted it? 24 [1]And he said to them that stood by: Take the pound away from him, and give it to him that hath ten pounds

[1]See annotations Matth. 25, 29, &c.

25 And they said to him: Lord, he hath ten pounds. 26 But I say to you, that to every one that hath shall be given: and from him that hath not, that also which he hath shall be taken from him.┤ 27 But as for those mine enemies that would not have me reign over them, bring them hither; and kill them before me.

28 [1]And having said these things, he went before^ ascending to Jerusalem.

[1]The fifth part of this Gospel. Of the Holy Week of his Passion in Hierusalem.

29 And it came to pass [1]when he was come nigh to Bethphage and Bethania unto the mount called Olivet, he sent two of his Disciples,

[1]*Mt. 21, 1. Mr. 11, 1. Io. 12, 1. 15.*

30 [1]saying: Go into the town which is over against, into the which as you enter, you shall find the colt of an ass tied, on which no man ever hath sitten: loose him, and bring him.

[1]PALM SUNDAY.

31 And if any man ask you: Why loose you him? You shall say thus to him: Because our Lord needeth his service. 32 And they that were sent, went their ways, and found as he said to them, the colt standing.

33 And when they loosed the colt, the owners thereof said to them: Why loose you the colt? 34 But they said: Because our Lord hath need of him. 35 And they brought him to JESUS. And casting their garments upon the colt, they set JESUS thereupon. 36 And as he went, they spread their garments underneath in the way. 37 And when he approached now to the descent of mount-Olivet, all the multitudes of [1]ˈthem that descendedˈ, began with joy to praise God with a loud voice, for all the miracles that they had seen,

[1]*his disciples.*

38 saying: Blessed is he that cometh King in the name of our Lord, peace in Heaven, and glory on high.

39 And certain Pharisees of the multitudes said to him: Master, rebuke thy disciples. 40 To whom he said: I say to you, that if these hold their peace, the stones shall cry. 41 [1]And as he drew near, seeing the city, he wept upon it, saying,

[1]The Gospel upon the 9. Sunday after Pentecost.

42 Because if thou also hadst known, and that in this thy day, the things that pertain to thy peace: but now they are hid from thine eyes. 43 For [1]the days shall come upon thee: and thy enemies shall compass thee with a trench, and inclose thee about, and straiten thee on every side,

[1]This was fulfilled 40. years after the death of Christ by Titus & Vespasianus, when besides incredible miseries of famine and other distresses, there perished eleven hundred thousand, and were taken captives 97000, the siege being in the very same feast & greatest solemnity of Easter when they put Christ to death. *Euseb. li. 3. hist. c. 6. 7. 8. Ioseph. li. 7. c. 17.*

44 and beat thee flat to the ground, and thy children that are in thee: and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. 45 [1][2]And entering into the Temple, he began to cast out the sellers therein and the buyers,

[1]* *Mt. 21, 12. Mr. 11, 15.*[2]MONDAY

46 saying to them: It is written, [1]*That my house is the house of prayer*. But you have [2]*made it a den of thieves.*

[1]*Es. 56, 7.*[2]*Ier. 7, 11.*

47 And he was teaching daily in the Temple.┤ And the chief Priests and the Scribes and the Princes of the people sought to destroy him: 48 and they found not what to do to him. For all the people was suspense, hearing him.

ANNOTATIONS.

CHAP. XIX.

◦External devotion.

4. *Went up.]* ◦Not only inward devotion of faith and charity towards Christ, but external offices of seeing, following, touching, receiving, harbouring him, are recommended to us in this example: even so our manifold exterior devotion towards his Sacraments, Saints, and servants, be grateful: specially the endeavour of good people not only to be present at Mass or in the Church, but to be near the B. Sacrament, and to see it with all reverence and devotion according to the order of the Church, much more to receive it into the house of their body.

[1] Restitution.
[2] Satisfaction.
[3] *Lu. 21, 3.*

8. *I restore fourfold.]* [1] That which we give of our own, is alms and satisfaction for our sins: but that which we restore of ill gotten goods by Extortion, Usury, Simony, Bribery, Theft, or otherwise, that is called here Restoring. And it is of duty and not of free alms, and must be rendered not to whom we list, but to the parties annoyed if it be possible, otherwise it must be bestowed upon the poor, or other good uses, according to the advice of our superior & such as have charge of our souls. But that he yield fourfold, that was more than he was bound, but very satisfactory [2] for his former sins also. And herewith we may note, that it is not the giving of a penny, groat, or crown, of a rich man's superfluity, that is so much recommended to sinners for redeeming their faults: but this large bestowing upon Christ, to sell all and give it in alms, to give the moiety of our goods, to render four times so much, for that which is wrongfully gotten, that extinguisheth sins. The poor widow's brass penny was very grateful [3], because it was all or much of that she had: but the rich man's pound of his superfluity, though it be good, yet is nothing so grateful.

CHAPTER XX.

To the Jews he avoucheth his power by the witness of John who was a man sent of God. 9. & foretelleth in a parable their reprobation most worthy (with the vocation of the Gentiles in their place) 17. and consequently their irreparable damnation that shall ensue thereof. 20. He defeateth their snare about paying tribute to Caesar: 27. he answereth also the invention of the Sadducees against the Resurrection. 40. And so having put them all to silence, 41. he turneth and poseth them, because they imagined that Christ should be no more but a man: 45. bidding all to beware of the Scribes (authors of the Jews' schism from him) being ambitious & hypocrites.

AND [1][2] it came to pass in one of the days, when he was teaching the people in the Temple & evangelizing, the chief Priests & the Scribes with the Ancients assembled,

[1] TUESDAY. [2] *Mt. 21, 23. Mr. 11, 27.*

2 and spake saying to him, [1] Tell us, in what power doest thou these things? Or, who is he that hath given thee this power?

[1] See Annot. Mat. c. 21, 23.

3 And JESUS answering, said to them: I also will ask you one word. Answer me, 4 The baptism of John was it from Heaven, or of men? 5 But they thought within themselves, saying: That if we say, From Heaven, he will say: Why then did you not believe him? 6 But if we say, of men, the whole people will stone us: for they are certain that John is a Prophet. 7 And they answered that they knew not whence it was. 8 And JESUS said to them: Neither do I tell you in what power I do these things. 9 And he began to say to the people this parable: [1] A certain [2] man planted a vineyard, & let it out to husbandmen: and he was from home a long time.

[1] *Esa. 5, 1. Mt. 21, 33. Mr. 12, 1.* [2] See the marginal annotations Marc. 12.

10 And in time he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard. Who beating him sent him away empty. 11 And again he sent another servant. But they beating him also and

reproachfully abusing him, sent him away empty.
12 And again he sent the third: who wounding him also, cast him out. 13 And the Lord of the vineyard said: What shall I do? I will send my beloved son: perhaps when they shall see him, they will reverence him. 14 Whom when the husbandmen saw, they thought within themselves, saying: This is the heir, let us kill him, that the heritage may be ours. 15 And casting him forth out of the vineyard, they killed him. What therefore will the Lord of the vineyard do to them? 16 He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him: God forbid. 17 But he beholding them said: What is this then that is written, [1] *The stone which the builders rejected, the same is become into the head of the corner?*

[1] *Ps. 117, 22.*

18 Every one that falleth upon this stone, shall be quashed: and upon whom it shall fall, it shall break him to powder. 19 And the chief Priests and Scribes sought to lay hands upon him that hour: and they feared the people, for they knew that he spake this similitude to them. 20 [1] And watching, they sent spies which should feign themselves just: that they might take him in his talk, and deliver him to the principality and power of the President.

[1] *Mt. 22, 15. Mr. 12, 13.*

21 And they asked him, saying: Master, we know that thou speakest and teachest rightly; and thou doest not accept person, but teachest the way of God in truth.
22 Is it lawful for us to give tribute to Caesar, or not?
23 But considering their guile, he said to them: Why tempt you me? 24 Shew me a penny. Whose image hath it and inscription? They answering said: Caesar's.
25 And he said to them: Render therefore the things that are Caesar's, [1] to Caesar: and the things that are God's, to God.

[1] So duties must be done to Princes, that our duty to God be not neglected. See Annot. Mat. c. 22, 21.

26 And they could not reprehend his word before the people: and marveling at his answer, they held their peace. 27 [1] And there came certain of the Sadducees, which deny that there is a resurrection, and they asked him,

[1] *Mt. 22, 23. Mr. 12, 18.*

28 saying: Master, Moyses gave us in writing: [1] If a man's brother die having a wife, and he have no children, that his brother take her to wife, and raise up seed to his brother.

[1] *Deu. 25, 5.*

29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the next took her, & he died without child. 31 And the third took her. In like manner also all the seven, and they left no seed, and died. 32 Last of all the woman died also. 33 In the resurrection therefore, whose wife shall she be of them? Sithens the seven had her to wife. 34 And JESUS said to them: The children of this world marry, and are given in marriage: 35 But they that shall be [1] counted worthy of that world and the resurrection from the dead, neither marry, nor take wives;

[1] The Greek ὀι καταξιωθέντες importeth also this much, *They that are made worthy*, to wit, by the grace of God, and so they are indeed worthy: as also in the next chapter verse *36.* & *2. Thess. 1, 5.*

36 neither can they die any more, for they are equal to Angels: and they are the sons of God, seeing they are the sons of the resurrection. 37 But that the dead rise again, Moyses also shewed, beside the bush, as he calleth the Lord: [1] *The God of Abraham, and the God of Isaac, and the God of Jacob.*

[1] *Exod. 3, 6.*

38 For God is not of the dead, but of the living: for all live to him. 39 And certain of the Scribes answering, said to him: Master, thou hast said well. 40 And further they durst not ask him anything. 41 But he said to them: [1] How say they that Christ is the son of David,

[1] *Mt. 22, 44. Mr. 12, 36.*

42 and David himself saith in the book of Psalms: [1] *The Lord said to my Lord, sit on my right hand,*

[1] *Ps. 109, 1.*

43 *till I put thine enemies, the footstool of thy feet?*
44 David then calleth him Lord: and how is he his son? 45 And all the people hearing him, he said to his

Disciples: 46 [1]Beware of the Scribes, that will walk in robes, and love salutations in the market-place, and the first chairs in the synagogues, and the chief rooms in feasts.

[1] *Mt. 23, 6. Mr. 12, 38.*

47 Which devour widows' houses: feigning long prayer. These shall receive greater damnation.

ANNOTATIONS. CHAP. XX.

[1] To be worthy of heaven, or to deserve & merit it.

[2] *καταξιωθῆναι. ἀξιωθῆναι.*

[3] The new Testament an. 1580.

35. *Shall be counted worthy.]* [1]This truth and speech that good men be worthy of heaven, is according to the Scriptures, and signifieth that man's works done by Christ's grace do condignly or worthily deserve eternal joy, as Sap. 3. *God proved them, and found them worthy of himself.* and Mat. 10. *He that loveth his father more than me, is not worthy of me.* and Colos. 1, *That you may walk worthy of God.* and most plainly Apoc. 3. *They shall walk with me in white, because they are worthy.* as of Christ (c. 1) *Thou art worthy o Lord to receive glory &c.* And that, to be counted worthy, and to be worthy, is here all one, it is plain, by the Greek word [2], which S. Paul useth so, as the adversaries' own English Testaments [3] do testify, reading thus Hebre. 10. *Of how much sorer punishment shall he be worthy, which &c.* & it must needs so signify, because men for sins are not only counted, but are indeed worthy of punishment, as themselves do grant. They do greatly therefore forget themselves, and are ignorant in the Scriptures, and know not the force nor the value of the grace of God, which doth not only make our labours grateful to God, but worthy of the reward which he hath provided for such as love him. See the Annot. *2. Thess. 1, 5.*

◦The dignity of Saints.

36. *Equal to Angels.]* ◦Saints of our kind, now in their souls, and after their resurrection in body and soul together, shall be in all things equal to Angels: and for degree of bliss, many Saints of greater merit shall be above diverse Angels: as S. John Baptist, the Apostles, and others, and our B. Lady above all the orders of holy spirits in dignity and bliss, and no marvel, our nature by Christ being so highly exalted above all Angels.

CHAPTER XXI.

He commendeth the poor widow for her two mites, above all. 5. Having said that the Temple shall be quite destroyed, 7. he foretelleth first many things that shall go before, 20. then a sign also when it is near, after which shall come the destruction itself in most horrible manner, without hope of restitution, until all Nations of the Gentiles be gathered unto his Church in the very end of the world. 25. And then what signs shall come of the last day, terrible to the world, 28. but comfortable to us of his Church, 34. so that we be always watchful.

AND [1] beholding, he saw them that did cast their gifts into the treasury, rich persons.

[1] *Mr. 12, 14.*

2 And he saw also a certain poor widow casting two brass mites. 3 And he said: Verily I say to you, that this poor widow hath cast more than all. 4 For all these of their aboundance have cast into the gifts of God: but she of her penury, hath cast in all her living that she had. 5 And certain saying of the temple that it was adorned with goodly stones and donaries, he said: 6 These things which you see, [1]the days will come wherein [2]there shall not be left a stone upon a stone that shall not be destroyed.

[1] *Mt. 24, 1. Mar. 13, 1.* [2] This was fulfilled 40 years after the death of Christ, the 19. of August, being the very month

and and day wherein the Babylonians burnt it: from the first building thereof by Salomon 1130 years: from the re-edifying thereof under Cyrus, 639 years. *Iosep. de bel. Iud. li. 7. cap. 10.*

7 [1]And they asked him, saying: Master, when shall these things be: and what shall be the sign when they shall begin to come to pass?

[1]TUESDAY night.

8 Who said: See you be not seduced. For [1]many will come in my name, saying that I am he: and the time is at hand, go not therefore after them.

[1]Many false-prophets & Heretics. See An. Mt. 24. Mr. 13.

9 [1]And when you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet by and by.

[1]b The Gospel upon. SS. Vincentius' and Anastasius' day. Ian. 22. And for many Martyrs.

10 Then he said to them: Nation shall rise against nation, and kingdom against kingdom. 11 And there shall be great earth-quakes in places, and pestilences and famines, and terrors from Heaven, and there shall be great signs. 12 But before all these things they will [1]lay their hands upon you: and persecute you delivering you into Synagogues and prisons, drawing you to kings and Presidents for my name.

[1]Great persecution of Catholic men.

13 and it shall happen unto you for testimony. 14 Lay up this therefore in your hearts, not to premeditate how you shall answer. 15 For I will give you mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. 16 And you shall be delivered up of your parents and brethren, and kinsmen and friends: and they will put to death of you. 17 And you shall be odious to all men for my name: 18 and a hair of your head shall not perish. 19 In your patience you shall possess your souls.┤ 20 And when you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand. 21 then they that are in Jewry, let them flee to the mountains: and they in the midst thereof, let them depart: and they in the countries, let them not enter into it. 22 For these are the days of vengeance, that all things may be fulfilled that are written. 23 But woe to them that are with child & that give suck in those days. For there shall be great affliction upon the land, and wrath on this people. 24 And they shall fall by the edge of the sword; and shall be led captive into all nations: and Jerusalem shall be trodden of the Gentiles, till the times of nations be fulfilled.

25 [1][2]And there shall be signs in the sun and the moon and the stars: and upon earth distress of nations, for the confusion of the sound of sea and waves,

[1]The Gospel upon the 1. Sunday in Advent. [2]*Eze. 32, 7. Ioel. 3, 15.*

26 men withering for fear and expectation, what shall come upon the whole world. For the powers of Heaven shall be moved: 27 and then they shall see the Son of man coming in a cloud with great power and majesty. 28 But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand. 29 And he spake to them a similitude. See the figtree and all trees: 30 when they now bud forth fruit out of themselves, you know that summer is nigh. 31 So you also when you shall see these things come to pass, know that the Kingdom of God is nigh. 32 Amen I say to you, that this generation shall not pass, till all be done. 33 Heaven and earth shall pass; but my words shall not pass.┤ 34 And look well to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and cares of this life: and that day come upon you suddenly. 35 For as a snare shall it come upon all that sit upon the face of all the earth. 36 Watch therefore, praying at all times, that you may be [1]accounted worthy to escape all these things that are to come, and to stand before the Son of man.

[1]*c ἵνα καταξιωθῆτε*
See Annot. c. 20. 35.

37 And the days he was teaching in the temple: but the nights^ going forth, he abode in the [1]mount that is called Olivet.

[1]Solitariness or eremitage (as S. Gregory Nazian. saith) is a goodly thing: this doth the mount Carmel of Elias teach, John's desert, & that mount unto which JESUS often retired, & was quietly alone with himself. *Ser. 26. de amore pauperum.*

38 And all the people in the morning went unto him in the temple to hear him.

ANNOTATIONS.
CHAP. XXI.

4. *Of her penury.]* To offer or give alms of our superfluities, is not so acceptable nor meritorious, as to bestow some of that which is of our necessary provision, and which we may hardly spare from ourselves: for, that proceedeth of greater zeal, will, and intention, which be more respected of God than the substance of the gift.

CHAPTER XXII.

Judas doth sell him to the Jews. 7. After the old Paschal, 19. he giveth to his Disciples the bread of life in a mystical Sacrifice of his body and blood, for an everlasting commemoration of his Passion. 21. He covertly admonisheth the traitor. 24. Against their ambitious contention he sheweth them that the majority of any among them in this world is for their service, as his own also was: 28. & how he will exalt them all in the world to come: 31. foretelling Peter the singular privilege of his faith never failing, 33. and his three negations: 35. and how they shall all now be put to their shifts. 39. And that night, after his prayer with sweating of blood, 42. he is taken of the Jews' men, Judas being their Captain: yet shewing them both by miracle and word, that they could do nothing unto him but by his own permission. 54. Then in the chief Priest's house he is thrice denied of Peter, 63. shamefully abused of his keepers, 66. and in the morning impiously condemned of their Councel, for confessing himself to be the Son of God.

AND [1][2] the festival day of the Azymes approached, which is called Pasch:

[1]The PASSION according to S. Luke in these two chapters, is the Gospel at Mass upon Tenebrae Wednesday.

TENEBRAE Wednesday. [2]*Mt. 26, 1. Mr. 14, 1.*

2 & the chief Priests & the Scribes sought how they might kill him: but they feared the people. 3 And Satan entered into Judas that was surnamed Iscariote, one of the Twelve. 4 And he went, and talked with the chief Priests and the Magistrates, how he might betray him to them. 5 And they were glad, and bargained to give him money. 6 And he promised. And he sought opportunity to betray him apart from the multitudes. 7 [1][2]And the day of the Azymes came, wherein it was necessary that the Pasch should be killed.

[1]MAUNDY Thursday. [2]*Mt. 26. 17. Mr. 14, 12.*

8 And he sent Peter and John, saying: Go and prepare us the Pasch, that we may eat. 9 But they said: Where wilt thou that we prepare it? 10 And he said to them: Behold, as you enter into the city, there shall meet you a man carrying a pitcher of water: follow him into the house into which he entereth, 11 and you shall say to the good-man of the house: The Master saith to thee, where is the inn where I may eat the Pasch with my Disciples? 12 And he will shew you a great refectory adorned: and there prepare. 13 And they going, found as he said to them, and prepared the Pasch. 14 And when the hour was come, he sat down, and the twelve Apostles with him. 15 And he said to them: With desire I have desired to eat this Pasch with you before I suffer. 16 For I say to you, that from this time I will not eat it, till it be fulfilled in the Kingdom of God. 17 And taking the chalice he gave thanks, and said: Take and divide among you. 18 For I say to you, that I will not drink of the generation of the vine, till the Kingdom of God do come. 19 [1]And taking bread, he gave thanks, and brake; and gave to them, saying: THIS IS MY BODY WHICH IS GIVEN FOR YOU. Do this for a commemoration of me.

[1]*Mt. 26, 26. Mr. 14, 22. 1. Cor. 11, 24.*

20 In like manner the chalice also, after he had supped, saying: [1]THIS IS THE CHALICE^ THE NEW TESTAMENT IN MY BLOOD, WHICH SHALL BE SHED FOR YOU.

[1]The Greek is here so plain, that there was very blood in the chalice, shed for us, that Beza saith it is a corruption in the Greek. See the Annota. upon this place.

21 [1]But yet behold, the hand of him that betrayeth me, is with me on the table.

[1]*Mt. 26, 21. Mr. 14, 20. Io. 13, 18.*

22 And the Son of man indeed goeth according to that which is determined: but yet woe to that man by whom he shall be betrayed. 23 And they began to question among themselves, which of them it should be that should do this. 24 [1][2]And there fell also a contention between them, which of them seemed to be greater.

[1]The Gospel upon S. Apollinaris' day. Iulij 23.[2]*Mt. 20, 25. Mr. 10, 42.*

25 And he said to them: The Kings of the Gentiles overrule them; and they that have power upon them, are called beneficial. 26 But you not so: but he that is the greater among you, let him become as the younger: & he that is the leader, as the waiter. 27 For which is greater, he that sitteth at the table, or he that ministereth? Is not he that sitteth? But I am in the midst of you, as he that ministereth: 28 & you are they that have remained with me in my tentations. 29 And I dispose to you, as my Father disposed to me, a Kingdom: 30 that you may eat & drink upon my table in my Kingdom, & may sit [1]upon thrones, judging the twelve tribes of Israel.┤

[1]Straight after the former loving check & admonition, he promiseth to them all that have been partakers with him of his miseries in this life, greater preeminence in heaven, than any Potentate can have in this world, & therefore that they need not be careful of dignity or Supremacy.

31 And our Lord said: Simon, Simon, behold Satan hath required to have you for to sift as wheat: 32 BUT I HAVE PRAYED FOR THEE, that thy faith fail not: and thou once converted, confirm thy brethren.
33 Who said to him: Lord, with thee I am ready to go both into prison and unto death. 34 And he said: [1]I say to thee Peter, the cock shall not crow today, till thou deny thrice that thou knowest me.

[1]*Mt. 26, 34. Mr. 14, 30.*

35 And he said to them: When I sent you [1]without purse and scrip and shoes, did you lack any thing? But they said: Nothing.

[1]*Mt. 10, 9. Lu. 10, 4.*

36 He said therefore unto them: But now he that hath a purse, let him take it, likewise also a scrip: and he that hath not, let him sell his coat, and buy a sword.
37 For I say to you, that yet this that is written must be fulfilled in me: [1]*And with the wicked was he reputed*. For those things that are concerning me, have an end.

[1]*Esa. 53, 12.*

38 But they said: Lord, lo two swords here. But he said to them: It is enough. 39 [1]And going forth he went according to his custom into mount-Olivet. And his Disciples also followed him.

[1]*Mt. 26, 36. Mr. 14, 32. Io. 18, 1.*

40 [1]And when he was come to the place, he said to them: Pray, lest ye enter into tentation.

[1]THURSDAY night.

41 And he was pulled away from them a stone's cast: and kneeling he prayed, 42 saying: Father, if thou wilt, transfer this chalice from me. But yet not my will, but thine be done. 43 And there appeared to him an Angel from Heaven, strengthening him. And being in an agony, he prayed the longer. 44 And his sweat became as drops of blood trickling down upon the earth.
45 And when he was risen up from prayer, and was come to his Disciples, he found them sleeping for pensiveness. 46 And he said to them: Why sleep you? Arise, pray, lest you enter into tentation. 47 As he was yet speaking, behold a multitude: and he that was called Judas, one of the Twelve, went before them, and approached to JESUS, for to kiss him. 48 And JESUS said to him: Judas with a kiss doest thou betray the Son of man? 49 And they that were about him, seeing what would be, said to him: Lord, shall we strike with the sword? 50 And one of them smote the servant of the high Priest: and cut off his right ear. 51 But JESUS

answering, said: Suffer ye thus far. And when he had touched his ear, he healed him. 52 And JESUS said to them that were come unto him, the chief Priests, and magistrates of the temple, & ancients: As it were to a thief are you come forth with swords and clubs? 53 When I was daily with you in the temple, you did not lay hands upon me, but this is your hour, and the power of darkness. 54 And apprehending him, they led him to the high Priest's house: but Peter followed a far off. 55 And a fire being kindled in the midst of the court, & they sitting about it, Peter was in the midst of them. 56 Whom when a certain wench saw sitting at the light, and had beheld him, she said: This fellow also was with him. 57 But he denied him, saying: Woman, I know him not. 58 And after a while another man seeing him, said: And thou art of them. But Peter said: O man I am not. 59 And after the space as it were of one hour, a certain other man affirmed, saying: Verily this fellow also was with him: for he is also a Galilaean. 60 And Peter said: Man I know not what thou sayest. And incontinent as he was yet speaking, the cock crew. 61 And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had said: That before the cock crow, thou shalt thrice deny me. 62 And Peter going forth a doors, wept bitterly. 63 And the men that held him, mocked him, beating him. 64 And they did blind-fold him, and smote his face. And they asked him saying: Prophesy, who is it that smote thee? 65 And blaspheming many other things they said against him. 66 And when it was day, there assembled the Ancients of the people and chief Priests and Scribes, and they brought him into their Council, saying: 67 If thou be Christ tell us. And he said to them: If I tell you, you will not believe me: 68 if also I ask, you will not answer me, nor dismiss me. 69 But from henceforth the Son of man shall be sitting on the right hand of the power of God. 70 And they all said: Art thou then the Son of God? Who said: You say that I am. 71 But they said: What need we testimony any further? For ourselves have heard of his own mouth.

ANNOTATIONS.
CHAP. XXII.

◦The old Paschal ceaseth and a new is instituted.

15. *With desire I have desired.]* This great desire he had to eat this Paschal lamb, was not for itself, which he had celebrated many years before: ◦but because he meant immediately after the Paschal of the Law was sacrificed & eaten, to institute the other new Paschal in the oblation and eating of his own body, by which the old Paschal should end and be fulfilled, and in which the old Testament and Law ceasing, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passing from the old Law to the new was in this one supper.

[1] Two cups or chalices at Christ's last supper.

[2] *Mt. 26, 29.*

17. *Taking the chalice.]* This chalice according to the very evidence of the text itself also, is not the second part of the Holy Sacrament, but that solemn cup of wine which belonged as a libament to the offering and eating of the Paschal lamb [1]. Which being a figure specially of the holy Chalice, was there drunken by our Saviour, and given to the Apostles also, with declaration that it should be the last cup of the Law, not to be drunken any more, till it should be drunken new in the kingdom of God, that is to say, in the celebration of the B. Sacrament of his blood of the new Testament. And by this place it seemeth very like that the words in S. Matthew, [2] *I will not drink of the fruit of the vine &c*, were pertaining to this cup of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice.

◦The real presence.

19. *This is my body.]* ◦*Although sense tell thee it is bread, yet it is the body, according to his words. Let faith confirm thee, judge not by sense. After the words of our Lord let no doubt rise in thy mind.*

Cyril. mystag. 4. *Of the verity of flesh and blood there is left no place to doubt: by the profession of our Lord himself and by our faith it is flesh and blood indeed. Is not this truth? To them be it untrue, which deny JESUS CHRIST to be true God.* Hilar. li. 8. de Trinit.

19. *Which is given.]* [1] As the former words make and prove his body present, so these words plainly signify, that it is present, as given, offered or sacrificed for us: and being uttered in the [2] present tense, it signifieth not only that it should afterward be given or offered on the Cross, but that it was then also in the Sacrament given and offered for us. Whereby it is invincibly proved that his Body is present as an host or Sacrifice: and that the making or consecrating thereof must needs be Sacrificing. And therefore the holy Fathers in this sense call it a Sacrifice [3]. *Nissen. orat. 1. de resur. Leo ser. 7. et 8. de Pass. Hesychius li. 2. in Levit. c. 8. Grego. ho. 37. in Evang. et Dial. li. 4. c. 59. Cyrillus Hieros. mystag. 5. Dionys. Eccl. Hier. c. 3. Ignat. ep. 7. ad Smyrn. Iustinus dial. cum Tryph. circ. med. Iren. li. 4. c. 32. et 34. Tertul. de cult. faem. et ad uxor. li. 2. Cypr. ep. ad Caecil. et de Caen. Do. Euseb. Demonst. evang. li. 1. c. 10. Nazian. orat. 1. cont. Iulianum. Chryst. ho. 83. in 26. Mat. et li. 6. de Sacerd. Ambros. li. 4. de Sacram. c. 6. et li. 1. Offic. c. 48. Hiero. in ep. ad Hedib. q. 2. et ad Evagr. ep. 126. to. 3. August. in Psal. 33. conc. 1. et alibi saepe. Graeci omnes in 9. Hebr. et Primasius. Conc. Nic. 1. can. 14. Ephes. ad Nestor. Constantinop. 6. can. 32. Nicen. 2. act. 6. to. 3. Lateran. Constant. Flor. Trid.* [4]

[1] Christ sacrificed his body and blood in Sacrament at his supper.

[2] * *quod datur τὸ διδόμενον*

[3] The Sacrifice of the Altar.

[4] *Cyril. Alex. anathem. 11.*

19. *Do this.]* ◦In these words the holy Sacrament of Order is instituted, because power and commission to do the principal act and work of Priesthood, is given to the Apostles: that is, to do that which Christ then did concerning his body: Which was, to make and offer his body as a sacrifice for us and for all that have need of Sacrifice, and to give it to be eaten as Christ's body sacrificed, to all faithful. For as the Paschal lamb was first sacrificed, and then eaten: so was his body: and thus to do he here giveth commission and authority to the Apostles, and to all Priests which be their successors in this matter. *Dionys. cael. Hierar. c. 3. Iren. li. 4. c. 32. Cypr. ep. ad Cecil. Chrys. ho. 17. in ep. ad Hebr. Ambros. in Ps. 38. & in c. 10. ad Hebr.*

◦The Apostles are made Priests, & the Sacrament of Holy Orders instituted.

19. *For a commemoration.]* [1] This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a lively representation, exemplar, and form of his Sacrifice upon the cross. Of which one oblation on the cross, not only all other sacrifices of the Law were figures, but this also: though this is a more nigh, high, mystical, and marvelous sort than any other. For in them Christ's death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts. But in this of the new Testament, his body visibly sacrificed on the cross, in and by the self same body sacrificed and immolated in Sacrament and under the shapes of bread and wine, is most nearly & perfectly resembled: and therefore this is most properly commemorative, as most nearly expressing the very condition, nature, efficacy, sort, and substance of that on the cross. For which the holy fathers [2] call it the very self same sacrifice (though in other manner) which was done on the cross, as it is the self same thing, that is offered in the Sacrament, and on the cross. Whereby you may see the perversity of the Protestants or their ignorance, that think it therefore not to be Christ's body, because it is a memory of his body or a figure of his body upon the cross: nor to be a true sacrifice, because it is a commemorative sacrifice. For as the thing that more lively, nearly, and truly resembleth or representeth, is a better figure than that which shadoweth it a far off: so this his body in the Sacrament, is more perfectly a figure of Christ's body & sacrifice, than any other. Christ himself the Son of God is a figure and character of his Father's Person, being yet of the self same substance [3]. And Christ's body transfigured on the holy Mount, was a figure and resemblance of his Person glorified in heaven. Even so is his body in the Sacrament to a faithful

[1] A commemorative sacrifice is a true sacrifice, no less than the prefigurative sacrifices were true sacrifices.

[2] *Ambr. in 10. Hebr. Chrys. ho. 17. in ep. ad Hebr.*

[3] To be a figure of a thing, and yet the thing itself, repugneth not.

man that knoweth by his belief grounded on Christ's own word, that in the one form is his body, in the other his blood, the most perfect representation of his death that can be. As for the sacrifice, it is no less a true Sacrifice, because it is commemorative of Christ's Passion: than those of the old Testament were the less true, because they were prefigurative. For that is the condition annexed to all Sacrifice of every Law, to represent Christ's Passion.

[1] *Hebr. 9.*

[2] *vers. 20.*

[3] Both Testaments dedicated in blood.

[4] The external religion of the new Testament principally in the Sacrifice of the Altar.

20. *The new Testament in my blood.]* Moyses took the blood of the first sacrifice that was made after the giving of the Law *Exod. 24.* and with blood confirmed the covenant and compact betwixt God and his people, and so dedicated the *old Testament*, which without blood (saith S. Paul [1]) was not dedicated. Moyses put that blood also into a standing piece, and sprinkled all the people &c. with the same, & said these formal words, *This is the blood of the covenant* &c. or (as it is read in S. Paul [2]) *of the Testament which God hath delivered unto you.* [3] Unto all which, Christ in this action about the second part of this his sacrifice, in every of the Evangelists most clearly alludeth, expressing that the *new Testament* is begun and dedicated in his blood in the Chalice, no less than the old was dedicated, begun, and ratified in that blood of calves contained in the goblet of Moyses, with which his own blood he sprinkled inwardly his Apostles as the first fruits of the new Testament, imitating the words of Moyses, and saying: *This is the Chalice the new Testament &c*: which the other Evangelists spake more plainly, *This is my blood of the new Testament.* By all which it is most certain, that Christ's blood in the Chalice, is the blood of Sacrifice, [4] and that in this sacrifice of the altar consisteth the external religion and proper service of the new Testament, no less than the sovereign worship of God in the old Law did consist in the sacrifices of the same. For though Christ's sacrifice on the Cross and his blood shed for us there, be the general price, redemption, and satisfaction for us all, and is the last and perfectest sealing or confirmation of the new law and Testament: yet the service and Sacrifice which the people of the new Testament might resort unto, could not be that violent action of the Cross, but this on the Altar, which by Christ's own appointment is and shall be the eternal office of the new Testament, and the continual application of all the benefits of his Passion unto us.

[1] *The chalice shed for us*, must needs signify, the blood therein, not wine, and the same sacrificed.

[2] *calix qui*
the chalice which
τὸ ποτήριον τὸ ἐκχυνόμενον

[3] Beza condemneth the Gospel itself of falsehood and impossibility.

[4] * *Annot. no. Test. 1556.*

20. *Which shall be shed.]* [1][2] It is much to be observed that the relative, *which*, in these words is not governed or ruled (as some would perhaps think) of the noun *blood*, but of the word *chalice*. Which is most plain by the Greek: Which taketh away all cavillations and shifts from the Protestants, both against the real presence and the true Sacrificing. For it sheweth evidently, that the blood as the contents of the chalice, or as in the chalice, is shed for us (for so the Greek readeth in the present tense) and not only as upon the cross. And therefore as it followeth thereof invincibly, that it is no bare figure, but his blood indeed, so it ensueth necessarily, that it is a Sacrifice, and propitiatory, because the chalice (that is the Blood contained in the same) is shed for our sins. For all that know the manner of the Scripture's speeches, know also that this, *Blood to be shed for sin*, is to be sacrificed for propitiation or for pardon of sins. And this text proveth all this so plainly, that [3][4] Beza turneth himself roundly upon the Holy Evangelist, charging him with Solecism or false Greek, or else that the words (which yet he confesseth to be in all copies Greek and Latin) are thrust into the text out of some other place: which he rather standeth upon than that S. Luke should speak incongruously in so plain a matter. And therefore he saith plainly that it cannot be truly said neither of the chalice itself nor of the contents thereof: which is indeed to give the lie to the blessed Evangelist, or to deny this to be Scripture. So clear is the Scripture for us, so miserable flights and shifts is falsehood put unto, God be thanked.

◦ Ambition.

24. *Contention.]* ◦ The Apostles perceiving Christ's departure from them and his kingdom to be near, as infirm men and not yet endued with the spirit of God, began to have emulation and

cogitations of Superiority one over another: which our Master represseth in them by exhortation to humility and by his own example, that being their Lord, yet so lately served them: not forbidding Majority or Superiority in them, but pride, tyranny, and contempt of their inferiors.

31. *Simon Simon.]* Lastly to put them out of doubt, he calleth Peter twice by name, and telling him the Devil's desire to sift and try them all to the uttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should never fail [1], and that he being once converted, should after that for ever confirm, establish or uphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superior over them and the whole Church. Whereby we may learn that it was thought fit in the providence of God, that he who should be the head of the Church, should have a special privilege by Christ's prayer and promise, never to fail in faith, and that none other either Apostle, Bishop, or priest may challenge any such singular or special prerogative either of his Office or person, otherwise than joining in faith with Peter and by holding of him. The danger (saith S. Leo [2]) was common to all the Apostles, but our Lord took special care of Peter, that the state of all the rest might be more sure, if the head were invincible: God so dispensing the aid of his grace, that the assurance and strength which Christ gave to Peter, might redound by Peter to the rest of the Apostles. S. Augustine also: Christ praying for Peter, prayed for the rest, because in the Pastor and Prelate the people is corrected or commended. And S. Ambrose writeth, that Peter after his tentation was made Pastor of the Church, because it was said to him, *Thou being converted, confirm thy brethren*. Neither was this the privilege of S. Peter's person, but of his Office, that he should not fail in faith but ever confirm all other in their faith. For the Church, for whose sake that privilege was thought necessary in Peter the Head thereof, was to be preserved no less afterward, than in the Apostles' time. [3] Whereupon all the Fathers apply this privilege of not failing and of confirming other in faith, to the Roman Church and Peter's successors in the same. To which (saith S. Cyprian [4]) infidelity or false faith cannot come. And S. Bernard saith writing to Innocentius Pope, against Abailardus the Heretic, we must refer to your Apostleship all the scandals and perils which may fall, in matter of faith specially. For there the defects of faith must be holpen, where faith cannot fail. For to what other See was it ever said, *I have prayed for thee Peter, that thy faith do not fail?* So say the Fathers. Not meaning that none of Peter's seat can err in person [5], understanding, private doctrine or writings, but that they cannot nor shall not ever judicially conclude or give definitive sentence for falsehood or heresy against the Catholic faith, in their Consistories, Courts, Councels, decrees, deliberations or consultations kept for decision and determination of such controversies, doubts, or questions of faith as shall be proposed unto them: because Christ's prayer and promise protecteth them therein for confirmation of their brethren. And no marvel that our Master would have his vicar's Consistory & Seat infallible, seeing even in the old Law [6] the high Priesthood and Chair of Moyses wanted not great privilege in this case, though nothing like the Church's and Peter's prerogative. But in both, any man of sense may see the difference between the person, and the Office, as well in doctrine as life. Liberius in persecution might yield, Marcellinus for fear might commit Idolatry, Honorius might fall to Heresy, and more than all this, some Judas might creep into the Office: and yet all this without prejudice of the Office and Seat, *in Which* (saith S. Augustine [7]) *our Lord hath set the doctrine of truth*. Caiphas by privilege of his Office prophesied right of Christ, but according to his own knowledge and faith, knew not Christ. The Evangelists and other penners of holy writ, for the execution of that function had the assistance of God, and so far could not possibly err: but that Luke, Mark, Salomon or the rest might not err in other their private writings, that we say not. [8] It was not the personal wisdom, virtue, learning, or faith of Christ's Vicars, that made S. Bernard [9] seek to Innocentius the third: S. Augustine and the Bishops of Afrike to Innocentius the first, and to Celestinus, *ep. 90. 92. 95*: S. Chrysostom [10] to the said Innocentius: S. Basil to the Pope in

[1] Peter's faith shall never fail.

[2] *Serm. 3. Assump. ad Pontif. Li. q. Novi. Test. q. 75. to. 4.*

[3] The Roman faith of Peter's successors cannot fail.

[4] *Cypr. ep. 55. nu. 6. Bernard. ep. 190.*

[5] Popes may err personally, not judicially or definitively.

[6] *Deut. 17.*

[7] *Aug. ep. 166. in fine.*

[8] The learned fathers sought to the B. of Rome for resolution of doubts.

[9] *Bernardus ep. 190.*

[10] *Chrys. ep. 1. & 2.*

[11] *Cypr. ep. 55. nu. 2.*

his time *ep. 52*: S. Hierom to Damasus *ep. 57. 58. to. 2.* but it was the prerogative of their Office and higher degree of Unction, and Christ's ordinance, that would have all Apostles and Pastors in the world, for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lack of knowledge and humble acceptation of which God's providence, that is, that one is not honoured and obeyed of all the brotherhood, is the cause of all Schisms and Heresies, saith S. Cyprian [11]. A point of such importance, that all the Twelve being in Apostleship like, Christ would yet for the better keeping of unity and truth, have one to be head of them all, that a head being once appointed, occasion of Schism might be taken away, saith S. Hierom. *li. 1. adv. Iovinian. c. 14.*

CHAPTER XXIII.

The Jews accuse him to Pilate the Gentile: 4. who seeking earnestly to deliver him, specially after that Herod sent him back, 17. they not only prefer the murderer Barabbas, but also cry, CRUCIFIGE: 26. In the way to Calvary he foretelleth the women that lamented upon him, the horrible destruction of their Hierusalem. 32. Upon the cross he is between two thieves, 35. scorned of the Jews, 36. of the soldiers, 39. and of one of the thieves, 40. but even there confessed of the other thief, 44. and after his death (because of the great miracles concurring) also of the Centurion, 48. yea and of the whole multitude. 50. And finally he is buried honourably.

AND [1][2] all the multitude of them rising up, led him to Pilate.

[1] GOOD FRIDAY. [2] *Mt. 27, 1. 11. Mr. 15, 1. Io. 18, 27.*

2 And they began to accuse him, saying: We have found this man subverting our nation, & prohibiting to give tributes to Caesar, and saying that he is Christ the King. 3 And Pilate asked him, saying: Art thou the King of the Jews? But he answering said: Thou sayest. 4 And Pilate said to the chief Priests and multitudes: I find no cause in this man. 5 But they were more earnest, saying: He stirreth the people teaching throughout all Jewry, beginning from Galilee even hither. 6 But Pilate hearing Galilee, asked if the man were of Galilee. 7 And when he understood that he was of Herod's jurisdiction, he sent him back to Herod, who was also himself at Jerusalem in those days.

8 And Herod seeing JESUS, was very glad, for he was desirous of a long time to see him, for because he heard many things of him: and he hoped to see some sign wrought by him. 9 And he asked him in many words. But he answered him nothing. 10 And there stood the chief Priests and the Scribes constantly accusing him. 11 And Herod with his army set him at naught: and he mocked him, putting on him a white garment, and sent him back to Pilate. 12 And Herod and Pilate were made friends that day. For before^ they were enemies one to another. 13 And Pilate calling together the chief Priests and Magistrates, and the people, 14 said to them: You have presented unto me this man, as averting the people, and behold I examining him before you, have found no cause in this man of those things, wherein you accuse him. 15 No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him. 16 I will chasten him therefore and dismiss him. 17 And he of necessity had to release unto them upon the feast day, one. 18 But the whole multitude together cried out, saying: Dispatch him, and release us Barabbas. 19 Who was for a certain sedition made in the city and murder, cast into prison. 20 And Pilate again spake to them, desirous to release JESUS. 21 But they cried again, saying: Crucify, crucify him. 22 And he the third time said to them: Why, what evil hath this man done? I find no cause of death in him. I will correct him therefore & let him go. 23 But they were instant with loud voices requiring that he might be crucified. And their voices prevailed. 24 And Pilate adjudged their petition to be done. 25 And he released unto them him that for murder and sedition had been

cast into prison, whom they demanded: but JESUS he delivered to their pleasure. 26 And when they led him, they took one Simon of Cyrene coming from the country: and they laid the Cross upon him to carry after JESUS. 27 And there followed him a great multitude of people, and of women which bewailed and lamented him. 28 But JESUS turning to them, said: Daughters of Jerusalem, weep not upon me, but weep upon yourselves, and upon your children. 29 For behold the days shall come, wherein they will say: Blessed are the barren, and the wombs that have not born, & the paps that have not given suck.
30 [1] *Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us.*

[1] *Os. 10, 8.*

31 For if in the green wood they do these things, in the dry what shall be done? 32 And there were led also other two malefactors with him, to be executed.
33 And after they came to the place which is called Calvary, there they crucified him: and the thieves, one on the right hand and the other on the left. 34 And JESUS said: Father, forgive them, for they know not what they do. But they dividing his garments, did cast lots. 35 And the people stood [1]'beholding', and the Princes with them derided him, saying: Others he hath saved, let him save himself, if this be Christ, the elect of God.

[1] *expecting.*

36 And the soldiers also mocked him coming to him, and offering him vinegar, 37 saying: If thou be the King of the Jews, save thyself. 38 And there was also a superscription written over him in Greek, and Latin, and Hebrew letters: THIS IS THE KING OF THE JEWS.
39 And one of those thieves that were hanged, blasphemed him, saying: If thou be Christ, save thyself, and us. 40 But the other answering, rebuked him, saying: Neither doest thou fear God, where as thou art in the same damnation? 41 And we indeed justly, for we receive worthy of our doings: but this man hath done no evil. 42 And he said to JESUS: Lord, remember me when thou shalt come into thy Kingdom. 43 And JESUS said to him: Amen I say to thee; this day thou shalt be with me in Paradise.
44 And it was almost the sixth hour: and there was made darkness upon the whole earth until the ninth hour. 45 And the [1]sun was darkened; and the veil of the temple was rent in the midst.

[1] This eclipse was seen and wondered at as a thing above nature, of Dionysius Areopagita at Thebes, when he was yet a Pagan. *Dionys. ep. ad Policarp & ep. ad Apollophanem.*

46 And JESUS crying with a loud voice, said: [1] *Father, into thy hands I commend my Spirit.* And saying this, he gave up the ghost.

[1] *Ps. 30, 6.*

47 And the Centurion seeing that which was done, glorified God, saying: Indeed this man was just.
48 And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. 49 And all his acquaintance stood a far off, and the women that had followed him from Galilee, seeing these things.
50 [1]And behold a man named Joseph, which was a Senator, a good man and a just.

[1] *Mt. 27, 57. Mr. 15, 43. Io 19, 38.*

51 He had not consented to their counsel and doings, of Arimathaea a city of Jewry, who also himself expected the Kingdom of God. 52 This man came to Pilate, and asked the body of JESUS. 53 And taking it down, wrapped it in sindon, and laid him in a monument hewed of stone, wherein never yet any man had been laid. 54 And it was the day of Paraseve, and the Sabboth drew near. 55 And the women that were come with him from Galilee, following after, saw the monument, and how his body was laid. 56 And returning they prepared spices and ointments: and on the Sabboth they rested according to the commandment.

ANNOTATIONS.
CHAP. XXIII.

34. *Forgive them.]* A perfect example of charity in our Saviour praying for his crucifiers, which the first martyr S. Steven did follow, *Act. 7*: and the prayers of both were heard: Christ's prayer taking effect in the Centurion and others, Steven's in Paul.

[1] The good thief.
[2] Pardon of due penance and satisfaction.

43. *In Paradise.]* [1] Thou mayst not hereupon defer thy conversion or amendment, presuming of grace at the last hour of thy life, nor look to have salvation by faith and confession of Christ without good works, nor to go straight to heaven without satisfaction, penance, or punishment for thy former sins and life ill spent, nor challenge security and certain knowledge of thy salvation. For this good thief's case is not common, but a rare example of mercy and prerogative. But for the first point, learn only not to despair, though thou hast been ill to the last moment of thy life. For the second, that faith, hope, and charity, repentance, and good will be sufficient, and good works not required, where for want of time and opportunity they cannot be had. [2] For the third, that Christ gave to this happy man for his zealous confession of him and reprehending his fellow, not only remission of his sins, but also by extraordinary grace, a pardon of all penance and satisfaction due either in this life or the next for the same. Even as the holy Church by his example and commission giveth pardons also to some of her zealous children, of all punishment due for their offences, and such go straight to heaven. Lastly, that every one hath not a revelation of his salvation as this man had, and therefore cannot be so sure as he was.

53. *Wherein never.]* As in the womb of MARY none was conceived before nor after him, so in this monument none was laid before nor after him: which prerogative (no doubt) was of God's providence, this Joseph no less abstaining afterward to be buried in it, than the other Joseph from copulation with the mother of our Lord. *S. Augustine.*

◦ Visiting the Sepulcher, or Sepulchers.

55. *Saw the monument.]* ◦ These good women of great devotion observed the Sepulcher for the honour of the holy body. Whereupon the devotion of faithful folk watching and visiting on Good-Friday and Easter eve the sepulcher made in every Church for memory of our Lord's burial, is exceeding good and godly, specially the B. Sacrament for more signification sake being present in the same Sepulcher.

CHAPTER XXIV.

Devout women not finding his body in the Sepulchre, 4. Angels tell them that he is risen according to his own prediction: 9. yet the Apostles will not believe it. 12. But neither Peter findeth his body there. 13. He walketh with two Disciples, declaring all this unto them out of the Scriptures, and is known of them by breaking of bread. 36. The same day he appeareth to the Apostles being together, is felt of them, and eateth with them. Finally teaching them out of the Scriptures not only of his Passion and Resurrection, 47. but also of his Catholic Church, 49. he promiseth the Holy Ghost to confirm them, 50. and so ascendeth into Heaven.

AND [1][2] in the [3] first of the Sabboth very early they came to the monument, carrying the spices which they had prepared.

[1] EASTER DAY. [2] *Mt. 28, 1. Mr. 16, 1. Io. 20, 1.* [3] That is, first after the Sabboth, which is (saith S. Hiero. q. 4. ad Hedib.) *dies Dominica*, our Lord's day, wherein he arose. For the week is divided into the Sabboth, & the *1. 2. 3. 4. 5. 6.* of the Sabboth. And the Apostle *(1. Cor. 16, 2.)* commanded a collection of money to be made on the first of the Sabboth. Whereby we learn, both the keeping of Sunday, & the Church's count of days by the *2. 3. 4.* of the Sabboth, to be Apostolical. Which S. Sylvester afterward named, *2. 3. 4.* feriam &c. *Breviar. Roman. Decemb. 31.*

2 And they found the stone rolled back from the monument. 3 And going in, they found not the body

of our Lord JESUS. 4 And it came to pass, as they were astonished in their mind at this, behold two men stood beside them in glistering apparel. 5 And when they feared and cast down their countenance toward the ground, they said unto them: Why seek you the living with the dead? 6 he is not here, but is risen. Remember how he spake to you, when he yet was in Galilee, 7 saying: [1]That the Son of man must be delivered into the hands of sinners and be crucified, and the third day rise again.

[1] *Lu. 9, 22.*

8 And they remembered his words. 9 And going back from the monument, they told all these things to those eleven, and to all the rest. 10 And it was Mary Magdalene, and Joane, and Mary of James, and the rest that were with them, which said these things to the Apostles. 11 And these words seemed before them as dotage, and they did not believe them. 12 But [1]Peter rising up ran to the monument; and stooping down he saw the linen cloths lying alone, and went away marveling with himself at that which was done.

[1] *Io. 20, 3.*

13 [1][2]And behold, two of them went the same day into a town which was the space of sixty furlongs from Jerusalem, named Emmaus.

[1]The Gospel upon Monday in Easter week. [2] *Mr. 16, 12.*

14 And they talked betwixt themselves of all those things that had chanced. 15 And it came to pass, while they talked and reasoned with themselves, JESUS also himself approaching went with them. 16 But their eyes were held that they might not know him. 17 And he said to them: What are these communications that you confer one with another walking, and are sad? 18 And one whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done in it, these days? 19 To whom he said: What things? And they said, concerning JESUS of Nazareth, who was a man a Prophet, mighty in work and word before God and all the people. 20 And how our chief Priests and Princes delivered him into condemnation of death, and crucified him. 21 But we hoped that it was he that should redeem Israel: and now besides all this, today is the third day since these things were done. 22 But certain women also of ours, made us afraid: who before it was light, were at the monument, 23 and not finding his body, came, saying that they saw a vision also of Angels, who say that he is alive. 24 And certain men of ours went to the monument: and they found it so as the women said, but him they found not. 25 And he said to them: O foolish, and slow of heart to believe in all things which the Prophets have spoken. 26 Ought not Christ to have suffered these things, and so to enter into his glory? 27 And beginning from Moyses and all the Prophets, he did interpret to them in all the scriptures the things that were concerning him. 28 And they drew nigh to the town whither they went: and he made semblance to go further. 29 And they forced him, saying: Tarry with us, because it is toward night, and the day is now far spent. And he went in with them. 30 And it came to pass, whiles he sat at the table with them, he took bread, and blessed and brake, and did reach to them. 31 And their eyes were opened, and they knew him: and he vanished out of their sight. 32 And they said one to the other: Was not our heart burning in us, whiles he spake in the way, and opened unto us the scriptures? 33 And rising up the same hour they went back into Jerusalem: and they found the eleven gathered together, and those that were with them, 34 saying: That our Lord is risen indeed, and hath appeared to Simon. 35 And they told the things that were done in the way: and how they knew him in the breaking of bread.

36 [1][2]And whiles they speak these things, JESUS stood in the midst of them, and he saith to them: Peace be to you; it is I, fear not.

[1]The Gospel upon Tuesday in Easter week. [2] *Mr. 16, 14. Io. 20, 19.*

37 But they being troubled and frighted, imagined that they saw a Spirit. 38 And he said to them: Why are you troubled, and cogitations arise into your hearts? 39 See my hands, and feet, that it is I myself: handle, and see: for a Spirit hath not flesh and bones, as you see me to have. 40 And when he had said this, he shewed them his hands and feet. 41 But they yet not believing and marveling for joy, he said: Have you

here any thing to be eaten? 42 But they offered him a piece of fish broiled, and a honey comb. 43 And when he had eaten before them, taking the remains he gave to them. 44 And he said to them: These are the words which I spake to you, when I was yet with you, that all things must needs be fulfilled, which are written in the law of Moyses, and the Prophets, and the Psalms, of me. 45 Then he opened their understanding, that they might understand the Scriptures. 46 And he said to them: That so it is written, and so it behoved Christ to suffer, and to rise again from the dead the third day: 47 [1]and penance to be preached in his name and remission of sins unto all nations,┤ beginning from Jerusalem.

[1] As he shall be Anathema (saith S. Aug.) which preacheth that Christ neither suffered nor rose again, because we learn by the Gospel, *That it behoved Christ to suffer and to rise again the third day*: so he shall also be Anathema, whosoever preacheth the Church to be elsewhere than in the communion of all nations: because by the self same Gospel we learn in the words next following, *and penance to be preached in his name & remission of sins throughout all nations. August. ep. 48.*

48 [1]And you are witnesses of these things.

[1] *Act. 1, 8. 2, 1.*

49 And I send the promise of my Father upon you: but you, tarry in the city, till you be endued with power from high. 50 [1]And he brought them forth abroad into Bethania: and lifting up his hands he blessed them.

[1] ASCENSION DAY.

51 [1]And it came to pass whiles he blessed them, he departed from them, and was carried into Heaven.

[1] *Mr. 16, 19. Act. 1, 9.*

52 And they adoring went back into Jerusalem with great joy: 53 and they were always in the temple praising and blessing God. Amen.

ANNOTATIONS.
CHAP. XXIV.

◦ The B. Sacrament in one kind.

30. *Took bread.]* The Fathers in diverse places take this to be meant of the B. Sacrament. *Author operis imperf. ho. 17.* S. Augustine *li. 3. de consensu Evang. c. 25. & ser. 140. de temp. & ep. 59. ad Paulinum q. 8.* Paulinus himself in the next epistle before that, among S. Augustine's, Venerable Bede also upon this place. Theophylacte upon this place. And that it should be meant of the holy Sacrament, the form of solemn taking the bread into his hands, blessing it, breaking it, and reaching it to his disciples (exceeding proper to the consecration, and common to none other vulgar benediction, nor any where used but in Christ's miraculous multiplying the loaves) and the singular effect in notifying Christ unto them, do prove. ◦ And if it be the Sacrament (as it is most probable) then is it an evident example and warrant of ministration in one kind.

[1] The Catholic or universal Church.

[2] *De unit. Ec. c. 10.*

[3] * *Mt. 24, 14.*

46. *Penance to be preached.]* [1]He shewed unto them out of the Scriptures, not only the things that were now accomplished in himself, but also that were yet to come about his Church: as, where it should begin, to wit, at Hierusalem: and how far it should go, to wit, to all nations: that he might not suffer us (saith S. Augustine [2]) to err neither in the bridegroom nor in the bride. For this maketh manifestly against all Heretics and Schismatics, that set up new churches in particular countries, drawing the people from the foresaid only true Church, which from Hierusalem so groweth [3]over all nations, till the end of the world come.

[1] Christ blessed diverse ways.

[2] * *Heb. 7, 6. Io. 20, 21. 26. Marc. 10, 16.*

50. *Blessed them.]* [1]Christ our high priest, [2]prefigured specially therein by Melchisedec, often gave his blessing to his: sometimes by words, as, *Peace be to you*: sometimes by imposing his hands: and now where by lifting up his hands over his Disciples as it were for his farewell. In what form, the Scripture doth not express but very like it is that in form of the cross, as Jacob the

patriarch blessed his nephews for signification of Christ's benediction. For now the cross began to be glorious among the faithful, [3] and the Apostles (as it is most certain [4] by the Fathers which call it an ancient tradition) used that sign for an external note of benediction. Yea S. Augustine saith *(in Ps. 30. Conc. 3.)* that Christ himself not without cause would have his sign to be fixed in our foreheads as in the seat of shamefastness, that a Christian man should not be ashamed of the reproach of Christ. And what form can a Christian man use rather to bless himself or others, than that which was dedicated in Christ's death, and is a convenient memorial of the same? Howsoever it be, that the Bishops and Priests of God's Church bless with an external sign, no man can reprehend, being warranted by Christ's own example and action.

Gen. 48, 14.

[3] Blessing with the sign of the cross.

[4] * *Tertul. de coron. milit. nu. 3. Basil. de Sp. Sanct. c. 27.*

THE ARGUMENT OF S. JOHN'S GOSPEL.

S. John's Gospel may be divided into four parts.

The first part is, of the acts of Christ before his solemn manifestation of himself, while John Baptist was yet baptizing: Chap. 1. 2. 3. 4.

The second, of his Acts in Jury (having now begun his solemn manifestation in Galilee, Nat, 4, 12 (the second Easter of Pasch of his preaching: Chap. 5. For of the first Pasch, we had in the first part, chap. 2, 13: *And the Pasch of* [1] *the Jews was at hand.* And that feast whereof we have in this second part, chap. 5, 1: *After this there was a festival day of* [2] *the Jews*, is thought of good Authors, to be the feast of Pasch.

[1]* This speech very common in this Gospel, as appeareth by the places here marked, declareth that he writeth to the Gentiles.

[2] Iren. li. 2. c. 39.

The third part is, of this Acts in Galilee, and in Jury, about the third Pasch, and after it: cap. 6, to the 12. For so we have chap. 6, 4: *and Pasch the festival day of the Jews was at hand.*

The fourth part is of the fourth Pasch (which we have in the end of the chap. 11, 55: *And the Pasch of the Jews was at hand*) that is to say, of the Holy Week of his Passion in Hierusalem: chap. 12. unto the end of the book.

By which division it is manifest, that the intent of this Evangelist writing after the other three, was, to omit the Acts of Christ in Galilee, because the other three had written them at large: and to report his Acts done in Jury, which they had omitted.

And this he doth, because Iury with Hierusalem and the Temple, being the principal part of the Country, there abode the principal of the Jews, both for authority, and also for learning in the law or knowledge of the Scriptures, and therefore that was the place, where our Lord JESUS finding in the Head itself and in the leaders of the rest, such willful obstinacy and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainly than in Galilee, both say and prove, at sundry times, even every year of his preaching, himself to be the CHRIST that had been so long promised unto them, & expected of them: & the same CHRIST to be not only a man, as they imagined, but also the natural, consubstantial, & coeternal Son of God the Father, who now had sent him. Therefore these were the words and deeds that served best the purpose of this Evangelist, being, to shew the glory & excellency of this person JESUS: that thereby the Gentiles might see, how worthily Hierusalem & the Jews were reprobated, who had refused yea & crucified such an one: and how well & to their own salvation themselves might do, to receive him and to believe in him. For this to have been his purpose, himself declareth in the end, saying: ◦ *These are written, that you may believe that JESUS is CHRIST the Son of God: and that believing, you may have life in his name.*

◦ *Io. 20, 32.*

And hereupon it is, that S. Hierome writeth thus in his life: ◦ *John the Apostle, whom Jesus loved very much, the son of Zebedee, the brother of James the Apostle whom Herod after our Lord's Passion beheaded, last of all wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretics, and specially against the assertion of the Ebionites then rising, who say that Christ was not before MARY. Whereupon also he was compelled to utter his Divine Nativity.* Of his three Epistles, and of his Apocalypse, shall be said in their own places.

◦ Hier. in Catal.
a Io. 21, 20.
b Mat. 4. 21.
c Act. 12, 2.

It followeth in S. Hierome, that *In the Second persecution under Domitian, for fourteen years after the*

persecution of Nero he was exiled into the isle Patmos. But after that Domitian was slain, and his acts for his passing cruelty repealed by the Senate: under Nerva the Emperor he returned to Ephesus, and there continuing unto the time of Trajane the Emperor, he founded and governed all the Churches of Asia: and worn with old age, he died the threescore and eight year after the Passion of our Lord, and was buried besides the same city.

Whose excellency the same holy Doctor thus briefly describeth. li. 1. Advers. Iovinianum.

IOHN the Apostle, one of our Lord's Disciples, who was the youngest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is [1] more loved of our Lord, and lieth upon the breast of JESUS: and that which Peter durst not ask, he desireth him to ask: and after the resurrection, when Mary Magdalen had reported that our Lord was risen again, both of them ran to the Sepulchre, [2] but he came thither first: and when they were in the ship and fished in the lake of Genesareth, JESUS stood on the shore, neither did the Apostles know whom they saw: [3] only the virgin knoweth the virgin, and saith to Peter, *It is our Lord:* This John was both an Apostle, and Evangelist, and Prophet: and Apostle, because he wrote to the Churches as a Master: an Evangelist because he compiled a book of the Gospel, which (except Matthew) none other of the twelve Apostles did: a Prophet, for he saw in the isle Patmos, where he was banished by Domitian the Emperor for the testimony of our Lord, the Apocalypse, containing infinite mysteries of things to come. Tertullian also reporteth, that at Rome being cast into a barrel of hot boiling oil, he came forth more pure and fresher or livelier, than he went in. Yea and his Gospel itself much differeth from the rest. Matthew beginneth to write as of a man: Mark of the prophecy of Malachie and Esay: Luke of the Priesthood of Zachary: the first hath the face of a man, because of the genealogy: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calf, because of the Priesthood. But John as an Eagle flieth to the things on high, & mounteth to the Father himself, saying: *In the beginning was the WORD, and the WORD was with God, and God was the WORD.* Thus far S. Hierome.

[1] a Io. 13, 23. 24. &c. 21, 20.

[2] b Io. 20, 4.

[3] c Io. 21, 7.

Upon this Gospel there are the famous commentaries of S. Augustine called Tractatus in Evang. Ioan. to. 9. *and twelve books of S. Cyril's commentaries.*

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO JOHN.

CHAPTER I.

The preface of the Evangelist, commending Christ (as being God the Son incarnate) to the Gentiles, and setting out the blindness of the Jews in not receiving him. 19.

Then, the testimonies of John Baptist, first to the solemn legacy of the Jews: 29. secondly, when he saw JESUS come to him: 35. thirdly, to his own Disciples also, putting them over from himself to JESUS. Who made it plainer to them that he is Christ, 40. and so began he also to have Disciples. [1]

[1] The 1. part:
THE ACTS of Christ before his manifestation, whilst John Baptist was yet baptizing.

In [1] the beginning was the WORD, and the WORD was with God, and God was the WORD.

[1] The Gospel at the third Mass upon Christmas day. And every day at the end of Mass.

2 This was in the beginning with God. 3 All things were made by him: and without him was made [1] ⌜nothing. That which was made⌝,

[1] *nothing that was made.*

4 in him was life, and the life was the light of men: 5 and the light shineth in darkness, and the darkness did not comprehend it. 6 There was a man sent from God, whose name was John. 7 This man came for testimony; to give testimony of the light, that all might believe through him. 8 He was not the light, but to give testimony of the light. 9 It was the true light, which lighteneth every man that cometh into this world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came into his own, and his own received him not. 12 But as many as received him, he gave them power to be made the sons of God, to those that believe in his name. 13 Who, not of blood, nor of the will of flesh, nor of the will of man, but of God are born.

14 [1] AND THE WORD WAS MADE FLESH, and dwelt in us (and we saw the glory of him, glory as it were of the Only-begotten of the Father) full of grace and verity.

[1] ET VERBUM CARO FACTUM EST.

15 John giveth testimony of him, and cryeth saying: This was he of whom I spake, He that shall come after me, is made before me: because he was before me.

16 [1] And of his fullness we all have received, and grace for grace.

[1] He is preferred & made of more dignity and excellency than I, because he was before me & all things, eternal God.

17 For the law was given by Moyses, grace and verity was made by JESUS Christ. 18 God no man hath seen at any time: the only-begotten Son which is in the bosom of the Father, he hath declared.

19 [1] And this is John's testimony, when the Jews sent from Jerusalem Priests and Levites to him, that they should ask him, who art thou?

[1] The Gospel upon the 3. Sunday in Advent.

20 And he confessed, and did not deny: and he confessed, That I am not CHRIST. 21 And they asked him: What then? Art thou [1] Elias? And he said: I am not. Art thou [2] [3] the Prophet? And he answered: No.

[1] *Mal. 4, 5.* [2] By like the Jews ignorantly understood not the place in Deuteronomy, of Christ, and therefore they ask also whether he be the Prophet there spoken of. See also c. 7, 40. [3] *Deu. 18, 15.*

22 They said therefore unto him: Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? 23 He said: *I am the voice of one crying in the desert, make straight the way of our Lord,* [1] as Esaie the Prophet said.

[1] *Esa. 40, 3.*

24 And they that were sent were of the Pharisees. 25 And they asked him, and said to him: Why then doest thou baptize, if thou be not Christ, nor Elias, nor the Prophet? 26 John answered them, saying: [1] [2] I baptize in water; but there hath stood in the midst of you whom you know not.

[1] *Mt. 3, 11. Mr. 1, 8. Lu. 3, 16.* [2] He doth often here signify the great difference of his Baptism & of Christ's, as of his person & Christ's. See Annot. Mat. 3.

27 The same is he that shall come after me, that is made before me; whose latchet of his shoe I am not worthy to loose. 28 These things were done in Bethania beyond Jordan, where John was baptizing.

29 [1] The next day John saw JESUS coming to him, and he saith: *Behold the lamb of God, behold him that taketh away the* [2] *sin of the world.* [3]

[1] The Gospel on the octave of the Epiphany. [2] *sins* [3] AGNUS DEI at Mass.

30 This is he of whom I said: After me there cometh a man, which is made before me: because he was before me. 31 And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. 32 And John gave testimony, saying: That I saw the Spirit descending as a dove from Heaven, and he remained upon him. 33 And I knew him not: but he that sent me to baptize in water, he said to me: He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth in the Holy Ghost. 34 And I saw; and I gave testimony that this is the Son of God.✝ 35 [1]The next day again John stood, and two of his Disciples.

[1]The Gospel upon S. Andrew's eve.

36 And beholding JESUS walking, he saith: Behold the Lamb of God. 37 And the two Disciples heard him speaking, and they followed JESUS. 38 And JESUS turning, and seeing them following him, saith to them, What seek you? Who said to him: Rabbi (which is called by interpretation, Master) where dwellest thou? 39 He saith to them: Come and see. They came, and saw where he abode, and they tarried with him that day: and it was about the tenth hour. 40 And Andrew the brother of Simon Peter was one of the two that had heard of John, and followed him. 41 He findeth first his brother Simon, and saith to him: We have found [1]MESSIAS, which is being interpreted, CHRIST.

[1]Messias in Hebrew, in Greek Christ, in English Anointed, to wit, with the spiritual oil of grace above his brethren. *Ps. 44.*

42 And he brought him to JESUS. And JESUS looking upon him, said: Thou art Simon the son of Jona: thou shalt be called [1]*Cephas*, which is interpreted, Peter.

[1]Cephas in Syriac, & Peter in Greek, in English, Rock. See Mat. 16, 18.

43 On the morrow he would go forth into Galilee, and he findeth Philippe. And JESUS saith to him: Follow me. 44 And Philippe was of Bethsaida, the city of Andrew and Peter. 45 Philippe findeth Nathanael, and saith to him: Him whom Moyses in the law, and the Prophets wrote of, we have found, JESUS the son of Joseph, of Nazareth. 46 And Nathanael said to him: From Nazareth can there be any good? Philippe saith to him: Come and see. 47 [1]JESUS saw Nathanael coming to him, and he saith of him: Behold an Israelite in very deed, in whom there is no guile.

[1]The Gospel in a votive Mass of the holy Angels.

48 Nathanael saith to him: How knowest thou me? JESUS answered and said to him: Before that Philippe did call thee, when thou wast under the figtree, I saw thee. 49 Nathanael answered him and saith: Rabbi, thou art the Son of God, thou art the King of Israel. 50 JESUS answered, and said to him: Because I said unto thee, I saw thee under the figtree, thou believest; greater than these things shalt thou see. 51 And he saith to him: Amen Amen I say to you, You shall see the Heaven opened, and the [1]Angels of God ascending and descending, upon the Son of man.✝

[1]*Gen. 28, 12.*

ANNOTATIONS.

CHAP. I.

1. *Was the word.]* The second Person in Trinity which is the natural, only, and eternal Son of God the Father, is called the WORD:[1] not as the holy Scriptures or speeches of the Prophets and Apostles (written and spoken by God's commandment for the uttering of his divine will towards man) be called his word, but in a more divine, eminent, and ineffable sort, to express unto us in a sort, by a term agreeable to our capacity, that the Son of God so is, and so from everlasting is born of God the Father, as our prime concept (which is our internal and mental word) is and issueth out of our intelligence & mind. This WORD then, Son, or second Person in the holy Trinity, was and had his being then already, when other creatures (of what sort so ever) had but their beginning, and therefore cannot be a creature, as many Heretics before the writing of this Gospel thought,

[1]How God the Son is called the WORD.

[2]The Platonics.

[3]*August. de Civ. Dei li. 10. c. 29.*

and as the Arrians after taught. And this first sentence of the Gospel not only the faithful, [2] but the Platonics did so admire (as S. Augustine writeth) [3] that they wished it to be written in gold.

[1] The WORD coeternal with the Father, distinct in person, and of the Father.

[2] *Calv. inst. li. 1. c. 13. sect. 23 & 25.*

1. *With God.]* Because a man might say, If the WORD were before any thing was created, where or how could he be? The Evangelist preventing that carnal concept, saith first, that the was with God, [1] whose bing dependeth not upon time, place, space, or any other creatures, all which were made by him. Secondly, he giveth us to understand, that the WORD had his proper substance or personality distinct from God the Father, whereby Sabellius the old Heretic is refuted. Thirdly, here is insinuated the order of these two persons, one towards the other, to wit, that the Son is with and of the Father, and not the Father of the Son. Fourthly, you may confute here the blasphemy of Calvin, [2] holding the second Person to be God, not as of God the Father, but as of himself. And yet such are the books that our youth now read commonly in England, and that by commandment.

[1] The WORD true God by nature.

[2] *1. Io. c. 5, 20.*

[3] The Protestants are like the wrangling Arians.

1. *God was the word.]* Lest any man upon the premises, which set forth the relation and distinction of the second Person from the first, might think that the Father only were God, the Evangelist expressly teacheth, the WORD to be God. [1] For though the words seem to lie otherwise (because we have of purpose so owed the elegancy which the Evangelist himself observed in placing them so, and therefore they stand so both in Greek and Latin) yet indeed the construction is thus, *The WORD was God,* [2] and (as in his first Epistle the same Apostle writeth) *true God:* lest any might say (as the Arians did) that he was God indeed, but not truly and naturally, but by common adoption or calling, as good men in the Church be called the sons of God. What wonderful wrangling and tergiversation the Arians used to avoid the evidence of this place, we see in S. Augustine li. 3. de Doct. Christ. c. 2. even such as the Protestants do, [3] to avoid the like words, *This is my body*, concerning the B. Sacrament.

◦ The WORD not a creature but the creator.

3. *By him.]* Again, by this he signifieth the eternity, divinity, omnipotency, and equality of the WORD or Son, ◦ with God the Father, because by him all things were created. All thins he saith, both visible of this world: and invisible, as Angels and all spiritual creatures. Whereupon it is evident also, that himself is no creature, being the creator of all: neither is sin of his creation, being a defect of a thing, rather than a thing itself, and therefore neither of nor by him.

◦ Free-will.

12. *He gave them power.]* Free will to receive or acknowledge Christ, & power given to men, if they will, ◦ to be made by Christ the sons of God: but not forced or drawn thereunto by any necessity.

◦ Humble kneeling at the solemn words of Christ's incarnation.

14. *The Word made flesh.]* This is the high and divine testimony of Christ's incarnation and that he vouchsaved to become man, For the acknowledging of which inexplicable benefit and giving humble thanks for the same, all Christian people in the world by tradition of the Fathers prostrate themselves or kneel down, ◦ when they hear it sung or said at the holy Mass, either in this Gospel: or in the Creed by these words, ET HOMO FACTUS EST.

◦ How mortal men see God.

18. *No man hath seen.]* Never man in this mortality saw God in the very shape and natural form of the divine essence, but men see him only in the shape of visible creatures, ◦ in or by which it pleaseth him to shew himself unto many diversly in this world: but never in such sort as when he shewed himself in the person of the son of God, being made truly man and conversing with men.

◦ The B. Trinity.

32. *The Spirit.]* Here is an evident testimony of the third Person in Trinity, ◦ which is the Holy Ghost: so that in this one Chapter we find expressly against all Heretics, Jews, & Pagans, set forth the truth of the Church's doctrine concerning the whole Trinity.

[1] Peter by his new

42. *Looking upon him.]* This beholding of Simon, insinuateth Christ's designment and preferring of

him to be the chief Apostle, the Rock of the Church, [1] and his Vicar, and therefore upon that Divine providence and intention he accordingly changeth his name, calling him for Simon, *Cephas*, [2] which is a Syriake word, as much to say as, Rock or Stone. And S. Paul commonly calleth him by this name Cephas, whereas other both Greeks and Latins call him altogether by the Greek word, *Peter*, which signifieth the self same thing. whereof S. Cyril saith, [3] that our Saviour by fortelling that his name should no more now be Simon, but *Peter*, did by the word itself aptly signify, that on him, as on a rock and stone most firm, he would build his Church.

name designed to be the Rock of the Church.

[2] *Cephas. Petrus.*

[3] *Li. 2. c. 12. in Ioan.*

CHAPTER II.

At the request of his mother he worketh his first miracle, turning water into wine at a marriage in Galilee, although the time of his manifestation be not yet come. 12. Then in Hierusalem at Pasch, being but one, and yet obscure, he throweth out of the Temple most miraculously all the merchants. 28. And being yet of the blind Jews asked a sign, he signifieth so long before, that they should kill him, but he will rise again the third day. 23. Which also presently they would do, but that he knowing their false hearts (though many believe in him) will not tarry among them.

AND [1] the third day there was a marriage made in Cana of Galilee: and the mother of JESUS was there.

[1] The Gospel upon the 2. Sunday after the Epiphany.

2 And JESUS also was called, and his Disciples to the marriage. 3 And the wine failing, the mother of JESUS saith to him: They have no wine. 4 And JESUS saith to her: What is to me and thee woman? My hour cometh not yet. 5 His mother saith to the ministers: Whatsoever he shall say to you, do ye. 6 And there were set there six water-pots of stone, according to the purification of the Jews, holding every one two or three measures. 7 JESUS saith to them: Fill the water-pots with water. And they filled them up to the top. 8 And JESUS saith to them: Draw now, and carry to the chief steward. And they carried it. 9 And after the chief steward tasted the [1] water made wine, and knew not whence it was, but the ministers knew that had drawn the water; the chief steward calleth the bridegroom,

[1] He that seeth water turned in to wine, needeth not dispute or doubt how Christ changed bread into his body.

10 and saith to him: Every man first setteth the good wine, and when they have well drunk, then that which is worse. But thou hast kept the good wine until now. 11 This beginning of miracles did JESUS in Cana of Galilee: and he manifested his glory, and his Disciples believed in him. ⊣ 12 After this he went down to Capharnaum himself and his mother, and his brethren, and his Disciples; and there they remained not many days. 13 [1] And the Pasch of the Jews was at hand, and JESUS went up to Jerusalem:

[1] The Gospel upon Monday in the fourth week of Lent.

14 and he found in the Temple them that sold oxen and sheep and doves, and the bankers sitting. 15 And when he had made as it were a whip of little cords, he cast them all out of the temple, the sheep also and the oxen, and the money of the bankers he poured out, and the tables he overthrew. 16 And to them that sold doves, he said: Take away these things hence, and make not the house of my Father, a house of merchandise. 17 And his Disciples remembered that it is written: *The zeal of thy house hath eaten me.* [1]

[1] *Ps. 68, 10.*

18 The Jews therefore answered and said to him: What sign doest thou shew us, that thou doest these things? 19 JESUS answered and said to them: [1] Dissolve this temple, and in three days I will raise it.

[1] *Mt. 26, 61. 27, 40.*

20 The Jews therefore said: In forty and six years was this temple built, & wilt thou raise it in three days? 21 But he spake of the temple of his body. 22 Therefore when he was risen again from the dead, his Disciples remembered, that he said this, and they

believed the scripture and the word that JESUS did say. 23 And when he was at Jerusalem in the Pasch, upon the festival day, many believed in his name, seeing his signs which he did. 24 But JESUS did not commit himself unto them, for that he knew all, 25 and because it was not needful for him that any should give testimony of man; for he knew what was in man.┤

ANNOTATIONS.
CHAP. II.

[1] Christ with his presence honoureth and approveth Marriage.

[2] *Cyril. in 2. Io. c. 22.*

2. *JESUS also was called.]* By his vouchsaving to come with his to the Marriage,[1] he approveth the custom of the Faithful in meeting at honest feats and recreations for maintenance of love, peace, and amity among themselves: he reproveth the heresy of Tatian, Marcion, and such like condemning wedlock: lastly (as S. Cyril saith)[2] he sanctifieth and blesseth the Marriage of the Faithful in the new Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction the often divorces, remarriages, and pluralities of wives, and the women's servile subjection and imparity in that case, be redressed and reduced to the primitive institution, and so Christian marriage made a Sacrament. See *S. Aug. de nupt. & concup. li. 1. c. 10 & 21. li. 1 de adult. coniug. c. 8.*

◦Our Lady's intercession.

3. *They have no wine.]* Our Lady many ways understood that now the time approached of manifesting himself to the world by miracles and preaching, and nothing doubted but that he would now begin at her request.◦ Whereby we learn that Christ ordinarily giveth not his graces, but humbly asked and requested thereunto, and that his mother's intercession is more than vulgarly effectual, and that he denieth her nothing.

◦Translators of holy Scriptures.

4. *What is to me and thee?]* Because this speech is subject to diverse senses, ◦we keep the words of our text, lest by turning it into any English phrase, we might straiten the Holy Ghost's intention to some certain sense either not intended, or not only intended, and so take away the choice and indifferency from the reader, whereof (in holy Scripture specially all Translators must beware. Christ then may mean here, what is that, Woman, to me & thee being but strangers, that they want wine? as some interpret it. Or (which is the more proper use of that kind of speech in holy Writ) what have I to do with thee? that is, why should I have respect to thy desire in this case? In matters touching my charge & the commission of my father for preaching, working miracles, and other graces, I must not be tied to flesh and blood. Which was not a reprehension of our Lady, or signification that he would not hear her in this or other things pertaining to God's glory or the good of men, for the event sheweth the contrary. But it was a lesson to the company that heard it, and namely to his Disciples, that respect of kindred should not draw them to do any thing against reason, or be the principal motion why they do their duties, but God's glory.

[1] Our Lady doubteth not but Christ will grant her petition.

[2] *li. 2. in Io. c. 23.*

5. *What soever he shall say.]* By this you see, our Lady by her divine prudence and entire familiarity and acquaintance with all his manner of speeches,[1] knew it was no check to her, but a doctrine to others: and that she had no repulse, though he seemed to say his time was not yet come to work miracles: not doubting but he would begin a little before his ordinary time for her sake, as S. Cyril thinketh he did:[2] and therefore she admonisheth the waiters to mark well, & to execute whatsoever Christ should bid them do.

◦Profaners of God's Church are to be

15. *Cast them out.]* By this chastising corporally the defilers and abusers of the Temple, he doth not only shew his power, but being but one poor man he could by force execute his pleasure upon

so many sturdy fellows: but also his sovereign authority over all offenders, and that not upon their souls only, ◦as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual jurisdiction, upon their bodies and goods also. That the Spiritualty may learn, how far and in what cases, for just zeal of Christ's Church, they may use and exercise both spiritually and temporally their forces and faculties against offenders, specially against the profaners of God's Church, according to the Apostle's allusion 1 Cor. 3. *If any defile the Temple of God, him will God destroy.*

punished in soul & body by the Spiritual power.

24. *JESUS committed not himself.]* S. Augustine applieth this their first faith and belief in Christ, [1] suddenly raised upon the admiration of his wonders, [2] but yet not fully formed or established in them, unto the faith of Novices or Catechumens in the Church: and Christ's not committing his Person to them as yet, to the Church's like wariness and wisdom, in not opening nor giving to them our Lord in the B. Sacrament, because all were not to be trusted with that high point without full trial of their faith.

[1] *Tract. in Io. 11.*

[2] The B. Sacrament is not to be given to novices or younglings in faith.

CHAPTER III.

He teacheth Nicodemus, that to come to the kingdom of God, Baptism is necessary, as being our Regeneration, 10. which point Nicodemus as then not understanding, 11. he sheweth that they must believe him, and what good cause there is for them so to do. 23. After this he also baptizeth, and John likewise at the same time. 25. Whereupon a question being moved, Whether Baptism is better, 25. John answereth it by saying, that he is so far inferior to Christ, as a mere man to God most high.

AND [1] there was a man of the Pharisees, named Nicodemus, a Prince of the Jews.

[1] The Gospel upon Holy Rood day, or Invention of the holy Cross. Maij 3.

2 This man came to JESUS by night, and said to him: Rabbi, we know that thou art come from God a Master; for no man can do these signs which thou doest, unless God be with him. 3 JESUS answered, and said to him: Amen, Amen I say to thee, unless a man be born again, he cannot see the Kingdom of God. 4 Nicodemus said to him: How can a man be born, when he is old? can he enter into his mother's womb again & be born? 5 JESUS answered: Amen, Amen I say to thee, unless a man be born again of water and the Spirit, he cannot enter into the Kingdom of God. 6 That which is born of the flesh, is flesh: & that which is born of the Spirit, is spirit. 7 Marvel not, that I said to thee, You must be born again. 8 The Spirit breatheth where [1] he will; and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth: so is every one that is born of the Spirit.

[1] We follow rather S. August. & those ancient Fathers, which most commonly understand this place of the Holy Ghost, & not of the wind: although both senses be good.

9 Nicodemus answered, & said to him: How can these things be done? 10 JESUS answered, and said to him: Thou art a Master in Israel, and art thou ignorant of these things? 11 Amen, Amen I say to thee, that we speak that which we know, and that which we have seen we testify, and our testimony you receive not. 12 If I have spoken to you earthly things, and you believe not: how if I shall speak to you heavenly things, will you believe? 13 And no man hath ascended into Heaven, but he that descended from Heaven, the Son of man which is in Heaven. 14 And as [1] Moyses exalted the serpent in the desert, so must the Son of man be exalted:

[1] *Nu. 21, 9.*

15 that every one which believeth in him, perish not, but may have life everlasting. 16 [1] For so God loved the world, that he gave his only-begotten Son; that every one that believeth in him, perish not, but may have life everlasting.┤

[1] The Gospel upon Monday in the Whitsunweek.

17 For God sent not his Son into the world, to judge the world, but that the world may be saved by him.
18 He that believeth in him, is not judged. But he that doth not believe, is already judged: because he hath not believed in the name of the only-begotten Son of God. 19 And this is the judgement: because the light is come into the world, and men have loved the darkness rather than the light: for their works were evil. 20 For every one that doeth ill, hateth the light, and cometh not to the light, that his works may not be controlled.
21 But he that doeth verity, cometh to the light, that his works may be made manifest, because they were done in God.✝ 22 After these things JESUS came and his Disciples into the country of Jewry; & there he abode with them, and baptized. 23 And John also was baptizing in Aenon beside Salim; because there was much water there, and they came, and were baptized.
24 For John was not yet cast into prison. 25 And there rose a question of John's Disciples with the Jews concerning purification. 26 And they came to John, and said to him: Rabbi, he that was with thee beyond Jordan, to whom [1]thou didst give testimony, behold he baptizeth, and all come to him.

[1] *Io. 1, 19.*

27 John answered and said: A man cannot receive any thing, unless it be given him from Heaven,
28 Yourselves do bear me witness, [1]that I said, I am not CHRIST; but that I am sent before him.

[1] *Io. 1, 20.*

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom that standeth and heareth him, rejoiceth with joy for the voice of the bridegroom. This my joy therefore is filled. 30 He must increase, and I diminish. 31 He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from Heaven, is above all. 32 And what he hath seen and heard, that he testifieth: and his testimony no man receiveth.
33 He that hath received his testimony, hath signed that God is true. 34 For he whom God hath sent, speaketh the words of God. For God doth not give the Spirit by measure. 35 The Father loveth the Son: & he hath given all things in his hand. 36 He that believeth in the Son: hath life everlasting: but he that is incredulous to the Son, shall not see life, but the wrath of God remaineth upon him.

ANNOTATIONS.
CHAP. III.

[1] Baptism in water necessary to salvation.

[2] * *August. haeres. 88.*

[3] Baptism in two cases not necessary, but otherwise supplied.

5. *Born again of water.]* As no man can enter into this world not have his life and being in the same, except he be born of his carnal parents: [1]no more can a man enter into the life & state of grace which is in Christ, or attain to life everlasting, unless he be born and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal, which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal virtue of the Holy Spirit: wherein it excelleth John's Baptism, which had the external element, but not the spiritual grace. thirdly, that no man can enter into the kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the [2] Pelagians, and Calvinists be condemned, that promise life everlasting to young children that die without Baptism, and all other that think only faith to serve, or the external element of water superfluous or not necessary: our Saviour's words being plain and general. Though in this case, God which hath not bound his grace, in respect of his own freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized,[3] or else depart this life with vow and desire to have that Sacrament, but by some remediless necessity could not obtain it. Lastly, it is proved that this Sacrament giveth grace *ex opere operato*, that is of the work itself (which all Protestants deny) because it so breedeth our spiritual life in God. as our

carnal birth giveth the life of the world.

18. *Is judged already.]* He that believeth in Christ with faith which worketh by charity (as the Apostle speaketh)[1] shall not be condemned at the later day nor at the hour of his death. but the Infidel, [2]be he Jew, Pagan, or Heretic, is already (if he die in his incredulity) by his own profession and sentence condemned, and shall not come to judgement either particular or general, to be discussed according to his works of mercy done or omitted. In which sense S. Paul saith that the obstinate Heretic is condemned by his own judgement, preventing in himself,[3] of his own free will, the sentence both of Christ and of the Church.

[1] *Gal. 5, 6.*

[2] Every infidel, and namely heretics, are judged already.

[3] *Tit. 3, 11.*

31. *He that cometh from above.]* As though he should say, No marvel that men resort to Christ so fast and make less account of men. ◦for, his baptism and his preaching and his person are all from heaven immediately, He bringeth all from the very bosom, mouth, and substance of God his Father. Whatsoever is in me, is but a little drop of his brace. His spirit and graces are above all measures of men's gifts, even according to his Manhood: and all power temporal and spiritual, the kingdom and the Priesthood, and all sovereignty in heaven and earth are bestowed upon him as he is man also.

◦The excellency of Christ's power and graces.

CHAPTER IV.

Leaving Jewry because of the Pharisees, in the way to Galilee he talketh with a Samaritane woman, telling her that he will give water of everlasting life, 16. shewing himself to know men's secrets, 19. preferring the Jews' religion before the Samaritanes', but ours (the Christian Catholic religion) before them both, 25. and uttering unto her that he is Christ. 28. which by her testimony and his preaching very many Samaritanes do believe: he in the mean time foretelling his Disciples, of the harvest he will send them into. 45 The Galilaeans also receive him, where again he worketh his second miracle.

WHEN JESUS therefore understood that the Pharisees heard that JESUS maketh more Disciples, and baptizeth, than John,
2 (howbeit [1]JESUS did not baptize, but his Disciples)

[1] He did not baptize ordinarily: yet that he baptized his Apostles, S. Aug. thinketh it very probable, *ep. 108.*

3 he left Jewry, and went again into Galilee. 4 And he had of necessity to pass through Samaria.
5 [1]He cometh therefore into a city of Samaria which is called Sichar; [2]beside the manor that Jacob gave to Joseph his son.

[1] The Gospel upon Friday in the 3. week in Lent. [2] *Gen. 48, 22.*

6 And there was there the fountain of Jacob. JESUS therefore wearied of his journey, sat so upon the fountain. It was about the sixth hour. 7 There cometh [1]a woman of Samaria to draw water. JESUS said to her: Give me to drink.

[1] This woman is a figure of the Church, not yet justified, but now to be justified. *Aug. tract. 15 in Ioan.*

8 For his Disciples were gone into the city, to buy meats. 9 Therefore that Samaritane woman saith to him: How doest thou being a Jew, ask of me to drink, which am a Samaritane woman? For the Jews [1]do not communicate with the Samaritans.

[1] There were many other causes why the faithful Jews could not abide the Samaritans, but their precise abstaining from their company & conversation, was their Schismatical Temple and service in mount Garizim.

10 JESUS answered, and said to her: If thou didst know the gift of God, and who he is that saith unto thee, Give me to drink; thou perhaps wouldest have asked of him, and he would have given thee living water. 11 The woman saith to him: Sir, neither hast thou wherein to draw, and the well is deep; whence hast thou the living water? 12 art thou greater than our Father Jacob, who gave us the well, & himself drank of it, and his children, and his cattle? 13 JESUS answered, and said to her: Every one that drinketh of

this water, shall thirst again;[1] but he that shall drink of the water that I will give him, shall not thirst for ever,

[1]c He speaketh of his baptizing in the Holy Ghost. See Io. c. 7, 39.

14 but the water that I will give him, shall become in him a fountain of water springing up unto life everlasting. 15 The woman saith to him: Lord give me this water, that I may not thirst, nor come hither to draw. 16 JESUS saith to her: Go, call thy husband, and come hither. 17 The woman answered and said: I have no husband. JESUS said to her: Thou hast said well, that I have no husband. 18 For thou hast had five husbands; and he whom thou now hast, is not thy husband. This thou hast said truly. 19 The woman saith to him: Lord, I perceive that thou art a Prophet. 20 Our Fathers adored in this mountain, and you say, [1]that at Jerusalem is the place where men must adore.

[1]*Deu. 12, 6. Ps. 121. 13.*

21 JESUS saith to her: Woman believe me, that the hour shall come, when you shall neither in this mountain, nor in Jerusalem adore the Father. 22 [1]You adore that you know not: we adore that we know; for salvation is of the Jews.

[1]*4. Reg. 17, 28. 36.*

23 But the hour cometh, and now it is, when the true adorers shall adore the Father in spirit and verity. For the Father also seeketh such to adore him. 24 God is a Spirit, and they that adore him, must adore in spirit and verity. 25 The woman saith to him: I know that MESSIAS cometh, (which is called CHRIST) therefore when he cometh, he will shew us all things. 26 JESUS saith to her: I am he, that speak with thee. 27 And incontinent his Disciples came: and they marveled that he talked with a woman. No man for all that said: What seekest thou, or why talkest thou with her? 28 The woman therefore left her water-pot: and she went into the city, and saith to those men: 29 Come, and see a man that hath told me all things whatsoever I have done. Is not he CHRIST? 30 They went forth therefore out of the city, and came to him. 31 In the mean time the Disciples desired him, saying: Rabbi eat.

32 But he said to them: I have meat to eat which you know not. 33 The Disciples therefore said one to another: Hath any man brought him for to eat? 34 JESUS saith to them: My meat is to do the will of him that sent me, to perfit his work. 35 Do not you say that yet there are four months, and harvest cometh? Behold I say to you, lift up your eyes, and see the Countries, that they are white already to harvest. 36 And he that reapeth, receiveth hire, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together. 37 For in this is the saying true: that it is one man that soweth, and it is another that reapeth. 38 I have sent you to reap that which you laboured not: others have laboured, & you have entered into their labours. 39 And of that city many believed in him of the Samaritans, for the word of the [1]woman giving testimony, that he told me all things whatsoever I have done.

[1]This woman mystically being the Church, it is here signified, that they which at the first believe because the Church teacheth so, afterward be much confirmed, finding it in the Scripture also, and by other instructions.

40 Therefore when the Samaritans were come to him, they desired him that he would tarry there. And he tarried there two days. 41 And many more believed for his own word. 42 And they said to the woman, That now not for thy saying do we believe; for ourselves have heard, and do know that this is the Saviour of the world indeed.┤ 43 And after two days he departed thence; and went into Galilee. 44 For JESUS himself gave testimony that a Prophet hath not honour in his own country: 45 Therefore [1]when he was come into Galilee, the Galilaeans received him, whereas they had seen all things that he had done at Jerusalem in the festival day: for themselves also came to the festival day.

[1]*Mt. 4, 12. Mr. 1, 14. Luc. 4, 14.*

46 [1]He came again therefore into Cana of Galilee, [2]where he made water wine. And there was a certain lord whose son was sick at Capharnaum.

[1]The Gospel upon the 20. Sunday after Pentecost. [2]*Io. 2, 9.*

47 He having heard that JESUS came from Jewry into Galilee, went to him, and desired him that he would come down and heal his son, For he began to die.
48 JESUS therefore said to him: Unless you see signs and wonders, you believe not. 49 The lord saith to him: Lord, come down before that my son die.
50 JESUS saith to him: Go, thy son liveth. The man believed the word that JESUS said to him, and went.
51 And as he was now going down, his servants met him: and they brought word, saying, That his son lived. 52 He asked therefore of them the hour, wherein he was amended. And they said to him, That yesterday at the seventh hour the fever left him. 53 The father therefore knew that it was in the same hour wherein JESUS said to him: Thy son liveth, and himself believed and his whole house.⊣ 54 This again the [1] second sign did JESUS, when he was come from Jewry into Galilee.

[1] *Io. 2, 11.*

ANNOTATIONS.
CHAP. IV.

20. *Our Fathers adored.]* By adoration is meant doing of sacrifice.[1] for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worshipping there to be more ancient than the Jews in Hierusalem, referring it to Jacob: Whereas indeed that Patriarch adoring there before the Temple was appointed, or the Law given, made nothing for their Schism: Which was begun by Manasses a fugitive Priest, only to hold his unlawful wife thereby, and to obtain Superiority, in Schism:[2] which he could not do in the unity of his brethren: long after the Temple of Hierusalem, from which the revolt was made. Therefore Christ giveth sentence for the Jews and the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritanes none at all.

[1] The Schismatical temple contendeth against the true Temple.

[2] *Ioseph. li. antiq. 11. c. 8.*

Josephus also recordeth how the Samaritanes demanded of Alexander the Great, the like privileges and immunities as he had granted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as worthy,[1] and themselves to be Jews as the other, and to worship the same God. but their Schismatical hypocrisy was easily spied and dimissed with nothing. Another time the Jews and Samaritanes (as the same writer testifieth)[2] made a great stir in Alexandria about the truth and antiquity of the Schismatical temple and service in Garizim and the other true Temple of Salomon: in so much that the matter was put to arbitrement by Ptolomaeus the king's commandment, only to try whether of the two was first. And the Schismatics (as their custom is) *per saltum* can make their Church or service as old as they list, referring it to the Patriarchs, as our Schismatics do now to Christ and the Apostles. But when the trial was made, only they of Hierusalem did invincibly prove by continual succession of their Priests,[3] and by the just note of the time when the Schismatics went out from them, that theirs was the lawful, and the other the false temple and false adoration. and to it was judged, and the Samaritanes put to silence. Afterward the said Schismatics (which is lightly the end of all Schisms) revolted quite from the Jews' religion, and dedicated their temple in Garizim to Jupiter Olympius, as Calvin's supper and his bread and wine is like at length to come to the sacrifice of Ceres and Bacchus.

[1] The true Temple prevaileth.

[2] *Ioseph. li. 13. antiq. c. 6.*

[3] The true Temple is proved by continual succession.

23. *In Spirit and verity.]* Our Saviour foretelleth her that the end & ceasing of their sacrifice & adoration in both the Temples should shortly be,[1] and even then was begun to be fulfilled: instructing her in three things concerning that point. First, that the true Sacrifice should be tied no more to that one place or nation, but that true adoration should be throughout all Nations according to the Prophecy of Malachie.[2] Secondly, that the gross and carnal adoration by the

[1] Christian adoration throughout all nations in every place, in spirit & verity: that is, in the

Sacraments and service of the new law, full of spirit & grace: in the verity of things before prefigured, specially the true sacrifice of Christ's body and blood.

flesh and blood of beasts and other external terrene creatures, not having in them grace, spirit, and life, should be taken away, & another sacrifice succeed, which should be in itself invisible, celestial, divine, full of life, Spirit, and grace. and thirdly, that this adoration and sacrifice should be the verity itself, whereof all the former sacrifices and hosts were but shadows and figures. and he calleth that here spirit and truth, which in the first Chapter is called grace and truth. [3] All which is no more but a prophecy and description of the Sacrifice of the faithful Gentiles in the body and blood of Christ: not that it is not by external means given to us (for otherwise we being men consisting of flesh and blood could not be capable thereof) but that it is spirit and life in itself, being the flesh of the WORD of God. And if a man enlarge the word of Adoration, (which here as is said, signifieth properly the worship of God by sacrifice) to all the Sacraments of the new Law, they all likewise be spirit and grace, the Holy Ghost working invisibly and internally upon our souls by every one of them. Whereupon our Baptism, is water & the Holy Ghost: our Penance, the word of absolution and the Holy Ghost: our Confirmation, oil & the Holy Ghost by imposition of hands: finally, all the adoration of the Catholic Church, is properly spiritual, though certain external creatures for our natures, state and necessity, be joined thereunto. Take heed therefore thou gather not of Christ's words, that Christian men should have no use of external office towards God: for that would take away all sacrifice, Sacraments, prayers, Churches, and society of men in his Service.

[2] *Mal. 1, 11.*

[3] *Io. 1, 17.*

CHAPTER V.

Curing a bedred man at the pond of miracle, because he doth it on the Sabboth, the blind Jews do persecute him, 7. and again because he saith that God is his natural father. 19. He thereupon continueth saying, the Father's operation and his to be in every thing all one, and that he shall do greater things than these miraculous cures, to wit, 21. quicken the dead in soul by sin, as being appointed Judge of all, 28. yea and quicken the dead in bodies also. incontinent judging all uprightly. 31. And that these are not brags of his own, but his witnesses to be 33. John Baptist, 26. his own miraculous works, 37. his Father's voice at his Baptism, 39. the Scriptures also, namely of Moyses. [1]

[1] The 2. part:
THE ACTS of Christ in Jewry (having already begun his solemn Manifestation in Galilee Mt. 4, 12) the second Pasch of his preaching.

AFTER [1] these things there was a festival day of the Jews, and JESUS went up to Jerusalem.

[1] The Gospel upon Imber Friday in the first week of Lent.

2 And there is at Jerusalem ˹upon˺ [1] Probatica a pond which in Hebrew is surnamed [2] ˹Bethsaida˺, having five porches.

[1] By our Latin text and the Greek, this miraculous pond was in or upon *Probatica*, that is, a place where the sheep to be sacrificed, were kept. But by other Latin copies, S. Hierom, and some Greek Fathers, *Probatica* is the very pond itself: so called, because the sheep of sacrifice were there washed. [2] *Bethesda*,

3 In these lay a great multitude of sick persons, of blind, lame, withered, expecting the stirring of the water. 4 And an Angel of our Lord descended at a certain time into the pond; and the water was stirred. And he that had gone down first into the pond after the stirring of the water, was made whole of whatsoever infirmity he was holden. 5 And there was a certain man there that had been eight and thirty years in his infirmity. 6 Him when JESUS had seen lying, & knew that [1] he had now a long time, he saith to him: Wilt thou be made whole?

[1] *c multum tempus haberet,*

7 The sick man answered him: Lord, I have no man, when the water is troubled, to put me into the pond. For whiles I come, another goeth down before me.

8 JESUS saith to him: Arise, take up thy bed, and walk. 9 And forthwith he was made whole: and he took up his bed, and walked. And it was the Sabboth that day. 10 The Jews therefore said to him that was healed: It is the Sabboth, thou mayst not take up thy bed. 11 He answered them: He that made me whole, he said to me, take up thy bed, and walk. 12 They asked him therefore, what is that man that said to thee, take up thy bed, and walk? 13 But he that was made whole, knew not who it was. For JESUS shrunk aside from the multitude standing in the place.
14 Afterward JESUS findeth him in the temple, & said to him: Behold thou art made whole; sin no more, lest some worse thing chance to thee. 15 That man went his way, and told the Jews that it was JESUS that made him whole.┤ 16 Thereupon the Jews persecuted JESUS, because he did these things on the Sabboth. 17 But JESUS answered them: My Father worketh until now; and I do work. 18 Thereupon therefore the Jews sought the more to kill him: because he did not only break the Sabboth, but also he said God was his Father, making himself equal to God. 19 JESUS therefore answered, and said to them: Amen, amen, I say to you, the Son cannot do any thing of himself, but that which he seeth the Father doing. For what things soever he doeth, these the Son also doeth in like manner. 20 For the Father loveth the Son, and sheweth him all things that himself doeth, and greater works than these will he shew him, that you may marvel. 21 For as the Father doth raise the dead and quickeneth: so the Son also quickeneth whom he will. 22 For neither doth the Father judge any man: but all judgement he hath given to the Son, 23 that all may honour the Son, as they do honour the Father. He that honoureth not the Son, doth not honour the Father, who sent him. 24 Amen, amen I say to you, that he which heareth my word, and believeth him that sent me, hath life everlasting: and he cometh not into judgement, but [1]⌜shall pass⌝ from death into life.

[1] *is passed.*

25 [1]Amen, amen I say to you, that the hour cometh, and now it is when the dead shall hear the voice of the Son of God, and they that have heard, shall live.

[1]The Gospel upon All souls day.

26 For as the Father hath life in himself; so he hath given to the Son also to have life in himself: 27 and he hath given him power to do judgement also because he is the Son of man. 28 Marvel not at this, because the hour cometh wherein all that are in the graves, shall hear his voice, 29 and they that have [1]done good things, shall come forth into the resurrection of life: but they that have done evil into the resurrection of judgement.┤

[1]Not faith only, but good and ill deeds shall be counted, and accordingly rewarded at the day of judgement.

30 I cannot of myself do any thing. As I hear, so I judge: and my judgement is just, because I seek not my will, but the will of him that sent me. 31 If I give testimony of myself, my testimony is not true.
32 There is another that giveth testimony of me: and I know that the testimony is true which he giveth of me.
33 [1]You sent to John; and he gave testimony to the truth,

[1] *Io. 1, 19.*

34 But I receive not testimony of man: but I say these things that you may be saved. 35 He was the lamp burning and shining. And you would for a time rejoice in his light. 36 But I have a greater testimony than John. For the works which the Father hath given me to perfit them: the very works themselves which I do, give testimony of me, that the Father hath sent me.
37 And the Father that sent me, himself hath [1] given testimony of me: neither have you heard his voice at any time, nor seen his shape,

[1] *Mt. 3, 17.*

38 and his word you have not remaining in you: because whom he hath sent, him you believe not.
39 Search the [1]scriptures, for you think in them to have life everlasting: & the same are they that give testimony of me:

[1]Catholics search the scriptures, and find there, Peter's & his successors Primacy, the real presence, the Priest's power to forgive sins, justification by faith & good works, Virginity preferred before matrimony, breach of the vow of continency damnable, voluntary poverty, Penance, alms,

and good deeds meritorious, diverse rewards in heaven according to diverse merits, & such like.

40 and you will not come to me that you may have life. 41 Glory of men I receive not. 42 But I have known you, that the love of God you have not in you. 43 I am come in the name of my Father, and you receive me not: if [1]another shall come in his own name, him you will receive.

[1]He meaneth specially Antichrist. How then can the Pope be he, seeing the Jews receive him not?

44 How can you believe, that receive glory one of another: and the glory which is of God only, you seek not? 45 Think not that I will accuse you to the Father. There is that accuseth you, Moyses, in whom you trust. 46 For if you did believe Moyses: you would perhaps believe me also. For of me he hath written. 47 And if you do not believe his writings: how will you believe my words.

ANNOTATIONS.
CHAP. V.

[1]1. Virtue of miracles given to creatures.

[2]2. The same given specially to sanctified creatures.

[3]*Hiero. de locis Heb. post med.*

[4]3. Miracles done at one time more than at another, specially in greater solemnities.

[5]4. Angels and Saints patrons & workers in places of miracles.

[6]5. Miracles in certain places, & wrought upon them that, corporally visit the same. See. S. Augustine ep. 137.

[7]6. All reasoning in these matters must yield to God's pleasure.

[8]7. This water is a figure of Baptism.

[9]*Hiero. con. Lucifer. c. 3. to. 2.*

2. *A pond.]* This is as great a wonder and work as was in the old Law, yet never recorded in the Scripture before: the conditions and circumstances of the same much to be distinctly weighed against the Miscreants of this time for many causes. First,[1] that God without derogation of his honour, yea to the great commendation of it, doth give virtue of miracles and cure to water or other creature. Secondly,[2] that he giveth such virtues to these creatures specially which be by use and occupying in sacred functions or otherwise, as it were sanctified: for this pond was it wherein the carcasses of sheep (therefore called Probatica & other beasts to be sanctified, were first washed, to which being always red (as S. Hierom saith)[3] with the blood of hosts, this force was given, for the commendation of the sacrifices of the Law there offered. How much more may we acknowledge such works of God miraculously done in or about the Sacrifice or Sacraments of the new Testament, which faithless men wholly reject and condemn for fables, because they know not the Scriptures nor the power of God. Thirdly,[4] that this operation was given at one time more than another, & rather on great festival days than other vulgar times (for this was the feast of Pasch or Pentecost) as days more sanctified, and when the people made greater concourse: which sheweth that we should not wonder to see great miracles done at the Memories and feasts of Martyrs or other great Festivities,[5] more than at other places and times. Fourthly, that the Angels or some special Saints are Presidents or Patrons of such places of miracle, and workers also under God of the effects that there extraordinarily be done. which ought to make Christians less doubt, that the force of diverse waters in the world is justly attributed by our forefathers and good stories to the prayers and presence of Saints, which profane incredulous men refer only to nature, untruly pretending that God is more glorified by the works of nature, which be of his ordinary providence, than by the grace of Miracle given to his Saints or Angels by his extraordinary providence. Fifthly,[6] that miracles be not wrought on men by their faith only and as well by their presence in spirit as in body, or upon the parties desire or devotion only, according to the Heretics pretext that God is a like present by his power and grace to every man and place: and therefore that men need not to go from their own houses or countries to seek holiness or health at the places of Christ's or his Saint's birth, death, memories: for none could have benefit of this water but he that could touch it, and be in it corporally, and at that just time when the water was in motion by the Angel. Yea sixthly,[7] we may consider that in such cases to make the matter more marvelous, rare, and more earnestly to be sought for, and to signify to us that God hath all such extraordinary operations in his own will and commandment, without all rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after

the Angel came and stirred the same. Seventhly, [8] that these graces of corporal cures given to this water, [9] prefigure the like force and the Sacrament of Baptism for the cure of souls, though we need not seek the correspondence thereof to the figure in every point.

Lastly, ◦ Christ by his power of excellency and prerogative could and did heal this poor man that could get nobody to help him into the water, because he earnestly and long desired the remedy by God appointed, but was excluded by necessity: as our Lord saveth all such as die without Baptism, if they in their own persons earnestly intended, desired, and sought for the same.

◦8. Christ extraordinarily healeth and saveth without creatures.

14. *Sin no more.]* We may gather hereby that this man's long infirmity was for punishment of his sins, and that men often attribute their sickness to other natural defects, and seek for remedies of the world in vain, when the sin for which it was sent ◦, remaineth, or is not repented of: and therefore that in all infirmities men should first turn to God & go to their Ghostly father, and then call for the worldly Physicians afterward.

◦Sin the cause of sickness and infirmities.

14. *I receive not.]* Our Master meaneth that man's testimony is not necessary to him, nor that the truth of his Divinity dependeth on worldly witnesses or men's commendations: though to us such testimonies be agreeable and necessary, and so for our instruction he vouchsaved to take the testimonies of John the Baptist and Moyses and the Prophets: and departing out of this world, to send forth all his Apostles, and in them all Bishops and Lawful Pastors, to be his witnesses from Hierusalem to the ends of the world.

39. *Search the Scriptures.]* He reprehendeth the Jews, that reading daily the Scriptures and acknowledging that in them they should find life and salvation, they yet looked over them so superficially that they could not find therein him to be CHRIST their King, ◦ Lord, life, and Saviour. For the special masters & Scribes of the Jews then, were like unto our Heretics now, who be ever talking and turning and shuffling the Scriptures, but are of all men most ignorant in the deep knowledge thereof. And therefore our Master referreth them not to the reading only or learning them without book, or having the sentences thereof gloriously painted or written in their Temple, houses, or coats: but to the deep search of the meaning and mysteries of the Scriptures, which are not so easily to be seen in the letter.

◦Neither Jews nor Heretics find the truth, because they search not the Scriptures deeply, but read superficially.

CHAPTER VI.

Having with five loaves fed five thousand 16. (walking also the night after upon the sea) 22. on the morrow the people there upon resorting unto him, 27. he preacheth unto them of the Bread which he will give: telling them that he is come from heaven, and therefore able to give such bread as can quicken the world, even his own flesh: and that all his Elect shall believe as much. 60. Many notwithstanding do murmur at this doctrine, yea and become apostataes, though he tell them that they shall see by his Ascension into heaven, that he is descended from heaven, but the Twelve stick unto him, believing that he is God omnipotent, as he said. Among whom also (that no man be scandalized) he signifieth that he foreknoweth which will become a traitor: as among the foresaid, which would become apostataes. [1]

[1] The 3. part.
His ACTS in Galilee, & in Jewry, about the third Pasch and after.

AFTER [1][2] these things JESUS went beyond the sea of Galilee, which is of Tiberias.

[1] The Gospel upon Mid-lent Sunday. [2] *Mt. 14, 13. Mar. 6, 32. Lu. 9, 10.*

2 and a great multitude followed him, because they saw the signs which he did upon those that were sick.

3 JESUS therefore went up into the mountain, and there he sat with his Disciples. 4 And the Pasch was at hand, the festival day of the Jews. 5 When JESUS therefore had lifted up his eyes, and saw that a very great multitude cometh to him, he saith to Philippe: Whence shall we buy bread, that these may eat? 6 And this he said, tempting him. For himself knew what he would do? 7 Philippe answered him: Two hundred penny worth of bread is not sufficient for them, that every man may take a little piece. 8 One of his Disciples, Andrew the brother of Simon Peter, saith to him: 9 There is a boy here that hath five barley loaves, & two fishes; but what are these among so many? 10 JESUS therefore saith: Make the men to sit down. And there was much grass in the place. The men therefore sat down, in number about five thousand. 11 JESUS therefore took the loaves; and when he had given thanks, he distributed to them that sat. In like manner also of the fishes as much as they would. 12 And after they were filled, he said to his Disciples: Gather the fragments that are remaining, lest they be lost. 13 They gathered therefore, and filled twelve baskets with fragments of the five barley loaves, which remained to them that had eaten.

14 Those men therefore when they had seen what a sign JESUS had done, said, That this is the Prophet indeed that is to come into the world. 15 JESUS therefore when he knew that they would come to take him, and make him king, [1]he fled again into the mountain himself alone.┤

[1]*Mt. 14, 23. Mr. 6, 46.*

16 And when even was come, his Disciples went down to the sea. 17 And when they were gone up into the ship, they came beyond the sea into Capharnaum: And now it was dark and JESUS was not come unto them. 18 And the sea arose, by reason of a great wind that blew. 19 When they had rowed therefore about five and twenty or thirty furlongs, they see JESUS walking upon the sea, and to draw nigh to the ship, and they feared. 20 But he said to them: It is I, fear not. 21 They would therefore have taken him into the ship: and forthwith the ship was at the land to which they went. 22 The next day, the multitude that stood beyond the sea, saw that there was no other boat there but one, and that JESUS had not entered into the boat with his Disciples, but that his Disciples only were departed. 23 But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord [1]giving thanks.

[1]These words do plainly import, that the giving thanks was an effectual blessing of the bread and working the multiplication thereof.

24 When therefore the multitude saw that JESUS was not there, nor his Disciples, they went up into the boats, & came to Capharnaum seeking JESUS. 25 And when they had found him beyond the sea, they said to him: Rabbi, when camest thou hither? 26 JESUS answered them, and said: Amen, amen I say to you, you seek me not because you have seen signs, but because you did eat of the loaves, and were filled.

27 Work not the meat that perisheth, but that endureth unto life everlasting, which the Son of man will give you. For him the Father, God, hath signed.

28 They said therefore unto him: What shall we do that we may work the works of God? 29 JESUS answered, and said to them: This is the work of God, that you believe in him whom he hath sent. 30 They said therefore to him: What sign therefore doest thou, that we may see, and may believe thee? what workest thou? 31 Our [1]Fathers did eat Manna in the desert as it is written, *Bread from Heaven he gave them to eat.*

[1]*Exo. 16, 4. 14. Ps. 77, 24.*

32 JESUS therefore said to them: [1]Amen, amen I say to you, Moyses gave you not the bread from Heaven, but my Father giveth you the true bread from Heaven.

[1]Why we keep the Hebrew word, *Amen*, & translate it not, See the Annot. *c. 8. vers. 14.*

33 For the bread of God it is that descended from Heaven, and giveth life to the world. 34 They said therefore unto him: Lord, give us always this bread.

35 And JESUS said to them: I am the bread of life, he that cometh to me, shall not hunger; and he that believeth in me, shall never thirst. 36 But I said to you that both you have seen me and you believe not.

37 [1]All that the Father giveth me, shall come to me;

and him that cometh to me I will not cast forth.

[1]The Gospel in the Anniversary of the dead.

38 Because I descended from Heaven, not to do mine own will, but the will of him that sent me. 39 For this is the will of him that sent me, the Father: that all that he hath given me I leese not thereof, but raise it in the last day. 40 And this is the will of my Father that sent me; that every one that seeth the Son, and believeth in him, have life everlasting, & I will raise him in the last day.✝ 41 The Jews therefore murmured at him, because he had said, I am the bread which descended from Heaven; 42 and they said: Is not this JESUS the son of Joseph, whose father and mother we know? How then saith he, That I descended from Heaven? 43 JESUS therefore answered and said to them: Murmur not one to another: 44 [1]no man can come to me, unless the Father that sent me, draw him, and I will raise him up in the last day.

[1]The Gospel upon Imber Wednesday in Whitsunweek.

45 It is written in the Prophets: *And all shall be docible of God.*[1] Every one that hath heard of the Father, & hath learned, cometh to me.

[1]*Esa. 54, 13.*

46 Not that any man hath seen the Father, but he which is of God; this hath seen the Father. 47 Amen, amen I say to you: He that believeth in me, hath life everlasting. 48 I am the bread of life. 49 Your fathers did eat Manna in the desert; and they died. 50 This is the bread that descended from Heaven: that if any man eat of it, he die not. 51 [1]I am the living bread, that came down from Heaven.

[1]The Gospel in a daily Mass for the dead.

52 If any man eat of this bread, he shall live for ever: and [1]the bread which I will give, is my flesh for the life of the world.✝

[1]*Mt. 26, 26. Mr. 14, 22. Lu. 22, 19. 1. Cor. 11, 24.*

53 The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? 54 JESUS therefore said to them: Amen, amen I say to you, unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. 55 He that eateth my flesh, and drinketh my blood, hath life everlasting; and I will raise him up in the last day.✝ 56 [1]For my flesh, is meat indeed: and my blood is drink indeed.

[1]The Gospel upon CORPUS CHRISTI day.

57 He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. 58 As the living Father hath sent me, and I live by the Father: and he that eateth me, the same also shall live by me. 59 This is the bread that came down from Heaven. Not as your fathers did eat Manna, and died. He that eateth this bread, shall live for ever.✝ 60 These things he said teaching in the Synagogue, in Capharnaum. 61 Many therefore of his Disciples hearing it, said: This saying is hard, and who can hear it? 62 But JESUS knowing with himself that his Disciples murmured at this, he said to them: Doth this scandalize you? 63 If then you shall see [1]the Son of man ascend where he was before?

[1]*Io. 3, 13.*

64 It is the spirit that quickeneth, the flesh profiteth nothing. The words that I have spoken to you, be spirit and life. 65 But there be certain of you that believe not. For JESUS knew from the beginning who they were that did not believe, and who he was that would betray him. 66 And he said: Therefore did I say to you, that no man can come to me, unless it be given him of my Father. 67 After this^ many of his Disciples went back: and now they walked not with him. 68 JESUS therefore said to the Twelve: What, will you also depart? 69 Simon Peter therefore answered him: Lord, to whom shall we go? thou hast the words of eternal life. 70 And we believe and have known that thou art Christ the Son of God. 71 JESUS answered them: Have not I chosen you the Twelve; and of you one is a devil? 72 And he meant Judas Iscariot, Simon's son: for this same was to betray him, whereas he was one of the Twelve.

ANNOTATIONS.

CHAP. VI.

27. *Work not the meat.]* By their greedy seeking after him for meat of the body, he taketh occasion to draw them to the desire of a more excellent food which he had to give them, and so by little to open unto them the great mean and mystery of the B. Sacrament: which (as he proveth) doth not only far pass their ordinary bread or his marvelous multiplied loaves, but Manna itself, which they thought came from heaven, and so much wondered at it.

[1] Why Christ is called bread: & believing, eating.

[2] *Ierem. 11, 19. Gen. 49, 11.*

[3] What signifieth, The true bread.

[4] *Lu. 24, 35. Act. 2, 42. 20, 7.*

[5] The B. Sacrament called bread.

[6] *1. Cor. 10.*

32. *The true bread.]* Though the person of Christ incarnate, even out of the Sacrament also, be meant under the Metaphores of bread and drink from heaven: and our belief in him, be signified by eating and feeding: yet the causes why they should be recommended unto us in such terms, were, that he was to be eaten and drunken indeed in the forms of bread and wine: for the which cause his body on the cross is called [1] his bread: & his blood shed on the cross, [2] the blood of the grape: no doubt because the same body and blood were in Holy Sacrament to be eaten and drunken. In which speeches, either of Christ's person generally, or peculiarly of the same as in the B. Sacrament, *the true bread* is not taken properly and specially for that substance which is of corn, and called with us bread: [3] but generally for food or meat, and therefore it hath joined with it lightly a term signifying a more excellent sort of sustenance: as, the true bread, the bread of heaven, the bread of life, Supersubstantial bread. in which sort the holy Sacrament which is Christ's body, is both here, and in S. Luke and S. Paul also, [4] often called bread, [5] even after consecration: not only for that it was made of bread, but because it is bread more truly, [6] and by more excellent property and calling, than that which ordinarily is named bread.

[1] *Aug. cont. duas Ep. Pelag. li. 1. c. 19. & Ser. 2. de verb. Ap. c. 2.*

[2] God draweth us with our free will.

44. *Draw him]* The Father draweth us and teacheth us to come to his Son, and to believe these high and hard mysteries of his incarnation and of feeding us with his own substance in the Sacrament: [1] [2] not compelling or violently forcing any against their will or without any respect of their consent, as Heretics pretend: but by the sweet internal motions and persuasions of his grace and spirit he wholly maketh us of our own will and liking to consent to the same.

◦ The manifold preeminences of the B. sacrament above Manna.

49. *Manna, and died.]* The Heretics holding the fathers of the old Testament to have eaten of the same meat, and to have had as good Sacraments as we, be here refuted: Christ putting a plain difference in the very substance thereof, and in the graces and effects much more at large.◦ Manna was only a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heaven, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to every man what he liked best, our Sacrament more: a little thereof served and sufficed as well as much, our Sacrament more: it was reserved for such days as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the ark of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainsaid it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament both body and soul much more.

◦ In the B. Sacrament, *How*, is a Jewish word.

53. *How can this man?]* *It came not to their mind that nothing was impossible to God, that wickedly said, How can this man give us his flesh? But we may make great profit of this sin, believing the Mysteries, and taking a lesson, never to say or once think, How? For it is a Jewish word and worthy all punishment.*◦ So saith *S. Cyril. li. 4. c. 13 in Io.* Nevertheless if one asked only for desire to learn in humility, as our Lady did touching her having a child in her virginity, then he must take the Angel's answer to her, That it is of the Holy Ghost. so saith S. Damascene *li. 4. c. 14.*

[1] The real presence.

54. *Unless you eat.]* *Christ commending the Sacrament of the faithful unto us, said, Except you eat &c.*

you cannot have life in you. So the life saith of life, and to him that thinketh the life to be a liar, this meat shall be death & not life to him. [1] August. *Ser. 2 de verb. Ap. c. 1.* And S. Leo thus, [2] *Because our Lord saith, Except you eat &c. let us so communicate that we nothing doubt of the truth of Christ's body and blood: for that is received with mouth, which is believed in heart: and they answer Amen in vain, that dispute against that which they receive.*

[2] *Ser. 6. de ieiun. 7. mens.*

54. *And drink.]* This the Protestants allege for the necessity of receiving in both kinds: but in respect of themselves (who lightly hold all this chapter to pertain nothing to the sacramental receiving,◦ but to spiritual feeding on Christ by faith only) it can make nothing for one kind or other. And in respect of us Catholics, who believe Christ's whole person both humanity and Divinity, both flesh and blood to be in either form, and to be wholly received no less in the first, than in the second or in both, this place commandeth nothing for both the kinds.

◦Receiving in both kinds not necessary.

54. *You shall not have life.]* Though the Catholics teach these words to be spoken of the Sacrament, [1] yet they mean not (no more than our Saviour here doth) to exclude all from salvation, that receive not actually and Sacramentally under one or both kinds. For then children that die after they be baptized and never received Sacramentally, should perish: which to hold, were heretical. Neither did S. Augustine mean, [2] applying these words to infants also, that they could not be saved without receiving sacramentally, as not only the Heretics, but Erasmus did unlearnedly mistake him: [3] but his sense is that they were by the right of their Baptism joined to Christ's body Mystical, and thereby spiritually partakers of the other Sacrament also of Christ's body and blood. As all Catholic men that be in prison, joining with the Church of God in heart and desire to receive and be partakers with the Church of this Sacrament, and those specially that devoutly hear Mass and adore in presence the body and blood of Christ, joining in heart with the Priest, all these receive life and fruit of the Sacrament, though at every time they receive not sacramentally in one or both kinds. [4] And although in the Primitive Church the holy Sacrament in the second kind were often given even to infants to sanctify them, yet (as the holy Councel hath declared) it was never ministered unto them with opinion that they could not be saved without it. and therefore the Heretics do untruly charge the Church and the Fathers with that error.

[1] The Sacramental receiving of Christ's body, not always necessary to salvation.

[2] *Li. de pec. merit. c. 20.*

[3] The true meaning of S. Augustin's words touching infants receiving of the B. Sacrament.

[4] *Conc. Trid. Ses. 21. c. 4.*

55. *I will raise him.]* *As the Son liveth by the Father, even so do we live by his flesh,* saith S. Hilary. *li. 8. de Trin.* And S. Cyril again thus. [1] *Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the property of life.* [2] *For not only our souls were to be lifted up by the Holy Ghost to life everlasting, but this rude gross terrestrial body of ours is to be reduced to immortality, by touching, tasting, and eating this agreeable food of Christ's body. And when Christ saith, I will raise him up, he meaneth that this body which he eateth, shall raise him. Our flesh* (saith Tertullian) [3] *eateth the body and blood of Christ, that the soul may also be fatted. therefore they shall both have one reward at the Resurrection.* And S. Irenaeus, [4] *How do they affirm that our bodies be not capable of life everlasting, which is nourished by the body and blood of our Lord? Either let them change their opinion, or else cease to offer the Eucharist.* S. Gregory Nyssene also saith, [5] *That lively body entering into our body, changeth it and maketh it like and immortal.*

[1] *Cyril. li. 4. c. 14, 15.*

[2] The effects of the B. Sacrament both in our body and soul.

[3] *Tertul. de resur. car. nu. 7.*

[4] *Li. 4, c. 34.*

[5] *Nyss. in orat. catech. magna.*

56. *Meat indeed.]* Manna, was not the true meat: nor the water of the rock,◦ the drink indeed: for they did but drive away death or famine for a time and for this life. *But the holy Body of Christ is the true food nourishing to life everlasting, and his blood the true drink that driveth death away utterly, for they be not the body and blood of a mere man, but of him that being joined to life is made life: and therefore are we the body and members of Christ, because by this benediction of the mystery we receive the son of God himself.* So saith S. Cyril li. 4 c. 16 in Io.

◦The B. Sacrament is the true Manna & water of the rock.

[1] *Conc. Trid. Ses. 21. c. 1.*

[2] The whole grace and effect thereof in one kind, and therefore the people not defrauded.

[3] Receiving in one or both kinds, indifferent, according to the holy Church's appointment.

[4] *Ep. 118. c. 6. ad Ianuarium.*

[5] *Lu. 24, 15.*

[6] Authority of Scriptures and the Primitive Church for receiving in one kind.

59. *He that eateth this bread.]* By this place the holy Councel [1] proveth that for the grace and effect of the Sacrament, [2] which is the life of the soul, there is no difference whether a man receive both kinds or one, because our Saviour who before attributed life to the eating and drinking of his body and blood, doth here also affirm the same effect, which is life everlasting, to come of eating only under one form. Therefore the Heretics be seditious calumniators that would make the people believe, the Catholic Church and Priests to have defrauded them of the grace and benefit of one of the kinds in the Sacrament. Nay, it is they that have defrauded the world, by taking away both the real substance of Christ, and the grace from one kind and both kinds, [3] and from all other Sacraments. The Church doth only (by the wisdom of God's Spirit and by instruction of Christ and his Apostles, according to time and place, for God's most honour, the reverence of the Sacrament, and the people's most profit thereby) dispose of the manner and order, how the Priest, how the people shall receive, and all other particular points, *Which himself* (saith S. Augustine) [4] *did not take order for, that he might commit that to the Apostles, by whom he was to dispose his Church's affairs.* though both he and the Apostles and the Fathers of the primitive Church left us example of receiving under one kind, Christ [5] *at Emmaus*, The Apostles *Act. 2. 42.* [6] The primitive Church in giving the blood only to children, *Cypr. li. de lapsis, nu. 10.* in reserving most commonly the body only, *Tertul. li. 2 ad uxo. nu. 4. Cypr. li. de lapsis, nu. 10.* in houseling the sick therewith, *Euseb. ec. hist. li. 6 c. 16.* in the holy Eremites also that received and reserved it commonly and not the blood, in the wilderness, *Basil. ep. ad Caesariam Patritiam.* and in diverse other cases which were too long to rehearse.

[1] The causes of the Church's practice & ordinance concerning one kind.

[2] The Priests that say Mass, must receive both kinds.

[3] *Lu. 22, 19. 2. Cor. 11.*

[4] *1. Cor. 10, 18.*

[1] Whereby the Church being warranted and in the ruling of such things fully taught by God's spirit, as well for the reproving of certain heresies, that Christ God and man was not whole and all in every part of the Sacrament, as specially for that the Christian people being now enlarged, and the communicants often so many at once, that neither so much wine could be conveniently consecrated, nor without manifold accidents of shedding or abusing be received (whereof the Protestants have no regard, because it is but common wine which they occupy, but the Church knowing it to be Christ's own blood, must have all dreadful regard) therefore I say she hath decreed and for some hundreth years put in use, that the Priest saying Mass, should always both consecrate and also receive both kinds, [2] because he must express lively the Passion of Christ, and the separation of his blood from his body in the same, and for to imitate the whole action and institution as well in sacrificing as receiving as to whom properly it was said, *Do this*, [3] for that was spoken only to such as have power thereby to offer and consecrate. But the Lay men, and the Clergy also when they do not execute or say Mass themselves, should receive in one kind, being thereby no less partakers of Christ's whole person and grace, than if they received both. For (as S. Paul saith) *He that eateth the hosts, is partaker of the altar.* [4] He that eateth, saith he: for though there were drink-offerings or libaments joined lightly to every sacrifice, yet it was enough to eat only of one kind, for to be partaker of the whole.

◦Christ insinuateth that faithless men shall not believe his presence in the B. Sacrament, because he is ascended.

62. *If you shall see.]* Our Savior seemeth to insinuate, that such as believe not his words touching the holy Sacrament, ◦ and think it impossible for him to give his Body to be eaten in so many places at once, being yet in earth, should be much more scandalized and tempted after they saw or knew him to be ascended into heaven. Which is proved true in the Capharnaites of this time. whose principal reason against Christ's presence in the Sacrament is, that he is ascended into heaven: yea, who are so bold as to expound this same sentence for themselves thus, It is not this body or flesh which I will give you, for that I will carry with me to heaven. Whereby if they meant only that the condition and qualities of his body in heaven should be other than in the Sacrament, it were tolerable: for S. Augustine speaketh sometime in that sense. but to deny the substance of

the body to be the same, that is wicked.

63. *The flesh profiteth nothing.]* If this speech were spoken in the sense of the Sacramentaries, it would take away Christ's Incarnation, manhood, and death, no less than his corporal presence in the Sacrament. for if his flesh were not profitable, all these things were vain. Therefore CHRIST denieth not his own flesh to be profitable, but that their gross and carnal conceiving of his words, of his flesh, and of the manner of eating the same, was unprofitable.◦ Which is plain by the sentence following, where he warneth them, that his words be spirit and life, of high Mystical meaning, and not vulgarly and grossly to be taken, as they took them. And it is the use of the Scripture to call man's natural sense, reason, and carnal resisting or not reaching supernatural truths, flesh or blood. as, *Flesh and blood revealed not this to thee &c. Mat. 16.*

◦The Capharnaites' gross understanding of Christ's flesh to be given or eaten. And, how his flesh doth profit, and not profit.

This carnality then of theirs, stood in two points specially: first, that they imagined that he would kill himself, and cut & mangle his flesh into parts, & so give it them raw or roast to be eaten among them. Which could not be meant, saith S. Augustine:[1] for that had contained an heinous and barbarous fact, and therefore they might and should have been assured, that he would command no such thing: but some other sweet sense to be of his hard, mystical, or figurative words, and to be fulfilled in a Sacrament, mystery, and a marvelous divine sort, otherwise than they could comprehend. Secondly, they did err touching his flesh, in that they took it to be the flesh of a mere man, and of a dead man also, when it should come to be eaten: of which kind of flesh Christ here pronounceth, that is profiteth nothing. Whereupon S. Cyril saith,[2] *This body is not of Peter of Paul or any other like, but of Christ JESUS who is the life itself: and therefore this Body giveth life, the very fullness of the Divinity dwelling in it.*[3] And the holy Councel of Ephesus in the 11. Anathematisme expounded also by the said S. Cyril: *The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the WORD itself. But the Heretic Nestorius dissolveth the virtue of this Mystery, holding man's flesh only to be in the Eucharist.* Thus there. And [4]S. Ignatius cited of Theodorete, and many other Fathers have the like. Whereby we may see that it cometh of the Divinity and Spirit (without which Christ's flesh cannot be) that this Sacrament giveth life.

[1] *August. de Doct. Chr. li. 3. c. 13.*

[2] *Li. 4. c. 23. in Io.*

[3] Christ's flesh giveth life because it is the flesh of God & man.

[4] *Ignatius apud Theodor. dial. 3.*

64. *That believe not.]* It is lack of faith,[1] you see here, that causeth men to spurn against this high truth of the Sacrament: as also it may be learned here, that it is the great and merciful gift of God that Catholic men do against their senses and carnal reasons, believe and submit themselves to the humble acknowledging of this Mystery: lastly, that it may well [2] by Christ's insinuation of Judas, be gathered, that he specially spurned against our Master's speeches of the holy Sacrament.

[1] Judas the chief of them that believe not the real presence.

[2] *vers. 64.*

66. *Went back.]* It can be no marvel to us now that so many revolt from the Church, by offence or scandal unjustly taken at Christ's body and blood in the Sacrament: seeing many of his Disciples that saw his wonderful life, doctrine, and miracles, forsook Christ himself, upon the speech & promise of the same Sacrament.[1] for the mystery of it is so supernatural and divine in itself, and withal so low & base for our sake, by the shew of the forms of these terrene elements under which it is, and we eat it: that the unfaithful and infirm do so stumble at Christ in the Sacrament, as the Jews and Gentiles did at Christ in his humanity. For, the causes of contradictions of the Incarnation and Transubstantiation be like. And it may be verily deemed, that who soever now cannot believe the Sacrament to be Christ, because it is under the forms of bread and wine, and is eaten and drunken, would not then have believed that Christ had been God, because he was in shape of man, and crucified. [2]To conclude, it was not a figure nor a mystery of bare bread and

[1] Heretics believe not the real presence, because they see bread and wine: as the Jews believed not his God-head because of the shape of a poor man.

[2] The disciples revolting at Christ's words, prove that he spake not

metaphorically, as at other times.

wine, nor any Metaphorical or Allegorical speech, that could make such a troop of his Disciples revolt at once. When he said he was a door, a vine, a way, a Pastor, and such like (unto which kind of speeches the Protestants ridiculously resemble the words of the holy Sacrament) who was so mad to mistake him, or to forsake him for the same? For the apostles at the least would have plucked them by the sleeves, and said, Go not away my masters, he speaketh parables. The cause therefore was their incredulity, and the height of the Mystery, for that they neither knew the means how it might be present, nor would believe that he was able to give his flesh to be eaten in many places. And even such is the unbelief of the Heretics about this matter at this day.

[1] As S. Peter beareth the person of all believing Catholics: so Judas of all unbelieving Heretics. He being the first Arch-heretic; and this, against the B. Sacrament, the first heresy.

[2] *Cypr. ep. 55. nu. 3.*

[3] *Tract. 27. in Evang. Io.*

68. *Peter answered.]* [1] Peter answereth for the Twelve, not knowing that Judas in heart was already naught, and believed not Christ's former words touching the B. Sacrament, but was to revolt afterward as well as the other. [2] Wherein Peter beareth the person of the Church and all Catholic men, that for no difficulty of his word, nor for any revolt (be it never so general) of Schismatics, Heretics, or Apostataes, either for this Sacrament or any other Article, will ever forsake Christ. And when company draweth us to revolt, let us say thus: Lord, whither or to whom shall we go, when we have forsaken thee? to Calvin, Luther, or such: and forsake thee and thy Church with the unfaithful multitude? No, thou hast the words of life, and we believe thee, and thy Church will not nor cannot beguile us. *Thou hast* (saith S. Augustine) [3] *life everlasting in the ministration of thy body and blood,* and a little after, *Thou art life everlasting itself, and thou givest not in thy flesh and blood but that which thyself art.*

CHAPTER VII.

The Jews (of Hierusalem) seeking his death, he walketh in Galilee: Where he signifieth to his brethren, that not in this feast Scenopegia, but in another (to Wit, Pasch following) the Jews should kill him: that is, not when they would, but when he will, 10. in so much that at this feast he teacheth openly in the Temple, and converteth many, 14. both in the middle day 37. and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

AFTER [1] these things JESUS walked [2] ˹into Galilee˺, for he would not walk [3] ˹into Jewry˺: because the Jews sought to kill him.

[1] The Gospel upon Tuesday in Passion Week. [2] *in Galilee*, [3] *in Jury*:

2 And the festival day of the Jews, [1] [2] Scenopegia, was at hand.

[1] *Lev. 23, 34.* [2] *Scenopegia (Lev. 23. σκηνῶν ἑορτὴ)* is the *feast of Tabernacles*, which the Jews kept from the 7. Octob. for eight days together, by God's commandment, for a memory that their Fathers dwelt by God's protection forty years in tabernacles or tents, and not in houses, coming out of AEGYPT. *See Levit. 23, 34.*

3 And his brethren said to him: Pass from hence, and go into Jewry; that thy Disciples also may see thy works which thou doest. 4 For no man doeth any thing in secret, and seeketh himself to be in public. If thou do these things, manifest thyself to the world. 5 For neither did his brethren believe in him. 6 JESUS therefore saith to them: My time is not yet come; but your time is always ready. 7 The world cannot hate you, but me it hateth: because I give testimony of it, that the works thereof are evil. 8 Go you up to this festival day: [1] ˹I go not up˺ to this festival day; because my time is not yet accomplished.

[1] *I will not yet go up*

9 When he had said these things, himself tarried in Galilee. 10 But after his brethren were gone up, then he also went up to the festival day, not openly, but as it were in secret. 11 The Jews therefore sought him in the festival day, and said: Where is he? 12 And there

was much murmuring in the multitude of him. For certain said: That he is good. And others said: No, but he seduceth the multitudes. 13 Yet no man spake openly of him for fear of the Jews.┤ 14 [1]And when the festivity was now half done, JESUS went up into the temple, and taught.

[1]The Gospel upon Tuesday in the 4. week of Lent.

15 And the Jews marveled, saying: How doth this man know letters, whereas he hath not learned? 16 JESUS answered them, and said: My doctrine is not mine, but his that sent me. 17 If any man [1]will do the will of him, he shall understand of the doctrine whether it be of God, or I speak of myself.

[1]The way to come to know the truth, is to live well.

18 [1]He that speaketh of himself, seeketh his own glory. But he that seeketh the glory of him that sent him, he is true, and injustice in him there is not.

[1]It is spoken of Antichrist specially, and it is true in all Heretics. *August. tract. 29. in Evang. Io.*

19 Did not Moyses give you the law, and none of you doeth the law? 20 [1]Why seek you to kill me? The multitude answered, and said, [2]Thou hast a devil, who seeketh to kill thee?

[1]*Io. 5, 18.*[2]No marvel, when these speak thus to Christ himself, if Heretics call his vicar Antichrist.

21 JESUS answered and said to them: One work I have done; and you do all marvel. 22 Therefore [1] Moyses gave you circumcision: not that it is of Moyses, but [2]of the fathers, and in the Sabboth you circumcise a man.

[1]*Lev. 12, 3.*[2]*Gen. 17, 10.*

23 If a man receive circumcision in the Sabboth, that the law of Moyses be not broken; are you angry at me because I have healed a man wholly in the Sabboth? 24 Judge not according to the face, but judge just judgement. 25 Certain therefore of Jerusalem said: Is not this he whom they seek to kill? 26 And behold, he speaketh openly, and they say nothing to him. Have the Princes known indeed that this is CHRIST? 27 But this man we know whence he is. But when CHRIST cometh, no man knoweth whence he is. 28 JESUS therefore cried in the temple teaching and saying: Both me you do know, and whence I am you know. And of myself I am not come, but he is true that sent me, whom you know not. 29 I know him, because I am of him, and he sent me. 30 They sought therefore to apprehend him: and no man laid hands upon him, because his hour was not yet come. 31 But of the multitude many believed in him,┤ and said: CHRIST, when he cometh shall he do more signs than these which this man doeth? 32 The Pharisees heard the multitude murmuring these things touching him: and the [1]ˈPrincesˈ and Pharisees sent Ministers to apprehend him.

[1]*chief Priests*

33 [1]JESUS therefore said to them: Yet a little time I am with you: and I go to him that sent me.

[1]The Gospel upon Monday in Passion Week.

34 [1]You seek me, and shall not find: and where I am, you cannot come.

[1]*Io. 13, 33.*

35 The Jews therefore said among themselves, whither will this man go, that we shall not find him? will he go into the dispersion of the Gentiles, and teach the Gentiles? 36 What is this saying that he hath said: You shall seek me, and shall not find; and where I am, you cannot come. 37 And in the last, the [1]great day of the festivity JESUS stood and cried, saying: If any man thirst, let him come to me, and drink.

[1]*Lev. 23, 36.*

38 He that believeth in me, as the scripture saith, *Out of his belly shall flow rivers of living water.*[1]

[1]*Ioel. 2, 28.*

39 (And this he said [1]of the Spirit that they should receive which believed in him.┤ [2]For as yet the Spirit was not given: because JESUS was not yet glorified.)

[1]* *Act. 2, 1.*[2]This was fulfilled on Whitsunday Act. 2, & afterward always by imposition of hands in the Sacrament of Confirmation: visibly in the primitive Church, and invisibly to the end of the world.

40 Of that multitude therefore, when they had heard these words of his, some said: This is the Prophet indeed. 41 Others said: This is CHRIST. But certain said: Why, doth CHRIST come from Galilee? 42 Doth

not the [1]scripture say: That of the seed of David, and from Bethlehem the town where David was, CHRIST doth come?

[1]*Ps. 131, 11. Mich. 5, 2.*

43 Therefore there arose dissension in the multitude for him. 44 And certain of them would have apprehended him: but no man laid hands upon him. 45 The ministers therefore came to the chief Priests and the Pharisees. And they said to them: Why have you not brought him? 46 The Ministers answered: Never did there man so speak, as this man. 47 The Pharisees therefore answered them: Why, are you also seduced? 48 Hath any of the Princes believed in him, or of the Pharisees? 49 but this multitude that knoweth not the law, are accursed. 50 Nicodemus said to them, [1]he [2]that came to him by night, who was one of them:

[1]Christ hath some good always even among the wicked, which secretly serve him and by wise delays avert the execution of unjust laws against him and his people, as Nicodemus & Gamaliel. [2]*Io. 3, 2.*

51 Doth our law judge a man, unless it first hear him, and know what he doeth? 52 They answered & said to him: Why, art thou also a Galilaean? Search,[1] & see that from Galilee a Prophet riseth not.

[1]*Search the scriptures*

53 And every man returned to his house.

CHAPTER VIII.

Again in the Temple (absolving an adultress after his merciful manner, and yet withal declaring against his enemies that he is not a favourer of sin, no more than Moyses) 12. he teacheth openly, and is not for all that apprehended, telling them both of his Godhead, 21. and of their reprobation, 28. of his exaltation also by their Crucifying of him: 31. exhorting the believers to persevere: 33. and showing them that seek his death, that they are neither free, 39. nor of Abraham, 41. nor of God, 44. but of the Devil, 45. but that himself is of God, 52. and greater and ancienter than Abraham. 59. For the which they go about to stone him, but in vain.

AND[1] JESUS went into the Mount-olivet:

[1]The Gospel upon Saturday the 3. week of Lent.

2 and early in the morning again he came into the temple, and the people came to him, and sitting he taught them. 3 And the Scribes and Pharisees bring a woman taken in adultery; and they did set her in the midst, 4 And said to him: Master, this woman was even now taken in adultery. 5 And [1]in the law^ Moyses commanded us to stone such. What sayest thou therefore?

[1]*Lev. 20, 10.*

6 And this they said tempting him, that they might accuse him. But JESUS bowing himself down, with his finger wrote in the earth. 7 When they therefore continued asking him, he lifted up himself, and said to them: [1]He that is without sin of you, let him first throw the stone at her.

[1]We cannot conveniently reprehend or condemn other men's faults, if ourselves be guilty of the same or other greater. *Cyril in Io. See Annot. Mt. 7, 1.*

8 And again bowing himself, he wrote in the earth. 9 And they hearing, went out one by one, beginning at the seniors: and JESUS alone remained, and the woman standing in the midst. 10 And JESUS lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? 11 Who said: No man, Lord. And JESUS said: [1]Neither will I condemn thee. Go, and now sin no more.┤

[1]S. Augustine by this example of our Master proveth that Clergy men specially should be given much to mercy: and that they ought often, as the cause and time require, to get pardon of the secular Magistrates for offenders that be penitent. *Ep. 54.*

12 [1]Again therefore JESUS spake to them, saying: I am the light of the world: he that followeth me, walketh not in darkness, but shall have the light of life.

[1]b The Gospel upon Saturday the 4. Week in Lent.

13 The Pharisees therefore said to him: Thou givest

testimony of thyself; thy testimony is not true.
14 JESUS answered, and said to them: Although I do give testimony of myself, my testimony is true: because I know whence I came, & whither I go: but you know not whence I come, or whither I go. 15 You judge according to the flesh: I do not judge any man.
16 And if I do judge, my judgement is true: because I am not alone, but I and he that sent me, the Father.
17 And in your law it is written, that [1]the testimony of two men is true.

[1] *Deu. 17, 6. 19, 15.*

18 I am he that give testimony of myself: and he that sent me, the Father, giveth testimony of me. 19 They said therefore to him: Where is thy Father? JESUS answered, Neither me do you know, nor my Father. If you did know me, perhaps you might know my Father also. 20 These words JESUS spake in the Treasury, teaching in the temple, and no man apprehended him, because his hour was not yet come.℣ 21 [1]Again therefore JESUS said to them: I go, and you shall seek me, and shall die in your sin. Whither I go, you cannot come.

[1] The Gospel upon Monday the 2. week of Lent.

22 The Jews therefore said: Why, will he kill himself, because he saith: Whither I go, you cannot come?
23 And he said to them: You are from beneath, I am from above. You are of this world, I am not of this world. 24 Therefore I said to you that you shall die in your sins. For if you believe not that I am he, you shall die in your sin. 25 They said therefore to him: Who art thou? JESUS said to them: [1]The Beginning who also speak to you.

[1] So read S. Cyril, S. Ambrose, & S. Augustine: expounding it of Christ's person, that he is the beginning or cause of all creatures.

26 Many things I have to speak and judge of you. But he that sent me, is true: and what I have heard of him, these things I speak in the world. 27 And they knew not that he said to them that his Father was God.
28 JESUS therefore said to them: When you shall have exalted the Son of man, then you shall know that I am he, and of myself I do nothing, but as the Father hath taught me, these things I speak: 29 and he that sent me, is with me: and he hath not left me alone, because the things that please him I do always.℣ 30 When he spake these things, many believed in him. 31 JESUS therefore said to them that believed him, the Jews: If you [1]abide in my word, you shall be my Disciples indeed.

[1] Only faith is not sufficient without perseverance or abiding in the keeping of his commandments.

32 And you shall know the truth, and the truth shall make you free. 33 They answered him: We are the seed of Abraham, and we never served any man: how sayest thou, You shall be free? 34 JESUS answered them: Amen, amen I say to you, that [1]every one which committeth sin, is the servant of sin.

[1] *Ro. 6, 16.*
2. Pet. 2, 19.

35 And the servant abideth not in the house for ever: the son abideth for ever. 36 If therefore the Son make you free, you shall be [1]free indeed.

[1] Man was never without free will: but having the grace of Christ, his will is truly made free (as S. Augustine saith) from servitude of sin also. *tract. 41. in Evang. Io.*

37 I know that you are the children of Abraham: but you seek to kill me, because my word taketh not in you. 38 I speak that which I have seen with my Father: and you do the things that you have seen with your father. 39 They answered, and said to him: Our father is Abraham. JESUS saith to them: If you be the children of Abraham, [1]do the works of Abraham.

[1] Not only faith but good works also make men the children of Abraham, according as S. James also speaketh of Abraham's works c. 2.

40 But now, you seek to kill me, a man that have spoken the truth to you, which I have heard of God. This did not Abraham. 41 You do the works of your father. They said therefore to him: We were not born of fornication. We have one Father, God. 42 JESUS therefore said to them: If God were your Father, verily you would love me. For from God I proceeded, and came: for I came not of myself, but he sent me:
43 Why do you not know my speech? Because you cannot hear my word. 44 You are of your father the devil, & the desires of your father you will do. He was

a [1]man-killer from the beginning, & he stood not in the verity; because verity is not in him. When he speaketh a lie, he speaketh of his own, because he is a liar, & the father thereof.

[1]S. Augustine compareth Heretics in their spiritual murder by driving Christian men out of the Church, to the Devil that drove our parents out of Paradise. *Cont. lit. Petil. li. 2, c. 13.*

45 But because I say the verity, you believe me not. 46 Which of you shall argue me of sin? If I say the verity, why do you not believe me? 47 [1]He that is of God, heareth the words of God. Therefore you hear not, because you are not of God.

[1]The Gospel upon PASSION Sunday.

48 The Jews therefore answered, and said to him: Do not we say well that thou art a Samaritane, and hast a devil? 49 JESUS answered: [1]I have no devil: but I do honour my Father, and you have dishonoured me.

[1]He denieth not that he is a Samaritane, because he is our keeper or protector, as the word signifieth, and because he is indeed that merciful Samaritane in the parable of the wounded man Luc. 10, 22. *Aug. tract. 43. in Ioan.*

50 but I seek not mine own glory. There is that seeketh and judgeth. 51 Amen, amen I say to you: If any man keep my word, he shall not see death for ever. 52 The Jews therefore said: Now we have known that thou hast a devil. Abraham is dead, and the Prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. 53 Why, art thou greater than our father Abraham, who is dead? and the Prophets are dead. Whom doest thou make thyself? 54 JESUS answered: If I do glorify myself, my glory is nothing. It is my Father that glorifieth me, whom you say that he is your God. 55 And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. 56 Abraham your father rejoiced that he might see my day: and he saw, and was glad. 57 The Jews therefore said to him: Thou hast not yet fifty years and hast thou seen Abraham? 58 JESUS said to them: Amen, amen I say to you, before that Abraham was made, I am. 59 They took stones therefore to cast at him. But JESUS hid himself, and went out of the temple.┤

ANNOTATIONS.
CHAP. VIII.

[1]Why *Amen, amen*, is not translated.

[2]See the preface, & Annot. in *Apoc. c. 19. 4.*

[3]* *Ἀμὴν, ἀμὴν.*

34. *Amen, amen.]* [1] *What is it (saith S. Augustine upon this place) when our Lord saith,* Amen, amen? *He doth much commend and urge the thing that he so uttereth, doubling it. It is a certain oath of his, if a man may so say. for Amen in Hebrew signifieth* verum, a truth. *Yet is it not translated, Whereas it might have been said,*verum, verum *dico vobis, but neither the* [2] *Greek interpreter durst do it, nor the Latin, the Hebrew word hath remained still, that so it might be the more esteemed. Tract. 41 in Ioan. By which words and the like* [3] *recorded in other places of this new Testament, the Reader may see great reason, why we also say,* Amen, amen, *and durst not translate it and such like words into our English tongue.*

CHAPTER IX.

To shew that by his Baptism (being the Sacrament of illumination or faith) he will take away the blindness of the world, he giveth with strange ceremonies sight to one born blind. 8. By which wonderful miracle (the attestation of the party himself and of his parents concurring) first the neighbours, then also the Pharisees themselves are plainly confounded. Yet so obstinate they are, that because it was the Sabboth when he wrought it, they infer that he is not of God: yea and throw out of their Synagogue the party for confessing him. 15. But our

Lord receiveth him: 39. and foretelleth by this occasion, the excecation of the Jews (because of their willful obstinacy) and illumination of the Gentiles who confess their own blindness.

AND [1] JESUS passing by, saw a man blind: from his nativity;

[1] The Gospel upon Wednesday in the 4. week of Lent.

2 and his Disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind? JESUS answered: 3 [1] Neither hath this man sinned, nor his parents; but that the works of God may be manifested in him.

[1] Though many infirmities fall for sin, yet not all: some coming for probation, and some sent that God by the cure thereof may be glorified.

4 I must work the works of him that sent me, whiles it is day. The night cometh, [1] when no man can work.

[1] The time of working, and meriting, is in this life: after death we can deserve no more by our deeds, but must only receive good or ill, according to the difference of works here.

5 As long as I am in the world, I am the light of the world. 6 When he had said these things, he spit on the ground, and made clay of the spittle, and spread the clay upon his eyes, 7 and said to him: Go, [1] wash in the pool of Siloe, which is interpreted, Sent. He went therefore, and washed; and he came seeing.

[1] c This was a figure of Baptism, to which all men born in sin and blindness are sent for health & sight. *Ambr. li. 3. c. 2. de Sacramentis.*

8 Therefore the neighbours, and they which had seen him before, that he was a beggar, said: Is not this he that sat, and begged? Others said: That this is he. 9 But others: No, not so, but he is like him. But he said: That I am he. 10 They said therefore to him: How were thine eyes opened? 11 He answered: That man that is called JESUS, made clay, and anointed mine eyes, and said to me: Go to the pool of Siloe, and wash. And I went, and washed, and saw. 12 And they said to him: Where is he? He saith: I know not. 13 They bring him that had been blind, to the Pharisees. 14 And it was the Sabboth when JESUS made the clay, and opened his eyes. 15 Again therefore the Pharisees asked him, how he saw. But he said to them: He put clay upon mine eyes, & I washed; and I see. 16 Certain therefore of the Pharisees said: This man is not of God, that keepeth not the Sabboth. But others said: How can a man that is a sinner do these signs? And there was a schism among them. 17 They say therefore to the blind again: Thou, what sayest thou of him that opened thine eyes? And he said: That he is a Prophet. 18 The Jews therefore did not believe of him, that he had been blind and saw, until they called the parents of him that saw, 19 and asked them, saying: Is this your son, whom you say that he was born blind? how then doth he now see? 20 His parents answered them, and said: We know that this is our son, and that he was born blind; 21 but how he now seeth, we know not, or who hath opened his eyes, we know not, ask himself; he is of age, let himself speak of himself. 22 These things his parents said, because they feared the Jews. For the Jews had now conspired, that if any man should confess him to be CHRIST, he should be put out of the Synagogue. 23 Therefore did his parents say: That he is of age, ask himself. 24 They therefore again called the man that had been blind, and said to him: [1] Give glory to God. We know that this man is a sinner.

[1] So say the Heretics when they derogate from miracles done by Saints or their Relics, pharisaically pretending the glory of God. As though it were not God's glory, when his Saints do it by his power and virtue: yea his greater glory, that doeth such things by his servants, & by the meanest things belonging to them, as Peter's shadow *Act. 5.* & Paul's napkin *Act. 19.*

25 He therefore said to them: Whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. 26 They said therefore to him: What did he to thee? how did he open thine eyes? 27 He answered them: I have now told you, and you have heard; why will you hear it again? will you also become his Disciples? 28 They reviled him therefore, & said: Be thou his Disciple: but we are the Disciples of Moyses. 29 We know that to Moyses God did speak; but this man we know not whence he is. 30 The man

answered and said to them: For in this it is marvelous that you know not whence he is, and he hath opened mine eyes. 31 And we know that sinners God doth not hear. But if a man be a server of God, and do the will of him, him he heareth. 32 From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind. 33 unless this man were of God, he could not do any thing. 34 They answered and said to him: Thou wast wholly born in sins, and doest thou teach us? And they did cast him forth. 35 JESUS heard that they cast him forth; & when he had found him, he said to him: Doest thou believe in the Son of God? 36 He answered, and said: Who is he Lord, that I may believe in him? 37 And JESUS said to him: Both thou hast seen him; and he that talketh with thee, he it is. 38 But he said, I believe Lord. And falling down he adored him.⊣ 39 And JESUS said to him: For judgement came I into this world; [1] that they that see not, may see: and they that see, may become blind.

[1] By this we see that this miracle was not only marvelous and beneficial to the blind, but also significative of taking away spiritual blindness.

40 And certain of the Pharisees that were with him, heard; and they said to him: Why, are we also blind? 41 JESUS said to them: If you were blind, you should not have sin, but now you say, That we see. Your sin remaineth.

ANNOTATIONS.
CHAP. IX.

◦ External ceremonies.

6. *Made clay.]* Christ that could have cured this man by his only will or word, yet used certain creatures as his instruments in working,◦ and diverse circumstances and ceremonies, clay, water, anointing, washing, &c. No marvel then that he and his Church use such diversities of Sacraments and ceremonies external in curing our souls.

[1] Heretical translation.

[2] Casting out of the Synagogue.

[3] The Church's Excommunication. See in the *Annot. Mat. 18, 17.*

22. *Put out of the Synagogue.]* [1] The Heretics untruly translate here (& v. 35.) *Excommunicate*: to make the simple conceive the Church's Excommunication to be no other, or no better, or no more rightly used against them, than this casting out of the Synagogue of such as confessed our Saviour. They might as well have translated for Synagogue, [2] Church: for the Old Testament, the new: for Law, grace: for flesh, spirit: for Moyses, Christ. For no less difference is there between, casting out of the Synagogue, and, Excommunication. Besides that, not every one which was not of the Jews' Synagogue, was therefore out of the communion of the Faithful, many true believers being in other parts of the world not subject to the Jews' Synagogue, Law, or Sacraments. [3] And therefore it was not all one to be out of the Synagogue, and to be excommunicated. as now, whosoever is out of the Church's communion, either by his own will, or for his just deserts thrust out of it by the spiritual Magistrate, he is quite abandoned out of all the society of Saints in heaven and earth, so long as he so continueth.

[1] The Heretics' ridiculous Excommunication.

[2] *Num. 16.*

As for the cause of thrusting this poor man and such other out of the Synagogue, and excommunicating Heretics, there is as great odds as betwixt heaven and hell: he being used so for following Christ and his Church, these for forsaking Christ and his Church. Some more agreement there is between that corrupt sentence of the Jews against the followers of Christ, and the pretended excommunication executed against Catholic men by our Heretics, although in truth there is no great resemblance. For, the Jews though they abused their power sometimes, yet had they authority indeed by God's law so to punish contemners of their Law, & therefore it was feared and respected even of good men. But the excommunication used by heretics against Catholics or any offenders, is not to be respected at all, [1] being no more but a ridiculous usurpation of the

Church's right and fashion of the same. For, out of their Synagogues all faithful men ought to flee, and not tarry to be thrust out: according to the warning given against Core and Dathan. *Be ye separated from their tabernacles, lest you be wrapped in their sins.* [2]

CHAPTER X.

He continueth his talk to the Pharisees, shewing that they and all other that will not enter in by him, are wolves: and that they which hear them, are not the true sheep. 11. But that himself is the good Pastor, and therefore to save the sheep from these wolves, he will yield his life, which otherwise no might of theirs could take from him: fortelling also his Resurrection, and vocation of the Gentiles. 22. Again another time, he telleth these Jews openly, that they are not of his sheep, and that no might of theirs shall take from him his true sheep, because he is God, even as his Father is God. 31. Which by his miracles and by Scripture he sheweth to be no blasphemy: and they in vain seeking to stone and to apprehend him, 40. he goeth out to the place where John Baptist had given open witness of him.

AMEN, [1] amen I say to you, he that entereth not by the door into the fold of the sheep, but climbeth up another way; he is [2] a thief and a robber.

[1] The Gospel upon Tuesday in Whitsunweek. [2] The thief, is the Heretic specially, & any other that unlawfully break in upon the sheep to kill & destroy them by false doctrine and otherwise.

2 But he that entereth by the door, is the Pastor of the sheep. 3 To this man the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them forth. 4 And when he hath let forth his own sheep, he [1] goeth before them: and the sheep follow him, because they know his voice.

[1] That is the fashion of Jewry & other countries, signifying that the shepherd or Pastor must teach the sheep, and not they him.

5 But a stranger they follow not, but fly from him because they know not the voice of strangers. 6 This proverb JESUS said to them. But they knew not what he spake to them. 7 JESUS therefore said to them again: Amen, amen I say to you, that I am the door of the sheep. 8 And how many soever have come, are thieves and robbers: but the sheep heard them not. 9 I am the door. By me if any enter, he shall be saved: & he shall go in and shall go out, & shall find pastures. 10 The thief cometh not but to steal and kill & destroy. I came that they may have life, & may have more aboundantly.℣ 11 [1] I am the good Pastor.

[1] The Gospel upon the 2. Sunday after Easter, & for S. Thomas of Canterbury. *Decemb. 29.* And in his Translation. *Iulij. 7.*

12 [1] The good Pastor giveth his life for his sheep. But the hireling & he that is not the Pastor, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flyeth: and the wolf raveneth, and disperseth the sheep.

[1] *Esa. 40, 11. Ezec. 34, 23.*

13 And the hireling flyeth because he is a hireling; and he hath no care of the sheep. 14 I am the good Pastor; and I know mine, and mine know me. 15 As the Father knoweth me, and I know the Father: and [1] I yield my life for my sheep.

[1] Christ's death was so necessary for the flock, that when he might have escaped, he voluntarily offered himself to death for his flock.

16 And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be made [1] one fold and one Pastor.℣

[1] *Ezec. 37, 24.*

17 [1] Therefore the Father loveth me: because I yield my life, that I may take it again.

[1] c He meaneth the Church of the Gentiles.

18 No man taketh it away from me: but [1] I yield it of myself. And I have power to yield it: and I have power to take it again. This commandment I received of my Father.

[1] *Esa. 53, 7.*

19 A dissension rose again among the Jews for these words. 20 And many of them said: He hath a devil and is mad; why hear you him? 21 Others said: These are not the words of one that hath a devil. Can a devil open the eyes of blind men? 22 [1]And the Dedication was in Jerusalem: and it was winter.

[1] *1. Mach. 4, 56. 59.*

23 [1]And JESUS walked in the temple, in Salomon's porch.

[1] The Gospel upon Wednesday in Passion Week.

24 The Jews therefore compassed him round about, and said to him: How long doest thou hold our soul in suspense? if thou be CHRIST, tell us openly. 25 JESUS answered them: I speak to you; and you believe not; the works that I do in the name of my Father, they give testimony of me. 26 But you do not believe, because you are not of my sheep. 27 My sheep hear my voice; and I know them, and they follow me. 28 And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand. 29 [1]My Father, that which he hath given me, is greater than all: and no man can pluck them out of the hand of my Father.

[1] Another reading is, *My father that hath given me, &c.*

30 I and the Father are [1]one.

[1] *c unum.*

31 The Jews took up stones, to stone him. 32 JESUS answered them: Many good works I have shewed you from my Father, for which of those works do you stone me? 33 The Jews answered him: For a good work we stone thee not, but for blasphemy, and because thou being a man, makest thyself God. 34 JESUS answered them: Is it not written in your law, that *I said, you are gods?*[1]

[1] *Ps. 81, 6.*

35 If he called them gods, to whom the word of God was made, and the scripture cannot be broken; 36 whom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I said I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, and if you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father.⊣ 39 They sought therefore to apprehend him; and he went forth out of their hands. 40 And he went again beyond Jordan into that place where John was baptizing first; and he tarried there. 41 and many came to him, and they said: That John indeed did no sign. But all things whatsoever John said of this man, were true. 42 And many believed in him.

ANNOTATIONS.
CHAP. X.

◦Arch-heretics specially, are the thieves that climb in another way, not by the door.

1. *Climbeth another way.]* Whosoever taketh upon him to preach without lawful sending, to minister Sacraments, and is not Canonically ordered of a true Catholic Bishop, to be a Curate of souls, Person, Bishop, or what other spiritual Pastor so ever, and cometh not in by lawful election and holy Church's ordinance to that dignity, but breaketh in against order by force or favour of men, and by human laws, he is a thief and a murderer.◦ So came in Arius, Calvin, Luther, and all Heretics: and all that succeed them in room and doctrine. And generally every one that descendeth not by Lawful succession in the known ordinary line of Catholic Bishops and Pastors that have been in all Countries since their conversion. And according to this rule *S. Irenaeus li. 3 c. 3* trieth the true shepherds from the thieves and Heretics. So do *Tertul. de Praescr. nu. 11. S. Cypr. de unit. Ec. nu. 7. S. August. ep. 165. & cont. ep. Manich. c. 4.* and *Lirinensis*.

11. *Good Pastor.]* The good Pastor, is he whose special care is not of his own advantage, but of the safety of the flock. The hireling, is he that respecteth not the profit and good of the flock, but his own lucre. The wolf, is the Heretic, or any persecutor of the Church, which is Christ's flock.

13. *Fleeth.]* Every Bishop and Pastor is bound to abide with his flock in times of danger and persecution even to death, ◦except himself be personally sought for, rather than the flock, or the flock itself forsake him. For in such cases the Pastor may flee, as the Apostles did, and S. Athanasius, and others. *S. Athan. Apol. de sua fuga. August. ep. 180.*

◦When the Pastor must tarry, or may flee.

22. *The dedication.]* [1]This is the feast of Dedication instituted by Judas Machabaeus *li. 1 Mach. c. 4.* Christ vouchsafed to honour and keep that feast instituted by him: & our Heretics vouchsafe not to pray and sacrifice for the dead. [2] used and approved by him. The Dedication also of Christian Churches is warranted thereby, with the annual memories thereof. And it proveth that such things may be instituted without any express commandment in Scripture.

[1]Judas Machabaeus. Dedication of Churches.

[2] * *2 Macha. 12.*

29. *That which he gave me.]* Thus read also diverse of the Fathers, namely *S. Hilar. Trin. li. 1 post medium. S. Ambr. de Sp. S. li. 3. c. 18. S. August. in Io. tract. 41. S. Cyril. li. 7. Io. c. 10.* and use it to prove that Christ had his essence and nature of the Father.[1] And therefore some Heretics of our time wickedly accuse the Councel of Lateran for falsifying this place and applying it to the same purpose. which they less can abide, for that it is against Calvin's Autotheism,[2] holding that Christ took his person of the Father, but not his substance. *See the 2 Annot in 1 Io. v. 1.*

[1]Christ's essence & divine nature of the Father.

[2]Calvin's auto-theism.

CHAPTER XI.

He cometh once again into Jewry boldly (the time that he would be killed of them, being not yet come) and raiseth Lazarus four days buried. 47. At which miracle the blind malice of the rulers so increaseth, that in Councel they conclude to make him away, howbeit the high Priest prophesieth unawares, of the salvation of the world by his death. 54. He thereupon goeth again out of the way.

AND[1] there was a certain sick man, Lazarus of Bethania, of the town of Mary & Martha her sister.

[1]The Gospel upon Friday in the 4. week of Lent.

2 (And Mary was she [1]that anointed our Lord with ointment, & wiped his feet with her hair: whose brother Lazarus was sick.)

[1]*Lu. 7, 37. Mat, 26, 7. Mar. 14, 3. Io. 12, 3.*

3 His sisters therefore sent to him saying: Lord, behold, he whom thou lovest, is sick. 4 And JESUS hearing, said to them: This sickness is not to death, but for the glory of God: that the Son of God may be glorified by it. 5 And JESUS loved Martha, and her sister Mary, and Lazarus. 6 As he heard therefore that he was sick, then he tarried in the same place two days: 7 then after this he saith to his Disciples: Let us go into Jewry again. 8 The Disciples say to him: Rabbi, now the Jews sought to stone thee; and goest thou thither again? 9 JESUS answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not: because he seeth the light of this world: 10 but if he walk in the night, he stumbleth, because the light is not in him. 11 These things he said; and after this he saith to them: Lazarus our friend sleepeth; but I go that I may raise him from sleep. 12 His Disciples therefore said: Lord, if he sleep, he shall be safe. 13 But JESUS spake of his death; & they thought that he spake [1]of the sleeping of sleep.

[1]*c de dormitione somni.*

14 Then therefore JESUS said to them plainly: Lazarus is dead; 15 and I am glad for your sake, that you may believe, because I was not there: but let us go to him. 16 Thomas therefore, who is called Didymus, said to his condisciples: Let us also go, to die with him. 17 JESUS therefore came, and found him now having been four days in the grave. 18 (And Bethania was nigh to Jerusalem about fifteen furlongs.) 19 And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. 20 Martha therefore when she heard that JESUS was come, went

to meet him; but Mary sat at home. 21 [1]Martha therefore said to JESUS: Lord if thou hadst been here, my brother had not died.

[1]The Gospel in a Mass for the dead upon the day of the burial or deposition, also the 3. 7. and 30. day.

22 But now also I know that what things soever thou shalt ask of God, God will give thee. 23 JESUS saith to her: Thy brother shall rise again. 24 Martha saith to him: I know that he shall rise again in the resurrection, in the last day. 25 JESUS saith to her: I am the resurrection and the life; he that believeth in me, although he be dead, shall live. 26 And every one that liveth, and believeth in me, shall not die for ever. Believest thou this? 27 She saith to him: Yea Lord, I have believed that thou art CHRIST the Son of God that art come into this world.℩ 28 And when she had said these things, she went, and called Mary her sister secretly, saying: The Master is come, & calleth thee. 29 She, when she heard, riseth quickly & cometh to him. 30 For JESUS was not yet come into the town: but he was yet in that place where Martha had met him. 31 The Jews therefore that were with her in the house and did comfort her, when they saw Mary that she rose quickly and went forth, followed her, saying: That she goeth to the grave, to weep there. 32 Mary therefore when she was come where JESUS was, seeing him, fell at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died. 33 JESUS therefore when he saw her, weeping, and the Jews that were come with her, weeping, he groaned in spirit, and troubled himself, 34 and said: Where have you laid him? They say to him: Lord, come and see. 35 And JESUS wept. 36 The Jews therefore said: Behold how he loved him. 37 But certain of them said: Could not he that [1]opened the eyes of the blind man, make that this man should not die?

[1]*Io. 9, 6.*

38 JESUS therefore again groaning in himself, cometh to the grave: and it was a cave; and a stone was laid over it. 39 JESUS saith: Take away the stone. Martha the sister of him that was dead, said to him: Lord, now he stinketh, for he is now of four days. 40 JESUS saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God? 41 They took therefore the stone away. And JESUS lifting his eyes upward, said: Father, I give thee thanks that thou hast heard me. 42 And I did know that thou doest always hear me, but for the people that standeth about, have I said it, that they may believe that thou hast sent me. 43 When he had said these things, he cried with a loud voice: Lazarus, come forth. 44 And forthwith he came forth that had been dead, bound feet and hands with winding bands, and his face was tied with a napkin. JESUS said to them: [1]Loose him, and let him go.

[1]S. Cyril *li. 7. c. ult. in Io.* and S. August. *Tract. 49. in Io.* apply this to the Apostles and Priest's authority of absolving sinners: affirming Christ to revive none from sin, but in the Church and by the Priest's ministry.

45 Many therefore of the Jews that were come to Mary & Martha, & had seen the things that JESUS did, believed in him.℩ 46 And certain of them went to the Pharisees, & told them the things that JESUS did. 47 [1]The chief Priests therefore & the Pharisees gathered a Council, & said: What do we, for this man doeth many signs.

[1]The Gospel upon Friday in Passion Week.

48 If we let him alone so, all will believe in him: & the Romans will come, & [1]take away our place & nation.

[1]All men, but specially Nations must take heed, that whiles to save their temporal state, they forsake God, they lose not both as the Jews did. *Aug. tract. 49. in Io.*

49 But one of them named Caiphas, being the high Priest of that year, said to them: You know nothing, 50 neither do you consider: that it is expedient for us that one man die for the people, & the whole nation perish not. 51 And this he said not of himself: but being the high Priest of that year, he prophesied that JESUS should die for the nation. 52 And not only for the nation, but to gather into one the children of God that were dispersed. 53 From that day therefore they devised to kill him. 54 JESUS therefore walked no more openly among the Jews, but he went into the country beside the desert unto a city that is called Ephrem, and there he abode with his Disciples.℩

55 And the Pasch of the Jews was at hand: & many of the country went up to Jerusalem before the Pasch to sanctify themselves. 56 They sought JESUS therefore; and they communed one with another, standing in the temple: What think you, in that he is not come to the festival day? And the chief Priests & Pharisees had given commandment, that if any man should know where he was, he should tell, that they might apprehend him.

ANNOTATIONS.
CHAP. XI.

51. *Being the high Priest.]* Marvel not that Christ preserveth his truth in the Church as well by the unworthy as the worthy Prelates thereof: [1] the gifts of the Holy Ghost following their Order and office, as we see here in Caiphas, and not their merits or person. And if this man being many ways wicked, and in part an usurper, and the Law and Priesthood being to decline and to give place to Christ's new ordinance, had yet some assistance of God for utterance of truth which himself meant not, nor knew not: how much more may we be assured, that Christ will not leave Peter's Seat, [2] whose faith he promised should never fail, though the persons which occupy the same, were as ill as the blasphemous and malicious mouths of Heretics do affirm?

[1] The privilege of the office & order, though in a wicked person.

[2] *Lu. 22, 32.*

CHAPTER XII.

The Rulers dealing as if he hid himself, 1. he cometh to Bethania. 3. Where by occasion of Judas the thief murmuring at Mary Magdalen's costly devotion, he foretelleth his death. 12. From thence, though they did now intend to kill Lazarus also, he rideth openly into Hierusalem, the people (because he had raised Lazarus) confessing with their acclamations that he is Christ. 20. Where certain Gentiles desiring to see him, 23. he foretelleth the conversion of the whole world from the Devil to him, to be now instant, as the effect of his death upon the Cross. 28. The Father also answering from heaven of his prayer made to that purpose, 37. yet after all this, the Jews continue incredulous as Esay prophesied of them: 42. though many believed, but were ashamed to confess him. 44. Whereupon he sheweth that it is glorious before God, and salvation to themselves, to believe in him, and confess him: and damnable, to despise him. [1]

[1] The 4. part.
THE 4 Pasch, & Holy Week of his Passion in Hierusalem.

JESUS [1][2] therefore six days before the Pasch^ came to Bethania, where Lazarus was, that had been dead, whom JESUS raised.

[1] The Gospel upon Monday in Holy Week. [2] *Mt. 26, 6. Mar. 14, 3.*

2 [1] And they made him a supper there: and Martha ministered, but Lazarus was one of them that sat at the table with him.

[1] PALM SUNDAY eve.

3 [1] Mary therefore took a pound of ointment of right spikenard, precious, and anointed the feet of JESUS, and wiped his feet with her hair: and the house was filled of the odour of the ointment.

[1] Of this woman's extraordinary offices of devotion, & how acceptable they were to Christ, see the *Annot. Mt. 26.*

4 One therefore of his Disciples, Judas Iscariote, he that was to betray him, said: 5 Why was not this ointment sold for three-hundred pence, and given to the poor? 6 And he said this, not because he cared for the poor; but because he was a thief, and having the purse, carried the things that were put in. 7 JESUS therefore said: Let her alone that she may keep it for the day of my [1] burial.

[1] The devout offices of balming and anointing the dead

bodies of the faithful are here also allowed.

8 For the poor you have always with you; but [1]me you shall not have always.

[1]Not in visible and mortal condition, to receive alms of you or such like offices for supply of my necessities.

9 A great multitude therefore of the Jews knew that he was there; and they came, not for JESUS only, but that they might see Lazarus, whom he raised from the dead.✝ 10 But the chief Priests devised for to kill Lazarus also: 11 [1]because many for him of the Jews went away, and believed in JESUS.

[1]The Gospel upon Saturday in Passion Week.

12 And on the morrow a great multitude that was come to the festival day, [1]when they had heard that JESUS cometh to Jerusalem,

[1]PALM SUNDAY.

13 they took the [1]boughs of palms, and went forth to meet him, & cried: *Hosanna, Blessed is he that cometh in the name of our Lord, the King of Israel.*[2]

[1]* *Mt. 21, 7. Mr. 11, 7. Lu. 19, 35.*[2]*Ps. 117, 26.*

14 And JESUS found a young ass, and sat upon it, as it is written: 15 *Fear not daughter of Sion: behold, thy King cometh sitting upon an ass's colt.*[1]

[1]*Zach. 9, 9.*

16 These things his Disciples did not know at the first: but when JESUS was glorified, then they remembered that these things had been written of him, and these things they did to him. 17 The multitude therefore gave testimony, which was with him when he called Lazarus out of the grave, and raised him from the dead. 18 For therefore also the multitude came to meet him, because they heard that he had done this sign. 19 The Pharisees therefore said among themselves: Do you see that we prevail nothing? Behold the whole world is gone after him. 20 And there were certain Gentiles of them that [1]came up to adore in the festival day.

[1]We may see there is a great difference where a man pray or adore, at home or in the Church & holy places: when the Gentiles also came of devotion a pilgrimage to the Temple in Hierusalem.

21 These therefore came to Philippe who was of Bethsaida of Galilee, and desired him, saying: Sir, we are desirous to see JESUS. 22 Philippe cometh and telleth Andrew. Again Andrew & Philippe told JESUS. 23 But JESUS answered them, saying: The hour is come, that the Son of man shall be glorified. 24 [1]Amen, amen I say to you, unless the grain of wheat falling into the ground, die: itself remaineth alone. but if it die, it bringeth much fruit.

[1]b The Gospel for S. Ignatius *Febr. 1.* And S. Laurence *Aug. 10.* And for some other martyrs not Bishops.

25 He that loveth his life shall lose it: and he that hateth his life in this world, doth keep it to life everlasting. 26 If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, my Father will honour him.✝ 27 Now my soul is troubled. And what shall I say? Father, save me from this hour. But therefore came I into this hour. 28 Father, glorify thy name. A voice therefore came from Heaven: Both I have glorified it, and again I will glorify it. 29 The multitude therefore that stood and had heard, said that it thundered. Others said, An Angel spake to him. 30 JESUS answered, and said: This voice came not for me, but for your sake. 31 [1]Now is the judgement of the world: now the Prince of this world shall be cast forth.

[1]The Gospel upon Holy Rood day *Septemb. 14.* in Latin, *Exaltatio S. Crucis.*

32 And I, [1]if I be exalted from the earth, will draw all things to myself.

[1]*Io. 3, 14.*

33 (And this he said, signifying what death he should die.) 34 The multitude answered him: We have heard out of the law, that CHRIST abideth for ever; and how sayest thou: The Son of man must be exalted? Who is this Son of man? 35 JESUS therefore said to them: Yet a little while, the light is among you. Walk whiles you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth. 36 Whiles you have the light, believe in the light, that you may be the children of light.✝ These things JESUS spake and he went away, and hid himself from them.✝ 37 And whereas he had done so many

signs before them, they believed not in him: 38 that the saying of Esay the Prophet might be fulfilled, which he said: *Lord, who hath believed the hearing of us? and the arm of our Lord to whom hath it been revealed?*[1]

[1] *Esa. 53, 1.*

39 Therefore they [1]could not believe, because Esay said again:

[1] If any man ask (saith S. Augustine) why they could not believe: I answer roundly, because they would not. *Tract. 33. in Io.* See the meaning of this speech Annot. *Mat. 13. 15. Mar. 4, 12.*

40 *He hath blinded their eyes, and indurated their heart: that they may not see with their eyes, nor understand with their heart, and be converted, and I heal them.*[1]

[1] *Esa. 6, 9. Mt. 13, 14. Mr. 4, 12. Lu. 8, 10. Act. 28, 27.*

41 These things said Esaie, when he saw his glory, & spake of him. 42 But yet of the Princes also many believed in him: but [1]for the Pharisees they did not confess, that they might not be cast out of the Synagogue.

[1] This is the case of many principal men in such countries where heresy hath the upper-hand. Who know and believe the Catholic faith: but making choice rather to keep man's favour than God's, they dare not confess the same. Such may pray that God and the world agree together: for else it is seen whose part they will take.

43 For they loved the glory of men more, than the glory of God. 44 But JESUS cried, and said: He that believeth in me, doth not believe in me, but in him that sent me. 45 And he that seeth me, seeth him that sent me. 46 I a light am come into this world: that every one which believeth in me, may not remain in the darkness. 47 And if any man hear my words, and keep them not: I do not judge him. For I came not to judge the world, but to save the world. 48 He that despiseth me, & receiveth not my words, hath that judgeth him. the word that I have spoken, that shall judge him in the last day. 49 Because^ of myself I have not spoken, but the Father that sent me, he gave me commandment what I should say, and what I should speak. 50 And I know that his commandment is life everlasting. The things therefore that I speak: as the Father said to me, so do I speak.

ANNOTATIONS.
CHAP. XII.

5. *Why was.]* So wicked, covetous, and sacrilegious persons reprehend good men for bestowing their goods upon Church ornaments &c.◦ under pretence of better bestowing them on the poor. Such provide for the poor as Judas did.

◦Church ornaments.

6. *A thief.]* Judas did not then first perish when he sold our Lord, for he was a thief before: and being lost he yet followed Christ, not in heart, but in body only. Which our Master tolerated,◦ to give us a lesson to tolerate the ill, rather than divide the body. *Aug. tract. 50 in Io.*

◦Toleration of evil.

CHAPTER XIII.

At his last supper, to give his farewell, and that in most wonderful loving manner, 4. he washeth his Disciples' feet, 6. beginning with Peter, 8. (shewing how necessary it is for us to be washed by him in Baptism, and needful also after Baptism) 12. and by this example teaching them all humility one toward another. 21. Then he foretelleth, that (notwithstanding his exceeding love toward them) one even of them will betray him, meaning Judas, 22. as to John he secretly sheweth. After whose going out, he rejoiceth and saith that even now the hour is come, 34. commendeth unto them to love together, as a new commandment, 36. and foretelleth

Peter who presumed too much of his own strength, that even this night he will deny him thrice.

AND[1][2] before the festival day of Pasch, JESUS knowing that his hour was come that he should pass out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them.[3]

[1]The Gospel upon Maundy Thursday at Mass, & at the washing of feet.[2]*Mt. 26, 1. Mr. 14, 1. Luc. 22, 1.*[3] MAUNDY THURSDAY.

2 And when [1]supper was done, whereas the devil now had put into the heart of Judas Iscariote the son of Simon, to betray him:

[1]By supper, he meaneth the eating of the Paschal lamb. For, the institution of the B. Sacrament was after this.

3 knowing that the Father gave him all things into his hands, & that he came from God, and goeth to God: 4 he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. 5 After that, he put water into a basin, and began to wash the feet of the Disciples, and to wipe them with the towel where with he was girded. 6 He cometh therefore to Simon Peter. And Peter saith to him; Lord: doest thou wash my feet? 7 JESUS answered and said to him: That which I do, thou knowest not now, hereafter thou shalt know. 8 Peter saith to him: Thou shalt not wash my feet for ever. JESUS answered him: If I wash thee not, thou shalt not have part with me. 9 Simon Peter saith to him: Lord, not only my feet, but also hands, and head. 10 JESUS saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. 11 For he knew who he was that would betray him. therefore he said: You are not clean all. 12 Therefore, after he had washed their feet, and taken his garments, being set down, again he said to them: Know you what I have done to you? 13 You call me, Master, and Lord: and you say well, for I am so. 14 If then I have washed your feet, Lord and Master; you also ought to wash one another's feet. 15 For I have given you an example, that as I have done to you, so you do also.┤ 16 Amen, amen I say to you, a servant is not greater than his Lord, neither is an Apostle greater than he that sent him. 17 If you know these things, you shall be blessed if you do them. 18 I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled, *He that eateth bread with me shall lift up his heel against me.*[1]

[1]*Ps. 40, 10.*

19 From this time I tell you, before it come to pass: that when it shall come to pass, you may believe, that I am he. 20 Amen, amen, I say to you, he that receiveth any that I send, receiveth me: & he that receiveth me, receiveth him that sent me. 21 When JESUS had said these things, he was troubled in spirit: and he protested, and said: [1]Amen, amen I say to you that one of you shall betray me.

[1]*Mat. 26, 18. Mar. 14, 16. Luc. 22, 21.*

22 The Disciples therefore looked one upon another, doubting of whom he spake. 23 There was therefore one of his Disciples leaning in the bosom of JESUS, he whom JESUS loved. 24 Therefore Simon Peter beckoneth to him, and said to him: Who is it of whom he speaketh? 25 He therefore leaning upon the breast of JESUS saith to him: Lord, who is he? 26 JESUS answered: He it is to whom I shall reach the dipped bread. And when he had dipped the bread, he gave it to Judas Iscariote Simon's son. 27 And after the morsel, then Satan entered into him. And JESUS saith to him: That which thou doest, do it quickly. 28 But no man knew of those that sat at table to what purpose he said this unto him. 29 For certain thought, because Judas had the [1]purse, that JESUS had said to him: Buy those things which are needful for us to the festival day: or that he should give something to the poor.

[1]Christ had some provision before hand given him by the Collections of the faithful, which was used both in his own necessities, & bestowed upon the poor.

30 He therefore having received the morsel, incontinent went forth. And it was night. 31 When he therefore was gone forth, JESUS said: Now the Son of man is glorified, and God is glorified in him. 32 If God be glorified in him, God also will glorify him in himself, and incontinent will he glorify him. 33 Little children, yet a little while I am with you. You shall

seek me, & [1]as I said to the Jews, whither I go, you cannot come: to you also I say now.

[1] *Io. 7, 34.*

34 [1]A new commandment I give to you, That you love one another; as I have loved you, that you also love one another.

[1] *1. Io. 3, 23.*

35 In this all men shall know that you are my Disciples, if you have love one to another. 36 Simon Peter saith to him: Lord, whither goest thou? JESUS answered, Whither I go, thou canst not now follow me, but hereafter thou shalt follow. 37 Peter saith to him: Why cannot I follow thee now? [1]I will yield my life for thee.

[1] *Mt. 26, 35. Mr. 14, 29. Lu. 22, 33.*

38 JESUS answered him: Thy life wilt thou yield for me? Amen, amen I say to thee, the cock shall not crow, until thou deny me thrice.

ANNOTATIONS. CHAP. XIII.

5. *Began to wash.]* This lotion was not only so courtesy, such as the Jews used toward their guests, nor only for example of humility: but for mystery and signification of the great purity that is required before we come to receive the holy Sacrament,◦ which straight after this washing was to be instituted and given to the Apostles. *Ambr. li. 3 de Sacra. c. 1 Bernard. de coena Domini Serm. 1.*

◦Purity required to the receiving of the B. Sacrament.

10. *To wash his feet.]* The foulness of the feet, when all the rest is clean, signifieth the earthly affections and relics of former sins remitted:[1] which are to be cleansed by devout acts of charity & humility, as *S. Ambrose li. 2 de Sacr. c. 1.* and *S. Augustine ep. 108. & tract. 56 in Io.* do note. And because this was only a ceremony, & yet had such force, both now and afterward used of the Apostles, that it purged smaller offences and filthiness of the soul, as *S. Ambrose* and *S. Bernard* gather,[2] it may not seem strange that holy water and such ceremonies may remit venial sins.

[1] Venial sins taken away by sacred ceremonies.

[2] *Ambr. & Bern. locis citatis.*

14. *You also ought.]* Our Master never spake plainer, nor seemed to command more precisely, either of Baptism or the Eucharist or any other Sacrament: and yet by the Church's judgement directed by the Holy Ghost, we know this to be no Sacrament nor necessary ceremony, and the other to be. And why do they believe the Church in this,◦ and do not credit her affirming the chalice not to be necessary for the communicants?

◦The Church defineth which are Sacraments and which not &c.

34. *A new commandment.]* The commandment of mutual love was given before, but manifoldly misconstrued, and abridged by the Jews to friends only, to this life only, for earthly respects only: but Christ reneweth it and enlargeth it after the form of his own love toward us, and giveth grace to fulfil it.

CHAPTER XIV.

They being sad, because he said that he must go from them, he comforteth them many ways, as, putting them in hope to follow him unto the same place, so that they keep his commandments. Where he telleth them, that himself is the way thither according to his Humanity, and also the end according to his Divinity, no less than his Father, because he is consubstantial. 15. promising also to send unto them (that is, to his Church) the Holy Ghost to be after his departure with them for ever. 28. And saying that it is his promotion (according to his Humanity) to go to the Father, for, whose obedience this his death shall be, & not for any gilt of his own.

LET [1] not your heart be troubled. You believe in God, believe in me also.

[1] The Gospel upon SS. Philip and Jacob's day *Maii. 1.*

2 In my Father's house there be [1] many mansions. If not, I would have told you, Because I go to prepare you a place.

[1] These mansions signify differences of glory in heaven. *Hiero. li. 2. adv. Iovin.*

3 And if I go, and prepare you a place: I come again and will take you to myself, that where I am, you also may be. 4 And whither I go you know, and the way you know. 5 Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way? 6 JESUS saith to him: I am the way, and the verity, and the life. No man cometh to the Father; but by me. 7 If you had known me, my Father also certes you had known: and from hence forth you [1] ˹shall know˺ him, and you have seen him.

[1] *do know*

8 Philippe saith to him: Lord shew us the Father, and it sufficeth us. 9 JESUS saith to him: So long time I am with you; & have you not known me? Philippe, he that seeth me, seeth the Father also. How sayest thou, Shew us the Father? 10 [1] Doest thou not believe that I am in the Father, & the Father in me? The words that I speak to you, of myself I speak not. But my Father that abideth in me, he doeth the works.

[1] *do ye not believe.*

11 Believe you not, that I am in the Father and the Father in me? Otherwise for the works themselves believe. 12 Amen, amen I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do, 13 because I go to the Father, & whatsoever you shall ask in my name, that will I do:⊣ that the Father may be glorified in the Son.

14 [1] If you ask me any thing in my name, that will I do.

[1] The Gospel in a votive Mass for the election of the Pope, & upon Whitsuneve.

15 If you [1] love me, keep my commandments.

[1] It is then possible both to love Christ, and to keep his commandments.

16 And I will ask the Father, and he will give you another [1] Paraclete, that he may abide with you for ever,

[1] c *Paraclete* by interpretation is either a comforter, or an advocate: and therefore to translate it by any one of them only, is perhaps to abridge the sense of this place.

17 the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but you [1] ˹know˺ him: because he shall abide with you, and shall be in you.

[1] *shall know*

18 I will not leave you orphans: I will come to you. 19 Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live.⊣ 20 In that day you shall know that I am in my Father, and you in me; and I in you. 21 He that hath my commandments, & keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him.⊣ 22 Judas saith to him, not that Iscariote: Lord, what is done, that thou wilt manifest thyself to us, and not to the world? 23 [1] JESUS answered, and said to him: If any love me, he will keep my word, and my Father will love him, and we will come to him, and will make abode with him.

[1] The Gospel upon Whitsunday. And in a votive Mass of the Holy Ghost.

24 He that loveth me not, keepeth not my words. And the word which you have heard, is not mine; but his that sent me, the Father's. 25 These things have I spoken to you abiding with you. 26 But the Paraclete the Holy Ghost, whom the Father will send in my name, he shall [1] teach you all things, & suggest unto you all things whatsoever I shall say to you.

[1] See the Annot. upon the 16. Chap. vers. 12. & 13.

27 Peace I leave to you, my peace I give to you; not as the world giveth, do I give to you. Let not your heart be troubled, nor fear. 28 You have heard that I said to you, I go, and I come to you. If you loved me, you would be glad verily, that I go to the Father: because the Father is greater than I. 29 And now I have told you before it come to pass: that when it shall come to pass, you may believe. 30 Now I will not speak many

things with you. For the Prince of this world cometh, and in me he hath not any thing. 31 But that the world may know that I love the Father: and as the Father hath given me commandment, so do I:⊣ Arise, let us go hence.

ANNOTATIONS.
CHAP. XIV.

12. *Greater than these.]* [1] S. Chrysostom [2] in a whole book against the Pagans proveth that this was fulfilled not only in Peter's shadow, and Paul's garments, which as we read in the [3] Acts, healed infirmities: but also by the Relics and monuments of Saints, namely of S. Babylas, of whom he there treateth: thereby inferring that Christ is God, who could and did perform these wonderful words, by the very ashes of his servants. The Protestants clean contrary, as patrons of the Pagan's infidelity, as though our Saviour had promised these & the like miraculous works in vain, either not meaning or not able to fulfil them, so do they discredit all the approved histories of the Church concerning miracles wrought by Saints, namely that *S. Gregory Thaumaturgus* [4] removed a mountain, the miracle of *S. Paul* the eremite and *S. Hilarion* written by *S. Hierom*, the miracles of *S. Martin* written by *Severus Sulpitius*, the miracles testified by *S. Augustine de Civit. Dei* , the miracles approved by *S. Gregory* in his Dialogs, the miracles reported by *S. Bede* in his Ecclesiastical story and lives of Saints: and all other miracles never so faithfully recorded in Ecclesiastical writers. [5] In all which things above their reach of reason and nature, they are as little persuaded and have no more faith than had the Pagans, against whom *S. Chrysostom* in the foresaid book, and *S. Augustine de Civ. Dei li. 22 c. 1.* and other Fathers heretofore have written. No man therefore needeth to marvel that the very Image of our Lady, & the like, do miracles, even as Peter's shadow did: nor wonder, if such things seem stranger and greater than those which Christ himself did: whereas our Saviour to put us out of doubt, saith expressly, that his Saints shall do greater things than himself did.

[1] We may and must easily believe the miracles of Saints and of their relics, when Christ himself foretelleth they shall do such wonderful things.

[2] *li. de Babyla Mart. to. 5.*

[3] * *Act. 5, 15. 19, 12.*

[4] * *See Anno. Mat. 17, 20.*

[5] The Heretics as faithless in this point, as the old Pagans.

16. *For ever.]* ◦If the Holy Ghost had been promised only to the Apostles, their successors and the Church after them could not have challenged it, but it was promised them fore ever. Whereby we may learn, both that the privileges and promises made to the Apostles were not personal, but pertaining to their offices perpetually: and also that the Church and Pastors in all ages had and have the same Holy Ghost to govern them, that the Apostles and primitive Church had.

◦ The HOLY GHOST is promised to the CHURCH for ever.

17. *The spirit of truth.]* They had many particular gifts and graces of the Holy Ghost before, and many virtues by the same, as all holy men have at all times: but the Holy Ghost here promised to the Apostles and their successors for ever, is to this use specially promised,◦ to direct them in all truth and verity: and is contrary to the spirit of error, heresy, and falsehood. And therefore the Church cannot fall to Apostasy or Heresy, or to nothing, as the Adversaries say.

◦ The spirit of truth shall assist the CHURCH always.

28. *Father greater than I.]* There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other in outward shew of words seemed to make for the Arians, ◦ who denied the equality of the Son with the Father. Which words yet indeed rightly understood after the Church's sense, make nothing for their false sect, but only signify that Christ according to his Manhood was inferior indeed, and that according to his Divinity he came of the Father. And if the Heresy or disease or this time were Arianism, we should stand upon these places and the like against the Arians, as we now do upon others against the Protestants, whose sect is the disease and bane of this time.

◦ The Arians allege as plain Scriptures as the Protestants.

CHAPTER XV.

He exhorteth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Jews any more) 9. and in his love, loving one another, and keeping his commandments: 13. shewing how much he accounteth of them, by this that he dieth for them, 15. and revealeth unto them the secrets of heaven, 17. and appointeth their fruit to be perpetual: 18. confirming them also against the persecutions and hatred of the obstinate Jews.

I [1][2] AM the true vine; and my Father is the husband-man.

[1]The Gospel for some Martyrs, between Easter & Whitsunday. And on SS. Simon and Jude's eve. Oct. 27.[2]The Gospel upon S. George's day: April. 23. And for some other Martyrs between Easter & Whitsunday.

2 Every [1]branch in me, not bearing fruit, he will take it away: & every one that beareth fruit, he will purge it, [2]that it may bring more fruit.

[1]Christ hath some branches in his body mystical that be fruitless. Therefore ill livers also may be members of Christ & the Church.[2]Man may continually increase in justice and sanctification, so long as he liveth.

3 Now you are clean for the [1]word which I have spoken to you.

[1]S. Augustine expoundeth it of the Sacramental word of Baptism, and not as Heretics do, of preaching only. *Tract. 80. in Io.*

4 Abide in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so you neither unless you abide in me. 5 I am the vine: you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. 6 If any abide not in me: he shall be cast forth as the branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. 7 If you [1]abide in me, & my words abide in you: you shall ask what thing soever you will, and it shall be done to you.

[1]If a Schismatic pray never so much, he is not heard, because he remaineth not in the body of Christ.

8 In this my Father is glorified; that you bring very much fruit, and become my Disciples. 9 As my Father hath loved me, I also have loved you. Abide in my love. 10 If you keep my precepts, you shall abide in my love: as I also have kept my Father's precepts, and do abide in his love. 11 These things I have spoken to you, that my joy may be in you, and your joy may be filled. 12 [1]This is my precept, that you love one another, as I have loved you.

[1]*Io. 13, 34.*

13 [1]Greater love than this no man hath, that a man yield his life for his friends.

[1]The Gospel upon S. Barnabee's day, and on the eves of some Apostles.

14 You are my friends, if you do the things that I command you. 15 Now I call you not servants: for the servant knoweth not what his Lord doeth. But you I have called friends; because all things whatsoever I heard of my Father, I have notified unto you. 16 You chose not me, but I chose you; and have appointed you: that you go, & bring fruit; and your fruit abide: that whatsoever you ask the Father in my name, he may give it you. 17 These things I command you, that you love one another. 18 [1]If the world hate you, know ye that it hath hated me before you.

[1]The Gospel upon SS. Simon and Jude's day. Octob. 28.

19 If you had been of the world, the world would love his own. But because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20 Remember my word that I said to you: [1]The servant is not greater than his Master. If they have persecuted me, you also will they persecute. If they have kept my word,[2] yours also will they keep.

[1]*Io. 13, 16. Mt. 10, 24. Lu. 6, 40.*[2]He foresheweth that many will not obey the Church's words; & no marvel, because they contemned Christ's own precepts.

21 But all these things they will do to you for my name sake; because they know not him that sent me. 22 If I had not come, and spoken to them, they should not have sin: but now they have no excuse of their sin. 23 He that hateth me, hateth my Father also. 24 If I had not done among them works that no other man hath done, they should not have sin: but now both

they have seen, and they do hate both me and my Father. 25 But that the word may be fulfilled, which is written in their law: *That they hated me gratis.*[1]

[1] *Ps. 24, 19.*

26 [1]But when the Paraclete cometh whom I [2]will send you from the Father, the Spirit of truth, which proceedeth from the Father, he shall give testimony of me:

[1] The Gospel upon Sunday within the Octave, of the Ascension.
And in a Votive of the B. Trinity. [2] *Act. 2, 1.*

27 and you shall give testimony, because you are with me from the beginning.

ANNOTATIONS. CHAP. XV.

2. *Every branch in me.]* By this it appeareth that Christ hath some branches in his body mystical that be fruitless: therefore ill livers also may be members of Christ and the Church, though none can be saved but fruitful branches.

2. *More fruit.]* This proveth that a just man may continually increase in justice & sanctification so long as he liveth.

4. *Unless it abide.]* ◦Whosoever by Heresy or Schism or for any other cause is cut off or separated from the Church, he can do no meritorious work to Salvation.

◦No salvation out of the Church.

4. *Unless you abide.]* ◦These conditional speeches, *if you remain in the vine, if you keep my commandments*, and such like, give us to wit that we be not sure to persist or persevere, nor to be saved, but under conditions to be fulfilled by us. *Aug. de corrept. & gra. c. 13.*

◦No man sure of perseverance.

10. *Keep my precepts.]* ◦This careful and often admonition of keeping his commandments, proveth that a Christian man's life is not only or principally in faith, but in good works.

◦Only faith sufficeth not to salvation.

24. *If I had.]* If the Jews had not sinned by refusing Christ, in case he had not done greater miracles than any other: then were it a great folly of Catholics to believe Luther's or Calvin's new opinions without any miracles at all.

26. *Whom I will send.]* The Holy Ghost is sent by the Son, therefore he proceedeth from him also, as from the Father: though the late Schismatical Greeks think otherwise.

27. *You shall give.]* He vouchsafeth to join together the testimony of the Holy Ghost, and of the Apostles: that we may see the testimony of truth jointly to consist in the Holy Ghost and in the Prelates of the Church.

CHAPTER XVI.

The cause why he foretelleth them their persecution by the Jews, is, that they be not afterward scandalized thereat. 6. Though they think this heavy news, it is for their vantage that he departeth, because of the great benefits that they shall receive by the coming then of the Holy Ghost, who shall also be his witness against his enemies. 16. Although in this world they shall so be persecuted, yet to his heavenly Father they and their prayers made in his name, shall be most acceptable, and at length the child (that is, Christ in all his members) being born, their joy shall be such as no persecutor can take from them. 31. Howbeit at this instant of his

apprehension, they will all forsake him.

THESE things have I spoken to you, that you be not scandalized. 2 Out of the Synagogues they will [1]cast you: but the hour cometh, that every one which killeth you, shall think that he doeth service to God.

[1]The Heretics translate, *Excommunicate you*. See what corruption this is, and the reason thereof, *Annot. c. 9, 22.*

3 And these things they will do to you, because they have not known the Father, nor me. 4 But these things I have spoken to you: that when the hour shall come, you may remember them, that I told you.┤ 5 But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: Whither goest thou? 6 [1]But because I have spoken these things to you, sorrow hath filled your heart.

[1]The Gospel upon the 4. Sunday after Easter.

7 But I tell you the truth, it is expedient for you that I go. For if I go not, the Paraclete shall not come to you: but if I go, I will send him to you. 8 And when he is come, he shall argue the world of sin, and of justice, and of judgement. 9 Of sin: because they believed not in me. 10 But of justice: because I go to the Father; and now you shall not see me. 11 And of judgement: because the Prince of this world is now judged. 12 Yet many things I have to say to you: but you cannot bear them now. 13 But when he, the Spirit of truth, cometh, [1]he shall teach you all truth. For he shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come he shall shew you.

[1]If he shall teach all truth, & that for ever (as before c. 14, 16:) how is it possible, that the Church can err, or hath erred at any time or in any point?

14 He shall glorify me; because he shall receive of mine, and shall shew to you.┤ 15 All things whatsoever the Father hath, be mine. Therefore I said, that he shall receive of mine, and shall shew to you.

16 [1]A little while, and now you shall not see me; & again a little while, & you shall see me: because I go to the Father.

[1]The Gospel upon the 3. Sunday after Easter.

17 Some therefore of his Disciples said one to another: What is this that he saith to us: A little while, and you shall not see me; and again a little while and you shall see me, and, because I go to the Father? 18 They said therefore: What is this that he saith, A little while? we know not what he speaketh. 19 And JESUS knew, that they would ask him; & he said to them: Of this you do question among yourselves, because I said to you: A little while, and you shall not see me; and again a little while, and you shall see me. 20 [1]Amen, amen I say to you, that you shall weep and lament, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy.

[1]The Gospel for some Martyrs between Easter. & Whitsunday.

21 A woman when she travaileth, hath sorrow, because her hour is come: but when she hath brought forth the child, now she remembereth not the anguish for joy, that a man is born into the world. 22 And you therefore, now indeed you have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.┤ 23 [1]And in that day^ me you shall not ask any thing. Amen, amen I say to you, if you ask the Father any thing [2]in my name, he will give it you.

[1]The Gospel upon the 5. Sunday after Easter. [2]Upon this the Church concludeth all her prayers, *Per Christum Dominum nostrum*, even those also that be made to Saints.

24 Until now you have not asked any thing in my name. Ask and you shall receive; that your joy may be full. 25 These things in proverbs I have spoken to you. The hour cometh when in proverbs I will no more speak to you, but plainly of the Father I will shew you. 26 In that day you shall ask in my name: and I say not to you, that I will ask the Father for you. 27 For the Father himself loveth you, because you have loved me, and have believed that I came forth from God. 28 I came forth from the Father, and came into the world: again I leave the world, and I go to the Father. 29 His Disciples say to him: Behold now thou speakest plainly, and sayest no proverb. 30 Now we know that

thou knowest all things, and thou needest not that any man ask thee. In this we believe that thou camest forth from God.✝ 31 JESUS answered them: Now do you believe? 32 [1]Behold the hour cometh, and it is now come, that you shall be scattered every man into his own, and me you shall leave alone: and I am not alone because the Father is with me.

[1] *Mt. 27, 31. Mr. 14, 27.*

33 These things I have spoken to you, that in me you may have peace. In the world you shall have distress, but have confidence, I have overcome the world.

ANNOTATIONS. CHAP. XVI.

12. *Yet many things.]* This place convinceth that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weakness: and that it was the providence of God that Christ in presence should not teach and order all things,◦ that we might be no less assured of the things that the Church teacheth by the Holy Ghost, than of the things that himself delivered.

◦Christ left many things to be taught by the Church.

13. *The Spirit of truth.]* Ever note that the Holy Ghost in that he is promised to the Church, is called the Spirit of truth. which Holy Spirit for many other causes is given to diverse private men and to all good men, to sanctification: ◦but to teach all truth and preserve in truth and from error, he is promised and performed only to the Church and the chief Governor and general Councels thereof.

◦The Spirit of truth.

CHAPTER XVII.

After his Sermon of farewell, he prayeth to his Father, that seeing he hath now finished his work, he will give him his appointed glory, for the conversion of all nations, 6. and preserve his Apostles, and his Church after them in unity and verity (that is, from Schism and Heresy:) 24. finally also glorify them with him in heaven.

THESE [1] things spake JESUS: and lifting up his eyes into Heaven, he said: Father, the hour is come, [2]glorify thy Son, that thy Son may glorify thee.

[1]The Gospel upon Ascension eve. [2]The Father glorifieth the Son by raising him from death, exalting him up to his right hand, making all creatures to bow down at his Name, and giving him all powers and judgement. The Son again glorifieth the Father, by making his honour, which only in a manner was in Jewry before, now known to all Nations.

2 As thou hast given him power over all flesh, that all which thou hast given him, to them he may give life everlasting. 3 And this is life everlasting^ that they know thee, the only true God, and whom thou hast sent JESUS CHRIST. 4 I have glorified thee upon the earth: I have consummated the work which thou gavest me to do: 5 and now glorify thou me O Father with thyself, with the glory which I had before the world was, with thee. 6 I have manifested thy name to the men whom thou gavest me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word. 7 Now they have known that all things which thou gavest me are from thee: 8 because the words which thou gavest me, I have given them: and they have received, and known in very deed that I came forth from thee, and have believed that thou didst send me. 9 For them do I pray: Not for the world do I pray, but for them whom thou hast given me; 10 because they be thine: and all things be thine, and thine be mine: and I am glorified in them. And now I

am not in the world, and these are in the world, & I come to thee.⊣ 11 [1]Holy father, [2]keep them in thy name, whom thou hast given me; that they may be one, as also we.

[1]The Gospel in a votive Mass against Schism. [2]His petition is specially to keep the Apostles and his Church in unity and from Schisms.

12 When I was with them, I kept them in thy name. Those [1]whom thou gavest me, have I kept: and none of them perished, but the son of perdition, that the [2]scripture may be fulfilled.

[1]*Io. 18. 9.* [2]*Ps. 40, 10. 108, 8.*

13 And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves. 14 I have given them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world. 15 I pray not that thou take them away out of the world, but that thou preserve them from evil. 16 Of the world they are not: as I also am not of the world. 17 Sanctify them in truth. Thy word is truth. 18 As thou didst send me into the world, I also have sent them into the world. 19 And for them I do [1]sanctify myself: that they also may be sanctified in truth.

[1]To sanctify himself, is to sacrifice himself, by dedicating his holy body and blood to his Father, both upon the Cross, and in the holy Sacrament.

20 And not for them only do I pray, but for them also that by their word shall believe in me: 21 that they all may be one, as thou (Father) in me & I in thee; that they also in us may be one: that the world may believe that thou hast sent me. 22 And the glory that thou hast given me, have I given to them; that they may be one as we also are one. 23 I in them, and thou in me: that they may be consummate in one:⊣ and the world may know that thou hast sent me, and hast loved them, as me also thou hast loved. 24 Father, whom thou hast given me, I will, that where I am, they also may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. 25 Just Father, the world hath not known thee. But I have known thee: and these have known, that thou didst send me. 26 And I have notified thy name to them, and will notify it: that the love wherewith thou hast loved me may be in them, and I in them.

ANNOTATIONS.
CHAP. XVII.

◦True knowledge of God.

3. *Life everlasting.]* Both the life of glory in heaven, and of grace here in the Church, consisteth in the knowledge of God:◦ that, in perfect vision: this, in faith working by charity. For, knowledge of God without keeping his commandments, is not true knowledge, that is to say, it is an unprofitable knowledge. *1 Io. 2.*

◦The Church cannot err.

17. *Sanctify them.]* ◦Christ prayeth that the Apostles, their successors, & all that shall be of their belief, may be sanctified in truth. which is as much to say, as to desire that the Church may ever have the Spirit of truth, and be free from error. which prayer of Christ had not been heard, if the Church might err.

◦The Canon of the Mass.

20. *But for them.]* He expresseth (and it is a great comfort) that he prayeth not only for the Apostles, but for the whole Church after them,◦ that is, for all believers. And all this profound and divine prayer is resembled in the holy Canon of the Mass before the consecration, as here it was made before his visible Sacrifice on the cross.

CHAPTER XVIII.

Being gone to the place that Judas the Traitor did know, 4. he offereth himself to the band of his enemies, sheweth his Divine might in overthrowing them all with a word, and in saving his Apostles from them also with a word: 10. rebuketh Peter that would defend him from them: 12. and so being apprehended, is brought bound to Annas and Caiphas, where he is stricken by a servant, and thrice denied of Peter. 28. Again in the morning he is by them brought to Pilate. 29. Who demanding their accusation, whereas they would oppress him with their authority, 33. and examining the point of his kingdom, pronounceth him innocent: yet they cry rather to have a thief's life saved.

WHEN [1][2] JESUS had said these things, he went forth with his Disciples beyond the Torrent-Cedron, where was a garden, into the which he entered and his Disciples.

[1] THURSDAY night.
The PASSION according to S. John in these two Chapters, is the Gospel at Mass upon Good Friday. So the PASSION is read in Holy Week four times, according to the four Evangelists, as S. Augustine appointed also in his Church at *Hippo. Ser. 144. de tempore.* [2] *Mt. 26, 36. Mr. 14, 32. Lu. 22, 39.*

2 And Judas also, that betrayed him, knew the place: because JESUS had often resorted thither together with his Disciples. 3 [1] Judas therefore having received the band of men, and of the chief Priests and Pharisees, ministers, cometh thither with lanterns and torches and weapons.

[1] *Mt. 26, 47. Mr. 14, 43. Luc. 22, 47.*

4 JESUS therefore knowing all things that should come upon him, went forth, and said to them: Whom seek ye? 5 They answered him, JESUS of Nazareth. JESUS saith to them: I am he. And Judas also that betrayed him, stood with them. 6 As soon therefore as he said to them, I am he; they went backward, and fell to the ground. 7 Again therefore he asked them: Whom seek ye? And they said: JESUS of Nazareth. 8 JESUS answered, I have told you, that I am he. If therefore you seek me, let these go their ways. 9 That the word might be fulfilled which he said, [1] That of them whom thou hast given me, I have not lost any.

[1] *Io. 17, 12.*

10 Simon Peter therefore having a sword, drew it out; and smote the servant of the high Priest, & cut off his right ear. And the name of the servant was Malchus. 11 JESUS therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall not I drink it? 12 The band therefore and the Tribune & the ministers of the Jews apprehended JESUS, and bound him: 13 and they brought him to Annas first, for he was father in law to Caiphas, who was the high Priest of that year. 14 And [1] Caiphas was he that had given the counsel to the Jews, That it is expedient that one man die for the people.

[1] *Io. 11, 49.*

15 [1] And Simon Peter followed JESUS, and another Disciple. And that Disciple was known to the high Priest, and went in with JESUS into the court of the high Priest.

[1] *Mt. 26, 58. Mr. 14, 54. Lu. 22, 54.*

16 But Peter stood at the door without. The other Disciple therefore that was known to the high Priest, went forth, and spake to the portress, and brought in Peter. 17 The wench therefore that was portress, saith to Peter: Art not thou also of this man's Disciples? He saith to her, [1] I am not.

[1] It is all one for a man to deny Christ, and that he is a disciple of Christ, or a Catholic, or a Christian man, when he is demanded. *Aug. tract. 113 in Io.* for so Peter here denieth Christ, in denying himself to be his Disciple.

18 And the servants & ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. 19 The high Priest therefore asked JESUS of his Disciples, and of his doctrine. 20 JESUS answered him: I have openly spoken to the world: I have always taught in the Synagogue, and in the temple whither all the Jews resort together: and in secret I have spoken nothing. 21 Why askest thou me? ask them that have heard what I have spoken unto them: behold they

know what things I have said. 22 When he had said these things, one of the ministers standing by, gave JESUS a blow, saying: Answerest thou the high Priest so? 23 JESUS answered him: If I have spoken ill, give testimony of evil: but if well, why strikest thou me? 24 And Annas sent him bound to Caiphas the high priest. 25 And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also of his Disciples: He denied and said: I am not. 26 One of the servants of the high Priest saith to him, his cousin whose ear Peter did cut off: Did not I see thee in the garden with him? 27 Again therefore Peter denied: and forthwith the cock crew.

28 [1][2]They therefore bring JESUS from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eat the Pasch.

[1]GOOD FRIDAY. [2]*Mt. 27, 1. Mr. 15, 1. Lu. 23, 1.*

29 Pilate therefore went forth to them without, and said: What accusation bring you against this man? 30 They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. 31 Pilate therefore said to them: Take him you, and according to your law judge him. The Jews therefore said to him: It is not lawful for us to kill any man. 32 [1]That the word of JESUS might be fulfilled which he said, signifying what death he should die.

[1]*Io. 12, 33. Mt. 20, 19.*

33 [1]Pilate therefore went into the Palace again, and called JESUS, and said to him: Art thou the King of the Jews?

[1]*Mt. 27, 11. Mr. 15, 2. Lu. 23, 4.*

34 JESUS answered: Sayest thou this of thyself, or have others told it thee of me? 35 Pilate answered: Why, am I a Jew? [1]Thy Nation, and the chief Priests have delivered thee up to me: what hast thou done?

[1]It pleased God, that Christ who was to die both for the Jews & the Gentiles, should be betrayed of the one, and put to death by the other.

36 JESUS answered: My Kingdom is not of this world. If my Kingdom were of this world, my ministers verily would strive that I should not be delivered to the Jews. But now my Kingdom is not from hence. 37 Pilate therefore said to him: Art thou a King then? JESUS answered: Thou sayest, that I am a King. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth, heareth my voice. 38 Pilate saith to him: What is truth? And when he had said this, he went forth again to the Jews, and saith to them: I find no cause in him.

39 [1]But you have a custom that I should release one to you in the Pasch: will you therefore that I release unto you the King of the Jews?

[1]*Mt. 27, 15. Mr. 15, 6. Lu. 23, 17.*

40 They all therefore cried again, saying: Not him but Barabbas. And Barabbas was a thief.

CHAPTER XIX.

The Jews are not satisfied with his scourging and irrision. 8. Pilate hearing them say that he made himself the Son of God, is more afraid. 12. Yet, they urging him with his loyalty toward Caesar, and professing that themselves will no king but Caesar, he yieldeth unto them. 17. And so Christ carrying his own Cross, is crucified between two thieves, 19. Pilate writing notoriously the only cause of his death to be, for that he is their king or Christ. 23. His garments be so used, even as the Scriptures foretold. 25. He hath special care of his mother to the end. 28. He signifieth all that was written of his Passion, to be fulfilled, and so yieldeth up his ghost. 31. Then by the Jews' means also other Scriptures about his legs and side, are fulfilled. 38. And finally, he is honourably buried.

THEN therefore Pilate took JESUS, and scourged him. [1]

[1]*Mt. 27, 27. Mr. 15, 16.*

2 And the soldiers platting a crown of thorns, put it upon his head: and they put about him a purple garment. 3 And they came to him, and said: Hail King of the Jews; and they gave him blows. 4 Pilate went

forth again, and saith to them: Behold I bring him forth unto you, that you may know that I find no cause in him. 5 JESUS therefore went forth carrying the crown of thorns, and the purple vestiment. And he saith to them: Lo the man. 6 When the chief Priests therefore and the ministers had seen him, they cried, saying: Crucify, crucify him. Pilate saith to them: Take him you, and crucify him. For I find no cause in him. 7 The Jews answered him: We have a Law; and according to the Law he ought to die; because he hath made himself the Son of God. 8 When Pilate therefore had heard this saying, he feared more. 9 And he entered into the Palace again; and he saith to JESUS: Whence art thou? But JESUS gave him no answer. 10 Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? 11 JESUS answered: Thou shouldest not have any power against me, unless it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater sin. 12 From thence forth Pilate sought to release him. But the Jews cried, saying: If thou release this man, thou art not Caesar's friend. Every one that maketh himself a king, speaketh against Caesar. 13 But Pilate when he had heard these words, brought forth JESUS: and he sat in the judgement seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. 14 And it was the Parasceve of Pasch, about the [1]sixth hour, and he saith to the Jews: Lo your King.

[1]He meaneth midday, counting from sun rising. For so doth the Scripture count the hours of the day. *Mat. 20. Mar. 15. Luc. 23. Io. 4. Act. 3. & 10.*

15 But they cried: Away, away with him, crucify him. Pilate saith to them: Shall I crucify your King? The chief Priests answered: We have no King, but Caesar. 16 Then therefore he delivered him unto them for to be crucified. And they took JESUS, and led him forth. 17 [1]And bearing his own cross he went forth into that which is called the place of Calvary, in Hebrew Golgotha.

[1]*Mt. 27, 33. Mr. 15, 20. Lu. 23, 33.*

18 Where they crucified him, and with him two others, on the one side & on the other, and in the midst JESUS. 19 And Pilate wrote a title also: and he put it upon the cross. And it was written, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title therefore many of the Jews did read: because the place where JESUS was crucified, was nigh to the city: and it was written in [1]Hebrew, in Greek, and in Latin.

[1]These three tongues being for other causes most famous before in all the world, are now also dedicated to God in the triumphant title of the Cross of Christ, and in them the Holy Scriptures are more conveniently written, taught, & preserved.

21 The chief Priests therefore of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered: That which I have written, I have written. 23 The [1]soldiers therefore when they had crucified him, took his garments (and they made four parts, to every soldier a part) & his coat. And his [2]coat was without seam, wrought from the top throughout.

[1]* *Mt. 27, 35. Mr. 15, 24. Luc. 23, 34.* [2]This coat without seam is a figure of the unity of the church. *Cypr. de unit. Ec.* And Euthymius and other write that our Lady made it.

24 They said therefore one to another: Let us not cut it, but let us cast lots for it whose it shall be. That the scripture might be fulfilled saying: *They have parted my garments among them: and upon my vesture they have cast lots.*[1] And the soldiers did these things.

[1]*Ps. 21, 19.*

25 [1]And there stood beside the cross of JESUS, [2]his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene.

[1]The Gospel in a votive Mass of our B. Lady between Easter & Whitsunday. [2]The great love, faith, courage, compassion, and sorrows, that our Lady had: who forsook not the Cross and her Son, when so many were fled from him, and his chief Apostles denied him.

26 When JESUS therefore had seen his mother and the Disciple standing whom he loved, he saith to his mother: Woman, behold thy son. 27 After that, he saith to the Disciple: Behold thy mother. And from that hour the Disciple took her to his own.℣

28 [1]Afterward JESUS knowing that all things were now consummate, that the [2]scripture might be

fulfilled, he saith, I thirst.

[1]b The Gospel in a votive Mass of the Passion. [2]*Psa. 68, 22.*

29 A vessel therefore stood there full of vinegar. And they putting a sponge full of vinegar about hyssop, offered it to his mouth. 30 JESUS therefore when he had taken the vinegar, said: It is consummate. And bowing his head, he gave up the ghost. 31 The Jews therefore (because it was the Parasceve) that the bodies might not remain upon the cross on the Sabboth (for that was a great Sabboth day) they desired Pilate that their legs might be broken, and they might be taken away. 32 The soldiers therefore came: and of the first indeed they brake the legs, and of the other that was crucified with him. 33 But after they were come to JESUS, when they saw that he was dead, they did not break his legs, 34 but one of the soldiers with a spear opened his side, & incontinent there came forth blood and water. 35 And he that saw it, hath given testimony: and his testimony is true.ǂ And he knoweth that he saith true, that you also may believe. 36 For these things were done that the scripture might be fulfilled: *You shall not break a bone of him.* [1]

[1]*Exo. 12, 46.*

37 And again another scripture saith: *They shall look on him whom they pierced.* [1]

[1]*Zac. 12, 10.*

38 And after these things [1]Joseph of Arimathaea (because he was a Disciple of JESUS, but secret for fear of the Jews) desired Pilate that he might take away the body of JESUS. And Pilate permitted. He came therefore, & took away the body of JESUS.

[1]* *Mt. 27, 57. Mr. 15, 42. Lu. 23, 50.*

39 [1]Nicodemus also came, he that at the first came to JESUS by night, bringing a mixture of myrrh and aloes, about an hundred pounds.

[1]*Io. 3, 1. 7, 50.*

40 They took therefore the body of JESUS, and bound it in linen cloths with the spices, as the manner is with the Jews to bury. 41 And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42 There therefore because of the Parasceve of the Jews, they laid JESUS, because the monument was hard by.

ANNOTATIONS.
CHAP. XIX.

◦The HOLY CROSS.

15. *His own cross.]* This cross, for that it was the instrument of our redemption, and as it were the altar of the supreme sacrifice, highly sanctified by the touching, bearing, and oblation of the sacred body and blood of our Lord, is truly called the HOLY CROSS:◦ and hath been endued with virtue of miracles, both the whole and every little piece thereof. For the which causes, and specially for the most need memorial of Christ's Passion, it hath been visited in Pilgrimages, honoured by festival days and otherwise, reserved & reverenced of the ancient fathers, with all devotion: as contrarywise it hath been abused of Pagans, Apostataes, and Heretics, seeking in vain to deface and destroy it. See S. Cyril *li. 6 cont. Iulian.* S. Hierom *ep. 17. S. Paulinus ep. 11. Ruffinus li. 1. c. 7. & 8. Evagr. histo. li. 4 c. 25.* S. Leo *ep. 72. and Ser. 8 de Passione. Paulus Diac. li. 18.*

◦By this you see why in Catholic Churches MARY and John stand by the Rood.
◦*li. 2. adv. Iovinian.*

26. *To his mother.]* ◦The marvelous respect that Christ had to his mother, vouchsaving to speak to her, and to take order for her even from the cross in the midst of his infinite anguishes and mysteries a working for mankind.

27. *To the Disciple.]* A great honour to John and charge, to have that blessed jewel in keeping: and an unspeakable comfort, that from that day forward the one was to the other mother and son. *virginem virgini commendavit*, saith S. Hierom. *He commended the virgin to a virgin.*◦

34. *Blood and water.]* This piercing of Christ's side, though on the soldier's part it was done blindly and insolently, [1] yet by God's ordinance it contained great mysteries, and was prefigured by Moyses striking the rock with his rod: [2] as this stream of blood and water drawn miraculously out of his dead body, running in the Sacraments of the Church after the people of God, was signified by the water of the same rock following the Israelites in the desert, *Out of this side* (saith S. Augustine) [3] *issued the Sacraments. Hence* (saith S. Chrysostom) [4] *the great mysteries have their beginning*. Who warneth us, that when we come to drink of the holy chalice, we should so approach, as though we drew the blood out of Christ's side. And both blood and water apart did flow forth, to shew us the fountain of the two principal Sacraments, and their several matters, Baptism and the Eucharist, springing to life everlasting in the Church. [5] The fathers also say that the Church who is Christ's spouse and his coadjutrice in applying the blood and water to the benefit of the Faithful, was here formed, builded, and taken out of this holy side of Christ sleeping on the Cross, as [6] Eve was of Adam's side, when he was cast a sleep in Paradise.

[1] The Sacraments issued out of Christ's side, and thence have their virtue.

[2] *Exo. 18. Num. 30.*

[3] *Tract. 9. in Ioan.*

[4] *Hom. 84. in Ioan.*

[5] The CHURCH builded of Christ's side, as Eve of Adam's.

[6] *Gen. 2, 21.*

CHAPTER XX.

Upon Easter day his body is missed in the Sepulcher, first by M. Magdalene, 3. secondly by Peter also and John, the winding clothes yet remaining. 11. Then to M. Magdalene, after she had seen two Angels, JESUS also himself appeareth. 18. She having told to the Disciples, he appeareth to them also the same day, and sendeth them as himself was sent, giving them the Holy Ghost to remit and to retain sins. 26. Again upon low Sunday he appeareth to them, letting Thomas see, that he might believe, and commending such as not seeing yet do believe. 30. The effect of this book.

AND [1][2] the [3]first of the Sabboth, Mary Magdalene cometh early, when it was yet dark, unto the monument: and she saw the stone taken away from the monument.

[1] The Gospel upon Saturday in Easter week. [2] EASTER DAY.

Mt. 28, 1. Mr. 16, 1. Lu. 24, 1. [3] That is, the first day of the week, as some interpret it, taking Sabboth (as sometime it is) for a week.

This is our Sunday, called *Dies Dominica*, because of our Lord's resurrection. See the *marg. annot. Luc. 24, 1.*

2 She ran therefore and cometh to Simon Peter, and to the other Disciple whom JESUS loved, and saith to them: They have taken our Lord out of the monument, and we know not where they have laid him. 3 Peter therefore went forth and that other Disciple, and they came to the monument. 4 And both ran together, and that other Disciple did out-run Peter, and came first to the monument. [1]

[1] *Luc. 24, 12.*

5 And when he had stooped down, he saw the linen cloths lying: but yet he went not in. 6 Simon Peter therefore cometh, following him, and went into the monument and saw the linen cloths lying, 7 and the napkin that had been upon his head, not lying with the linen cloths, but apart, wrapped up into one place. 8 Then therefore went in that other Disciple also which came first to the monument: and he saw, and believed. 9 For as yet they knew not the scripture, that he should rise again from the dead.ℍ 10 The Disciples therefore departed again to themselves. 11 [1]But [2] Mary stood at the [3]monument without, weeping. Therefore as she was weeping, she stooped down, & looked into the monument:

[1] b The Gospel upon Thursday in Easter week. [2] *Mt. 28, 1. Mr. 16, 5. Luc. 24, 4.* [3] The Sepulchres of Martyrs (saith *S. Hierom ep. 17.*) we do honour every-where, & putting their holy ashes to our eyes, if we may, we touch it also with our mouth: and be there some that think the monument wherein our Lord was laid, is to be neglected: where the Devil and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roar as if they stood before the judgement seat of Christ?

12 and she saw two Angels in white, sitting, one at

the head, and one at the feet, where the body of JESUS had been laid. 13 They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have put him. 14 When she had said thus, she turned backward, and saw JESUS standing; and she knew not that it is JESUS. 15 JESUS saith to her: Woman, why weepest thou? whom seekest thou? She thinking that it was the gardener, saith to him: Sir, if thou hast carried him away, tell me where thou hast laid him; and I will take him away. 16 JESUS saith to her: Mary. She turning saith to him: Rabboni (which is to say, Master.) 17 JESUS said to her: Do not touch me, for I am not yet ascended to my Father: but go to my Brethren, and say to them, I ascend to my Father and your Father, my God and your God. 18 Mary Magdalene cometh and telleth the Disciples, That I have seen our Lord, and thus he said unto me.✝

19 [1]Therefore when it was [2]late that day, the first of the Sabboths, and the doors were shut, where the Disciples were gathered together for fear of the Jews, JESUS came and stood in the midst, and saith to them: Peace be to you.

[1]The Gospel upon Dominica in albis or Low Sunday, And for peace. [2]*Mr. 16, 14. Lu. 24, 36. 1. Cor. 15, 5.*

20 And when he had said this, he shewed them his hands and side. The Disciples therefore were glad when they saw our Lord. 21 He said therefore to them again: [1]Peace be to you. As my Father hath sent me, I also do send you.

[1]Though he gave them his peace hard before, yet now entering to a new divine action, to prepare their hearts to grace and attention, he blesseth them again.

22 When he had said this: he breathed upon them; and he said to them: Receive ye the Holy Ghost: 23 WHOSE SINS YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOU SHALL RETAIN, THEY ARE RETAINED. 24 [1]But Thomas one of the Twelve, who is called Didymus, was not with them when JESUS came.

[1]The Gospel upon S. Thomas the Apostle's day, *Decemb. 21.*

25 The other Disciples therefore said to him: We have seen our Lord. But he said to them: unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side: I will not believe. 26 [1]And after eight days, again his Disciples were within; and Thomas with them. JESUS cometh [2]the doors being shut, and stood in the midst, and said: Peace be to you.

[1]LOW SUNDAY. [2]See the annotation on the 19. verse of this Chapter.

27 Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; & be not incredulous but faithful. 28 Thomas answered, & said to him: My Lord, & my God. 29 JESUS saith to him: Because thou hast seen me, Thomas, thou hast believed: [1]Blessed are they that have not seen & have believed.✝

[1]They are more happy that believe without sensible argument or sight, than such as be induced by sense or reason to believe.

30 [1]Many other signs also did JESUS in the sight of his Disciples, which are not written in this Book.

[1]*Io. 21, 25.*

31 And these are written, that you may believe that JESUS is CHRIST the Son of God: and that believing, you may have life in his name.✝

ANNOTATIONS.
CHAP. XX.

◦The being of Christ's body in the B. Sacrament without space or quantity

19. *The doors were shut.]* Such Heretics as deny Christ's body to be or that it can be in the B. Sacrament, for that it is in heaven, and cannot be in two places at once, nor without the natural manner of the quantity,◦ space or place agreeable to the condition of his humanity, be invincibly refuted by Christ's entering into the Disciples, the doors shut: and by that that his true natural

body, whole and perfect in all his limbs, length, breadth, and thickness, distinct and diverse from the substance and corpulence of the wood, was in the same proper place that the wood was in, and passed through the same: as he also came out of his mother's womb, the clausure not sturred: and passed through the stone, out of his Sepulcher. By all which the Heretics being plainly reproved, and convinced of infidelity, they boldly deny the plain Scriptures, or so fondly shift themselves from the evidence thereof, that their impudency is specially to be marked in this point.

correspondent there unto, is proved by other examples in Scriptures.

[1] Some say, that he came in at the window: some, that the door opened of itself to let him in: some, that to come in, the doors being shut, signifieth no more, but that he came in late in the evening, at what time men use to shut their doors: and such other slights to defend falsehood, against express Scriptures, and against the Apostle's testimony, who therefore took him to be a Spirit, because they saw him stand suddenly in the midst of them, all the house being close shut. And the Fathers all confess that he went in, the doors being shut. See S. Ambrose *li. 10 in Lucam c. 24.* S. Augustine *ep. 3 ad Volusian. & li. 22 de civit. c. 8,* & S. Cyril, *in Io li. 12, c. 53.* & S. Hiero. *li. 1 cont. Iovinianum c. 21.* We know it is the natural course of God's ordinance, that every body should have but one and his own proper place fitted to the lineaments, quantity, terms and limits of the same: without which naturally the bodies were no where, and consequently not at all, as S. Augustine saith *ad Dardanum.* [2] but that God supernaturally and miraculously cannot by his omnipotency dispose otherwise of his own body, [3] than the natural form or quantity or quality thereof require, that is great incredulity, seeing we must believe that he can do so with any other body of mere men or other creatures, the Scripture being plain that he can make a camel pass through a needle's eye, continuing in his natural figure and quantity still: and S. Augustine [4] telleth of a woman whose ring fell from her girdle, both being fast and whole: and Rupertus of a Religious man, whose girdle fast buckled fell down before him from his body. *De off. Eccl.*

[1] Heretical shifts to avoid plain Scripture.

[2] *August. ep. 57.*

[3] Christ can dispose of his own body & others above nature.

[4] *Mat. 19. Aug. li. 22. c. 8. de civ. Dei.*

◦Therefore it is to much unfaithfulness, by rules of place to embar Christ of his will or wisdom to be in the Sacrament how himself list, and on as many altars or places as he liketh. We detest for all that, the wicked heresy of certain Protestants, holding quite contrary to the Zuinglians, that Christ according to his Humanity is in every place where the Divinity is: which is both against faith, and the common rules of nature and divinity.

◦Ubiquetaries or Brentiani.

21. *As my Father.]* As when he gave them commission to preach and baptise through the world, he made mention of his own power therein: so here before he institute the Sacrament of Penance, and give them authority to remit sins,◦ lest the wicked should ask afterward, by what right they do such great functions, he sheweth his Father's commission given to himself, and then in plain terms most amply imparteth the same to his Apostles: that whosoever deny the Apostle's & their successors, the Priests of God's Church, to have right to remit sins, should deny consequently Christ as man to have authority to do the same.

◦Christ sheweth his commission & so giveth the Apostles power to remit sins.

22. *He breathed.]* He giveth the Holy Ghost in and by an external sign, to his Apostles, not visibly and to all such purposes as afterward at Whitsuntide, [1] but for the grace of the Sacrament of Orders, as S. Augustine saith, [2] and that none make doubt of the Priest's right in remission of sins, seeing the Holy Ghost is purposely given them to do this same. In which case if any be yet contentious, he must deny the Holy Ghost to be God, and not to have power to remit sins. *It is not absurd* (saith S. Cyril) [3] *that they forgive sins, which have the Holy Ghost. For when they remit or retain, the Holy Ghost remitteth or retaineth in them, and that they do two ways, first in Baptism, and then in Penance.* As S. Ambrose also *(li. 1 c. 7 de poenitentia)* refelling the Novatians (a Sect of old Heretics which pretending God's glory as our new Sectaries do, denied that Priests could remit sins

[1] The Holy Ghost is here purposely given to the Apostles, to remit sins.

[2] *Augu. q. no. Test. q. 93. Cont. ep. Parmen. li. 2. c. 11.*

[3] *Cyril. li. 12. c. 56. in Io.*

in the Sacrament of Penance) asketh, why it should be more dishonour to God, or more impossible or inconvenient for men, to forgive sins by Penance than by Baptism, seeing it is the Holy Ghost that doeth it, by the Priest's office and ministry in both.

[1] The Sacrament of PENANCE instituted.

[2] Men are bound to confess all their mortal sins, and that in particular.

[3] * *Cypr. de laps. nu. 11.*

[4] * *Hiero. in 16. Mat.*

[5] To retain sins.

[6] The necessity of this Sacrament.

[7] *Hiero. ad Demetriadem. c. 6, to. 1.*

[8] *Mat. 18.*

[9] The Heretics wrestling against plain Scripture.

[10] The English Ministers hear confessions, and absolve.

[11] *See the Communion book.*

[12] *Li. 3. de Sacerd.*

[13] Priests' power to forgive sins, is above the power of Angels or worldly Princes.

[14] Confession to Priests.

[15] Secret or auricular Confession.

[16] *In vita D. Ambr. prope finem.*

[17] *Mt. 18.*

23. *Whose sins.]* Power to offer Sacrifice, which is the principal function and act of Priesthood, was given them at the institution of the B. Sacrament: the second and next special faculty of Priesthood, consisting in remitting sins, is here bestowed on them. [1] And withal the holy Sacrament of Penance implying Contrition, Confession, and Satisfaction in the Penitent, and absolution on the Priest's part, is instituted. For in that, that express power and commission is given to Priests to remit or retain all sins: and in that, that Christ promiseth, whose sins soever they forgive, they be of God forgiven also: and whose sins they retain, they be retained before God: it followeth necessarily, that we be bound to submit ourselves to their judgement for release of our sins. [2] For, this wonderful power were given them in vain, if none were bound to seek for absolution at their hands. Neither can any rightly seek for absolution of them, unless they confess particularly at least all their mortal offences, whether they be committed in mind, heart, will and [3] cogitation only, or in word, and work. For, God's priests being in this Sacrament of Penance constituted in Christ's stead as judges in causes of our conscience, cannot rightly rule our cases without full and exact cognition and knowledge of all our sins, and the necessary circumstances and [4] differences of the same. Which cannot otherwise be had of them being mortal men, than by our simple, sincere, and distinct utterance to them of our sins, with humble contrite heart, ready to take and to do penance according to their injunction. For that authority to retain sins, [5] consisteth specially in enjoining satisfaction and penitential works of praying, fasting, alms, and such like. All which God's ordinance whosoever condemneth or contemneth, as Heretics do, or neglecteth, as some careless Catholics may perhaps do: let them be assured they cannot be saved. Neither must any such Christian man pretend or look to have his sins after Baptism, remitted by God only, without this Sacrament: (which was the old Heresy of Novatians *Ambr. li. 1 de poenit. c. 2. Socrat. li. 7 Ec. hist. c. 25*) more than any may hope to be saved or have his original or other sins before Baptism, [6] forgiven by God without the same Sacrament. Let no man deceive himself, this is the *second table or board after shipwreck*, as S. Hierom [7] calleth it. Whosoever take not hold of it, shall perish without all doubt, because they contemn God's counsel and order for their salvation. And therefore S. Augustine (ep. 180) joining both together, saith it is a pitiful case, when by the absence of God's Priests, men depart this life, *aut non regenerati, aut legati.* that is, *either not regenerated* by Baptism, *or fast bound*, and not absolved by the Sacrament of penance and reconciliation: because they shall be excluded from eternal life, and *destruction followeth them.* And S. Victor *(li. 2 de persecut. Vandalica)* telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretics. *Who* (say they) *shall baptize these infants? Who shall minister penance unto us, & loose us from the bands of sins &c?* And therefore S. Cyprian very often (namely ep. 54) calleth it great cruelty, & such as Priests shall answer for at the later day, to suffer any man that is poenitent of his sins, to depart this life without this reconciliation and absolution: *because* (saith he) *the Lawmaker himself* (Christ) [8] *hath granted, that things bound in earth, should also be bound in heaven: and that those things might there be loosed, which were loosed before here in the Church.* [9] And it is a world to see, how the Heretics wrastle with this so plain a commission of remitting sins, referring it to preaching, to denouncing God's threats upon sinners, and to we cannot tell what else. [10] though to our English Protestants this authority seemeth so clear, that in their order of visiting the sick, their Ministers acknowledge & challenge the same, using a formal absolution according to the Church's order, after the special confession of the party. [11] But to conclude the matter, let every one that list to see the true meaning of Christ's words, and the Priest's great power and dignity given them by the same words and other, mark well these

words of S. Chrysostome. [12] *For*, saith he, *they that dwell on the earth, and converse in it, to them is commission given to dispense those things that are in heaven, to them is it given to have the power which God would not to be given neither to Angels nor Archangels.* [13] *For, neither to them was it said, Whatsoever you shall bind in earth, shall be bound in heaven: and whatsoever you shall loose in earth, shall be loosed in heaven. The earthly Princes indeed have also power to bind, but the bodies only: but that bond of Priests which I speak of, toucheth the very soul itself and reacheth even to the heavens: in so much that whatsoever the Priests shall do beneath, the self same God doth ratify above, and the sentence of the servants the Lord doth confirm. For indeed what else is this, than that the power of all heavenly things is granted them of God? Whose sins so ever, saith he, you shall retain, they are retained. What power (I beseech you) can be greater than this one? The Father gave all power to the Son: but I see the same power altogether delivered by the Son unto them.* And as this concerneth the Priest's high authority to absolve, so thereupon concerning confession also to be made unto them, the ancient Fathers speak in this sort. S. Cyprian *de Lapsis nu. 11. They* (saith he) *that have greater faith and fear of God, though they did not fall in persecution, yet because they did only think it in their mind, this very cogitation they confess to God's Priests sorrowfully and plainly, opening their conscience, uttering and discharging the burden of their mind, and seeking wholesome medicine for their wounds though but small and little.* [14] And a little after. *Let every one (my brethren) I beseech you, confess his sin, whiles he is yet alive, whiles his confession may be admitted, whiles satisfaction and remission made by the Priests is acceptable before God.* S. Cyril (or as some think, Origen) *li. 2 in Levit.* calleth it a great part of penance, when a man is ashamed, and yet openeth his sins to our Lord's Priest. See also *Tertul. li. de Poenit. S. Hiero. in c. 10 Ecclesiastae. S. Basil. in Regulis breu. quaest, 229.* Who compare sinners that refuse to confess, to them that have some disease in their secret parts, and are ashamed to shew it to the Physician or Surgeon, that might cure it. Where they must needs mean secret confession to be made to them that may absolve. And S. Leo ep. 80 most plainly (as before S. Cyril) expressly nameth Priests. *That confession is sufficient which is made first to God, then to the Priest also.* And again. [15] *It is sufficient that the guiltiness of men's consciences be uttered to the Priest only by the secrecy of confession.* S. Hierome in 16 Mat. saith, that Priests loose or bind, *audita peccatorum varietate, having heard the variety and differences of sins.* S. Paulinus writeth of S. Ambrose, *that as often as any confessed his sins unto him for to receive penance, he so wept for compassion, that thereby he caused the penitent to weep also.* [16] He addeth moreover, that this holy Doctor was so secret in this case, that no man knew the sins confessed, but God and himself. And S. Augustine ho. 49 de 50 homiliis to. 10. saith thus, *Do penance such as is done in the Church, let no man say, I do it secretly, I do it to God. in vain then was it said,* [17] Whatsoever you shall loose in earth, shall be loosed in heaven. See S. Ambrose *de poenitentia* throughout. S. Cyprian *de Lapsis*, the book *de vera & falsa poenit.* in S. Augustine. beside all antiquity which is full of these speeches concerning absolution, and confession.

CHAPTER XXI.

Appearing again in Galilee, where Peter was fishing with his fellows: and causing them after they had all night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth them: 15. He (expressing what this fishing signified) maketh Peter his Vicar, committing unto him the feeding of his lambs and sheep: 18. and revealeth unto him, that he also shall be crucified, to the glory of God, 20. admonishing him to mind that, rather than to be curious about John's death.

AFTER^ [1] JESUS manifested himself again to the Disciples at the sea of Tiberias. And he manifested thus.

[1]The Gospel on Wednesday in Easter week.

2 There were together Simon Peter, and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, & the sons of Zebedee, and two others of his Disciples. 3 Simon Peter saith to them: I go to fish. They say to him: We also come with thee. And they went forth and got up into the boat: and that night they took nothing. 4 But when morning was now come, JESUS stood on the shore: yet the Disciples knew not that it was JESUS. 5 JESUS therefore saith to them: Children, have you any meat? They answered him, No. 6 He saith to them: Cast the net on the right side of the boat; and you shall find. They therefore did cast it: and now they were not able to draw it for the multitude of fishes. 7 That Disciples therefore whom JESUS loved, saith to Peter: It is our Lord. [1]Simon Peter when he had heard that it is our Lord, girded his coat unto him (for he was naked) & cast himself into the sea.

[1]See in S. Augustine *tract. 122. in Io.* the great mystery hereof concerning the CHURCH, and in S. Gregory *hom. 24. in Evang.* and S. Bernard *li. 2. c. 8 de consid.* Peter's PRIMACY here mystically signified.

8 But the other Disciples came in the boat (for they were not far from the land, but as it were two hundred cubits) drawing the net of fishes. 9 Therefore after they came down to land, they saw hot coals lying, and fish laid thereon, and bread. 10 JESUS saith to them: Bring hither of the fishes that you took now. 11 Simon Peter went up, and drew the net to the land, full of great fishes, an hundred fifty three. And although they were so many the net was not broken. 12 JESUS saith to them: Come, dine. And none of them that sat at meat[1], durst ask him: Who art thou? knowing that it is our Lord.

[1]*the disciples,*

13 And JESUS cometh & taketh the bread and giveth them, & the fish in like manner. 14 This now the [1]third time JESUS was manifested to his Disciples, after he was risen from the dead.┤

[1]Not the third apparition, but the third day of his apparitions: for he appeared in the very day of his Resurrection often, again upon Low Sunday, then this third time, And S. Mark saying, *last he appeared, c. 16, 14*: meaneth his last apparition the first day.

15 [1]Therefore when they had dined, JESUS saith to Simon Peter: Simon of John, lovest thou me more than these? He saith to him: Yea Lord; thou knowest that I love thee. He saith to him: FEED MY LAMBS.

[1]The Gospel on the eve of SS. Peter and Paul.

16 He saith to him again: Simon of John, lovest thou me? He saith to him: Yea Lord, thou knowest that I love thee. He saith to him: [1]FEED MY LAMBS.

[1]*c ποίμαινε feed & rule.*

17 He saith to him the third time: Simon of John, lovest thou me? Peter was stroken sad because he said unto him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: FEED MY SHEEP.

18 Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldest. But when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wilt not. 19 And this he said, signifying by what death he should glorify God.┤ [1]And when he had said this, he saith to him: Follow me.

[1]b The Gospel upon S. John the Evangelist's day in Christmas *Decembris 27.*

20 Peter turning, saw that Disciple whom JESUS loved, following, [1]who also leaned at the supper upon his breast, and said, Lord who is he that shall betray thee?

[1]*Io. 13, 23.*

21 Him therefore when Peter had seen, he saith to JESUS: Lord, and this man what? 22 JESUS saith to him: [1]So I will have him to remain till I come, what to thee? follow thou me.

[1]c So readeth S. Ambrose *in Ps. 45. & ser. 20 in Ps. 118.* S. Aug. *tract. 124 in Io.* & most ancient copies and service books extant in Latin. Others read, *If I will*: others, *If so I will*, &c.

23 This saying therefore went abroad among the brethren, that that Disciple dieth not. And JESUS did not say to him, he dieth not; but, So I will have him to remain till I come, what to thee? 24 This is that

Disciple which giveth testimony of these things, and hath written these things: and we know that his testimony is true.⊣ 25 But there are [1]many [2]other things also which JESUS did: which if they were written in particular, neither the world it-self I think were able to contain those books that should be written.

[1] *Io. 20, 30.* [2] How few things are written of Christ's acts & doctrine in comparison of that which he did and spake: and yet the Heretics will needs have all in Scripture, trusting not the Apostle's own preaching, or report of any thing that our Master did or said, if it be not written.

ANNOTATIONS.
CHAP. XXI.

17. *Feed my sheep.]* As it was promised him *Mat. 16*, that the Church should be builded upon him, and that the keys of heaven should be given to him: so here it is performed, & he is actually made the general Pastor and Governer of all Christ's sheep. [1] For though the other ten (as Matthias and Paul also afterward) were Apostles, Bishops, Priests, and had authority to bind and loose, to remit and retain, to preach, baptise, and such like, as well as he: Yet in these things and all other government, Christ would have him to be their head, and they to depend of him as head of their College, and consequently of the whole flock of Christ: no Apostle nor no Prince in earth (if he acknowledge himself to be a sheep of Christ) exempted from his charge. And that Christ maketh a difference between Peter and the rest, and giveth him some greater preeminence and regiment than the rest, [2] it is plain by that he is asked whether he love our Lord more than the other Apostles do: Where, for equal charge no difference of love had been required. *To Peter* (saith S. Cyprian) [3] *our Lord after his Resurrection said, Feed my sheep, and builded his Church upon him alone, and to him he giveth the charge of feeding his sheep. For although after his Resurrection he gave his power alike to all, saying, As my Father sent me, so I send you, take the Holy Ghost, if you remit to any their sins, they shall be remitted &c. Yet to manifest unity, he constituted one Chair, & so disposed by his authority that unity should have origin of one. The rest of the Apostles were that Peter was, in equal fellowship of honour and power, but the beginning cometh of unity: the Primacy is given to Peter, that the Church of Christ may be shewed to be one, & one Chair.* S. Chrysostome also saith thus: [4] *Why did our Lord shed his blood? truly to redeem those sheep, the cure of which he committed both to Peter and also to his Successors.* [5] And a little after, *Christ would have Peter endued with such authority, and to be far above all his other Apostles: for he saith: Peter, dost thou love me more than all these do? Whereupon our Master might have inferred, If thou love me Peter, use much fasting, sleep on the hard flour, watch much, be patron to the oppressed, father to the orphans, and husband to the widows: but omitting all these things, he saith, Feed my sheep. For, all the foresaid virtues certes may be done easily of many subjects, not only men but women: but when it cometh to the government of the Church and committing the charge of so many souls, all woman kind must needs wholly give place to the burden and greatness thereof, and a great number of men also.* So writeth he.

[1] Peter is here made the general Pastor, and the Church is builded upon him.

[2] The Protestants otherwise denying this preeminence of Peter, yet to uphold their Archbishops, do avouch & prove it against the Puritanes.

[3] *Cypr. de unit. Ec.*

[4] *Li. 2. de Sacerd.*

[5] Peter's successors succeed him in universal authority.

And because the Protestants would make the unlearned think, that [1] S. Gregory deemed the Pope's supremacy to be wholly unlawful and Antichristian, for that he condemneth John of Constantinople for usurping the name of universal Bishop, resembling his insolence therein to the pride of Antichrist: note well the words of this holy father in the very same place and Epistle against the B. of Constantinople, by which you shall easily see that to deny him to be universal Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme Governor of the

[1] S. Gregory, though he misliked the title of *Universal Bishop*, yet is most plain both in his writings & doings for the Pope's Supremacy,

as also S. Leo the great.

[2] *Grego. li. 4, ep. 76.*

[3] * *See li. 1. ep. 72. 75. li. 2. ep. 37. 45. li. 4. ep. 95. li. 7. ep. 63.*

[4] The title of universal Bishop refused, but universal jurisdiction always acknowledged and practised.

[5] *Bernard. li. 2, c. 8. de consider.*

[6] The Pope is Pastor of all Pastors.

[7] *ποίμαινε*

[8] * *2. Reg. c. 5. Ps. 77.*

same, as our Adversaries fraudulently pretend. [2] *It is plain to all men,* saith he, *that ever read the Gospel, that by our Lord's mouth the charge of the whole Church was committed to S. Peter Prince of the Apostles. For to him it was said, Feed my sheep: for him was the prayer made that his faith should not fail: to him were the keys of heaven given and authority to bind and loose: to him the care of the Church and principally was delivered: and yet he was not called the universal Apostle. This title indeed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Councel of Chalcedon: but none of that See did ever use it or consent to take it.* Thus much S. Gregory. [3] Who though he both practised jurisdiction throughout all Christendom, as other of that See have ever done, and also acknowledged the Principality and Sovereignty to be in Peter and his Successors: yet would he not for just causes use that title subject to vanity & misconstruction. But both he & all the Popes since have rather called themselves, *Servos servorum Dei*, The Servants of God's servants. Though the word, *universal Bishop*, in that sense wherein the holy Councel of Chalcedon offered it to the See of Rome, [4] was true and Lawful. For that Councel would not have given any Antichristian or unjust title to any man. Only in the B. of Constantinople and other, which in no sense had any right to it, and who usurped it in a very false and tyrannical meaning, it was insolent, unjust, and Antichristian. See also the Epistles of S. Leo the Great concerning his practice of universal jurisdiction, though he refused the title of universal Bishop. And S. Bernard [5] (that you may better perceive that the general charge of Christ's sheep was not only given to Peter's person, but also to his successors the Popes of Rome, as S. Chrysostom also before alleged doth testify) writeth thus to Eugenius, Thou art he to whom the keys of heaven are delivered, & to whom the sheep are committed. There be other Porters of heaven, & other Pastors of flocks: but thou hast inherited in more glorious & different sort. For they have every one their particular flock, but to thee all universally, as one flock to one man, are credited: being not only the Pastor of the sheep, but the one Pastor of all the Pastors themselves. [6] But thou wilt ask me how I prove that? Even by our Lord's word. for to whom of all, I say not only Bishops, but Apostles, were the sheep so absolutely and without limitation committed? *If thou love me Peter, feed my sheep.* He saith not, the people of this kingdom or that city, but, *my sheep,* Without all distinction. So S. Bernard. And hereunto may be added that the second, *feed*, [7] is in Greek a word that signifieth withal to govern and rule, as *Ps. 2. Mich. 5. Mat. 2. Apoc. 2.* and therefore it is spoken of David also and other temporal Governers (as the Hebrew word answering thereunto) in the [8] Scriptures very often, and the Greek in profane writers also.

[1] *Beza in hunc locum.*

[2] Peter crucified at Rome.

18. *Another shall gird thee.]* He Prophesieth of Peter's Martyrdom, and of the kind of death which he should suffer, that was, crucifying. [1] Which [2] the Heretics fearing that it were a step to prove he was martyred in Rome, deny: whereas the Fathers and ancient writers are as plain in this, as that he was at Rome. *Origen apud Euseb. li. 3. c. 1. Euseb. li. 2 c. 24. Hist. Ec. Tertul. de praescript. nu. 14. Aug. tract. 123 in Ioan. Chrysost. Bedae in hunc locum.*

THE SUM, AND THE ORDER OF THE EVANGELICAL HISTORY:

gathered briefly out of all four, even unto Christ's Ascension.

◦THE 1. PART, containing the Infancy of Christ and the time that he lived

	Mt.	Mr.	Lu.	Io.	
				1	◦The preface moving the Reader to receive CHRIST, being the Eternal WORD of God, the life and the light.
			1		The Angel telleth Zacharie of the conception of John Baptist,

				Christ's Precursor: and Elizabeth conceiveth him.	obscurely.
		1		The same Angel doing his message to the B. Virgin, CHRIST is incarnate in her womb.	
		1		Our B. Lady visiteth Elizabeth: and John Baptist is born, and circumcised.	
1				The Angel telleth Joseph that his wife is with child by the Holy Ghost.	
1		3		The genealogy of Christ.	
		2		The birth of Christ in Bethlehem, and his circumcision.	
2				The Sages come from the East, and adore Christ.	
		2		Christ is presented in the Temple: where Simeon and Anna prophesy of him.	
2				Joseph with the child and his mother, fleeth into Aegypt: and returneth to Nazareth.	
		2		Jesus being sought of his parents, is found in the Temple among the Doctors.	
3	1	3		◦John the Baptist preacheth and baptizeth, preparing all to receive Christ: and among other, Christ is baptized of him.	◦ *The 2. part*, containing the time of the preparation toward his manifestation.
4	1	4		Christ fasteth forty days, and is tempted in the wilderness.	
			1	John giveth testimony of Christ to the legates of the Jews, to the people, and to his own disciples.	
			2	Christ worketh his first miracle, turning water into wine at a marriage.	
			2	◦In the feast of Pasch he casteth out the buyers and sellers in the Temple, insinuating to the Jews his death and resurrection.	◦THE 1. PASCH.
			3	He teacheth Nicodemus by night: and baptizeth in Jury by the ministry of his disciples. Whereupon a question is moved to John about their two baptisms.	
14	6	3		John Baptist is put into prison for reprehending Herod's incestuous adultery.	
4			4	◦After John's imprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritane woman.	◦ *The 3. part*, from the time that he began *(Mat. 4, 12. & 17.)* to manifest himself, by preaching and miracles.
			4	He healeth a lord's son of an ague.	
4	1	4		He preacheth in Galilee, and waxeth very famous.	
4	1	5		He calleth four disciples out of the boast, and they followed him.	
	1	4		He healeth one possessed of a devil, in the Synagogue.	
8	1	4		He cureth Simon Peter's mother in law, & many sick persons.	
8		9		He refuseth three that offer to follow him.	
8	4	8		He appeaseth the tempest on the sea.	
8	5	8		He healeth two possessed of devils in the country of Gerasens, and permitteth the devils to enter into swine.	
9	2	5		He healeth the sick of the palsy, being let down through the tiles. He calleth Matthew from the custom house, and disputeth with John's disciples and the Pharisees of fasting.	
9	5	8		He raiseth the Archsynagogue's daughter, and cureth her that had a flux of blood.	
9				He healeth two blind, and one possessed.	

◦THE 2. PASCH				5	◦He healeth him on the Sabboth day that lay at the Probatica, and had been diseased 38 years.
	12	2	6		He confuteth the Pharisees being offended that his Disciples bruised the ears of corn on the Sabboth.
	12	3	6		He refelleth the Pharisees being offended because he cured the withered hand on the Sabboth.
	5. 6. 7	3	6		He chooseth the 12. Apostles: & maketh that divine Sermon called *Sermo Domini in monte, the Sermon of our Lord in the mount*, containing the pattern of a Christian man's life.
	8		5		He cureth a leper.
	8	3	7		He healeth the Centurion's servant.
	8		7		He raiseth the widow's son at Naim.
			7		John sendeth out of prison his Disciples unto Christ.
	11		7		He forgiveth M. Magdalen's sins, preferring her much before the Pharisee that despised her.
	12	3	11		He healeth him that had a deaf and dumb devil, and refuteth the blaspheming Pharisees.
	12	3	11. 8.		He preferreth the observers of God's word before carnal mother and brethren.
	13	4	8		The parable of the sower.
	13	4			The parables of the cockle, of the seed growing when men sleep, of the mustard seed, and of the leaven.
	13				The parables of the treasure hid in the field, of the precious stone, and of the net.
	13	6	4		Teaching in Nazareth, he condemneth it of incredulity.
	9. 10.	6	8. 9.		He sendeth the twelve Apostles to preach.
	14	6	9		John is beheaded, & the fame of Jesus cometh to Herod's ears.
	14	6	9	6	He feedeth 5000. men with five loaves.
	14	6		6	He walketh upon the sea, and so maketh Peter also to do.
◦THE 3. PASCH				6	◦He reasoneth of Manna, and of the true bread from Heaven.
	15	7			He reprehendeth the Pharisees for cavilling at his Disciples because they did eat with unwashed hands.
	15	7			He healeth the daughter of the woman of Canaan.
					He cureth a man that was deaf and dumb.
	15	8			He feedeth 4000. with seven loaves.
	16	8			He rejecteth the Pharisees that asked a sign, and biddeth his Disciples beware of their leaven.
		8			He healeth a blind man in Bethsaida.
◦ *The 4. part.* from the time that he began *(Mat. 16, 21.)* to foretell to his Disciples, that he must go & suffer in Hierusalem.	16	8	9		◦The time that he will pass out of this world, now drawing nigh, he maketh Peter, for confessing him to be Christ, the Rock upon which he will build his Church, promising to give him the keys of Heaven, and withal foretelleth, that he must suffer in Hierusalem; and that all must be ready to suffer with him.
	17	9	9		The Transfiguration.
	17	9	9		He casteth out the Devil which his Disciples could not cast out, commending unto them fasting and prayer.
	17	9	9		He payeth the didrachmes for him and Peter, after that Peter had

				found a stater in the fish's mouth.
18	9	9		His Disciples contending for Superiority, he teacheth humility.
18	9			He threateneth the scandalizers of little ones.
18				He teacheth us to forgive our brother sinning against us.
19	10	9	7	◦Leaving Galilee he goeth into Jury, and the Samaritanes will not receive him.
		17		In that journey he healeth the ten lepers.
			7	He teacheth in the Temple in the feast of Scenopegia, that is, of Tabernacles.
			8	He absolveth the woman taken in adultery, teacheth in the Temple, and goeth out of their hands that would have stoned him.
			9	He restoreth sight to him that was born blind.
			10	He reasoneth of the true Pastor and his sheep.
		10		He sendeth the 70. Disciples, and they return. The parable of the Samaritane and the wounded man. Martha entertaineth Jesus.
		11		He teacheth the manner and force of prayer, and reprehendeth the preposterous cleanness of the Pharisees.
		12		He teacheth not to fear them that kill the body only, to cast away the care of riches by the parable of him that thought his barns too little, & that the faithful servant will always expect the coming of his Lord & Master.
		13		He threateneth them, unless they do penance, shewing God's patience by the fruitless figtree that was suffered to stand one year more. He healeth the crooked woman, teacheth the way to Heaven to be narrow.
		14		He healeth him that had a dropsy, on the Sabboth: and teacheth them to renounce all things in comparison of him.
			10	In the feast of Dedication he goeth out of their hands that would have stoned him.
		15		The parables of the lost sheep, of the groat, and of the prodigal son.
		16		The parable of the unjust Bailiff.
19	10	16		Of the indissolubility of Matrimony.
		16		The rich glutton and Lazarus.
		17		Woe to scandalizers. The force of faith even to the moving of trees with a word.
		18		Of the Pharisee and the Publicane that went to pray.
19	10	16		He imposeth or layeth his hands upon little children, & exhorteth a young rich man to forsake all & become perfect.
20				The parable of the workmen hired into the vineyard.
		11		He raiseth Lazarus, & the Jews consult how to destroy him.
20	10	19		He foretelleth his death, and denieth the request of Zebedee's two sons, asking the two chief places about him.
		18		He healeth a blind man before his entering into Jericho.
		19		Zachaeus the Publicane entertaineth Christ. The parable of the ten pounds delivered to ten servants.
20	10			He healeth two blind men as he goeth out of Jericho.

◦ *The 5. part*, of his going into Jewry toward his Passion.

	26	14		12	At a supper in Bethania, Mary poured ointment upon him.
◦PALM Sunday.	21	11	19	12	◦Riding upon an ass he entereth gloriously into Hierusalem.
◦ *The 6. part*, containing the Holy Week of his Passion in Hierusalem.	21			12	◦He healeth the lame and the blind, and Gentiles desire to see him.
	21	11	19		He curseth the figtree, and casteth the buyers and sellers out of the Temple.
	21	11	19		To his enemies the Jews, he avoucheth his power by John's
			20		Baptism which was of God, and foretelleth their reprobation, with the Gentiles' vocation in their place, by parables: as the parable of the two sons, the one promising to do, the other doing his father's commandment.
	21	12	20		The parable of the vineyard let out to husbandmen that killed both the servants and the son sent to require fruit.
	22				The parable of the King that made a marriage for his son, inviting guests to the feast, and they would not come.
	22	12	20		He answereth their question of paying tribute to Caesar, and the Saducees' question of the Resurrection.
	22	12			He answereth the Pharisees' question, of the greatest commandment.
	22	12	20		He putteth them to silence with this question concerning CHRIST, how he could be David's son.
	23	12	20		He biddeth them do as the Scribes teach, but not as they do.
		12	21		He extolleth and preferreth the poor widow's offering.
◦TUESDAY night.	24	13	21		◦He foretelleth to some of his Disciples, the destruction of the Temple, and of Hierusalem: and by that occasion, what things shall be before the consummation of the world, and Antichrist in the consummation, and then incontinent Domesday, warning us to prepare ourselves against his coming.
	25				By the parable of the ten Virgins, & the parable of the talents, he sheweth, how it shall be at Domesday with the Faithful that prepare, and that prepare not themselves: & without parables, that they which do not good works, shall be damned.
◦TENEBRAE Wednesday.	26	14	22		◦Judas bargaineth with the Jews to betray him, and two of his Disciples prepare the Paschal lamb.
◦MAUNDY Thursday.				13	◦At the supper he washeth his Apostles' feet.
	26	14	22		He instituteth the Sacrifice of his body and blood in the B. Sacrament.
◦ *The 4. Pasch.*	26	14	22	13	◦He foretelleth that one of the Twelve shall betray him (appeasing their contention for the superiority) and that they shall all deny him.
				14	15. 16. His sermon after supper.
				17	His prayer to his Father.
◦All THURSDAY night & GOOD ◦EASTER DAY.	26	14	22	18	◦The story of his Passion and burial, from Thursday at night,
	27	15	23	19	till the next day at eventide.
	28	16	24	20	◦He riseth the third day.
		16		20	Appeareth first to Mary Magdalene.
	28				Then to the other women.
			24		Then to Peter. ver. 34.

	16	24		Then to the two Disciples going into Emmaus.	
		24	20	Then to the Disciples gathered together in a house at Hierusalem, when he entered the doors being shut, and gave them power to remit and retain sins.	
			20	◦Then, upon Low-Sunday, to the Disciples likewise gathered together, and Thomas among them.	◦LOW SUNDAY.
			21	Then, at the sea of Tiberias, to Peter & the rest that were fishing. Where he committeth his sheep to Peter.	
28	16			Then, to the Disciples upon a mount in Galilee: giving them commission to preach and baptize throughout the whole world.	
		24		◦Then in Bethania, where he promiseth to send the Holy Ghost (bidding them tarry in the mean time in Hierusalem)	◦ASCENSION DAY.
	16	24		and so blessing them, Ascendeth into Heaven.	

THE ARGUMENT OF THE ACTS OF THE APOSTLES.

[1]* Hier. in Catal.

[2] *Act. 13, 46. 18, 6. 19, 9. 28, 28. Mat. 21, 23. Esa. 1. Luc. 13, 33.*

THE Gospel having shewed, how the Jews most impiously rejected Christ (as also Moyses and the Prophets had foretold of them:) and therefore deserved to be rejected themselves also of him: now followeth this book of the *Acts of the Apostles* ([1] written by S. Luke in Rome the fourth year of Nero, An. Dom. 61.) and sheweth, how notwithstanding their deserts, Christ of his mercy (as the Prophets also had foretold of him) offered himself unto that unworthy people, yea after that they had Crucified him, sending unto them his twelve Apostles to move them to penance, and so by Baptism to make them of his Church: and whiles all the Twelve were so occupied about the Jews: how of a persecuting Jew he made an extraordinary Apostle (who was S. Paul) and to avoid the scandal of the Jews (to whom only himself likewise for the same cause had preached) sent him, and not any of his Twelve by and by, who were his known Apostles, unto the Gentiles, who never afore had heard of Christ, and were worshippers of many Gods, to move them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptism to make them of his Church: and how the incredulous Jews every-where resisted the same Apostle and his preaching to the Gentiles, persecuting him and seeking his death, and never ceasing until he fell into the hands of the Gentiles: that so (as not only he every-where, but also the Prophets afore him, and Christ had foretold [2]) the Gospel might be taken away from them, and given to the Gentiles: even from Hierusalem (whose reprobation also by name had been often foretold) the head-city of the Jews, where it began, translated to Rome the head-city of the Gentiles. All this will be evident by the parts of the book: which may be these six.

First, how Christ Ascending in the sight of his Disciples, promised unto them the Holy Ghost, foretelling that of him they should receive strength, and so begin his Church in Hierusalem: and from thence dilate it into all that Country, that is into all Jury: yea and into Samaria also, yea into all Nations of the Gentiles, be they never so far off. *You shall receive* (saith he) *the virtue of the Holy Ghost coming upon you: and you shall be witnesses unto me in Hierusalem, & in all Jury, and Samaria, and even to the utmost of the earth*. Chap. 1.
Secondly, the beginning of the Church in Hierusalem, accordingly. Chap. 2.
Thirdly, the propagation of it consequently into all Jury, and also to Samaria. Chap. 8.
Fourthly, the propagation of it to the Gentiles also. Chap. 10.
Fifthly, the taking of it away from the obstinate Jews, and giving of it to the Gentiles, by the ministry of S. Paul and S. Barnabee. Chap. 13.

[1] *Act. 25, 11.*

[2] *Luc. 23, 1.*

[3] *Act. 28, 28.*

Sixthly, of taking it away from Hierusalem itself, the head-city of the Jews, and sending it (as it were) to Rome the head-city of the Gentiles, and that, in their persecuting of Paul so far, [1] that he appealed to Caesar, and so delivering him after a sort unto the Romans: as they had [2] before delivered to them also Christ himself. Whereas S. Peter's first coming thither, was upon another occasion, as shall be said anon. Of which Romans and Gentiles therefore, the same S. Paul being now come to Rome (the last Chap. of the Acts [3]) foretelleth the obstinate Jews there, saying: *Et ipsi audient*: You will not hear, but, *they will hear*: That so the prediction of Christ above rehearsed might be fulfilled: *And even to the utmost of the earth*. And there doth S. Luke end the book, not caring to tell so much as the fulfilling of that which our Lord had foretold (Act. 27. 24.) to S. Paul: *Thou must appear before Caesar*. Because his purpose was no more but to shew the new Hierusalem of the Christians, where Christ would place the chief seat of his Church: as also indeed the Fathers and all other Catholics have in all Ages looked thither, when they were in any great doubt: no less than the Jews to Hierusalem, as they were appointed in the old Testament. Deut. 17, 8.

And so this Book doth shew the true Church, as plainly, as the Gospel doth shew the true Christ, unto all that do not willfully shut their own eyes. To wit, this to be the true Church, which beginning visibly at Hierusalem, was taken from the Jews, and translated to the Gentiles (and namely to Rome) continuing visibly, and visibly to continue hereafter also, [1] *Until the fullness of the Gentiles shall be come in*: that then also *All Israel may be saved.* And then is come the end of the world. For so did Christ most plainly foretell us: [2] *This Gospel of the Kingdom shall be preached in the whole world, for a testimony to all Nations: and then shall come the consummation.* For the conversion of which Nations and accomplishing the fullness of all Gentiles, the foresaid Church Catholic, being mindful of her office, *to be Christ's witness even to the utmost of the earth*, doth at this present (as always) send preachers to convert and make them also Christians: whereas the Protestants and [3] all other Heretics do nothing else but subvert such as before were Christians.

[1] *Rom. 11, 25.*
[2] *Mat. 24, 14.*
[3] Tertul. de praes.

And this being the Sum and scope of this Book, thus to give us historically a just sight of the fulfilling of the Prophets & Christ's prediction about the Church: it is not to be marveled at, why it telleth not of S. Peter's coming to Rome: considering that his first coming thither was not, as S. Paul's was, by the Jews' delivery of him, working so to their own reprobation, but upon another occasion, to wit, to confound Simon Magus. *Eus. Hist. li. 2. c. 12. 13.* For who also seeth not, that it maketh no mention of his preaching to any Gentiles at all, those few only Act. 10. excepted, who were the first, and therefore (lest the Gentiles should seem less cared for of God, than the Jews) Peter being the Head of all, was elected of God, to incorporate them into the Church, as before he had done the Jews. [1] *God* (saith he) *among us chose, that by my mouth the Gentiles should hear the word of the Gospel, and believe.* And S. James thereupon: [2] *Simon hath told how God first visited to take of the Gentiles a people to his name.* But otherwise (I say) here is no mention of Peter's preaching to any Gentiles: no nor of the other eleven Apostles. Will any man therefore infer, that neither Peter, nor the other Eleven preached to any Nation or city of the Gentiles? No, the meaning of the Holy Ghost was not to write all the Acts of all the Apostles, no nor the preaching of Peter and his, to the Gentiles, but only to the Jews: thereby to set out unto the world, the great mercy of Christ toward those unworthy Jews, and consequently their most worthy reprobation for contemning such grace and mercy. As also on the other side to shew, how readily the Gentiles in so many Nations, were converted by one Apostle only, who [3] *From Hierusalem even to Illyricum replenished the Gospel of Christ.* And this parting of the work so made by S. Peter with the rest doth S. Paul himself touch: [4] *That we unto the Gentiles, and they unto the Circumcision.* Nevertheless before his coming to Rome, not only was the Church come to Rome (as it is evident Act. the last chap.) there planted by Saint Peter and others (as likewise by Saint Peter it was planted in the first Gentiles, before that S. Paul began the taking of it away from the multitude of the Jews, and the translating of it to the multitude of the Gentiles) but also so notable was the same Church of Rome, that S. Paul writing his Epistle to the Romans, before he came thither, saith: [5] *Your faith is renowned in the whole world.* And therefore they with the rest of the Gentiles, be that Nation whereof Christ told the Jews, saying: [6] *The Kingdom of God shall be taken away from you, and shall be given to a Nation yielding the fruits thereof.*

[1] *Act. 15, 7.*
[2] *Act. 15, 14.*
[3] *Rom. 15, 19.*
[4] *Gal. 2, 9.*
[5] *Rom. 1, 8.*
[6] *Mat. 21, 43.*

As before we noted the Gospels, as they are read both at Matins and Mass, throughout the year, in their convenient time and place: so the books following (as also the books of the old Testament) are read in the said Service of the Church, for Epistles and Lessons, in their time & place, as hereafter shall be noted in every of them. *See the very same order and custom of the primitive Church, in S. Ambrose ep. 33. S. Augustine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser. 2. & 4. de*

Quadrag. & Ser. 13. & 19. de Pass. Domini. S. Gregory in his 40 homilies upon the Gospels.

THE ACTS OF THE APOSTLES.

CHAPTER I.

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. 9. After his Ascension they are warned by two Angels to set their minds upon his second coming. 14. In the days of their expectation, 15. Peter beginneth to execute his vicarship, giving instruction and order, by which Mathias is elected Apostle in the place of Judas. [1] [2]

[1] The CHURCH readeth this book at Matins from Low Sunday unto the 3. Sunday after Easter: even as in S. Augustine's time. See serm. *83.* & *93.* de Diversis. to. 10. [2] The 1. part.

The expectation of the Holy Ghost between the Ascension of Christ, and the beginning of the Church.

THE [1] [2] first treatise I made of [3] all things, O Theophilus, which JESUS began to do and to teach,

[1] The Epistle at Mass upon Ascension day. [2] *Lu. 1, 3.* [3] Not all particularly, (for the other Evangelists write diverse things not touched by him) but all the principal and most necessary things.

2 until the day wherein giving commandment by the Holy Ghost to the Apostles whom he chose, he was assumpted. 3 to whom he shewed also himself alive after his passion in many arguments, for forty days appearing to them, and speaking of the Kingdom of God. 4 And eating with them, [1] he commanded them, that they should not depart from Jerusalem, but should expect the promise of the Father, which you [2] have heard (saith he) by my mouth:

[1] *Lu. 24, 49.* [2] *Io. 14, 26.*

5 for John indeed baptized with [1] water, but [2] you shall be [3] baptized with the Holy Ghost after these few days.

[1] John's Baptism gave not the Holy Ghost. [2] *Lu. 3, 16.* [3] The aboundant pouring of the Holy Ghost upon them on Whitsunday, he calleth Baptism.

6 They therefore that were assembled, asked him, saying: Lord, whether at this time wilt thou restore the Kingdom to Israel? 7 but he said to them: It is not for you to know times or moments, which the Father hath put in his own power: 8 but you shall receive the [1] virtue of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Jewry, and Samaria, and even to the utmost of the earth.

[1] *Lu. 24, 49. Act. 2, 1.*

9 And [1] when he had said these things, in their sight he was elevated: & a cloud received him out of their sight.

[1] *Mar. 16, 19. Lu. 24, 51.*

10 And when they beheld him going into Heaven, behold two men stood beside them in white garments, 11 who also said: Ye men of Galilee, why stand you looking into Heaven? This JESUS which is assumpted from you into Heaven, shall so come as you have seen him going into Heaven. ✝ 12 Then they returned to Jerusalem from the mount that is called Olivet, which is by Jerusalem, distant a Sabboth's journey.

13 And when they were entered in, they went up into an upper chamber, where abode [1] Peter & John, James and Andrew, Philippe and Thomas, Bartholomew and Matthew, James of Alphaeus and

Simon Zelotes, and Jude of James.

[1] This visible company was the true Church of Christ, which he left, & commanded to keep together till the coming of the Holy Ghost, by Him to be further informed & furnished to gain all nations to the same Society.

14 All these were persevering with one mind in prayer with the [1] women and MARY the mother of JESUS, and his brethren.

[1] The Heretics, some in the text, other in the margent, translate, *wives*, to wit, of the Apostles, most impudently, knowing in their consciences that he meaneth the Marys & other holy women that followed Christ as *Lu. 8, 2. 24, 10.* See Beza & the Engl. Bible 1579.

15 [1] In those days Peter rising up in the midst of the Brethren, said: (and the multitude of persons together, was almost an hundred and twenty.)

[1] a The Epistle upon S. Matthias day *Febr. 24.*

16 You men, brethren, the [1] scripture must be fulfilled which the Holy Ghost spake before by the mouth of David concerning Judas, who was the [2] captain of them that apprehended JESUS:

[1] *Ps. 40, 9. Io. 13, 18.* [2] *Luc. 22, 47. Io. 18, 3.*

17 who was numbered among us and obtained the lot of this ministry. 18 And he indeed hath possessed a [1] field of the reward of iniquity, and being hanged he burst in the midst, and all his bowels gushed out.

[1] *Mt. 27, 5. 7.*

19 And it was made notorious to all the inhabitants of Jerusalem: so that the same field was called in their tongue, *Hacel-dema*, that is to say, the field of blood.

20 For it is written in the book of Psalms: [1] *Be their habitation made desert, & be there none to dwell in it.* [2] *And his Bishopric let another take.*

[1] *Psa. 68, 26.* [2] *Ps. 108, 8.*

21 Therefore, of these men that have assembled with us, all the time that our Lord JESUS went in and went out among us, 22 beginning from the Baptism of John until the day wherein he was assumpted from us, [1] there must one of these be made a witness with us of his resurrection.

[1] No small mystery, that the number of the twelve Apostles must needs be made up again.

23 And they appointed two, Joseph, who was called Barsabas, who was surnamed Justus: and Matthias.

24 And praying they said: Thou Lord that knowest the hearts of all men, shew of these two, one, whom thou hast chosen, 25 to take the place of this ministry & Apostleship, from the which Judas hath prevaricated that he might go to his own place. 26 And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.⊣

ANNOTATIONS.
CHAP. I.

2. *Giving commandment.]* He meaneth the power given them to preach, to baptize, to remit sins, and generally the whole commission and charge of government of the Church after him and in his name, stead, and right. The which Regiment was given them together with the Holy Ghost to assist them therein for ever.

7. *It is not for you.]* ◦It is not for us, nor needful for the Church, to know the times & moments of the world, the coming of Antichrist, and such other God's secrets. This is enough in that case, to be assured that Christ's faith shall be preached, and the Church spread throughout all Nations, the Holy Ghost concurring continually with the Apostles and their Successors for the same.

◦The times and moments of things to come pertain not to us.

11. *Assumpted from you.]* ◦By this visible Ascending of Christ to heaven and like return from thence to judgement, the Heretics do incredulously argue him not to be in the Sacrament. But let the faithful rather give ear to S. Chrysostom saying thus: *O miracle, he that sitteth with the Father in heaven above, at the very same time is handled of men beneath. Christ ascending to heaven, both hath his flesh with him, and left it with us beneath. Elias being taken up, left to his Disciple his cloak*

◦Christ is ascended, and yet really in the B. Sacrament.

only: but the Son of man ascending left his own flesh to us. Li. 3. de Sacerd. Ho. 2. ad po. Ant. in fine. Ho. de divit. & paup. in fine.

[1] Our B. LADY.
[2] Her life.
[3] *Io. 19, 26. 27.*
[4] Her death.
[5] *Dionys. ep. ad Timotheum.*
[6] Her ASSUMPTION.

14. *MARY the mother of JESUS.]* [1] This is the last mention that is made in holy Scripture, of our B. Lady. For though she were full of all divine wisdom, and opened (no doubt) unto the Evangelists and other writers of holy Scriptures, diverse of Christ's actions, speeches, and mysteries, whereof she had both experimental and revealed knowledge: Yet for that she was a woman, and the humblest creature living, and the pattern of all order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. [2] She lived the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with S. John the Apostle, [3] to whom our Lord recommended her. Who provided for her all necessaries, her spouse Joseph (as it may be thought) being deceased before. The common opinion is that she lived 63 years in all. [4] At the time of her death, (as S. Denys first, & after him S. Damascene *de dormit. Deiparae*, writeth,) [5] all the Apostles then dispersed into diverse nations to preach the Gospel, were miraculously brought together (saving S. Thomas who came the third day after) to Hierusalem, to honour her divine departure and funeral, as the said S. Denys witnesseth. Who saith that himself, S. Timothee, and S. Hierotheus were present: testifying also of his own hearing, that both before her death and after for three days, not only the Apostles and other holy men present, but the Angels also and Powers of heaven did sing most melodious Hymns. They buried her sacred body in Gethsemani, but for S. Thomas' sake, who desired to see and to reverence it, they opened the sepulchre the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, [6] assuredly deeming that her body was assumpted into heaven, as the Church of God holdeth, being most agreeable to the singular privilege of the mother of God, and therefore celebrateth most solemnly the day of her Assumption. And that is consonant not only to the said S. Denys, and S. Damascene, but to holy Athanasius also, who avoucheth the same, *Serm. in Evang. de Deipara.* Of which Assumption of her body, S. Bernard also wrote five notable sermons extant in his works.

◦The Protestants have no feast of her at all, as they have of other Saints.

◦But neither these holy Fathers, nor the Church's tradition and testimony, do bear any sway now a days with the Protestants, that have abolished this her greatest feast of her Assumption. Who of reason should at the least celebrate it as the day of her death, as they do of other Saints. For though they believe not that her body is assumpted, yet they will not (we trow) deny that she is dead, and her soul in glory: neither can they ask scriptures for that, no more than they require for the deaths of Peter, Paul, John, and other, which be not mentioned in scriptures & yet are still celebrated by the Protestants. But concerning the B. Virgin MARY, they have blotted out also both her Nativity, and her Conception: so as it may be thought the Devil beareth a special malice to this woman whose seed brake his head. For as for the other two days of her Purification & Annunciation, they be not proper to our Lady, but the one to Christ's Conception, the other to his Presentation, so that she by this means shall have no festivity at all.

[1] How the Primitive Church & ancient Fathers honoured our B. Lady.
[2] * *Lu. 1, 48.*
[3] S. Athanasius.
[4] S. Ephrem.

[1] But contrarywise, to consider how the ancient Church and Fathers esteemed, spake, and wrote of this excellent vessel of grace, may make us detest these men's impiety, that cannot abide the praises of her [2] whom all generations should call blessed, and that esteem her honours a derogation to her son. Some of their speeches we will set down, that all men may see, that we neither praise her, nor pray to her, more amply than they did. [3] S. Athanasius in the place alleged, after he had declared how all the Angelical spirits and every order of them honoured and praised her with the AVE, wherewith S. Gabriel saluted her: we also, saith he, of all degrees upon the earth extol thee with loud voice, saying, *Ave gratia plena &c. Hail full of grace, our Lord is with*

thee pray for us o Mistress, and Lady, and Queen, and mother of God. Most holy and ancient [4] Ephrem, also in a special oration made in praise of our Lady, saith thus in diverse places thereof, *Intemerata Deipara* &c. *Mother of God undefiled, Queen of all, the hope of them that despair, my lady most glorious, higher than the heavenly spirits, more honourable than the Cherubins, holier than the Seraphins, and without comparison more glorious than the supernal hosts, the hope of the Fathers, the glory of the Prophets, the praise of the Apostles.* And a little after. *Virgo ante partum, in partu, & post partum. by thee we are reconciled to Christ my God, thy son: thou art the helper of sinners, thou the haven for them that are tossed with storms, the solace of the world, the deliverer of the imprisoned, the help of orphans, the redemption of captives.* And afterward, *Vouchsafe me thy servant to praise thee. Hail lady MARY full of grace, hail Virgin most blessed among women.* And much more in that sense which were too long to repeat.

[1] S. Cyril hath the like wonderful speeches of her honour, *hom. 6. contra Nestorium. Praise and glory be to thee o holy Trinity: to thee also be praise, holy mother of God, for thou art the precious pearl of the world, thou the candle of unquenchable light, the crown of Virginity, the sceptre of the Catholic faith. By thee the Trinity is glorified and adored in all the world: by thee heaven rejoiceth, Angels and Archangels are glad, devils are put to flight, and man is called again to heaven, and every creature that was held with the error of Idols, is turned to the knowledge of the truth: by thee Churches are founded through the world: thee being their helper, the Gentiles come to penance.* and much more which we omit. Likewise [2] the Greek Liturgies or Masses of S. James, S. Basil, and S. Chrysostom, make most honourable mention of our B. Lady, praying unto her, saluting her with the Angelical hymn, *Ave Maria*, and using these speeches, *Most holy, undefiled, blessed above all, our Queen, our Lady, the mother of God, MARY, a virgin for ever, the sacred ark of Christ's Incarnation, broader than the heavens that didst bear thy creator, holy mother, of unspeakable light, we magnify thee with Angelical hymns. All things pass understanding, all things are glorious in thee o mother of God. By thee the mystery before unknown to the Angels, is made manifest and revealed to them on the earth. Thou art more honourable than the Cherubins, and more glorious than the Seraphins. To thee, O full of grace, all creatures, both men and Angels do gratulate and rejoice: glory be to thee, Which art a sanctified temple, a spiritual paradise, the glory of virgins, of whom God took flesh and made thy womb to be his throne.* &c.

[1] S. Cyril.

[2] The Greek Liturgies of S. James, S. Basil, S. Chrysostom.

[1] And S. Augustine *Serm. 18. de Sanctis to. 10*: or (as some think) S. Fulgentius: *O blessed MARY, who can be able worthily to praise or thank thee, receive our prayers, obtain us our requests, for thou art the* [2] *special hope of sinners, by thee we hope for pardon of our sins, & in thee, o most blessed, is the expectation of our rewards.* And then follow these words now used in the Church's service: [3] *Sancta Maria succurre miseris, iuva pusillanimes, refove flebiles, ora pro populo, interveni pro clero, intercede pro devoto foemineo sexu. Sentiant omnes tuum iuvamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God, which didst deserve to bear the redeemer of the world, Who liveth and reigneth for ever.* [4] S. Damascene also *ser.* de dormitione Deiparae. *Let us cry with Gabriel, Ave gratia plena, Hail full of grace, Hail sea of joy that cannot be emptied, hail the* [5] *only ease of griefs, hail holy virgin, by whom death was expelled, and life brought in.* See [6] S. Irenaeus li. 3. c. 33. and li. 5. circa medium, & S. Augustine *de fide & Symbolo. & de agone Christiano.* Where they declare how both the sexes concur to our salvation, the man and the woman, Christ and our Lady, [7] as Adam and Eve both were the cause of our fall. Though Adam far more than his wife, and so Christ far more excellently and in another sort than our Lady: who (though his mother) yet is but his creature and handmaid, himself being truly both God and man. In all which places alleged & [8] many other like to these, if it please the reader to see and read, and make his own eyes witnesses, he shall perceive that there is much more said of

[1] S. Augustine.

[2] * *unica spes*

[3] Sancta MARIA succurre miseris, &c.

[4] S. Damascene.

[5] * *unicum levamen*

[6] S. Irenaeus.

[7] As Adam and Eve, so Christ & our Lady.

[8] *See S. Greg. Nazian. in fi. Trag. Christus patiens.*

[9] The meaning of the titles and terms given to our B. Lady.

her, and to her, than we have here recited, and that the very same or the like speeches and terms were used then, that the Church useth now, in the honour and invocation of the B. Virgin: to the confusion of all those that willfully will not understand in what sense all such speeches are applied unto her, to wit, either because of her prayer and intercession for us, [9] whereby she is our hope, our refuge, our advocate &c. or because she brought forth the author of our redemption and salvation, whereby she is the mother of mercy, and grace, and life, and whatsoever goodness we receive by Christ.

[1] Peter beginneth to practise his Primacy.

15. *Peter rising up.]* [1] Peter in the mean time practised his Superiority in the company or Church, publishing an election to be made of one to supply Judas' room. Which Peter did not upon commandment of Christ written, but by suggestion of God's Spirit, and by understanding the scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more full manner afterward at the sending of the Holy Ghost. And this act of Peter in prescribing to the Apostles and the rest, this election, and the manner thereof, is so evident for his Supremacy, that [2] the Adversaries confess here that he was, *Antistes*, the chief and Bishop of this whole College and company.

[2] *Beza in no. Test. Graecol. an. 1565.*

◦ Casting of lots.

26. *Lots.]* ◦ When the even or fall of the lot is not expected of Devils, nor of the stars, nor of any force of fortune, but looked and prayed for to be directed by God and his holy Saints: then may lots be used lawfully. And sometimes to discern betwixt two thins mere indifferent, they be necessary, as S. Augustine teacheth *ep. 180. ad Honoratum.*

CHAPTER II.

The Holy Ghost coming to the Faithful upon Whitsunday, 5. Jews in Hierusalem of all Nations do wonder to hear them speak all tongues. 14. And Peter to the deriders declareth, that it is not drunkenness, but the Holy Ghost which Joel did prophesy of, which JESUS (whom they crucified) being now risen again and ascended (as he sheweth also out of the Scriptures) hath poured out from heaven, concluding therefore that he is CHRIST, and they most horrible murderers. 37. Whereat they being compunct, and submitting themselves, he telleth them that they must be baptized, and then they also shall receive the same Holy Ghost, as being promised to all the baptized. 41. And so 3000 are baptized that very day. 42. Whose godly exercises are here reported, and also their living in state of perfection. The Apostles work many miracles, and God daily increaseth the number of the Church. [1]

[1] The 2. part.
The coming of the Holy Ghost and beginning of the Church in Hierusalem.

AND [1][2] when the days of Pentecost were accomplished, they were all together in one place:

[1] The Epistle upon Whitsunday. [2] *Act. 1, 4.*

2 and suddenly there was made a sound from Heaven, as of a vehement wind coming, & it filled the whole house where they were sitting. 3 And there appeared to them parted tongues as it were [1] of fire, and it sat upon every one of them:

[1] *Mt. 3, 11.*

4 and they were all replenished with the [1] HOLY GHOST, and they began to speak with diverse tongues, according as the HOLY GHOST gave them to speak.

[1] *Io. 7, 39.*

5 And there were dwelling at Jerusalem Jews, devout men of every nation that is under Heaven. 6 And when this voice was made, the multitude came together, and was astonished in mind, because every man heard them speak in his own tongue. 7 And they were all amazed, and marveled saying: Are not, lo, all these that speak, Galilaeans, 8 and how [1] have we

heard', each man our own tongue wherein we were born?

[1] *do we hear.*

9 Parthians, & Medians, & Elamites, & that inhabit Mesopotamia, Jewry, & Cappadocia, Pontus, and Asia, 10 Phrygia, and Pamphilia, Aegypt & the parts of Libya that is about Cyrenee, & strangers of Rome, 11 Jews also, and Proselytes, Cretensians, and Arabians: we [1]'have heard' them speak in our own tongues the great works of God.+

[1] *do hear*

12 And they were all astonished, and marveled, saying one to another: What meaneth this? 13 But others deriding said: That these are full of new wine. 14 [1]But [2]Peter standing with the Eleven, lifted up his voice; and spake to them: Ye men, Jews, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words.

[1]a The lesson before the Epistle on Imber Wednesday in Whitsunweek. [2]Peter the head of the rest and now newly replenished with all knowledge and fortitude, maketh the first Sermon.

15 For these are not drunk, as you suppose, whereas it is the third hour of the day: 16 But this is it that was said by the Prophet Joel: 17 [1]*And it shall be, in the last days (saith our Lord) of my Spirit I will pour out upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your Ancients shall dream dreams.*

[1] *Ioel. 2, 28.*

18 *and upon my servants truly, and upon my handmaids will I pour out in those days, of my Spirit, and they shall prophesy:* 19 *and I will give wonders in the Heaven above, and signs in the earth beneath, blood and fire, and vapour of smoke.* 20 *The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of our Lord doth come.* 21 *And it shall be, every one whosoever calleth upon the name of our Lord, shall be saved.*+ 22 Ye men of Israel hear these words: JESUS of Nazareth a man approved of God among you, by miracles & wonders and signs which God did by him in the midst of you, as you also know; 23 this same, by the determinate counsel & prescience of God being delivered, you by the hands of wicked men have crucified and slain. 24 Whom God hath raised up loosing the sorrows of hell, according as it was impossible that he should be holden of it. 25 For David saith concerning him: [1]*I foresaw the Lord in my sight always: because he is at my right hand that I be not moved.*

[1] *Ps. 15, 8.*

26 *For this, my heart hath been glad and my tongue hath rejoiced: moreover my flesh also shall rest in hope.* 27 *Because thou wilt not leave my soul* [1] *in hell, nor give thy Holy one to see* [2] *corruption.*

[1]Who but an infidel (saith S. Augustine) will deny Christ to have descended to Hell? *ep. 99.* [2]As his soul suffered no pains in Hell, so neither did his body take any corruption in the grave.

28 *Thou hast made known to me the ways of life: thou shalt make me full of joyfulness with thy face.* 29 Ye men, Brethren, let me boldly speak to you of the Patriarch David: that [1]he died, and was buried; and his sepulchre is with us until this present day.

[1] *3. Reg. 2, 10.*

30 Whereas therefore he was a Prophet, and knew that by an oath [1] *God hath sworn to him, that of the fruit of his loins there should sit upon his seat;*

[1] *Ps. 131, 11.*

31 foreseeing, he spake of the resurrection of Christ, for neither was he left in hell, neither did his flesh see corruption. 32 This JESUS hath God raised again, whereof all we are witnesses. 33 Being exalted therefore by the right hand of God, and having received of his Father the promise of the Holy Ghost, he hath poured out [1]'this whom' you see and hear.

[1] *this gift which*

34 For David ascended not into Heaven; but he saith: [1] *Our Lord hath said to my Lord, sit on my right hand.*

[1] *Ps. 109, 1.*

35 *until I make thine enemies the foot-stool of thy feet.* 36 Therefore let all the house of Israel know most certainly that God hath made him both Lord, & CHRIST, this JESUS, whom you have crucified. 37 [1]And hearing these things, they were compunct in heart, and said to Peter and to the rest of the

Apostles: What shall we do men, brethren.

[1] Contrition.

38 But Peter said to them, [1] do penance, & be every one of you baptized in the name of JESUS CHRIST for remission of your sins; and you shall receive the gift of the Holy Ghost.

[1] Not only amendment of life, but penance also required before Baptism, in such as be of age, though not in that sort as afterward in the Sacrament of penance. *Aug. de fid. et oper. c. 11. et ep. 108.*

39 For to you is the promise, and to your children, and to all that are far off, whomsoever the Lord our God shall call. 40 With very many other words also did he testify and exhorted them, saying: Save yourselves from this perverse Generation. 41 They therefore that received his word, were baptized: & there were added in that day about [1] three thousand souls.

[1] Three thousand were converted at this first sermon, & they were put to the other visible company and Church.

42 And they were persevering in the doctrine of the Apostles, and in the communication of [1] the breaking of bread, and prayers.

[1] c This was the B. Sacrament, which the Apostles daily ministered to the Christians at least in one kind. *See chap. 20, 7.*

43 And fear came upon every soul; many wonders also and signs were done by the Apostles in Jerusalem, and there was great fear in all. 44 All they also that believed, were together, [1] & had all things common.

[1] *Act. 4, 32.*

45 Their possessions and substance they sold, and divided them to all, according as every one had need. 46 Daily also continuing with one accord in the temple, and breaking bread from house to house, they took their meat with joy and simplicity of heart: 47 praising God, and having grace with all the people. And our Lord increased them that should be saved, daily together.

ANNOTATIONS.
CHAP. II.

◦ The feasts of Pasch & Pentecost.

1. *The days of Pentecost.]* ◦ As Christ our Pasch, for correspondence to the figure, was offered at the Jews' great feast of Pasch, so fifty days after (in Greek, Pentecost) for accomplishing the like figure of the Law-giving in Mount Sinai, he sent down the Holy Ghost just on the day of their Pentecost. Which was always on Sunday, as appeareth *Levit. 23, 15.* Both which days the Church keepeth yearly for memory of Christ's death and Resurrection, and the sending down of the Holy Ghost: as they did the like for record of their delivery out of Aegypt, and their Law giving aforesaid. The said Feasts with us containing, besides the remembrance of benefits past, great Sacraments also of the life to come. *Aug. ep. 119. C. 16.*

[1] The sending of the Holy Ghost on Whitsunday and the effects thereof.

[2] *Lu. 24, 49.*

[3] Our B. Lady.

[4] *Beza Annot. in hoc cap. v. 1.*

4. *All replenished.]* [1] Though the Apostles and the rest were baptized before, and had thereby received the grace of the Holy Ghost to sanctification and remission of sins, as for diverse other purposes also: Yet as Christ [2] promised them they should be further endued with strength and virtue from above, so here he fulfilleth his promise, visibly pouring down the Holy Ghost upon all the company and upon every one of them, thereby replenishing the Apostles specially with all truth, wisdom, and knowledge necessary for the government of the Church, and giving both to them and to all other present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and strengthening them in their faith and the confession of the same. And lastly for a visible token of God's Spirit, he endued them all with the gift of diverse strange tongues: all (I say) there present, as well [3] our Lady, as other holy women and brethren, besides the Apostles. Though [4] the Heretics fondly argue, for the desire they have to dishonour Christ's mother, that neither she nor they were there present, nor had the gift of tongues, contrary

to the plain text that saith, *They were all together*, to wit, all the 120 mentioned before c. 1, 15.

23. *By the determinate counsel of God delivered.]* [1] God delivered him, and he delivered himself, for love and intention of our salvation, and so the act was holy and God's own determination. But the Jews and others which betrayed and crucified him, did it of malice and wicked purpose, and their fact was damnable, and not of God's counsel or causing: though he tolerated it, for that he could and did turn their abominable fact to the good of our salvation. Therefore abhor those new Manichees of our time, both Lutherans and Calvinists, that make God the author and cause of Judas' betraying of Christ, no less than of Paul's conversion; besides the false translation of [2] Beza, saying for God's prescience or foreknowledge (in the Greek, *πρόγνωσις*) *God's providence*.

[1] God's determination that Christ should die, excuseth not the Jews.

[2] Beza.

24. *Loosing the sorrows.]* Christ was not in pains himself, but loosed other men of those dolours of Hell, wherewith it was impossible himself should be touched. *See ◦S. Augustine.*

◦ * *Li. 12. c. 13. de Gen. ad lit.*

27. *My soul in Hell.]* [1] Where all the Faithful, according to the Creed, ever have believed, that Christ according to his soul, went down to Hell, to deliver the Patriarchs and all just men there holden in bondage till his death, and the Apostle here citing the Prophet's words, most evidently expresseth the same, distinguishing his soul in Hell, from his body in the grave: Yet the Calvinists to defend against God's express words, the blasphemy of their Master, that Christ suffered the pains of Hell, and that no where but upon the Cross, and that otherwise he descended not into Hell, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greek words [2] from their most proper and usual significations of, *Soul*, and *Hell*, into *body*, and *grave*: saying for, *my soul in Hell*, thus, *my body,* [3] *life, person*, year (as Beza in his new Testament an. 1556) *my carcass* in the *grave*. and this later they corrupt almost throughout the Bible for that purpose. But for refelling of both corruptions, it shall be sufficient in this place: first, that all Hebrews & Greeks, and all that understand these tongues, know that the foresaid Hebrew & Greek words are as proper, peculiar, and usual to signify, *soul* and *Hell*, as *anima* and *infernus* in Latin, yea as *soul* and *Hell* in English do properly signify the soul of man, and Hell that is opposite to heaven: and that they are as unproperly used to signify body and grave, as to say in English, soul for body, or Hell for grave. Secondly, it doth so mislike the Heretics themselves, that Castaleo one of their fine Translators refelleth it, and to make it the more sure, he for, *in inferno*, translateth, *in Orco*, that is, *in Hell*. Thirdly, Beza himself partly recanteth in his later edition, and confesseth that, *Carcass*, was no fit word for the body of Christ, and therefore, *I have* (saith he) *changed it, but I retain and keep the same sense still.* meaning, that he hath now translated it, *soul*, but that he meaneth thereby as before, Christ's dead body. Fourthly, [4] he saith plainly, that translating thus, *Thou shalt not leave my carcass in the grave*, he did it of purpose against *Limbus Patrum*, Purgatory, and Christ's descending into Hell, which he calleth foul errors, and marveleth, *that most of the ancient Fathers were in that error*: namely of Christ's descending into Hell, and delivering the old Fathers. What need we more? He opposeth himself both against plain Scriptures and all ancient Fathers, perverting the one, and contemning the other, to overthrow that truth which is an Article of our *Crede*. Whereby it is evidently false which some of them say for their defence, that none of them did ever of purpose translate falsely. See the Annotation upon *1. Pet. 3. v. 19.*

[1] Corrupt translation against the Article of Christ's descending into Hell.

[2] נפש *ψυχὴ* שאול *ᾅδου*

[3] * *Eng. Bible. 1579.*

[4] * *No. Test. an. 1556. annot. in 2. Act. v. 27. & 24. & in 1. Pet. 3, 19.*

44. *All things common.]* ◦This living in common is not a rule or a precept to all Christian men, as the Anabaptists falsely pretend: but a life of perfection and counsel, followed of our Religious in the Catholic Church. *See S. Aug. in Ps. 132. in principio. & ep. 109.*

◦Living in common.

47. *Increased.]* [1] More and more were added to the Church (as the Greek [2] more plainly expresseth) that we may see the visible propagation & increase of the same. From which time a

[1] The increase & perpetuity of the

VISIBLE CHURCH.

[2] *προσετίθει τῇ ἐκκλησίᾳ.*

diligent man may deduce the very same visible Society of men joined in Christ, through the whole book, and afterward by the Ecclesiastical story, down till our days, against the pretensed invisible Church of the Heretics.

CHAPTER III.

A miracle, and a Sermon of Peter's to the people, shewing that JESUS is Christ, and exhorting them to faith in him and penance for their sins, and so they shall have by him (in Baptism) the Benediction which was promised to Abraham.

AND [1] Peter and John went up into the temple, at the [2] ninth hour of prayer.

[1] The Epistle upon SS. Peter and Paul's eve. Iun. 28. [2] This maketh for distinction of Canonical hours and diversity of appointed times to pray in. *See Annot. c. 10, 9.*

2 And a certain man that was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, that is called Specious, that he might ask alms of them that went into the temple. 3 He, when he had seen Peter and John about to enter into the temple, asked to receive an alms. 4 But Peter with John looking upon him, said: Look upon us. 5 But he looked earnestly upon them, hoping that he should receive something of them. 6 But Peter said: Silver and gold I have not, but that which I have, the same I give to thee: In the name of JESUS CHRIST of Nazareth arise, and walk. 7 And taking his right hand, he lifted him up, and forthwith his feet & soles were made strong. 8 And springing he stood, & walked; & went in with them into the temple walking, and leaping, and praising God. 9 And all the people saw him walking and praising God. 10 And they knew him, that it was he which sat for alms at the Specious gate of the temple: and they were exceedingly astonished and aghast at that that had chanced to him. 11 And as he held Peter and John, all the people ran to them unto the porch which is called Salomon's, wondering. 12 [1] But Peter seeing them, made answer to the people: Ye men of Israel, why marvel you at this, or why look you upon us, as though by our power or holiness we have made this man to walk?

[1] The Epistle upon Wednesday in Easter week.

13 The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified his Son JESUS, whom you indeed delivered & denied before the face of Pilate, he judging him to be released. 14 But you denied the Holy and the Just One, [1] and asked a man-killer to be given unto you.

[1] *Luc. 23, 18.*

15 But the Author of life you killed, whom God hath raised from the dead, of which we are witnesses. 16 And in the [1] faith of his name, this man whom you see and know, his name hath strengthened; & the faith which is by him, hath given this perfect health in the sight of all you.

[1] This faith was not the faith of the lame man (for he looked only for alms) nor a special faith of the Apostle's own salvation: but the whole belief of Christian Religion.

17 And now (brethren) I know that you did it through ignorance, as also your princes. 18 But God who foreshewed by the mouth of all the Prophets that his CHRIST should suffer, hath so fulfilled it. 19 Be Penitent therefore & convert, that your sins may be put out.† 20 That, when the times shall come of refreshing by the sight of our Lord, and he shall send him that hath been preached unto you JESUS CHRIST. 21 [1] Whom [2] Heaven truly must receive until the times of the restitution of all things, which God spake by the mouth of his holy Prophets from the beginning of the world.

[1] *c ὃν δεῖ οὐρανὸν μὲν δέξασθαι* [2] Some Heretics foully corrupt this place, thus: *Who must be contained in heaven*, of purpose (as they protest) to hold Christ in heaven, from the B. Sacrament. *Beza.* As though his presence there, drew him out of heaven. Neither can they pretend the Greek, which is word for word as in the vulgar Latin, and as we translate.

22 Moyses indeed said: [1] *That a prophet shall the*

Lord your God raise up to you of your brethren, as myself: him you shall hear according to all things whatsoever he shall speak to you.

[1] *Deu. 18, 15.*

23 *And it shall be, every soul that shall not hear that Prophet, shall be destroyed out of the people.* 24 And all the Prophets from Samuel and afterward that have spoken, told of these days. 25 You are the children of the Prophets and of the Testament which God made to our fathers, saying to Abraham: [1] *And in thy seed shall all the families of the earth be blessed.*

[1] *Gen. 22, 18. 26, 4.*

26 To you first God raising up his Son, hath sent him blessing you: that every one should convert himself from his naughtiness.

ANNOTATIONS. CHAP. III.

6. *That which I have.]* ◦This power of working miracles was in Peter, and Peter properly did give this man his health, though he received that force and virtue of God, and in & by him executed the same. Therefore he saith, *That which I have, I give to thee.* And the Heretics are ridiculous that note here, *a miracle done by Christ by the hands of the Apostles*, to make the simple believe that they had no more to do than a dead instrument in the workman's hand.

◦Saints do miracles and the like, but by the power of God.

12. *By our power.]* When the Apostle's remit sins, or do any other miracles, they do it not by any human, proper, or natural power in themselves: but of supernatural force given them from above, to prove that the faith of Christ is true, and that he is God whom the Jews crucified, in whose name and faith they work, and not in their own.

CHAPTER IV.

The Rulers of the Jews oppose themselves and imprison Peter and John. 4. But yet thousands of the people are converted: 5. and to the Rulers also, Peter boldly avoucheth by the foresaid miracle, that JESUS is Christ, telling them of their heinous fault out of the Psalms, and that without him they cannot be saved. 13. They though confounded with the miracle, yet proceed in their obstinacy, forbidding them to speak any more of JESUS, adding also threats. 23. Whereupon the Church fleeth to prayer, wherein they comfort themselves with the omnipotency of God, and prediction of David, and ask for the gift of boldness and miracles against these threats. 31. And God sheweth miraculously that he hath heard their prayer. 32. The whole Church's unity and community of life. 36. Of Barnabas by name.

AND when they were speaking to the people, the Priests and Magistrates of the temple & the Sadducees came upon them, 2 being grieved that they taught the people, and shewed in JESUS the resurrection from the dead: 3 and they laid hands upon them, and put them into ward, until the morrow, for it was now evening. 4 And [1] many of them that had heard the word, believed: and the number of the men was made five thousand.

[1] Here again we see the proceeding and increase of the Church visibly.

5 And it came to pass on the morrow, that their princes, and Ancients, and Scribes were gathered into Jerusalem. 6 And Annas the high Priest, and Caiphas and John, and Alexander, and as many as were of the priest's stock. 7 And setting them in the midst, they asked: In what power or in what name have you done this? 8 Then Peter replenished with the Holy Ghost, said to them: Ye princes of the people and Ancients: 9 If we^ this day be examined for a good deed upon

an impotent man, in what he hath been made whole,
10 be it known to all you and to all the people of Israel, that in [1]the name of JESUS CHRIST of Nazareth, whom you did crucify, whom God hath raised from the dead, in this same this man standeth before you whole.

[1]The name of JESUS. *See Annot. Philip. 2, 10.*

11 This is [1]*the stone that was rejected of you the builders: which is made into the head of the corner:*

[1]*Psa. 117, 22.*

12 and there is not salvation in any other. For neither is there any other name under Heaven given to men, wherein we must be saved. 13 [1]And seeing Peter's constancy and John's, understanding that they were men unlettered, and of the vulgar sort, they marveled; and they knew them that they had been with JESUS:

[1]The Apostles' constancy, learning and wisdom after the coming of the Holy Ghost, being but idiots, that is, simple unlettered men and timorous before.

14 seeing the man also that had been cured, standing with them, they could say nothing to the contrary,
15 But they commanded them to go aside forth out of the council: and they conferred together, 16 saying: What shall we do to these men? for a notorious sign indeed hath been done by them, to all the inhabitants of Jerusalem: it is manifest, and we cannot deny it.
17 But that it be no further spread abroad among the people, let us threaten them, that they speak no more in this name to any man. 18 And calling them, they charged them that they should not speak at all, nor teach in the name of JESUS. 19 But Peter and John answering, said to them: [1]If it be just in the sight of God, to hear you rather than God, judge ye.

[1]Their constancy and courage after their confirmation, being so weak before. And if any Magistrate command against God, that is to say, forbid Catholic Christian men to preach or serve God, this same must be their answer, though they be whipped and killed for their labour. *See c. 5. v. 29.*

20 For we cannot but speak the things which we have seen and heard. 21 But they threatening, dismissed them: not finding how they might punish them, for the people, because all glorified that which had been done, in that which was chanced. 22 For the man was more than forty years old in whom that sign of health had been wrought. 23 And being dismissed they came to theirs, and shewed all that the chief priests and Ancients had said to them. 24 Who having heard it, with one accord lifted up their voice to God, and said: Lord, thou that didst make Heaven & earth, the sea, and all things that are in them, 25 who in the Holy Ghost by the mouth of our Father David thy servant hast said: [1]*Why did the Gentiles rage, and the people meditate vain things:*

[1]*Ps. 2, 1.*

26 *the kings of the earth stand up, and the Princes assemble together against our Lord, and against his CHRIST?* 27 For there assembled indeed in this city against the holy child JESUS whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel; 28 to do what [1]thy hand and thy counsel decreed to be done.

[1]Christ's death, as needful for man's redemption, was of God's determination: but as of the malice of the Jews, it was not his act otherwise than by permission.

29 And now Lord look upon their threatenings, and give unto thy servants with all confidence to speak thy word, 30 in that, that thou extend thy hand to cures & signs and wonders to be done by the name of thy holy son JESUS. 31 And when they had prayed, the place was moved wherein they were gathered: and they were all replenished with the Holy Ghost, and they spake the word of God with confidence. 32 And the multitude of believers had one heart and one soul: neither did any one say that ought was his own of those things which he possessed, [1]but all things were common unto them.

[1]*Act. 2, 44.*

33 And with great power did the Apostles give testimony of the resurrection of JESUS CHRIST our Lord: and great grace was in all them. 34 For neither was there any one needy among them. For as many as were owners of lands or houses, [1]sold and brought the prices of those things which they sold,

[1]Note the ardent charity and contempt of worldly things in the first Christians: who did not only give great alms, but

sold all their lands to bestow on the Apostles and the rest that were in necessity, according to Christ's counsel. *Mt. 6, 21.* Note also the great honour & credit given to the Apostles, in that the Christian men put all the goods & possessions they had, to their disposition.

35 and laid it before the feet of the Apostles. And to every one was divided according as every one had need. 36 And Joseph who was surnamed of the Apostles Barnabas (which is by interpretation, the son of consolation) a Levite, a Cyprian born, 37 whereas he had a piece of land, sold it, and brought the price, and laid it before the feet of the Apostles.

ANNOTATIONS. CHAP. IV.

37. *Before the feet.]* [1] He, as the rest, did not only give his goods as in vulgar alms, but in all humble and reverent manner as things dedicated to God, he laid them down at the Apostles' holy feet, as S. Luke always expresseth, and gave them not into their hands. The Sunamite [2] fell down and embraced Elisaeus feet. Many that asked benefits of Christ (as the woman sick of the bloody flux) fell down at his feet [3], and Mary kissed his feet [4] [5]. Such are signs of due reverence done both to Christ and to other sacred persons, either Prophets, Apostles, Popes, or others representing his person in earth. See in S. Hierom of Epiphanius Bishop in Cypres, how the people of Hierusalem *of all sorts flocked together unto him, offering their children* (to take his blessing) *kissing his feet, plucking the hems of his garment, so that he could not move for the throng.* Ep. 61. c. 4. cont. erro. Io. Hierosol.

[1] Reverence to holy persons.
[2] *4. Reg. 4, 27.*
[3] *Luc. 8, 47.*
[4] Kissing the feet of holy persons.
[5] *Lu. 7, 38.*

CHAPTER V.

Ananias and his wife Saphira, for their sacrilege, at Peter's word fall down dead, to the great terror of the rest. 12. By the Apostle's miracles, not only the number, but also their faith so increaseth, that they seek in the streets to the very shadow of Peter, the towns also about bringing their diseased to Hierusalem. 17. The Rulers again oppose themselves, but in vain. 19. For out of prison an Angel delivereth them, bidding them preach openly to all: 27. and in their Councel Peter is nothing afraid of their big words: 34. Yea Gamaliel being one of themselves casteth a doubt among them, lest the matter be of God, and therefore impossible to be dissolved. 40. Finally, the Apostles being scourged by them, count it an honour, and cease no day from preaching.

BUT a certain man named Ananias, with Saphira his wife sold a piece of land, 2 and defrauded of the price of the land, his wife being privy thereto: and bringing a certain portion, laid it at the feet of the Apostles. 3 And Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldest lie to the Holy Ghost, and defraud of the price of the land? 4 Remaining, did it not remain to thee: and being sold, was it not in thy power? Why hast thou put this thing in thy heart? Thou hast not lied to men, but to God. 5 And Ananias hearing these words, fell down, and gave up the ghost. And there came great fear upon all that heard it. 6 And young men rising up, removed him, & bearing him forth buried him. 7 And it was the space as it were of three hours, and his wife, not knowing what was chanced, came in. 8 And Peter answered her: Tell me woman, whether did you sell the land for so much? But she said: Yea, for so much. 9 And Peter unto her: Why have you agreed together to tempt the Spirit of our Lord? Behold, their feet that have buried thy husband, at the door, and they shall bear thee forth.
10 Forthwith she fell before his feet, and gave up the ghost. And the young men going in, found her dead: and carried her forth, & buried her by her husband.

11 And there fell great [1]fear in the whole Church, and upon all that heard these things.

[1]Hereupon rose great reverence, awe, and fear of the vulgar Christians toward the holy Apostles; for an example to all Christian people how to behave themselves toward their Bishops and Priests.

12 [1]And by the hands of the Apostles were many signs and wonders done among the people. And they were all with one accord in Salomon's porch.

[1]The Epistle upon Imber Wednesday in Whitsunweek. And within the octave, & in a votive of SS. Peter and Paul.

13 But of the rest none durst join themselves unto them: but the people magnified them. 14 And the multitude of men and women that believed in our Lord, was more increased: 15 so that they did bring forth the sick into the streets, & laid them in beds and couches, that when Peter came, [1]his shadow at the least might overshadow any of them, and they all might be delivered from their infirmities.

[1]Peter's shadow.

16 And there ran together unto Jerusalem the multitude also of the cities adjoining, bringing sick persons and such as were vexed of unclean spirits; who were all cured.℣ 17 And the high Priest rising up, and all that were with him, which is the heresy of the Sadducees, were replenished with zeal: 18 laid hands upon the Apostles, and put them in the common prison. 19 But an Angel of our Lord by night opening the gates of the prison, & leading them forth[1], said:

[1]An Angel leadeth them out of prison.

20 Go; and standing speak in the temple to the people all the words of this life. 21 Who having heard this, early in the morning entered into the temple, and taught. And the high priest coming, and they that were with him, called together the Council & all the ancients of the children of Israel: and they sent to the prison that they might be brought. 22 But when the ministers were come, and opening the prison, found them not; returning they told, saying: 23 The prison truly we found shut with all diligence, and the keepers standing before the gates: but opening it, we found no man within. 24 And as soon as the Magistrates of the temple and the chief Priests heard these words, they were in doubt of them, what would befall. 25 And there came a certain man and told them: That the men, lo, which you did put in prison, are in the temple standing, and teaching the people. 26 Then went the Magistrate with the ministers, & brought them without force, for they feared the people, lest they should be stoned. 27 And when they had brought them, they set them in the Council. And the high Priest asked them, 28 saying: [1]Commanding we commanded you that you should not teach in this name: and behold you have filled Jerusalem with your doctrine, and you will bring upon us the blood of this man.

[1]*Act. 4, 18.*

29 But Peter answering and the Apostles, said: God must be obeyed, rather than men. 30 The God of our Fathers hath raised up JESUS, whom you did kill, hanging him upon a tree. 31 This Prince and Saviour God hath exalted with his right hand, to give repentance to Israel, and remission of sins. 32 And we are witnesses of these words, and the Holy Ghost, whom God hath given to all that obey him. 33 When they had heard these things, it cut them to the heart, and they consulted to kill them. 34 But one in the Council rising up, a Pharisee named Gamaliel, a Doctor of law honourable to all the people, commanded the men to be put forth a while. 35 and he said to them: Ye men of Israel, take heed to yourselves touching these men what you mean to do. 36 For before these days there rose [1]Theodas, saying he was somebody, to whom consented a number of men about four hundred, who was slain: and all that believed him, were dispersed, and brought to nothing.

[1]*Theudas*

37 After this fellow there rose Judas of Galilee in the days of the Enrolling, and drew away the people after him, and he perished: and as many as ever consented to him, were dispersed. 38 And now therefore I say to you, depart from these men and let them alone: for if this counsel or work be of men, it will be dissolved: 39 but if it be [1]of God, you are not able to dissolve [2]ˈthemˈ, lest perhaps you be found to resist God also. And they consented to him.

[1] Time, and the evident success of Christ's Church and religion, prove it to be of God: no violence of the Jews, no persecution of the Heathen Princes, no endeavour of domestical Adversaries, heretics, Schismatics, or ill livers, prevailing against it; as on the other side, many attempts have been made by Arius, Macedonius, Nestorius, Luther, and the like, who thought themselves somebody: but after they had played their parts a while, their memory is buried, or liveth only in malediction & infamy, and their scholars come to naught. Therefore let no Cath. man be scandalized that this heresy holdeth up for a time. For the Arians & some others flourished much longer than these, and were better supported by Princes and learning, & yet had an end. [2] *it*

40 And calling in the Apostles, after they had scourged them, they charged them that they should not speak in the name of JESUS, and dismissed them. 41 And they went from the sight of the Council rejoicing, because they were accounted worthy to suffer reproach for the name of JESUS. 42 And every day they ceased not in the temple, and from house to house to teach and evangelize Christ JESUS.

ANNOTATIONS.
CHAP. V.

2. *Defrauded.]* In that (saith S. Augustine [1]) he withdrew any part of that which he promised, he was guilty at once, both of sacrilege [2], and of fraud. Of sacrilege, because he robbed God of that which was his by promise: of fraud, in that he withheld of the whole gift, a piece. Let now the Heretics come, and say it was for lying or hypocrisy only that this fact was condemned: because they be loath to have sacrilege counted any such sin, who have taught men not only to take away from God some piece of that, or all that themselves gave, but plainly to spoil & apply to themselves all that other men gave.

[1] *Aug. ser. 9. in append. de diversis tom. 10.*

[2] Sacrilege.

3. *Peter said.]* S. Peter (as you see here) without man's relation knew this fraud and the cogitations of Ananias, and as head of the College and of the whole Church against which this robbery was committed, executed this heavy sentence of Excommunication [1] both against him, and his wife consenting to the Sacrilege. For it was excommunication by S. Augustine's judgement, *(li. 3 cont. ep. Parm. c. 1. to. 7.)* and had this corporal miraculous death joined withal, as the Excommunication that S. Paul [2] gave out against the incestuous and others, had the corporal vexation of Satan incident unto it.

[1] Excommunication joined with corporal pains.

[2] *1. Cor. 5.*

4. *In thy power.]* [1] *If it displeased God* (saith S. Augustine) *to withdraw of the money which they had vowed to God how is he angry when chastity is vowed and is not performed? For to such may be said that which S. Peter said of the money: Thy virginity remaining did it not remain to thee, and before thou didst vow, was it not in thine own power? For, whosoever have vowed such things and have not payed them, let them not think to be condemned to corporal deaths, but to everlasting fire. August. Ser. 10. de diversis.* And S. Gregory [2] to the same purpose writeth thus, *Ananias had vowed money to God, which afterward overcome with devilish persuasion he withdrew: but with what death he was punished, thou knowest. If then he were worthy of that death, who took away the money that he had given to God, consider what great peril in God's judgement thou shalt be worthy of, which hast withdrawn, not money, but thyself from almighty God, to whom thou hadst vowed thyself under the habit or weed of a Monk.*

[1] Vow of Chastity, & the breach thereof.

[2] *Greg. li. 1. ep. 33.*

4. *Not to men, but.]* To take from the Church or from the Governors thereof, things dedicated to their use and the service of God, or to lie unto God's Ministers, is so judged of before God, as if the lie were made, and the fraud done to the Holy Ghost himself, who is the Church's President and

Protector.

◦Peter's shadow & intercession.

15. *His shadow.]* ◦Specially they sought to Peter the chief of all, who not only by touching, as the other, but by his very shadow cured all diseases. Whereupon S. Augustine saith, If then the shadow of his body could help, how much more now the fullness of power? And if then a certain little wind of him passing by did profit them that humbly asked, how much more the grace of him now being permanent & remaining? *Ser. 29. de Sanctis*, speaking of the miracles done by the Saints now reigning in heaven.

CHAPTER VI.

By occasion of a murmur in the Church (whose number now is so grown that it cannot be numbered) Seven of them being ordered by the Apostles in the Holy Order of Deacons: 8. one of them, Steven, worketh great miracles: and is by such as he confounded in disputation, falsely accused in the Councel, of blasphemy against the Temple and rites thereof.

AND in those days the number of Disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were despised in the daily ministry. 2 And the Twelve calling together the multitude of the Disciples, said: it is not reason, that we leave the word of God, and serve tables. 3 Consider therefore brethren, seven men of you of good testimony, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will be instant in prayer and the ministry of the word. 5 [1]And the saying was liked before all the multitude. And they chose Steven^ a man full of faith and of the Holy Ghost, and Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a [2]stranger of Antioch:

[1]The election of the 7 first Deacons. [2]*c προσήλυτον.*

6 These they did set in the presence of the Apostles: and praying [1]they imposed hands upon them.

[1]Order of Deacons given by imposition of hands. See Annot. Act. 13, 3.

7 And the word of God increased, and the number of the Disciples was multiplied in Jerusalem exceedingly: a great multitude also of the [1]Priests obeyed the faith.

[1]Now also the Priests and they of greater knowledge and estimation began to believe.

8 [1]And Steven full of grace and fortitude did great wonders & signs among the people.

[1]b The Epistle upon S. Steven's day in Christmas. And his Invention Aug. 3.

9 And there arose certain of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Steven: 10 and they could not resist the wisdom and the Spirit that spake. 11 Then they suborned men, to say they had heard him speak words of blasphemy against Moyses and God. 12 They therefore stirred up the people, and the Ancients, and the Scribes: and running together they took him, and brought him into the Council, 13 and they set false witnesses that said: This man ceaseth not to speak words against the holy place & the Law. 14 For we have heard him say, that this same JESUS of Nazareth shall destroy this place, and shall change the traditions, which Moyses delivered unto us. 15 And all that sat in the Council beholding him, saw his face as it were [1]the face of an Angel.

[1]Such is the face of all constant & cheerful Martyrs, to their persecutors and judges.

CHAP. VI.

1. *Murmuring.]* ◦It cometh of human infirmity, that in every society of men (be it never so holy) there is some cause given or taken by the weak, of murmur and difference, which must ever be provided for and stayed in the beginning, lest it grow to further schism or sedition. And to all such defects, the more the Church increaseth in number and diversity of men and Provinces, the more it is subject. In all which things the spiritual Magistrates, by the Apostles' example and authority, must take order, as time and occasion shall require.

◦Murmuring & emulation.

3. *Seven men.]* [1] We may not think that these Seven (here made Deacons) were only chosen to serve profane tables or dispose of the Church's mere temporals, though by that occasion only they may seem to some now elected, no express mention being made of any other function. For, diverse circumstances of this same place give evidence, and so doth all antiquity, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the Holy Ghost and wisdom, they must after public prayer be ordered and consecrated by the Apostles' imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim.* [2] Where S. Paul also requireth in a manner the same conditions in them as in Bishops. All which would not have been prescribed for any secular stewardship. Yea straight upon their Ordering here (no doubt by commission of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appear by the words spoken of S. Steven [3], that he was full of grace and fortitude, they received great increase of grace by their Deaconship.

[1] The 7. Deacons
[2] *1. Tim. 3. & 4.*
[3] *Act. 6, 8.*

[1] But S. Ignatius *ep. 2 ad Tral.* can best witness of their Office and the Apostles' manner and meaning in such things, who writeth thus: *It behoveth also to please by all means the Deacons, which are for the ministry of JESUS CHRIST. For they are not servitors of meat and drink, but ministers of the Church of God. For what are Deacons but imitators or followers of Christ, ministering to the Bishops, as Christ to his Father, & working unto him a clean and immaculate work, even as S. Steven to S. James &c.* S. Polycarpe hath the like in his epistle ad Philippenses. And S. Denys [2] writeth that their Office was about the Altar, and putting the holy bread and chalice upon the same. S. Clement also *(Apost. Const. li. 2. c. 61.)* that their Office among other things, is to assist the Bishops, and read the Gospel in the Service &c. S. Cyprian in diverse places *(ep. 65. & ep. 49. ad Cornel.)* calleth Deacons, the Church's and the Apostles' Ministers, and their Office, *administrationem sacram*, an holy administration. S. Hierom affirmeth, *in caput 7 Micheae.* and *in episto. 85. ad Evagrium tom. 2*, where he checketh some of them for preferring themselves before Priests, and putteth them in remembrance of their first calling, that they be as the Levites were in respect of the Priests of the old Law. Finally by S. Ambrose *li. 1. Offic. c. 41.* and Prudentius *in Hymno de S. Laurent.* speaking of S. Laurence the Deacon, we may see their Office was most holy. See S. Augustine also of the dignity of Deacons *ep. 148. ad Valerium. Conc. Carthag. 4. can. 37. 38. 39. 41.*

[1] The office of Deacons.
[2] *Li. Eccl. Hier. c. 3. part. 2.*

CHAPTER VII.

Steven being permitted to answer, beginning at Abraham, sheweth that God was with their fathers both in other places, and also long before the Temple. 48. and that after it was built, it could not be (as they grossly imagined) a house for God to dwell in. 51. Then he inveigheth against their stiffneckedness, and telleth them boldly of their treacherous murdering of Christ, as their fathers had done his Prophets afore him. 54. Whereat they being wood, he seeth heaven open, and JESUS there in his Divine Majesty. 57. Whereat they become more

mad, so that they stone him to death (Saul consenting) he commending his soul to JESUS, and humbly praying for them.

AND the chief priest said: Are these things so? 2 Who said: Ye men, brethren and fathers, hear. The God of glory appeared to our father Abraham when he was in Mesopotamia, before that he abode in Charan, 3 & said to him: [1] *Go forth out of thy country, and out of thy kindred, & come into a land that I shall shew thee.*

[1] *Gen. 12, 1.*

4 Then went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he translated him into this land wherein you do now dwell. 5 And he gave him no inheritance in it, no not the pace of a foot: and he promised to give it him in possession, and to his seed after him, when as he had no child. 6 And God spake to him: [1] *That his seed shall be a sojourner in a strange country, and they shall subdue them to servitude, and shall evil entreat them four hundred years.*

[1] *Gen. 15, 13.*

7 *and the nation which they shall serve, will I judge*, said God. *And after these things they shall go forth and* [1] *shall serve me in this place.*

[1] *c λατρεύσουσι.*

8 And he [1] gave him the testament of circumcision, and so he [2] begat Isaac, and circumcised him the eighth day: and [3] Isaac, Jacob: and [4] Jacob, the twelve Patriarchs.

[1] *Gen. 17.* [2] *Gen. 21.* [3] *Gen. 25.* [4] *Gen. 29, 30. 35.*

9 And the Patriarchs through emulation, [1] sold Joseph into Aegypt. And God was with him:

[1] *Gen. 37.*

10 and delivered him out of all his tribulations. And he [1] gave him grace and wisdom in the sight of Pharao the king of Aegypt, and he appointed him Governor over Aegypt and over all his house.

[1] *Gen. 41.*

11 And there came famine upon all Aegypt and Chanaan, and great tribulation: and our fathers found no victuals. 12 But when [1] Jacob had heard that there was corn in Aegypt; he sent our fathers first:

[1] *Gen. 42.*

13 and at the [1] second time Joseph was known of his brethren, and his kindred was made known unto Pharao.

[1] *Gen. 45.*

14 And Joseph sending, called thither Jacob his father and all his kindred in seventy five souls. 15 And [1] Jacob descended into Aegypt: and [2] he died, and our fathers.

[1] *Gen. 46.* [2] *Gen. 49. Gen. 50.*

16 And they were [1] translated into Sichem, and were [2] laid in the sepulchre that Abraham [3] bought for a price of silver of the sons of Hemor the son of Sichem.

[1] Translation of Saints' bodies agreeable to nature & Scripture. And the desire to be buried in one place more than another (which the holy Patriarchs also had *Gen. 49, 29. 50, 24. Hebr. 11, 22.*) hath sometime great causes. *Aug. de Cur. pro mort. c. 1. & ult.* [2] *Gen. 23.* [3] *Ios. 24.*

17 And when the time drew near of the promise which God had promised to Abraham, the people [1] increased and was multiplied in Aegypt,

[1] *Exo. 1, 7.*

18 until another king arose in Aegypt, that knew not Joseph. 19 This same circumventing our stock, afflicted our fathers, that they should expose their children, to the end they might not be kept alive. 20 The same time was [1] Moyses born, and he was acceptable to God; who was nourished three months in his father's house.

[1] *Exo. 2, 2.*

21 And when he was exposed, Pharao's daughter took him up, and nourished him for her own son. 22 And Moyses was instructed in all the wisdom of the Aegyptians: and he was mighty in his words and works. 23 And [1] when he was fully of the age of forty years, it came to his mind to visit his brethren the children of Israel.

[1] *Exo. 2, 11.*

24 And when he had seen one suffer wrong, he defended him: and striking the Aegyptian, he revenged

his quarrel that sustained the wrong. 25 And he thought that his brethren did understand that God by his hand would save them: but they understood it not. 26 And the day following [1]he appeared to them being at strife: and he reconciled them unto peace, saying: Men, ye are brethren, wherefore hurt you one another?

[1]*Exo. 2, 13.*

27 But he that did the injury to his neighbour, repelled him, saying: *Who hath appointed thee prince and judge over us:* 28 *What, wilt thou kill me, as thou didst yesterday kill the Aegyptian?* 29 And Moyses fled upon this word: and he became a sojourner in the land of Madian, where he begat two sons. 30 And after forty years were expired, there [1]appeared to him in the desert of mount Sina an Angel in the fire of the flame of a bush.

[1]*Exo. 3, 2.*

31 And Moyses seeing it, marveled at the vision. And as he went near to view it, the voice of our Lord was made to him: 32 *I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Jacob.* And Moyses being made to tremble, durst not view it. 33 And our Lord said to him: *Loose off the shoe of thy feet, for the place wherein thou standest, is holy ground.* 34 *Seeing I have seen the affliction of my people which is in Aegypt, and I have heard their groaning and am descended to deliver them. And now come, and I will send thee into Aegypt.* 35 This Moyses, whom they denied, saying: *Who hath appointed thee prince and Captain?* him God sent prince & [1]redeemer with the hand of the Angel that appeared to him in the bush.

[1]Christ is our Redeemer, and yet Moyses is here called redeemer. So Christ is our Mediator and Advocate, and yet we may have Saints our inferior mediators and advocates also. *See Annot. 1. Io. 2, 1.*

36 He [1]brought them forth doing wonders and signs in the land of Aegypt, and in the red sea, and in the [2]desert forty years.

[1]*Exo. 7. 8. 9. 10. 11. 12, 37.*[2]*Exo. 16.*

37 This is that Moyses which said to the children of Israel: [1]*A Prophet will God raise up to you of your own brethren as myself: him you shall hear.*

[1]*Deu. 18.*

38 This is he that [1]was in the assembly in the wilderness, with the Angel that spake to him in Mount Sina, and with our fathers: who received the words of life to give unto us.

[1]*Exo. 19, 3. 19.*

39 To whom our fathers would not be obedient: but they repelled him, and in their hearts turned away into Aegypt, 40 saying to Aaron: [1]*Make us gods that may go before us. For this Moyses that brought us out of the land of Aegypt, we know not what is befallen to him.*

[1]*Exo. 32, 1.*

41 And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. 42 And God turned, and [1]delivered them up [2]to serve the host of Heaven, as it is written in the book of the Prophets: [3]*Did you offer victims and hosts unto me forty years in the desert, O house of Israel?*

[1]For a just punishment of their former offences God gave them up to work what wickedness they would themselves, as it is said of the Gentiles *Rom. 1.*[2]*c λατρεύειν.*[3]*Amos. 5, 25.*

43 *And you took unto you the tabernacle of Moloch, and the star of your god Rempham, figures which you made, to adore them. And I will translate you beyond Babylon.* 44 The tabernacle of testimony was among our fathers in the desert, as God ordained speaking to Moyses, [1]*that he should make it according to the form which he had seen.*

[1]*Exo. 25, 40.*

45 Which our fathers [1]with [2]Jesus receiving, brought it in also into the possession of the Gentiles. Which God expelled from the face of our fathers, till in the days of David,

[1]*Ios. 3, 14.*[2]c This is Josue, so called in Greek in type of our Saviour.

46 who found grace before God, and [1]desired that he might find a tabernacle for the God of Jacob.

[1]*Ps. 131, 5.*

47 And [1]Salomon built him a house.

[1]*1. Par. 17.*

48 But the Highest dwelleth not in houses [1]made by hand, as the Prophet saith:

[1] *Act. 17. 25.*

49 [1]*Heaven is my seat: and the earth the foot-stool of my feet. What house will you build me, saith our Lord, or what place is there of my resting?*

[1] *Esa. 66, 1.*

50 *Hath not my hand made all these things?* 51 You stiff-necked and of uncircumcised hearts and ears, you always resist the Holy Ghost: as your fathers, yourselves also. 52 Which of the Prophets did not your fathers persecute? And they slew them that foretold of the coming of the Just one, of whom now 53 you have been betrayers and murderers: who received the Law by the disposition of Angels, and have not kept it. 54 And hearing these things they were cut in their hearts, and they gnashed with their teeth at him. 55 But he being full of the Holy Ghost, looking steadfastly unto Heaven, [1]saw the glory of God, and JESUS standing on the right hand of God.

And he said: Behold I see the Heavens opened, and the Son of man standing on the right hand of God.

[1]c The comfort of all Martyrs.

56 And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. 57 And casting him forth without the city they stoned him: and the witnesses laid off their garments [1] beside the feet of a young man that was called Saul.

[1] *Act. 22, 20.*

58 And they stoned Steven invocating, and saying: Lord JESUS, receive my spirit. 59 And falling on his knees, he cried with a loud voice, saying: [1]Lord, lay not this sin unto them. And when he had said this, he fell asleep. And Saul was consenting to his death.

[1]Eusebius Emissenus saith, when he prayeth for his persecutors, he promiseth to his worshippers his manifest intercession & suffrages. *in ho. S. Steph.* & S. Augustine, *Si Stephanus sic non orasset, Ecclesia Paulum non haberet.* Serm. 1. de S. Stephano.

ANNOTATIONS.
CHAP. VII.

[1]The holy land.
[2]Holy places.

33. *Holy ground.]* [1]If that apparition of God himself or an Angel, could make the place and ground holy, and to be used of Moyses with all signs of reverence and fear: [2]how much more the corporal birth, abode, and wonders of the Son of God in Jewry, and his personal presence in the B. Sacrament, may make that country and all Christian Churches & altars holy? And it is the greatest blindness that can be, to think it superstition to reverence any things or places in respect of God's presence or wondrous operation in the same. *See S. Hierom. ep. 17. 18. 27. of the holy land.*

◦God is not contained in place, yet he will be worshipped in one place more than in another.

48. *Not in houses.]* The vulgar Heretics allege this place against the corporal being of Christ in the B. Sacrament & in Churches: by which reason they might have driven him out of all houses, Churches, and corporal places, when he was visible in earth. But it is meant of the Divinity only, & spoken to correct the carnal Jews: ◦who thought God either so to be contained, compassed, and limited to their Temple, that he could be no where else, or at least that he would not hear or receive men's prayers and sacrifices in the Churches of the Gentiles, or elsewhere, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serve for such as esteem Churches and places of public prayer no more convenient nor more holy than any other profane houses or chambers. For though his person or virtue be not limited to any place, yet it pleaseth him condescending to our necessity and profit, to work his wonders and to be worshipped of us in holy places rather than profane.

◦Relics.

58. *They stoned him.]* Read a marvelous narration in S. Augustine of one stone, that hitting the

Martyr on the elbow, rebounded back to a faithful man that stood near. ◦Who keeping and carrying it with him, was by revelation warned to leave it at Ancona in Italy: whereupon a Church or Memory of S. Steven was there erected, and many miracles done after the said Martyr's body was found out, and not before. *Aug. to. 10. ser. 38. de diversis in edit. Paris.*

CHAPTER VIII.

So far is persecution from prevailing against the Church, that by it the Church groweth from Hierusalem into all Jewry and Samaria. 5. The second of the Deacons, Philip. converteth with his miracles the city itself of Samaria, and baptizeth them, even Simon Magus also himself among the rest, 14. But the Apostles Peter and John are the Ministers to give them the Holy Ghost. 18. Which ministry Simon Magus would buy of them. 26. The same Philip being sent of an Angel to a great man of Aethiopia, who came a Pilgrimage to Hierusalem, first catechizeth him: 36. and then (he professing his faith and desiring Baptism) doth also baptize him.[1]

[1] The 3. part.
THE propagation of the Church from Hierusalem into all Jewry and to Samaria.

AND the same day there was made a great persecution in the Church, which was at Jerusalem, and all were dispersed through the countries of Jewry and Samaria, saving the Apostles. 2 And devout men [1]took order for Steven's funeral, and made great mourning upon him.

[1] *c curaverunt συνεκόμισαν*

3 But Saul [1]wasted the Church: entering in from house to house, and drawing men and women, delivered them into prison.

[1] *Act. 22, 4.*

4 They therefore that were dispersed, passed through, [1]evangelizing the word.

[1] This persecution wrought much good, being an occasion that the dispersed preached Christ in diverse Countries where they came.

5 [1]And Philippe descending into the city of Samaria, preached CHRIST unto them.

[1] The Epistle upon Thursday in Whitsunweek.

6 and the multitudes were attent to those things which were said of Philippe, with one accord hearing, and seeing the signs that he did. 7 For many of them that had unclean spirits, crying with a loud voice, went out. And many sick of the palsy and lame were cured. 8 There was made therefore great joy in that city.┤ 9 And a certain man named Simon, who before had been in that city a Magician, seducing the nation of Samaria, saying himself to be some great one: 10 unto whom all harkened from the least to the greatest, saying: This man is the power of God, that is called great. 11 And they were attent upon him, because a long time he had bewitched them with his magical practices. 12 But when they had believed Philippe evangelizing of the Kingdom of God, and of the name of JESUS CHRIST, they were baptized, men and women. 13 Then Simon also himself believed: & being baptized, he cleaved to Philippe. Seeing also signs and very great miracles to be done, he was astonished with admiration. 14 [1]And when the Apostles who were in Jerusalem, had heard that Samaria had received the word of God: they sent unto them [2]Peter and John.

[1] The Epistle upon Tuesday in Whitsunweek. And in a votive of the Holy Ghost. [2] *Saepe sibi socium Petrus facit esse Ioannem: Ecclesiae quia virgo placet.* Peter often maketh John his companion, because the Church loveth a virgin. Arator apud Bedam in Act.

15 Who when they were come, prayed for them, that they might receive the Holy Ghost. 16 For he was not yet come upon any of them, but they were only baptized in the name of our Lord JESUS. 17 Then did they impose their hands upon them, & they received the Holy Ghost.┤ 18 And when Simon had seen that by the imposition of the hand of the Apostles, the Holy Ghost was given, he offered them money, 19 saying: Give me also this power, that on whomsoever I impose my hands, he may receive the Holy Ghost. 20 But

Peter said to him: Thy money be with thee unto perdition: because thou hast thought that the gift of God is purchased with money. 21 Thou hast no part, nor lot in this word. For thy heart is not right before God. 22 [1]Do penance therefore from this thy wickedness: and pray to God, if perhaps this cogitation of thy heart may be remitted thee.

[1] *c μετανόησον ἀπὸ*
See Apocal. 9, 21.

23 For I see thou art in the gall of bitterness and the obligation of iniquity. 24 And Simon answering said: Pray you for me to our Lord, that nothing come upon me of these things which you have said. 25 And they indeed having testified and spoken the word of our Lord, returned to Jerusalem, and evangelized to many countries of the Samaritans. 26 [1]And an Angel of our Lord spake to Philippe, saying: Arise, and go toward the South, to the way that goeth down from Jerusalem into Gaza: this is desert.

[1] b The Epistle upon Thursday in Easter week.

27 And rising he went. And behold, a man of Aethiopia, an Eunuch, of great authority under Candace the queen of the Aethiopians, who was over all her treasures, was come to Jerusalem [1]to adore:

[1] Note that this Aethiopian came to Hierusalem to adore, that is, on Pilgrimage. Whereby we may learn that it is an acceptable act of religion to go from home to places of greater devotion & sanctification.

28 and he was returning and sitting upon his chariot, and reading Esay the Prophet. 29 And the Spirit said to Philippe: Go near, and join thyself to this same chariot. 30 And Philippe running thereunto, heard him reading Esay the Prophet, and he said: Trowest thou that thou understandest the things which thou readest? 31 Who said: And [1]how can I, unless some man shew me? & he desired Philippe that he would come up and sit with him.

[1] The Scriptures are so written that they cannot be understood without an interpreter, as easy as our Protestants make them. See S. Hierom *Ep. ad Paulinum de omnibus divinae historiae libris*, set in the beginning of Latin Bibles.

32 And the place of the scripture which he did read, was this: [1]*As a sheep to slaughter was he led: and as a lamb before his shearer, without voice, so did he not open his mouth.*

[1] *Es. 53, 7.*

33 *In humility his judgement was taken away. His generation who shall declare, for from the earth shall his life be taken?* 34 And the Eunuch answering Philip, said: I beseech thee, of whom doth the Prophet speak this? of himself, or of some other? 35 And, Philip opening his mouth, and beginning from this scripture, evangelized unto him JESUS. 36 And as they went by the way, they came to a certain water: and the Eunuch said: Lo water, [1]ˈwhoˈ doth let me to be baptized?

[1] *what*

37 And Philip said: If thou believe with all thy heart, thou mayest. And he answering said: I believe that JESUS CHRIST is the Son of God. 38 And he commanded the chariot to stay: and both went down into the water, Philip and the Eunuch, and he baptized him. 39 And when they were come up out of the water, the Spirit of our Lord took away Philip, & the Eunuch saw him no more. And he went on his way rejoicing. 40 But Philip was found in Azotus, and passing through, he evangelized to all the cities, till he came to Caesarea.┤

ANNOTATIONS.
CHAP. VIII.

◦S. Steven's relics.

2. *Devout men.]* ◦As here great devotion was used in burying his body, so afterward at the Invention & Translation thereof. And the miracles wrought by the same, and at every little memory of the same, were infinite: as S. Augustine witnesseth. *li. 22. de Civit. Dei c. 8. & Sermon. de S. Steph. to. 10.*

14. *Sent Peter.]* Some Protestants use this place to prove S. Peter not to be head of the Apostles, because he and S. John were sent by the Twelve, by which reason they might as well conclude that he was not equal to the rest. For commonly the Master sendeth the man, and the Superior the inferior, when the word of sending is exactly used. ◦But it is not always so taken in the Scriptures, for then could not the Son be sent by the Father, nor the Holy Ghost from the Father and the Son: nor otherwise in common use of the world, seeing the inferior or equal may intreat his friend or Superior to do his business for him. And specially a body Politic or a Corporation may by election or otherwise choose their Head and send him. So may the Citizens send their Mayor to the Prince or Parliament, though he be the head of the city, because he may be more fit to do their business. Also the Superior or equal may be sent by his own consent or desire. Lastly, the College of the Apostles comprising Peter with the rest (as every such Body implieth both the head and the members) was greater than Peter their head alone. As the Prince and Parliament is greater than the Prince alone. And so Peter might be sent as by authority of the whole College, notwithstanding he were the head of the same.

◦That Peter was sent, is no reason against his Primacy.

17. *Did they impose.]* *If this Philip had been an Apostle* (saith S. Bede) *he might have imposed his hands, that they might have received the Holy Ghost, but this none can do saving Bishops.* [1] *For though Priests may baptize, and anoint the Baptized also with Chrism consecrated by a Bishop: yet he cannot sign his forehead with the same holy oil, because that belongeth only to Bishops, when they give the Holy Ghost to the Baptized.* So saith he touching the Sacrament of Confirmation in 8. Act. This imposition therefore of hands together with the prayers here specified (which no doubt were the very same that the Church yet useth to that purpose) was the ministration of the Sacrament of Confirmation. Whereof S. Cyprian [2] saith thus, They that in Samaria were baptized of Philip, because they had lawful and Ecclesiastical Baptism, ought not to be baptized any more: but only that which wanted, was done by Peter and John, to wit, that by prayer made for them and imposition of hands, the Holy Ghost might be poured upon them. Which now also is done with us, that they which in the Church are baptized, be by the Ruler's of the Church offered, and by our prayer and imposition of hand receive the Holy Ghost, and be signed with our Lord's seal. So S. Cyprian. But the Heretics object that yet here is no mention of oil. To whom we say, that many things were done and said in the administration of this and other Sacrament, and all instituted by Christ himself and delivered to the Church by the Apostles, which are not particularly written by the Evangelists or any other in the Scripture, among which this is evident by all antiquity and most general practice of the Church, to be one.

[1] The Sacrament of Confirmation, ministered by Bishops only. And that with solemn prayer and imposition of hands.

[2] *ep. 73. nu. 3. ad Iubaianum.*

[1] S. Denys [2] saith, The Priests did present the baptized to the Bishop, that he might sign them *divino & deifico unguento*, with the divine and deifical ointment. And again, *Adventum S. Spiritus consummans inunctio largitur*, the inunction consummating giveth the coming of the Holy Ghost. Tertullian *de resur. carn. nu. 7. & li. 1. adv. Marcio.* speaketh of this Confirmation by Chrism thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be fenced: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated.* S. Cyprian likewise, *ep. 70. nu. 2. He must also be anointed, that is baptized, with the oil sanctified on the Altar.* And ep. 72. (see also ep. 73. nu. 3.) he expressly calleth it a Sacrament, joining it with Baptism, as Melchiades doth *(ep. ad omnes Hispaniae Episcopos nu. 2. to. 1. Conc.)* Shewing the difference betwixt it an Baptism. S. Augustine also, *cont. lit. Petil li. 2. c. 104. The Sacrament of Chrism in the kind of visible seals is sacred and holy, even as Baptism itself.* We omit S. Cyril *mystag. 3.* S. Ambrose *li. 3. de Sacram. c. 2. & de ijs qui mysterijs initiantur c. 7.* S. Leo ep. 88, the ancient Councels also of Laodicea, can. 48. Carthage 3. can. 39. and Aravsicanum 4. can. 1. and others. And S. Clement *(Apost. Const. li. 7, c. 44.) reporteth certain constitutions of the Apostles touching the same.* [3] S.

[1] Chrism in Confirmation.

[2] *Ec. Hier. c. 2. & 4.*

[3] * *Ec. Hier. c. 4.*

[4] * *Beza in Act. c. 6. v. 6.*

Denys referreth the manner of consecration of the same Chrism to the Apostles' instruction. S. Basil *li. de Sp. Sancto c. 27.* calleth it a tradition of the Apostles. And the most ancient Martyr S. Fabian *ep. 2. ad omnes Orientales Episcopos in initio, to. 1. Conc.* saith plainly that Christ himself did so instruct the Apostles at the time of the institution of the B. Sacrament of the Altar. And so doth the Author of the book *de unctione Chrismatis apud D. Cyprianum nu. 1.* telling the excellent effects and graces of this Sacrament, and why this kind of oil and balsam was taken of the old Law, & used in the Sacraments of the new Testament. Which thing the Heretics can with less cause object against the Church, seeing they confess [4] that Christ and his Apostles took the ceremony of imposition of hands in this and other Sacraments, from the Jews' manner of consecrating their hosts deputed to sacrifice.

◦Old heresies against confirmation and Chrism.

◦To conclude, never none denied or contemned this Sacrament of Confirmation and holy Chrism, but known Heretics. S. Cornelius that B. Martyr so much praised of S. Cyprian, *ep. ad Fabium apud Euseb. li. 6. c. 35.* affirmeth, that Novatus fell to Heresy, for that he had not received the Holy Ghost by the consignation of a Bishop. Whom all the Novatians did follow, never using that holy Chrism, as Theodorete writeth, *li. 3. Fabul. Haer.* And Optatus *li. 2. cont. Parm.* writeth that it was the special barbarous sacrilege of the Donatists, to conculcate the holy oil. But all this is nothing to the savage disorder of Calvinists in this point.

[1] *Kemnit. in exam. conc. Trid. de Confir.*

[2] The effects of Baptism and Confirmation differ.

[3] Heretical shifts and evasions against manifest Scriptures, and against this Sacrament of Confirmation.

[4] *Tractat. 6. in ep. Io.*

[5] * *See Conc. Trid. Sess. 7. can. 1. de Confirmat.*

[6] * *Conc. Trid. sess 7. can. 14. de Bapt.*

[7] Bishoping.

17. *And they received the Holy Ghost.]* The Protestants charge the Catholics, [1] that by approving and commending so much the Sacrament of Confirmation, and by attributing to it specially the gift of the Holy Ghost, they diminish the force of Baptism, challenging also boldly the ancient Fathers for the same. As though any Catholic or Doctor ever said more than the express words of Scripture here and elsewhere plainly give them warrant for. If they diminish the virtue of Baptism, then did Christ so, appointing his Apostles and all the Faithful even after their Baptism to expect the Holy Ghost & virtue from above; then did the Apostles injury to Baptism, in that they imposed hands on the baptized, and gave them the Holy Ghost. [2] And this is the Heretics' blindness in this case, that they cannot, or will not see that the Holy Ghost is given in Baptism to remission of sins, life, and sanctification: & in Confirmation, for force, strength, and corroboration to fight against all our spiritual enemies, and to stand constantly in confession of our faith, even to death, in times of persecution either of the Heathen or of Heretics, with great increase of grace. And let the good Reader note here our Adversaries' great perversity and corruption of the plain sense of the Scriptures in this point: [3] some of them affirming the Holy Ghost here to be no other but the gift of wisdom in the Apostles and a few more to the government of the Church, when it is plain that not only the Governers but all that were baptized, received this grace, both men and women. Some, that it was no internal grace, but only the gift of diverse languages: Which is very false, the gift of Tongues being but a sequel and an accident to the grace, and an external token of the inward gift of the Holy Ghost, and our Saviour calleth it virtue from above. Some say, that whatsoever it was, it was but a miraculous thing, and dured no longer than the gift of the Tongues joined thereunto: by which evasion they deny also the Sacrament of Extreme Unction, and the force of Excommunication, because the corporal punishments which were annexed often times in the Primitive Church unto it, ceaseth, and so may they take away (as they mean to do) all Christ's faith or religion, because it hath not the like operation of miracles as in the beginning. But S. Augustine [4] toucheth this point fully. *Is there any man* (saith he) *of so perverse an heart, to deny these Children on whom we now imposed hands, to have received the Holy Ghost, because they speak not with Tongues? &c.* Lastly, some of them make no more of Confirmation or the Apostles' fact, but as of a doctrine, instruction, or exhortation to continue in the faith received. Whereupon they have turned this holy Sacrament [5] into a Catechism. [6] There are also that put the baptized coming

to years of discretion, to their own choice whether they will continue Christians or no. To such devilish and diverse inventions they fall, that will not obey God's Church nor the express Scriptures, which tell us of prayer, of imposition of hands, of the Holy Ghost, of grace and virtue from above, and not of instruction, which might and may be done as well before Baptism, & by others, as by Apostles and Bishops, to whom only this Holy function pertaineth, in so much that in our Country it is called *Bishoping*[7].

18. *Offered money.]* This wicked sorcerer Simon is noted by S. Irenaeus li. 1. c. 20. and others, to have been the first Heretic, & father of all Heretics to come, in the Church of God. He taught, only faith in him, without good life and works, to be enough to salvation. He gave the onset to purchase with his money a spiritual function, that is to be made a Bishop. For, to have power to give the Holy Ghost by imposition of hands, is to be a Bishop: ◦as to buy the power to remit sins or to consecrate Christ's body, is to buy to be a Priest, or to buy Priesthood: and to buy the authority to minister Sacraments, to preach or to have cure of souls, is to buy a benefice. And likewise in all other spiritual things, whereof either to make sale or purchase for money or money worth, is a great horrible sin called Simony: and in such as think it lawful (as here Simon judged it) it is named *Simoniacal Heresy*, of this detestable man who first attempted to buy a spiritual function or office. *D. Greg. apud Ioan. Diac. in vit. li. 3. c. 2. 3. 4. 5.*

◦Simony.

22. *Do penance.]* ◦S. Augustine (ep. 108.) understanding this of the penance done in the Primitive Church for heinous offences, doth teach us to translate this and the like places (2. Cor. 12, 21. Apoc. 9, 21) as we do, and as it is in the vulgar Latin, and consequently that the Greek *μετανοεῖν* doth signify so much. Yea when he addeth, that very good men do daily penance for venial sins by fasting, prayer, and alms, he warranteth this phrase and translation throughout the new Testament, specially himself also reading so as it is in the vulgar Latin, and as we translate.

◦Penance.

22. *If perhaps.]* You may see, great penance is here required for remission of sin, & that men must stand in fear and dread lest they be not worthy to be heard or to obtain mercy. Whereby all men that buy or sell any spiritual functions, dignities, offices, or livings, may specially be warned that the sin is exceeding great.

24. *Pray you for me.]* ◦As this Sorcerer had more knowledge of the true religion than the Protestants have, who see not that the Apostles and Bishops can give the Holy Ghost in this Sacrament or other, which he plainly perceived and confessed, so surely he was more religious than they, that being so sharply checked by the Apostle, yet blasphemed not as they do when they be blamed by the Governers of the Church, but desired the Apostles to pray for him.

◦Simon Magus more religious than the Protestants.

27. *This is desert.]* Intolerable boldness of some Protestants, here also (as in other places) against all copies both Greek and Latin, to surmise corruption or falsehood of the text, saying it cannot be so: Which is to accuse the holy Evangelist, and to blaspheme the Holy Ghost himself. See [1][2] Beza, who is often very saucy with S. Luke.

[1] Beza.

[2] *Annot. no. Test. 1556.*

38. *He baptized him.]* [1] When the Heretics of this time find mention made in Scripture of any Sacrament ministered by the Apostles or other in the Primitive Church, they imagine no more was done than there is expressly told, nor scarcely believe so much. As if imposition of hands in the Sacrament of Confirmation be only expressed, they think there was no chrism nor other work or word used. So they think no more ceremony was used in the baptizing of this noble man, than here is mentioned. Whereupon S. Augustine [2] hath these memorable words, *In that that he saith, Philip baptized him, he would have it understood that all things were done, which though in the*

[1] The ceremonies of Sacraments done, though not mentioned.

[2] *De fid. & op. c. 9.*

Scriptures for brevity sake they are not mentioned, yet by order of tradition we know were to be done.

CHAPTER IX.

Saul not content to persecute so cruelly in Hierusalem, 3. is in the way to Damascus told by our Lord JESUS of his vain attempt, and miraculously converted to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. 20. And presently he dealeth mightily against the Jews, proving JESUS to be Christ, to their great admiration. 23. But such is their obstinacy, that they lay all Damascus to kill him, 26. From thence he goeth to Hierusalem, and there joineth with the Apostles, and again by the obstinate Jews his death is sought. 31. The Church being now grown over all Jewry, Galilee, and Samaria, Peter visiteth all: and in his visitation, 33. healing a lame man, 36. and raising a dead woman, converteth very many.

AND [1][2] Saul as yet breathing forth threatenings and slaughter against the Disciples of our Lord, came to the high priest,

[1] The Epistle upon the Conversion of S. Paul Ian. 25. [2] *Act. 22, 4. Gal. 1, 13.*

2 and asked letters of him unto Damascus to the Synagogues that if he had found any men and women of this way, he might bring them bound unto Jerusalem. 3 And as he went on his journey, it chanced that he drew nigh to Damascus: and [1] suddenly a light from Heaven shined round about him.

[1] *1. Cor. 15, 8.*

4 And falling on the ground, he heard a voice saying to him, [1] Saul, Saul why persecutest thou me?

[1] The heretics that conclude CHRIST so in heaven that he can be no where else till the day of Judgement, shall hardly resolve a man that would know where CHRIST was when he appeared here in the way, and spake these words to Saul.

5 Who said: Who art thou Lord? And he: I am JESUS whom thou doest persecute. It is hard for thee to kick against the prick. 6 And trembling and being astonished he said: Lord, what wilt thou have me to do? 7 And our Lord to him: Arise and go into the city, & it shall be told thee what thou must do. But the men that went in company with him, stood amazed, hearing the voice, but seeing no man. 8 And Saul rose up from the ground, and his eyes being opened, he saw nothing. And they drawing him by the hands, brought him into Damascus. 9 And he was there three days not seeing, and he did neither eat nor drink. 10 And there was a certain Disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Lo, here I am Lord. 11 And our Lord to him: Arise, and go into the street that is called Straight: and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth. 12 (And he saw a man named Ananias, coming in and imposing hands upon him for to receive his sight.) 13 But Ananias answered: Lord, I have heard by many^ of this man, how much evil he hath done to thy saints in Jerusalem: 14 and here he hath authority from the chief priests to bind all that invocate thy name. 15 And our Lord said to him: Go, for a vessel of election is this man unto me, to carry my name before the Gentiles, and kings, and the children of Israel. 16 For I will shew him how great things he must suffer for my name. 17 And Ananias went, and entered into the house: and imposing hands upon him, he said: Brother Saul, our Lord JESUS hath sent me, he that appeared to thee in the way that thou camest; that thou mayest see and be filled with the Holy Ghost. 18 And forthwith there fell from his eyes as it were scales, and he received sight: and rising he was [1] baptized.

[1] Paul also himself, though with the divine and heavenly voice prostrated and instructed, yet was sent to a man to receive the Sacraments, & to be joined to the Church. *August. de doct. Chr. lib. 1. in prooem.*

19 And when he had taken meat, he was strengthened. And he was with the Disciples that were at Damascus, for certain days. 20 And incontinent entering into the Synagogues, [1] ˹he˺ preached JESUS, that this is the Son of God.

[1] *in the Synagogues he.*

21 And all that heard, were astonished, and said: Is not this he that expugned in Jerusalem those that invocated this name; and came hither to this purpose that he might bring them bound to the chief priests? 22 But Saul waxed mighty much more and confounded the Jews that dwelt at Damascus, affirming that this is CHRIST.✠ 23 And when many days were passed, the Jews consulted that they might kill him. 24 But their conspiracy came to Saul's knowledge. And [1]they kept the gates also day and night, that they might kill him.

[1] *2. Cor. 11, 32.*

25 But the Disciples taking him in the night, conveyed him away by the wall, letting him down in a basket. 26 And when he was come into Jerusalem, he assayed to join himself to the Disciples, & all feared him, not believing that he was a Disciple. 27 But Barnabas took him & brought him to the Apostles, and told them how in the way he had seen our Lord, and that he spake unto him, & how in Damascus he dealt confidently in the name of JESUS. 28 And he was with them going in & going out in Jerusalem, & dealing confidently in the name of our Lord. 29 He spake also to the Gentiles, & disputed with the Greeks: but they sought to kill him. 30 Which when the brethren had known, they brought him down to Caesarea & sent him away to Tarsus. 31 The [1]CHURCH truly through all Jewry & Galilee and Samaria had peace, & was edified, walking in the fear of our Lord, and was replenished with the consolation of the Holy Ghost.

[1] The Church visibly proceedeth still with much comfort & manifold increase even by persecution.

32 And it came to pass, that Peter as he passed through all, came to the saints that dwelt at Lydda. 33 and he found there a certain man named Aeneas, lying in his bed from eight years before, who had the palsy. 34 And Peter said to him: Aeneas, our Lord JESUS CHRIST [1]'heal' thee: arise, and make thy bed. And incontinent he arose.

[1] *healeth*

35 And all that dwelt at Lydda and Sarona, saw him: who converted to our Lord. 36 And in Joppe there was a certain Disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of [1]good works & alms-deeds which she did.

[1] Behold good works and alms-deeds, & the force thereof reaching even to the next life.

37 And it came to pass in those days, that she was sick and died. Whom when they had washed, they laid her in an upper chamber. 38 And whereas Lydda was nigh to Joppe, the Disciples hearing that Peter was in it, they sent two men unto him, desiring him: Be not loath to come so far as to us. 39 And Peter rising up came with them. And when he was come, they brought him into the upper chamber: and all the widows stood about him weeping, [1]and shewing him the coats and garments which Dorcas made them.

[1] The prayers of our Almsfolk & beadsmen may do us great good even after our departure. For if they procured her temporal life, much more may they help us to God's mercy and to release of punishment in Purgatory.

40 And all being put forth, Peter falling on his knees prayed, and turning to the body he said: Tabitha, arise. And she opened her eyes: and seeing Peter, she sat up. 41 And giving her his hand, he lifted her up. And when he had called the saints and the widows, he presented her alive. 42 And it was made known throughout all Joppe: and many believed in our Lord. 43 And it came to pass that he abode many days in Joppe, with one Simon a tanner.

CHAPTER X.

Because the Jews so much abhorred the Gentiles, for the better warrant of their Christening, an Angel appeareth to Cornelius the devout Italian. 9. and a vision is shewed to Peter himself (the chief and Paster of all) 19. and the Spirit speaketh to him, 34. yea and as he is Catechizing them about JESUS, 44. the Holy Ghost cometh visibly upon them: and therefore not fearing any longer the offence of the Jews, he commandeth to baptize them.[1]

[1]The 4. part.
THE propagation of the Church to the Gentiles also.

AND there was a certain man in Caesarea, named Cornelius, Centurion of that which is called the Italian band, 2 religious, & fearing God with all his house, doing many alms-deeds to the people. And always praying to God, 3 he saw in a vision manifestly, about the ninth hour of the day, an Angel of God coming in unto him and saying to him: Cornelius. 4 But he beholding him, taken with fear, said: Who art thou Lord? And he said to him: Thy prayers and thy alms-deeds are ascended into remembrance in the sight of God. 5 And now send men unto Joppe, and call hither one Simon that is surnamed Peter. 6 He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do. 7 And when the Angel was departed that spake to him, he called two of his household, and a soldier that feared our Lord, of them that were under him. 8 To whom when he had told all, he sent them unto Joppe. 9 And the next day whiles they were going on their journey, and drawing nigh to the city, Peter went up into the higher parts, to pray about the sixth hour. 10 And being hungry, he was desirous to take somewhat. And as they were preparing, there fell upon him an excess of mind: 11 and he saw the Heaven opened, and a certain vessel descending, as it were a great linen sheet with four corners let down from Heaven to the earth, 12 wherein were all four-footed beasts, and that creep on the earth, and fowls of the air. 13 And there came a voice to him: Arise Peter, kill, and eat. 14 But Peter said: God forbid, Lord; for I did never eat any common and unclean thing. 15 And [1]a voice came to him again the second time: That which God hath purified, do not thou call common.

[1]Here God first uttered to Peter that the time was come to preach also to the Gentiles, and to converse with them for their salvation, no less than with the Jews, with full freedom to eat all meats without respect of the prohibition of certain, made in the old Law.

16 And this was done thrice, & forthwith the vessel was taken up again into Heaven. 17 And whiles Peter doubted within himself, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simon's house, stood at the gate. 18 And when they had called, they asked, if Simon that is surnamed Peter were lodged there. 19 And as Peter was thinking of the vision, the Spirit said to him: Behold, three men do seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them. 21 And Peter going down to the men, said: Behold I am he whom you seek; what is the cause, for the which you are come? 22 Who said: Cornelius the Centurion, a just man and that feareth God, and having testimony of all the nation of the Jews, received an answer of an holy Angel to send for thee into his house, and to hear words of thee. 23 Therefore bringing them in, he lodged them. And the day following he arose and went with them: and certain of the brethren of Joppe accompanied him. 24 And on the morrow he entered into Caesarea. And Cornelius expected them, having called together his kin, and special friends. 25 And it came to pass, when Peter was come in, Cornelius came to meet him, & falling at his feet adored. 26 But Peter lifted him up saying: Arise, myself also am a man. 27 And talking with him, he went in, and findeth many that were assembled. 28 And he said to them: You know how abominable it is for a man that is a Jew, to join, or to approach unto a stranger: but God hath shewed to me, to call no man common or unclean. 29 For the which cause, making no doubt, I came when I was sent for. I demand therefore, for what cause you have sent for me? 30 And Cornelius said: Four days since, until this hour, I was [1][2] praying the ninth hour in my house, and behold [3]a man stood before me in white apparel,

[1]c At the time of prayer specially God sendeth men comfortable visitations.[2]*c In the Greek, fasting & praying.*
[3]Note these apparitions and visions to S. Peter, Cornelius, and others, in the Scriptures very often, against the incredulity of our Heretics, that will believe neither vision nor miracle, not expressed in Scripture: these being believed of Christian men even before they were written.

31 and said: Cornelius, thy prayer is heard, and thy alms-deeds are in memory in the sight of God. 32 Send

therefore to Joppe, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. 33 Immediately therefore I sent to thee: and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee of the Lord. 34 And Peter opening his mouth, said: In very deed I perceive that God is not an accepter of persons. 35 But in every nation, he that feareth him, and [1]worketh justice, is acceptable to him.

[1]c Not such as believe only, but such as fear God and work justice, are acceptable to him.

36 The word did God send to the children of Israel, preaching peace by JESUS CHRIST (this is Lord of all.) 37 [1]You know the word that hath been made through all Jewry, for [2]beginning from Galilee, after the baptism which John preached:

[1]*Mat. 4, 12.*[2]b The Epistle upon Monday in Easter week.

38 JESUS of Nazareth^ how God anointed him with the Holy Ghost and with power, who went throughout doing good and healing all that were oppressed of the devil, because God was with him. 39 And we are witnesses of all things that he did in the country of the Jews and in Jerusalem, whom they killed hanging him upon a tree. 40 Him God raised up the third day and gave him to be made manifest, 41 not to all the people, but to us, who did eat and drink with him after he rose again from the dead. 42 [1]And he commanded us to preach to the people, & to testify that it is he that of God was appointed judge of the living and of the dead.

[1]The Epistle upon Monday in Whitsunweek.

43 To him all the prophets give testimony, that all receive remission of sins by his name, which believe in him.⊣ 44 As Peter was yet speaking these words, the Holy Ghost fell upon all that heard the word. 45 And the faithful of the Circumcision that came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. 46 For they heard them speaking with tongues, and magnifying God. 47 Then Peter answered: Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of our Lord JESUS CHRIST.⊣ Then they desired him that he would tarry with them certain days.

ANNOTATIONS.
CHAP. X.

2. *Doing many alms deeds.]* *He knew God creator of all, but that his omnipotent Son was incarnate, he knew not:* [1] *and in that faith he made prayers and gave alms which pleased God. And by well doing he deserved to know God perfectly, to believe the mystery of the Incarnation, and to come to the Sacrament of Baptism.* So saith Venerable Bede [2] out of S. Gregory. And S. Augustine thus, *li. 1. de Bapt. c. 8. Because whatsoever goodness he had in prayers and alms, the same could not profit him unless he were by the band of Christian Society and peace, incorporated to the Church, he is bidden to send unto Peter, that by him he may learn Christ, by him he may be baptized, &c.* Whereby it appeareth that such works as are done before justification, though they suffice not to salvation, yet be acceptable preparatives to the grace of justification, and such as move God to mercy, as it might appear also by God's like provident mercifulness [3] to the Eunuch, though all such works preparative come of grace also: otherwise they could never deserve at God's hand of congruity or any otherwise toward justification.

[1] Good works before faith, are preparatives to the same, not properly meritorious.

[2] *Bed. in hunc locum.*

[3] *Act. 8.*

9. *To pray about the sixth hour.]* [1] The hour is specified, for that there were certain appointed times of prayer used in the Law, which devout persons, according to the public service in the Temple, observed also privately: and which the Apostles and holy Church afterward both kept and increased. Whereof thus writeth S. Cyprian [2] very notably. *In celebrating their prayers, we find*

[1] The Canonical hours.

[2] *De Orat. Dom. nu. 15.*

[3] *Act. 2.*
[4] *Act. 10.*
[5] *Luc. 23.*
[6] Matins.
[7] *Psal. 5.*
[8] Evensong.

that the three children with Daniel observed the third, sixth, and ninth hour, as in Sacrament (or mystery) *of the holy Trinity. &c.* And a little after, *Which spaces of hours the worshippers of God spiritually* (or mystically) *determining long since, observed set times to pray: and afterward the thing became manifest, that it was for Sacrament* (or mystery) *that the just so prayed. For at the third hour the Holy Ghost descended upon the Apostles*[3], *fulfilling the grace of our Lord's promise, and at the sixth hour Peter going up to the higher room of the house*[4], *was both by voice and sign from God instructed, that all Nations should be admitted to the grace of salvation, whereas of cleansing the Gentiles he doubted before. And our Lord being crucified at the sixth hour*[5], *at the ninth washed away our sins with his blood. But to us (dearly beloved) beside the seasons observed of old, both the times and sacraments of praying be increased. For we must pray in the morning early*[6], *that the Resurrection of our Lord may be celebrated by morning prayer: as of old the Holy Ghost designed in the Psalm*[7], *saying, In the morning early will I stand to thee, early in the morning wilt thou hear my voice.* Toward the evening[8] *also when the sun departeth, and the day endeth, we must of necessity pray again.*

[1] *Dan. 6.*
[2] *Act. 3.*

S. Hierom also writing of [1]Daniel's praying *three times in a day*, saith: *There are three times, wherein we must bow our knees to God. The third, the sixth, and the ninth hour the Ecclesiastical tradition doth well understand. Moreover at the third hour the Holy Ghost descended upon the Apostles. At the sixth, Peter went up into a higher chamber to pray. At the ninth,* [2]*Peter and John went to the Temple.* Again writing to Eustochium a virgin and Nun ep. 22. c. 16. *Though the Apostle bid us pray always, and to holy persons their very sleep is prayer: yet we must have distinct hours of prayer, that if perhaps we be otherwise occupied, the very time may admonish us of our office or duty. The third, sixth, ninth hour, morning early, and the evening, no man can be ignorant of.* And to Demetrias ep. 8. c. 8. that in the Psalms and prayer she must keep *always the third, sixth, ninth hour, evening, midnight, and morning.* He hath the like ep. 7. c. 5. And (ep. 27. c. 10.) he telleth how Paula the holy Abbess with her religious Nuns *sang the Psalter in order, in the morning, at the third, sixth, ninth hour, evening, midnight:* by midnight meaning the time of Matins (therefore called *Nocturnes* agreeably to S. Cyprian de Orat. Do. num. 15.) and by *the morning*, the first hour called *Prime*: all correspondent to the times and hours of Christ's Passion, as in S. Matthew is noted c. 26. 27. By all which we see, how agreeable the use of the Church's service is even at this time to the Scriptures and primitive Church: and how wicked the Puritan-Calvinists be, that count all such order and set seasons of prayer, superstition: and lastly, how insufficient and unlike the new pretended Church-service of England is to the primitive use, which hath no such hours of night or day, saving a little imitation of the old Matins and Evensong, and that in Schism and Heresy, and therefore not only unprofitable, but also damnable.

[1] Adoration of creatures.
[2] * *προσκυνεῖν.*

25. *Adored.]* [1]S. Chrysostom *ho. 21. in Act.* thinketh Peter refused this adoration of humility only, because every falling down to the ground for worship sake, is not Divine worship or due only to God, [2]the word of adoration and prostration being commonly used in the Scriptures toward men. But S. Hierom. *adv. Vigil. c. 2. to. 2.* rather thinketh that Cornelius by error of Gentility, and of Peter's person, did go about to adore him with Divine honour, and therefore was lifted up by the Apostle, adding that he was but a man.

40. *Gave him.]* Christ did not utter his Resurrection and other mysteries to all at once, and immediately to the vulgar: but to a few chosen men that should be the governors of the rest, instructing us thereby to take our faith and all necessary things of salvation, at the hands of our Superiors.

47. *Baptized, which have received.]* ◦Such may be the grace of God sometimes toward men, and their charity and contrition so great, that they may have remission, justification, and sanctification before the external Sacrament of Baptism, Confirmation, or Penance be received, as we see in this example, where at Peter's preaching they all received the Holy Ghost before any Sacrament. But in the same we learn one necessary lesson, that such notwithstanding must needs receive the Sacraments appointed by Christ, which whosoever contemneth, can never be justified. *Aug. super Levit. q. 84. to. 4.*

◦They that are justified before, must not omit the Sacraments.

CHAPTER XI.

The Christian Jews reprehend the foresaid fact of Peter in baptizing the Gentiles 4. But he alleging his foresaid warrants, and shewing plainly that it was of God, 18. they like good Catholics do yield. 19. By the foresaid persecution, the Church is yet further dilated, not only into all Jewry, Galilee, and Samaria, but also into other Countries: specially in Antiochia Syriae the increase among the Greeks, is notable, first by the foresaid dispersed, 22. then by Barnabas, thirdly by him and Saul together: so that there beginneth the name of Christians: 27. with perfit unity between them and the Church that was before them at Hierusalem.

AND the Apostles and brethren that were in Jewry, heard that the Gentiles also received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the Circumcision reasoned against him, saying: 3 Why didst thou enter in to men [1]uncircumcised, and didst eat with them?

[1] *c praeputium habentes.*

4 But Peter began and declared to them the order, saying: 5 [1]I was in the city of Joppe praying, & I saw in an excess of mind a vision, a certain vessel descending as it were a great sheet with four corners let down from heaven, & it came even unto me.

[1] *Act. 10, 9.*

6 Into which I looking considered, & saw four footed beasts of the earth, & cattle, & such as creep, & fowls of the air. 7 And I heard also a voice saying to me: Arise Peter, kill and eat. 8 And I said: Not so Lord; for common or unclean thing never entered into my mouth. 9 And a voice answered the second time from heaven: That which God hath made clean, do not thou call common. 10 And this was done thrice: and all were taken up again into heaven. 11 And behold, three men immediately were come to the house wherein I was, sent to me from Caesarea. 12 And the spirit said to me, that I should go with them, doubting nothing. And there came with me these six brethren also: and we went into the man's house. 13 And he told us, how he had seen an Angel in his house, standing and saying to him: Send to Joppe, and call hither Simon, that is surnamed Peter, 14 who shall speak to thee words wherein thou shalt be saved and all thy house. 15 And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning. 16 And I remembered the word of our Lord, according as he said: [1] *John indeed baptized with water, but you shall be baptized with the Holy Ghost.*

[1] *Act. 1, 5.*

17 If therefore God hath given them the same grace, as to us also that believed in our Lord JESUS CHRIST: who was I that might prohibit God? 18 Having heard these things, they [1]held their peace: & glorified God, saying: God then to the Gentiles also hath given repentance unto life.

[1] Good Christians hear and obey gladly such truths as be opened unto them from God by their chief Pastors, by vision, revelation, or otherwise.

19 [1]And they truly that had been dispersed by the tribulation that was made under Steven, walked throughout unto Phoenice & Cypres & Antioch, speaking the word to none, but to the Jews only.

[1] *Act. 8, 1.*

20 But certain of them were men of Cypres and

Cyrene, who when they were entered into Antioch, spake to the Greeks, preaching our Lord JESUS.
21 [1]And the hand of our Lord was with them: and a great number of believers was converted to our Lord.

[1]The Epistle upon S. Barnabee's day. Iun. 11.

22 And the report came to the ears of the Church that was at Jerusalem, touching these things: and they sent [1]Barnabas as far as Antioch.

[1]*Act. 4, 36.*

23 Who when he was come, and saw the grace of God, rejoiced: and he exhorted all with purpose of heart to continue in our Lord: 24 because he was a good man, and full of the Holy Ghost and faith. And a great multitude was added to our Lord. 25 And he went forth to [1]Tarsus, to seek Saul:

[1]*Act. 9, 30.*

26 whom when he had found, he brought him to Antioch. And they conversed there in the church a whole year: and they taught a great multitude, so that the Disciples were at Antioch first named [1] CHRISTIANS.

[1]The name of CHRISTIANS.

27 And in these days there came Prophets from Jerusalem to Antioch, 28 and one of them rising, named Agabus, did by the Spirit signify a great famine that should be in the whole world, which fell under Claudius. 29 And the Disciples according as each man had, purposed every one to send, for to serve the brethren that dwelt in Jewry: 30 which also they did, sending to the ancients by the hands of Barnabas and Saul.

ANNOTATIONS.
CHAP. XI.

◦The Church visible.

24. *Multitude added.]* As before (c. 10.) a few, so now great numbers of Gentiles are adjoined also to the visible Church◦, consisting before only of the Jews. Which Church hath been ever since Christ's Ascension, notoriously seen and known: their preaching open, their Sacraments visible, their discipline visible, their Heads and Governors visible, the provision for their maintenance visible, the persecution visible, their dispersion visible: the Heretics that went out from them, visible: the joining either of men or Nations unto them, visible: their peace and rest after persecutions, visible: their Governors in prison, visible: the Church prayeth for them visibly, their Councels visible, their gifts and graces visible, their name (Christians) known to all the world. Of the Protestants' invisible Church we hear not one word.

[1]*Hierony. cont. Lucif c. 7. in fine.*

[2]Names of Sectaries and Heretics.

[3]Protestants.

[4]Diverse religious orders are not diverse sects.

[5]*Ierem. 35. Num. 6.*

26. *Christians.]* This name, *Christian*, ought to be common to all the Faithful, and other new names of Schismatics and Sectaries must be abhorred. *If thou hear* (saith S. Hierom [1]) *any where, such as be said to be of Christ, not to have their names of our Lord JESUS CHRIST, but to be called after some other certain name, as Marcionites, Valentinians*, (as now also the Lutherans, Calvinists, Protestants) *know thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist*. Lactantius also (li. 7. Divin. instit. c. 30.) saith thus, *when Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, who having lost the name of Christ, have done on the names of men* [2]. Neither can our new Sectaries discharge themselves, for that they take not to themselves these names, but are forced to bear them as given by their Adversaries. For, so were the names of Arians and the rest of old, imposed by others, and not chosen commonly of themselves: Which notwithstanding were callings that proved them to be Heretics. And as for the name of [3]Protestants, our men hold them well content therewith. But concerning the Heretics turning of the argument against the peculiar callings of our Religious, [4]as Dominicans, Franciscans, Jesuits, Thomists, or such like, it is nothing, except they could prove that the orders & persons so named, were of diverse faiths &

Sects, or differed in any necessary point of religion, or were not all of one Christian name and communion: and it is as ridiculous as if it were objected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambridge men, & (which is most like) some Rechabites, some [5] Nazareites.

[1] Neither doth their objection, that we be called Papists, help or excuse them in their new names. For, besides that it is by them scornfully invented (as the name Homousians was of the Arians) this name is not of any one man, B. of Rome or elsewhere, known to be the author of any schism or sect, as their callings be: but it is of a whole state and order of governors, and that of the chief Governors, to whom we are bound to cleave in religion and to obey in all things. So to be a Papist, is to be a Christian man, a child of the Church, and subject to Christ's Vicar. And therefore against such impudent Sectaries as compare the faithful for following the Pope, to the diversity of Heretic's bearing the names of new Masters, let us ever have in readiness this saying of S. Hierom [2] to Pope Damasus, [3] *Vitalis I know not, Meletius I refuse, I know not Paulinus, whosoever gathereth not with thee, scattereth: that is to say, whosoever is not Christ's, is Antichrist's*. And again, *If any man join with Peter's Chair, he is mine*.

[1] Papists, Catholics, and true Christians, all one.

[2] *to. 2. ep. 57. & ep. 58. ad Damas.*

[3] Not to be with the Pope, is to be with Antichrist.

[1] We must here further observe that this name, Christian, given to all believers and to the whole Church, was specially taken to distinguish them from the Jews and Heathens which believed not at all in Christ, and the same now severeth and maketh known all Christian men from Turks and others that hold not of Christ at all. But when Heretics began to rise from among the Christians, who professed Christ's name and sundry Articles of faith as true believers do, the name *Christian* was too common to sever the Heretics from true faithful men: [2] and thereupon the Apostles by the Holy Ghost imposed this name *Catholic* upon the Believers which in all points were obedient to the Church's doctrine. *When heresies were risen* (saith S. Pacianus ep. ad Symphorianum) *& endeavoured by diverse names to tear the dove of God and Queen, and to rent her in pieces, the Apostolical people required their surname, whereby the incorrupt people might be distinguished. &c.* and so those that before were called Christians, are now surnamed also Catholics. *Christian is my name*, saith he, *Catholic my surname*. And this word, Catholic, is the proper note whereby the holy Apostles in their Creed [3] taught us to discern the true Church from the false heretical congregation of what sort soever. And not only the meaning of the word, which signifieth universality of times, places, and persons, but the very name and word itself, by God's providence, always and only appropriated to the true believers, and (though sometimes at the beginning of Sects challenged) yet never obtained by Heretics, giveth so plain a mark and evidence, that S. Augustine said, *In the lap of the Church the very name of Catholic keepeth me.* cont. ep. fund. c. 4. And again tract. 32. in Io. *we receive the Holy Ghost if we love the Church, if we be joined together by charity, if we rejoice in the Catholic name and faith*. And again de ver. rel. c. 7. to. 1. *We must hold the communion of that Church which is named Catholic, not only of her own, but also of all her enemies. For, will they nill they, the Heretics also and Schismatics themselves, when they speak not with their own fellows but with strangers, call the Catholic Church nothing else but the Catholic Church: for they could not be understood unless they discern it by this name wherewith she is called of all the world*. [4] The Heretics when they see themselves prevented of this name *Catholic*, then they plainly reject it and deride the name, as the Donatists did, calling it an *human forgery or fiction*, which S. Augustine calleth words of blasphemy. *li. 1. c. 33. cont. Gaudent.* and some Heretics of this time call them scornfully cartholics, and cacolics. Another calleth it, *the most vain term Catholic. Beza in praef. no. Test. an. 1565*. Another calleth the Catholic religion, *a Catholic Apostasy or defection, Humfrey in vit. Iuel. pag. 213.* Yea and some have taken the word out of the Creed, [5] putting *Christian* for it. But against these good fellows let us follow that which S. Augustine *(de*

[1] The name of CHRISTIANS.

[2] The name of CATHOLICS.

[3] CREDO ECCLESIAM CATHOLICAM.

[4] The Protestants deride the name CATHOLIC.

[5] * *In the Catechisms of the Lutherans.*

util. cred. c. 8. to. 6.) giveth as a rule to direct a man the right and sure way from the diversity & doubtfulness of all error, saying, *If after these troubles of mind thou seem to thyself sufficiently tossed and vexed, & wilt have an end of these molestations, follow the way of Catholic discipline, which from Christ himself by the Apostles hath proceeded even unto us, and shall proceed from hence to the posterity*. See the Annotation *1. Tim. 3. c. 15.*

CHAPTER XII.

Herod the first king that persecuted the Church, having at Hierusalem (when Barnabas and Saul were there with the collation of the Antiochians) killed James the Apostle, 3. and to please the Jews imprisoned Peter with the mind to kill him also, but frustrate by an Angel sent of God at the continual prayers of the Church made for her chief Pastor, 19. being puffed up with such pride that at Caesarea he refuseth not to be honoured as God: 23. is miraculously striken of God's Angel. 24. And so after the persecutor's death, the Church's preaching prospereth exceedingly.

AND [1] at the same time Herod the king set his hands, to afflict certain of the Church.

[1] The Epistle upon SS. Peter and Paul's day *Iun. 29.*

2 And he killed James the brother of John with the sword. 3 And seeing that it pleased the Jews, he added to apprehend Peter also. And it was the days of the Azymes. 4 Whom when he had apprehended, he cast into prison, delivering him to [1] four quaternions of soldiers to be kept, meaning after the Pasch to bring him forth to the people.

[1] As Peter's person was more notorious than others, & therefore better guarded than other, for fear he should escape; so God's providence in preserving & delivering him for the longer government of his Church, is very marvelous.

5 And Peter indeed was kept in prison. But prayer was made of the Church without intermission unto God for him. 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. 7 And behold an Angel of our Lord stood in presence: and light shined in the house: and striking Peter's side, he raised him, saying: Arise quickly. And the chains fell from his hands. 8 And the Angel said to him: Gird thee, and put on thy shoes. And he did so. And he said to him: Put thy garment about thee, & follow me. 9 And going forth he followed him, & he knew not that it was true which was done by the Angel: but he thought that he saw a vision. 10 And passing through the first & the second watch, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they went forward one street: and incontinent the Angel departed from him. 11 And Peter returning to himself, said: Now I know in very deed that our Lord hath sent his Angel, and delivered me out of Herod's hand, & from all the expectation of the people of the Jews. 12 And considering, he came to the [1] house of Mary the mother of John, who was surnamed Mark, where many were gathered and praying.

[1] It is much for the praise of these good Christians that the assembly to God's service & prayer was kept in their houses in the time of persecution, & that the Apostle came thither straight out of prison, as his first refuge; as now Christian people do much to their commendation, in places where Heresy doth reign.

13 And when he knocked at the door of the gate, there came forth a wench to see, named Rhode. 14 And as she knew Peter's voice, for joy she opened not the gate, but running in she told that Peter stood before the gate. 15 But they said to her: Thou art mad. But she affirmed that it was so. But they said: It is his Angel. 16 And Peter continued knocking. And when they had opened, they saw him, & were astonished. 17 And beckoning with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, & he said: Tell these things to James & to the brethren. And going forth he went [1] into another place.

[1] Though God had so miraculously delivered him, yet he would not tempt God by tarrying among his persecutors, but according to Christ's commandment fled for a time.

18 And when day was come, there was no little ado between the soldiers, what was become of Peter.
19 And Herod, when he had sought him, and had not found, making inquisition of the keepers, commanded them to be led away: & going down from Jewry into Caesarea, there he abode. 20 And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and persuading Blastus that was chief of the king's chamber, they desired peace, for that their countries were nourished by him. 21 And upon a day appointed, Herod being arrayed with kingly attire, sat in the judgement seat, and made an oration to them. 22 And the people made acclamation, The voices of a God, & not of a man. 23 And forthwith an Angel of our Lord [1] strook him, because he had not given the honour to God: and being consumed of worms, he gave up the ghost.

[1] Princes that take delight in the flattery and praises of the people, so much that they forget themselves to be men, & to give the honour to God, may be warned by this example.

24 But the word of our Lord increased and multiplied.
25 And Barnabas and Saul returned from Jerusalem, having accomplished their [1] ministry, taking with them John that was surnamed Mark.

[1] *Act. 11, 29.*

ANNOTATIONS. CHAP. XII.

5. *Prayer was made.]* The Church prayed incessantly for her chief Pastor, and was heard of God: and all Christian people are warned thereby to pray for their Bishops and Pastors in prison.

6. *Two chains.]* ◦These chains are famous for miracles, and were brought from Hierusalem to Rome by Eudoxia the Empress, wife to Theodosius the younger, where they were matched & place with another chain that the same Apostle was tied with by Nero, & a Church founded thereupon, named *Petri ad vincula*, where they are religiously kept and reverenced until this day, and there is a Feast in the whole Church for the same, the first of August, which we call, *Lammas day*.

◦S. Peter's chains.

15. *His Angel]* [1] *If proper Angels* (saith S. Chrysostom) *be deputed by our Lord to such as have only charge of their own life, (as one of the just said* [2]*, The Angel which hath delivered me from my youth upward) much more are supernal Spirits at hand to help them unto whom the charge and burden of the world is committed*. Chrys. in laud. Pauli. ho. 7, to. 3.

[1] Patronage of Angels.
[2] *Gen. 48, 16.*

17. *Tell James.]* ◦He willeth them to shew this to S. James Bishop of Hierusalem and to the Christians, that they might see the effect of their prayers for him, & give God thanks. For S. James no doubt published common prayer for S. Peter.

◦Public prayer for S. Peter the head.

CHAPTER XIII.

The preachers of the Church of Antioch preparing themselves, the Holy Ghost out of them all, chooseth Saul and Barnabas. 3. They being first consecrated Bishops, 4. go their appointed circuit over all the land of Cypres, the Proconsul whereof is also converted, seeing the miraculous excecation of a Jew by Paul. 13. Thence, into Pamphilia: 14. and Pisidia, where in Antioch Paul preacheth to the Jews, shewing that JESUS is Christ, 38. and that in him is salvation, and not in their Law of Moyses: 40. warning them to beware of the reprobation

foretold by the Prophets. 44. But the next Sabboth, they blaspheming, he in plain terms forsaketh them, and turneth to the Gentiles. Whereat the Gentiles be as glad on the contrary side. 50. Finally the Jews raising persecution, they forsake them, pronouncing them to be obstinate contemners.[1]

[1] The 5. part.

THE taking of the Gospel away from the obstinate Jews, and giving of it to the Gentiles, by the ministry of Paul and Barnabas.

AND there were in the Church which was at Antioch, Prophets and Doctors, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of Herod the Tetrarch, and Saul. 2 And [1]as they were ministering to our Lord, & fasting, the Holy Ghost said: Separate me Saul and Barnabas unto the work, whereto I have taken them.

[1] *c λειτουργούντων ἀυτῶν*

3 Then they fasting and praying, and imposing hands upon them, dismissed them. 4 And they being sent of the Holy Ghost, went to Seleucia, and thence sailed to Cypres. 5 And when they were come to Salamina, they preached the word of God in the Synagogues of the Jews. And they had John also in their ministry. 6 And when they had walked throughout the whole island as far as Paphos, they found a certain man that was a magician, a false-prophet, a Jew, whose name was [1]'Bar-iesu',

[1] *Barieu*

7 who was with the Proconsul Sergius Paulus a wise man. He^ sending for Barnabas & Saul, desired to hear the word of God. 8 But Elymas the magician (for so is his name interpreted) resisted them, seeking to avert the Proconsul from the faith. 9 But Saul, otherwise Paul, replenished with the Holy Ghost, looking upon him, 10 said: O full of all guile, and all deceit, son of the devil, enemy of all justice, thou ceasest not to subvert the right ways of our Lord. 11 And now behold the hand of our Lord upon thee, & thou shalt be blind, not seeing the sun until a time. And forthwith there fell dimness and darkness upon him, and going about he sought somebody that would give him his hand. 12 Then the Proconsul, when he had seen that which was done, believed, marveling at the doctrine of our Lord. 13 And when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And John departing from them, returned to Jerusalem. 14 But they passing through Perge, came to Antioch in Pisidia: and entering into the Synagogue on the day of the Sabboth, they sat down. 15 And after the lesson of the Law and the Prophets, the princes of the Synagogue sent to them, saying: Men brethren, if there be among you any sermon of exhortation to the people, speak. 16 And Paul rising up, and with his hand beckoning for silence, said: Ye men of Israel, and you that fear God, harken. 17 The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Aegypt, and in a mighty arm brought them out thereof,[1]

[1] *Exod.*

18 and for the space of forty years tolerated their manners in the desert.[1]

[1] *Iosue.*

19 And destroying seven nations in the land of Chanaan, by lot he divided their land among them, 20 as it were after four hundred and fifty years, and after these things he gave Judges, until Samuel the Prophet. 21 And thenceforth they desired a king: & he gave them [1]Saul the son of Cis, a man of the tribe of Benjamin, forty years.

[1] *Iud.*
1. Reg. 8.

22 and removing him, he raised them up [1]David to be king: to whom giving testimony, he said: [2]*I have found David the son of Jesse, a man according to my heart, who shall do all my wills.*

[1] *1. Reg. 16.* [2] *Ps. 88, 21.*

23 Of his seed God according to his [1]promise hath brought forth to Israel a Saviour JESUS,

[1] *Psa. 131, 11.*

24 John [1]preaching before the face of his coming, baptism of penance to all the people of Israel.

[1] *Lu. 3, 3.*

25 And when John fulfilled his course, he said: Whom

do [1]you think me to be? I am not he: but behold there cometh after me, whose shoes of his feet I am not worthy to loose.

[1] *Lu. 3, 15.*

26 [1]Men brethren, children of the stock of Abraham, & they among you that fear God; to you the word of this salvation was sent.

[1] The Epistle upon Tuesday in Easter week.

27 For they that inhabited Jerusalem, and the princes thereof, not knowing him, nor the voices of the prophets that are read every Sabboth, judging have fulfilled them, 28 and finding no cause of death in him, [1]desired of Pilate, that they might kill him.

[1] *Lu. 23, 1.*

29 And when they had consummated all things that were written of him, taking him down from the tree, they put him in a monument. 30 But God raised him up from the dead the third day: 31 who was [1]seen for many days of them that came up together with him from Galilee into Jerusalem, who until this present are his witnesses to the people.

[1] *Act. 1, 3.*

32 And we preach unto you that promise which was made to our fathers: 33 that God hath fulfilled this same [1]ʻto our childrenʼ, raising up JESUS, as in the second Psalm also it is written: [2] *My Son art thou, this day have I begotten thee.*

[1] *to us their children,* [2] *Ps. 2, 7.*

34 And that he raised him up from the dead, not to return now any more into corruption, thus he said: [1] *That I will give you the holy things of David faithful.*

[1] *Esa. 55, 3.*

35 And therefore in another place also he saith: [1] *Thou shalt not give thy holy one to see corruption.*

[1] *Ps. 15, 10.*

36 For David in his generation when he had served, according to the will of God slept: and he was laid to his fathers & saw corruption. 37 But he whom God hath raised up, saw no corruption. 38 Be it known therefore to you, men brethren, that through him, forgiveness of sins is preached to you, from all the things from the which you could not be justified by the law of Moyses. 39 In him every one that believeth, is justified. 40 Take heed therefore lest that come upon you which is spoken in the prophets,

41 [1] *See ye contemners, and wonder, and perish: because I work a work in your days, a work which you will not believe, if any man shall tell it you.*

[1] *Abac. 1, 5.*

42 And they going forth, [1]they desired them that the Sabboth following they would speak unto them these words.

[1] *c the Gentiles desired*

43 And when the Synagogue was dismissed, many of the Jews, and of the [1]strangers serving God, followed Paul & Barnabas: who speaking exhorted them to continue in the grace of God.

[1] *c devout proselytes,*

44 But the next Sabboth the whole city almost assembled to hear the word of God. 45 And the Jews seeing the multitudes, were replenished with envy, & contradicted those things which were said of Paul, blaspheming. 46 Then Paul and Barnabas constantly said: To you it behoved us first to speak the word of God: but because [1]you repel it, and judge yourselves unworthy of eternal life; behold we turn to the Gentiles.

[1] The Jews of their own free will repelling the truth, are unworthy of Christ and worthily forsaken: and the Gentiles though they believed specially by God's grace and preordination, yet they believe also by their own free will, which standeth well with God's providence.

47 For so our Lord commanded us: [1] *I have put thee to be the light of the Gentiles; that thou mayest be salvation unto the utmost of the earth.*

[1] *Esa. 49, 6.*

48 And the Gentiles hearing it, were glad, and glorified the word of our Lord: and there believed as many as were preordinate to life everlasting. 49 And the word of our Lord was spread throughout the whole country. 50 But the Jews stirred up religious and honest women, and the chief of the city, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coasts. 51 But they [1] shaking off the dust of their feet against them, came to

Iconium.

[1] *Lu. 9, 5.*

52 The Disciples also were replenished with joy and with the Holy Ghost.

ANNOTATIONS.
CHAP. XIII.

[1] The Apostle's liturgy or Mass.

[2] *λειτουργούντων ἀυτῶν.*

2. *As they were ministering.]* [1] If we should, as our Adversaries do, boldly turn what text we list, and flee from one language to another for the advantage of our cause, we might have translated for *ministering, sacrificing*. For so [2] the Greek doth signify, and so Erasmus translated. Yea we might have translated, *Saying Mass*, for so they did: and the Greek Fathers here had their name, Liturgy, which Erasmus translateth *Mass*, saying, *Missa Chrysostomi*. But we keep our text, as the translators of the Scriptures should do most religiously.

[1] Paul & Barnabas are consecrated by men.

[2] *Gal. 1.*

2. *Separate me.]* [1] Though Paul were taught by God himself [2] and specially designed by Christ to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, yet they were to be ordered, consecrated, and admitted by men. Which wholly condemneth all these new rebellious disordered spirits, that challenge and usurp the office of preaching and other sacred actions from heaven, without the Church's admission.

[1] Imber days.

[2] * *Leo ep. 81. c. 1. Epipha. in compend. Leo ser. 3. et 4. de ieiu. 7. mensis.*

[3] Praescript times of fasts.

3. *Fasting.]* [1] Hereof the Church of God useth and prescribeth public fasts at the four solemn times of giving Holy Orders (which are our *Imber days*) as a necessary preparative to so great a work, as S. Leo declareth by this place, naming it also an Apostolical tradition. See. S. [2] Leo *Ser. 9. de ieiunio 7. mensis, & Calixtus ep. 1. to. 1. Conc. Magunt. c. 34. 35. to. 3.* [3] And this fasting was not fasting from sin, nor moral or Christian temperance, as the Protestants ridiculously affirm, for such fasting they were bound ever to keep: but it was abstinence for a time from all meats or from some certain kinds of meats, which was joined with prayer and sacrifice, and done specially at such seasons as the Church prescribed, of all together (as in Lent, the Imber days, Friday, Saturday) and not when every man list, as Aerius and such Heretics did hold. *S. August. haer. 53.*

[1] Imposition of hands.

[2] Holy Orders.

[3] *Act. 6, 6.*

[4] * *Act. 2, 42.*

[5] *Hiero. in c. 58. Esa.*

3. *Imposing hands.]* [1] Because all blessings and consecrations were done in the Apostles' time by the external ceremony of imposition of hands, diverse Sacraments were named of the same, specially Confirmation, as is noted before, and [2] holy Ordering or consecrating Bishops, Priests, and Deacons, and Subdeacons, as we see here and elsewhere. In which though there were many holy words and ceremonies and a very solemn action: yet whatsoever is done in those Sacraments, is altogether called *imposition of hands* [3]: as whatsoever was done in the whole divine mystery of the B. [4] Sacrament, is named *fraction of bread*. For the Apostles (as S. Denys *Eccl. hier. c. 1. in fine* writeth) purposely kept close in their open speeches and writings which might come to the hands or ears of Infidels, the sacred words and actions of the Sacraments. And S. Ambrose saith, *in 1. Tim. c. 4. The imposition of the hands is mystical words, wherewith the elected is conformed and made apt to his function, receiving authority (his conscience bearing witness) that he may be bold in our Lord's stead to offer sacrifice to God.* And S. Hierom [5], *The imposition of hands is the Ordering of Clerks, Which is done by prayer of the voice, and imposition of the hand.* And this is in some inferior orders also, but Paul and Barnabas were ordered to a higher function than inferior Priests, even to be Bishops throughout all Nations.

◦ Spiritual officers of our souls.

4. *Sent of the Holy Ghost.]* ◦ Whosoever be sent by the Church, are sent of the Holy Ghost, though in such an extraordinary sort it be not done. Whereby we see how far the Officers of our souls in

the Church do pass the temporal Magistrates, who though they be of God's ordinance, yet not of the Holy Ghost's special calling.

CHAPTER XIV.

Next in Iconium they preach, where many being converted of both sorts, the obstinate Jews raise persecution. 6. Then in the towns of Lycaonia, where the Heathen first seeing that Paul had healed one born lame, are hardly persuaded but they are Gods. 18. but afterward, by the instigation of the malicious Jews, they stone Paul, leaving him for dead. 20. And so having done their circuit, they return the same way confirming the Christians, and making Priests for every Church. 25. And being come home to Antioch in Syria, they report all to the Church there.

AND it came to pass at Iconium that they entered together into the Synagogue of the Jews, and so spake, that a very great multitude of Jews and of the Greeks did believe. 2 But the Jews that were incredulous, stirred up and incensed the hearts of the Gentiles to anger against the brethren. 3 A long time therefore they abode, dealing confidently in our Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands. 4 And the multitude of the city was divided: and certain of them indeed were with the Jews, but certain with the Apostles. 5 And when the Gentiles and the Jews with their princes had made an assault, to use them contumeliously, and to stone them, 6 understanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the whole country about, and there they were evangelizing. 7 And a certain man at Lystra impotent of his feet sat there, lame from his mother's womb, that never had walked. 8 This same heard Paul speaking. Who looking upon him, and seeing that he had faith for to be saved, 9 he said with a loud voice: Stand up right on thy feet. And he leaped & walked. 10 And the multitudes when they had seen what Paul had done, lifted up their voice in the Lycaonian tongue, saying: Gods made like to men, are descended to us. 11 And they called Barnabas, Jupiter: but Paul Mercury, because he was the chief speaker. 12 The Priest also of [1]Jupiter that was before the city, bringing oxen and garlands before the gates, would with the people sacrifice.

[1] *c διὸς τοῦ ὄντος*

13 Which thing when the Apostles Barnabas and Paul heard, renting their coats, they leaped forth into the multitudes, crying 14 and saying: Ye men, why do you these things? We also are mortal men like unto you, preaching to you for to convert from these vain things, to the living God that made the Heaven, and the earth, and the sea, and all things that are in them: 15 who in the Generations past suffered all the Gentiles to go their own ways. 16 Howbeit he left not himself [1] without testimony, being beneficial from Heaven, giving rains, and fruitful seasons, filling our hearts with food and gladness.

[1] The Heathen might by the daily benefits of god have known him at the least to have been their Creator and only Lord, though the mystery of our Redemption were not opened to them.

17 And speaking these things, they scarce appeased the multitudes from sacrificing to them. 18 But there came in certain Jews from Antioch and Iconium: and persuading the multitudes, and [1]stoning Paul, they drew him out of the city, thinking him to be dead.

[1] *2. Cor. 11, 25.*

19 But the Disciples compassing him round about, he rising up, entered into the city, and the next day he went forth with Barnabas unto Derbe. 20 And when they had evangelized to that city, & had taught many, they returned to Lystra and Iconium, and to Antioch: 21 confirming the hearts of the Disciples, and exhorting them to continue in the faith; and that by many tribulations we must enter into the Kingdom of God. 22 And when [1]they had ordained to them Priests in every Church, and had prayed with fastings, they commended them to our Lord in whom they

believed.

[1] We see by this, first that SS. Paul & Barnabas were Bishops, having here authority to give Holy Orders: secondly, that there was even then a difference betwixt Bishops and Priests, though the name in the primitive Church was often used indifferently: lastly, that always fasting & praying were preparatives to the giving of Holy Orders.

23 And passing through Pisidia, they came into Pamphylia, 24 and speaking the word of our Lord in Perge, they went down into Attalia: 25 and from thence they sailed to Antioch, [1] whence they had been delivered to the grace of God unto the work which they accomplished.

[1] *Act, 13, 2.*

26 And when they were come, and had assembled the Church, they reported what great things God had done with them, & that he had opened a door of faith to the Gentiles. 27 And they abode no little time with the Disciples.

ANNOTATIONS.
CHAP. XIV.

[1] Latria.
[2] *Aug. li. 10. de Civ. Dei c. 1.*
[3] *Aug. li. 8. de Civ. c. 27.*
[4] Dulia.

12. *They would sacrifice.]* [1] This lo is the divine worship, consisting in external sacrifice, and in acknowledging the parties worshipped to be gods: which [2] may be done to no man nor creature, and therefore the Apostles refuse it with all possible diligence, and all the Angels and Saints in heaven refuse that adoration by sacrifice. The Catholic Church suffereth no Priest nor other so to worship any Saint in heaven or earth. She hath but one external Sacrifice, which is in the holy Mass, of Christ's body and blood: that she offereth to God alone, and *neither to Peter nor to Paul* (saith S. Augustine [3]) *though the Priest that sacrificeth, standeth over their bodies, and offereth in their memories.* [4] But other kinds of honours and duties, inferior without all comparison (how great so ever they be) to this, we do, as the Scriptures and Nature teach us, to all Superiors in heaven and earth, according to the degrees of grace, honour, and blessedness that God hath called them unto, from our B. Lady Christ's own mother, to the least servant he hath in the world. For which the Heretics would never accuse Christian people of Idolatry, if they had either grace, learning, faith, or natural affection.

[1] *χειροτονήσαντες*
[2] Heretical translation against Holy Orders.
[3] *ἐπίθεσις τῶν χειρῶν.*
[4] *Hiero. in 38. Esa.*

22. *Had ordained.]* The Heretics, to make the world believe that all Priests ought to be chosen by the voices of the people, and that they need no other Ordering or Consecration by Bishops, pressing the profane use of the [1] Greek word more than the very natural signification requireth and Ecclesiastical use beareth, translate thus, *Ordained by election* [2]. Whereas indeed this word in Scripture signifieth, Ordering by imposition of hands, as is plain by other words equivalent, *Act. 6, 13. 1. Tim. 4. 5. 2. Tim. 1.* Where the Ordering of Deacons, Priests, and others is called [3] Imposition of hands: not of the people, but of the Apostles. And this to be the Ecclesiastical use of the word, appeareth by S. Hierom [4] saying (as is before alleged) that *χειροτονία is the Ordering of Clerks or Clergy men by prayer of voice and imposition of hand.*

[1] Heretical translation against Priesthood.
[2] If *Sacerdos* be Priest, much more *Presbyter.*
[3] Presbyter. Priest.

22. *Priests.]* Even so here also, as before, fleeing from the proper, apt, & known word, which is most precisely correspondent to the very Greek in our tongue and all nations, [1] they translate for *Priest*, Elder, that is, for a calling of Office, a word of age: for a term of art and by consent of all the Church and Apostolic authority and Fathers, appropriated to Holy Order, a vulgar, common, and profane term: With all little grace as if they should translate *Pontificem*, a bridgemaker, the *Maior* of London, the Bigger of London. And thus you see within three words' compass they flee guilefully from the Latin to the Greek, and again guilefully from the Greek to the vulgar English. Such corruption of Scriptures their hatred of Priesthood driveth them unto. If they had translated it

so when the Scriptures were first written, (at which time the word was but newly received into the special and Ecclesiastical signification, and when it was yet taken sometimes in common profane sort, as *1. Tim. 5.* or there only where our ancient Latin version turneth *Presbyter* into *Senior*, because the word was not yet wholly and only appropriated to Holy Orders, as afterward by use of many hundred years it was and is) their dealing might have had some colour of honesty and plainness, which now cannot be but of plain falsehood and corruption, and that of further purpose than the simple can see. Which is to take away the office of Sacrificing and other functions of Priests, proper in the new Testament to such as the Apostles often, and the posterity in manner altogether call Priests, *Presbyteros*. Which word doth so certainly imply the authority of sacrificing, that it is by use made also the only English of *Sacerdos*, the Adversaries themselves as well as we, so translating it in all the old and new Testament: [2] though they cannot be ignorant that *Priest* cometh of *Presbyter*, and not of *Sacerdos*: and that antiquity for no other cause applied the signification of *Presbyter* to *Sacerdos*, but to shew that *Presbyter* is in the new Law, that which *Sacerdos* was in the old: the Apostles abstaining from this and other like old names at the first, and rather using the words, Bishops, Pastors, and Priests, because they might be distinguished from the Governors and sacrificers of Aaron's order, who as yet in the Apostles' time did their old functions still in the Temple. And this to be true, and that to be a Priest, is to be a man appointed to sacrifice, the Heretics themselves calling *Sacerdos* always a Priest, must needs be driven to confess. Although their folly is therein notorious, to apply willingly the word *Priest* to *Sacerdos*, and to take it from *Presbyter* whereof it is properly derived [3], not only in English, but in other languages both French and Italian. Which is to take away the name that the Apostles and fathers gave to the Priests of the Church, & to give it wholly & only to the order of Aaron, which never had it before our Priesthood began. Never did there Heretics stand so much upon doubtful derivations and descant of words as these Protestants do, and yet never men behaved themselves more fondly in the same: as whosoever marketh the distinction of their Elders, Ministers, Deacons, and such like, shall perceive.

Prebstre. Preti.

CHAPTER XV.

Some of those Jews also that were Christians, do fall, and are authors of the Heresy of Judaizing. 2. They refer the matter to Councel: 7. Wherein after great disputation, Peter striking the stroke, 12. and other confirming his sentence with miracles, 13. and with Scriptures: 22. the Apostles and Priests do write and command in the name of the Holy Ghost what is to be done. 30. And the faithful thereby are straightways quieted in mind. 36. After which, Paul and Barnabas thinking to go again their above said circuit together, are by occasion of Mark parted, to the greater increase of the Church.

AND certain coming down from Jewry, taught the brethren: That [1] unless you be circumcised according to the manner of Moyses, you cannot be saved.

[1] *Gal. 5, 2.*

2 No little sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should go up, & certain others of [1] ˹the rest˺, to the Apostles and [2] Priests unto Jerusalem, upon this question.

[1] *them,* [2] *c ρεσβυτέρους.*

3 They therefore being brought on their way by the Church, passed through Phoenice & Samaria, reporting the conversion of the Gentiles: and they made great joy to all the brethren. 4 And when they were come to Jerusalem, they were received of the Church and of the Apostles and [1][2] Ancients, declaring whatsoever God had done with them.

[1] c Ancients here, & often in this chapter, are the same that Priests vers. 2. as S. Hierom taketh it also *1. Pet. 5.* &

the Greek approveth, being always one, πρεσβύτεροι, Priests. *Hiero. in 1. ad Tit. et 4. ad Galat.* [2] *c πρεσβυτέρων*

5 And there arose certain of the heresy of the Pharisees that believed, saying, That they must be circumcised; commanded also to keep the law of Moyses. 6 And the Apostles and Ancients assembled to consider of this word. 7 And when there was made a [1] great disputation, Peter rising up said to them: Men brethren, you know that [2] of old days God among us chose, that by my mouth the Gentiles should hear the word of the Gospel, and believe.

[1] b See the Annot. vers. 28. toward the end. [2] *Act. 10, 20.*

8 And God which knoweth the hearts, gave testimony, [1] giving unto them the Holy Ghost as well as to us,

[1] *Act. 10, 45.*

9 and hath put no difference between us and them, [1] by faith purifying their hearts.

[1] By that faith which worketh by charity, for a dead faith cannot purify the heart of man. See chap. *16, 31.*

10 Now therefore why tempt you God, to put a yoke upon the necks of the Disciples, which neither our fathers nor we have been able to bear? 11 But by the grace of our Lord JESUS CHRIST we believe to be saved, in like manner as they also. 12 And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had done among the Gentiles by them. 13 And after they held their peace, James answered, saying: Men brethren, hear me. 14 Simon hath told how God first visited to take of the Gentiles a people to his name. 15 And to this accord the words of the Prophets, as it is written: 16 [1] *After these things I will return, and will re-edify the tabernacle of David which was fallen, and the ruins thereof I will re-edify, and set it up:*

[1] *Tim. 3, 5.*
Amos 9, 11.

17 *that the residue of men may seek after the Lord, and all nations upon whom my name is invocated, saith the Lord that doeth these things.* 18 To our Lord was his own work known from the beginning of the world. 19 For the which cause I judge, that they which of the Gentiles are converted to God, are not to be disquieted, 20 but to write unto them that they refrain themselves from the contaminations of idols, and fornication, and strangled things, and blood. 21 For Moyses of old times hath in every city them that preach him in the Synagogues, where he is read every Sabboth. 22 Then it pleased the Apostles and Ancients with the whole Church, to choose men out of them, & to send to Antioch with Paul and Barnabas, Judas, who was surnamed Barsabas, & Silas, chief men among the Brethren, 23 [1] writing by their hands. The Apostles and Ancients, the brethren, to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting.

[1] c Other Latin copies and the Greek read thus *Writing by their hands an epistle containing these things.*

24 Because we have heard that certain going forth from us have troubled you with words subverting your souls, to whom we gave no commandment: 25 It hath pleased us being gathered in one, to choose out men & to send them unto you with our dearest Barnabas and Paul, 26 men that have given their lives for the name of our Lord JESUS CHRIST. 27 We have sent therefore Judas and Silas who themselves also will in words report unto you the same things. 28 For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things: 29 That you abstain from the things immolated to idols, and blood, and that which is strangled, and fornication, from the which things keeping yourselves, you shall do well. Fare ye well. 30 They therefore being dismissed went down to Antioch: and gathering the multitude, delivered the epistle. 31 Which when they had read, they rejoiced upon the consolation: 32 but Judas and Silas, themselves also being prophets, with many words comforted the brethren, and confirmed them. 33 And having spent some time there, they were with peace dismissed of the brethren unto them that had sent them. 34 But it seemed good unto Silas to remain there: and Judas departed alone: 35 and Paul and Barnabas tarried at Antioch, teaching and evangelizing with many others the word of our Lord. 36 And after certain days, Paul said to Barnabas, let us return and [1] visit our brethren in all cities

wherein we [2]have preached the word of our Lord, how they do.

[1]Hereof our Catholic Bishops took up the necessary use of often visiting their flocks & cures committed to their charge, for confirmation in faith & virtue, & reformation of manners both of clergy & laity. [2]*Act. 13, 14.*

37 And Barnabas would have taken with them John also that was surnamed Mark. 38 But Paul desired that he (as who [1]had departed from them out of Pamphylia, & had not gone with them to the work) might not be received.

[1]*Act. 13, 13.*

39 And there rose a dissension, so that they departed one from another, & that, Barnabas indeed taking Mark sailed to Cypres. 40 But Paul choosing Silas departed, being delivered of the brethren to the grace of God. 41 And he walked through Syria and Cilicia, confirming the Churches: [1]commanding them to keep the precepts of the Apostles & the Ancients.

[1]Not only the things commanded by Christ's express word, or written in the Scriptures (as our Heretics hold) but whatsoever the Apostles and Rulers of the Church command, is to be kept & obeyed. See these words repeated again c. 16, 4. & that in the Greek, lest any man cavil, because here the Greek hath them not.

ANNOTATIONS.
CHAP. XV.

1. *Appointed.]* We learn by this example, what is to be done when any controversy ariseth in religion between the teachers or other Christian people. We see it is not enough to contend by allegations of Scriptures or other proofs seeming to make for either part: for so of contentious part-taking there should be no end, but the more writing, wrestling, striving there were, every one for his own fancy, cloaking it with the title of God's word and Scripture, the more Schisms, Sects, and divisions would fall: as we see specially in the restless Heresies of our time. Whose fautors admitting no judges, stand to no trial of mortal men, to no tribunal of Pope, Councels, Bishops, Synods, but each man to his own phantastical spirit, his own sense of Scriptures, and his own willful obdurate rebellion against God's Church and his Superiors in the same. ◦But here we see S. Paul and Barnabas, men that were Apostles and full of the Spirit of God, and the other parties, though never so much partial to the ceremonies of their Law by their former long use and education therein, yet not to stand stiffly to their own opinion on either side, but to condescend to refer the whole controversy and the determination thereof to the Apostles, Priests or Ancients of Hierusalem, that is to say, to commit the matter to be tried by the Heads and Bishops and their determination in Councel. This is God's holy and wise providence among other judgements in his Church, to keep the Christian people in truth and unity, and to condemn sects and false teachers and troublers of the Church. By which judgements and order, whosoever will not or dare not be tried in all their doctrine and doings, they shew themselves to mistrust their own cause, and to flee from the light, and ordinance of God. Without which order of appeasing all differences in faith and constructions of the Scriptures, the Church had been more defectual and insufficient, than any Commonwealth or Society of men in the world: none of which ever wanteth good means to decide all discords and dissension arising among the subjects & citizens of the same.

◦The way to end dissension in religion, is to commit it to a Councel.

6. *Apostles and Ancients.]* The Heresies of our Protestants which would have all men to give voice, or to be present in Councels, and of others that would have none but the holy or elect to be admitted, are refuted by this example, where we see none but Apostles & Priests or Ancients assembled to dispute of the matter, though many devout people were in the city the same time. [1]Neither did ever any other in the Ancient Councels of the Church assemble to debate and

[1]Of what persons a Councel consisteth.

[2]*Deut. 17.*

[3]*Mal. 2, 7.*

[4]*Agga. 2, 12.*

[5] *Luc. 10, 11.*

[6] A general Councel representeth the whole Church.

[7] *li. 1. c. 18. de bapt.*

define the matter, but such, though many other for other causes be ever present. Secular men or women, be their gifts never so great, cannot be judges in causes of faith and religion. [2] *If any thing*, saith God *be hard and doubtful, thou shalt come to the Priests of the Levitical stock, and thou shalt follow their sentence*. Again, [3] *The lips of the Priest shall keep knowledge, and the Law thou shalt require of his mouth*. Again, [4] *Ask the Law of the Priest*. Much more must we refer all to our Bishops and Pastors, whom God hath placed in the regiment of the Church with much larger privilege, than ever he did the old Priests over the Synagogue. To whom it is said, [5] *He that despiseth you, despiseth me*. [6] And it is to be noted that the Bishops so gathered in Councel, represent the whole Church, have the authority of the whole Church, and the Spirit of God to protect them from error, as the whole Church: SS. Paul and Barnabas come hither for the definition of the whole Church. *The sentence of a plenary or general Councel* (saith S. Augustine [7]) *is the consent of the whole Church*. And so it must needs be in the Church, because the Magistrates, Senate, Councel or deputies of all commonwealths, represent the whole body: and to have it otherwise (as the Church's Rebels wish) were to bring all to hell and horror, and themselves to be perpetually, by the seditious and popular persons, upholden against Law, reason, and religion, in their wickedness.

◦The first Councel at Hierusalem.

6. *Assembled.]* ◦A Councel was called to discuss the matter. Which Councel was the more easily gathered, because the Christian Bishops and countries were not yet so many, but that the principal Governors of the Church being not far dispersed, and as many learned men as were necessary, might be in Hierusalem, or easily called thither. And it was not a Provincial Councel or Synod only, but a general Councel, consisting of the chief Apostles and Bishops that then were, though the number was nothing so great as afterward used to assemble, when the Church was spread into all nations.

◦Peter head of the Council, & his successors after him.

7. *Peter rising up.]* ◦S. Peter as the head of the Church speaketh first, as his successors have ever had, not only in their personal presence, but in their absence by their legates and substitutes, the chief voice in all Councel's general, none ever received into authority and credit in the Church without their Confirmation. And therefore the Councels of the Arians and of other Heretics, were they never so great, wanting the Pope's assent, assistance, or Confirmation, did shamefully err, as Ariminense for the Arians, and Ephesinum secundum for the Nestorians, and such like condemned Assemblies.

[1] Peter's preeminence both toward Jews & Gentiles.

[2] *Ro. 15, 8. Gal. 2, 7.*

7. *Chose that by my mouth.]* [1] Though Paul were called and appointed specially to be the Apostle of the Gentiles, yet that was S. Peter's special privilege by God's own choice, that the first Gentiles should be called by his mouth, and that he first should utter to the Church that truth of the admission of the Gentiles himself, for that he was Christ's Vicar, being notwithstanding (as his Master was) *Minister Circumcisionis* [2], that is, Apostle of the Jews, Christ deferring all preeminence unto him in that point also.

[1] S. James and the rest follow S. Peter's sentence.

[2] *Hiero. to. 2. ep. 89. ad August. c. 2.*

[3] The principal question.

[4] Incident questions.

13. *James.]* S. James because he was an Apostle and also Bishop of Hierusalem, gave his sentence next. For the speech interposed of SS. Paul and Barnabas, was but for their better information in the decision of the matter, and for confirmation of S. Peter's sentence, though they being Apostles, and Bishops, had voices in the Councel also: as many more had, though their sentences be not here reported. [1] And where S. James in his speech saith, *I judge*, it is not meant that he gave the principal definitive sentence: for he (as all the rest) followed and allowed the sentence of S. Peter, as it is plain in the text, the whole assembly for reverence of his person and approbation of his sentence, holding their peace. *All the multitude* (saith S. Hierom [2]) *held their peace, and into his*

sentence James the Apostle & all the Priests did pass together. For though S. James did particularize certain points incident to the question debated, as of eating strangled meats &c. yet the proper controversy for which the Councel assembled, was, [3] Whether the Gentiles converted were bound to observe the Law of Moyses: and it was concluded, that they were not bound, nor ought not to be charged with Moyses Law or the Sacraments and ceremonies of the same. This is the substance and principal purpose of this Councel's decree, which doth bind for ever: and *Peter* (saith S. Hierom in the same place) was *Prince or author of this decree*. The matter of fornication and Idolothytes being but [4] incident to the question or resolution, and the forbidding of eating strangled and blood, but a temporal prohibition, which by the consent of the Church or otherwise afterward was abrogated, the Church of God having the true sense of difference of times, places, & persons, when and how far such things are to be observed, and when not. [5] And in such things as these, and in other like which according to circumstances require alteration, it is, that S. Augustine saith, li. 2. de bapt. c. 3. to. 7. *The former general or plenary Councels may be amended by the later*.

[5] How later Councels alter the former.

24. *Fornication.]* Fornication and contamination with Idols, are of themselves mortal sins, and therefore can never be lawful: yet because the Gentiles by custom were prone to both, and of fornication made very small account, it pleased the Holy Ghost to forbid both specially. ◦ Concerning the other points of abstaining from blood and stifled meats, they were things of their own nature indifferent, in which for a time the Jews were to be borne withal, and the Gentiles to be a little exercised to obedience. By which we may see the great authority of God's Church and Councels, which may command for ever, or for a time, such things as be fit for the state of times and nations, without any express Scriptures at all, and so by commandment make things necessary that were before indifferent.

◦ The Church's authority in making Decrees.

24. *Going forth from us.]* ◦ A proper description or note of Heretics, Schismatics, and seditious teachers, to go out from their spiritual Pastors and Governors, and to teach without their commission and approbation, to disquiet the Catholic people with multitude of words and sweet speeches, and finally to overthrow their souls.

◦ Going out, a mark of heretics.

28. *To the Holy Ghost and to us.]* [1] By this first we note, that it is not such a fault as the Heretics would make it in the sight of the simple, or any incongruity at all, to join God and his creatures as the principal cause and the secondary, in one speech, and to attribute that to both, which though diversly, yet proceedeth of both. *God and you*, say good people commonly: *God and our Lady, Christ and S. John: We confess to God an to Peter and Paul.* as, [2] *God and his Angel, To our Lord and Gedeon, The sword of our Lord and of Gedeon, Our Lord and Moyses, Christ and his Angels, Our Lord and all Saints.* ep. ad Philem. *S. Paul and our Lord.* 1. Thess. 1, 6. All these speeches being partly Scriptures, partly like unto the Scripture's speeches, are warranted also by this Councel, which saith boldly, & hath given the form thereof to all other Councels lawfully called and confirmed, to say the like, [3] *It hath pleased the Holy Ghost and us.* S. Cyprian *ep. 54. nu. 2.* reporting the like of a Synod holden in Afrike, saith, *It hath pleased us by the suggestion of the Holy Ghost.*

[1] God & our Lady, and the like speeches.

[2] * *Gen. 48, 15, 16. Iud. 7, 18. 20. Exod. 14, 31. 1. Tim. 5, 21.*

[3] *VISUM EST SPIRITUI SANCTO ET NOBIS.*

Secondly we note, that the holy Councels lawfully kept for determination or clearing of doubts, or condemning of errors and Heresies, or appeasing of Schisms and troubles, or reformation of life, and such like important matters, have ever the assistance of God's Spirit, and therefore cannot err in their sentences and determinations concerning the same, because the Holy Ghost cannot err, from whom (as you see here) jointly with the Councel the resolution proceedeth.

[1] The Holy Ghost's assistance in all lawful Councels, to the world's end, and that by Christ's promise.

[2] *Io. 16, 13.*

[3] S. Gregory's reverence of General Councels.

[1] Thirdly we learn, that in the holy Councels specially (though otherwise and in other Tribunals of the Church it be also verified) Christ's promise is fulfilled, [2] that the Holy Ghost should suggest them and teach them all truth, and that not in the Apostles' time only, but to the world's end. For so long shall Councels, the Church, and her Pastors have this privilege of God's assistance, as there be either doubts to resolve, or Heretics to condemn, or truths to be opened, or evil men to be reformed, or Schisms to be appeased. For which cause S. Gregory *li. 1. ep. 24. sub fin.* reverenceth the four general Councels (Nicen. Constantinop. Ephes. Chalced.) as the four books of the holy Gospel, alluding to the number: and of the fifth also he saith that he doth [3] reverence it alike: and so would he have done more, if they had been before his time, who saith of them thus, *whiles they are concluded and made by universal consent, himself doth he destroy, and not them, whosoever presumeth either to loose whom they bind, or to bind whom they loose.*

[1] The Protestants' fond distinction between the 4 first & the later Councels.

[2] Beza's blasphemy against the first general Councels.

[3] *Beza in praef. Test. No. an. 1565.*

[4] What the Fathers attribute to Councels, & namely S. Augustine.

[5] Provincial Councels.

S. Gregory therefore reverencing all five alike, [1] it may be marveled whence the heretics have their fond difference betwixt those four first and other later: attributing much to them, and nothing to the rest. Whereas indeed the later can err no more than the first four, being holden and approved as they were, and having the Holy Ghost as they had. But in those first also when a man findeth any thing against their Heresies (as there be diverse things) then they say plainly that they also may err, and that the Holy Ghost is not tied to men's voices, nor to the number of sentences: Which is directly to reprove this first Councel also of the Apostles, and Christ's promise of the Holy Ghost's assistance to teach all truth. [2] Yea that you may know and abhor these Heretics throughly, hear ye what a principal Sect-Master with his blasphemous mouth or pen uttereth, saying, that [3] *In the very best times such was partly the ambition of Bishops, partly their foolishness and ignorance, that the very blind may easily perceive, Satan verily to have been president of their assemblies.* Good Lord deliver the people and the world from such blasphemous tongues and books, and give men grace to attend to the holy Scriptures and Doctors, that they may see how much, [4] not only S. Augustine and other Fathers attribute to all general Councels specially, (to which they refer themselves in all doubts among themselves and in all their controversies with Heretics:) but to which even S. Paul himself (so specially taught by God) and others also yielded themselves. Notorious is the saying of S. Augustine concerning S. Cyprian, who being a blessed Catholic Bishop and Martyr, yet erred about the rebaptizing of such as were Christened by Heretics. *If he had lived* (saith S. Augustine li. 2. de bapt, c. 4.) *to have seen the determination of a plenary Councel, which he saw not in his life time, he would for his great humility and charity straight way have yielded, and preferred the general Councel before his own judgement and his fellow Bishops in a Provincial Councel only.* [5] Whereby also we learn, that Provincial Councels may err, though many times they do not, and being conformable to the general Councels, or confirmed and allowed by them or the See Apostolic, their resolutions be infallible as the others are.

[1] Notwithstanding the Holy Ghost's assistance, yet human means must be used to search the truth.

[2] *Lu. 1, 3.*

[3] Though the See Apostolic itself have the same assistance, yet Councels be also necessary for many causes.

[1] If any here ask, what need so much disputing, study, and travail in Councels to find out and determine the truth, if the Holy Ghost infallibly guide them? We answer that such is the ordinary providence of God in this case, to assist them when they do their endeavour, and use all human means of industry, and not else. And so (though somewhat otherwise) God assisted the Evangelists and other writers of the holy Scriptures, that they could not err in penning the same, but yet they did and ought to use all possible human diligence to know and learn out the histories and truth of matters, as is plain in the beginning of S. Luke's Gospel [2]: else the Holy Ghost would not have assisted them. Even so in this Councel of the Apostles, though they had the Holy Ghost assistant, yet the text saith, *cum magna conquisitio fieret*, when there was great disputation, search and examination of the case, then Peter spake &c. [3] If again it be demanded, what need is there to expect the Councel's determination, if the Pope's or See Apostolic's judgement be infallible and

have the assistance of God also, as the Catholics affirm? We answer, that for the Catholic and peaceable obedient children of the Church it is a comfort to have such various means of determination, trial, and declaration of the truth, and that it is necessary for the recovery of Heretics, and for the contentation of the weak, who not always giving over to one man's determination, yet will either yield to the judgement of all the learned men and Bishops of all Nations, or else remain desperate and condemned before God and man for ever. And as I said before, this assistance of the Holy Ghost promised to Peter's See, presupposeth human means of searching out the truth, which the Pope always hath used, & will, & must use in matters of great importance, by calling Councels, even as here you see SS. Peter and Paul themselves and all the Apostles, though endued with the Holy Ghost, yet thought it notwithstanding necessary for further trial & clearing of truth and maintenance of unity, to keep a Councel.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promise, to all such assemblies as gather in the obedience & unity of the Church, with full mind to obey whatsoever shall be determined, whereby the assembled though of diverse judgments before, do most peaceably yield to truth, and agree in one uniform determination of the same: so all such as gather out of the Church, without humility or intention to yield one to another, or to any Superior, man or Councel, or what else so ever, but challenge to themselves learning, spirit, and we cannot tell what: [1] such, how many meetings so ever they make, being destitute of the Holy Ghost the author of truth and concord, are further off and further out, than ever before: as God hath shewed by the success of all Heretical Colloquies, Synods, and Assemblies in Germany, France, Pole, and other places in our days. Read a notable place in S. Cyprian [2], that the promise of Christ, that he would be in the middes of two or three gathered in his name, pertaineth not to them that assemble out of the Church.

[1] Heretical or Schismatical assemblies.

[2] *de unit. Ec. nu. 7.*

31. *Rejoiced upon the consolation.]* Straight upon the intelligence of the Councel's determination, not only the Gentiles, but even the Masters of the former troubles and dissension, were at rest, & all took great comfort that the controversy was so ended. [1] And so should all Christian men do, when they see the sects of our time condemned by the like authority and most grave judgement of the holy Councel of Trent. Against which the Heretics of our time make the like frivolous exceptions and false cavillations, as did the old Heretics heretofore against those Councels that specially condemned their errors. The Pope and Bishops (say the) are a party, and they ought not to be our judges: they are partial and come with prejudicate minds to condemn us, and we accuse them all of Idolatry and other crimes, and we will be tried by God's word only, and we will expound it according to another rule, that is to say, as we list. [2] So say they against this Councel, and the like said the Arians against the first Nicene Councel, and all such like against those Councels namely that condemned their heresies. And so say all thieves against their correctors and punishers, and would both say and do more against temporal tribunals, Judges, Justices, and Juries, if they had as much licence and liberty in those matters, as men have now in religion.

[1] All good Christians rest upon the determination of a general Councel.

[2] All Heretics make exceptions against the Councels that condemn them.

39. *Dissension]* Such occasions of differences fall out even among the perfect men often, without any great offence. And this their departing fell out to the great increase of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the Heretics among themselves in the principal points of religion, namely the Sacrament.

CHAPTER XVI.

Paul having for his part visited the Churches of Syria, Cilicia, and Lycaonia, delivering unto them withal to keep the Decrees of the Councel: 6. beginneth a new journey, over Phrygia, Galatia, Mysia: 8. Yea into Europe also he passeth, admonished by a vision, and cometh into Macedonia, 12. and there he beginneth the Church of the Philippians, working miracles, and suffering persecution.

AND he came to Derbe and Lystra. And behold, there was a certain Disciple there named Timothee, the son of [1]˹a widow˺ woman that believed, of a father a Gentile.

[1] *Jew*

2 To this man the brethren that were in Lystra and Iconium, gave a good testimony. 3 Him Paul would have to go forth with him: and taking him he circumcised him because of the Jews that were in those places. For they all knew that his father was a Gentile. 4 And when they passed through the cities, they delivered unto them to keep the [1]decrees that were decreed of the Apostles and Ancients which were at Jerusalem.

[1] Here again they take order that the decrees and articles of faith agreed upon in the Councel of Jerusalem, should be executed & observed, whereby we see both the great authority of Councels, & the diligence that all Prelates ought to have to see the decrees & Canons of the Councels put in execution.

5 And the Churches were confirmed in faith, and did abound in number daily. 6 And passing through Phrygia and the country of Galatia, they were [1] forbidden by the Holy Ghost to preach the word in Asia.

[1] This people had not the Gospel denied unto them altogether, but for a time: because (as Venerable Bede thinketh) God foresaw they would not believe, & so should have been more grievously damned.

7 And when they were come into Mysia, they attempted to go into Bithynia, and the Spirit of JESUS permitted them not. 8 And when they had passed through Mysia, they went down to Troas: 9 and a vision by night was shewed to Paul. There was a certain man of Macedonia standing and beseeching him, and saying: Pass into Macedonia, and help us. 10 And as soon as he had seen the vision, forthwith we sought to go into Macedonia, being assured that God had called us to evangelize to them. 11 And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis: 12 and from thence to Philippi, which is the first city of the part of Macedonia, a [1] *colonia*. And we were in this city certain days, abiding.

[1] *Colonia*, is such as city where the most inhabitants are strangers, sent thither from other great cities & States, namely from the Romans.

13 And upon the day of the Sabboths, we went forth without the gate beside a river, where it seemed that there was prayer: & sitting we spake to the women that were assembled. 14 And a certain woman named Lydia, a seller of purple of the city of the Thyatirians, one that worshipped God, did hear: whose heart our Lord opened to attend to those things which were said of Paul. 15 And when she was baptized, & her house, she besought us, saying: If you have judged me to be faithful to our Lord, enter into my house & tarry. And she constrained us. 16 And it came to pass as we went to prayer, a certain wench having a Pythonical spirit, met us, that brought great gain to her masters by divining. 17 This same following Paul & us, cried saying: [1]These men are the servants of the high God, which preach unto you the way of salvation.

[1] Either the Devil was compelled by the virtue of Paul's presence to say truth, or else (as such do often times) he spake truth now, that they might the more trust him, and he better beguile them at other times.

18 And this she did many days. And Paul being sorry, and turning, said to the spirit: I command thee in the name of JESUS CHRIST to go out from her. And he went out the same hour. 19 But her masters seeing that the hope of their gain was gone, apprehending Paul and Silas, brought them into the market place to the Princes: 20 and presenting them to the magistrates, they said: These men trouble our city, being Jews: 21 and they preach a fashion which it is

not lawful for us to receive, nor do, being Romans.
22 And the people ran against them: and the magistrates tearing their coats, commanded them to be beaten with rods. 23 And when they had laid [1] many stripes upon them, they did cast them into prison, commanding the keeper that he should keep them diligently.

[1] *2. Cor. 11.*

24 Who when he had received such commandment, cast them into the inner prison, and made their feet fast in the stocks. 25 And at mid-night Paul and Silas praying, did praise God. And they that were in prison, heard them. 26 But suddenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith all the doors were opened: and the bands of all were loosed. 27 And the keeper of the prison waked out of his sleep, and seeing the doors of the prison opened, drawing out his sword, would have killed himself, supposing that the prisoners had been fled. 28 But Paul cried with a loud voice, saying: Do thyself no harm, for we are all here. 29 And calling for light, he went in, and trembling fell down to Paul and Silas at their feet: 30 and bringing them forth, he said: Masters, what must I do that I may be saved? 31 But they said: [1] Believe in our Lord JESUS; and thou shalt be saved and thy house.

[1] It is no other faith that saveth but that which worketh by Charity. *Aug. Enchirid. c. 67.*

32 And they preached the word of our Lord to him with all that were in his house. 33 And he taking them in the same hour of the night, [1] washed their wounds: and himself was baptized and all his house incontinent.

[1] c Happy Jailers that do mercy toward their godly prisoners, and receive again by them such spiritual benefits.

34 And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believing God. 35 And when day was come, the magistrates sent the sergeants, saying: Let those men go. 36 And the keeper of the prison told these words to Paul, That the magistrates have sent that you should be let go. Now therefore departing, go ye in peace. 37 But Paul said to them: Being whipped openly, uncondemned, men that are Romans, they have cast us into prison: & now do they send us out secretly? Not so, but let them come, & let us out themselves. 38 And the sergeants reported these words to the magistrates. And they were afraid hearing that they were Romans: 39 and coming they besought them, & bringing them forth they desired them to depart out of the city. 40 And going out of the prison, they entered in unto Lydia: and having seen the brethren, they comforted them, and departed.

CHAPTER XVII.

How in other parts of Macedonia he planted the Church, and namely at Thessalonica, 5. where the obstinate Jews are so malicious, that they pursue him also into Beroea. 14. From whence being conducted into Greece, he preacheth at Athens both to the Jews and Gentiles, disputing with the Philosophers, 19. and in Areopagus, persuading them from their Idols unto one God and JESUS CHRIST raised from the dead.

AND when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a Synagogue of the Jews. 2 And Paul according to his custom entered in unto them, & three Sabboths he discoursed to them out of the Scriptures, 3 declaring and insinuating that it behoved CHRIST to suffer and to rise again from the dead: & that this is JESUS CHRIST, whom I preach to you. 4 And certain of them believed, and were joined to Paul and Silas, and of the Gentiles that served God a great multitude, and noble women not a few. 5 But the Jews [1] envying, & taking unto them of the rascal sort^ certain naughty men, and making a tumult, stirred the city: and besetting Jason's house, sought to bring them forth unto the people.

[1] *Zelantes*. This is the zeal of Heretics, and a lively pattern of their dealing at this day against Catholic Priests and preachers and the good *Jasons* that receive them.

6 And not finding them, they drew Jason and certain brethren to the princes of the city, crying, That these are they that stir up the world, and are come hither, 7 whom Jason hath received, and all these do against the decrees of Caesar, saying that there is another King, JESUS. 8 And they moved the people, and the princes of the city hearing these things. 9 And taking a satisfaction of Jason and of the rest, they dismissed them. 10 But the brethren forthwith by night sent away Paul and Silas unto Beroea. Who when they were come, entered into the Synagogue of the Jews. 11 (And these were more noble than they that are at Thessalonica, who received the word with all greediness, daily searching the scriptures, if these things were so. 12 And many surely of them believed, and of honest women Gentiles, and men not a few.) 13 And when the Jews in Thessalonica understood, that at Beroea also the word of God was preached by Paul, they came thither also, moving and troubling the multitude. 14 And then immediately the brethren sent away Paul, to go unto the sea: but Silas and Timothee remained there. 15 And they that conducted Paul, brought him as far as Athens, and receiving commandment of him to Silas and Timothee, that they should come to him very speedily, they departed. 16 And when Paul expected them at Athens, his spirit was incensed within him, seeing the city given to idolatry. 17 He disputed therefore in the Synagogue with the Jews, & them that served God, and in the market-place, every day with them that were there. 18 And certain Philosophers of the Epicures and the Stoics disputed with him, and certain said, what is it that this [1]word-sower would say? But others: He seemeth to be a preacher of new [2]gods: because he preached to them JESUS and the resurrection.

[1] *b σπερμολόγος.* [2] *daemoniorum.*

19 And apprehending him, they led him to Areopagus, saying: May we know what this new doctrine is that thou speakest of? 20 for thou bringest in certain new things to our ears. We will know therefore what these things may mean. 21 (And all the Athenians, and the strangers sojourning there, employed themselves to nothing else but either to speak, or to hear some news.) 22 [1]But Paul standing in the midst of Areopagus, said: Ye men of Athens, in all things I perceive you as it were superstitious.

[1] The Epistle for S. Dionysius Areopagita. Octob. 9.

23 For passing by and seeing your [1][2]idols, I found an altar also where upon was written: To the unknown God. That therefore which you worship, not knowing it, the same do I preach to you.

[1] c The Adversaries (in the new Test. 1580.) translate, *your devotions*, most corruptly against the nature of the Greek word *(2. Thes. 2, 4.)* and most wickedly, against the laudable devotion of good Christians, calling the Pagans idolatry and superstition, their devotions. [2] *c τὰ σεβάσματα*

24 The God that made the world and all things that are in it, he being Lord of Heaven & earth dwelleth [1]not in [2]temples made with hand,

[1] God is not concluded in Temples, nor needeth them for his necessity of dwelling, or other uses of indigence. See Annot. c. 7. Act. v. 48. [2] *Act. 7, 48.*

25 neither is he served with men's hands, needing any thing, whereas himself giveth life unto all, and breathing, and all things: 26 and he made of one, all mankind, to inhabit upon the whole face of the earth, assigning set times, and the limits of their habitation, 27 for to seek God, if happily they may feel or find him; although he be not far from every one of us: 28 For in him we live and move and be, as certain also of your own poets said, [1]*For of his kind also we are.*

[1] *Aratus.*

29 Being therefore of God's kind, we may not suppose, the Divinity to be like unto gold or silver, or stone, the graving of art and device of man. 30 And the times truly of this ignorance whereas God despised, now he denounceth unto men that all every-where do penance, 31 for that he hath appointed a day wherein he will judge the world in equity, by a man whom he hath appointed, giving all men faith, raising him up from the dead. 32 And when they had heard the resurrection of the dead, certain indeed mocked, but certain said: We will hear thee again concerning this point. 33 So Paul went forth out of the midst of them. 34 But certain men joining unto

him, did believe: among whom was also [1]Dionysius Areopagita, and a woman named Damaris, and others with them.┤

[1]Dionysius Areopagita.

ANNOTATIONS.
CHAP. XVII.

11. *Searching the Scriptures.]* [1]The Heretics use this place to prove that the hearers, must try and judge by the Scriptures, whether their teacher's and preacher's doctrine be true, and so reject that that they find not in the Scriptures, as though here the sheep were made judges of their Pastors, the people of the Priests, and men and women of all sorts, even of S. Paul's doctrine itself: which were the most foolish disorder in the world. And they did not therefore read the Scriptures of the old Testament (for none of the new were yet extant commonly) to dispute with the Apostle, or to try and judge of his doctrine, or whether they should believe him or no: for they were bound to believe him and obey his word, whether he alleged Scripture or no, and whether they could read or understand the Scriptures or no. But it was a great comfort and confirmation for the Jews that had the Scriptures, to find even as S. Paul said, that Christ was God, crucified, risen, and ascended to heaven: which by his preaching and expounding they understood, and never before, though they read them, and heard them read every Sabboth. [2]As it is a great comfort to a Catholic man, to hear the Scriptures declared & alleged most evidently for the Church's truth against Heretics, in Sermons or otherwise. And it doth the Catholics good & much confirmeth them, to view diligently the places alleged by the Catholic preachers. Yet they must not be judges for all that, over their own Pastors, whom Christ commandeth them to hear and obey, and by whom they hear the true sense of Scriptures.

[1]The people may not judge of the sense of Scriptures.

[2]The comfort of Christian men by hearing or reading the Scriptures.

22. *Superstitious.]* [1]S. Paul calleth not them superstitious for adoring the true and only God with much devotion or many ceremonies or in comely prescribed order, or for doing due reverence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the prescribed laws, days, and fasts of the Church, or for fulfilling vows made to God, or for blessing with the sign of the Cross, or for capping and kneeling at the name of JESUS, or for religiously using creatures sanctified in the same name, or any other Christian observation, for which our new Masters condemn the Catholic people of Superstition: themselves wholly void of that vice by all wise men's judgement, because they have in a manner taken away all religion, and are become Epicureans and Atheists: who are never troubled with superstition, because it is a vice consisting in excess of worship or religion, whereof they are void. [2]But the Apostle calleth them superstitious for worshipping the Idols and gods of the Heathen, and [3]for the fear that they had, lest they should leave out any God that was unknown to them: for thus their Altar was inscribed: *Dijs Asiae, Europae, & Libyae, Deo ignoto & peregrino.* that is, To the gods of Asia, Europe, and Libya: to the unknown and strange God. This superstition (saith S. Augustine [4]) is wholly taken away from the Church by Christ's incarnation, and by the Apostles' preaching, and by Martyrs' holy life and death. [5]Neither doth the Catholic Church allow this or any other kind of superstitious observation. Only we must take heed that we believe not her Adversaries' definition of superstition, for they would imply therein all true religion.

[1]The protestants call devotion, superstition.

[2]The Apostle speaketh of the Heathens' superstition.

[3]* δεισιδαίμονες

[4]*Aug. de cons. Evang. li. 1. c. 26.*

[5]The Catholic Church alloweth no superstition.

29. *The Divinity to be like.]* Nothing can be made by man's hand of what form or sort so ever, that is like to God's essence, or to the form or shape of his Godhead or Divinity. Therefore howsoever the Heathens did paint or grave their Idols, they were nothing like to God. And this also is

[1]How there may be Images or resemblances of the

three persons in Trinity, and of Angels.

impertinently alleged by Heretics against the Church's images: which are not made, either to be adored with godly honour, or to be any resemblance of the Divinity or any of the three persons in Godhead, but only of Christ as he was in form of man, who in that respect may be truly expressed, as other men by their portraits: and of the Holy Ghost, not as he is in himself, but as he appeared in fiery tongues or in the similitude of a dove, or such like. [1] And so to paint or grave any of the three persons as they appeared visibly and corporally, is no more inconvenient or unlawful, than it was undecent for them to appear in such forms. And therefore to paint or portrait the Father also being the first person, as he hath shewed himself in vision to any of the Prophets of the old or new Testament (namely to Daniel as an old man [2]) or the three Angels representing the three Persons to Abraham [3], or the one Angel that wrestling with Jacob bare our Lord's Person [4], no such thing is any where forbidden, but is very agreeable to the people's instruction. In which sort the Angels were commonly portraited [5] (and namely the Cherubins over the Propitiatory) as they be now in the Church, not in their natural form, but with corporal wings (as the Seraphins appeared to Esay the Prophet [6]) to express their quality and office of being God's Angels, that is, *Messengers*: and God the Father with the world in his hand, to signify his creation and government of the same, and such like: Whereof the people being well instructed may take much good, and no harm in the world, being now through their faith in Christ far from all fond imagination of the false gods of the Pagans. [7] And therefore S. Gregory [8] saith of the Church's Images, *That which scripture or writing doth to the readers, the same doth the picture to the simple that look thereupon. For in it even the ignorant see what they ought to follow, in it they do read, that know no letters*. Where he calleth it a matter of antiquity and very convenient, that in holy places Images were painted to the people's instruction, so they be taught that they may not be adored with divine honour. And he in the same place sharply rebuketh Serenus the Bishop of Massilia, that of indiscreet zeal he would take away Images, rather than teach the people how to use them.

[2] *Dan. 7, 22.*

[3] *Gen. 18, 2.*

[4] *Gen. 32, 24.*

[5] *Exo. 37, 7,*

[6] *Esa. 6, 2.*

[7] Images are for the people's instruction.

[8] *Grego. li. 9. ep. 9.*

◦S. Dionysius Areopagita is all for the Catholics.

34. *Dionysius Areopagita]* ◦This is that famous Denys that first converted France, and wrote those notable and divine works *de Ecclesiastica & Caelesti hierarchia, de divinis nominibus*, and others, in which he confirmeth and proveth plainly almost all things that the Church now useth in the ministration of the holy Sacraments, and affirmeth that he learned them of the Apostles, giving also testimony for the Catholic faith in most things now controversed, so plainly, that our Adversaries have no shift but to deny this Denys to have been the author of them, feigning that they be another's of later age. Which is an old flight of Heretics, but most proper to these of all others. Who seeing all antiquity against them, are forced to be more bold or rather impudent than others in that point.

CHAPTER XVIII.

At Corinth in Achaia, he worketh with his own hands, preaching JESUS to be CHRIST, unto the Jews upon their Sabboths. 6. But they being obstinate and blaspheming, he in plain terms forsaketh them, and turneth to the Gentiles, among whom according to a vision that he had to embolden him, he planteth the Church in great numbers, 12. the obstinate Jews in vain soliciting the Proconsul against him. 18. From thence at length departing he turneth 19. by Ephesus (where he promiseth the Jews to return to them) 22. and so to Antioch in Syria (from whence he began his journey Act. 15.) 23. but not resting, by and by he goeth again to visit the new Churches that he planted Act. 16. in Galatia and Phrygia: 24. Apollo in his absence mightily confounding the Jews at Ephesus, 27. and afterward at Corinth.

AFTER these things, departing from Athens, he came to Corinth. 2 and finding a certain Jew, named Aquila, born in Pontus, who of late was come out of Italy, & Priscilla his wife (because Claudius had commanded all Jews to depart from Rome,) he came to them. 3 And because he was of the same craft, he remained with them, and wrought, (and they were tent-makers by their craft.) 4 And he disputed in the synagogue every Sabboth, interposing the name of our Lord JESUS, and he exhorted the Jews and the Greeks. 5 And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the Jews that JESUS is CHRIST. 6 But they contradicting and blaspheming, he shaking his garments, said to them: Your blood upon your own head: I being clean, from henceforth will go to the Gentiles. 7 And departing thence, he entered into the house of a certain man, named Titus Justus, one that served God, whose house was adjoining to the synagogue. 8 And Crispus the prince of the Synagogue believed our Lord, with all his house: & many of the Corinthians hearing believed, and were baptized. 9 And our Lord said in the night by a vision to Paul: Do not fear, but speak, and hold not thy peace, 10 for-because I am with thee: and no man shall set upon thee to hurt thee: for I have much people in this city. 11 And he sat there a year & six months, teaching among them the word of God. 12 But Gallio being Proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgement seat, 13 saying: That this man contrary to the Law persuadeth men to worship God. 14 And Paul beginning to open his mouth, Gallio said to the Jews: If it were some unjust thing, or an heinous fact, O you men Jews, I should by reason bear you. 15 But if they be questions of word and names, and of your law, yourselves look unto it: I will not be judge of these things. 16 And he drove them from the judgement seat. 17 And all apprehending Sosthenes the prince of the Synagogue, strook him before the judgement seat: and Gallio cared for none of those things. 18 But Paul when he had stayed yet many days, taking his leave of the brethren, sailed to Syria, (and with him Priscilla and Aquila,) who had shorn his head in Cenchris. For he had [1]a vow.

[1] *Nu. 6, 18. Act. 21, 24.*

19 And he came unto Ephesus, and them he left there. But himself entering into the Synagogue, disputed with the Jews. 20 And when they desired him, that he would tarry a longer time, he consented not, 21 but taking his leave, and saying: I will return to you again God willing, he departed from Ephesus. 22 And going down to Caesarea, he went up, and saluted the Church, and came down to Antioch. 23 And having tarried there a certain time, he departed, walking in order^ through the country of Galatia and Phrygia, confirming all the Disciples. 24 And a certain Jew, named [1]Apollo, born at Alexandria, an eloquent man, came to Ephesus, mighty in the Scriptures.

[1] Apollo.

25 This man was taught the way of our Lord: and being fervent in spirit he spake, & taught diligently those things that pertain to JESUS, knowing only the Baptism of John. 26 This man therefore began to deal confidently in the Synagogue. Whom when Priscilla and Aquila had heard, they took him unto them, and expounded to him the way of our Lord more diligently. 27 And whereas he was desirous to go to Achaia, the brethren exhorting wrote to the Disciples to receive him. Who, when he was come, profited them much that had believed. 28 For he with vehemency convinced the Jews openly, shewing by the scriptures, that JESUS is CHRIST.

CHAPTER XIX.

How Paul began the Church of Ephesus, first in twelve that were baptized with John's baptism, 8. then preaching three months in the Synagogue of the Jews, until for their obstinacy and blaspheming, he forsook them, disputing afterward in a certain school for two years space to the marvelous increase of the Church,

specially through his great miracles also, in healing diseases with the touch of his clothes, and expelling devils, 13. who yet contemned the Exorcists of the Jews. 18. How the Christians there confess their acts, and burn their unlawful books: 21. and how he foretold that after he had been at Hierusalem, he must see Rome. 23. and what a great sedition was raised against him at Ephesus, by them that got their living by working to the idolatrous Temple of Diana.

AND [1] it came to pass when Apollo was at Corinth, that Paul having gone through the higher parts came to Ephesus, and found certain Disciples:

[1] The Epistle upon Whitsun-eve.

2 and he said to them: Have you received the Holy Ghost, believing? But they said to him: Nay, neither have we heard whether there be a Holy Ghost. 3 But he said: In what then were you baptized? Who said, [1] In John's Baptism.

[1] c John's Baptism not sufficient.

4 And Paul said: [1] John baptized the people with the Baptism of penance, saying, That they should believe in him that was to come after him, that is to say, [2] in JESUS.

[1] *Mt. 3, 11. Mr. 1, 8. Lu. 3, 16.* [2] c Christ's Baptism necessary.

5 Hearing these things, they were baptized in the name of our Lord JESUS. 6 And when Paul had [1] imposed hands on them, the Holy Ghost came upon them, & they spake with tongues, and prophesied.

[1] S. Paul ministered the Sacrament of Confirmation. *See annot. c. 8, 17.*

7 And all the men were about twelve. 8 And entering into the Synagogue, he spake confidently for three months, disputing & exhorting of the Kingdom of God.ꟻ 9 But when certain were indurate, and believed not, ill-speaking the way of our Lord before the multitude, departing from them, he separated the Disciples, daily disputing in the school of one Tyrannus. 10 And this was done for the space of two years, so that all which dwelt in Asia, heard the word of our Lord, Jews and Gentiles. 11 And God wrought by the hand of Paul miracles not common: 12 so that there were also brought from his body napkins or handkerchiefs upon the sick, and the diseases departed from them, and the wicked spirits went out. 13 And certain also of the Judaical exorcists that went about, assayed to invocate upon them that had evil spirits, the name of our Lord JESUS, saying: I adjure you by JESUS whom Paul preacheth. 14 And there were certain sons of Sceva a Jew, chief Priest, seven, that did this. 15 But the wicked spirit answering, said to them: JESUS I know, and Paul I know: but you, what are ye? 16 And the man in whom the wicked spirit was, leaping upon them, and mastering [1] 'both', prevailed against them, so that they fled out of that house naked and wounded.

[1] *them*

17 And this was made notorious to all the Jews and the Gentiles that dwelt at Ephesus: and fear fell upon all them, and the name of our Lord JESUS was magnified. 18 And many of them that believed, came confessing & declaring [1] their deeds.

[1] They made not only a general confession wherein all men shew themselves alike to be sinners, as our Protestants do: but every one confessed his own proper deeds and faults.

19 And many of them that had followed curious things, brought together their books, and burnt them before all: and counting the prices of them, they found the money to be fifty thousand pence. 20 [1] So mightily increased the word of God and was confirmed.

[1] The 6. part.

21 And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I shall have been there, I must see [1] Rome also.

[1] Of taking away the Gospel from Hierusalem the head city of the Jews, and giving it to ROME the head city of the Gentiles.

22 And sending into Macedonia two of them that ministered unto him, Timothee and Erastus, himself remained for a time in Asia. 23 And at that time there was made no little trouble about the way of our Lord. 24 For one named Demetrius, a silver-smith, that

made silver [1][2]temples of Diana, procured to the artificers no small gain:

[1]c The Protestants translate, *shrines*, in the Bible an. 1577: to make the people think that it toucheth the holy shrines of Saints: most corruptly, the Greek signifying plainly, *temples*, and that of heathen gods. [2]*c ναοὺς.*

25 whom calling together and them that were the same kind of workmen, he said: Sirs, you know that our gain is of this occupation; 26 and you see, and hear that this same Paul by persuasion hath averted a great multitude not only of Ephesus, but almost of all Asia, saying: That they are not gods which be made by hands. 27 And not only unto us is this part in danger to be reproved, but also the temple of great Diana shall be reputed for nothing, yea & her majesty shall begin to be destroyed, whom all Asia & the world worshippeth. 28 Hearing these things they were replenished with anger, and cried out saying: Great is Diana of the Ephesians. 29 And the whole city was filled with confusion, and they ran violently with one accord into the theater, catching Gaius & Aristarchus^ Macedonians, Paul's companions. 30 And when Paul would have entered in to the people, the Disciples did not permit him. 31 And certain also of the Princes of Asia that were his friends, sent unto him, desiring that he would not adventure himself into the theater: 32 and others cried another thing. For the assembly was confuse, & the more part knew not for what cause they were assembled. 33 And of the multitude they drew forth Alexander, the Jews thrusting him forward. But Alexander with his hand desiring silence, would have given the people satisfaction. 34 Whom as soon as they perceived to be a Jew, there was made one voice of all, almost for the space of two hours crying out: Great is Diana of the Ephesians. 35 And when the Scribe had appeased the multitudes, he saith: Ye men of Ephesus, for what man is there that knoweth not the city of the Ephesians to be a worshipper of great Diana, and [1][2]Jupiter's child?

[1]c Here the Heretics add to the text this word, *image*, more than is in the Greek, to put a scruple into the people's mind concerning holy images. [2]*c τοῦ διοπετοῦς.*

36 Forasmuch therefore as these things cannot be gainsaid, you must be quieted, and do nothing rashly. 37 For you have brought these men, being neither sacrilegious, nor blaspheming your goddess. 38 But if Demetrius & the artificers that are with him, have matter to say against any man, there are Courts kept in the common place, & there are Proconsuls; let them accuse one another. 39 And if you ask any other matter, it may be resolved in a lawful assembly. 40 For we are in danger also to be accused for this day's sedition: whereas there is no man guilty by whom we may give an account of this concourse. And when he had said these things, he dismissed the assembly.

ANNOTATIONS.
CHAP. XIX.

12. *Napkins.]* [1]The napkins that had touched S. Paul's body, wrought miracles, and it was no superstition to attribute that virtue to them which God gave to them indeed: nor to seek to touch them for health, was any dishonour to God, but it much proved Christ's religion to be true, and him to be the only God, whose servants, yea whose servants' [2]shades and napkins could do such wonders, as S. Chrysostome *(to. 5. cont. Gentiles. quod Christus sit Deus, in vit. Babylae.)* sheweth in a whole book to that purpose, against the Pagans, proving hereby and by the like virtue of other Saints and their Relics, that Christ their Lord and Master is God. For it is all one concerning the bodies of Saints, relics, garments, statues, books, or any thing that belonged to them, all which may and have done and yet do (when it is necessary to our edification) the like wonders to God's great honour: not only in their life time, but after their death much more. For S. Paul's napkins had as great force when he was dead, as when he lived, and so much more, as his grace and dignity with God is greater than before. Which S. Chrysostom in the place alleged

[1]Touching of Relics, & miracles done by the same.

[2]*Act. 5, 15.*

proveth at large by the shrine of S. Babylas the Martyr: and to think contrary, is the Heresy of Vigilantius, condemned so long since as S. Hierom's time, and by him refuted aboundantly.

[1] The name, or presence, or Relics of Saints & holy men, confound the Devil.

[2] *In vit. Hilarionis. Chrys. loco citato.*

16. *Paul I know.]* [1] Both the said napkins taken from S. Paul's body, and his name also, were dreadful and able to expel devils. Whereby we learn that not only Christ's name, which is the principal, but his servant's names also invocated upon the possessed, have power over devils: which is a marvelous honour to Saints, and nothing diminisheth the glory of Christ, but exceedingly increaseth the same, not only himself, but his servants also being able to do such things, and to be stronger than any Devil in Hell. So we read in [2] S. Hierom that many did invocate the name of S. Hilarion upon the possessed, and the Devils straight departed. So did the Devil know S. Babylas and other Saints, even after they were dead, when they could not speak for the presence of their Relics, and when they were tormented and expelled by them: whereof all antiquity is full of testimonies. But our Heretics Luther and Calvin and their Scholars attempting to cast out Devils, sped much like as these good fellows did.

◦Superstitious, heretical, and all hurtful books must be made away.

19. *Curious things.]* ◦Curious and unlawful sciences, as Witchcraft, Necromancy, and other means of divination by soothsaying, figure-casting, interpretation of dreams, or any way not allowed by God and his Church, must much more be abhorred of old Christians, when these so lately converted were so zealous and diligent to leave them. And by this example all that are newly reconciled to the Church, are taught, the first thing they do, to burn their heretical and naughty books.

◦Decrees and penal laws against heretical books.

19. *Books.]* ◦A Christian man is bound to burn or deface all wicked books of what sort so ever, specially Heretical books. Which though they infect not him always that keepeth them, yet being forth-coming, they may be noisome and pernicious to others that shall have them and read them after his death, or otherwise. Therefore hath the Church taken order for condemning all such books, and against the reading of them, where danger may ensue: and the Christian Emperors, Constantinus Magnus, Valentinian, Theodosius, Martian, Justinian, made penal laws for the burning or defacing of them. *Sozom. li. 1. c. 20. li. 2. c. 31. Conc. Chalc. act. 3. in fine, cap. Amplae, & in fine totius Conc. c. Imperator. Conc. Constantinop. 2. confes. 5. cap. Debitum. & Act. 1. cap. 1. &. cap. Rom.* See Eusebius *li. 3. de vita Constant. c. 61. 62. 63. 64.* The danger of reading them, as it is manifest, so it is signified by Euseb. *li. 7. c. 6.* S. Augustine *li. 3. de bapt. c. 14.* S. Greg. *li. 5. ep. 64.*

CHAPTER XX.

Having visited the Churches of Macedonia and Achaia (as he purposed Act. 19.) and now about to sail from Corinth toward Hierusalem, because of the Jews lying in wait for him, he is constrained to return into Macedonia. 6. And so at Philippis taking boat, cometh to Troas, where upon the Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. 13. Thence coming to Miletum, 17. he sendeth to Ephesus for the Clergy of those parts: to whom he maketh a Pastoral sermon, committing unto their charge the flock begun by him there, and now like to be seen of him no more, considering the troubles that by revelation he looketh for at Hierusalem.

AND after that the tumult was ceased, Paul calling the Disciples, and exhorting them, took his leave, and set forward to go into Macedonia. 2 And when he had walked through those parts, & had exhorted them with much speech, he came to Greece: 3 where when he had spent three months, the Jews laid wait for him as he was about to sail into Syria: and he had counsel to return through Macedonia. 4 And there accompanied him Sosipater of

Pyrrhus, of Beroea: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. 5 These going before, stayed for us at Troas: 6 But we sailed after the days of Azymes from Philippi, and came to them unto Troas in five days, where we abode seven days. 7 And in the first of the Sabboth when we were assembled to [1]break bread, Paul disputed with them, being to depart on the morrow: and he continued the sermon until mid-night.

[1]S. Paul did here break bread on the Sunday as it is broken in the Sacrament of the body of Christ, and had both before & after the celebrating of the Sacrament a sermon to the people. *Aug. ep. 86. ad Casulanum. Vener. Beda in 20. Act.*

8 And there were a great number of lamps in the upper chamber where we were assembled. 9 And a certain young man named Eutychus, sitting upon the window, whereas he was oppressed with heavy sleep: (Paul disputing long) driven by sleep, fell from the third loft down, and was taken up dead. 10 To whom when Paul was gone down, he lay upon him: and embracing him he said: Be not troubled, for his soul is in him. 11 And going up and breaking bread and tasting, and having talked sufficiently to them until day light, so he departed. 12 And they brought the lad alive, & were not a little comforted. 13 But we going up into the ship, sailed to Asson, from thence meaning to receive Paul; for so he had ordained, himself purposing to journey by land. 14 And when he had found us in Asson, taking him with us we came to Mitylene. 15 And sailing thence, the day following we came over against Chios: and the other day we arrived at Samos: and the day following we came to Miletum. 16 For Paul had purposed to sail leaving Ephesus, lest any stay should be made him in Asia. For he hastened, if it were possible for him, to keep the day of Pentecost at Jerusalem. 17 [1]And sending from Miletum to Ephesus, he called the [2][3]Ancients of the Church.

[1]The Epistle for S. Steven Pope. Aug. 2.[2]c That is, *Priests* as *Act. 15, 4.* See the marginal annot. there.[3]*c πρεσβυτέρους*

18 Who being come to him, and assembled together, he said to them: You know [1]from the first day that I entered into Asia, in what manner I have been with you all the time,

[1]*Act. 19, 1.*

19 serving our Lord with all humility and tears, and tentations that did chance to me by the conspiracies of the Jews: 20 How I have withdrawn nothing that was profitable, but that I preached it to you, and taught you openly and from house to house, 21 testifying to Jews and Gentiles [1]penance toward God, and faith in our Lord JESUS CHRIST.

[1]Apostolic preaching commendeth not faith only but penance also to the people.

22 And now behold, being bound by the spirit, I go to Jerusalem; not knowing what things shall befall me in it, 23 but that the Holy Ghost throughout all cities doth protest to me, saying: that bands and tribulations abide me at Jerusalem. 24 But I fear none of these things, neither do I make my life more precious than myself, so that I may consummate my course & ministry which I received of our Lord JESUS, to testify the Gospel of the grace of God. 25 And now behold I do know, that you shall no more see my face all you, through whom I have passed preaching the Kingdom of God. 26 Wherefore I take you to witness this present day that I am clear from the blood of all. 27 For I have not spared to declare unto you all the counsel of God. 28 Take heed to yourselves and to the whole flock wherein the [1]Holy Ghost hath placed you bishops, to rule the Church of God which he hath purchased with his own blood.

[1]Bishops or Priests (for then these names were sometime used indifferently) governors of the Church of God, & placed in that room & high function by the Holy Ghost.

29 I know that after my departure there will ravening wolves enter in among you, not sparing the flock. 30 And out of your own selves shall arise men speaking perverse things, to draw away Disciples after themselves. 31 For the which cause be vigilant, keeping in memory that for three years^ night & day I ceased not with tears to admonish every one of you. 32 And now I commend you to God and to the word of his grace, who is able to edify, and to give inheritance in all the sanctified. 33 No man's silver

and gold or garment have I coveted. 34 Yourselves know that for such things as were needful for me and them that are with me, these hands have ministered. 35 I have shewed you all things, that so labouring, you must receive the weak, and remember the word of our Lord JESUS, because he said: It is a more blessed thing to give rather than to take. 36 And when he had said these things, falling on his knees he prayed with all them. 37 And there was great weeping made of all; and falling upon the neck of Paul, they kissed him, 38 being sorry most of all for the word which he had said, that they should see his face no more. And they brought him going unto the ship.

ANNOTATIONS. CHAP. XX.

[1] The Christian Pentecost.
[2] Sunday.
[3] *Aug. ep. 118. c. 1.*

16. *Pentecost.]* [1] Though the Apostles might desire to come to the Jews' Festivities, by reason of the general concourse of people to the same, the better to deal for their salvation and to spread the Gospel of Christ, yet it is like that they now kept solemnly the Christian Pentecost or Whitsuntide, for memory of the Holy Ghost, and that S. Paul went to that Feast of the Christians rather than the other of the Jews. And Ven. Bede saith here: *The Apostle maketh haste to keep the fiftieth day, that is, of remission and of the Holy Ghost.* For, that the Christians already kept the eighth day, that is, the [2] Sunday or our Lord's day, and had altered already the ordinary Sabboth into the same, it is plain by the Scriptures *(1. Cor. 16, 2. Apoc. 1, 10.)* and by antiquity. *Justin. Mart. Apolog. 2. ad Anton. Pium in fine.* And it is as like that they changed the Jews' Pasch and Pentecost as that, specially when it is evident that [3] these Festivities be kept by Apostolic tradition, and approved by the use of all ancient Churches and Councels.

◦Ravening wolves are the Heretics of all ages.

29. *Ravening wolves.]* ◦The governors of the Church are foretold of the great danger that should fall to the people by wolves, that is to say, by Heretics, whose cruelty toward the Catholics is noted by this term. They be known by the forsaking the unity of the Church whereof they were before, by going out and drawing many disciples after them, and by their perverse doctrine. Such wolves came afterward indeed in diverse ages, Arius, Macedonius, Nestorius, Eutyches, Luther, Calvin, great blood-sucking wolves, and wasters of the flock of Christ.

[1] Christ's speeches not written in the Gospel.
[2] Great almsmen blessed.

35. *More blessed to give.]* [1] Among many other infinite goodly things and speeches which Christ spake and be not written in the Gospels, this sentence is one: which S. Paul heard of some of the Apostles daily conversant with him, or else learned of Christ himself, or of the Holy Ghost. And it signifieth, that whereas the world commonly counteth him happy that receiveth any benefit, as alms either temporal or spiritual, [2] yet indeed he that giveth or bestoweth, is more happy. Which if the world did well consider, men would give alms faster than they do, if it were but for their own benefit.

CHAPTER XXI.

From Miletum going on his journey, 4. he cannot be dissuaded neither at Tyre, 8. nor at Caesarea (in both which places the Holy Ghost revealed how he should be handled in Hierusalem, 10. the Prophet Agabus expressly foretelling that the Jews there should deliver him to the Gentiles) 15. but to Hierusalem he cometh: where being welcome to the Christians, and namely to James the Bishop, and to the Priests, while he goeth about to satisfy the Christian Jews there, who had been misinformed of him as if he had taught it to be unlawful for the Jews to

keep Moyses' Law: 27. he is invaded by the infidel Jews, and ready to be murdered by them, until the Roman soldiers do rescue him.

AND when it came to pass that we sailed, being carried from them, with a straight course we came to Coos, and the day following to Rhodes, and from thence to Patara. 2 And when we had found a ship that passed over to Phoenice, going up into it we sailed. 3 And when we were in the sight of Cypres, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to discharge her load. 4 And finding Disciples, we tarried there seven days: who said to Paul by the Spirit, that he should not go up to Jerusalem. 5 And the days being expired, departing we went forward, all bringing us on the way, with their wives and children, till we were out of the city: and falling upon our knees on the shore, we prayed. 6 And when we had bid one another farewell, we went up into the ship; and they returned unto their own. 7 But we having ended the navigation, from Tyre came down to Ptolomais: and saluting the brethren, we tarried one day with them. 8 And the next day departing, we came to Caesarea. And entering into the house of [1]Philip the Evangelist, who was one of the seven, we tarried with him.

[1] *Act. 6, 5.*

9 And he had [1]four daughters^ virgins, that did prophesy.

[1] As S. Peter had a wife, but used her not after his calling, as it is noted elsewhere out of S. Hierom *Luc. 4, 38*: so may it be said of S. Philip being Deacon.

10 And as we abode there for certain days, there came a certain Prophet from Jewry, named Agabus. 11 He, when he was come to us, took Paul's girdle: and binding his own feet & hands, he said: Thus saith the Holy Ghost: The man whose girdle this is, so shall the Jews bind in Jerusalem, and shall deliver him into the hands of the Gentiles. 12 Which when we had heard, we and they that were of the same place, desired him that he would not go up to Jerusalem. 13 Then Paul answered, and said: What do you, weeping and afflicting my heart? for I am ready not only to be bound, but to die also in Jerusalem for the name of our Lord JESUS. 14 And when we could not persuade him, we ceased, saying: The will of our Lord be done. 15 And after these days, being prepared, we went up to Jerusalem. 16 And there came also of the Disciples from Caesarea with us, bringing with them one Jason a Cyprian (with whom we should lodge) an old Disciple. 17 And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us to James, and all the Ancients were assembled. 19 Whom when he had saluted, he told particularly what God had done among the Gentiles by his ministry. 20 But they hearing it, magnified God, and said to him: Thou seest (brother) how many thousands there are among the Jews that have believed: and all are zelatours of the Law. 21 But they have heard of thee that thou doest teach those Jews that are among the Gentiles, to depart from Moyses: saying that they ought not to circumcise their children, nor walk according to the custom. 22 What is it then? needs must the multitude assemble: for they will hear that thou art come. 23 Do this therefore which we tell thee. There are with us four men, that have a vow on them. 24 Taking these unto thee, sanctify thyself with them; and bestow on them, that they may [1]shave their heads: and all shall know that the things which they heard of thee, are false: but that thyself also walkest keeping the Law.

[1] *Nu. 6, 18.*

25 But concerning them that believe of the Gentiles, [1]we have written, decreeing that they should refrain themselves from the immolated to idols, and blood, and suffocated, and fornication.

[1] *Act. 15, 20.*

26 Then Paul taking the men unto him, the next day being purified with them entered into the temple, shewing the accomplishment of the [1]days of the purification, until an oblation was offered for every one of them.

[1] *Nu. 6, 13.*

27 But whiles the seven days were a finishing, those Jews that were of Asia, when they had seen him in the temple, stirred up all the people, and laid hands upon

him, 28 crying: Ye men of Israel, help: this is the man that against the people and the Law and this place teaching all men every-where, hath also moreover brought in Gentiles into the temple, and hath violated this holy place. 29 (For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.) 30 And the whole city was in an uproar: and there was made a concourse of the people. And apprehending Paul, they drew him forth of the temple: and immediately the doors were shut. 31 And as they sought to kill him, it was told the Tribune of the band, That all Jerusalem is in a confusion. 32 Who forthwith taking unto him soldiers and Centurions, ran down to them. Who, when they had seen the Tribune and the soldiers, ceased to strike Paul. 33 Then the Tribune coming near apprehended him, and commanded him to be bound with two chains: and he demanded who he was, and what he had done. 34 And some cried one thing, some another, in the multitude. And whereas he could not know the certainty for the tumult, he commanded him to be led [1]into the castle.

[1]c In castra. *So in the places following.*

35 And when he was come to the stairs, it chanced that he was carried of the soldiers because of the violence of the people. 36 For the multitude of the people followed, crying: Away with him. 37 And when Paul began to be brought into the castle, he saith to the Tribune: is it lawful for me to speak something to thee? Who said: Canst thou speak Greek? 38 Art not thou the Aegyptian that before these days did raise a tumult, and didst lead forth into the desert four thousand men that were murderers? 39 And Paul said to him: [1]I am a man truly a Jew of Tarsus, a citizen not of an obscure city of Cilicia. And I desire thee, permit me to speak to the people.

[1]*Act. 22, 3.*

40 And when he had permitted him, Paul standing on the stairs, beckoned with his hand to the people. And great silence being made, he spake unto them in the Hebrew tongue, saying.

ANNOTATIONS.
CHAP. XXI.

◦Virgins.

9. *Virgins.]* ◦S. Luke noteth specially that his daughters were Virgins: meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginity, not only that they were young maids unmarried: and that they were the rather for that, endued with the gift of prophecy, as S. Hierom saith *li. 1. adv. Iovin. c. 24. See Oecum. c. 29. in hunc locum.*

◦Avoiding of scandal in things not unlawful.

24. *Keeping the law.]* ◦All the observations of the Law were now in themselves dead and unprofitable, yet till further propagation of the Gospel, they were not damnable to the keepers, nor offensive to God, but might be observed even of the Christian Jews. And for fear of scandalizing the weak of that nation, newly converted, or prone to receive the faith, the Apostles by God's suggestion did think it good to observe them as occasion required.

CHAPTER XXII.

Being licensed by the Tribune to speak to the people, he sheweth them that he was once as earnest on that side as they now be: 6. and how strange and miraculous his conversion was. 17. They hear him quietly, until he began to make mention of a vision that sent him away from them to the Gentiles. 22. Then they cry out upon him so, 23. that for their crying the Tribune commandeth him to be scourged. 25. which yet by his wisdom he escapeth.

MEN brethren and fathers, hear what account I do render now unto you. 2 (And when they had heard that he spake to them in the Hebrew tongue, they did the more keep silence. 3 And he saith:) [1]I am a man a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel instructed according to the verity of the law of the fathers, an emulator of the Law as also all you are this day:

[1] *Act. 21, 39.*

4 who [1]persecuted this way unto death, binding & delivering into custodies men & women,

[1] *Act. 8, 3.*

5 as the high Priest doth give me testimony, and all the Ancients. Of whom [1]receiving letters also to the brethren, I went to Damascus, that I might bring them thence bound to Jerusalem, to be punished.

[1] *Act. 9, 2.*

6 And it came to pass as I was going, and drawing nigh to Damascus at mid-day, suddenly from Heaven there shone round about me much light: 7 and falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? 8 And I answered: Who are thou Lord? And he said to me: I am JESUS of Nazareth, whom thou persecutest. 9 And they that were with me, saw the light indeed, but the voice they heard not of him that spake with me. 10 And I said: What shall I do Lord? And our Lord said to me: Arise and go to Damascus; and there it shall be told thee of all things that thou must do. 11 And whereas I did not see for the brightness of that light, being led of my companions by the hand, I came to Damascus. 12 And one Ananias, a man according to the Law, having testimony of all the Jews' inhabitants, 13 coming to me, and standing by me, said to me: Brother Saul, look up. And I^ the self-same hour looked upon him.
14 But he said: The God of our fathers hath preordained thee, that thou shouldest know his will, and see the just one, and hear a voice from his mouth: 15 because thou shalt be his witness to all men, of those things which thou hast seen and heard. 16 And now what tarriest thou? Rise up, and be baptized, and [1]wash away thy sins invocating his name.

[1] The Sacrament of Baptism doth itself wash away sins as here is plain, & therefore doth not only signify (as the Heretics affirm) that our sins be forgiven before, or otherwise by faith only remitted. Whereby the Church's doctrine is proved to be fully agreeable to the Scriptures, that the Sacraments give grace *ex opere operato*, that is, by the force & virtue of the work and word, done & said in the Sacrament.

17 And it befell me returning into Jerusalem, and praying in the temple, that I was in a trance, 18 and saw him saying unto me: Make haste, and depart quickly out of Jerusalem: because they will not receive thy testimony of me. 19 And I said, Lord, they know that I did cast into prison and beat in every Synagogue them that believed in thee. 20 And when the blood of Steven thy [1]witness was shed, [2]I stood by and consented, and kept the garments of them that killed him.

[1] *c μάρτυρος.*
Act. 7, 38. [2]Not only the Principals, but all that consent to the death or vexation of Christian men for the Catholic faith, do highly offend: which the Apostle confesseth here, that God's mercy may be more notoriously glorified in him hereby.

21 And he said to me: Go, for into the Gentiles a far will I send thee. 22 And they heard him until this word, and they lifted up their voice, saying: Away with such an one from the earth: for it is not meet he should live. 23 And when they cried out, and threw off their garments, and cast dust into the air, 24 the Tribune commanded him to be carried into the castle, and to be beaten with whips, & that he should be tormented: to know for what cause they did so cry at him. 25 And when they had bound him very straight with thongs, Paul saith to the Centurion standing by him: Is it lawful for you to whip a man that is a Roman and uncondemned? 26 Which the Centurion hearing, went to the Tribune, and told him, saying: What wilt thou do? for this man is a citizen of Rome. 27 And the Tribune coming, said to him: Tell me, art thou a Roman? But he said: Yea. 28 And the Tribune answered: I obtained this city with a great sum. And Paul said: But I was also born to it. 29 Immediately therefore they departed from him that were to torment

him. The Tribune also feared after he understood that he was a citizen of Rome, and because he had bound him. 30 But the next day meaning to know more diligently for what cause he was accused of the Jews, he loosed him, and commanded the [1]Priests to come together and all the Council: & bringing forth Paul, he set him among them.

[1] *c ἀρχιερεῖς.*

CHAPTER XXIII.

As the people in the tumult, so also the very chief of the Jews in their Councel shew themselves obstinate, and willful persecutors of the truth in S. Paul's person. Whose behaviour towards them is full of constancy, modesty, and wisdom. 11 (Christ also by a vision encouraging him, and foretelling that he shall to Rome.) 12. yea they conspire with 40 men to kill him treacherously. 16. But the matter being detected, the Roman Tribune conveyeth him strongly to Caesarea.

AND Paul looking upon the Council, said: Men brethren, I^ with all good conscience have conversed before God, until this present day. 2 And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. 3 Then Paul said to him: [1]God shall strike thee, thou whited wall. And thou sitting judgest me according to the law, and contrary to law doest thou command me to be smitten?

[1] He said not this through perturbation of mind or of a passion, but by way of prophecy, that this figurative high priesthood then trimmed like a whited wall, was to be destroyed, whereas now the true priesthood of Christ was come. *Beda in hunc lo.*

4 And they that stood by, said: Doest thou revile the high Priest of God? 5 And Paul said: I knew not, brethren, that he is the high Priest. For it is written: [1] *The prince of thy people thou shalt not misspeak.*

[1] *Exo. 22, 28.*

6 And Paul knowing that the one part was of Sadducees, and the other of Pharisees, [1]he cried out in the Council: Men brethren, [2]I am a Pharisee, the son of Pharisees: of the hope and resurrection of the dead am I judged.

[1] Such prudent evasions from danger are lawful. Which S. Chrysostom calleth (specially in this Apostle) the wisdom of the serpent, as otherwise in his teaching and preaching & patience he used the simplicity of a dove. [2] *Phil. 3, 5.*

7 And when he had said these things, there rose dissension between the Pharisees and Sadducees; and the multitude was divided. 8 For the Sadducees say [1]there is no resurrection, nor Angel, nor spirit: but the Pharisees confess both.

[1] *Mt. 22, 23.*

9 And there was made a great cry. And certain of the Pharisees rising up, strove saying: We find no evil in this man. What if a spirit hath spoken to him, or an Angel? 10 And when there was risen great dissension, the Tribune fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and to take him out of the midst of them, and to bring him into the castle. 11 And the night following our Lord standing by him, said: Be constant; for as thou hast testified of me in Jerusalem, so [1]must thou testify at Rome also.

[1] Though God who could not lie, had promised Paul that he should go to Rome; yet the Apostle omitted not human means to defend himself from his enemies and otherwise. Neither said he as the Heretics called Predestinates, Let them do what they will, they cannot hurt me, for I am predestinate to go to Rome. See his doings and sayings to save himself, in the chap. following.

12 And when day was come, certain of the Jews gathered themselves together, & vowed themselves, saying: that they would neither eat nor drink till they killed Paul. 13 And they were more than forty men that had made this conspiracy: 14 who came to the chief priests and the ancients, and said: By execration we have vowed ourselves, that we will eat nothing, till we kill Paul. 15 Now therefore give you knowledge to the Tribune with the Council, that he bring him forth to you, as if you meant to know some more certainty

touching him. But we, before he come near, are ready for to kill him. 16 Which when Paul's sister's son had heard, of their lying in wait, he came and entered into the castle and told Paul. 17 And Paul calling to him one of the Centurions, said: Bring this young man to the Tribune, for he hath something to tell him.
18 [1]And he taking him, brought him to the Tribune, and said: The prisoner Paul desired me to bring this young man unto thee, having something to say to thee.

[1]c See the courtesy & equity of Heathen Officers toward their prisoners, to save them from all injury and villainy.

19 And the Tribune taking him by the hand, went aside with him apart, and asked him: What is it that thou hast to tell me? 20 And he said: The Jews have agreed to desire thee, that tomorrow thou wilt bring forth Paul into the Council, as though they meant to inquire some more certainty touching him. 21 But do not thou credit them; for there lie in wait for him more than forty men of them, which have vowed neither to eat nor to drink, till they kill him: and they are now ready, expecting thy promise. 22 The Tribune therefore dismissed the young man, commanding that he should speak to no man that he had notified these things unto him. 23 And calling two Centurions, he said to them: Make ready two hundred soldiers, to go as far as Caesarea, and seventy horsemen, and lances two hundred, from the third hour of the night: 24 and prepare beasts: that setting Paul on, they might bring him safe to Felix the President. 25 (For he feared lest perhaps the Jews might take him away, and kill him, and himself afterward should sustain reproach, as though he would have taken money) 26 writing a letter containing this much: *Claudius Lysias to the most excellent President Felix, greeting.* 27 This man being apprehended of the Jews, and ready to be killed of them, I coming in with the band delivered him, understanding that he is a Roman: 28 and meaning to know the cause that they objected unto him, I brought him down into their Council. 29 Whom I found to be accused concerning questions of their law: but having no crime worthy of death or of bands. 30 And when it was told me of ambushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speak before thee. Fare-well. 31 And the soldiers according as it was commanded them, taking Paul, brought him by night to Antipatris. 32 And the next day sending away the horse-men to go with him, they returned to the castle. 33 Who when they were come to Caesarea, and had delivered the letter to the President, they did set Paul also before him. 34 And when he had read, and had asked of what province he was: and understanding that of Cilicia: 35 I will hear thee, said he, when thy accusers are come. And he commanded him to be kept in Herod's palace.

ANNOTATIONS.
CHAP. XXIII.

5. *I new not.]* [1] *Our Lord* (saith S. Cyprian [2]) *in the Gospel, when it was said to him, Answerest thou the high Priest so? Teaching that the honour of Priesthood must be kept, said nothing to the high Priest, but only purging his innocency, said: If I have spoken evil, bear witness of evil: but if well, why smitest thou me? Also the blessed Apostle when it was said to him, Doest thou assail the high Priest so with ill words? Speak not any thing contumeliously against the Priest, whereas he might have put forth himself stoutly against them which had both crucified our Lord, and which had now also lost their God and Christ, Temple and Priesthood. But though in false and spoiled Priests, yet considering the very bare shadow of the name of Priests, he said, I knew not brethren that he was high Priest.* By which words of the Apostle, either it may be thought he knew not indeed that he was in that function, because he had not been of long time in those parts: or else that he so said in respect of the abrogation of the high Priesthood of the Jews, whereby he knew this man not to be truly any Priest, as also because at this time they came not orderly to it by succession of Aaron and Law of

[1] The honour of Priesthood.

[2] *Cypr. ep. 65. 59. nu. 2.*

[3] *See Annot. Io. c. 11, 51.*

Moyses, but by the Roman Emperor's favour, [3] as is said before: though (as it is lawful in such a case) the less to irritate them, he frameth his speech so as they might not take occasion of further accusation against him.

[1] The Sadducees (as it seemeth) denied prayer for the dead.

[2] *Mac. li. 2. c. 12, 43.*

8. *The Sadducees.]* [1] This was the worst Heresy among the Jews, denying that there be any Angels, or spirits, the Resurrection also of the bodies: & consequently (as it may very well be gathered by the book of the Machabees [2]) they denied prayer for the dead. For to offer or pray for the dead, & to think rightly & religiously of the Resurrection, are made there sequels one of another. Of this sect of Sadducees was (as Eusebius writeth *li. 2. c. 22. Ec. hist.*) this Ananias the High Priest, that caused Paul to be smitten. For their Priesthood had now no more the protection of God to preserve it in truth and right judgement, the Christian Priesthood being then established.

[1] Unlawful oaths & vows must not be kept.

[2] *Mat. 14, 9.*

12. *Vowed themselves.]* [1] Such vows, oaths, or execrations as this, bind no man before God, yea they must in nowise be observed. It is a great offence either to vow voluntarily, or to take any such thing upon a man, for fear or by commandment. For example, if thou have rashly by promise, vow, or oath, appointed to be revenged upon any man, thou bindest not thyself thereby, neither must thou keep thy promise. If thou be put to an oath to accuse Catholics for serving God as they ought to do, or to utter any innocent man to God's enemies and his, thou oughtest first to refuse such unlawful oaths: but if thou have not constancy and courage so to do, yet know thou that such oaths bind not at all in conscience and Law of God, but may and must be broken under pain of damnation. For to make or take such vows or oaths, is one sin, and to keep them, is another far greater, as when Herod, to keep his oath, killed John Baptist [2]. And such vows and oaths to God as these, are unlawful & must be broken: and not the vows of Chastity and Religion, as our new Ministers teach by their words and works.

CHAPTER XXIV.

They prosecute him to Caesarea, bringing with them an orator, who before the President Felix accuseth him. 10. He answereth, defending himself from the crimes they charged him with, but confessing his religion plainly. 22. The Judge perceiving his religion to be irreprehensible, yieldeth not to condemn him at their pleasure, 24. yea he offentimes with his wife heareth his preaching, 27. but yet doth not his duty to deliver him out of prison.

AND after five days^ the high priest Ananias descended, with certain ancients and one Tertullus an orator, who went to the President against Paul. 2 And Paul being cited, Tertullus began to accuse, saying: Whereas we live in much peace by thee, & many things are corrected by thy providence, 3 we do always & in all places receive it, most excellent Felix, with all thanks-giving. 4 But lest I hinder thee any longer, I desire thee of thy clemency briefly to hear us. 5 We have found this man pestiferous, & raising seditions to all the Jews in the whole world, and author of the sedition [1] of the sect of the Nazarenes.

[1] *c τῆς αἱρέσεως.*

6 Who also hath attempted to violate the temple, whom also being apprehended we would have judged according to our law. 7 But Lysias the Tribune coming in, with great force took him away out of our hands, 8 commanding his accusers to come to thee, of whom thou mayest thyself judging, understand of all these things, whereof we accuse him. 9 And the Jews also added, saying that these things were so. 10 But Paul answered: (the President making a sign unto him for to speak) Knowing that of many years thou art judge over this nation, I will with good courage answer for myself. 11 For thou mayest understand that it is not above twelve days to me, since I went up to adore in

Jerusalem. 12 And neither in the temple did they find me disputing with any man, or causing concourse of the multitude, neither in the synagogues, nor in the city: 13 neither can they prove unto thee the things whereof they now accuse me. 14 But this I confess to thee, that [1]according to the [2]sect, which they call heresy, I do so serve [3]the Father my God, believing all things that are written in the Law & the Prophets:

[1] *c κατὰ τὴν ὁδὸν* [2] Because Tertullus the Jews' orator called Christian religion the sect or (as it is there vers. 5. in the Greek) the heresy of the Nazarens: S. Paul answereth and sheweth that it is no heresy. And as for the word, *Sect*, in this place: it is in the Greek, *According to the way, which they call heresy*, as also Act. 9, 2. 24, 22. And therefore the word sect here is so taken. See *Annot. c. 28, 22.* [3] *the God of my Fathers, (or) the Father, and my God,*

15 having hope in God, the which these also themselves expect, that there shall be a resurrection of just and unjust. 16 In this myself also do study to have a conscience without offence toward God and toward men always. 17 And after many years^ [1]I came to bestow alms upon my nation, & oblations, and vows.

[1] *Ro. 15, 28.*

18 In the which they found me [1]purified in the temple: not with multitude nor with tumult.

[1] *Act. 21, 26.*

19 But certain Jews of Asia, who ought to be present before thee and to accuse, if they had any thing against me: 20 or let these men themselves say, if they have found in me any iniquity, forasmuch as I stand in the Council, 21 but of this one voice only that I cried standing among them, That [1]of the resurrection of the dead am I judged this day of you.

[1] *Act. 23, 6.*

22 And Felix deferred them, knowing most certainly of this way, saying: When Lysias the Tribune is come down, I will hear you. 23 And he commanded the Centurion to keep him, and that he should have rest, neither to prohibit any of his to minister unto him. 24 And after some days, Felix coming with Drusilla his wife, which was a Jew, called Paul, and heard of him the faith that is in Christ JESUS. 25 And he disputing of [1]justice and chastity, and of the judgement to come, Felix being terrified, answered: For this time, go thy way: but in time convenient I will send for thee.

[1] The Apostolic teaching was not of only or special faith, but of justice, & chastity, & judgement, that is to say, of the terror of Hell and other God's judgments in the next life answerable to our deeds in this world: by which the hearers were first terrified, and so induced to penance. How say Heretics then that such things make men hypocrites?

26 hoping also withal, that money would be given him of Paul; for the which cause also oftentimes sending for him, he spake with him. 27 But when two years were ended, Felix had a Successor Portius Festus. And Felix being willing to shew the Jews a pleasure, left Paul in prison.

CHAPTER XXV.

After two years imprisonment the Jews continue their suit against him, soliciting the new President Festus, 6. first at Hierusalem, then at Caesarea: 9. where through the Jews' partiality he is fain to appeal unto the Emperor: 13. and is in the mean time brought forth by Festus (giving him good testimony, notwithstanding the exclamations of the Jews against him) unto king Agrippa and his Queen Bernice.

FESTUS therefore when he was come into the province, after three days went up to Jerusalem from Caesarea. 2 And the chief Priests, and principal men of the Jews went unto him against Paul: and they desired him, 3 requesting favour against him, that he would command him to be brought to Jerusalem, laying wait for to kill him in the way. 4 But Festus answered, that Paul is kept in Caesarea: and that he would very shortly go thither. 5 They therefore, saith he, that are of ability among you, going down with me, if there be any crime in the man, let them accuse him. 6 And having tarried

among them not above eight or ten days, he went down to Caesarea, and the next day he sat in the judgement seat: and he commanded Paul to be brought. 7 Who being brought, there stood about him the Jews that were come down from Jerusalem, objecting many and grievous [1]causes which they could not prove;

[1] *c crimes as v. 27.*

8 Paul making answer, That neither against the law of the Jews, nor against the temple, nor against Caesar have I any thing offended. 9 But Festus willing to shew the Jews a pleasure, answering Paul, said: Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 And Paul said: At Caesar's judgement seat do I stand, where I ought to be judged: the Jews I have not hurt, as thou very well knowest. 11 For if I have hurt them, or done any thing worthy of death, I refuse not to die. But if none of those things be, whereof these accuse me, no man can give me to them. [1]I appeal to Caesar.

[1] If S. Paul both to save himself from whipping and from death sought by the Jews, doubted not to cry for succour of the Roman laws, and to appeal to Caesar the Prince of the Romans not yet Christened: how much more may we call for aid of Christian Princes and their laws, for the punishment of Heretics, and for the Church's defence against them? *S. Augustine ep. 50.*

12 Then Festus having conferred with the Council, answered: Hast thou appealed to Caesar? to Caesar shalt thou go. 13 And when certain days were passed, king Agrippa & Bernice came down to Caesarea to salute Festus. 14 And as they tarried there a good many days, Festus signified to the king, of Paul, saying: A certain person was left prisoner by Felix, 15 concerning whom, when I was at Jerusalem, the chief Priests and the Ancients of the Jews came unto me, desiring condemnation against him. 16 To whom I answered: That it is not the Romans' custom to yield up any man before that he which is accused have his accusers present, and take place to make his answer for to clear himself of the crimes. 17 When they therefore were assembled hither, without any delay, the day following, sitting in the judgement seat, I commanded the man to be brought. 18 Of whom, when the accusers stood up, they brought no cause which I thought ill of: 19 but certain questions of their own superstition they had against him, and of [1]one JESUS deceased, whom Paul affirmed to live.

[1] This whom he termeth by contempt, one JESUS, hath now made all the Roman Emperors and Princes of the world to know him, and hath given the seat of the Caesars to his poor servants, Peter & his successors.

20 Doubting therefore of this kind of question, I said, whether he would go to Jerusalem, & there be judged of these things. 21 But Paul appealing to be kept unto the knowledge of Augustus, I commanded him to be kept, till I send him to Caesar. 22 And Agrippa said to Festus: Myself also would hear the man. Tomorrow, said he, thou shalt hear him. 23 And the next day when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience with the Tribunes and principal men of the city, at Festus' commandment^ Paul was brought. 24 And Festus saith: King Agrippa, and all ye men that are present together with us, you see this man, concerning whom all the multitude of the Jews called upon me at Jerusalem, requesting and crying out that he ought not to live any longer. 25 Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself appealed to Augustus, I have determined to send him. 26 Of whom what to write for certainty to my lord, I have not. For the which cause I have brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may have what to write. 27 For it seemeth to me without reason, to send a prisoner, & not to signify [1]his causes.

[1] *c τὰς κατ ἀυτοῦ αἰτίας.*

CHAPTER XXVI.

In that honorable Audience being permitted to speak, 2. he declareth to the king what he first was, 12. and how miraculously he was converted, 19. and that he hath preached since, as he was commanded from heaven, and as the Prophets had foretold of Christ. 24. Which strange tale Festus the Heathen President hearing, saith that he is mad. 25. But he answereth, and exhorteth them all to be Christians as he is. 30. They finally pronounce that he might be set at liberty, but only for his appeal.

BUT Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer: 2 Touching all things whereof I am accused of the Jews, king Agrippa, I account myself happy for that I am to defend myself this day before thee, 3 especially whereas thou knowest all things that are among the Jews, customs and questions: for the which cause I beseech thee, hear me patiently. 4 And my life truly from my youth, which was from the beginning in my nation in Jerusalem, all the Jews do know: 5 knowing me before from the beginning (if they will give testimony) that according to the most sure [1]sect of our religion I lived a Pharisee.

[1] *c áίρεσιν*

6 And now for the hope of the promise that was made of God to our fathers, do I stand subject to judgement: 7 [1]the which, our twelve tribes [2]serving night and day, hope to come unto. Of the which hope, o king, I am accused of the Jews.

[1] *b in quam* [2] *c λατρεῦον*

8 What incredible thing is it judged with you, if God raise the dead? 9 And myself truly had thought that I ought to do against the name of JESUS of Nazareth many contrary things. 10 Which also I [1]did at Jerusalem, and many of the saints did I shut up in prisons, having received authority of the chief priests: and when they were put to death, [2]I brought the sentence.

[1] *Act. 8, 3.* [2] *c detuli sententiam.*

11 And throughout all the synagogues oftentimes punishing them, I compelled them to blaspheme: and yet more mad against them, I persecuted them even unto foreign cities. 12 Among which things whiles [1]I went to Damascus with authority and permission of the chief priests,

[1] *Act. 9, 3.*

13 at mid-day, in the way, I saw (o king) from Heaven a light to have shined round about me and them that were in company with me, above the brightness of the sun. 14 And when all we were fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the prick. 15 And I said: Who are thou Lord? And our Lord answered: I am JESUS whom thou doest persecute. 16 But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may ordain thee a minister and witness of those things which thou hast seen, and of those things wherein I will appear to thee, 17 delivering thee out of the peoples and nations unto the which now I send thee, 18 to open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive remission of sins, and lot among the saints by the faith that is in me. 19 Whereupon, king Agrippa, I was not incredulous to the heavenly vision: 20 but to them first that are at Damascus, and at Jerusalem, and unto all the country of Jewry, and to the Gentiles [1]did I preach that they should do [2]penance, & turn to God, doing works worthy of penance.

[1] *Act. 9, 20.* [2] Penance often inculcated, and works agreeable to the same.

21 For this cause the Jews, when I was in the temple, [1]apprehending me, attempted meaning to kill me.

[1] *Act. 21, 30.*

22 But aided by the help of God, I stand until this day, testifying to small & to great, saying nothing beside those things which the Prophets did speak should come to pass, & Moyses; 23 if CHRIST were passible, if the first of the resurrection from the dead, he were to shew light to the people and to the Gentiles. 24 As he spake these things and made his answer, Festus with a loud voice said: Thou art mad, Paul; much

learning turneth thee to madness. 25 And Paul said: I am not mad, most excellent Festus; but I speak words of verity & sobriety. 26 For the king knoweth of these things, to whom also I speak constantly. For I think none of these things to be unknown to him. For neither was any of these things done in a corner. 27 Believest thou the Prophets, king Agrippa? I know that thou believest. 28 And Agrippa said to Paul: A little thou persuadest me to become a CHRISTIAN. 29 And Paul said: I wish of God, both in little, and in much, not only thee, but also all that hear this day, to become such as I am also, except these bands. 30 And the king rose up, and the President, and Bernice, and they that sat by them. 31 And going aside, they spake among themselves, saying, That this man hath done nothing worthy of death or bands. 32 And Agrippa said to Festus: This man might be released, if he had not appealed to Caesar.

CHAPTER XXVII.

What a dangerous navigation he had toward Rome: and that by his prediction and counsel the ship might have been saved. And for his sake (as God also revealed to him before) all the company was preserved, being 276 persons.

AND after it was decreed that he should sail into Italy, and that Paul with other prisoners should be delivered to a Centurion named Julius, of the band Augusta, 2 we going up into a ship of Adrumetum, beginning to sail about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing with us. 3 And the third day following we came to Sidon. And Julius entreating Paul courteously, permitted him to go to his friends, and to take care of himself. 4 And when we had loosed thence we sailed under Cypres: because the winds were contrary. 5 And sailing the sea of Cilicia and Pamphilia, we came to [1]ʿLystraʾ, which is in Lycia:

[1] *Myra*

6 and there the Centurion finding a ship of Alexandria sailing into Italy, removed us into it. 7 And whereas many days we sailed slowly, and were scarce come over against Gnidus, the wind hindering us, we sailed near Crete by Salmone: 8 and with much ado sailing by it, we came into a certain place that is called Good-havens, nigh to the which was a city Thalassa. 9 And when much time was spent, and whereas now it was not safe sailing, because the [1]fast now was past, Paul comforted them,

[1] It may signify the Jews' fast of the seventh month September, after which the navigation was perilous, winter approaching.

10 saying to them: Ye men, I see that the sailing beginneth to be with hurt and much damage, not only of the lading and the ship, but also of our lives. 11 But the Centurion believed the governor and master of the ship, more than those things which were said of Paul. 12 And whereas it was not a commodious haven to winter in, very many taking counsel appointed to sail thence, if by any means they might coming to Phoenice, winter there, a haven of Crete looking toward the [1]Afrike and the Chore.

[1] c names of winds.

13 And the south-wind blowing, they thinking that they had obtained their purpose, when they had parted from Asson, sailed along by Crete. 14 But not long after, a tempestuous wind that is called Euro-aquilo, drove against it. 15 And when the ship was caught and could not make way against the wind, giving up the ship to the winds, we were driven, 16 And running upon a certain Island, that is called [1]Cauda, we could scarce get the cock-boat.

[1] c Graec. Clauda.

17 Which being taken up, they used helps, girding the ship, and fearing lest they should fall into [1]the Syrt, letting down the vessel, so were they carried.

[1] c a place of quick sands.

18 And when we were mightily tossed with the tempest, the next day they cast forth. 19 And the third

day with their own hands they threw forth the tacklings of the ship. 20 And neither sun, nor stars appearing for many days, and no small storm being toward, all hope was now taken away of our saving. 21 And when there had been long fasting, then Paul standing in the midst of them, said: You should indeed, O ye men, have heard me, and not have parted from Crete, & have gained this hurt and loss. 22 And now I exhort you to be of good cheer. For there shall be no loss of any soul among you, but of the ship. 23 For an Angel of the God whose I am, and [1]whom I serve, stood by me this night,

[1] *c ᾧ λατρεύω.*

24 saying: Fear not Paul, thou must appear before Caesar: and behold God hath [1]given thee all that sail with thee.

[1] Paul (saith S. Hierom) had so many souls in the ship given him, that is, so many men saved for his sake: and after he is with Christ, shall he shut his mouth, and not be able once to speak for them that have believed in his Gospel? *Hiero. adv. Vigil.* Whereby he proveth that if God do much for the merits of saints in this life, much more at their intercession & prayer in Heaven.

25 For the which cause be of good cheer ye men: for I believe God, that it shall so be, as it hath been said to me. 26 And we must come unto a certain island. 27 But after the fourteenth night was come on us, as we were sailing in Adria about mid-night, the ship-men deemed that there appeared some country to them. 28 Who also sounding, found twenty fathoms: and being parted a little from thence, they found fifteen fathoms. 29 And fearing lest we should fall into rough places, casting out of the stern four anchors, they wished that day were come. 30 But as the ship-men sought to fly out of the ship, having let down the cock-boat into the sea, pretending as if they were about to cast out anchors out of the fore-part of the ship, 31 Paul said to the Centurion and to the soldiers: unless these tarry in the ship you cannot be saved. 32 Then the soldiers cut off the ropes of the cock-boat; and suffered it to fall away. 33 And when it began to be light, Paul desired all to take meat, saying: This day is the fourteenth day that you expect and remain fasting, taking nothing. 34 For the which cause I desire you to take meat for your health sake: for there shall not an hair of the head perish of any of you. 35 And when he had said these things, taking bread he gave thanks to God in the sight of them all: and when he had broken it, he began to eat. 36 And being all made of better cheer, they also took meat. 37 And we were in all in the ship, souls two hundred seventy six. 38 And being filled with meat, they lighted the ship, casting the wheat into the sea. 39 And when day was come, they knew not the land: but they spied a certain creek that had a shore, into the which they minded, if they could, to cast aland the ship. 40 And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands: and hoisting up the main sail according as the wind blew, they went on toward the shore. 41 And when we were fallen into a place between two seas, they graveled the ship: and the fore-part truly sticking fast remained unmoveable: but the hinder-part was broken by the violence of the sea. 42 And the counsel of the soldiers was, that they should kill the prisoners: lest any swimming out, might run away. 43 But the Centurion willing to save Paul, forbade it to be done: & he commanded them that could swim, to cast out themselves first, and escape, and go forth to land: 44 and the rest, some they carried on boards, & some upon those things that were of the ship. And so it came to pass, that all the souls escaped to land.

ANNOTATIONS.
CHAP. XXVII.

23. *An Angel.]* ◦S. Paul had many visions, specially to assure him that he should to Rome and stand before Caesar, our Lord himself before (23, 11) appearing to him, and here an Angel, for that purpose. Whereby we plainly see the special providence of God toward that See, where his two

◦God's providence to the See of ROME.

principal Apostles were designed to preach, plant the faith, live, die, be buried, and honoured till the world's end.

[1] God's predestination and appointment taketh not away man's free-will and endeavours.

[2] *1. Cor. 9, 27. Philip. 2, 12.*

31. *Unless these tarry.]* [1] When God revealeth to us any thing, or assureth us of any event to come, he dischargeth us not thereby of our requisite endeavours and labours for achieving the same, not executing ordinarily his designments towards men otherwise than by their own free-will and actions. S. Paul said not here, Let us do what we list: work we or sit we still, whether the mariners go out or tarry within, we are all sure to be saved, for so God hath revealed to me, and he cannot lie, neither can it fall otherwise. But contrarywise saith he, If these mariners leave the ship, you cannot be saved. So say all true Catholic preachers to Christian people, what providence, predestination, or foresight so ever God have of your salvation, you are not thereby constrained any way, you have free-will still, and cannot be saved (though you be predestinate) except you keep God's commandments, repent you of your sins, believe, live and die well. And if it were revealed to any man, that he were one of God's elect, & that he should finally die in grace and be saved, yet he were bound to work his salvation with fear and trembling, as [2] S. Paul both did, and taught, lest he become reprobate: no less than the same Apostle here and his fellows, though they had their life promised to them of God, yet were bound to labour and use all possible diligence that they might not be drowned.

CHAPTER XXVIII.

After their shipwreck having wintered in the Island (now named Malta) where many miracles were wrought by Paul, they take ship again, and so by Sicily they come to Puteoli in Italy, the Christian Romans coming a great way to meet him, to his great joy. 16. Finally being come to Rome, in his lodging he declareth to the Jews his cause, 23. and on a day appointed preacheth JESUS unto them. 25. And seeing their incredulity, he sheweth how it was foretold by Esay: 28. but that the Gentiles will not be incredulous. 30. To whom he there preacheth two whole years without prohibition.

AND when we had escaped, then we knew that the [1] island was called [2] 'Mitilene'. But the Barbarous shewed us no small courtesy.

[1] This island (now Malta) is the seat of the knights of the Rhodes: the inhabitants whereof have a special devotion to S. Paul: to whom both the chief Church (being the Bishop's Seat) is dedicated, and the whole Island (as they count it) consecrated. Where the people shew yet to strangers, his prison and other memories of his miracles. [2] *Melita*

2 For, kindling a fire they refreshed us all, because of the imminent rain and the cold. 3 And when Paul had gathered together some number of sticks, and had laid them on the fire, a viper issuing out of the heat, invaded his hand. 4 But as the Barbarous saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who being escaped out of the sea, [1] vengeance doth not suffer him to live.

[1] *c ἡ δίκη*

5 and he indeed shaking off the beast into the fire, suffered no harm. 6 But they supposed that he should be turned into a swelling, and that he would suddenly fall and die. But expecting long and seeing that there was no harm done on him, being changed they said, that he was a God. 7 And in those places were lands of the prince of the isle, named Publius, who receiving us, for three days entreated us courteously. 8 And it chanced that the father of Publius lay vexed with fevers and the bloody flux. Unto whom Paul entered: and when he had prayed, [1] and imposed hands on him, he healed him.

[1] Miraculous healing by imposition of the Apostle's hands.

9 Which being done, all in the isle also that had infirmities, came, and were cured: 10 who also

honoured us with many honours, and when we were sailing away, laded us with necessaries. 11 And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors. 12 And when we were come to Syracusa, we tarried there three days. 13 Thence compassing by the shore, we came to Rhegium: and after one day the South-wind blowing, we came the second day to Puteoli, 14 where finding brethren, we were desired to tarry with them seven days: and so we came to Rome. 15 And from thence, when the Brethren had heard, they came to meet us unto *Apij-forum*, and the Three-taverns, whom when Paul had seen, giving thanks to God, he took courage. 16 And when we were come to Rome, Paul was permitted to remain to himself with a soldier that kept him. 17 And after the third day he called together the chief of the Jews. And when they were assembled, he said to them: Men brethren, I^ doing nothing against the people, or the custom of the fathers, was delivered prisoner from Jerusalem into the hands of the Romans, 18 who when they had examined me, would have released me, for that there was no cause of death in me. 19 But the Jews contradicting it, I was compelled to appeal unto Caesar, not as having any thing to accuse my nation. 20 For this cause therefore I desired to see you and to speak to you. For, because of the hope of Israel, am I compassed with this chain. 21 But they said to him: We neither received letters concerning thee from Jewry, neither did any of the brethren that came hither, report or speak any evil of thee. 22 But we desire of thee to hear what thou thinkest: for concerning this [1]sect, it is known to us that it is gainsaid every-where.

[1] *c αἱρέσεως.*

23 And when they had appointed him a day, they came to him unto his lodging very many: to whom he expounded, testifying the Kingdom of God, and using persuasion to them of JESUS, out of the Law of Moyses and the Prophets, from morning until evening. 24 And certain believed those things that were said: but certain believed not. 25 And whereas they did not agree among themselves, they departed, Paul saying one word: That well did the Holy Ghost speak by Esaie the Prophet to our fathers, 26 saying: [1]*Go to this people, and say to them: With the ear you shall hear, and shall not understand: and seeing you shall see and shall not perceive.*

[1] *Esa. 6, 9. Mat. 13, 14. Mr. 4, 12. Lu. 8, 10. Io. 12, 40. Ro. 11, 8.*

27 *For the heart of this people is waxen gross, and with their ears have they heavily heard, and their eyes* [1] *they have shut: lest perhaps they may see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them.*

[1] Here also *(as Mat. 13.)* it is plain that they would not see, nor hear, & that their excecation is to be attributed to themselves & not to God. *See annota. Io. 12, 40.*

28 Be it known therefore to you, that this Salvation of God is sent to the Gentiles, and they will hear. 29 And when he had said these things, the Jews went out from him, having much questioning among themselves. 30 And he tarried full two years in his hired lodging: and he received all that came in to him, 31 preaching the Kingdom of God, and teaching the things that concern our Lord JESUS CHRIST with all confidence, without prohibition.

ANNOTATIONS.
CHAP. XXVIII.

5. *Shaking off the beat.]* The promise of Christ *(Marc. 16)* that venomous serpents should not hurt them that believe in him, is fulfilled not in all believers, but in such as had the gift of miracles, as S. Paul had. Whom here a viper, by nature so venomous that the people thought he should have died out of hand, did no whit annoy: he extinguishing by the power of Christ all the poison of the beast. [1]Yea and (as the Christian people there till this day believe) by S. Paul's prayers the Island was

[1] Malta hath S. Paul's blessing and grace until this day.

[2] *Tho. Fazellus de rebus Siculis decad. 1.*

li. 1. c. 1.

[2] delivered for ever from all such venomous serpents, in so much that children there play with scorpions ever since that time, and Pilgrims daily carry with them pieces of stones out of the place where S. Paul abode, by which they affirm that they heal them which in other countries adjoining are bitten of scorpions, the medicine therefore being called, *S. Paul's grace*. The Heretics that know not the power of God, nor

[3] God's miraculous virtue in certain countries and creatures, by his Saints.

[3] the miraculous virtues given to his Saints, marvel and blaspheme, when they hear such things as be proper to certain countries, attributed sometimes to God's miracles done by his Saints: as though that were not possible, or were not as much to God's honour, and more, than things proceeding only of natural causes. Such profane men would not have attributed the wholesomeness of the waters of Jericho to Eliseus his virtue and miracles, amending them by casting salt into them

[4] *4. Reg. 2, 19.*

[4], if the Scripture had not expressly testified the same. It is the part of all faithful men to refer such things to God, when any just occasion is given thereunto, rather than to nature: though the incredulous do always contrary, for fear of superstition & dishonouring God. As though this escape of drowning, might better and more to God's glory, be referred to chance and the mariners' industry, than to S. Paul's prayers and extraordinary working.

◦S. Paul's chains honoured.

20. *Chain.]* ◦I would wish now (saith S. Chrysostome) to be for a time in the place where these chains remain, and to see the fetters which Devils fear, and Angels reverence. *homil. 5. ad populum Antiochenum*. See also S. Gregory *lib. 3. episto. 30.* of the miracles done by S. Paul's chains, and that he sendeth to the Empress Constantia some dust thereof filed off, for a great Relic and holy gift.

◦The name of Sect is well given to all Heresies, though the Christian religion at the first was falsely so called.

22. *Concerning this sect.]* The Heretics of all sorts comfort themselves much, when they find here or elsewhere the Christian faith called of the Jews or incredulous persons, a ◦Sect or an Heresy, & sometimes in contempt of Christ's person the Master of the same, the Sect of the Nazarens: as though the Church of God might as well err in naming their doctrine Heresy, as the Jews and Pagans might and did miss in condemning Christian religion for an Heresy: or as though the Protestants' doctrine were as well proved and tried to be no Heresy, by the Prophets and other Scriptures, miracles, and consent of all Nations and ages, as Christ's blessed doctrine is. Whereas indeed the Protestants' doctrine is evidently convinced to be heretical, by the same arguments that Christ's religion is proved to be the only true doctrine of salvation, and not an heresy. And whosoever can deduce the Christian faith from Adam to this day, throughout all the Fathers, Patriarchs, Prophets, Priests, Apostles, and Bishops, by descent and succession of all laws and states of true worshippers and believers (which is the only or special way to prove that the Christian faith is no heresy) he shall by the same means all at once prove the Protestants' doctrine to be an heresy and a false sect. That the Jews therefore and ill men in all places contradicted the Christian religion, calling it an Heresy or a Sect, as though it had a beginning of some certain Sect-Master other than God himself, they were deceived: and the Church of God nevertheless calling the Protestants' doctrine Heresy in the worst part that can be, and in the worst sort that ever was, doth right and most justly.

The end of the Acts of the Apostles.

Whereunto we join for the reader's behalf, two Tables of the two chief Apostles, and a note of the rest, as an abridgement of the said book, and a supply of some things not there mentioned.

The sum of the acts of the apostles, containing specially the gests of the two principal Apostles, SS. Peter and Paul, in such order of time and years of the Emperors, and from Christ's Nativity, and Ascension, as they were done: so far as by holy Scriptures or Ecclesiastical writers may be gathered. Wherein though it be not possible to set down the precise and undoubted time or year of every thing, because neither S. Luke nor others do note particularly and orderly the moments of every action of the said Apostles: yet we follow the most probable and plain plat that we find in the holy Scripture and ancient writers. Whereby the studious reader may easily discover the folly of the Protestants, that can find no time when ◦Peter might possibly come to Rome, be Bishop, and die there: diverse things in S. Paul's acts being no less hard to reconcile to the course of S. Luke's narration, than any thing touching the history of S. Peter, namely his three years preaching in Arabia: all which must needs be true, whether we hit the very just time or no, and how so ever author's differ about the same.

◦See the annot. Rom. *16, 15.* Gal. *1.*

A TABLE OF S. PETER.

Tiberij.	Nat. dni.	Ascen.	
18	34	1	PETER causeth the Disciples to proceed to the election of another Apostle in Judas' room. *Act. 1.* Receiving with the rest the gifts of the Holy Ghost on Whit-Sunday, he made the first Sermon, and converted 3000. *Act. 2.* He cureth one born lame, preacheth Christ and penance to the Jews: so that 5000 believed. *Act. 3. & 4.* He is imprisoned, released again, threatened and commanded to preach no more: but he with John answereth, that they must obey God more than man. *Act. 4.* He striketh to death with a word, Ananias and Saphira, for sacrilege. *Act. 5.* He is sent with John to Samaria, to confirm the newly baptized, where he reproveth Simon Magus. *Act. 8.*
19	35	2	He healeth Aeneas at Lydda, and raiseth Tabitha from death at Ioppe. *Act. 9.* He is warned and taught by a vision, to preach to Cornelius a Gentile. *Act. 10.* He defendeth his receiving of the Gentiles. *Act. 11.* and recordeth *(Act. 15.)* that God called the first Gentiles by his ministry. So that Paul's first preaching to them, and his going to Arabia, must be after this. *See S. Chrys. In Act. ho. 22. Euseb. li. 2. c. 3.*
20	36	3	He continueth preaching in diverse parts of Jury and the provinces adjoining. About two years after this, S. Paul visiteth him at Hierusalem. *Gal. 1.* He preacheth in Syria and the Provinces of Asia minor, Bithynia, Pontus, Galatia, Cappadocia, ordaining Bishops and Priests in diverse places. *1. Pet. 1. Nicepho. li. 2. c. 35. Platina in Petro.*
23	39	6	He goeth to Antioch, preaching there, and making that his Seat, yet not remaining there continually, but for the affairs of the Church, departing thence, sometime to Hierusalem, sometime to other places. *Hiero. in Catalogo. Ignat. ad Magnesianos.* At Hierusalem he is cast into prison after the putting of S. James to death, by the commandment of Herod. He is prayed for by the whole Church, & delivered out of prison by an Angel. *Act. 12.*
Claudij 2	44	11	Avoiding the fury of Herod, he leaveth Jury again. He appointeth Evodius Bishop in Antioch. *Euseb. in Chron. & li. 3. c. 16. Suidas, Ignat. ad Antiochen.* And passing by Corinth, HE CAME TO ROME, to convince Simon Magus. *Hiero. in Catalogo. Euseb. li. 2.*

			c. 12. 13. 24. Concil. to. 1. He approveth & declareth the Gospel of S. Mark to be Canonical. *Hiero. in Catalo. Euseb. li. 2. c. 14.* Having founded the Church at Rome, and planted his Apostolical Seat there, afterward absent from the city (either expelled thence with other Jews, *Cornel. Tacit. in Claudio*: or rather according to the office of his Apostleship) leaving it for a time, he visited other Churches, and came to Hierusalem again, using both in his absence and presence, Linus and Cletus for his coadjutors. *To. 2. Concil. pag. 656. Epiph. to. 2. Haeres. 27.*
9	51	18	He holdeth the first Councel. *Act. 15.* He is reprehended at Antioch by S. Paul. *Galat. 1.* except that difference fell before the Councel, as some think. *August. ep. 19.* He returneth to Rome again, the Roman faith by his diligence now made famous through the world. *Ro. 1. & 15. Theodoret. in 16. Ro.* Thence he writeth his first epistle. *1. Pet. 5. Euseb. li. 2. c. 14. Hiero. in Catalogo.* He sendeth S. Mark to Alexandria, and others to plant the faith in diverse parts of the world. *Grego. li. 5. ep. 60. & li. 6. ep. 37. Nicepho. li. 2. c. 35.* He writeth his second epistle a little before his death, which Christ revealed to him to be at hand. *2. Pet. 1.* He taketh order for his successor.
Neronis 14	70	37	He was finally crucified at Rome. *See the last Annot. Ioan. c. 21.*

FOELIX ECCLESIA, cui totam doctrinam Apostoli cum suo sanguine profuderunt: ubi PETRUS Passioni Domini adaequatur, ubi PAULUS Ioannis (Baptistae) exitu coronatur. *Tertul. de Praescript.* NON ita coelum splendescit, quando radios sol demittit, quemadmodum ROMANORUM URBS duas illas lampades ubique terrarum effundens. *Chrys. in ep. Ro. hom. 32. in moral.*

Merita Petri & Pauli propter eundem Passionis diem celebrius & solenniter Roma commendat. *S. Aug. de cons. Evang. li. 1. c. 10.*

◦Prudent. in Hymno de S. Laurent.

◦

Hic nempe iam regnant duo
Apostolorum principes:
Alter vocator Gentium,
Alter Cathedram possidens
Primam, recludit creditas
Aeternitatis ianuas.

A TABLE OF S. PAUL.

Tiberij.	Nativit.	Ascen.	
18	34	1	SEVEN Deacons are elected and ordered by imposition of hands. *Act. 6.* Steven the principal of them maketh a blessed sermon, for which he was stoned to death, Saul (afterward Paul) consenting and aiding thereunto. *Act. 7.*
19	35	2	Saul by commission persecuteth. *Act. 9.*

			In his journey to Damascus he is converted. *Ibid.* He goeth into Arabia and preacheth there. *Galat. 1.*
22	38	5	Paul returneth to Damascus, where being in danger he escapeth, let down in a basket by the wall. *Act. 9.* Thence he cometh to Hierusalem to see Peter. *Galat. 1.* Where being in danger of his life, the brethren convey him out of the city to Caesarea, and thence to Tarsus. *Act. 9.* He preacheth in the parts of Syria and Cilicia, *Galat. 1.* and at Antioch, where the Christians were first called by that name. *Act. 11.* He and Barnabas being severed from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apostles and Bishops, they come to Cypres, where he converted the Proconsul. *Act. 13.* He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in every Church, and returning by Pisidia, came again to Antioch whence they first departed. *Act. 14.*
Claudij 9	51	18	At Antioch and there about he remaineth *(Act. 14.)* until the controversy touching the observation of Moyses' law. For resolution whereof he and Barnabas ascend to Hierusalem. Where they are appointed to bring the determination of the Councel to Antioch. And from thence passing through Syria and Cilicia, they teach the Christians to observe the decrees of the Apostles and Ancients. *Act. 15.* Doing the same in the cities of Lycaonia and others adjoining, by a vision he is warned to pass over the sea, and so cometh into Macedonia, where he planteth the Gospel. *Act. 16.* *Hence forward S. Luke pursueth S. Paul's story, chapter by chapter, until his apprehension in Hierusalem, and arrival at Rome, in this order.* He returneth from Macedonia by Thessalonica to Athens, where he converteth many, namely S. Denys Areopagita. *Act. 17.* From Athens he cometh to Corinth, where he remaineth 18 months. *Act. 18.* and having visited the Churches of Asia *Act. 19.* he cometh back to Corinth *Act. 20.* Whence he writeth his epistle to the Romans. *Ro. 15.* From Corinth he saileth to Troas in Asia, where upon a Sunday he raised Eutychus from death, preaching till midnight. From Troas he cometh to Miletum by sea, and there sendeth for the Bishops and Ancients of Ephesus, and exhorteth them. *Act. 20.*
Neronis 2	58	25	Thence coming to Hierusalem he is taken, *Act. 21*: and from the Tribune Lysias delivered to Felix the Governor, *Act. 23*: and by him left to Festus, *Act. 24.* he appealeth to Caesar, *Act. 25*: and so is SENT TO ROME, *Act. 27*: where he arriveth. *Act. 28.* At Rome he remaineth in free prison two years, *Act. 28.* and then is delivered, *2. Tim. 4.* After his delivery he preached in sundry countries of the west, namely in Spain. *Hiero. in Catalogo. Epiph. Haeres. 27.* Himself writeth that he purposed so to do. *Ro. 15.* In his Epistle to the Philippians (c. 1.) he minded to visit the Churches of Asia, which also he did. *Genebrard. in Chron.* He writeth last of all, his second Epistle to Timothee a little before his death. *2. Tim. 4.* being now the second time apprehended and in bands at Rome. *Theodoret.*
14	70	37	He was beheaded at Rome, the same day that Peter was crucified. *S. Ambros. ser. 66. 68. S. Maximus.*

OF THE OTHER APOSTLES.

THE Acts of the rest of the twelve Apostles be not much written of in this book: but as [1] other

[1] Genebr. out of

diverse authors.

[2] Ruff. in expos. Symb. Apost. Ambr. ser. *38.* Hiero. ep. *61. c. 9.* advers. erro. Iov. Hieros.

Ecclesiastical writers do testify, they preached specially in these nations, as followeth. *Andrew in Achaia, John in Asia, Philip in Phrygia, James in Jewry, Bartholomew in Scythia, Thomas in India, Matthew in Aethiopia, Simon in Persia, Thaddaeus in Mesopotamia, the other James in Spain, Matthias in Palestine.* So distributing themselves throughout the world, to gather one Catholic Church of all Nations, according as Christ gave them commission *Mat. 28, 19*: and as it was prophesied of them before, Psal. 18. *Their sound is gone forth into every country, and their words into the ends of the whole world.* But before they departed one from another (the time whereof is not certainly known) [2] all Twelve assembling together, & full of the Holy Ghost, each laying down his sentence, agreed upon twelve principal articles of the Christian faith, and appointed them for a rule to all believers: Which is therefore called and is THE APOSTLES' CREED: *Not written in paper*, as the Scripture, *but from the Apostles delivered by tradition.* Ruff. & Hiero. locis citatis. Which, as of old *(Hiero. cont. Lucifer.)* so at this day all solemnly profess in their Baptism, either by themselves or by others: and all that be of age and capacity, are bound to know and believe every article of the same. Which are these that follow.

THE APOSTLES' CREED,
or
SYMBOLUM APOSTOLORUM.

1. I Believe *in God the Father*, almighty, creator of heaven and earth.
2. And in *JESUS CHRIST*, his only Son, our Lord.
3. Who was conceived by the Holy Ghost, born of the Virgin *MARIE.*
4. Suffered under Pontius Pilate, was crucified, dead, and buried: Descended into Hell.
5. The third day he rose again from death:
6. Ascended into heaven: Sitteth at the right hand of God the Father almighty.
7. From thence he shall come to judge the quick and the dead.
8. I believe *in the Holy Ghost.*
9. The holy *Catholic Church*: the Communion of Saints.
10. Forgiveness of sins.
11. Resurrection of the flesh.
12. Life everlasting. Amen.

THE ARGUMENT OF THE EPISTLES IN GENERAL.

AFTER *the Gospels*, which is a story of Christ himself, and after *the Acts of the Apostles*, which is a story of Christ's Church: now follow *the Epistles of the Apostles*, which they wrote of such matters, as they had then occasion to write of. For being the founders and the Doctors of the Church, they did in their time, as the Doctors that succeeded them, did after them: who from the beginning unto this day, have written Epistles & Books against heresies, ever as they arose, and of all other Ecclesiastical matters, as they had occasion ministered unto them. Of which their doing the Apostles first gave here the ensample: as also S. Luke in the Acts of the Apostles, led the way to all the writers of the Ecclesiastical History after him. For although there be no comparison between them for authority, forasmuch as these are Canonical Scripture, and so are not any writings of their successors: yet the occasions and matters (as I have said) are like.

Most of these Epistles are S. Paul's Epistles: the rest are called ◦*Catholicae Epistolae*, the *Epistles Catholic*. For S. Paul writeth not any Epistle to all (howbeit every one of them is for all the Church:) but some to particular Churches of the Gentiles, as to the Romans, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians: some to particular persons, as to Timothee, to Tite (who were Bishops among the Gentiles, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrews, who were the Jews of Hierusalem and Jury. But the Epistles of the other Apostles, that is, of S. James, S. Peter, S. John, and S. Jude, are not so entitled to any one Church or person (except S. John's two later short Epistles, which yet might not be separated from his first, because they were all of one Author) and therefore they are termed *Catholic*, that is, *universal*. For so writeth S. James: *To the twelve tribes that are in dispersion, greeting.* And S. Peter in his first Epistle, thus: *To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, & Bithynia*, in his second, thus: *To them that have obtained equal faith with us.* Likewise S. Jude: *To them that are in God the Father beloved, and in Jesus Christ preserved, and called.* S. John's first is without title.

◦Euseb. li. 2. Eccl. hist. c. 22.

Now, for the occasions of their writing, whereby we shall perceive the matters or arguments that they handle: it must be remembered (as the Story of that time in the Acts of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not only in the Jews, but also in the Gentiles: yea and specially in the Gentiles. Which thing offended the Jews many ways. For, they could not abide to see so much as their own Country to receive him for CHRIST, whom they had rejected and crucified; much less, to see them preach him to the Gentiles also: that offended even those Jews also that believed him to be Christ. Howbeit such of them as were Catholics, and therefore not obstinate, were satisfied when they understood by the Apostles that it was God's pleasure, as Act. 11. we read. But others of them became heretics, & preached to the Christian Gentiles, that it was necessary for them to receive also the Jews' religion. Of such we read Act. 15. *Unless you be circumcised, you cannot be saved.* And as these did so preach against the truth, so did the unchristened Jews not only themselves persecute, but also stir up the Idolatrous Gentiles every-where to persecute the Christians: by such obstinacy provoking God to reprobate their Nation: which yet they thought unpossible to be done, because they were the seed of Abraham, and were circumcised, and had received the Law by Moyses. For such carnal respects they trusted in themselves, as though God and Christ were unseparably bound unto them: attributing also so much to their own works, (which they thought they did of themselves, being holpen with the knowledge of their law,) that they would not acknowledge the death of Christ to be necessary for their salvation: but looked for such a Christ, as should be like other princes of this

world, and make them great men temporally.
Hereupon did S. Paul write his Epistles, to shew both the vocation of the Gentiles, and the reprobation of the Jews. Moreover, to admonish both the Christian Gentiles, not to receive Circumcision and other ceremonies of Moyses' law, in nowise: and the Jews also, not to put their trust in the same, but rather to understand, that now, Christ being come, they must cease. Again, to shew the necessity of Christ's coming and of his death: that without it neither the Gentiles could be saved: no nor the Jews, by no works that they could do of themselves, although they were also holpen by the Law: telling them what was good & what was bad: for so much as all were sinners, and therefore also impotent or infirm: and the Law could not take away sin, and infirmity, and give strength to fulfil that which it gave knowledge of. But this was God only able to do, and for Christ's sake only would he do it. Therefore it is necessary for all to believe in Christ, and to be made his members, being incorporate into his Body which is his Catholic Church. For so (although they never yet did good work, but all ill) they shall have remission of their sins, and new strength withal, to make them able to fulfil the commandments of God's law, yea & their works after this shall be so gracious in God's sight, that for them he will give them life everlasting. This is the necessity, this is also the fruit of Christian Religion. And therefore he exhorteth all, both Gentiles and Jews, as to receive it humbly, so also to persevere in it constantly unto the end, against all seduction of heresy, and against all terror of persecution: and to walk all their time in good works, as now God hath made them able to do.

◦The doctrine of the Cath. Church concerning good works.

◦The same doctrine doth the Catholic Church teach unto this day most exactly: to wit, that no works of the unbelieving or unbaptized, whether they be Jews or Gentiles, can save them: no nor of any Heretic, or Schismatic, although he be baptized, because he is not a member of Christ: yea more than that, no work of any that is not a lively member of Christ, although otherwise he be baptized, and continue within his Church, yet because he is not in grace but in mortal sin, no work that he doth, is meritorious or able to save him.

◦S. Paul's doctrine concerning faith and good works.

◦This very same is S. Paul's doctrine: he denieth to the works of such as have not the Spirit of Christ, all virtue to justify or to save: neither requireth he a man to have had knowledge of the Law, or to have kept it aforetime, as though otherwise he might not be saved by Christ: but yet when he is Christened, he requireth of necessity, that he keep God's commandments, by avoiding of all sin, and doing good works: and to such a man's good works he attributeth as much virtue as any Catholic of this time.

[1] *2. Pet. 3.*

[2] Aug. de fide & oper. ca. 14. Et praef. Psal. 31.

[3] *Gal. 5.*

[4] *1. Cor. 13.*

Nevertheless there were certain at that time (as also all the Heretics of this our time) whom S. Peter [1] termeth *unlearned and unstable*, who reading S. Paul's Epistles, did misconster his meaning, as though he required not good works no more after Baptism, than before Baptism: but held that only Faith did justify and save a man. Thereupon the other Apostles wrote their Epistles, as S. Augustine [2] noteth in these words: *Therefore because this opinion* (Ad salutem obtinendam sufficere solam fidem, *that only faith is sufficient to obtain salvation) was then risen: the other Apostolical Epistles, of Peter, John, James, Jude, do against it specially direct their intention: to avouch vehemently*, fidem sine operibus nihil prodesse, *that faith without works profiteth nothing. As also Paul himself did not define it to be* quamlibet fidem, qua in Deum creditur, *Whatsoever manner of faith, wherewith we believe in God, but that wholesome & express Evangelical faith, whose works proceed from love, and* the faith *(quoth he* [3] *)* that worketh by love. *Whereupon that faith, which some think to be sufficient to salvation, he so affirmeth to profit nothing, that he saith:* [4] If I should have all faith so that I could remove mountains, and have not charity, I am nothing.

[1] *1. Tim. 3.*

He therefore that will not err in this point, nor in any other, reading either S. Paul's Epistles, or the

rest of the holy Scriptures, must stick fast to the doctrine of the Catholic Church, which Church S. Paul termeth [1] *the pillar and ground of the truth*: assuring himself that if any thing there sound to him as contrary hereunto, he faileth of the right sense: and bearing always in his mind the admonition of S. Peter, saying: [2] *As also our most dear brother Paul according to the wisdom given to him, hath written to you: as also in all his Epistles, speaking in them of these things, in the which are certain things hard to understand, which the unlearned and unstable deprave, as also the rest of the Scriptures, to their own perdition. You therefore brethren, foreknowing, take heed lest ye be led amiss by the error of the unwise, and fall away from your own steadfastness.*

[2] *2. Pet. 3.*

THE TIME WHEN THE EPISTLE TO THE ROMANS WAS WRITTEN, and the Argument thereof.

THE history of S. Paul, until he came to Rome, S. Luke in the Acts of the Apostles wrote exactly: and though without any mention of his Epistles, yet certain it is, that some of them he wrote before he came there, to wit, the two unto the Corinthians, and this to the Romans: & (◦as it seemeth) before them all, the Epistle to the Galatians. Wherein yet because he maketh mention of the fourteenth year after his conversion, it appeareth, that he preached so long without any writing.

◦ *Gal. 2.*

And this order may thus briefly be gathered. First he preached to the Galatians Act. 16: *and passing through Phrygia and the country of Galatia.* Whereof he maketh mention himself also, Gal. 1: *We evangelized to you.* and Gal. 4: *I evangelized to you heretofore.* After which the false Apostles came and persuaded them to receive Circumcision. Whereupon he saith Gal. 1: *I marvel that thus so soon you are transferred from him that called you to the grace of Christ, unto another Gospel.* and wisheth therefore Gal. 4. saying: *And I would I were with you now.* And accordingly he came unto them afterward, as we read Act. 18. *Walking in order through the country of Galatia and Phrygia, confirming all the Disciples.* At which time also it seemeth, that he took order with them about those contributions to help the need of the Christians in Hierusalem, whereof he speaketh 1. Cor. 16: *And concerning the collections that are made for the Saints, as I have ordained to the Churches of Galatia, so do you also.* By which words also it is evident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them (where in the 11. chapter he maketh mention of 14 years, not only after his Conversion, as to the Galatians, but also after his Rapt, which seemeth to have been when he was at Hierusalem Act. 9. four years after his Conversion, *in a trance*, as he calleth it Act. 22, 17) then were they ready. For so he saith 2. Cor. 8: *You have begun from the year past.* and 2. Cor. 9: *For the which I do glory of you to the Macedonians: that also Achaia is ready from the year past.* Howbeit it followeth there: *But I have sent the brethren, that (as I have said) you may be ready: lest when the Macedonians come with me, and find you unready, we be ashamed.* But when he wrote to the Romans, then was he now come to Corinth for the purpose, and had received their contribution, and was ready to go with it unto Hierusalem. For so he saith Rom. 15. *Now therefore I will go unto Hierusalem to minister to the Saints. For Macedonia and Achaia have liked well to make some contribution upon the poor Saints that are in Hierusalem.*

[1] So then, the Epistle to the Romans was not the first that he wrote. But yet it is [2] and always was set first, because of the primacy of that Church. For which cause also he handleth in it, such matters as pertained not to them alone, but to the universal Church, and specially to all the Gentiles: to wit, the very frame (as it were) of the Church of Christ. [3] *Tanquam enim* [4] *pro ipso Domino legatione fungens, hoc est, pro* [5] *lapide angulari, utrumque populum tam ex Iudaeis*

[1] The argument of the Epistle to the Romans.

[2] * *Epiph. Haer. 42. Marcionis.*

[3] *Aug. in Expos. incho. Ep. ad Rom.*
[4] *a 2. Cor. 5.*
[5] *b Ephes. 2.*
[6] The works of the Law.

quam ex Gentibus connectit in Christo per vinculum gratiae. So saith S. Augustine, giving us briefly the argument; in English thus: *As being a legate for our Lord himself, that is, for the corner stone, he knitteth together in Christ by the band of Grace, both peoples, as well of the Jews as of the Gentiles.* Shewing, that neither of them had in their Gentility or Judaism any works to brag of, or to challenge to themselves justification or salvation thereby, but rather sins they had to be sorry for, and to humble themselves to the faith of Christ, that so they might have remission of them, and strength to do meritorious works afterward. In which sort, because the Gentiles did humble themselves, therefore had they found mercy, though they never wist of the Law of Moyses. But the Jews, because they stood upon their own works, which they did by their own strength, with the knowledge of the Law (being therefore also called [6] *the works of the Law*,) & so would not humble themselves to believe in Christ crucified, they missed of mercy, and became reprobate, excepting a few *Reliquiae* that God of his goodness had reserved to himself. Howbeit in the end, when the fullness of the Gentiles is come into the Church, then shall the fullness of the Jews also open their eyes, acknowledge their error, and submit themselves to Christ and his Church, in like manner. In the mean time, those that have found the grace to be Christians, he exhorteth to perseverance (as it was specially needful in those times of persecutions) and to lead their whole life now after Baptism in good works: and to be careful of unity, bearing therefore one with another, both Jew and Gentile, all that they may, and giving no offence to them that are weak. Thus he disputeth, and thus he exhorteth through the whole Epistle: though, if we will divide it by that which is principal in each part, we may say, that unto the 12. chapter is his disputation: and from thence to the end, his exhortation.

[1] *Rom. 1.*
[2] *Rom. 16.*
[3] *Rom. 6.*
[4] *Rom. 16.*

Now, in these points of faith, and in all others (as also in example of life) the commendation that he giveth to the Church of Rome, is much to be noted. [1] *Your faith is renowned in the whole world;* [2] *and your obedience is published into every place. I rejoice therefore in you.* And again: [3] *you have obeyed from the heart unto that form of doctrine, which hath been delivered to you.* And thereupon again: [4] *I desire you brethren, to mark them that make dissensions and scandals contrary to the doctrine which you have learned, and avoid them. For such do not serve Christ our Lord, but their own belly: and by sweet speeches and benedictions seduce the hearts of innocents.* Therefore to shun Luther and Calvin, and all their crews, we have just reason and good warrant. They make dissensions and scandals against the doctrine of the Roman Church. Let no man therefore be seduced by their sugared words.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

◦The Church readeth S. Paul's epistles at Matins from Sunday in Christmas unto Septuagesima.

◦

CHAPTER I.

The foundation of his Apostleship being laid, 8. he highly commendeth the Romans, and protesteth his affection towards them, and so coming to the matter, saith, our Christian Catholic doctrine (that teacheth all to believe) to be the way to salvation: 18. because the Gentiles (first of all) could not be saved by their Philosophy, whereby they knew God, for so much as they did not serve him, but Idols: he therefore justly permitting them to fall into all kind of most damnable sin.

PAUL [1] the servant of JESUS CHRIST, called to be an Apostle, [2] separated into the Gospel of God,

[1] The Epistle upon Christmas eve. [2] *Act. 13, 2.*

2 which before he had promised by his Prophets in the holy Scriptures. 3 of his Son, (who was made to him of the seed of David according to the flesh, 4 who was predestinate the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord JESUS CHRIST from the dead, 5 by whom we have received grace and Apostleship [1][2] for obedience to the faith [3] in all Nations for the name of him,

[1] c Faith must not be subject to sense, reason, arguing or understanding, but must command & be obeyed in humility and simplicity. [2] *c εἰς ὑπακοὴν πίστεως.* [3] S. Augustine useth this place and the like against Heretics, which would draw the common Catholic faith of all nations, to some certain countries or corners of the world. *Aug. ep. 161.*

6 among whom are you also the called of JESUS CHRIST:)H 7 to all that are at Rome the beloved of God, called to be saints. Grace to you and peace from God our father, and our Lord JESUS CHRIST. 8 First I give thanks to my God through JESUS CHRIST for all you, because your faith is renowned in the whole world. 9 For God is my witness, [1] whom I serve in my spirit in the Gospel of his Son, that [2] without intermission I make a memory of you

[1] *c ᾧ λατρεύω.* [2] He prayeth without intermission that omitteth no day certain times of prayer. *Aug. haeres. 57.*

10 always in my prayers, beseeching, if by any means I may sometime at the length have a prosperous journey by the will of God, to come unto you. 11 For I desire to see you, that I may impart unto you some spiritual grace, to [1] confirm you:

[1] The Romans were converted and taught by S. Peter before. Therefore he useth that speech, to confirm them in their faith. Author *Com. apud Hierony. Theodoret. in 16. Rom. & Chrys.*

12 that is to say, to be comforted together in you by that which is common to us both, your faith & mine. 13 And I will not have you ignorant (brethren) that I have often purposed to come unto you (and have been stayed hitherto) that I may [1] have some fruit in you, as also in the other Gentiles.

[1] *also*

14 To the Greeks & the Barbarous, to the wise and the unwise I am debter. 15 So (as much as is in me) I am ready to evangelize to you also that are at Rome.

16 For I am not ashamed of the Gospel. For it is the power of God, unto salvation to every one that believeth, to the Jews first and to the Greek. 17 For [1] the justice of God is revealed therein by faith into faith; as it is written: [2] *And the just liveth by faith.*

[1] He meaneth not God's own justice in himself, but that justice wherewith God endueth man when he justifieth him. *Aug. de Sp. & lit. c. 9.* Whereby you may gather the vanity of the Heretical imputative justice. [2] *Abac. 2, 4.*

18 For the wrath of God from Heaven is revealed, upon all impiety and injustice of those men that detain the verity of God in injustice: 19 because, that of God which is known, is manifest in them. For God hath manifested it unto them. 20 For his invisible things, from the creation of the world are seen, being understood by those things that are made; his eternal power also and Divinity: so that they are inexcusable. 21 Because, whereas they knew God, they have not glorified him as God, or given thanks: but are become vain in their cogitations, and their foolish heart hath been darkened. 22 For, saying themselves to be wise, they became fools. 23 And they changed the glory of

the incorruptible God, into a [1]similitude of the image of a corruptible man, and of fowls and four-footed beasts and of them that creep.

[1]c Lo these and the like are the Images or Idols so often condemned in the scriptures, and not the holy Images of Christ and his Saints.

24 (For the which cause God [1]hath delivered them up unto the desires of their heart, unto uncleanness, for to abuse their own bodies among themselves ignominiously.)

[1]Eph. *4, 19.* he saith, *They have delivered or given up themselves to all uncleanness.* By which conference of scriptures we learn that themselves are the cause of their own sin and damnation, God of his justice permitting & leaving them to their own will, and so giving them up into passions &c.

25 Who have changed the verity of God into lying: and have worshipped & [1]served the creature rather than the Creator, who is blessed for ever. Amen.

[1]*c ἐλάτρευσαν.*

26 Therefore God hath delivered them into passions of ignominy. For their women have changed the natural use, into that use that is contrary to nature. 27 And in like manner the men also, leaving the natural use of the woman, have burned in their desires one toward another, men upon men working turpitude, & the reward of their error (which they should) receiving in themselves. 28 And as they liked not to have God in knowledge; God delivered them up into a reprobate sense, to do those things that are not convenient: 29 replenished with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, guile, malignity, whisperers, 30 detractors, odible to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, 31 foolish, dissolute, without affection, without fidelity, without mercy. 32 Who whereas they knew the justice of God, did not understand that they which do such things, are worthy of death: not only they that do them, but they also that consent to the doers.

ANNOTATIONS.
CHAP. I.

[1]Apostolical salutation or blessing.
[2]*Epiph. haeres. 66.*
[3]The same used of Heretics.

7. *Grace to you and peace.]* [1]It is a kind of blessing rather than a profane salutation, proper to the Apostles, of greater virtue than the benedictions of the Fathers in the old Testament. The holy Fathers of the Church seemed to abstain from it for their reverence to the Apostles. [2]The Manichees *(August. cont. ep. funda. c. 5. 6.)* and other Heretics [3] (as also these of our time) because they would be counted Apostles, often use it.

[1]The Roman faith highly commended.
[2]*Luc. 22.*
[3]It cannot fail, nor be corrupted.
[4]*Prooem. li. 2. com. in ep. ad Gal.*
[5]The roman stations, a token of greater faith and devotion.
[6]The Catholic and Roman faith all one.

8. *Your faith renowned.]* [1]The holy Doctors upon these words of the Apostle, and specially by our Master's promise [2]made to Peter, that his faith should not fail, give great testimony for the providence of God in the preservation of the Roman faith. S. Cyprian thus: ep. 55. nu. 6. *They are so bold to carry letters from profane Schismatics to the chair of Peter and the principal Church whence Priestly unity rose: not considering the Romans to be them whose faith (the Apostle being the commender) was praised, to whom misbelief cannot have access.* So S. Hierom Apolog. adv. Ruff. li. 3. c. 4. to. 2. [3]*know you, that the Roman faith commended by the Apostle's mouth, will receive no such deceits, nor can be possibly changed, though an Angel taught otherwise, being fenced by S. Paul's authority.* Again ep. 63. ad Pammach. & Oceanum. c. 4. to. 2. *Whatsoever thou be that avouchest new sects, I pray thee have respect to the Roman ears. Spare the faith which was praised by the Apostle's voice.* And in another place [4]: *Will ye know, o Paula and Eustochium, how the Apostle hath noted every province with their proprieties? The faith of the people of Rome is praised. Where is there so great concourse to Churches and Martyrs' sepulchres?*[5] *Where soundeth Amen like thunder from heaven, or where are the temples (void of Idols) so shaken as there? Not that the Romans have another*

faith than the rest of the Christian Churches, but that there is in them more devotion and simplicity of faith. In another place the same holy Doctor signifieth that it is all one to say, the Roman faith, and the Catholic. *Apolg. 1. adv. Ruff. c. 1.* So doth S. Cyprian *ep. 52. nu. 1. ad Antonianum*: and S. Ambrose *de obitu fratris, in med.* [6] Whereupon, this word, *Roman*, is added to, *Catholic*, in many countries where sects do abound, for the better distinction of true believers from Heretics: which in all ages did hate and abhor the Roman faith and Church, as all malefactors do their Judges and correctors.

9. *Serve in spirit.]* ◦Diverse Heretics when they hear that God is a spirit, and must be served and adored in spirit, imagine that he must be honoured only inwardly, without ceremonies and external works: which you see is otherwise, for that the Apostle served God in spirit, by preaching the Gospel. To serve God then in spirit, is to serve him with faith, hope, and charity, and with all works proceeding of them: as to serve him carnally, is, with works external, without the said internal virtues.

◦How God is served in spirit.

9. *A memory of you.]* ◦A great example of charity for all men, specially for Prelates and Pastors, not only to preach, but to pray continually for the conversion of people to Christ's faith: Which the Apostle did for them whom he never knew, in respect of God's honour only and the zeal of souls.

◦Prayer for conversion of souls.

15. *To evangelize.]* [1] The Gospel is not only the life of our Saviour written by the four Evangelists, nor only that which is written in the new Testament: but their whole course of preaching and teaching the faith. Which faith cometh ordinarily of preaching and hearing, and not of writing or reading. And therefore S. Paul thought not himself discharged by writing to the Romans, but his desire was to preach unto them: for that was the proper commission given to the Apostles, [2] to preach to all nations. [3] The writing of the books of the Testament, is another part of God's providence, necessary for the Church in general; but not necessary for every man in particular: as to be taught and preached unto, is for every one of age and understanding. And therefore S. Peter (who was the chief of the Commission) wrote little: many of them wrote nothing at all: and S. Paul that wrote most, wrote but little in comparison of his preaching: nor to any but such as were converted to the faith by preaching before.

[1] The Gospel is not only the written word.

[2] *Mat. 28.*

[3] The Apostles' writing, and preaching, whether more necessary, and how.

17. *Liveth by faith.]* In the 10. to the Hebrews, he sheweth by this place of the Prophet *(Abacuc 2.)* that the just though he live here in peregrination, and seeth not presently nor enjoyeth the life everlasting promised to him, yet holdeth fast the hope thereof by faith, In this place he applieth the Prophet's words further to this sense, That it is our faith, that is to say, ◦*the Catholic belief* (saith S. Augustine *li. 3. cont. 2 ep. Pelag.*) *Which maketh a just man, and distinguisheth between the just and unjust*, and that by the law of faith, and not by the law of works. Whereof it riseth, that the Jew, the Heathen Philosopher, and the Heretic, though they excelled in all works of moral virtues, could not yet be just: and a Catholic Christian man living but an ordinary honest life, either not sinning greatly, or supplying his faults by penance, is just. And this difference riseth by faith. not that faith can save any man without works, *For it is not a reprobate faith that we speak of,* (as the holy Doctor saith) *but that which worketh by charity,* and therefore remitteth sins and maketh one just. See S. Augustine's place.

◦The Catholic or Christian faith with good works justifieth; & without this faith, no works whatsoever.

18. *Is revealed.]* ◦By all the passage following you may see, that the Gospel and Christ's law consisteth not only in preaching faith, (though that be the ground, and is first always to be done:) but to teach virtuous life and good works, and to denounce damnation to all them that commit deadly sins and repent not. And again we see that not only lack of faith is a sin, but all other acts done against God's commandments.

◦Not only faith.

[1] God is not the author of sin.

[2] God punisheth sin by permitting men to fall further and further.

26. *Hath delivered them up.]* [1] As he saith here, God delivered them up, so to the Ephesians (c. 4, 19.) he saith of the same persons and things, They delivered themselves up to all uncleanness. So that it is not meant here that God doth drive, force, or cause any man to sin, as diverse blasphemous Heretics do hold: but only that by his just judgement, for their own deserving, [2] and for due punishment of their former grievous offences, he withholdeth his grace from them, and so suffereth them to fall further into other sins. As, for their crime of Idolatry, to suffer them to fall into unnatural abominations: as now for heresy, he taketh his grace and mercy from many, and so they fall headlong into all kind of turpitude, as contrarywise, for ill life, he suffereth many to fall into heresy. And for Christ's sake let every one that is entangled with the Idolatry of this time, that is to say, with these new sects, look well into his own conscience, whether his forsaking the true God, may not come unto him for a punishment of his former or present ill life which he liveth.

◦Sins mortal and venial.

32. *Worthy of death.]* ◦Here you see why the Church taketh some sins to be deadly, and calleth them mortal: to wit, because all that do them, are worthy of damnation: others be venial, that is to say, pardonable of their own nature and not worthy of damnation.

CHAPTER II.

Now also he sheweth that neither the Jews could be saved by the knowledge of the Law, of the which they did so much brag against the Gentiles, seeing they did notwithstanding sin as the Gentiles did. 14. And therefore that the true Jew is the Christian (though he be a Gentile) who by grace in his heart doth the good works that the Law commandeth.

FOR the which cause thou art inexcusable, o man, whosoever thou be that judgest. For wherein thou judgest another, thou condemnest thyself. For thou doest the same things which thou judgest. 2 For we know that the judgement of God is according to verity upon them that do such things. 3 And doest thou suppose this, o man, that judgest them which do such things, and doest the same, that thou shalt escape the judgement of God? 4 Or doest thou contemn the riches of his goodness, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? 5 But according to thy hardness and impenitent heart, thou heapest to thyself wrath, in the day of wrath and of the revelation of the just judgement of God, 6 who will [1] render to every man according to his works:

[1] *Ps. 61, 13.*

7 [1] to them truly that according to patience in good work, seek glory and honour and incorruption, life eternal;

[1] Good men also according to the merits of their good will shall have their reward. *Aug. ep. 47.*

8 but to them that are of contention, and that obey not the truth, but give credit to iniquity, wrath and indignation. 9 Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and of the [1] Greek:

[1] c That is, the *Gentile*.

10 but glory and honour and peace to every one that worketh good, to the Jew first and to the Greek. 11 For [1] there is no acception of persons with God.

[1] *Deu. 10, 17. Act. 10, 34.*

12 For whosoever have sinned without the Law, without the Law shall perish: and whosoever have sinned in the Law, by the Law shall be judged. 13 For [1] not the hearers of the Law are just with God: but the doers of the Law shall be justified.

[1] *Mt. 7, 21. Ia. 1, 22.*

14 For when the Gentiles which have not the Law,

naturally do those things that are of the Law; the same not having the Law, themselves are a law to themselves: 15 who shew the work of the Law written in their hearts, their conscience giving testimony to them, and among themselves mutually their thoughts accusing, or also defending, 16 in the day when God shall judge the secrets of men, according to my Gospel, by JESUS CHRIST. 17 But if thou be surnamed a Jew, and restest in the Law, and doest glory in God, 18 and knowest his will, and approvest the more profitable things, instructed by the Law, 19 presumest that thyself art a leader of the blind, a light of them that are in darkness, 20 a teacher of the foolish, a master of infants, having the form of science & of verity in the Law. 21 Thou therefore [1]that teachest another, teachest not thyself: that preachest, men ought not to steal, thou stealest:

[1]It is a shameful and damnable thing for preachers, teachers, or other guides of men's life, to commit the same things themselves which they reprove in other.

22 that sayest men should not commit adultery, thou committest adultery: that abhorrest idols, thou doest sacrilege: 23 that doest glory in the Law, thou by prevarication of the Law doest dishonour God. 24 ([1]*For* [2]*the name of God through you is blasphemed among the Gentiles*, as it is written.)

[1]*Es. 52, 5. Ez. 36, 20.*[2]c It is a great sin that by the ill life of the faithful, our Lord's name should be ill spoken of among the misbelievers, & many withdrawn from the true religion thereby.

25 Circumcision indeed profiteth, if thou observe the Law: but if thou be a prevaricator of the Law, thy circumcision is become [1]prepuce.

[1]Prepuce is the foreskin not circumcised, & therefore signifieth the Gentiles, or the state and condition of the Gentiles: as circumcision, the Jews and their state.

26 If then the prepuce keep the justices of the Law; shall not his prepuce be reputed for circumcision? 27 and shall not that which of nature is prepuce, fulfilling the Law, judge thee, that by the letter and circumcision art a prevaricator of the Law? 28 For not he that is in open shew, is a Jew, nor that which is in open shew, in the flesh, is circumcision: 29 but he that is in secret, is a Jew; and the circumcision of the heart, in spirit, not in the letter: whose praise is not of men, but of God.

ANNOTATIONS.
CHAP. II.

1. *Thou that judgest.]* ◦Such as by public authority either spiritual or temporal have to punish offenders, be not forbidden to judge or condemn any for their offences, though themselves be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggravating sins before God, when they will not repent of those offences themselves, for the which they punish others. But if they be open offenders themselves, in the same sort for which they judge other, they give scandal, and thereby aggravate their sins very much. Properly here he forbiddeth to charge another falsely or truly with these crimes whereof himself is as far guilty or more than the other, as the Jews specially did the Gentiles, to whom he speaketh here.

◦Judging other men.

4. *Doest thou contemn?]* ◦This proveth that God offereth his grace and mercy to many, and by long patience and sufferance expecteth their repentance, deferring their punishment of purpose that they may amend, and that he is not delighted in their perdition, nor is the cause of their sin: but contrarywise that they harden their own hearts, and of their own free-will reject his grace and contemn his benignity.

◦God's long suffering is for our repentance.

6. *According to his works.]* [1]Though the holy Apostle's special purpose be in this Epistle, to commend unto the Gentiles that trusted so much in their moral works, the faith in Christ: yet lest

[1]Good works meritorious.

[2] *Li. de grat. & lib. arb. c. 8.*

any man should think or gather untruly of his words, that Christian men's works were not meritorious or the cause of Salvation, he expressly writeth, that God giveth as well everlasting life and glory to men, for and according to their good works, as he giveth damnation for the contrary works. And how so ever Heretics fondly flee from the evidence of these places, yet S. Augustine saith [2], Life everlasting to be rendered for good works according to this manifest Scripture, *God shall render to every man according to his works.*

[1] The first justification without works; the second by works.

[2] *Aug. de Sp. & lit. c. 26. to. 3.*

[3] S. Paul speaketh of the first specially, S. James of the second.

13. *Not the hearers.]* This same sentence agreeable also to Christ's words *(Mat. 7, 21)* is the very ground of S. James disputation, that not faith alone, but good works also do justify. Therefore S. Paul (howsoever some perversely conster his words in other places) meaneth the same that S. James. [1] And here [2] he speaketh not properly of the first justification, when an Infidel or ill man is made just, who had no acceptable works before to be justified by (of which kind he specially meaneth in other places of this Epistle) but he speaketh of the second justification or increase of former justice, which he that is in God's grace, daily proceedeth in, by doing all kind of good works, which be justices, and for doing of which, he is just indeed before God. [3] And of this kind doth S. James namely treat. Which is directly against the Heretics of this time, who not only attribute nothing to the works done in sin and infidelity, but esteem nothing at all of all Christian men's works toward justification and salvation, condemning them as unclean, sinful, hypocritical, Pharisaical: which is directly against these & other Scriptures, and plain blaspheming of Christ and his grace, by whose spirit and cooperation we do them.

[1] Against imputative justice.

[2] True inherent justice more for God's glory, & for the commendation of Christ's merits.

13. *Shall be justified.]* [1] Of all other Articles deceitfully handled by Heretics, they use most guile in this of Justification: and specially by the equivocation of certain words, which is proper to all contentious wranglers, and namely in this word, *Justify*, Which because they find sometime to signify the acquitting of a guilty man of some crime whereof he is indeed guilty, & for which he ought to be condemned, (as by man's judgement either of ignorance or of purpose often a very malefactor is deemed or declared and pronounced innocent) they falsely make it so signify in this place and the like, wheresoever man is said to be justified of God for his works or otherwise: as though it were said, that God justifieth man, that is to say, imputeth to him the justice of Christ, though he be not indeed just: or of favour reputeth him as just, when indeed he is wicked, impious, and unjust. Which is a most blasphemous doctrine against God, making him either ignorant who is just, and so to err in his judgement, or not good, that can love and save him whom he knoweth to be evil. [2] And a marvelous pitiful blindness it is in the Church's Adversaries, that they should think it more to God's glory, and more to the commendation of Christ's justice, merits, and mercy, to call and count an ill man so continuing, for just: than by his grace and mercy to make him of an ill one, just indeed, and so truly to justify him, or as the word doth here signify, to esteem and approve for just indeed, him, that by his grace keepeth his law and commandments. For, that the keepers or doers of the commandments be just and so reputed, it is plain by the correspondence to the former words, *Not the hearers are just, but the doers.* Whereupon S. Augustine *de Sp. & lit. c. 26. to. 3.* hath these words, *When it is said, The doers of the Law shall be justified, what other thing is said, than, The just shall be justified? For the doers of the Law verily are just.*

◦ True justice both in Jew and Gentile, is by keeping the Law.

26. *Keep the justices.]* If a Gentile either now since Christ, by his grace and faith, or any other before Christ, not of the stock of Abraham, through the Spirit of God keep the justices of the Law, he is just no less than if he had been outwardly circumcised, and shall condemn the circumcised Jew not keeping the Law◦, without which, his outward Sacrament cannot serve him, but shall be much to his condemnation, that having the Law and peculiar Sacraments of God, he did not keep the Law, nor inwardly exercise that in his heart which the outward sign did import. And all this is

no more but to insinuate that true justice is not in faith only or knowledge of the Law, or in the name either of Jew or Christian, but in doing good works and keeping the Law by God's grace.

29. *In spirit, not letter.]* [1] The outward ceremonies, Sacraments, threats, and commandments of God in the Law, are called the *letter*: the inward working of God in man's heart, and enduing him with faith, hope, and charity, and with love, liking, will, and ability to keep his commandments by the grace and merits of Christ, are called the *spirit*. [2] In which sense, the carnal Jew was a Jew according to the letter, and he was circumcised after the letter: but the true believing Gentile observing by God's grace in heart and in God's sight, that which was meant by that carnal sign, is a Jew according to the spirit, and justified by God. Of the spirit and letter S. Augustine [3] made a famous work, very necessary for the understanding of this Epistle.

[1] The letter, and the spirit.

[2] The carnal, and spiritual Jew.

[3] *de Sp. & lit. to. 3.*

CHAPTER III.

He granteth that the Jews did pass the Heathen Gentiles, in God's benefits, 9. but not in their own works, concluding, that he hath shewed, both Jew and Gentile to be sinners: 18. and therefore (inferring) that there must be some other way to Salvation, indifferent to both, which is to believe in JESUS CHRIST, that for his sake their sins may be forgiven them.

WHAT preeminence then hath the Jew, or what is the profit of circumcision? 2 Much by all means. First surely because the words of God were committed to them. 3 For what if certain of them have not believed? Hath their incredulity made the faith of God frustrate? 4 God forbid. But [1] God is true, & [2][3] every man a liar, as it is written: [4] *That thou mayest be justified in thy words, and overcome when thou art judged.*

[1] *Io. 3, 33.* [2] *Ps. 115, 11.* [3] God only by nature is true, all mere men by nature may lie, deceive and be deceived: yet God by his grace & spirit may and doth preserve the Apostles and principal Governers of his people & the Church and Councels in all truth, though they were and are mere men. [4] *Ps. 50, 6.*

5 But if our iniquity commend the justice of God, what shall we say? Is God unjust that executeth wrath? (I speak according to man) 6 God forbid; otherwise how shall God judge this world? 7 For if the verity of God hath abounded in my lie, unto his glory, why am I also yet judged as a sinner, 8 and not (as we are blasphemed, and as some report us to say) let us do evil, that there may come good? whose damnation is just. 9 What then? do we excel them? No, not so. For we have argued the Jews and the Greeks, all to be under sin; 10 as it is written: [1] *That there is not any man just,*

[1] *Ps. 13, 1. 52, 3.*

11 *there is not that understandeth, there is not that seeketh after God.* 12 *All have declined, they are become unprofitable together: there is not that doeth good, there is not so much as one.* 13 [1] *Their throat is an open sepulchre, with their tongues they dealt deceitfully.* [2] *The venom* [3] *of asps under their lips.*

[1] *Ps. 5, 11.* [2] *Ps. 139, 4.* [3] c *Aspidum*, A kind of little serpents.

14 [1] *Whose mouth is full of malediction and bitterness:*

[1] *Ps. 9, 7. Es. 19, 7.*

15 [1] *Their feet swift to shed blood.*

[1] *Pro. 1, 16.*

16 *Destruction & infelicity in their ways:* 17 *and the way of peace they have not known.* 18 [1] *There is no fear of God before their eyes.*

[1] *Ps. 35, 2.*

19 And we know that whatsoever the Law speaketh, to them it speaketh that are in the Law; that every mouth may be stopped, & all the world may be made subject to God: 20 because [1] by the works of the Law no flesh shall be justified before him. For by the Law is the knowledge of sin.

[1] *Gal. 2, 16.*

21 But now without the Law the justice of God is manifested; testified by the Law and the Prophets.
22 And the justice of God by faith of JESUS CHRIST, unto all and upon all that [1]believe in him. For there is no distinction.

[1]c To believe in him, here compriseth not only the act of faith, but of hope & charity, as the Apostle explicateth himself. *Galat. 5, 6.*

23 For all have sinned; and do need the glory of God.
24 Justified [1]gratis by his grace, by the redemption that is in CHRIST JESUS,

[1]No man attaineth his first justification by the merits either of his faith or works, but merely by Christ's grace and mercy: though his faith & works proceeding of grace be dispositions & preparations thereunto.

25 whom God hath proposed a [1]ʻpropitiationʼ, by faith in his blood, to the shewing of his justice, for the remission of former sins,

[1] *propitiator*

26 in the toleration of God, to the shewing of his justice in this time: that he may be just, and justifying him that is of the faith of JESUS CHRIST. 27 Where is then thy boasting? it is excluded. By what law? of deeds? No, but by the law of faith. 28 For we account a man to be justified by faith without the works of the Law. 29 Is he God of the Jews only? is he not also of the Gentiles? Yes of the Gentiles also. 30 For it is one God, that justifieth circumcision by faith, and prepuce by faith. 31 Do we then destroy the Law by faith? God forbid, but we do establish the Law.

ANNOTATIONS.
CHAP. III.

[1]S. Paul's speeches mistaken of the wicked.

[2] *2. Pet. 3.*

[3] *Ro. 5, 20.*

[4] *Ro. 3, 4.*

[5]The sense of the places that sound, as if God caused sin.

5. *If your iniquity.]* [1]No marvel that many now a-days deduce false and detestable conclusions out of this Apostle's high and hard writings, seeing that S. Peter[2] noted it in his days, and himself here confesseth that his preaching and speeches were then falsely misconstrued: as though he had taught that the Jews' and Gentiles' ill life and incredulity had been directly the cause of God's more mercy, and that therefore sin cometh of God to the advancement of his glory, and consequently that men might or should do ill, that good might ensue thereof. Which blasphemous constructions they took of these and the like words: [3] *where sin abounded, there did grace more abound.* and, [4] *The Law entered in, that sin might abound.* and out of the Psalm 50. *That thou mayest be justified in thy words, and overcome when thou art judged.* As though he meant that men do sin, to the end that God may be justified. And at all these and the like places of the Apostle though forewarned by S. Peter, and by the Apostle's own defence and Protestation, that he never meant such horrible things, yet the wicked also of this time do stumble and fall. [5]But the true meaning is in all such places, that God can and doth when it pleaseth him, convert those sins which man committeth against him and his commandments, to his glory: though the sins themselves stand not with his will, intention, nor honour, but be directly against the same, and therefore may not be committed that any good may fall. For, what good so ever accidentally falleth, it proceedeth not of the sin, but of God's mercy that can pardon, and of his omnipotency that can turn ill to good. And therefore against those carnal interpretations, S. Paul very carefully & diligently giveth reason also in this place v. 6, that it is impossible: because God could not justly punish any man, nor sit in judgement at the later day for sin without plain injury, if either himself would have sin committed, or man might do it to his glory. Therefore let all sincere readers of the Scriptures, and specially of S. Paul's writings, hold this for a certainty, as the Apostle's own defence (whatsoever he seem to say hereafter sounding in their sense, that sin cometh of God, or may therefore be committed that he may work good thereof) that the Apostle himself condemneth that sense as slanderous and blasphemous.

10. *Not any just.]* [1] These general speeches, that both Jew and Gentile be in sin, and none at all just, are not so to be taken, that none in neither sort were ever good: the Scriptures expressly saying that Job [2], [3] Zacharie, Elisabeth, and such like, were just before God, & it were blasphemy to say that these words alleged out of the 13. Psalm, were meant in Christ's mother, in S. John the Baptist, in the Apostles &c. For, this only is the sense: that neither by the law of nature, nor law of Moyses, could any man be just or avoid such sins as here be reckoned, but by faith and the grace of God, by which there were a number in all ages (specially among the Jews) that were just and holy, whom these words touch not, being spoken only to the multitude of the wicked, which the Prophet maketh as it were a several body conspiring against Christ, and persecuting the just and godly, of which ill company he saith, that none was just nor feared God.

[1] How it is said, *none just.*
[2] *Iob. 1.*
[3] * *Luc, 1.*

20. *By the works of the Law.]* ◦S. Hierom and S. Chrysostom expound this of the ceremonial works only, and in that sense the Apostle specially prosecuteth this proposition in his Epistle to the Galatians. But it is true also of all man's moral works done without faith & the grace of God: which cannot be acceptable or available in God's sight, to justify any man, And so S. Augustine taketh it *de Sp. & li. c. 8. to. 3.*

◦No works avail without faith and grace.

22. *Justice of God.]* [1] Beware of the wicked and vain commentary of the Calvinists, glossing, the justice of God to be that which is resident in Christ, apprehended by our faith: and so that imputed to us which we indeed have not. Wherein at once they have forged themselves against God's manifest word, a new no justice, a phantastical apprehension of that which is not, a false faith and untrue imputation. Whereas the justice of God here, is that wherewith he endueth a man at his first conversion, and is now in a man, and therefore man's justice: but yet God's justice also, because it is of God. Of this justice in us, whereby we be truly justified and indeed made just, S. Augustine [2] speaketh thus: *The grace of Christ doth work our illumination and justification inwardly also.* And again, [3] *He giveth to the faithful the most secret grace of his Spirit, which secretly he poureth into infants also.* And again, *They are justified in Christ that believe in him through the secret communication and inspiration of spiritual grace, whereby every one leaneth to our Lord.* And again, *He maketh just renewing by the Spirit, and regeneration by grace.*

[1] The Heretics' phantastical or imputative justice.
[2] *De pec. mer. li. 1. c. 9. 10.*
[3] True inherent justice.

28. *By faith, without works.]* This is the place where upon the Protestants gather falsely their only faith, and which they commonly avouch, as though the Apostle said, that only faith doth justify. [1] Where he both in words and meaning excepteth only the works of the Law done without Christ before our conversion: neither excluding the Sacraments of Baptism or Penance, nor hope and charity, or other Christian virtues, all which be the justice of faith. as the good works proceeding thereof, be likewise the law and justice of faith. All which the Adversaries would exclude by foisting in the term, only. Of which kind of men S. Augustine [2] upon this place saith thus: *Men not understanding that which the Apostle saith, (we count a man to be justified by faith without the works of the Law) did think that he said, faith would suffice a man though he lived ill and had no good works. Which God forbid the vessel of election should think: who in a certain place after he had said,* [3] *In Christ JESUS neither circumcision nor prepuce availeth any whit, he straight added, but faith which worketh by love.*

[1] What works are excluded from justification.
[2] *de grat. & lib. arb. c. 7.*
[3] *Gal. 5.*

CHAPTER IV.

That Abraham was not justified by his own power, but by God's grace, in whom he believed (6. which is a way for the sinner also to come to justice.) 9. And that, seeing he was not as then circumcised, not only the circumcised Jew, but also the uncircumcised Gentile may by believing the Christian faith, come to justice, as Abraham did: 11. specially considering also, that Abraham was promised to be Father of the whole world, and not only of the Jews, to whom only the Law was given: and that, not to fulfill the promise, but for another cause.

WHAT shall we say then that Abraham did find, our father according to the flesh? 2 For if Abraham were justified by works: he hath glory, but not with God. 3 For what saith the Scripture? [1] *Abraham believed God, & it was reputed him to justice.*

[1] *Gen. 5, 6. Gal. 3, 6. Ia. 2, 23.*

4 But to him that worketh, the reward is not [1] imputed according to grace but according to debt.

[1] *c λογίζεται*

5 But to him that worketh not, yet believeth in him that justifieth the impious, his faith is [1] reputed to justice according to the purpose of the grace of God.

[1] *c λογίζεται*

6 As David also termeth the blessedness of a man, to whom God reputeth justice without works:

7 [1] *Blessed are they, whose iniquities be forgiven, and whose sins be covered.*

[1] *Ps. 31, 1.*

8 *Blessed is the man to whom our Lord hath not imputed sin.* 9 This blessedness then doth it abide in the circumcision, or in the prepuce also? For we say that unto Abraham faith was [1] reputed to justice.

[1] The word, *Reputed*, doth not diminish the truth of the justice, as though it were reputed for justice, being not justice indeed; but signifieth, that as it was in itself, so God esteemed & reputed it: as the same Greek word must needs be taken *v. 4.* next going before, & *1. Cor. 4, 1.* and elsewhere.

10 How was it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce. 11 And [1] he received [2] the sign of circumcision, a seal of the justice of faith that is in prepuce: that he might be the father of all that believe by the prepuce, that unto them also it may be reputed to justice:

[1] *Gen. 17, 10.* [2] c Our Sacraments of the new Law give *ex opere operato* that grace and justice of faith which here is commended: whereas circumcision was but a sign or mark of the same.

12 and might be father of circumcision, not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the prepuce of our father Abraham. 13 For not by the Law was the promise to Abraham, or to his seed, that he should be heir of the world; but by the justice of faith. 14 For if they that are of the Law, be heirs; faith is made void, the promise is abolished. 15 For the Law worketh wrath. For where is no Law, neither is there prevarication. 16 Therefore of faith: that according to grace the promise may be firm to all the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written: 17 [1] *For, a father of many Nations have I appointed thee*) before God, whom [2] ˹thou didst believe˺, who quickeneth the dead; calleth those things that are not, as those things that are.

[1] *Gen. 17, 4.* [2] *he believed,*

18 Who contrary to hope believed in hope; that he might be made the father of many nations, according to that which was [1] said to him: *So shall thy seed be*, as the stars of Heaven, and the sand of the sea.

[1] *Gen. 15, 5.*

19 And he was not weakened in faith; neither did he consider his own body now quite dead, whereas he was almost an hundred years old, and the dead matrice of Sara. 20 In the promise also of God he staggered not by distrust; but was strengthened in faith, giving glory to God: 21 most fully knowing that whatsoever he promised, he is able also to do. 22 Therefore was it also reputed him to justice. 23 And it is not written only for him, that it was reputed him to justice: 24 but also for us, to whom it shall be reputed believing in

him, that raised up JESUS CHRIST our Lord from the dead, 25 who was delivered up for our sins, and rose again for our justification.

ANNOTATIONS.
CHAP. IV.

1. *Abraham.]* ◦The Apostle disputing in this chapter, as before, against them that thought they might be justified by their works done without the grace of Christ and faith in him, proposeth Abraham for an example, and proveth that he had no justice nor estimation of justice before God by any works done before he had faith, or that proceeded not of faith and God's grace.

◦Abraham's works before faith.

2. *By works.]* ◦If Abraham did any commendable works before he believed Christ, as many Philosophers did, men might count him just therefore, but in God's sight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he should never have had the estimation of a just man. Therefore God in the Scriptures reputing him as a just man, giveth the cause thereof, saying, *Abraham believed God, and it was reputed to him for justice.*

◦Justice before men, and justice before God.

4. *To him that worketh.]* ◦That is to say, He that presumeth of his own works as done of himself without faith, God's help, and grace: and saying, that grace or justification were given to him for his works: this man doth challenge his justification as debt, and not as of favour and grace.

◦Not works, but mere grace is cause of our first justification.

5. *To him that worketh not.]* He worketh not (in this place) that hath no works or allegeth not his works done in his infidelity as cause of his justification, but faith in Christ, and that proceeding of mere grace. Whereupon S. Augustine saith: *Know thou that faith found thee unjust. And if faith given to thee, made thee just, it found thee a wicked one whom it might make just. If it found thee wicked, and of such an one made thee just, what works hadst thou being then wicked? None couldest thou have (nor canst have) before thou believedst. Believe then in him that justifieth the impious, that thy good works may be good works indeed.* August. in Psal. 31.

6. *As David termeth.]* [1] The Protestants for, [2] *termeth*, translate, *describeth*, for that they would have the ignorant believe, the whole nature & definition of Justification to be nothing else but remission of sins, and no grace or inherent justice given from God at all. When the Apostle would say nothing else, but that in the first justification God findeth no good works or merits to reward, but only sins to forgive unto such as have faith in him.

[1] Heretical translation.

[2] *c λέγει*

7. *Covered. 8. not imputed.]* [1] You may not gather (as the Heretics do) of these terms, *covered*, and, *not imputed*, that the sins of men be never truly forgiven, but hidden only. For that derogateth much to the force of Christ's blood and to the grace of God, by which our offences be truly remitted. He is the Lamb that [2] *taketh away* the sins of the world, [3] *that washeth,* and [4] *blotteth out* our sins. Therefore to cover them, or, not to impute them, is, not to charge us with our sins, because by remission they be clean taken away: otherwise it were but a feigned forgiveness. *See S. Augustine in Psal. 31. enarrat. 2.*

[1] What is, *Sins covered or not imputed.*

[2] *Io. 1, 29.*

[3] *1. Cor. 6, 11.*

[4] *Apoc. 1, 5.*

11. *A seal.]* ◦The Heretics would prove hereby, that the Sacraments of the Church give not grace or justice of faith, but that they be notes, marks, and badges only of our remission of sins had by faith before: because Abraham was just before, and took this Sacrament for a seal thereof only. To which must be answered, that if followeth not that it is so in all, because it was so in the Patriarch, who was just before, and was therefore as it were the founder of Circumcision, or he in whom God

◦The Sacraments are not mere marks, but causes of justification.

would first establish the same: no more than it followeth that, because the Holy Sacrament of the Altar remitted not sins to Christ nor justified him, therefore it hath that effect in none. Look S. Augustine *de Baptismo contra Donatistas li. 4. c. 24.* Where you shall see that (though not in Abraham) yet in Isaac his son, and so consequently in the rest, the Sacrament went before, and justice followed.

[1] By what faith we are justified.

[2] *Luc. 1, 45.*

24. *For us, to whom it shall be reputed.]* By this it is most plain against our Adversaries, that the faith which was reputed for justice to Abraham, was his belief of an Article revealed to him by God, that is to say, his assent and credit given to God's speeches: as in us his posterity according to the spirit, [1] it is here plainly said, that justice shall be reputed to us by believing the Articles of Christ's death and Resurrection, and not by any fond special faith, *fiducia* or confidence of each man's own salvation. to establish the which fiction, they make no account of the faith Catholic, that is, wherewith we believe the Articles of the faith, which only justifieth, but call it by contempt, an historical faith: so as they may term Abraham's faith, and our Lady's faith, of which it was [2] said, Beata quae credidisti, *Blessed art thou that hast believed.* And so in truth they deny as well the justification by faith, as by works.

CHAPTER V.

Having therefore through faith in Christ, obtained the beginning, he sheweth what great cause we have to hope for the accomplishment. 12. And then he proceedeth in his arguing, and sheweth that as by one, all were made sinners, so by one, all must be made just.

BEING [1] justified therefore by faith, let us have peace toward God by our Lord JESUS CHRIST;

[1] The Epistle on Imber Saturday in Whitsunweek. And for many Martyrs.

2 by whom also we have access through faith into this grace wherein we stand, and glory, [1] in the hope of the glory of the sons of God.

[1] Christian men do not vaunt themselves of certainty of their salvation, but glory in the hope thereof only, which hope is here insinuated to be given in our justification, & is afterward to be confirmed by probation in tribulation.

3 And not only this; but also we glory in tribulations, knowing that tribulation worketh patience: 4 and patience, probation; and probation, hope; 5 and hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost which is given us. 6 For why did Christ, when we as yet were [1] [2] weak, according to the time die for the impious?

[1] c The Heretics falsely translate *of no strength*, to take away all free-will. *No. Test. 1580.* [2] *c ἀσθενεῖς*

7 For, scarce for a just man doth any die: for perhaps for a good man durst some man die. 8 But God commendeth his charity in us: because, when as yet we were sinners, Christ died for us. 9 Much more therefore now being justified in his blood, shall we be saved from wrath by him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, shall we be saved in the life of him. 11 And not only this; but also we glory in God through our Lord JESUS Christ, by whom now we have received reconciliation.

12 Therefore, as by one man sin entered into this world, and by sin death; and so unto all men death did pass, in which all sinned. 13 For even unto the Law sin was in the world: but sin was not imputed, when the Law was not. 14 But death reigned from Adam unto Moyses, even on them also that sinned not after the similitude of the prevarication of Adam, who is a figure of him to come. 15 But not as the offence, so also the gift. For if by the offence of one, many died; much more the grace of God and the gift, in the grace of one man JESUS Christ, hath abounded upon many.

16 And not as by one [1] ⌜sin⌝, so also the gift. For judgement indeed is of one, to condemnation: but

grace is of many offences, to justification.

[1] *sinner,*

17 For if in the offence of one, death reigned by one; much more they that receive the aboundance of grace and of donation & of justice, shall reign in life by one, JESUS Christ. 18 Therefore as by the offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life. 19 For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many [1] shall be made just.

[1] Here we may see against the Heretics, that they which be born of Christ and justified by him, be made & constituted just indeed, & not by imputation only: as all that be born of Adam, be unjust and sinners in truth, & not by imputation.

20 But the Law entered in, that sin might abound. And where sin abounded, grace did more abound. 21 That as sin reigned to death; so also grace may reign by justice to life everlasting, through JESUS Christ our Lord.

ANNOTATIONS.
CHAP. V.

1. *Let us have.]* [1] Whether we read, *Let us have peace*, as diverse also of the Greek Doctors *(Chrysost. Orig. Theodor. Oecum. Theophyl.)* do, or, *We have peace* [2]: it maketh nothing for the vain security and infallible certainty which our Adversaries say, every man ought to have upon his presumed justification by faith, that himself is in God's favour, and sure to be saved: *peace towards God*, being here nothing else, but the sincere rest, tranquility and comfort of mind and conscience, upon the hope he hath, that he is reconciled to God. Sure it is that the Catholic faith, by which, and none other, men be justified, neither teacheth nor breedeth any such security of salvation. And therefore they have made to themselves another faith which they call *Fiduciam*, quite without the compass of the Creed and Scriptures.

[1] Against the Heretics' special faith and security.

[2] ἔχομεν

2. *Access through faith.]* ◦Justification, implieth all grace and virtues received by Christ's merits, but the entrance and access to this grace and happy state is by faith, because faith is the ground and first foundation to build on, and port to enter into the rest. Which is the cause that our justification is attributed to faith, namely in this Epistle, though faith itself be of grace also.

◦Justification attributed much to faith as to the foundation.

4. *Probation hope.]* ◦This refelleth the error also of the Protestants, that would have our hope to hold only on God's promises, and not a whit on our doings, Where we see that it standeth (and is strengthened also) upon patience and constancy, and good probation and trial of ourselves in adversities: and that so grounded upon God's promises and our own doings, it never confoundeth.

◦Our hope is strengthened by well-doing.

5. *Charity is poured.]* ◦Charity also is given us in our first justification, and not only imputed unto us, but indeed inwardly poured into our hearts by the Holy Ghost, who with and in his gifts & graces is bestowed upon us. For this Charity of God is not that which is in God, but that which he giveth us, as S. Augustine expoundeth it: *li. de Sp. & lit. c. 32.* Who referreth this place also to the grace of God given in the Sacrament of Confirmation, *de Bapt. cont. Donat. li. 3. c. 16.*

◦Charity is a quality in us.

12. *By one man sin entered.]* By this place specially the Church of God defendeth and proveth [1] against the old Heretics the Pelagians, that denied children to have any original sin, or to be baptized for the remission thereof: [2] that in and by Adam all be conceived, born, and constituted sinners. Which no less maketh against the Calvinists also, that affirm, Christian men's children to be holy from their mother's womb. And the same reason which S. Augustine deduceth *(li. 1. c. 8. 9. de pec. meritis.)* out of this text, to prove against the said Pelagians, that the Apostle meaneth not of

[1] *Conc. Tri. sess. 5. decr. de pec. orig.*

[2] All by Adam born in original sin.

the general imitation of Adam in actual sins, serveth against Erasmus and others, inclining rather to that new exposition, than to the Church's and fathers' grave judgement herein. *Conc. Milevitanum c. 2.*

◦Christ only not conceived in sin, and (as it is thought) our B. Lady.

14. *Unto Moyses.]* Even in the time of the Law of nature, when men knew not sin, and therefore it could not by man's judgement be imputed: and in the time of Moyses' Law, when the commandment taught them to know it, but gave them no strength nor grace to avoid it. sin did reign, and thereupon death and damnation, even till Moyses *inclusive*, that is to say, even till the end of his Law. And that not in them only which actually sinned, as Adam did, but in infants which never did actually offend, but only were born and conceived in sin, that is to say, having their natures defiled, destitute of justice, and averted from God in Adam, and by their descent from him: ◦Christ only excepted, being conceived without man's seed, and his mother for his honour and by his special protection (as many godly devout men judge) preserved from the same.

◦The Law did not cause more sin, though that were the sequel thereof.

20. *That sin might abound.]* ◦*That*, here hath not the signification of causality, as though the Law were given for that cause to make sin abound: but it noteth the sequel, because that followed thereof, and so it came to pass, that by the prohibition of sin, sin increased: by occasion whereof, the force of Christ's grace is more amply and aboundantly bestowed in the new Testament.

CHAPTER VI.

He exhorteth us, now after Baptism, to live no more in sin, but to walk in good works: because there we died to the one, and rose again to the other 14. (grace also giving us sufficient strength) 16. and were made free to the one, and servants to the other, 21. and specially because of the fruit here, and the end afterward, both of the one and of the other.

WHAT shall we say then? Shall we continue in sin that grace may abound? 2 God forbid. For we that are dead to sin, how shall we yet live therein? 3 [1]Are you ignorant that all we which are baptized in Christ JESUS, in his death we are baptized?

[1]b The Epistle upon the 6. Sunday after Pentecost.

4 For [1]we are buried together with him by Baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.

[1]Remission of sin, new life, sanctification, and justification, are given by Baptism, because it resembleth in us and applieth to us Christ's death and resurrection, and engrafteth us into him.

5 For if we be become complanted to the similitude of his death, we shall be also of his resurrection. 6 Knowing this, that our old man is crucified with him, that the body of sin may be [1]destroyed, to the end that we may serve sin no longer.

[1]Castalion noteth that Beza falsely translateth *enervetur*, for, *destruatur*: weakened, for, destroyed.

7 For he that is dead, is justified from sin. 8 And if we be dead with Christ, we believe that we shall live also together with Christ. 9 Knowing that Christ rising again from the dead, now dieth no more, death shall no more have dominion over him. 10 For that he died, to sin he died once: but that he liveth, he liveth to God. 11 So think you also, that you are dead to sin, but alive to God in Christ JESUS our Lord.⊣ 12 Let not sin therefore reign in your mortal body, that you obey the concupiscences thereof. 13 But neither do ye exhibit your members instruments of iniquity unto sin: but exhibit yourselves to God as of dead men, alive; and your members instruments of justice to God. 14 For sin shall not have dominion over you. For you are not under the Law, but under grace. 15 What then? shall we sin, because we are not under the Law, but under grace? God forbid. 16 [1]Know you not that to whom

you exhibit yourselves servants to obey, you are the servants of him whom you obey, whether it be of sin, to death, or of obedience, to justice.

[1] *Io. 8, 34.*
2. Pet. 2, 19.

17 But thanks be to God, that you were the servants of sin, but [1] have obeyed from the heart, unto that form of doctrine, into the which you have been delivered.

[1] Here again is signified, that our discharge from the bondage of sin, is by the Christian faith, & by obedience to the whole doctrine of Christ's religion: in that the Apostle attributeth this their deliverance from sin, to their humble receiving of the Catholic faith.

18 And being made free from sin, you were made servants to justice. 19 [1] I speak an human thing, because of the infirmity of your flesh. For as you have exhibited your members to serve uncleanness and iniquity, unto iniquity; so now exhibit your members to serve justice, [2] unto sanctification.

[1] The Epistle upon the 7. Sunday after Pentecost. [2] He signifieth that as when they were subject to sin by continual & often working wickedness, they increased their iniquity: that so also now being justified, they may & should by external works of justice, increase their justice and sanctification.

20 For when you were servants of sin, you were free to justice. 21 What fruit therefore had you then in those things, for which now you are ashamed? For the end of them is death. 22 But now being made free from sin, and become servants to God, you have your fruit unto sanctification, but the end, life everlasting. 23 For the stipends of sin, death. But the grace of God, life everlasting in Christ JESUS our Lord.

ANNOTATIONS.
CHAP. VI.

3. *We that are baptized.]* ◦That which before he challenged from the Law of Moyses, to faith, is now attributed to Baptism, which is the first Sacrament of our faith and the entrance to Christian religion. Whereby it is plain that he meaneth not only faith to justify, but the Sacraments also, and all Christian religion, which he calleth the Law of spirit, grace, and faith.

◦Not only faith.

6. *Old man, body of sin.]* ◦Our corrupt state subject to sin and concupiscence, coming to us from Adam, is called the *Old man*: as our person reformed in & by Christ, is named the *New man*. And the lump and mass of sins which then ruled, is called the corpse or body of sin.

◦The old man, & the new.

10. *To sin he died.]* [1] Christ died to sin, when by his death he destroyed sin: We die to sin, in that we be discharged of the power thereof, which before was as it were the life of our persons, and commanded all the parts and faculties of our soul and body: [2] as contrarywise we live to God, when his grace ruleth and worketh in us. as the soul doth rule our mortal bodies.

[1] Dying to sin.
[2] Living to God.

12. *Sin reign.]* ◦Concupiscence is here named sin, because it is the effect, occasion, and matter of sin, and is as it were a disease or infirmity in us, inclining us to ill, remaining also after Baptism according to the substance or matter thereof: but it is not properly a sin, nor forbidden by commandment, till it reign in us, and we obey and follow the desires thereof. *August. li. de. nupt. & concupisc. c. 23. Cont. 2 epist. Pelag. li. 1. c. 13. Conc. Trident. Sess. 5. decret. de pec. orig.*

◦How concupiscence is called sin.

17. *Form of doctrine.]* ◦At the first conversion of every nation to the Catholic faith, there is a form & rule of belief set down, unto which when the people is once put by their Apostles, they must never by any persuasion of men alter the same, nor take of man or Angel, any new doctrine or Analogy of faith, as the Protestants call it.

◦The doctrine of our first Apostles.

[1] Life everlasting a stipend, and yet grace.
[2] *v. 20.*

23. *The grace of God, life everlasting.]* [1] The sequel of speech required, that as he said, death or damnation is the stipend of sin, so life everlasting is the stipend of justice. And so it is, and in the same sense he spake in the last chapter: [2] *that as sin reigneth to death, so grace reigneth by justice to life everlasting*. But here he changed the sentence somewhat, calling life everlasting *grace*, rather than *reward*: because the merits by which we attain unto life, be all of God's gift and grace. *August. Ep. 105. ad Sixtum.*

CHAPTER VII.

Our former husband (sin) with his law, is dead in Baptism: and now we are married to another husband (to Christ) to bring forth children to God, that is, good Works. 7. And how the Law being good, was yet to us the law of sin and death, because concupiscence reigned in us. 17. But now by Baptism grace reigneth in us, though also concupiscence doth remain and tempt us still.

ARE you ignorant, brethren, (for I speak to them that know the Law) that the Law hath dominion over a man as long time as [1] ˹he˺ liveth?

[1] *it*

2 For [1] the woman that is under a husband; [2] her husband living is bound to the law. But if her husband be dead, she is loosed from the law of her husband.

[1] *1. Cor. 7, 39.* [2] Nothing but death dissolveth the band betwixt man & wife: though for fornication one may depart from another's company. Therefore to marry again is adultery, during the life of the party separated.

3 Therefore her husband living, she shall be called an adulteress if she be with another man: but if her husband be dead^ she is delivered from the law of her husband: so that she is not and adulteress if she be with another man. 4 Therefore my brethren [1] you also are made dead to the Law by the body of Christ; that you may be another man's who is risen again from the dead, that we may fructify to God.

[1] Being now baptised and dead to sin, & engrafted in Christ's mystical body, you are discharged of the Law of Moyses, and are free in Christ.

5 For when we were in the flesh, the passions of sins that were by the Law, did work in our members, to fructify unto death. 6 But now we are loosed from the law of death wherein we were detained: [1] in so much we serve in [2] newness of spirit, and not in the oldness of the letter.

[1] *c ὥστε δουλεύειν.* [2] By Baptism we have not Christ's justice imputed to us, but an inward newness of spirit given us and resident in us.

7 What shall we say then? Is the Law sin? God forbid. But sin I did not know, but by the Law: for concupiscence I knew not, unless the Law did say: [1] *Thou shalt not covet.*

[1] *Exo. 20, 17. Deu. 5, 21.*

8 But [1] occasion being taken, sin by the commandment wrought in me all concupiscence. For without the Law sin was dead.

[1] Sin or concupiscence which was asleep before, was wakened by prohibition, the Law not being the cause thereof, nor giving occasion thereunto, but occasion being taken by our corrupt nature to resist that which was commanded.

9 And I lived without the Law sometime. But when the commandment was come, sin revived. 10 And I was dead. And the commandment, that was unto life, the same to me was found to be unto death. 11 For sin taking occasion by the commandment, seduced me, and by it killed me. 12 Therefore [1] the Law indeed is holy, and the commandment holy, and just, and good.

[1] *1. Tim. 1, 8.*

13 That then which is good, to me was it made death? God forbid. But sin, that it may appear sin, by the good thing wrought me death: that sin might become sinning above measure by the commandment. 14 For we know that the Law is spiritual, but I am carnal, sold under sin. 15 For that which I work, I understand not. For not that which I will, the same do I, but which I

hate, that I do. 16 And if that which I will not, the same I do; I consent to the Law, that it is good. 17 But now, not I work it any more, but the sin that dwelleth in me. 18 For I know that there dwelleth not in me, that is to say, in my flesh, good. For to will, is present with me, but to accomplish that which is good, I find not. 19 For not the good which I will, that do I; but the evil which I will not, that I do. 20 And if that which I will not, the same I do: now not I work it, but the sin that dwelleth in me. 21 I find therefore, the Law, to me having a will to do good, that evil is present with me. 22 [1]For I am delighted with the Law of God according to the inward man:

[1]The Epistle in a votive Mass for remission of sins.

23 but I see another law in my members, repugning to the law of my mind, and captiving me in the law of sin that is in my members. 24 Unhappy man that I am, who shall deliver me from the body of this death? 25 The grace of God by JESUS Christ our Lord.┤ Therefore I myself with the mind [1]serve the law of God, but with the flesh, the law of sin.

[1] *c δουλεύω*

ANNOTATIONS.
CHAP. VII.

7. *Thou shalt not covet.]* ◦It is not the habitual concupiscence or infirmity of our nature or sensual desire or inclination to evil, coveting against the spirit, that it forbidden properly in this precept: but the consent of our reason and mind unto it, to obey and follow the lusts thereof, that is a sin and prohibited.

◦Actual concupiscence forbidden, not habitual.

15. *That which I work.]* ◦This being understood of S. Paul himself or any other just person, the sense is, that the flesh and inferior part stirreth up diverse disordered motions and passions or perturbations against the mind, and upon such a sudden sometimes invadeth the same, that before it attendeth, or reason can gather itself to deliberate, man is in a sort (though unwittingly) entangled. Which as soon as it is perceived, being of the just condemned, rejected, and resisted, never maketh him a sinner.

◦Sudden involuntary motions are no sin.

15. *Not that which I will]* [1]He meaneth not, that he can do no good that he willeth or desireth, or that he is ever forced to do that which his will agreeth not unto: but that by reason of the forcibleness of concupiscence, whereof he cannot rid himself during life, he cannot accomplish all the desires of his spirit and mind, according as he saith to the Galatians, [2] *The flesh coveteth against the spirit, and the spirit against the flesh, that not whatsoever you will, you can do.*

[1]Concupiscence taketh not away free-will.

[2] *c. 5, 17.*

19. *Not the good which I will.]* [1]So may the just also be forced by the rage of concupiscence or sensual appetite, to do or suffer many things in his inferior part or external members, which his will consenteth not unto. And so long it is so far from sin, that (as [2]S. Augustine saith) he need never say to God, *forgive us our sins*, for the same. For, sin is voluntary, and so be not these passions.

[1]Sin is voluntary, and otherwise it is no sin.

[2] *ep. ad Asellicum 200.*

19. *Which I will not.]* It maketh not any things against free-will that the Apostle saith, that good men do or suffer sometimes in their bodies, that which the will agreeth not unto: but it proveth plainly free-will, because the proper act thereof, that is, to will or nill, to consent or dissent, is ever (as you may see here) free in itself: though there may be internal or external force to stay the members of a man, that they obey not in every act, that which the will commandeth or prescribeth. And therefore that is never imputed to man which he doth in his external or internal faculties,

when will concurreth not. Yea afterward (v, 20) the Apostle saith, *Non ego operor*, man doeth not that which is not done by his will: which doth most evidently prove free-will. All which S. Augustine clearly teacheth *to. 4. in exposition: quarundam propos. ad Rom. propos. 44. 45. and 46.* and in many other places.

◦Concupiscence defileth not a just man's actions as the Lutherans say.

25. *With the mind, with the flesh.]* ◦Nothing done by concupiscence (which the Apostle here calleth sin) whereunto the spirit, reason, or mind of man consenteth not, can make him guilty before God. Neither can the motions of the flesh in a just man ever any whit defile the operations of his spirit, as the Lutherans do hold: but make them often more meritorious, for the continual combat that he hath with them. For it is plain that the operations of the flesh and of the spirit do not concur together to make one act, as they imagine: the Apostle concluding clean contrary. That in mind he serveth the Law of God, in flesh the law of sin, that is to say, concupiscence.

CHAPTER VIII.

That now after Baptism we are no more in state of damnation, because by the grace which we have received, we are able to fulfill the Law: unless we do willfully give the dominion again to concupiscence. 18. Then (because of the persecutions that then were) he comforteth and exhorteth them with many reasons.

THERE is now therefore no damnation to them that are in Christ JESUS; that walk not according to the flesh. 2 For the Law of the spirit of life in Christ JESUS, hath delivered me from the law of sin and of death. 3 For that which was impossible to the Law, in that it was weakened by the flesh; God sending his Son in the similitude of the flesh of sin, even of sin^ damned sin in the flesh, 4 that [1] the justification of the Law might be fulfilled in us who walk not according to the flesh, but according to the spirit.

[1] This convinceth against the Church's adversaries, that the law, that is, God's commandments may be kept, & that the keeping thereof is justice, & that in Christian men that is fulfilled by Christ's grace which by the force of the Law could never be fulfilled.

5 For they that are according to the flesh, are affected to the things that are of the flesh; but they that are according to the spirit are affected to the things that are of the spirit. 6 For the wisdom of the flesh is death; but the wisdom of the spirit, life and peace.

7 Because the wisdom of the flesh, is [1] ⌜an enemy⌝ to God: for to the Law of Got it is not subject, neither can it be.

[1] *enmity*

8 And they that are in the flesh, cannot please God.

9 But you are not in the flesh, but in the spirit, yet if the Spirit of God dwell in you. But if any man have not the Spirit of Christ, the same is not his. 10 But if Christ be in you; the body indeed is dead because of sin, but the spirit liveth because of justification.

11 And if the Spirit of him that raised up JESUS from the dead, dwell in you; he that raised up JESUS CHRIST from the dead, shall quicken also your mortal bodies, because of his Spirit dwelling in you.

12 [1] Therefore brethren, we are debters, not to the flesh, to live according to the flesh.

[1] The Epistle upon the 8. Sunday after Pentecost.

13 For if you live according to the flesh, you shall die. But if by the spirit, you mortify the deeds of the flesh, you shall live. 14 For whosoever [1] are led by the Spirit of God, they are the sons of God.

[1] He meaneth not that the Children of God be violently compelled against their wills, but that they be sweetly drawn, moved, or induced to do good. *Aug. Enchirid. c. 64. De verb. Do. ser. 43. c. 7. et de verb. Apost. ser. 13. c. 11. 12.*

15 For [1] you have not received the spirit of servitude again in fear; but [2] you have received the spirit of adoption of sons, wherein we cry: Abba, (Father).

[1] *2. Tim. 1, 7.* [2] *Gal. 4, 5.*

16 For the Spirit himself, giveth testimony to our spirit, that we are the sons of God. 17 And if sons, heirs also; heirs truly of God, and coheirs of Christ:⸸ yet if we suffer with him, that we may be also glorified with him. 18 [1]For I think that the passions of this time are not [2]condign to the glory to come that shall be revealed in us.

[1]The Epistle upon the 4. Sunday after Pentecost, and for many Martyrs. [2]*condignae ad gloriam*

19 For the expectation of the creature, expecteth the revelation of the sons of God. 20 For the creature is made subject to vanity, not willing, but for him that made it subject in hope: 21 because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. 22 For we know that every creature groaneth, & travaileth even till now. 23 And not only it, but we also ourselves having the first fruits of the spirit, we also groan within ourselves, expecting the adoption of the sons of God, the redemption of our body.⸸ 24 For by hope we are saved. But hope that is seen, is not hope. For that which a man seeth, wherefore doth he hope it? 25 But if we hope for that which we see not; we expect by patience. 26 And in like manner also the Spirit helpeth our infirmity. For, what we should pray as we ought, we know not: but the Spirit himself requesteth for us with groanings unspeakable. 27 And he that searcheth the hearts, knoweth what the Spirit desireth: because according to God he requesteth for the saints. 28 And we know that to them that love God, all things cooperate unto good, to such as according to purpose are called to be saints. 29 For whom he hath foreknown, he hath also predestinated to be made conformable to the image of his Son: that he might be the first-born in many brethren. 30 And whom he hath predestinated; them also he hath called. And whom he hath called; them also he hath justified. And whom he hath justified; them also hath he glorified. 31 What shall we then say to these things? If God be for us, who is against us? 32 He that spared not also his own Son, but for us all delivered him; how hath he not also with him given us all things? 33 Who shall accuse against the elect of God? God that justifieth. 34 Who is he that shall condemn? Christ JESUS that died, yea that is risen also again, who is on the right hand of God, who also maketh intercession for us. 35 [1]Who then shall separate us from the charity of Christ? tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?

[1]The Epistle for S. Ignatius Febr. 1.

36 (as it is written: [1]*For we are killed for thy sake all the day: we are esteemed as sheep of slaughter.*)

[1]*Ps. 43, 22.*

37 But in all these things we overcome because of him that hath loved us. 38 [1]For I am sure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither might,

[1]*c πέπεισμαι γὰρ*

39 nor height, nor depth, nor other creature, shall be able to separate us from the charity of God which is in Christ JESUS our Lord.⸸

ANNOTATIONS.
CHAP. VIII.

16. *The spirit giveth testimony.]* ◦This place maketh not for the Heretics' special faith, or their presumptuous certainty that every one of them is in grace: the testimony of the Spirit being nothing else, but the inward good motions, comfort, and contentment, which the children of God do daily feel more and more in their hearts by serving him: by which they have as it were an attestation of his favour towards them, whereby the hope of their justification and salvation is much corroborated and strengthened.

◦The testimony of the Spirit.

◦Notwithstanding Christ's satisfaction and Passion, yet ours also is required.

17. *Yet if we suffer.]* ◦Christ's pains or passions have not so satisfied for all, that Christian men be discharged of their particular suffering or satisfying for each man's own part: neither be our pains nothing worth to the attainment of heaven, because Christ hath done enough. But quite contrary: he was by his passion exalted to the glory of heaven: therefore we by compassion or partaking with him in the like passions, shall attain to be fellows with him in his kingdom.

[1] All suffering in this life is nothing in comparison of the heavenly glory: and yet it is meritorious & worthy of the same.

[2] * *ad gloriam, πρὸς τὴν δόξαν.*

[3] Heretical translation.

[4] * *ἄξιον ἀυτῆς*

[5] *2. Cor. 4, 17.*

[6] Whence the merit of works riseth.

18. *Condign.]* Our Adversaries ground hereon, that the works or sufferances of this life be not meritorious or worthy of life everlasting, where the Apostle saith no such thing, no more than he saith that Christ's Passions be not meritorious of his glory, which I think they dare not much avouch in our Saviour's actions. [1] He expresseth only, that the very afflictions of their own nature, which we suffer with or for him, be but short, momentary & of no account in comparison of the recompense which we shall have in heaven, no more indeed were Christ's pains of their own nature, compared to his glory, any whit comparable: yet they were meritorious or worthy of heaven, & so be ours. And therefore to express the said comparison, here he saith, *They are not condign* [2] *to the glory.* He saith not, *of the glory*, as the Heretics falsely translate [3]: though the Scripture speaketh so also, when it signifieth only a comparison, as *Prov. 3.* in the Greek, *Omne pretiosum non est* [4] *illa dignum.* S. Augustine, *illi dignum.* S. Hierom, *non valet huic comparari.* that is, No precious thing is worthy of wisdom, or to be compared with it. See the like *Eccle. 26, 20. Tob. 9, 2.* But when the Apostle will express that they are condign, worthy, or meritorious of the glory, he saith plainly, [5] *That our tribulation which presently is momentary and light, worketh above measure exceedingly an eternal weight of glory in us.* The value of Christ's actions riseth not of the length or greatness of them in themselves, though so also they passed all men's doings: but of the worthiness of the person. [6] And so the value of ours also riseth of the grace of our adoption, which maketh those actions that of their natures be not meritorious nor answerable to the joys of heaven in themselves, to be worthy of heaven. And they might as well prove that the works of sin do not demerit damnation. For, sin indeed for the quantity and nature of the work, is not answerable in pleasure to the pain of Hell: but because it hath a departing or an aversion from God, be it never so short, it deserveth damnation, because it always proceedeth from the enemy of God, as good works that be meritorious, proceed from the child of God.

◦As sometime faith only is named, so elsewhere only hope, and only charity, as the cause of our salvation.

24. *By hope saved]* ◦That which in other places he attributeth to faith, is here attributed to hope. For whensoever there be many causes of one thing, the holy writers (as matter is ministered and occasion given by the doctrine then handled) sometimes refer it to one of the causes, sometime to another: not by naming one alone, to exclude the other, as our Adversaries captiously and ignorantly do argue: but at diverse times and in sundry places to express that, which in every discourse could not, nor needed not to be uttered. In some discourse, faith is to be recommended; in others, charity: in another, hope: sometimes, alms, mercy: elsewhere, other virtues. One while, *Every one that believeth, is born of God. 1. Io. 5. 1.* Another while, *Every one that loveth, is born of God. 1. Io. 4, 7.* Sometimes, faith purifieth man's heart. *Act. 15, 9.* And another time, Charity remitteth sins. *1. Pet. 4, 8.* Of faith it is said, *The just liveth by faith. Ro. 1, 17.* Of charity, *We know that we are transferred from death to life, because we love &c. 1. Io. 3, 14.*

◦Scripture abused against the Godhead of the Holy Ghost.

27. *The Spirit desireth.]* ◦Arius and Macedonius old Heretics had their places to contend upon, against the Church's sense, as our new Masters now have. They abused this text to prove the Holy Ghost not to be God, because he needed not to pray or ask, but he might command if he were God. Therefore S. Augustine expoundeth it thus, *The Spirit prayeth,* that is, *causeth and teacheth us to pray, and what to pray or ask.* August. de anima & eius orig. li. 4. c. 9. & ep. 121. c. 15.

30. *Whom he hath predestinated.]* [1]God's eternal foresight, love, purpose, predestination, and election of his dear children, and in time their calling, justifying, glorifying by Christ, as all other acts and intentions of his divine will and providence towards their salvation, ought to be reverenced of all men with dreadful humility, and not to be sought out or disputed on with presumptuous boldness and audacity. For it is the gulf that many proud persons, both in this age and always, have by God's just judgement perished in, founding thereon most horrible blasphemies against God's mercy, nature, and goodness, and diverse damnable errors against man's free-will, and against all good life and religion. This high conclusion is here set down for us, that we may learn to know of whom we ought to depend in all our life; by whom we expect our salvation, by whose providence all our graces, gifts, and works do stand: by what an everlasting gracious determination, our redemption, which is in Christ JESUS, was designed: & to give God incessable thanks for our vocation and preferment to the state we be in, before the Jews, who deserved no better than they, before the light of his mercy shining upon us accepted us, and rejected them[2]. But this said eminent truth of God's eternal predestination standeth (as we are bound to believe under pain of damnation, whether we understand how or no) & so S. Augustine in all his divine works written of the same *(De gratia & lib. arb. de corrept. & gratia. Ad articulos falso impositos.)* defendeth, declareth, proveth, and convinceth, that it doth stand (I say) with man's free-will and the true liberty of his actions, and forceth no man to be either ill or good, to sin or virtue, to salvation or damnation, nor taketh away the means or nature of merits, and cooperation with God to our own and other men's salvation.

[1]The doctrine of predestination, how to be reverenced, & what it teacheth us.

[2]God's predestination taketh not away free-will.

38. *I am sure.]* This speech is common in S. Paul according to the Latin translation, when he had no other assured knowledge but by hope: as *Ro. 15, 14. 2. Tim. 1, 5. Heb. 6, 9:* Where the Greek word [1] signifieth only a probable persuasion. And therefore except he mean of himself by special revelation, or of the predestinate in general[2], (in which two cases it may stand for the certitude of faith or infallible knowledge) otherwise that every particular man should be assured infallibly that himself should be justified, and not that only, but sure also never to sin, or to have the gift of perseverance, and certain knowledge of his predestination: that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Councel of Trent. *Sess. 6. c. 9. 12. 13.*

[1] *πέπεισμαι, Confido. Hiero. q. 9. ad Algas.*

[2]No man ordinarily is sure of his salvation, but only in hope.

CHAPTER IX.

With a protestation of his sorrow for it (lest they should think him to rejoice in their perdition) he insinuateth the Jews to be reprobate, although they come of Abraham's flesh, 6. saying, to be the sons of God, goeth not by that, but by God's grace: 19. considering that all were one damned mass. 24. By which grace the Gentiles to be made his people: and so the prophets to have foretold of them both. 30. And the cause hereof to be, that the Gentiles submit themselves to the faith of Christ, which the Jews will not.

I SPEAK the verity in Christ, I lie not, my conscience bearing me witness in the Holy Ghost, 2 that I have great sadness & continual sorrow in my heart. 3 For I wished myself to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh, 4 who are Israelites, whose is the adoption of sons, and the glory, and [1]the testament, and the law-giving, & the service, and the promises:

[1] *c ἡ λατρεία,*

5 whose are the fathers, & of whom Christ is according to the flesh, who is above all things God blessed for ever. Amen. 6 But not that the word of God is frustrate. For, not all that are of Israel, they be

Israelites: 7 nor they that are the seed of Abraham, all be children: [1] *but in Isaac shall the seed be called unto thee:*

[1] *Gen. 21, 12.*

8 that is to say, not they that are the children of the flesh, they are the children of God: but they that are the children of the promise, are esteemed for the seed. 9 For the word of the promise is this: [1] *According to this time will I come; & Sara shall have a son.*

[1] *Gen. 18, 10.*

10 [1] And not only she, But [2] Rebecca also conceiving of one copulation, of Isaac our father.

[1] S. Hierom. q. 10. ad Hedibiam.
All the epistle surely to the Romans needeth interpretation, and is enwrapped with so great obscurities that to understand it we need the help of the Holy Ghost, who by the Apostle did dictate these same things: but especially this place. Howbeit nothing pleaseth us but that which is Ecclesiastical, that is, the sense of the Church. [2] *Gen. 25, 21.*

11 For when they were not yet born, nor had done any good or evil (that the purpose of God according to election might stand) 12 not of works, but of the caller it was said to her: [1] *That the elder shall serve the younger,*

[1] *Gen. 25, 23.*

13 as it is written: [1] *Jacob I loved, but Esau I hated.*

[1] *Mal. 1, 2.*

14 What shall we say then? Is there iniquity with God? God forbid. 15 For to Moyses he saith: [1] *I will have mercy on whom I have mercy; and I will shew mercy to whom I will shew mercy.*

[1] *Exo. 33. 19.*

16 Therefore it is not of the willer, nor the runner, but of God that sheweth mercy. 17 For the Scripture saith to Pharao: [1] *That to this purpose have I raised thee, that in thee I may shew my power; and that my name may be renowned in the whole earth.*

[1] *Exo. 9, 16.*

18 Therefore on whom he will, he hath mercy; and whom he will, he doth indurate. 19 Thou sayst therefore unto me: Why doth he yet complain? for who resisteth his will? 20 O man, who art thou that doest answer God? Doth the work say to him that wrought it: Why hast thou made me thus? 21 Or hath not the potter of clay, power, of the same mass to make one vessel unto honour, and another unto contumely? 22 And if God willing to shew wrath, & to make his might known, [1] sustained in much patience the vessels of wrath [2] ˹apt˺ to destruction,

[1] That God is not the cause of any man's reprobation or damnation, otherwise than for punishment of his sins, he sheweth by that that he expecteth all men's amendment with great patience, and consequently that they have also free-will. [2] *apted, fitted*

23 that he might shew the riches of his glory upon the vessels of mercy which he prepared unto glory. 24 Whom also he hath called, us, not only of the Jews, but also of the Gentiles, 25 as in Osee he saith: [1] *I will call that which is not my people, my people; & her that was not beloved, beloved: & her that hath not obtained mercy, having obtained mercy.*

[1] *Os. 2, 23.*

26 [1] *And it shall be, in the place where it was said to them, you are not my people: there they shall be called the sons of the living God.*

[1] *Os. 1, 10.*

27 And Esaie cryeth for Israel: [1] *If the number of the children of Israel be as the sand of the sea, the remains shall be saved.*

[1] *Esa. 10, 22.*

28 *For consummating a word, and abridging it in equity: because a word abridged shall our Lord make upon the earth.* 29 And as Esay foretold: [1] *unless the Lord of Sabaoth had left us seed, we had been made like Sodom, and we had been like as Gomorrha.*

[1] *Esa. 1, 9.*

30 What shall we say then? That the Gentiles which pursued not after justice, have apprehended justice, but the justice that is of faith. 31 But Israel in pursuing the law of justice, is not come unto the law of justice. 32 Why so? Because not of faith, but as it were of works. For [1] they have stumbled at the stone of stumbling,

[1] c Here we see that they are the cause of their own damnation by infidelity.

33 as it is written: [1] *Behold I put in Sion a stone of*

stumbling, and a rock of scandal: and whosoever believeth in him, shall not be confounded.

[1] *Es. 8, 14. 28, 16.*

ANNOTATIONS.
CHAP. IX.

3. *Anathema.]* [1] *Anathema*, by use of Scripture is either that which by separation from profane use, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrarywise, that which is rejected, severed, or abandoned from God, as cursed and detested, and therefore is to be avoided. And in this later sense (according as S. Paul taketh it 1. Cor. 16. *If any love not our Lord JESUS CHRIST, be he Anathema* that is to say, Away with him, Accursed be he, Beware you company not with him) the Church and holy Councels use the word for a curse and excommunication against Heretics and other notorious offenders and blasphemers. [2] Now how the Apostle, wishing himself to be Anathema from Christ to save his Country-men's souls, did take this word, it is a very hard thing to determine. Some think, he desired only to die for their salvation. Others, that being very loath to be kept from the fruition of Christ, yet he could be content to be so still for to save their souls. Others, that he wished what malediction or separation from Christ so ever that did not imply the disfavour of God towards him, nor take away his love toward God. This only is certain that it is a point of unspeakable charity in the Apostle's breast, and a pattern to all Bishops and Priests, how to love the salvation of their flock. As the like was uttered by Moyses when he said, [3] *Either forgive this people, or blot me out of thy book.*

[1] Anathema.

[2] In what sense S. Paul wisheth to be anathema.

[3] *Exo. 32, 32.*

6. *Not all of Israel.]* ◦Though the people of the Jews were many ways honoured and privileged, and namely by Christ's taking flesh of them: yet the promise of grace and salvation was neither only made to them, nor to all them that carnally came of them or their fathers: God's election and mercy depending upon his own purpose, will, and determination, and not tied to any nation, family, or person.

◦God's promise not made to carnal Israel.

7. *But in Isaac.]* ◦The promise made to Abraham was not in Ismael, who was a son born only by flesh and nature: but in Isaac, who was a son obtained by promise, faith, and miracle: and was a figure of the Church's children born to God in Baptism.

◦Isaac preferred before Ismael.

10. *Of one copulation.]* ◦It is proved also by God's choosing of Jacob before Esau (who were not only brethren by father and mother, but also twins, and Esau the elder of the two, which according to carnal count should have had the preeminence) that God in giving graces followeth not the temporal or carnal prerogatives of men or families.

◦Jacob before Esau.

11. *Not yet born.]* ◦By the same example of those twins, it is evident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to God's favour before others, by their own merits: because God, when he made choice, and first loved Jacob, and refused Esau, respected them both as ill, and the one no less than the other guilty of damnation for original sin, which was alike in them both. And therefore where justly he might have reprobated both, he saved of mercy one. Which one therefore, being as ill and as void of good as the other, must hold of God's eternal purpose, mercy, and election, that he was preferred before his brother which was elder than himself, and no worse than himself. And his brother Esau on the other side hath no cause to complain, for that God neither did nor suffered any thing to be done towards him, that his sin did not deserve. For although God elect eternally & give his first grace without all merits, yet

◦By the example of Jacob and Esau, is shewed God's mere mercy in the elect, and justice in the reprobate.

he doth not reprobate or hate any man but for sin, or the foresight thereof.

◦That God is not unjust, or an accepter of persons, is declared by familiar examples.

14. *Is there iniquity?]* ◦Upon the former discourse that of two persons equal, God calleth the one to mercy, and leaveth the other in his sin, one might infer that God were unjust and an accepter of persons. To which the Apostle answereth, that God were not just nor indifferent indeed, so to use the matter where grace or salvation were due. As if two men being Christened, both believe well, & live well: if God should give heaven to the one, & should damn the other, then were he unjust, partial, & forgetful of his promise; but respecting or taking two, who both be worthy of damnation (as all are before they be first called to mercy) then the matter standeth on mere mercy, and of the giver's will and liberality, in which case partiality hath no place. As for example.

◦S. Augustine's example is of two debters: the one forgiven all, and the other put to pay all, by the same creditor. *li. de praedest. & gra. cap. 4.*

◦1. Two malefactors being condemned both for one crime, the Prince pardoneth the one, and letteth the law proceed on the other.	1. So likewise, God seeing all mankind and every one of the same in a general condemnation, and mass of sin, in and by Adam, delivereth some, and not othersome
2. The thief that is pardoned, cannot attribute his escape to his own deservings, but to the Prince's mercy.	2. All that be delivered out of that common damnation, be delivered by grace and pardon, through the means and merits of Christ.
3. The thief that is executed, cannot challenge the Prince that he was not pardoned also: but must acknowledge that he hath his deserving.	3. Such as be left in the common case of damnation, cannot complain, because they have their deserving for sin.
4. The standers by, must not say, that he was executed because the Prince would not pardon him. For that was not the cause, but his offence.	4. We may not say that such be damned, because God did not pardon them, but because they had sin, and therefore deserved it.
5. If they ask further, why the Prince pardoned not both, or executed not both: the answer is, that as mercy is a goodly virtue, so justice is necessary and commendable.	5. That some should be damned, and not all pardoned, and other some pardoned rather than all condemned, is agreeable to God's justice & mercy: both which virtues in God's providence towards us are recommended.
6. But if it be further demanded why John rather than Thomas was executed: or Thomas rather than John pardoned: answer, that (the parties being otherwise equal) it hangeth merely and wholly upon the Prince's will and pleasure.	6. That Saul should be rather pardoned than Caiphas (I mean where two be equally evil and undeserving) that is only God's holy will and appointment, by which many an unworthy man getteth pardon, but no good or just or innocent person is ever damned.

[1] Predestination and reprobation take not away free-will, neither must any man be retchless & desperate.

[2] *2. Pet. 1, 10.*

[1] In all this mercy of God towards some, and justice towards other some, both the pardoned work by their own free-will, and thereby deserve their salvation: and the other no less, by their own free-will, without all necessity, work wickedness, & themselves and only of themselves procure their own damnation. Therefore no man may without blasphemy say, or can truly say, that he hath nothing to do towards his own salvation, but will live, and thinketh he may live without care or cogitation of his end the one way or the other, saying, If I be appointed to be saved, be it so: if I be one designed to damnation, I cannot help the matter: come what come may. All these speeches and cogitations are sinful & come of the enemy, and be rather signs of reprobation, than of election. Therefore the good man must without search of God's secrets, work his own salvation and (as S. Peter saith [2]) *make his election sure by good works,* with continual hope of God's mercy, being assured that if he believe well and do well, he shall have well. For

example, if a husband-man should say, If God will, I shall have corn enough: if not, I cannot make it, and so neglect to till his ground: he may be sure that he shall have none, because he wrought not for it. Another man useth his diligence in tilling and ploughing, and committeth the rest to God, he findeth the fruit of his labours.

16. *Not of the willer.]* ◦If our election, calling, or first coming to God, lay wholly or principally upon our own will or works: or if our willing or endeavouring to be good, would serve without the help and grace of God, as the Pelagians taught, then our election were wholly in ourselves, which the Apostle denieth. And then might Pharao and other indurate persons (whom God hath permitted to be obstinate, to shew his power and just judgement upon them) be converted when themselves list, without God's help and assistance: whereas we see the contrary in all such obstinate offenders, whom God for punishment of former sins, visiteth not with his grace, that by no threats, miracles, nor persuasion, they can be converted. Whereupon we may not with Heretics infer, that man hath not free-will, or that our will worketh nothing in our conversion or coming to God: but this only, that our willing or working of any good to our salvation, cometh of God's special motion, grace, and assistance, and that it is the secondary cause, not the principal.

◦Our election or conversion is not of ourselves, but of God's grace and mercy.

17. *To this purpose have I raised.]* He doth not say, that he hath of purpose raised or set him up to sin, or that he was the cause of the same in Pharao, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened & obstinate offenders) that he with long patience & toleration expected his conversion, and (as S. Chrysostom interpreteth this word, *Excitavi*) preserved him alive to repent, whom he might justly have condemned before. [1]In the 9. of Exodus[2], whence this allegation is, we read, *Posui te, I have put* or *set thee up,* as here, *I have raised thee*. that is to say, I have purposely advanced thee to be so great a king, and chosen thee out to be a notorious example both of the obdurate obstinacy that is in such whom I have for so great sins forsaken, and also to shew to the world, that no obstinacy of never so mighty offenders can resist me to do any thing which shall not fall to my glory. Which is no more to say, but that God often for the punishment of Nations, and to shew his justice and glory, giveth wicked Princes unto them, and endueth them with power and all prosperity, and taking his grace from them upon their deserts, hardeneth their hearts so, as they withstand and contemn God, and afflict his people, in whose end and fall, either temporal or eternal, at the length God will ever be glorified. Neither would he either raise or suffer any such, or give them power and prosperity in this life, whereupon he knoweth they will be worse, but that he can work all that to his honour and glory. Mary, that he useth not such rigorous justice on all that deserve it, that is his great grace and mercy. And that he exerciseth his justice upon some certain persons, rather than upon othersome of equal deserts, that lieth wholly upon his will, in whose judgements there be many things secret, but nothing unjust: as S. Augustin teacheth. Ser. 88. de temp. Where (as also, *li. de praedest. & grat. c. 15.* and in other places) he hath many goodly lessons touching this high point of doctrine. Of which we intend to recite some more upon the 7. or 9. chapt. of Exodus; if God will give us means to set forth the old Testament in English.

[1]In what sense, God raised up Pharao &c.

[2]*Exo. 9, 16.*

20. *Who art thou?]* ◦Here the Apostle stayeth the rashness and presumption of such poor worms, as take upon them to question with God of their election or reprobation: as certain impious Heretics of our time have done, setting out books farced with most blasphemous and erroneous doctrine concerning this high and hidden mystery, and have given occasion to the ignorant which always be curious, to jangle, and perniciously to err in these things, that are impossible to be understood of any, or well thought of, but of the obedient and humble.

◦Heretical books concerning predestination.

[1] The example of the pot and the potter.
[2] *2. Tim. 2, 21.*

21. *The potter.]* [1] This example of the pot and potter reacheth no further but to declare, that the creature may not reason with God his maker, why he giveth not one so great grace, as another, or why he pardoneth not one as well as another: no more than the chamber-pot may challenge the Potter why he was not made a drinking-pot, as well as another. And therefore the Heretics that extend this similitude to prove that man hath no free-will no more than a piece of clay, do untruly and deceitfully apply the example. specially when we may see expressly in the book of Exodus, that Pharao notwithstanding his indurate heart, had free-will: where both it is said, *He would not dismiss the people:* and, *He indurated his own heart himself. Exo. c. 8, 15.* and (in the *Hebrew*) *v. 32. &c. 9. 35. 1. Reg. 6, 6.* And this Apostle also writeth, that [2] a man may *cleanse himself* from the filthy, and so become a vessel of honour in the house of God.

CHAPTER X.

The law was not (as the Jews' ignorant zeal supposed) for them to justify themselves by it (considering that they could not fulfil it:) but to bring them to Christ, to believe in him, and so for his sake to be justified by the grace of God: 5. according to Moyses' saying, and the Apostle's preaching: 11. that so the Gentiles also (according to the Prophets) hearing and believing might come to justice: the Jews in the mean time (though inexcusably) remaining incredulous.

BRETHREN, the will of my heart surely and prayer to God, is for them unto salvation. 2 For I give them testimony that they have zeal of God, but not according to knowledge. 3 For not knowing the justice of God, and seeking to establish their own, they have not been subject to the justice of God. 4 For, [1] the end of the Law is Christ; unto justice to every one that believeth.

[1] The Law was not given to make a man just or perfect by itself, but to bring us to Christ to be justified by him.

5 For Moyses wrote, [1] that, the justice which is of the Law, [2] *the man that hath done it, shall live in it.*

[1] The justice of the Law of Moyses went no further of itself, but to save a man from the temporal death and punishment prescribed to the transgressors of the same. [2] *Lev. 18, 5.*

6 But the justice which is of faith, saith thus: [1] *Say not in thy heart, Who shall ascend into Heaven?* that is^ to bring Christ down.

[1] *Deu. 30, 12.*

7 *Or who descendeth into the depth?* that is^ to call Christ again from the dead. 8 But what saith the Scripture? *The word is nigh, in thy mouth, and in thy heart.* This is the word of faith which we preach. 9 For if thou confess with thy mouth our Lord JESUS, and in thy heart believe that God hath raised him up from the dead, thou shalt be saved. 10 [1] For with the heart we believe unto justice; but with the mouth confession is made to salvation.

[1] The Epistle upon S. Andrew's day. Novemb. 30.

11 For the Scripture saith: [1] *Whosoever believeth in him, shall not be confounded.*

[1] *Esa. 28, 16.*

12 For there is no distinction of the Jew and the Greek: for one is Lord of all, rich toward all that invocate him. 13 [1] *For every one* [2] *whosoever shall invocate the name of our Lord, shall be saved.*

[1] *Ioel. 2, 22.* [2] To believe in him & to invocate him, is to serve him with all love and sincere affection. All that so do, shall doubtless be saved & shall never be confounded.

14 How then shall they invocate in whom they have not believed? Or how shall they believe him whom they have not heard? And how shall they hear without a preacher? 15 But how shall they preach unless they be sent? as it is written: [1] *How beautiful are the feet of them that evangelize peace, of them that evangelize good things?*

[1] *Esa. 52, 7.*

16 But all [1] do not obey the Gospel. For Esay saith,

[2] *Lord, who hath believed the hearing of us?*

[1] We see then that it is in a man's free-will to believe or not to believe, to obey or disobey the Gospel or truth preached. [2] *Esa. 53, 1.*

17 Faith then, is by hearing: and hearing is by the word of Christ. 18 But I say, have they not heard? And certes [1] *into all the earth hath the sound of them gone forth: and unto the ends of the whole world the words of them.*

[1] *Ps. 18, 5.*

19 But I say, hath not Israel known? Moyses first saith: [1] *I will bring you to emulation in that which is not a nation: in a foolish nation, I will drive you into anger.*

[1] *Deu. 32, 21.*

20 But Esay is bold, and saith: [1] *I was found of them that did not seek me: openly I appeared to them that asked not of me.*

[1] *Esa. 65, 1.*

21 But to Israel he saith: [1] *All the day have I spread my hands to a people that believeth not, and contradicteth me.*

[1] *Esa. 65, 2.*

ANNOTATIONS.
CHAP. X.

2. *The justice of God.]* ◦The justice of God, is that which God giveth us through Christ. The Jews' own or proper justice, is that which they had or challenged to have of themselves and by their own strength, holpen only by the knowledge of the Law without the help or grace of Christ.

◦God's justice, & the Jews' own justice.

6. *The Justice of faith]* ◦The justice which is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concern the same. as, of Christ's Ascension to heaven, of his Descending to Hell, of his coming down to be Incarnate, and his Resurrection and return again to be glorified: by which his actions we be pardoned, justified, and saved, as by the Law we could never be.

◦Justice of faith.

8. *The word of faith.]* [1] The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded upon this, that Christ is our Saviour, & that he is risen again. Which point (as all other) must both be believed in heart, and also be confessed by mouth. For though a man be justified inwardly when he hath the virtues of faith, hope, and charity from God: yet if occasion be given, he is also bound to confess with his mouth, and by all his external actions, without shame or fear of the world, that which he inwardly believeth: or else he cannot be saved. Which is against certain [2] old Heretics [3] that taught, a man might say or do what he would, for fear or danger, so that he kept his faith in heart.

[1] Open confession & protestation of our faith is sometime necessary.

[2] *Euseb. li. 6. c. 31. histor. Eccles.*

[3] Helchesetae.

14. *How shall they invocate?]* ◦This maketh not (as Heretics pretend) against invocation of Saints: the Apostle saying nothing else, but that they cannot invocate Christ as their Lord and Master, in whom they do not believe, and whom they never heard of. For he speaketh of Gentiles or Pagans, who could not invocate him, unless they did first believe in him. To the due invocation of Christ, we must know him and our duties to him. And so is it true also that we cannot pray to our B. Lady nor any Saint in heaven, till we believe and know their persons, dignity, and grace, and trust that they can help us. But if our adversaries think that we cannot invocate them, because we cannot believe in them: let them understand that the Scripture useth also this speech, to believe in men: and it is the very Hebrew phrase, which they should not be ignorant of that brag thereof so much. *Exod. 14, 31. They believed in God and in Moyses.* And *3. Paral. 20, 20.* in the Hebrew. *Ep. ad Philem.*

◦The place alleged against invocation of Saints, answered.

v. 5. And the ancient Fathers did read in the Creed indifferently, *I believe in the Catholic Church,* and, *I believe the Catholic Church. Conc. Nicen. apud Epiphan. in fine Ancorat. Hieron. contr. Lucif. Cyril. Hieros. Catech. 18.*

[1] Preachers not lawfully called nor sent.

[2] *Confes. des Eglis. de France.*

15. *unless they be sent.]* [1] This place of the Apostle invincibly condemneth all the preachings, writings, ordinances, innovations and usurpations of Church, pulpit, & whatsoever our new Evangelists have intruded themselves and entered into by the window: shewing that they be every one from the highest to the lowest, false prophets, running and usurping, being never lawfully called. Which is so evident in the Heretics of our days that the Calvinists confess it in themselves, and say that there is an exception to be made in them, because they found the state of the Church interrupted. [2]

[1] The first justification of mere grace.

[2] Free-will.

20. *That asked not.]* [1] That Christ was found of those that never asked after him, it proveth that the first grace and our first justification is without merits. That God called so continually and earnestly by his Prophets and other his signs and wonders, upon the Jews, and they withstood it: [2] free-will is proved, and that God would have men saved, and that they be the cause of their own damnation themselves.

CHAPTER XI.

Not all the Jews were reprobate, but some elect: and they by grace obtained justice, the rest (according to the Prophets) being excecated, 11. Against whom notwithstanding the Christian Gentiles (to whom by that occasion Christ is come) must not insult: but rather fear every man himself to be likewise cut of the tree (which is the Catholic Church) 25. and know that when all the Gentiles are brought into the Church, then (about the end of the world) shall the multitude of the Jews also come in: 33. according to the disposition of the wonderful wisdom of God.

I SAY then: Hath God rejected his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Ben-jamin. 2 God hath not rejected his people which he foreknew. Or know you not in Elias what the Scripture saith; how he requesteth God against Israel? 3 [1] *Lord, they have slain thy Prophets, they have digged down thine Altars: and I am left alone, & they seek my life.*

[1] *3. Reg. 19, 10.*

4 But what saith the divine answer unto him? *I have left me seven thousand men, that have not bowed their knees to* [1] *Baal?*

[1] c The Heretics add here also, *Image*, to the text, as *Act. 19, 35.*

5 So therefore at this time also, there are remains saved according to the election of grace. 6 And if by grace, not now of works. Otherwise grace now is not grace. 7 What then? that which Israel sought, the same he hath not obtained; but the election hath obtained, and the rest were blinded: 8 as it is written: [1] *God hath given them the spirit of compunction; eyes, that they may not see, and ears, that they may not hear; until this present day.*

[1] *Esa. 6, 9.*

9 And David saith: [1] *Be their table made for a snare and for a trap & for a scandal & for a retribution unto them.*

[1] *Ps. 68, 23.*

10 *Be their eyes darkened, that they may not see: & their back make thou always crooked.* 11 I say then, have they so stumbled, [1] that they should fall? God forbid. But by their offence, salvation is to the Gentiles, that they may emulate them.

[1] The Jews are not rejected wholly & incurably for ever: but for a part, and for a time suffered to fall. Which God did turn to the Gentiles' general good.

12 And if the offence of them be the riches of the world, and the diminution of them [1]the riches of the Gentiles; how much more the fullness of them?

[1]If God could and did turn their fall and sin into the good of the Gentiles, much more will he work good of their general conversion, which shall be at length the accomplishment of the Church consisting of both the Nations.

13 For to you Gentiles I say, as long verily as I am the Apostle of the Gentiles, I will honour my ministry, 14 if by any means I may provoke my flesh to emulation, and may save some of them. 15 For if the loss of them be the reconciliation of the world; what shall the receiving be, but life from the dead? 16 And if the first fruit be holy, the mass also: and if the root be holy, the boughs also. 17 And if some of the boughs be broken, and thou whereas thou wast a wild olive, art graffed in them, and art made partaker of the root and of the fatness of the olive, 18 glory not against the boughs. And if thou glory; not thou bearest the root, but the root thee. 19 Thou sayest then: The boughs were broken, that I might be graffed in. 20 Well: because of incredulity they were broken, but thou by faith doest stand: be not too highly wise; but [1]fear.

[1]We see that he which standeth by faith, may fall from it, and therefore must live in fear, and not in the vain presumption and security of the Heretics.

21 For if God hath not spared the natural boughs; lest perhaps he will not spare thee neither. 22 See then the goodness and the severity of God: upon them surely that are fallen, the severity; but upon thee the goodness of God, if thou abide in his goodness; otherwise thou also shalt be cut off. 23 But they also, if they do not abide in incredulity, shall be graffed in. For God is able to graff them in again. 24 For if thou wast cut out of the natural wild olive, and contrary to nature wast graffed into the good olive; how much more they that are according to nature shall be graffed into their own olive? 25 For I will not have you ignorant, brethren, of this mystery (that you be not wise in yourselves) that blindness in part hath chanced in Israel, until the fullness of the Gentiles might enter: 26 and so all Israel might be saved, as it is written: [1]*There shall come out of Sion, he that shall deliver, and shall avert impiety from Jacob.*

[1]*Esa. 59, 20.*

27 *And this to them the testament from me:* when I shall have taken away their sins. 28 According to the Gospel indeed enemies for you: but according to the election, most dear for the fathers. 29 For without repentance are the gifts & the vocation of God. 30 For as you also sometime did not believe God, but now have obtained mercy because of their incredulity; 31 so these also now have not believed, for your mercy, that they also may obtain mercy. 32 For God hath concluded all into incredulity, that he may have mercy on all. 33 [1]O depth of the riches of the wisdom and of the knowledge of God: how incomprehensible are his judgements, and his ways unsearchable?

[1]The Epistle upon Trinity Sunday.

34 For [1]who hath known the mind of our Lord? or who hath been his Counseller?

[1]*Esa. 40, 13.*

35 Or who hath first given to him, and retribution shall be made him? 36 For of him, and by him, and in him are all things: to him be glory for ever. Amen.

ANNOTATIONS.
CHAP. XI.

4. *Seven thousand]* [1]The Heretics allege this place and example very impertinently to prove that the Church may be wholly secret, hid, or, unknown. For though the faithful were forced to keep close in that persecution of Achab and Jezabel, which was only in the kingdom of the ten tribes, that is, of Israel: yet at the very same time, in Hierusalem and all the kingdom of Juda, the external worship and profession of faith was open to all the world, and well known to Elias & the

[1]God's answer to Elias of 7000, maketh nothing for the Protestants' Invisible Church.

[2] *2. Par. 17.*

faithful, so many, that [2] the very soldiers only were numbered above ten hundred thousand. besides that there is a great difference between the Christian Church and the Jews, ours resting upon better promises than theirs. And we will not put the Protestants to prove that there were 7000 of their Sect, when their new Elias Luther began: but let them prove that there were seven, or any one, either then or in all ages before him, that was in all points of his belief. Heretics there were before him, as Iovinian, Vigilantius, Helvidius, Wicleffe &c. and with him, Zuinglius, Calvin, &c. Who believed as he did in some things, but not in all.

◦What works are not, & what are the cause of salvation.

6. *Not now of works.]* ◦If salvation be attributed to good works done of nature without faith & God's help, the same cannot be of grace. For such works exclude grace, favour, and mercy: and challenge only of debt, and not of gift. Therefore take heed here of the Heretics' exposition, that untruly exclude Christian men's works from necessity or merit of salvation, which are done with and by God's grace, and therefore evidently consist with the same, and be joined with God's grace as causes of our salvation. Our Adversaries are like ill Potecaries, ever taking *quid pro quo,* either of ignorance, or of intent to deceive the simple.

[1] God is not author of sin.

[2] *Aug. Ep. 105. ad Sixtum.*

8. *God hath given.]* [1] It doth not signify his working or action, but his permission. *Chrys. ho. 19. in ep. Ro.* And S. Augustine saith [2], not by putting malice into them, but by not imparting his grace unto them, and that through their own deserts always, and their own wills ever properly working the same. *See Annot. Mat. c. 13, 14. Ro. c. 1, 24.*

◦A paraphrastical explication of the text, concerning the Jews and Gentiles, their standing, falling, rising again, &c.

20. *Because of incredulity.]* ◦He represseth the pride of the Gentiles vaunting themselves of their receiving, and of the Jews' rejection, namely in that they thought the Jews to be forsaken for no other cause, but that they might come into their rooms: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentiles to beware of the same, because they may fall as well as the other, and that God is as like to execute justice against them as against the Jews, as he hath done in many nations falling to heresy.

28. *According to the Gospel.]* In respect, or, as concerning belief in Christ and receiving the Gospel, they are God's enemies: by occasion of which their incredulity, the Gentiles found mercy: otherwise in respect of his special election of that nation, and the promises made to the Patriarchs, the Jews are dear to him still. For God never promiseth but he performeth, nor repenteth himself of the privileges given to that nation.

30. *For as you.]* As the Gentiles which before believed not, found mercy and came to faith, when the Jews did fall: so the Jews not now believing, when all the Gentiles have obtained mercy, shall in the end of the world by God's disposition obtain grace and pardon as the Gentiles have done.

32. *Concluded all.]* That so God taking all Nations and all men in sin (which they fell into, not by his drift or causing, but of their own free-will) may of his mercy call and convert whom and in what order he will: and the parties have no cause to brag of their deservings: but both countries and particular men may refer their eternal election and their first calling and conversion to Christ, and to his mercy only: no works which they had before in their incredulity, deserving any such thing, though their works afterward proceeding of faith and grace do merit heaven.

[1] How far to deal and to know, in the doctrine of predestination.

[2] The Heretics'

33. *O depth]* [1] The Apostle concludeth that no man ought to search further into God's secret and unsearchable counsels of the vocation of the Gentiles, and rejecting the Jews, otherwise than this, that all which be rejected, for their sins be justly rejected: and all that be saved, by God's great mercy and Christ's grace be saved. And whosoever seeketh among the people to spread contagion

of curiosity by seeking further after things past man's & Angel's reach, they overreach & overthrow themselves. If thou wilt be saved, believe, obey the Church, fear God and keep his commandments: that is thy part and every man's else. Thou mayst not examine whether thou be predestinate or reprobate, nor seek to know the ways of God's secret judgement toward thyself or other men. It is the common enemy of our souls, [2] that in this unhappy time hath opened blasphemous tongues, and directed the proud pens of Calvin, Beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of young Scholers in Universities, which with less study may learn to be proud and curious, than to be humble, wise, and obedient.

writings of predestination.

CHAPTER XII.

He exhorteth them to mortification of the body, 2. to renovation of the mind, 3. to keeping of unity by humility, 6. to the right using of their gifts and functions, 9. to many other good actions, 17. and specially to loving of their enemies. [1]

[1] The second part of this Epistle, moral.

I [1] BESEECH you therefore, brethren, by the mercy of God, [2] that you exhibit your bodies a living host, holy, pleasing to God, your reasonable service.

[1] The Epistle upon the 1. Sunday after the Epiphany. [2] *Phil. 4, 18.*

2 And be not conformed to this world; but be reformed in the newness of your mind, [1] that you may prove what the good, & acceptable, & perfect will of God is.

[1] *Eph. 5, 17. 1. Th. 4, 3.*

3 For I say by the grace that is given me, to all that are among you, [1] not to be more wise than behoveth to be wise, but to be wise unto sobriety, [2] to every one as God hath divided the measure of faith.

[1] None must presume to meddle above the measure of God's gift, or out of the compass of his state and vocation. [2] *1. Cor. 12, 11. Eph. 4, 7.*

4 For as in one body we have many members, but all the members have not one action; 5 so we being many, are one body in Christ, & each one another's members.ꟾ 6 [1] And having gifts, according to the grace that is given us, different, either [2] prophecy according to the rule of faith,

[1] The Epistle upon the 2. Sunday after the Epiphany. [2] Prophecy is interpretation of the Scriptures, which is according to the rule of faith, when it is not against the right faith, or when it is profitable to edify charity, as S. Augustine speaketh *li. 3. Doct. Chr. c. 27.* and *li. 1. c. 36.* and in effect he saith the same *li. 12. Confess. c. 18. unto c. 32.*

7 or ministry in ministering, or he that teacheth in doctrine, 8 he that exhorteth in exhorting, he that giveth in simplicity, he that ruleth in carefulness, he that sheweth mercy in cheerfulness. 9 [1] Love without simulation. Hating evil, cleaving to good.

[1] *c dilectio*

10 Loving the charity of the brotherhood one toward another, with honour preventing one another. 11 In carefulness not slothful. In spirit fervent. Serving our Lord. 12 Rejoicing in hope. Patient in tribulation. Instant in prayer. 13 Communicating to the [1] ˹necessities˺ of the saints. Pursuing hospitality.

[1] *memories*

14 Bless them that persecute you: bless, and [1] curse not.

[1] Cursing is a vice whereunto the common people is much given, who often curse them on whom they cannot otherwise be revenged. They may see here that it is a great fault.

15 To rejoice with them that rejoice, to weep with them that weep. 16 Being of one mind one toward another. Not minding high things, but consenting to the humble.ꟾ [1] Be not wise in your own conceit.

[1] b The Epistle upon the 3. Sunday after the Epiphany.

17 To no man rendering evil for evil. Providing good

things not only before God, but also before all men.
18 If it may be, as much as is in you, having peace with all men. 19 Not revenging yourselves, my dearest, but give place unto wrath, for it is written: [1] *Revenge to me; I will reward*, saith our Lord.

[1] *Deu. 32, 35.*

20 but [1] *if thine enemy hunger, give him meat: if he thirst, give him drink. For, doing this, thou shalt heap coals of fire upon his head.*

[1] *Pro. 25, 21.*

21 Be not overcome of evil, but overcome in good the evil.

ANNOTATIONS.
CHAP. XII.

1. *A living host.]* Lest men should think by the former discourse of God's eternal predestination, that no reward were to be had of good life and works, the Apostle now earnestly recommendeth to them holiness of life.

◦The body chastised by penance is a grateful sacrifice.

1. *A living host.]* ◦Man maketh his body a sacrifice to God by giving it to suffer for him, by chastising it with fasting, watching, and such like, and by occupying it in works of charity and virtue to God's honour. Whereby appeareth how acceptable these works are to God and grateful in his sight, being compared to a sacrifice, which is an high service done to him.

[1] The Apostolical rule or analogy of faith.
[2] *c. 6, 17.*
[3] *c. 16, 17.*
[4] *1. Tim. 6, 20.*
[5] *Gal. 1, 6.*
[6] *Gal. 2, 1.*
[7] *Act. 15, 6.*

6. *According to the rule of faith.]* [1] By this, and many places of holy Writ, we may gather, that the Apostles by the Holy Ghost, before they were sundered into diverse Nations, set down among themselves a certain Rule and form of faith and doctrine, containing not only the Articles of the Creed, but all other principles, grounds, and the whole platform of all the Christian religion. Which Rule was before any of the books of the new Testament were written, & before the faith was preached among the Gentiles: by which not only every other inferior teacher's doctrine was tried, but all the Apostles', and Evangelists' preaching, writing, interpreting (which is here called prophesying) were of God's Church approved and admitted, or disproved and rejected. This form, by mouth and not by Scripture, every Apostle delivered to the country by them converted. For keeping of this form, the Apostle before praised the Romans [2], and afterward earnestly warneth them by no man's plausible speech to be drawn from the same [3]. This he commendeth to Timothee [4], calling it his *Depositum.* For not holding this fast and sure, he blameth the Galatians [5], further also denouncing to himself or an Angel that should write, teach, or expound against that which they first received, Anathema, and commanding always to beware of them that taught otherwise. [6] For fear of missing this line of truth, himself notwithstanding he had the Holy Ghost, yet lest he might have preached in vain and lost his labour, he went to confer with Peter and the rest [7]. For the fast keeping of this Rule of truth, the Apostles held Councels, and their successors by their example. For the holding of this Rule, and by the measure thereof, were all the holy Scriptures written. for and by the same, all the glorious doctors have made their sermons, commentaries, and interpretations of God's word: all writings and interpretations no otherwise admitted nor deemed to be of God, but as they be agreeable to this Rule.

◦The Heretics' phantastical rule, or rather rules of faith, many and diverse one from another.

◦And this is the sure Analogy and measure of faith, set down and commended to us every-where for the Apostles' tradition: and not the phantastical rule or square that every Sect-master pretendeth to gather out of the Scriptures falsely understood and wrested to his purpose, by which they judge of doctor, Scripture, Church, and all. Arius had by that means a rule of his own, Luther had his false weights, and Calvin his own also. According to which several measure of every sect,

they have their expositions of God's word: and in England (as in other infected Countries) they kept of late an apish imitation of this prophesying which S. Paul here and in other places speaketh of, and which was an exercise in the primitive Church, measured not by every man's peculiar spirit, but by the former Rule of faith first set down by the Apostles. And therefore all this new phantastical Prophesying & all other preaching in Calvin's school, is justly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

CHAPTER XIII.

To yield obedience and all other duties unto Potestates: 8. to love their neighbour which is the fulfilling of the Law: 11. and specially to consider, that now being the time of grace, we must do nothing that may not beseem day light.

Let [1] every soul be subject to higher powers, for there is no power but of God. And those that are, of God are ordained.

[1] *Tit. 3, 1.*
1. Pet. 2, 13.

2 Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. 3 For princes are no fear to the good work, but to the evil. But wilt thou not fear the power? Do good: and thou shalt have praise of the same. 4 For he is God's minister unto thee for good. But if thou do evil, fear; for he beareth not the sword without cause. For he is God's minister: a revenger unto wrath, to him that doeth evil. 5 Therefore be subject of necessity, not only for wrath, but also for conscience sake. 6 For therefore you give tributes also. For they are the ministers of God, serving unto this purpose. 7 [1]Render therefore to all men their dew: [2]to whom tribute, tribute: to whom custom, custom: to whom fear, fear; to whom honour, honour.

[1]The Epistle upon the 4. Sunday after the Epiphany. [2] *Mt. 22, 21.*

8 Owe no man any thing: but that you love one another. For he that loveth his neighbour, hath [1] fulfilled the law.

[1]Here we learn that the Law may be & is fulfilled by love in this life: against the Adversaries saying it is impossible to keep the commandments.

9 For, [1] *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal. Thou shalt not bear false witness, Thou shalt not covet,* and if there be any other commandment, it is comprised in this word, [2] *Thou shalt love thy neighbour as thyself.*

[1] *Exo. 20, 13.* [2] *Lev. 19, 18.*

10 The love of thy neighbour, worketh no evil. Love therefore is the fullness of the Law.⊣ 11 [1]And that knowing the season, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed.

[1]The Epistle upon the 1. Sunday in Advent.

12 The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, & do on the armour of light. 13 As in the day let us walk honestly: not in banquetings and drunkenness, not in chamberings and impudicities, not in contention and emulation: 14 but do ye on our Lord JESUS Christ,⊣ and make not provision for the flesh in concupiscences.

ANNOTATIONS. CHAP. XIII.

1. *Every soul be subject.]* Because the Apostles preached liberty by Christ from the yoke of the Law and servitude of sin, and gave all the faithful both example and commandment to obey God more

[1]Obedience to temporal rulers, & in what cases.

than men, and withal ever charged them expressly to be obedient and subject to their Prelates as to them which had cure of their souls and were by the Holy Ghost placed over the Church of God: there were many in those days newly converted, that thought themselves free from all temporal Potestates, carnal Lords, and human creatures or powers: whereupon the bondman took himself to be loose from his servitude, the subject from his Sovereign, were he Emperor, King, Duke, or what other secular Magistrate so ever, specially the Princes of those days being Heathens and persecutors of the Apostles, and of Christ's religion. [1]For which cause and for that the Apostles were untruly charged of their Adversaries, that they withdrew men from order and obedience to Civil laws and Officers: S. Paul here (as S. Peter doth 1. Chap. 2.) cleareth himself, and expressly chargeth every man to be subject to his temporal Prince and Superior: Not every man to all that be in Office or Superiority, but every one to him whom God hath put in authority over him, by that he is his Master, Lord, king, or such like: Neither to them in matters of religion or regiment of their souls (for most part were Pagans, whom the Apostle could not will men to obey in matters of faith) but to them in such things only as concern the public peace & Policy, and what other causes so ever consist with God's holy will and ordinance. For [2]against God no power may be obeyed.

[2]In what sense, all power or superiority is of God.

1. *No power but of God.]* [1]S. Chrysostom[2] here noteth, that power, rule, & Superiority, is God's ordinance, but not eftsoons all Princes: because many may usurp, who reign by his permission only, and not by his appointment: nor all actions that every one doeth in and by his sovereign power, as Iulian's apostasy and affliction of Catholics, Pharao's tyrannical oppression of the Israelites, Achab's persecution of the Prophets, Nero's executing of the Apostles, Herod's and Pilate's condemning of Christ: all which things God permitted them, by the abuse of their power to accomplish, and not being the cause of their evil doings, turned and ordered the same to good effects. *S. August. tract. 112. in Ioan. S. Tho, 1. p. q. 19. a. 9.*

[1] *Act. 4, 19. 5, 29.*

[2] *Chrys. in ep. Ro. ho. 23.*

2. *They that resist.]* ◦Whosoever resisteth or obeyeth not his lawful Superior in those causes wherein he is subject unto him, withstandeth God's appointment, & sinneth deadly, and is worthy to be punished both in this world by his Superior, and by God in the next life. For in temporal government and causes, the Christians were bound in conscience to obey their Heathen Emperors: though on the other side, they were bound under pain of damnation to obey their Apostles and prelates, and not to obey their kings or Emperors, in matters of religion. Whereby it is clear that when we be commanded to obey our Superiors, it is meant always, and only in such things as they may lawfully command, and in respect of such matters wherein they be our Superiors.

◦In things lawfully commanded it is mortal sin not to obey our Superiors.

4. *Beareth not the sword.]* [1]That the Apostle meaneth here specially of temporal powers, we may see by the sword, tribute, & external compulsion, which he here attributeth to them. And the Christian men then had no doubt whether they should obey their Spiritual powers. But now the disease is clean contrary. For all is given to the secular power, and nothing to the spiritual, which expressly is ordained by Christ and the Holy Ghost: and all the faithful are commanded to be subject thereunto, as to Christ's own word and will. [2]There were Heretics called *Begardi*, that took away all rule and Superiority: The Wiclefists would obey not Prince nor Prelate, if he were once in deadly sin. The Protestants of our time (as we may see in all Countries where the secular sword is drawn against their Sects) care neither for the one nor for the other, though they extol only the secular when it maketh for them. [3]The Catholics only most humbly obey both, even according to God's ordinance, the one in temporal causes, and the other in Spiritual: in which order both these States have blessedly flourished in all Christian countries ever since Christ's time, and it is the very way to preserve both, as one day all the world shall confess with us.

[1]The Apostle speaketh of temporal powers.

[2]Heresies against rule and Superiority.

[3]The obedience of Catholics both to Spiritual and temporal Superiors.

6. *You give tributes.]* Though every man ought to be ready to serve his temporal Prince with his goods, by tributes or what other lawful taxes and subsidies so ever: [1]yet they may exempt by privileges whom they think good. [2]As in all countries Christian: Priests for the honour of Christ, whose Ministers they be, have by the grants and ancient charters of kings been excepted and exempted. Notwithstanding they were never unready to serve voluntarily their Sovereign, in all common causes, with whatsoever they had. See *Annot. in Mat. 17, 26.*

[1] *Hiero. in Mat. 17.*

[2] The Clergy exempted from tribute.

13. *Not in banquetings.]* ◦This was the very place which S. Augustine, that glorious Doctor, was by a voice from heaven directed unto, at his first miraculous and happy conversion, not only to the Catholic faith, but also to perpetual continency, by this voice coming from heaven, *Tolle, lege: Tolle, lege.* Take up and read, take up and read. as himself telleth *li. 8. Confes. c. 12.*

◦S. Augustine's conversion.

CHAPTER XIV.

Like a moderator and peacemaker between the firm Christians (who were the Gentiles) and the infirm (who were the Christian Jews, having yet a scruple to cease from keeping the ceremonial meats and days of Moyses' Law) he exhorteth the Jew not to condemn the Gentile using his liberty: and the Gentile again, not to condemn the scrupulous Jew: but rather to abstain from using his liberty, than offending the Jew, to be an occasion unto him of apostating.

AND him that is weak in faith, take unto you; not in disputations of cogitations. 2 For one believeth that he may eat all things: but he that is weak, [1]ˈlet him eatˈ herbs.

[1] *eateth*

3 Let not him that eateth, despise him that eateth not: and he that eateth not, let him not judge him that eateth. For God hath taken him to him. 4 Who art thou that judgest another man's servant? To his own Lord he standeth or falleth. And he shall stand: for God is able to make him stand. 5 For one judgeth between day and day; and another judgeth every day: let every one abound in his own sense. 6 He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giveth thanks to God. And he that eateth not, to our Lord he eateth not, and giveth thanks to God. 7 For none of us liveth to himself: and no man dieth to himself. 8 For whether we live, we live to our Lord; or whether we die, we die to our Lord. Therefore whether we live, or whether we die, we are our Lord's. 9 For to this end Christ died and rose again; that he may have dominion both of the dead and of the living. 10 But thou, why judgest thou thy brother? or thou, why doest thou despise thy brother? For [1]we shall all stand before the judgement seat of Christ.

[1] *2. Cor. 5, 10.*

11 For it is written: *Live I*, saith our Lord, [1] *that every knee shall bow to me; & every tongue shall confess to God.*

[1] *Esa. 45, 23.*

12 Therefore every one of us for himself shall render account to God. 13 Let us therefore no more judge one another. But this judge ye rather, that you put not a stumbling block or a scandal to your brother. 14 I know and am persuaded in our Lord JESUS Christ, that nothing is [1]common of itself, but to him that supposeth any thing to be common, to him it is common.

[1] *Common*, that is, *unclean*. See Annot. Marc. *7, 2.*

15 [1]For if because of meat thy brother be grieved; now thou walkest not according to charity. [2]Do not with thy meat destroy him for whom Christ died.

[1] Though he wish the weak to be borne withal, yet he uttereth his mind plainly, that indeed all the meats forbidden and unclean in the Law, are now through Christ cleansed & lawful for every man to use. [2] *1. Cor. 8.*

16 Let not then our good be blasphemed. 17 For the Kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost. 18 For he that in this

serveth Christ, pleaseth God, and is acceptable to men.
19 Therefore the things that are of peace let us pursue: and the things that are of edifying one toward another let us keep. 20 Destroy not the work of God for meat. [1] All things indeed are clean: but it is ill for the man that eateth by giving offence.
21 It is good not to eat flesh, and not to drink wine, nor that wherein thy brother is offended, or scandalized, or weakened. 22 Hast thou faith? have it with thyself before God. Blessed is he that judgeth not himself in that which he approveth. 23 But he that discerneth, if he eat, is damned; because not of faith. For all that is not of faith, is sin.

[1] *Tit. 1, 15.*

ANNOTATIONS.
CHAP. XIV.

[1] The Apostle's meaning about eating or not eating certain meats.

2. *Eat all things.]* [1] By similitude of words the simple are soon deceived, and Heretics make their vauntage of any thing to seduce the unlearned. There were diverse meats forbidden in the Law of Moyses, and for signification, made and counted unclean, whereof the Jews might not eat at all, as pork, hare, conny, and such like, both of fishes, fowls, and beasts, a great number. Christ discharged all them that became Christians; after his Passion, of that observance and all other ceremonies of the old Law: Notwithstanding, because diverse that were brought up in the Law, had a religion and conscience, suddenly to forsake their former manner, the Apostle here admonisheth such as be stronger and better instructed in the case, to bear with the weaker sort, that being Christians could not yet find in their hearts to eat and use the meats forbidden by God in the Law: as on the other side he warneth the weak that would not eat, not to take offence or scandal at them that did eat without scruple, any of the irregular or forbidden meats in the Law, nor in any wise to judge or condemn the eater, but to commit that to God, and finally that neither nother should condemn the other for eating or not eating. [2] Now the Protestants fondly apply all this to the fasts of the Church, and differences of meats in the same: as though the Church did forbid any meat wholly never to be eaten or touched, or made any creatures unclean, or otherwise prescribed any abstinence, than for chastising of men's bodies and service of God. It is a great blindness that they can put no difference betwixt Christ's fast of forty days, *Mat. 4.* John's abstaining from all delicate meats and drinks, *Mat. 3. 11.* the widow Anne's, *Luc. 2, 37.* the Nazareites', *Num. 6.* the Recabites', *Jerem. 35, 14.* the Ninivites', *Ion. 3.* S. Paul's, *2 Cor. 11, 27.* S. Timothee's, *1. Tim. 5, 23.* John's Disciples' and Christ's Disciples' fast *Mat. 9, 14. 15.* (which he said they should keep after his departure from them:) and the ceremonial distinction [3] of creatures and meats, clean and unclean, in the old Law. of which it is evident the Apostle treateth in all this chapter, & of none other at all. Therefore when the Protestants by the words of this place would prove, that we be either made free from fasting and from obeying the Church's commandment or following Christ's example in that matter, or that the observers of Christian fasts be weak in faith, & ought not in any wise condemn of sin the breakers of the prescribed fasts of the holy Church, they do abuse ignorantly or willfully the Apostle's words and discourse.

[2] The Heretics' fondly abuse this place against the fasts of the Church.

[3] Foolish Heretics see not the differences of things.

◦ Distinction of days.

5. *Between day and day.]* ◦ By the like deceit they abuse this place against the Holy days of Christ and his B. mother and Saints, which concerneth only the Jews' festivities and observation of times, whereof in the Epistle to the Galatians c. 4, 10.

◦ The text explicated concerning every man's conscience in

6. *Every one in his own sense.]* ◦ The Apostle doth not give freedom, as the Church's enemies would have it, that every man may do or think what he list. But in this matter of Judaical observation of days and meats, & that for a time only, till the Christian religion should be perfectly established, he

would have no restraint made, but that every one should be borne withal in his own sense: yet so, that they should not condemn one another, nor make necessity of salvation in the observation of the Judaical rites of meats, days, &c.

Iudaical meats and drinks.

17. *Not meat and drink.]* ◦The substance of religion or the kingdom of God standeth not in meat or drink, and therefore the better might they use indifferency and toleration in that point for a time, for peace sake and to avoid scandal. But if the precept of Moyses' Law had bound still as before, then (not for the meat's sake, but for the disobedience) it had been damnable to have eaten the unclean meats.

◦Not eating, but disobedience damnable.

22. *Have it with thyself.]* Thou that art perfect, and believest or knowest certainly that thou art free from the Law concerning meats and festivities, yet to the trouble and hinderance of the feeble that cannot yet be brought so far, be discreet & utter not thyself out of season.

23. *He that discerneth.]* [1][2]If the weak have a conscience, and should be driven to eat the things which in his own heart he thinketh he should not do, he committeth deadly sin, because he doth against his conscience, or against his own pretensed knowledge.

[1]To do against our conscience, is sin.

[2]*Chrys. ho. 26. in ep. Ro.*

23. *All that is not of faith.]* The proper sense of this speech is, that every thing that a man doeth against his knowledge or conscience, is a sin, for so by the circumstance of the letter, faith must here be taken, [1]though S. Augustine sometimes, applieth it also to prove that all the actions of infidels (meaning those works which directly proceed of their lack of faith) be sins. But in any wise take heed of the Heretics' commentary, who hereby would prove that the infidel sinneth in honouring his parents, fighting for his country, tilling his ground, and in all other works. And no marvel that they so hold of infidels, who maintain [2]that Christian men also offend deadly in every good deed.

[1]What actions of infidels are sin, and what are not.

[2]*Luther.*

CHAPTER XV.

He proceedeth to make peace between the Christian Gentiles and Jews, 8. with this resolution, that the Jews' vocation is of promise indeed, but the Gentiles' also of mercy, and foretold by the Scriptures. 14. Then drawing to an end, he excuseth himself to the Romans for writing thus unto them, 21. hoping now at length to see them, after that he hath been at Hierusalem, 29. whereunto also he requesteth their prayers.

AND we that are the stronger, must sustain the infirmities of the weak, & not please ourselves. 2 Let every one of you please his neighbour unto good, to edification. 3 For, Christ did not please himself, but as it is written: [1]*The reproaches of them that reproached thee, fell upon me.*

[1]*Psa. 68, 10.*

4 [1]For [2]what things soever have been written, to our learning they are written: that by the patience and consolation of the Scriptures, we may have hope.

[1]The Epistle upon the 2. Sunday in Advent. [2]He meaneth all that is written in the old Testament: much more all things written in the new Testament, are for our learning and comfort.

5 And the God of patience and of comfort give you to be of one mind one toward another according to JESUS Christ: 6 that of [1]one mind, with one mouth you may glorify God & the Father of our Lord JESUS Christ.

[1]c Unity in religion commended.

7 For the which cause receive one another; as Christ also hath received you unto the honour of God. 8 For I say Christ JESUS to have been [1]minister of the

circumcision for the verity of God to confirm the promises of the fathers.

[1] Christ did execute his office and ministry only towards the people of Circumcision, that is, the Jews.

9 But the Gentiles to honour God for his mercy, as it is written: [1] *Therefore will I confess to thee in the Gentiles o Lord, and will sing to thy name.*

[1] *Psa. 17, 50.*

10 And again he saith: [1] *Rejoice ye Gentiles with his people.*

[1] *Deu. 32, 43.*

11 And again: [1] *Praise^ all ye Gentiles^ our Lord; and magnify him all ye peoples.*

[1] *Psa. 116, 1.*

12 And again Esaie saith: [1] *There shall be the root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.*

[1] *Esa. 11, 10.*

13 And the God of hope replenish you with all joy and peace in believing; that you may abound in hope, and in the virtue of the Holy Ghost.⊣ 14 And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another. 15 But I have written to you (brethren) more boldly in part, as it were putting you in remembrance; for the grace which is given me of God, 16 to be the minister of Christ JESUS in the Gentiles: sanctifying the Gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost. 17 I have therefore glory in Christ JESUS toward God. 18 For I dare not speak any of those things which Christ worketh not by me for the obedience of the Gentiles, by word and deeds, 19 in the virtue of signs and wonders, in the virtue of the Holy Ghost: so that from Jerusalem round about unto Illyricum I have replenished the Gospel of Christ. 20 And I have so preached this Gospel, not where Christ was named, lest I should build upon another man's foundation;

21 but as it is written: [1] *They to whom it hath not been preached of him, shall see, and they that have not heard, shall understand.*

[1] *Esa. 52, 13.*

22 For the which cause also I was hindered very much from coming unto you. 23 But now having no longer place in these countries, and having a desire to come unto you these many years now passed: 24 when I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought thither of you, if first in part I shall have enjoyed you. 25 Now therefore I will go unto Jerusalem to minister to the [1] saints.

[1] He meaneth the holy persons that having forsaken all their goods for Christ, were wholly converted to serve our Lord with all their mind.
S. Hiero. against Vigilantius the Heretic reprehending the alms given to such, as do the Heretics also of our time.

26 For Macedonia and Achaia have liked well to make some contribution upon the poor saints that are in Jerusalem. 27 For it hath pleased them: and they are their debters. For if the Gentiles be made partakers of their spiritual things; they ought also in carnal things to minister unto them. 28 This therefore when I shall have accomplished, and signed them this fruit, I will go by you into Spain. 29 And I know that coming to you, I shall come in aboundance of the blessing of Christ. 30 I beseech you therefore brethren by our Lord JESUS CHRIST, and by the charity of the Holy Ghost, that you [1] help me in your prayers for me to God,

[1] In that the Apostle desired to be prayed for, we may be moved to seek the same as a great benefit.

31 that I may be delivered from the infidels that are in Jewry, and the oblation of my service may become acceptable in Jerusalem to the saints, 32 that I may come to you in joy by the will of God, that I may be refreshed with you. 33 And the God of peace be with you all. Amen.

CHAPTER XVI.

He commendeth the bearer Phoebe to the Romans, 3. and himself to many there by name. 17. he declareth the doctrine which the Romans had learned, to be the touchstone to know Seducers. 21. he doth unto them the commendations of all the Churches and of certain persons by name; 25. and concludeth.

AND I commend to you Phoebe our sister, who is in the ministry of the Church that is in Cenchris: 2 that you receive her in our Lord as it is worthy for saints: and that you assist her in whatsoever business she shall need you. For she also hath assisted many, and myself. 3 [1]Salute Prisca & Aquila my helpers in Christ JESUS,

[1]c The only salutation of so worthy a man is sufficient to fill him with great grace that is so saluted. *Chrys. in 2. Tim. 4.*

4 who for my life have laid down their necks; to whom not I only give thanks, but also all the Churches of the Gentiles, 5 and their [1]domestical Church. Salute Epaenetus my beloved: who is the first fruit of Asia in Christ.

[1]This domestical Church was either that faithful and Christian household, or rather the Christians meeting together there & in such good houses to hear divine service and the Apostles' preaching in those times of persecution.

6 Salute Mary who hath laboured much about us. 7 Salute Andronicus and [1]'Iulia' my cousins and fellow captives: who are noble among the Apostles, who also before me were in Christ.

[1]*Iunia*

8 Salute Ampliatus my best beloved in our Lord. 9 Salute Urbanus our helper in Christ JESUS, and Stachys my beloved. 10 Salute Apelles [1]approved in Christ. Salute them that are of Aristobolus' house.

[1]*c τὸν δόκιμον*

11 Salute Herodion my kinsman. Salute them that are of Narcissus' house, that are in our Lord. 12 Salute Tryphaena and Tryphosa: who labour in our Lord. Salute Persis the beloved, who hath much laboured in our Lord. 13 Salute Rufus the elect in our Lord and his mother and mine. 14 [1]Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are with them.

[1]The Protestants here reason thus, Peter is not here saluted, therefore he was never at Rome. See the Annotation.

15 Salute Philologus and Iulia, Nereus, and his sister, and Olympias; and all the saints that are with them. 16 Salute one another in a holy kiss. All the churches of Christ salute you. 17 And I desire you, brethren, to mark them that make dissensions and scandals contrary to the doctrine which you have [1]learned, and avoid them.

[1]c Of the Prince of the Apostles, saith Theodorete upon this place.

18 For such do not serve Christ our Lord, but their own belly: and [1]by sweet speeches and benedictions seduce the hearts of innocents.

[1]The special way that Heretics have ever had to beguile, was and is by sweet words & gay speeches. Which their sheep's coat see before described particularly in the Annotations upon S. Matthew. *c. 7, 15.*

19 For our obedience is published into every place. I rejoice therefore in you. But I would have you to be wise in good, and simple in evil. 20 And the God of peace crush Satan under your feet quickly. The grace of our Lord JESUS Christ be with you. 21 Timothee my coadjutor saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen. 22 I^ Tertius salute you, that wrote the epistle, in our Lord. 23 Caius mine host, and the whole Churches, saluteth you. Erastus the Cofferer of the city saluteth you, and Quartus, a brother.

24 The grace of our Lord JESUS Christ be with all you, Amen. 25 And to him that is able to confirm you according to my Gospel and preaching of JESUS Christ, according to the revelation of the mystery from eternal times kept secret, 26 which now is opened by the Scriptures of the Prophets according to the precept of the eternal God, to the obedience of faith known in all Gentiles, 27 to God the only wise through JESUS Christ, to whom be honour & glory for ever and ever. Amen.

ANNOTATIONS.
CHAP. XVI.

16. *Salute one another.]* Never Sect-masters made more foul or hard shifts to prove or defend falsehood, than the Protestants: but in two points, about S. Peter specially, they pass even themselves in impudency. The first is, that they hold he was not preferred before the other Apostles, which is against all Scriptures most evidently. The second is, that he was never at Rome, which is against all the Ecclesiastical histories, all the Fathers Greek and Latin, against the very sense and sight of the monuments of his Seat, Sepulchre, doctrine, life, and death there. [1] Greater evidence certes there is thereof and more weighty testimony, than of Romulus', Numas', Caesar's, or Cicero's being there: yet were he a very brutish man that would deny this to the discredit of so many writers and the whole world. Much more monstrous it is, to hear any deny the other. Theodorete saith he was there, writing upon this chapter. Prosper also *carmine de ingratis in principio.* S. Leo *de natali Petri.* S. Augustine *to. 6. c. 4. cont. ep. fund.* Orosius *li. 7. c. 6.* S. Chrysostome *in Ps. 48.* S. Epiphanius *haer. 27.* Prudentius *in hymno 2. S. Laurentij, & hymno 12.* Optatus *li. 2. contra Donatistas.* S. Ambrose *li. 5. ep. de Basilicis tradendis.* S. Hierome *in Catalogo.* Lactantius *li. 4. c. 21, de vera sapientia.* Eusebius *hist. Eccl. li. 2. c. 13, 15.* S. Athanasius *de fuga sua.* S. Cyprian. *ep. 55. nu. 6.* Tertullian *de praescriptionibus nu. 14.* and *li. 4, contra Marcionem nu. 4.* Origen *in Genes. apud Euseb. li. 3, c. 1.* Irenaeus *li. 3, c. 3.* Hegesippus *li. 3, c. 2 de excid. Hierosolym.* Caius and Papias the Apostle's own scholars, and Dionysius the B. of Corinth, alleged by Eusebius *li. 2, c. 14 & 24.* Ignatius *ep. ad Romanos.* The holy Councel of Chalcedon [2], and many other affirm it. Yea Peter himself (according to the judgement of the ancient Fathers) confesseth he was at Rome, calling it Babylon *1. ep. c. 5. Euseb. li. 2. c. 14. hist. Ec.* [3] Some of these tell the time and cause of his first going thither: some, how long he lived there: some, the manner of his death there: some, the place of his burial: and all, that he was the first Bishop there. How could so many of such wisdom and spirit, so near the Apostles' time deceive or be deceived? How could Calvin and his, after fifteen hundred years know that which none of them could see?

[1] That S. Peter was at Rome.

[2] *Chalced. conc. act. 3.*

[3] See the Annotations *1. Pet. c. 5, 13.*

[1] Some great argument must they needs have to control the credit of the whole world. This of truth is here their argument, neither have they a better in any place, to wit, If S. Peter had been at Rome, S. Paul would have saluted him, as he did others here in the end of his letter to the Romans. Is not this a high point to disprove all antiquity by? Any man of discretion may straight see, that S. Peter might be known unto S. Paul to be out of the City, either for persecution or business, when this epistle was written, (for he went often out as S. Epiphanius declareth [2]) & so the omitting to salute him, can prove no more, but that then he was not in Rome. But it proveth not so much neither, because the Apostle might for respect of his dignity and other the Church's affairs, write unto him special letters, and so had no cause to salute him in his common Epistle. Or how know they that this Epistle was not sent inclosed to S. Peter to be delivered by his means to the whole Church of the Romans in some of their assemblies? It is very like it was recommended to some one principal man or other that is not here named: and twenty causes there may be unknown to us, why he saluted him not: but no cause why our Adversaries upon such frivolous reasons should reprove an approved truth. For even as Well might they say that S. John was never at Ephesus, because S. Paul in his Epistle to the Ephesians doth not salute him. And plain it is, that it is the Roman seat and faith of Peter, which they (as all Heretics before them) do fear and hate [3], and which will be their bane: and they know that there is no argument which convinceth in their conscience, that Peter was never at Rome. Therefore to conclude, we say to them in S. Augustine's

[1] The Protestants' great argument, that Peter was never at Rome.

[2] *Epiph. haer. 27.*

[3] The Heretics' hatred of the Roman See.

[4] *li. 2. cont. lit. Petil. c. 51.*

words, [4] *Why call you the Apostolic chair, the chair of pestilence? What hath the Church of Rome done against you, in which S. Peter did sit, and from which by nefarious fury you have separated yourselves?*

16. *Holy kiss.]* [1][2]Hereof, and by the common usage of the first Christians, who had special regard of unity and peace among themselves, and for sign and protestation thereof, kissed one another, came our holy ceremony of giving the *Pax*, or kissing one another in the Sacrifice of the *blessed* Mass.

[1] Kissing the Pax.
[2] *Orig. in 16. ad Ro.*

17. *To mark them.]* ◦He carefully warneth them to take heed of seditious sowers of Sects and dissension in religion, and this ever to be their mark, if they should teach or move them to any thing which was not agreeable to that which they had learned at their conversion: not bidding them to examine the case by the Scriptures, but by their first form of faith and religion delivered to them before they had or did read any book of the new Testament.

◦Against Sect-masters how to examine our faith.

18. *But their own belly.]* ◦Howsoever Heretics pretend in words and external shew of their sheep's cote, indeed they seek but after their own profit and pleasure, & by the Apostle's own testimony we be warranted so to judge of them as of men that indeed have no religion nor conscience.

◦Heretics given to voluptuousness.

19. *Your obedience.]* Against Heretics and their illusions, there is no better way than in simplicity to cleave unto that which hath been taught before: for the which the Roman obedience is much commended. *See Annot.* upon the first *chap. vers. 8.*

THE ARGUMENT OF THE FIRST EPISTLE TO THE CORINTHIANS.

[1] *Act. 19, 21.*
[2] *1. Cor. 16, 5.*

How S. Paul planted the Church at Corinth, continuing there a year and an half together, we read Act. 18. After that, when he was at Ephesus Act. 19. about the end of the three years that he abode there, he wrote this first Epistle to the Corinthians. For even as S. Luke there writeth: [1] *When these things were ended, Paul purposed in the Spirit, when he had gone over Macedonia and Achaia, to go to Hierusalem:* so likewise doth S. Paul himself write here: *I will come to you* in Achaia [2] *when I shall have gone over Macedonia, for I will go over Macedonia: but I will tarry at Ephesus until Pentecost.*

The matter that he writeth of, is not one, as in the Epistle to the Romans, but diverse. Partly such faults of theirs, as were signified unto him *by them that were of Chloe* 1. Cor. 1, 11. partly such questions as themselves wrote to him of, *And concerning the things that you wrote to me.* 1. Cor. 7, 1. for so we may (as it seemeth) divide the Epistle into these two parts. Or, to put all together, he writeth of eight things: 1. Of certain Schisms beginning among them, by occasion of certain preachers, whom in the Second Epistle he toucheth more plainly as being False-apostles. chap. 1. 2. 3. 4. 2. Of an incestuous fornicator, and some that went to law before infidel judges. chap. 5. 6. 3. Of Matrimony and Continency. chap. 7. 4. Of meats sacrificed to Idols. chap. 8. 9. 10. 5. Of his Traditions. chap. 11. 6. Of the Gifts of the Holy Ghost. chap. 12. 13. 14. 7. Of the Resurrection. chap. 15. 8. Of the Contributions that he gathered of the Gentiles, to succour the Christian Jews at Hierusalem. chap. 16.

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAPTER I.

After salutation, 4. having acknowledged the graces of their Church, 10. he dehorteth them from their Schismatical boasting against one another in their Baptizers (telling them that they must boast only in Christ for their Baptism) 17. and in their Preachers, who had the wisdom of words: telling them that it is the preaching of the Cross, whereby God saveth the world, and wherein only Christians should boast: 26. seeing God of purpose chose the contemptible, that so himself might have the glory. [1]

[1] The 1. part.
Of Schisms that were about their baptizers & preachers.

PAUL [1] called to be an Apostle of JESUS Christ, by the will of God, and Sosthenes a brother,

[1] The Epistle upon the 10. Sunday after Pentecost.

2 to the Church of God that is at Corinth, to the sanctified in Christ JESUS, called to be saints, with all that invocate the name of our Lord JESUS Christ in every place of theirs and ours. 3 Grace to you and peace from God our Father and our Lord JESUS Christ. 4 I give thanks to my God always for you for the

grace of God that is given you in Christ JESUS,
5 that in all things you be made rich in him, in all utterance, and in all knowledge, 6 (as the testimony of Christ is confirmed in you,) 7 so that nothing is wanting to you in any grace, expecting the revelation of our Lord JESUS Christ, 8 who also will confirm you unto the end without crime, in the day of the coming of our Lord JESUS Christ. 9 God is faithful; by whom you are called into the society of his Son JESUS Christ our Lord. 10 And I beseech you, brethren, by the name of our Lord JESUS Christ, that you all say one thing, and that there be no schisms among you: but that you be perfect in one sense, & in one knowledge.
11 For it is signified unto me (my brethren) of you, by them that are of Chloe, that there be contentions among you. 12 And I mean this, for that every one of you saith, [1]I certes am Paul's, & I^ Apollo's, but I^ Cephas', and I^ Christ's.

[1]The beginning of all Schisms is over much admiring & addicting men's selves to their own particular Masters.

13 Is Christ divided? Why, was Paul crucified for you? or in the name of Paul were you baptized? 14 I give God thanks, that I baptized none of you, but [1] Crispus and Caius:

[1]*Act. 18, 8.*

15 lest any man say that in my name you were baptized. 16 And I baptized also the house of Stephanas. But I know not if I have baptized any other.
17 For Christ sent me not to baptize, but to evangelize: not in wisdom of speech, that the cross of Christ be not made void. 18 For the word of the cross, to them indeed that perish, is foolishness; but to them that are saved, that is, to us, it is the power of God.
19 For it is written: [1]*I will destroy the wisdom of the wise; and the prudence of the prudent I will reject.*

[1]*Esa. 33, 18.*

20 *where is the wise? where is the Scribe? where is the disputer of this world?* Hath not God made the wisdom of this world foolish? 21 For because in the wisdom of God the world did not by wisdom know God; it pleased God by the foolishness of the preaching to save them that believe. 22 For both the Jews ask signs, and the Greeks seek wisdom: 23 but we preach Christ crucified, to the Jews certes a scandal, and to the Gentiles, foolishness: 24 but to the called^ Jews & Greeks, Christ the power of God and the wisdom of God. 25 [1]For that which is the foolish of God, is wiser than men; and that which is the infirm of God, is stronger than men.

[1]The Epistle for S. Agatha, *Febr. 5.*

26 For see your vocation, brethren, that not many wise according to the flesh, not many mighty, not many noble: 27 but the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong: 28 and the base things of the world and the contemptible hath God chosen, and those things which are not, that he might destroy those things which are; 29 that no flesh may glory in his sight. 30 And of him you are in Christ JESUS, who is made unto us wisdom from God, & justice, & sanctification, and redemption: 31 that as it is written: [1]*He that doth glory, may glory in our Lord.*

[1]*Ier. 9, 23.*

ANNOTATIONS.
CHAP. I.

5. *In all knowledge.]* ◦Observe that the Apostles never wrote their letters but to such as were converted to Christ's faith before. For men cannot lightly learn the Christian religion by reading Scriptures, but by hearing, and by the presence of their teachers, which may instruct them at large and particularly of every Article, as clearly & briefly by letters they could not do. Neither doth now any man learn his faith first, but by hearing of his parents and Masters. For if we should when we come to years of discretion, be set to pick our faith out of the Scriptures, there would be a mad

◦Faith cometh by hearing rather than reading.

work and many faiths among us.

◦Christ is made our justice, because he is the author of the justice in us.

30. *Who is made.]* ◦He meaneth not, as our Adversaries captiously take it, that we have no justice, sapience, nor sanctity of our own, other than Christ's imputed to us: but the sense is, that he is made the Author, giver, and meritorious cause of all these virtues in us. For so the Apostle interpreteth himself plainly in the 6. Chapter following, when he writeth thus, *You be washed, you be justified, you be sanctified in the name of our Lord JESUS CHRIST and in the Spirit of our God.*

CHAPTER II.

That his own preaching among them, was in humble manner in the sight of man. 5: Howbeit it is most profound wisdom (as they should and would perceive, if they were not carnal) which is taught in the Church of Christ.

AND I (brethren) when I came to you, I came not in loftiness of speech or of wisdom, preaching to you the testimony of Christ. 2 For I judged not myself to know any thing among you but JESUS Christ, and him crucified. 3 And [1]I was with you in infirmity, and fear and much trembling:

[1] *Act. 18, 1.*

4 and my speech and my preaching was not in the persuasible words of human wisdom, but in shewing of spirit and power; 5 that your faith might not be in the wisdom of men, but in the power of God. But we speak wisdom among the perfect. 6 But the wisdom not of this world, neither of the princes of this world, that come to naught: 7 but we speak the wisdom of God in a mystery, which is hid, which God did predestinate before the worlds, unto our glory: 8 which none of the princes of this world did know: for if they had known, they would never have crucified the Lord of glory. 9 But as it is written: [1] *That which eye hath not seen, nor ear hath heard, neither hath it ascended into the heart of man, what things God hath prepared for them that love him.*

[1] *Esa. 64, 4.*

10 But to us God hath revealed by his Spirit. For the Spirit searcheth all things, yea the profundities of God. 11 For what man knoweth the things of a man, but the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God. 12 And we have received not the spirit of this world, but the spirit that is of God: that we may know the things that of God are given to us. 13 Which also we speak not in learned words of human wisdom; but in the doctrine of the Spirit, comparing spiritual things to the spiritual. 14 But the sensual man perceiveth not those things that are of the Spirit of God. For it is foolishness to him, and he cannot understand; because he is spiritually examined. 15 But the spiritual man judgeth all things: and himself is judged of no man. 16 For [1]who hath known the sense of our Lord that may instruct him? But we have the sense of Christ.

[1] *Esa. 40, 14.*

ANNOTATIONS.
CHAP. II.

[1]How Angels and Saints & mortal men know our cogitations.

[2] *Act. 5. 4. Reg. 5. & 6.*

11. *But the spirit of man.]* [1]One man cannot know another's cogitations naturally: but God giveth to Prophets and other, even in this world oftentimes, by extraordinary grace to know men's secrets. As he did to S. Peter[2], to know the fraud of Ananias and Saphira: and to Eliseus, his servant's bribery in his absence, and what was done in the king of Syria his chamber, and as he

giveth to all [3] Angels and Saints (so far as is convenient to our necessities and their heavenly glory) to understand not only our vocal prayers, but our inward repentance and desires.

[3] * *Luc. 15, 7.*

12. *That we may know.]* ◦The Protestants that challenge a particular spirit revealing to each one his own predestination, justification, and salvation, would draw this text to that purpose. Which importeth nothing else (as is plain by the Apostle's discourse) but that the Holy Ghost hath given to the Apostles, & by them to other Christian men, to know God's ineffable gifts bestowed upon the believers in this time of grace: that is, Christ's Incarnation, Passion, presence in the Sacrament, & the incomprehensible joys of heaven, which Pagans, Jews, and Heretics deride.

◦The Heretics' allegation for their vain security, answered.

14. *The sensual man.]* [1] The sensual man is he specially, that measureth these heavenly mysteries by natural reason, human prudence, external sense, and worldly affection, as the Jew, Pagan, and Heretic do: and sometimes both here and elsewhere, the more infirm and ignorant sort of Christian men be called sensual or carnal also, who being occupied in secular affairs, and given to sensual joy and worldliness, have no such sense nor feeling of these great gifts of God, as the perfecter sort of the faithful have. Who trying these high points of religion, not by reason and sense, but by grace, faith, and Spirit, be therefore called spiritual. [2] The spiritual then is he, that judgeth and discerneth the truth of such things as the carnal cannot attain unto: that doth by the spirit of the Church, whereof he is partaker in the unity of the same, not only see the errors of the carnal, but condemneth them and judgeth every power resisting God's spirit and word: the carnal Jew, Heathen, or Heretic, having no means nor right to judge of the said spiritual man. [3] For when the spiritual is said to be judged of none, the meaning is not that he should not be subject or obedient to his Pastors and spiritual Powers and to the whole Church, specially for the trial or examination of all his life, doctrine, and faith: but that a Catholic man and namely a teacher of Catholic doctrine in the Church, should not be any whit subject to the judgement of the Heathen or the Heretic, nor care what of ignorance or infidelity they say against him. For such carnal men have no judgment in such things, nor can attain to the Church's wisdom in any ceremony, mystery, or matter which they condemn.

[1] The sensual man.
[2] The spiritual man.
[3] How the spiritual man judgeth all, & is judged of none.

Therefore S. Irenaeus excellently declaring that the Church and every spiritual child thereof, judgeth and condemneth all false Prophets and Heretics of what sort so ever, at length he concludeth with these notable words: [1] [2] *The spiritual shall judge also all that make schisms, which be cruel, not having the love of God, and respecting their own private, more than the unity of the Church: mangle, divide, and (as much as in them lieth) kill for small causes the great and glorious body of Christ, speaking peace, and seeking battail. He shall judge also them that be out of the truth, that is to say, out of the Church: which Church shall be under no man's judgement. For to the Church are all things known, in which is perfect faith of the Father, and of all the dispensation of Christ, and firm knowledge of the Holy Ghost that teacheth all truth.*

[1] The Church is under no man's judgement.
[2] *Iren. li. 4. c. 62.*

CHAPTER III.

If they will not be carnal still, they must boast in God only, and not in their Preachers, which are but his Ministers, 10. and need to look well how they preach: 12. because not all preaching, though it be Catholic, is meritorious: but rather it buildeth matter to be purged by fire, when it is vain and unfruitful (as also any other like works of other Catholics.) Mary if it be heretical, destroying the Temple of God, then it worketh damnation. 18. The remedy is, to humble themselves and refer all to God.

AND I, brethren, could not speak to you as to spiritual, but as to carnal. As it were to little ones in Christ, 2 I gave you [1]milk to drink, not meat: for you could not as yet. But neither can you now verily, for yet you are carnal.

[1]The Church only hath truth both in her milk and in her bread: that is, whether she instruct the perfect, or the imperfect who are called carnal. *Aug. li. 15. c. 3. cont. Faust.*

3 For whereas there is among you emulation and contention, are you not carnal, and walk according to man? 4 For when one saith, I certes am Paul's, & another, I^ Apollo's; are you not [1]ˈmenˀ? What is Apollo then? and what is Paul?

[1]*carnal*

5 The Ministers of him whom you have believed, and to every one as our Lord hath given. 6 I planted, Apollo watered; but God gave the increase.

7 Therefore neither he that planteth is any thing, nor he that watereth; but he that giveth the increase, God.

8 And he that planteth and he that watereth are one. And every one shall receive his own reward according to his own labour. 9 For we are God's [1][2] coadjutors; you are God's husbandry, you are God's building.

[1]c A marvelous dignity of spiritual pastors, that they be not only the instruments or ministers of Christ (as Castal. noteth Beza falsely translateth *Administri*, for *Coadjutores*), but indeed God's coadjutors in the work of our Salvation.
[2]*c συνεργοὶ*

10 According to the grace that is given me, as a wise workmaster have I laid the foundation: and another buildeth thereupon. But let every one look how he buildeth thereon. 11 For other foundation no man can lay, beside that which is laid; which is CHRIST JESUS.

12 And if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, 13 the work of every one shall be manifest: for the day of our Lord will declare, because it shall be revealed in fire: and the work of every one of what kind it is, the fire shall try. 14 If any man's work abide, which he built thereupon; he shall receive reward. 15 If any man's work burn, he shall suffer detriment: but himself shall be saved: yet so as by fire. 16 Know you not that you are the temple of God; and the Spirit of God dwelleth in you? 17 But if any violate the temple of God, God will destroy him. For the temple of God is holy: which you are. 18 Let no man seduce himself: if any man seem to be wise among you in this world, let him become a fool that he may be wise. 19 For the wisdom of this world is foolishness with God. For it is written: [1]*I will compass the wise in their subtlety.*

[1]*Iob. 5, 13.*

20 And again, [1]*Our Lord knoweth the cogitations of the wise that they be vain.*

[1]*Ps. 93, 11.*

21 Let no man therefore glory in men. For all things are yours: 22 whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; for all are yours: 23 and you are Christ's, and Christ is God's.

ANNOTATIONS.
CHAP. III.

8. *Every man shall receive according.]* [1]A most plain text for proof that men by their labours, and by the diversities thereof, shall be diversly rewarded in heaven: and therefore that by their works proceeding of grace, they do deserve or merit heaven, and the more or less joy in the same. For though the holy Scripture commonly use not this word merit, yet in places innumerable of the old and new Testament, the very true sense of merit is contained, and so often as the word, *merces*, and the like be used, they be ever understood as correlatives or correspondent unto it. For if the joy of heaven be retribution, repayment, hire, wages for works (as in infinite places of holy Scripture,) then the works can be none other but the value, desert, price, worth, and merit of the same. And indeed this word, *reward*, which in our English tongue may signify a voluntary or bountiful gift,

[1]Good works meritorious, and the rewards in heaven are different according to the same.
[2]*Merces*
[3]*μισθος.*
[4]*1. Tim. 5, 18.*
[5]*Apoc. 22, 12. Mat.*

doth not so well express the nature of the [2] Latin word, or the [3] Greek, which are rather the very stipend that the hired workman or journeyman covenanteth to have of him whose work he doth, and is a thing equally and justly answering to the time and weight of his travails and works (in which sense the Scripture saith, [4] *Dignus est operarius mercede sua.* the workman is worthy of his hire) rather than a free gift: though, because faithful men must acknowledge that their merits be the gifts and graces of God, they rather use the word reward, than hire, stipend, or repayment: though indeed it be all one, as you may see by diverse places of holy writ, as, [5] *My merces* (reward) *is with me to render to every one according to his works.* And *Our Lord will render unto me according to my justice. Ps. 17.* And the very word itself *merit* (equivalent to the Greek [6]) is used thus, *Mercy shall make a place to every one according to the merit of works.* Eccle. 16, 15. And *If you do your justice before men, you shall not have reward in heaven. Mat. 6. 1.* Where you see that the reward of heaven is recompense of justice. And the evasion of the Heretics is frivolous and evidently false, as the former and like words do convince, for they say heaven is our *Merces* or reward, not because it is due to our works, but to the promise of God: where the words be plain, *According to every man's works or labours*: upon which works, and for which works conditionally, the promise of heaven was made.

16, 27. Ro. 2, 6.

[6] *κατὰ τὰ ἔργα.*

12. *Upon this foundation.]* ◦The foundation is Christ, and faith in him working by charity. The upper building may be either pure and perfect matter of gold, silver, and precious stone, which (according to the most authentical and probable exposition) be good works of charity and all Christian justice done by God's grace: or else, wood, hay, stubble, which signify the manifold acts of man's infirmity and his venial sins. Which more or less mixed and meddled with the better matter aforesaid, require more or less punishment or purgation at the day of our death. At which day, if by penance or other means in the Church, the said venial sins be before hand cleansed, there shall need no purging at all, but they shall straight receive the reward due to them.

◦Building of gold, or stubble.

13. *Shall be manifest.]* ◦Whether our life and works be pure and need no cleansing, now in this world is hard to judge: but the day of our Lord, which is at our death, will make it plain in what terms every man's life is towards God. For then Purgatory fire shall reveal and prove it. For, whosoever hath any impure matter of venial sins or such other debts, to God's justice payable and purgable, must into that fire, and after due payment and cleansing, be saved through the same. Where the works of the perfect men and such as died with all debts payed, cleansed, or forgiven, are quitted from the fire, and never incur damage, pain, or loss thereby. The places of Fathers expounding this for Purgatory, be very many most evident, which are cited in the last Annotation following.

◦Our works shall be manifested by fire.

13. *The day of our Lord shall declare.]* That this purgation rather signifieth the place of God's justice after our death, than any affliction in this life, the Apostle's precise specifying of fire declareth, and of revealing and notifying the difference of men's works by the same: which is not done evidently ever in this life: and namely the word, [1] *day of our Lord*: which commonly and properly signifieth in Scripture and namely in this Apostle *(1. Cor. 5, 5. 2. Cor. 1, 13. Philip. 1, 10. 6. 1. Thes. 5, 2. 2. Thes. 2, 2.)* either the particular, or the general judgement: and therefore that the trial spoken of, is not properly nor literally meant any affliction or adversity of this life, as Calvin [2] also confesseth, coining a foolish new construction of his own. Where you may note also in that man's Commentary, that this word, *dies Domini*, was so prejudicial against him and all other expositions of the trial to be made in this world, that he would gladly have *(Domini)* out, reading thus, *A day shall come which shall open &c.* Where understand, that if it were only *Dies* (as [3] in the Greek) yet thereby also the Scripture is wont to signify the self same thing: as, *2 Tim. 1, 12. 28.*

[1] What is signified by, *the day of our Lord.*

[2] *Calv. in hunc locum.*

[3] *ἡ ἡμέρα*

and *2. Tim. 4, 8.* and *Heb. 10, 25. the day*, as in this place, with the Greek article only, which is all one with *Dies illa*, or *Dies Domini*.

15. *As by fire.]* S. Augustine upon these words of the Psalm 37. *Lord rebuke me not in thine indignation, nor amend me in thy wrath.* For it shall *come to pass* (saith he) *that some be amended in the wrath of God, and be rebuked in his indignation. And not all perhaps that are rebuked, shall be amended, but yet some there shall be saved by amending. It shall be so surely, because amending is named: yet so as by fire.* [1] *But some there shall be that shall be rebuked, and not amended; to whom he shall say, Go ye into everlasting fire. Fearing therefore these more grievous pains, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath; that is to say, Purge me in this life, and make me such as one as shall not need the amending fire, being for them which shall be saved, yet so as by fire. Wherefore? but because here they build upon the foundation, wood, hay, stubble? For if they did build gold, silver, and precious stones, they should be secure from both fires, not only from that eternal which shall torment the impious eternally: but also from that which shall amend them that shall be saved by fire. For it is said: He shall be safe, yet so as by fire. And because it is said, he shall be safe, that fire is contemned. Yea verily though safe by fire, yet that fire shall be more grievous, than whatsoever a man can suffer in this life* [2]*. And you know how great evils the wicked have suffered, and many suffer: yet they have suffered such as the good also might suffer. For what hath any malefactor suffered by the laws, that a Martyr hath not suffered in the confession of Christ? These evils therefore that are here, be much more easy, and yet see how men, not to suffer them, do whatsoever thou commandest. How much better do they that which God commandeth, that they may not suffer those greater pains?* Thus far S. Augustine. See S. Ambr. upon this place *1 Cor. 3. & Ser. 20 in Psal. 118.* Hiero. *li. 2. c. 13. adv. Iovinianum.* Greg. *li. 4. Dialog. c. 39. & in Psal. 3. Poenit. in principio.* Origen. *ho. 6. in c. 15. Exod.* and *ho. 14. in c. 24. Levit.*

[1] Two fires after this life: one eternal, the other temporal, that is, the purging or amending fire.

[2] Purgatory fire passeth all the pains of this life.

CHAPTER IV.

He requireth to be esteemed for his office, but regardeth not to be praised of man for his virtue: considering that neither his own conscience is a sufficient judge thereof, but only God who seeth all. 8. He toucheth them for contemning in their pride, the Apostles themselves as miserable: 18. threatening to come to those proud False-apostles who were the Authors of all these schisms.

SO [1] let a man esteem us as the ministers of Christ, and the dispensers of the mysteries of God.

[1] The Epistle upon the 4. Sunday of Advent.

2 Here now is required among the dispensers that a man be found faithful. 3 But to me it is a thing of least account, to be judged of you, or of man's day: But I judge not my-self neither. 4 For I am not guilty in conscience of any thing; but I am not justified herein: but he that judgeth me, is our Lord. 5 Therefore judge not before the time; until our Lord do come, who also will lighten the hidden things of darkness, & will manifest the counsels of the hearts: & then the praise shall be to every man of God.✝ 6 But these things, brethren, [1] I have transfigured into myself and Apollo, for you; that in us you may learn, one not to be puffed up against another, above that is written.

[1] Lo when he named himself, and Apollo, & Cephas: he meant other seditious and factious preachers whose names he spared.

7 For who discerneth thee? Or what hast thou that thou hast not received? And if thou hast received, what doest thou glory as though thou hast not received? 8 Now you are filled, now are you become rich: without us you reign; & I would to God you did reign, that we also might reign with you. 9 [1] For I think that God hath shewed us Apostles the last, as it were deputed to death: because [2] we are made a

spectacle to the world, and to Angels and men.

[1]a The Epistle upon S. James' day, *Iul. 25.*[2]b The Epistle upon SS. Simon and Jude's eve, Octob. 27. And for some Confessors, not Bishops.

10 We are fools for Christ; but you wise in Christ. We weak; but you strong. You noble, but we base. 11 Until this hour we do both hunger, and thirst, and are naked, and are beaten with buffets, and are wanderers, 12 and labour working with our own hands. We are cursed; and do bless. We are persecuted; and sustain it. 13 We are blasphemed; and we beseech. We are made the refuse of this world, the dross of all even until now. 14 Not to confound you, do I write these things; but as my dearest children I admonish you.┤ 15 For [1]if you have ten thousand Paedagogues in Christ; yet not many fathers. For in Christ JESUS by the Gospel I begat you.┤

[1]c So may S. Augustine our Apostle say to us English men.

16 I beseech you therefore be followers of me. 17 Therefore have I sent to you Timothee, who is my dearest son and faithful in our Lord; who will put you in mind of my ways that are in Christ JESUS, as everywhere in every Church I teach. 18 As though I would not come to you, so certain are puffed up. 19 But I will come to you quickly, if our Lord will: and will know not the words of them that be puffed up, but the power. 20 For the Kingdom of God is not in words, but in power. 21 What will you? in rod that I come to you; or in charity, and the spirit of mildness?

ANNOTATIONS.
CHAP. IV.

4. *But not justified.]* ◦The Heretics are certain that they be in God's grace, but S. Paul though guilty of no crime in his conscience, durst not assure himself that he was justified, neither could take upon him to be judge of his own heart and cogitations, whether they were pure or no: but the trial thereof he left only to God's judging day.

◦No man sure of grace or justification.

21. *In rod.]* ◦The Apostles have power of discipline and censures against offenders, and power of gentleness, meekness, and indulgence also: to use either punishing or pardoning, according to their wisdom, and according to the occasions of time and place.

◦Spiritual power to punish or pardon.

CHAPTER V.

Sharply rebuking their Clergy's negligence, 3. himself absent excommunicateth that public incestuous person: 6. commanding that hereafter no Christian be so tolerated in any open crime, but excommunicated.[1]

[1]The second part of the Epistle: of the incestuous fornicator; & lawing before Infidels.

IT is plainly heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his [1] father's wife.

[1]*Lev. 18, 8. 20, 11.*

2 And you are puffed up; and [1]have not mourned rather, that he might be taken away from among you, that hath done this deed.

[1]Christian men should be sorrowful to see grievous offences born withal, and ought zealously to seek the offender's punishment by excommunication.

3 I indeed absent in body, but present in spirit, have already judged, as present, him that hath so done, 4 in the name of our Lord JESUS Christ, you being gathered together and my spirit, with the virtue of our Lord JESUS; 5 to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord JESUS Christ. 6 Your glorying is not good. Know you not that a little leaven corrupteth

the whole paste? 7 [1]Purge the old leaven, that you may be a new paste, as you are azymes. For our Pasch, Christ, is immolated.

[1]The Epistle upon Easter day.

8 Therefore let us feast, not in the old leaven, nor in the leaven of malice and wickedness, but in the azymes of sincerity and verity.ℍ 9 I wrote to you in [1]an epistle, not to keep company with fornicators.

[1]c Either this Epistle in the words before, or some other.

10 I mean not the fornicators of this world, or the covetous, or the extortioners, or servers of idols: otherwise you should have gone out of this world.

11 But now I wrote to you, not to keep company, if he that is named a brother, be a fornicator, or a covetous person, or [1]a server of idols, or a railer, or a drunkard, or an extortioner: with such an one not so much as to take meat.

[1]c A notorious willful corruption in the Bible 1562: translating in the verse before, *Idolaters*; and here, *worshiper of images*: the Apostle's word being one, εἰδωλολάτρης, *Idolater*.

12 For what is it to me to judge of them that are without? Do not you judge of them that are within? 13 for them that are without, God will judge. Take away the evil one from among yourselves.

ANNOTATIONS.
CHAP. V.

3. *I absent.]* S. Paul here useth his Apostolic power, of binding this incestuous person, excommunicating him by his letters and *Mandatum*, though absent.

◦The authority of ecclesiastical censures is in the Clergy only, and is executed in the name of Christ.

4. *You being gathered.]* ◦Though he commanded the act should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the judgement and authority of giving sentence was in himself, and not in the whole multitude, as the Protestants and the popular Sectaries affirm. For the power of binding & loosing was not given to the whole Church, but as in the persons of the Prelates, & to them for the benefit of the whole. Whereupon S. Chrysostom upon these words, *Dic Ecclesiae, Tell the Church.* Mat. 18: *Complain to the Church, that is,* saith he, *to the Prelates and Presidents thereof.*

4. *With the virtue.]* All such great power over sinners, is holden and exercised in the name and virtue of CHRIST JESUS. And whosoever setteth light by it, despiseth our Lord's name and power.

[1]The terrible sentence of excommunication.

[2]*Act. 5.*

[3]*locis citatis.*

5. *To Satan.]* To assure us that all excommunicate persons be in the power and possession of the Devil, and quite out of Christ's protection as soon as they be separated by the Church's sentence, from her body and the Sacraments and fellowship of Christian Catholic men; [1]it pleased God to give power to the Apostles and Prelates in the primitive Church, to cause the Devil straight upon their sentence of excommunication, to invade the body of the excommunicate, and to torment him corporally. So Christ excommunicated Judas, and the Devil entered into him, and he went forth of the happy fellowship of the Apostles. *Io. 13, 27.* So this Apostle excommunicated Alexander and Hymenaeus, and Satan straight took them: *1. Tim. 1.* Yea it is thought that S. Peter[2] excommunicated Ananias and Sapphira, and for sign of his power and terror of the sentence, strook them both stark dead. *De mirabil. S. Scripturae li. 3. c. 16. apud D. Aug.* Which miraculous power though it be not joined now to the sentence, yet as far as concerneth the punishment spiritual, which it specially appertaineth unto, it is as before, and is by the judgement of the holy Doctors *(Cyp. ep. 26. nu. 3. Chrys. in 1. Tim. 1. ho. 5. Ambros. in 1. Tim. 1. Hiero. ep. ad Heliod. c. 7. August. de cor. & gra. c. 15.)* the terriblest and greatest punishment in the world, yea far passing all earthly pain and torment of this life, and being a very resemblance of damnation, and so often

called by the Fathers, namely by S. Augustine. *And by this spiritual sword* (saith S. Cyprian [3]) *all must die in their souls, that obey not the Priests of Christ in the new law, as they that were disobedient to the judges of the old law, were slain with the corporal sword.* Would God the world knew what a marvelous punishment Christ hath appointed the Priests to execute upon the offenders of his laws, and specially upon the disobedient, as Heretics namely.

8. *Let us feast.]* [1] The Paschal lamb, which was the most express figure of Christ every way, [2] was first sacrificed and afterward eaten with azymes or unleavened bread. So Christ our Paschal, being then newly sacrificed on the Cross, is recommended to them as to be eaten with all purity and sincerity, in the holy Sacrament. Which mystery the holy Church in these words commendeth to the faithful every year at the feast of Easter.

[1] Purity in receiving the B. Sacrament.

[2] *Exo. 12.*

11. *Not to take meat.]* ◦It is not meant that we should separate ourselves corporally from all sinners, or that we might refuse to live in one Church or fellowship of Sacraments with them, which was the error and occasion of the Donatists' great schism: nor that every man is straight after he hath committed any deadly sin, excommunicated, as some Lutherans hold: but that we should avoid them when the Church hath excommunicated them for such: though in mind, and condemnation of their faults, every one ought to be always far from them. As for the Heathen and Pagans, which be not under the Church's discipline, and at that time in external worldly affairs dealt with Christians and lived amongst them whether they would or no, the Apostle did not forbid Christians their company.

◦We are bound to avoid, not all sinners, but the excommunicate only, & them, except in certain cases.

13. *The evil one.]* He concludeth that though they cannot, nor himself neither, cut off the Heathen that be public offenders, yet the ill person by him excommunicated being one of their own body, they may cut off, as is aforesaid, and avoid his company. Upon which commandment of the Apostle, we see that we are bound by God's word to avoid all company and conversation with the excommunicate, except in cases of necessity, and the spiritual profit of the person excommunicated.

CHAPTER VI.

He rebuketh them for going to law before Judges that were not Christians, 9. telling that extortion (as many other offences likewise) is a mortal sin. 12. And with diverse reasons he inveigheth against fornication, bidding also to flee all occasion thereof.

DARE any of you having a matter against another, to be judged before the unjust, & not before the saints? 2 Or know you not that [1] the saints shall judge of the world? And if the world shall be judged by you: are you unworthy to judge of the least things?

[1] The faithful judge and give sentence with God at the later day, specially the Apostles and the perfect Christians that have forsaken all for Christ's sake.

3 Know you not that we shall judge Angels? how much more secular things? 4 If therefore you have secular judgements; the contemptible that are in the Church, set them to judge. 5 I speak to your shame. So is there not among you any wise man, that can judge between his brother? 6 But brother with brother contendeth in judgement: & that before infidels? 7 Now certes there is plainly a fault in you, that you have judgements among you. Why do you not rather take wrong? why do you not rather suffer fraud? 8 But yourselves do wrong and defraud: and that to the brethren. 9 Know you not that the unjust shall not possess the Kingdom of God? Do not err: Neither fornicators, nor [1][2] servers of idols, nor adulterers, nor the effeminate, nor the liers with mankind,

[1] c For this, the English Bible 1562 falsely translateth,

worshippers for images. [2] *c εἰδωλολάτραι*

10 nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners shall possess the Kingdom of God. 11 And these things certes you were, but you are washed, but you are sanctified, but you are justified in the name of our Lord JESUS Christ, and in the Spirit of our God. 12 All things are lawful for me, but all things are not expedient. All things are lawful for me, but I will be brought under the power of none. 13 The meat to the belly, & the belly to the meats: but God will destroy both it and them: and the body not to fornication, but to our Lord, & our Lord to the body. 14 But God both hath raised up our Lord, and will raise up us also by his power. 15 Know you not that your bodies are the members of Christ? Taking therefore the members of Christ, shall I make them the members of an harlot? God forbid. 16 Or know you not, that he which cleaveth to an harlot, is made one body? [1] *For they shall be*, saith he, *two in one flesh.*

[1] *Gen. 2, 24.*

17 But he that cleaveth to our Lord, is one spirit. 18 Fly fornication. Every sin whatsoever a man doeth is without the body: but he that doeth fornicate, sinneth [1] against his own body.

[1] Fornication is not only enemy to the soul, but wasteth, weakeneth, corrupteth and defileth the body, more properly and directly than any other sins do.

19 Or know you not that your members are the temple of the Holy Ghost which is in you, whom you have of God, and you are not your own? 20 For you are bought with a great price. Glorify and bear God in your body.

ANNOTATIONS. CHAP. VI.

◦Going to law before heathen or heretical judges.

6. *Contendeth in judgment.]* ◦To be given much to brabbling and litigiousness for every trifle, to spend a pound rather than lose a penny, the Apostle much reprehendeth in Christian men. For a Christian man to draw another to the judgements, seats, and courts of Heathen Princes (which then only reigned) and not to suffer their controversies and quarrels to be taken up among themselves brotherly and peaceably, was a great fault: as, for one Catholic to draw another for mere trifles before secular or heretical Officers, is a very unchristian part.

◦Going to law not forbidden: but to agree otherwise, better.

7. *A fault.]* ◦He forbad not all judgements of controversies, but only signified that it was a fault, and that it proceeded of some injuries done one to another, & imperfections, that they so molested one another: and that it had been more agreeable to Christian perfection and charity, rather to tolerate and suffer a small injury, than to draw his fellow to judgement seats.

CHAPTER VII.

That married folk may ask their debt, and must pay it, though it be better for them to contain, 8. as also for the unmarried and widows to continue single, though they may marry. 10. That the married may not depart from one another (nor in any case marry another, during the life of the former) 12. unless it be from one that is unbaptized, which yet he dissuadeth: 17. counseling also every one to be content with his state wherein he was Christened. 25. Virginity is not commanded, but counselled as the better and more meritorious than Marriage. 39. as also widowhood. [1]

[1] The 3. part.
Of Marriage and continency.

AND concerning the things whereof you wrote to me: It is good for a man not to touch a woman. 2 But because of fornication let

every man have his own wife, & let every woman have her own husband. 3 Let the husband [1]render his debt to the wife: and the wife also in like manner to her husband.

[1] *c debitum reddat.*

4 The woman hath not power of her own body: but her husband. And in like manner the man also hath not power of his own body; but the woman. 5 Defraud not one another, except perhaps by consent for a time, [1]that you may give yourself [2]ˈto prayerˈ: and return again together, lest Satan tempt you for your incontinency.

[1] If the layman cannot pray, unless he abstain from his wife: the Priest that always must offer sacrifices, and always pray, must therefore always be free from matrimony. *Hiero. li. 1. c. 19. adver. Iovin.* [2] *to fasting & prayer:*

6 But I say this by indulgence, not by commandment. 7 For I would all men to be as myself: but every one hath a proper gift of God; one so, and another so. 8 [1]But I say to the unmarried and to widows: It is good for them if they so abide even as I also.

[1] Before he treated of the continency of such as were married, now he giveth lessons for the unmarried also.

9 But if they do not contain themselves, let them marry. For it is better to marry than [1]to be burnt.

[1] *c uri. πυροῦσθαι.*

10 But to them that be joined in matrimony, not I give commandment, but our Lord, [1]that the wife depart not from her husband:

[1] *Mt. 5, 32. 19, 9. Mr. 10, 9. Lu. 16, 18.*

11 and if she depart, to remain unmarried, or to be reconciled to her husband. And let not the husband put away his wife. 12 For to the rest, I say, not our Lord. If any brother have a wife an infidel, and she consent to dwell with him; let him not put her away. 13 And if any woman have a husband an infidel, and he consent to dwell with her; let her not put away her husband. 14 For the man an infidel is sanctified by the faithful woman; and the woman an infidel is sanctified by the faithful husband: otherwise your children should be unclean; but now they are holy. 15 But if the infidel depart, let him depart. For the brother or sister is not subject to servitude in such. But in peace hath God called us. 16 For how knowest thou woman, if thou shalt save thy husband? or how knowest thou man, if thou shalt save the woman? 17 But to every one as our Lord hath divided, as God hath called every one, so let him walk, and as in all Churches I teach. 18 Is any man called being circumcised? Let him not procure prepuce. Is any man called in prepuce? Let him not be circumcised. 19 circumcision is nothing, and prepuce is nothing: but the observation of the commandments of God. 20 Every one in the vocation that he was called, in it let him abide. 21 Wast thou called being a bondman? care not for it: but and if thou canst be made free, use it rather. 22 For he that in our Lord is called, being a bondman, is the [1]franchised of our Lord. Likewise he that is called, being free, is the bondman of Christ.

[1] *c libertus*

23 You were bought with price, be not made the [1] bondmen of men.

[1] You must not serve men so that you obey & please them more than God.

24 Every [1]ˈbrotherˈ wherein he was called, in that let him abide before God.

[1] *one, brethren,*

25 [1]And as concerning virgins, a commandment of our Lord I have not: but counsel I give, as having obtained mercy of our Lord to be faithful.

[1] The Epistle for holy Virgins not Martyrs.

26 I think therefore that this is good for the present necessity, because it is good for a man so to be. 27 Art thou tied to a wife? seek not to be loosed. Art thou loose from a wife? seek not a wife. 28 But if thou take a wife, [1]thou hast not sinned. And if a virgin marry, she hath not sinned. Nevertheless tribulation of the flesh shall such have. But I spare you.

[1] Virginity counseled as the better: Marriage not forbidden, because it is no sin.

29 This therefore I say, brethren; the time is short, it remaineth, that they also which have wives, be as though they had not; 30 and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they

possessed not; 31 and they that use this world, as
though they used it not. For the figure of this world
passeth away. 32 But I would have you to be without
carefulness. He that is without a wife, is careful for the
things that pertain to our Lord, how he may please
God. 33 But he that is with a wife, is careful for the
things that pertain to the world, how he may please
his wife: and he is divided. 34 And the woman
unmarried & the virgin, thinketh on the things that
pertain to our Lord: that she may be holy both in body
and in spirit.⊣ But she that is married, thinketh on the
things that pertain to the world, how she may please
her husband. 35 And this I speak to your profit: not to
cast a snare upon you, but to that which is honest, &
that may give you power without impediment to
attend upon our Lord. 36 But if any man think that he
seemeth dishonoured upon his virgin, for that she is
past age, and if it must so be, let him do that he will.
He sinneth not if she marry. 37 For he that hath
determined in his heart being settled, not having
necessity, but having power of his own will, and hath
judged this in his heart, to keep his virgin, doeth well.
38 Therefore both he that joineth his virgin in
matrimony, doeth well: and he that joineth not, doeth
better. 39 [1]A woman is bound to the law so long
time as her husband liveth: but if her husband sleep,
she is at liberty: let her marry to whom she will: only
in our Lord.

[1] *Ro. 7, 2.*

40 But [1]more blessed shall she be if she so remain,
according to my counsel. And I think that I also have
the Spirit of God.

[1]c The state of widowhood more blessed, than the state of matrimony.

ANNOTATIONS.
CHAP. VII.

[1]The Apostle biddeth not all to marry, but to keep their wives before married.

[2] *τὴν ἑαυτοῦ.*

2. *His own wife.]* [1][2]He saith not, as the Protestants here pretend to excuse the unlawful conjunction of Votaries, *Let every one marry*: but, let every one have, keep, or use his own wife to whom he was married before his conversion. For the Apostle answereth here to the first question of the Corinthians, which was not, whether it were lawful to marry, but whether they were not bound upon their conversion, to abstain from the company of their wives married before in their infidelity, as some did persuade them that they ought to do. *Hiero. li. 1 cont. Iovin. c. 4. Chrys. in hunc locum ho. 19.*

3. *Let the husband render.]* These words open the Apostle's intention and talk to be only of such as are already married, and to instruct them of the bond and obligation that is between the married couple for rendering of the debt of carnal copulation one to another: declaring that the married persons have yielded their bodies so^ one to another, that they cannot without mutual consent, neither perpetually, nor for a time, defraud one the other.

◦Continency in married folks for prayer sake.

5. *Give yourself to prayer.]* ◦This time, & the Heretics' doctrine, and high estimation of matrimonial acts, are far from the purity of the Apostolic and primitive Church, when the Christians to make their prayers and fastings more acceptable to God, abstained by mutual consent even from their lawful wives. Our new Masters not much abstaining (as it may be thought) from their wives for any such matter. And yet S. Augustine saith, the Prelate should pass other in this case, and think that not to be lawful for him, that may be borne in others, because he must daily supply Christ's room, offer, baptize, and pray for the people. So saith he *li. 1. q. ex utroque test. q. 127. in fine.* See *S. Hiero. li. 1. c. 19. advers. Iovin. S. Ambr. li. 1. Offic. c. ult.* But alas for the people, whose married Pastors are in this point far worse than the vulgar folk, neither teaching

continency, nor giving good example.

6. *By indulgence, not commandment.]* ◦Lest some might misconstrue his former words, as though he had precisely commanded married persons not to abstain perpetually from carnal copulation, or not to give their consent one to another of continency but for a time only: he declareth plainly that he gave no rule or precept absolutely therein, but that he spake all the foresaid, condescending to their infirmities only, insinuating that continency from carnal copulation is much better, and that himself kept it continually. *Aug. de bon. coniug. c. 10. Enchirid. c. 78.*

◦Perpetual continency, even in married folks, better than carnal copulation.

7. *A proper gift.]* To such as may lawfully marry, or be already married, God giveth not always that more high and special gift or grace of continency, though every one of them all that duly ask and labour for it, might have it: but such are not bound to endeavour to seek for it always, and therefore cannot be commanded to abstain further than they like. [1]But whensoever a man is bound to abstain, either by vow or any other necessary occasion (as if one of the parties be in prison, war, banishment, sickness, or absent perpetually by lawful divorce) the other must needs in pain of damnation abstain, and cannot excuse the want of the gift of chastity. For [2]he is bound to ask it and to seek for it of God by fasting, praying, and chastising his body: and so labouring duly for it, God will give the grace of chastity. So had S. Paul it, and so had all the holy men that ever lived chaste. Therefore detest the doctrine of the Protestants in this point, that when they list not fast nor pray for it, say they have not the gift. And it were a great marvel why so few of the new Sects or rather none now a-days have that gift, but that we see it is obtained by those means which our forefathers used, & they use not at all. To live in marriage continently without the breach of conjugal fidelity, is a gift of God also; but men must not break their faith of wedlock for want of it, but must know that God giveth that gift to such as humbly ask it of him. *August. de grat. & lib. arbitrio c. 4. De continent. c. 1.*

[1]Who are bound to live continently: and that God giveth this gift to all that ask it.

[2]* *See S. Augustine li. 2. c. 19. 20. de Adult. Coniug. to. 6.*

9. *If they contain not.]* ◦He meaneth of such as be free: for if they marry after they have made vow or promise to God of chastity, they are worthily damned, such being bound to contain, and so may contain if they list. *August. de bono viduit. c. 8. 9. & de adult. conjug. li. 1. c. 15. & de fide ad Petrum c. 3. in fine. Ambros. ad virg. lapsam c. 5.*

◦The Apostle permitteth marriage to them that be free, not to vowed persons.

9. *Better to marry.]* It is better to marry for the said persons that be free, than to be overthrown and fall into fornication. For, *to burn*, or, *to be burnt*, is not to be tempted only (as the Protestants think that pick quarrels easily to marry), but it signifieth ◦to yield to concupiscence either in mind or external work. We say also, for such as be free. For concerning others lawfully made Priests, and such as otherwise have made vow of chastity, they cannot marry at all, and therefore there is no comparison in them betwixt marriage and fornication or burning. For their marriage is but pretensed, and is the worst sort of incontinency and fornication or burning.

◦*Theodoret in hunc locum.*

11. *To remain unmarried.]* ◦Neither party may dismiss the other and marry another for any cause. For though they be separated for fornication, yet neither may marry again. *August. de adult. conjug. li. 1. c. 8. 9.* and *li. 2. c. 5. 19.* See *Annotat. Matt. 19.* and S. Augustine in his whole books. *de adulter. coniugijs to. 6.*

◦After divorce not to marry.

12. *I say, not our Lord.]* ◦By this we learn, that there were many matters over and above the things that Christ taught or prescribed, left to the Apostles' order and interpretation: wherein they might, as the case required, either command or counsel, and we bound to obey accordingly.

◦The Apostle's precepts.

14. *Sanctified.]* [1]When the infidel party is said to be clean or sanctified by the faithful, or the

[1]How the infidel, or infidel's child, are

sanctified by the Christian.

[2] *Hiero. li. 3. c. 5. advers. Iovin.*

children of their marriage to be clean, we may not think that they be in grace or state of salvation thereby, but only that the marriage is [2] an occasion of sanctification to the infidel party and to the children. For S. Augustine (*li. 3 de pec. mer. & remis. c. 12.*) concludeth against the Pelagians, as we may do against the Calvinists, holding Christian men's children to be holy from their mother's womb and not to need Baptism, that what other sanctification soever it be that is here meant, it cannot be enough to salvation without faith, Baptism, &c.

19. *But the observation.]* Neither to be Jew nor Gentile, bond or free, married or single, nor the faith itself which is proper to Christian men, will serve to salvation, without good works and keeping the commandments. S. Hierom *adv. Iovin. li. 1. c. 16.*

◦The difference of counsels & precepts.

25. *Counsel I give.]* ◦A counsel is one thing, a commandment is another. To do that which is counseled, is not necessary, because one may be saved notwithstanding, but he that will do that which he is counseled unto, shall have a higher degree of glory. He that fulfilleth not a commandment, except he do penance, cannot escape punishment. *August. li. de virg. c. 13. & 14.*

◦A professed virgin may not marry.

28. *If a virgin marry.]* ◦He speaketh not of that virgin which hath dedicated herself to God. (for if any such marry, she shall be damned for breaking her first vow) but only of young maids unmarried in the world. *Hiero. adv. Iovin. li. 1. c. 7. Chrys. ho. 20.* Theodorete, Photius, and the other Greek Doctors upon this place *apud Oecum. Epiph. haeres. 61.*

◦Virginity counseled as more meritorious.

28. *Tribulation of the flesh.]* ◦They are marvelously deceived (saith S. Augustine *li. de virg. c. 13.*) that think the Apostle counseleth virginity rather than marriage, only for that marriage hath many miseries and molestations joined unto it, which by virginity shall be avoided, & not in respect of the greater reward in heaven. For the Apostle's provident counseling to virginity, is for the next life, and he allegeth these troubles of marriage in that sense specially as they be a hinderance from the service of God here, and therefore an impediment to us toward the next life and the more ample joys thereof.

[1] The continency of married folk.

[2] Their perpetual continency, best.

29. *As though they had not.]* [1] He exhorteth that such as have wives, should not wholly bestow themselves in the vain transitory pleasure and voluptuousness of their flesh, but live in such moderation, that their marriage hinder them as little as may be, from spiritual cogitations. [2] Which is best fulfilled of them that by mutual consent do wholly contain, whether they have had children or none, contemning carnal issue for the joys of heaven. And these marriages be more blessed than any other, saith S. Augustine *de Ser. Do. in monte li. 1. cap. 14.*

[1] Virginity preferred, and why.

[2] Why continency is required in the Clergy.

32. *Careful for the things of our Lord.]* [1] The Protestants might here learn if they list, first that virginity is not only preferred before marriage, for that it is a more quiet state of life in this world, but for that it is more convenient for the service of God. Secondly that virginity hath a grateful purity and sanctity both of body & soul, which marriage hath not. [2] Thirdly, they may learn the cause why the Church of God requireth chastity in the clergy, and forbiddeth not only fornication, but all carnal copulation even in lawful wedlock: which is not only to the end that God's Priests be not divided from him by the clogs of marriage, but also that they be clean and pure from the fleshly acts of copulation.

CHAPTER VIII.

He rebuketh the learned who in pride of their knowledge did eat Idolothyta, that is things offered to Idols, using (as they said) their liberty; but not considering that the ignorant took their doing as an example for them to frequent such meats so, as they did before in their Paganism, with opinion that they did sanctify the eaters. [1]

[1] The 4. part.
Of meats sacrificed to Idols.

AND concerning those things that are sacrificed to idols, we know that we all have knowledge. [1] Knowledge puffeth up; but charity edifieth.

[1] Knowledge without charity puffeth up in pride, and profiteth nothing at all: when it is joined with charity, then it edifieth. *Aug. li. 9. civ. Dei. c. 20.*

2 And if any man think that he knoweth something, he hath not yet known, as he ought to know. 3 But if any man love God, the same is known of him. 4 But as for the meats that are immolated to idols, we know that an idol is nothing in the world, and that there is no God, but one. 5 For although there be that are called gods, either in Heaven, or in earth (for there are many gods, and many lords) 6 yet to us there is one God, the Father, of whom all things, and we unto him: and one Lord, JESUS CHRIST, by whom all things, and we by him. 7 But there is not knowledge in all. For some until this present with a conscience of the idol, eat as a thing sacrificed to idols: and their conscience being weak, is polluted. 8 But meat doth not commend us to God. For neither if we eat, shall we abound: nor if we eat not, shall we lack. 9 But take heed lest perhaps this your liberty become an offence to the weak.
10 For if a man see him that hath knowledge, sit at table in the idol's temple; shall not his conscience, being weak, be edified, to eat things sacrificed to idols?
11 And through thy knowledge shall the [1] weak brother perish, for whom Christ hath died?

[1] *Ro. 14, 15.*

12 But sinning thus against the brethren, and striking their weak conscience; you sin against Christ.
13 Wherefore if [1] meat scandalize my brother, I will never eat flesh, lest I scandalize my brother.

[1] *Ro. 14, 21.*

ANNOTATIONS.
CHAP. VIII.

1. *We all have knowledge.]* [1] The spiritual and perfectly instructed Christians knew no meats now to be unclean, neither for signification, as in the Law of Moyses: nor always by nature and creation, as the Manichees thought: nor by any other pollution, as in that they were offered to Idols: and therefore they did eat boldly of such meats as were sacrificed, contemning and condemning their Idols as mere nothing, and the worship of them as the honour of things imaginary. [2] Which their fact, for their want of discretion and charity, and for the use of that their liberty to the offence and scandal of the weak, the Apostle doth here reprehend.

[1] No meats unclean.
[2] Giving of scandal reprehended.

7. *Some with a conscience.]* The perfecter men's fault was, that they gave offence by their eating, to the weaker Christians. Who seeing them whom they reputed wise and learned, to eat the meats offered to Idols, conceived that there was some virtue and sanctification in those meats, from the Idol to which they were offered: and thought that such things were or might be eaten with the same conscience and devotion as before their conversion.
◦Therefore the case standing thus, and the Apostle's discourse of eating or not eating meats being so as is declared (a thing so evident that it admitteth no other interpretation) if the Protestants apply any of this admonition against our fasts in the Cath. Church, they be too ridiculous.

◦The Heretics ridiculously apply S. Paul's words against

the Church's fasts and abstinence.

◦Going to the Communion, what a sin in Catholics.

10. *In the Idol's temple.]* Like as now, some Catholics have said, they know that Calvin's communion is but as other bread and wine. But yet the ignorant seeing such go to the Communion, think that it is a good act of Religion. Yea whatsoever they pretend, it must needs seem an honour to Calvin's Communion◦, when they are seen in the Idol's temple solemnly sitting or communicating at the abominable table.

CHAPTER IX.

To them that so vaunted their liberty about Idolothyta, he bringeth his own example, to wit, that he also had liberty to live by the Gospel, but yet that he used it not, so to avoid scandal of the infirm, and because it was more meritorious. 24. Declaiming against their security, and shewing them by similitudes and examples, 24. both of himself, 1. And of the Israelites, that salvation is not so lightly come by: 14. and so concludeth again against eating of idolothyta, because it is also to commit idolatry, 22. and not only to give ill example to the infirm.

AM I not free? Am I not an Apostle? Have I not seen Christ JESUS our Lord? Are not you my work in our Lord? 2 And if to others I be not an Apostle, but yet to you I am. For you are the seal of my Apostleship in our Lord. 3 my defence to them that examine me is this. 4 Have not we power to eat and drink? 5 Have we not power to lead about a woman a sister, as also the rest of the Apostles, and our Lord's brethren, and [1]Cephas?

[1]He nameth Cephas (that is Peter) to prove his purpose by the example of the chief and Prince of the Apostles. *S. Ambro. S. Chrys. Oecum.* upon this place.

6 Or I only and Barnabas have not we power to do this? 7 Who ever playeth the soldier at his own charges? who planteth a vine, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock? 8 Speak I these things according to man? Or doth not the Law also say these things? 9 For it is written in the Law of Moyses: [1]*Thou shalt not muzzle the mouth of the ox that* [2]*treadeth out the corn.* Why, hath God care of oxen?

[1]*Deu. 25, 4.*[2]In that country they did tread out their corn with oxen, as we do thresh it out.

10 Or for us certes doth he say it? For they are written for us. Because he that eareth, ought to ear in hope: and he that treadeth, in hope to receive fruit. 11 If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? 12 If other be partakers of your power; why not we rather? Howbeit we have not used, this power: but we bear all things, lest we should give any offence to the Gospel of Christ. 13 Know you not [1]that they which work in the holy place, eat the things that are of the holy place: and they that serve [2][3]the altar, participate with the altar?

[1]*Deu. 18, 1.*[2]c The English Bible *(1562)* here and in the next chapter, saith thrice for *altar, temple*: most falsely & heretically, against holy altars, which about the time of that translation were digged down in England.[3]*c τῷ θυσιαςηρίῳ,*

14 So also our Lord ordained for them that preach the Gospel, to live of the Gospel. 15 But I have used none of these. Neither have I written these things, that they should be so done in me; for it is good for me to die rather, than that any man should make my glory void. 16 For & if I evangelize, it is no glory to me: for necessity lieth upon me: for woe is to me if I evangelize not. 17 For if I do this willingly, I have reward: but if against my will, a charge is committed to me. 18 What is my reward then? That preaching the Gospel, I yield the Gospel without cost, that I abuse not my power in the Gospel. 19 For whereas I was free of all, I made myself the servant of all: that I might gain the more. 20 And I became to the Jews as a Jew, that I might gain the Jews. 21 To them that are under the Law, as though I were under the Law

(whereas myself was not under the Law) that I might gain them that were under the Law. To them that were without the Law, as though I were without the Law (whereas I was not without the law of God, but was in the law of Christ) that I might gain them that were without the Law. 22 To the weak I became weak, that I might gain the weak. To all men [1]I became all things, that I might save all.

[1]Not by fiction or simulation, but by compassion of the infirmities of all sorts.
Aug. ep. 9.

23 And I do all things for the Gospel, that I may be made partaker thereof. 24 [1]Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

[1]The Epistle upon the Sunday of Septuagesima.

25 And every one the striveth for the mastery, refraineth himself from all things: and they certes, that they may receive a corruptible crown: but we an incorruptible. 26 I therefore so run, not as it were at an uncertain thing: so I fight, not as it were beating the air: 27 But I chastise my body, and bring it into servitude, lest perhaps when I have preached to others, myself become reprobate.

ANNOTATIONS.
CHAP. IX.

1. *My work.]* ◦As he called himself before, God's coadjutor, so here he boldly also challengeth the Corinthians' conversion to be his handy-work in our Lord: nothing derogating thereby from Christ, as the Protestants rudely charge the Fathers & Catholic men (under pretence of God's honour) for using such phrases or speeches in the Apostle's sense, of the Saints or Sacraments.

◦The Heretics' fond pretence of God's honour.

5. *A woman a sister.]* [1][2]The Heretics perversely (as they do all other places for the advantage of their Sect) expound this of the Apostles' wives, and for, *woman*, translate, *wife*, all bells sounding wedding to them. Where the Apostle meaneth plainly the devout women that after the manner of Jewry [3]did serve the preacher of necessaries, of which sort many followed Christ, and sustained him and his of their substance. So doth S. Chrysostom, Theodorete, and all the Greeks *(Oecu. in collect. super hunc lo.)* take it. So doth S. Augustine *De op. Monach. c. 4.* and S. Hierom *li. 1. adv. Iovinianum c. 14.* both disputing and proving it by the very words of the text. S. Ambrose also upon this place. And the thing is most plain, for to what end should he talk of burdening the Corinthians with finding his wife, when himself (c. 7, 7. 8.) clearly saith that he was single?

[1]Heretical translation.
[2]*new Test. 1580.*
[3]*Mat. 27, 55.*

7. *Who playeth the soldier?]* ◦He proveth by the Scriptures and natural reasons that Preachers and Pastors may challenge their finding of their flock, though himself for causes had not, nor intended not to use his right and liberty therein.

◦Pastors' and preachers' due.

16. *If I Evangelize.]* ◦If I should preach either of compulsion and servile fear, or mere necessity, not having otherwise to live and sustain myself in this world, I could not look for reward in heaven. But now doing it, not only as enjoined me, but also as of love and charity, and freely without putting any man to cost, and that voluntarily and of very desire to save my hearers, I shall have my reward of God, yea and a reward of Supererogation, which is given to them that of abundant charity do more in the service of God than they be commanded, as S. Augustine expoundeth it. *De op. Mon. c. 5.*

◦Work of supererogation.

23. *That I may be partaker.]* ◦A singular place to convince the Protestants, that will not have men work well in respect of reward at God's hand: the Apostle confessing expressly, that all this that he

◦Doing well in respect of reward.

doth either of duty or of Supererogation above duty (as to preach of free-cost, and to work with his own hands to get his own meat and his fellows, and to abstain from many lawful things) all is, the rather to attain the reward of heaven.

◦Running for the game.

24. *So run.]* ◦If such as run for a prize, to make themselves more swift, and to win the game, abstain from many meats and pleasures: what should not we do or suffer to win the crown of glory, proposed and promised to none but such as run, travail, and endeavour for it?

◦Penance meritorious.

27. *I chastise.]* ◦The goal of everlasting glory is not promised nor set forth for only-faith men, for such run at random; but it is the prize of them that chastise and subdue their bodies and fleshly desires by fasting, watching, voluntary poverty, and other afflictions. Lord, how far is the carnal doctrine of the Sectaries and the manners of these days from the Apostles' spirit! Wherein even we that be Catholics, though we do not condemn with the Protestants these voluntary afflictions as superfluous (much less as superstitious or injurious to Christ's death,) but much commend them, yet we use nothing the zeal and diligence of our first Christian ancestors herein, and therefore are like to be more subject to God's temporal chastisements, at the least in the next life, than they were.

[1]S. Paul had not the Protestants' security of salvation.

[2] *Aug. apud Pet. Lomb. in hunc locum.*

27. *Lest perhaps.]* [1]Here may we lambs tremble (saith a holy Father[2]) when the ram, the guide of the flock, must so labour and punish himself (besides all his other miseries adjoined to the preaching of the Gospel) lest perhaps he miss the mark. A man might think S. Paul should be as sure and as confident of God's grace & salvation as we poor wretched caitiffs but the Heretics' unhappy security, presumption, and faithless persuasion of their salvation is not *fides Apostolorum* but *fides daemoniorum, not the faith of the Apostles,* but *the faith of Devils.*

CHAPTER X.

See the argument of the 9. Chapter, which comprehendeth the contents of this also.

FOR I will not have you ignorant, brethren, that our fathers were all [1]under the cloud, & all [2]passed through the sea,

[1] *Exo. 13, 21.* [2] *Nu. 8, 18.*

2 and all in Moyses were baptized in the cloud and in the sea: 3 and [1]all did eat the same spiritual food,

[1] *Exo. 14, 22.*

4 and all [1]drunk the same spiritual drink (and they [2]drunk of the spiritual rock that followed them, and the rock was Christ.)

[1] *Exo. 16, 15.* [2] *Exo. 17, 6. Nu. 20, 10.*

5 But in the more part of them God was not well pleased.⊣ For they [1]were overthrown in the desert.

[1] *Nu. 26, 63.*

6 [1]And these things were done in a figure of us, that we be not coveting evil things, as [2]they also coveted.

[1]The Epistle upon the 9. Sunday after Pentecost. [2] *Nu. 11, 4.*

7 Neither become ye idolaters, as certain of them: as is written: [1] *The people sat down to eat and drink, and rose up to play.*

[1] *Exo. 32, 6.*

8 Neither let us fornicate, [1]as certain of them did fornicate, and there fell in one day three and twenty thousand.

[1] *Nu. 25, 1.*

9 Neither let us tempt Christ, as certain of them tempted, and [1]perished by the serpents.

[1] *Nu. 21, 5.*

10 Neither do you murmur, as [1]certain of them murmured, and perished by the destroyer.

[1] *Nu. 11, 23. 14, 37.*

11 And all these things chanced to them in figure: but they are written to our correption, upon whom the ends of the world are come. 12 Therefore he that thinketh himself to stand, let him take heed [1]lest he fall.

[1]It is profitable to all, or in a manner to all, for to keep them in humility, not to know what they shall be, saith S. Augustine. Which maketh against the vain security of the protestants.

13 [1]'Let not tentation apprehend' you, but human. And God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with tentation [2]issue, that you may be able to sustain.┤

[1] *Tentation hath not apprehended* [2] *c ἔκβασιν*

14 For the which cause, my dearest, fly from the serving of idols. 15 I speak as to wise men: yourselves judge what I say. 16 The chalice of benediction which we do bless, is it not the communication of the blood of Christ? and the bread which we break, is it not the participation of the body of our Lord? 17 For being many, we are one bread, one body, all that participate of one bread. 18 Behold Israel according to the flesh: they that eat the hosts, are they not partakers of the altar? 19 What then? do I say that that which is immolated to idols, is any thing? or that the idol is any thing? 20 But the things that the heathen do immolate, to devils they do immolate, and not to God. And I will not have you become fellows of devils. 21 You cannot drink the chalice of our Lord, and the chalice of devils: you cannot be partakers of the table of our Lord, and of the table of devils. 22 Or do we emulate our Lord? Why, are we stronger than he? All things are lawful for me, but all things are not expedient. 23 All things are lawful for me, but all things do not edify. 24 Let no man seek his own, but another man's. 25 All that is sold in the shambles, eat: asking no question for conscience. 26 [1] *The earth is our Lord's, and the fullness thereof.*

[1] *Ps. 23, 1.*

27 If any invite you of the infidels, and you will go; eat of all that is set before you, asking no question for conscience. 28 But if any man say, This is immolated to idols; do not eat for his sake that shewed it, and for conscience: 29 conscience I say not thine but the other's. For why is my liberty judged of another man's conscience? 30 If I participate with thanks; why am I blasphemed for that which I give thanks for? 31 Therefore whether you eat, or drink, or do any other thing; do all things unto the glory of God. 32 Be without offence to the Jews & to the Gentiles, & to the Church of God: 33 as I also in all things do please all men, not seeking that which is profitable to myself, but which is to many; that they may be saved.

ANNOTATIONS.
CHAP. X.

3. *The same.]* [1]The red sea and the cloud, a figure of our Baptism: the Manna from heaven and water miraculously drawn out of the rock, a figure of the holy Sacrament of Christ's body and blood: our Sacraments containing the things and graces in truth, which theirs only signified [2]. And it is an impudent forgery of the Calvinists [3], to write upon this place, that the Jews received no less the truth and substance of Christ and his benefits in their figures or Sacraments, than we do in ours: and that they and we all eat and drink of the selfsame meat and drink: the Apostle saying only, that they among themselves did all feed of one bread, & drink of one rock: which was a figure of Christ, therein especially, that out of Christ's side pierced upon the Cross, gushed out blood and water for the matter of our Sacraments.

[1]The old figures of our Sacraments.

[2]We receive greater benefits by our Sacraments than the Jews did by theirs.

[3] *Calv. in hunc loc.*

15. *As to wise men.]* ◦To cause them to leave the sacrifices and meats or drinks offered to Idols, he putteth them in mind of the only true Sacrifice and meat and drink of Christ's body and blood: of

◦The Apostle and ancient fathers speak covertly of the B.

Sacrament.

which, and the sacrifice of Idols also, they might not be in any case partakers. Using this term, *ut prudentibus loquor,* in the same sense (as it is thought) as the Fathers of the primitive Church did give a watch-word of keeping secret from the Infidels and unbaptized, the mystery of this divine Sacrifice, by these words, *Norunt fideles, norunt qui initiati sunt. August. in Ps. 39. & 33. Conc. 1. 2. & Ps. 109. Ho. 42. c. 4. in lib. 50. hom. Orig. in Levit. ho. 9. Chrys. ho. 27. in Gen. in fine ho. 51. ad po. Antioch. ho. 5. in 1. Tim.* S. Paul saith, I speak to you boldly of this mystery as to the wiser and better instructed in the same.

[1] The Apostles blessed the Chalice, & so consecrated.

[2] *Calix cui benedicimus. ὃ εὐλογοῦμεν.*

16. *Which we bless.]* [1] That is to say, [2] the Chalice of Consecration which we Apostles and Priests by Christ's commission do consecrate, by which speech as well the Calvinists (that use no consecration of the cup at all, blasphemously calling it magical murmuration, and perversely referring the benediction, to thanks-giving to God) as also the Lutherans be refuted, who affirm Christ's body and blood to be made present by receiving & in the receiving only. For the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.

◦Our uniting to Christ by the B. Sacrament.

16. *The participation of the body.]* ◦The holy Sacrament and Sacrifice of Christ's body and blood being received of us, joineth us in soul & body and engrafteth us into Christ himself, making us partakers, and as a piece of his body & blood, *For not by love or spirit only* (saith S. Chrysostom) *but in very deed we are united in his flesh, made one body with him, members of his flesh and bones.* Chrys. ho. 45. in Io. sub finem. And S. Cyril, *Such is the force of mystical benediction that it maketh Christ corporally by communicating of his flesh to dwell in us.* Cyril. li. 10. in Io. c. 13.

◦Our union among ourselves by the B. Sacrament.

17. *One bread, one body.]* ◦As we be first made one with Christ by eating his body and drinking his blood, so secondly are we conjoined by this one bread which is his body, & cup which is his blood, in the perfect union and fellowship of all Catholic men, in one Church which is his body Mystical. Which name of Body mystical is specially attributed and appropriated to this one commonwealth and Society of faithful men, by reason that all the true persons and true members of the same, be marvelously knit together by Christ's own one body, and by the self-same blood in this divine Sacrament. See S. *August. li. 21. c. 25. de civ. Dei. Hilar. li. 8. de Trin. circa med.*

18. *They that eat the hosts.]* It is plain also by the example of the Jews in their Sacrifices, that he that eateth any of the host immolated, is partaker of the Sacrifice, and joined by office and obligation to God, of whose sacrifice he eateth.

◦Participation in Sacrament or sacrifice, sheweth of what society we are.

20. *I will not have you.]* ◦I conclude then (saith the Apostle) thus: that as the Christian which eateth and drinketh of the sacrifice or Sacrament of the altar, by his eating is participant of Christ's body, and is joined in fellowship to all Christian people that eat and drink of the same, being the host of the new Law: and as all that did eat of the hosts of the Sacrifices of Moyses' Law, were belonging and associated to that state and to God to whom the Sacrifice was done: even so whosoever eateth of the meats offered to Idols, he sheweth and professeth himself to be of the Communion and Society of the same Idols.

[1] The sacrifice of the altar is proved, by the Apostle's comparison with the sacrifices of Jews and gentiles.

21. *You cannot drink.]* [1] Upon the premises he warneth them plainly, that they must either forsake the sacrifice and fellowship of the Idols and Idolaters, or else refuse the Sacrifice of Christ's body and blood in the Church. In all which discourse we may observe that our bread and chalice, our table and altar, the participation of our host and oblation, be compared or resembled point by point, in all effects, conditions, and proprieties, to the altars, hosts, sacrifices and immolations of the Jews and Gentiles. Which the Apostle would not, nor could not have done in this Sacrament of

the Altar, rather than in other Sacraments or service of our religion, if it only had not been a Sacrifice and the proper worship of God among the Christians, as the other were among the Jews and Heathen. [2] And so do all the Fathers acknowledge, calling it only, & continually almost, by such terms as they do no other Sacrament or ceremony of Christ's religion: *The lamb of God laid upon the table:* Conc. Nic. *the unbloody service of the Sacrifice,* In Conc. Ephes. ep. ad Nestor. pag. 605. *the Sacrifice of sacrifices:* Dionys. Ec. Hier. c. 3. *the quickening holy sacrifice: the unbloody host and victim:* Cyril. Alex. in Conc. Ephes. Anath. 11. the propitiatory sacrifice both for the living and the dead: Tertul. de cor. Milit. Chrys. ho. 41. in 1. Cor. Ho. 3. ad Philip. Ho. 66. ad po. Antioch. Cypr. ep. 66. & de coen. Do. nu. 1. August. Ench. 109. Quaest. 2. ad Dulcit. to. 4. Ser. 34. de verb. Apost. *the Sacrifice of our Mediator: the sacrifice of our price: the Sacrifice of the new Testament: the sacrifice of the Church:* August. li. 9. c. 13. & li. 3 de bapt. c. 19. *the one only inconsumptible victim without which there is no religion:* Cyprian. de coen. Do. nu. 2. Chryst. ho. 17. ad Hebr. [3] *The pure oblation, the new offering of the new Law: the vital and impolluted host: the honorable and dreadful Sacrifice: the Sacrifice of thanks-giving or Eucharistical: and the Sacrifice of Melchisedec.* Which Melchisedec by his oblation in bread and wine did properly and most singularly prefigurate this office of Christ's eternal Priesthood and sacrificing himself under the forms of bread and wine: which shall continue in the Church throughout all Christian Nations instead of all the offerings of Aaron's Priesthood, as the [4] Prophet Malachie did foretell, as S. Cyprian, S. Justine, S. Irenaeus and others the most ancient Doctors and Martyrs do testify. *Cypr. ep. 63. nu. 2. Iustin. Dial. cum Trypho. post med. Irenae. li. 4. c. 32.* And S. Augustine *li. 17. c. 20. de civ. Dei. & li. 1. cont. adv. leg. & proph. c. 18. & li. 3. de bapt. c. 19:* S. Leo *ser. 8. de Passione:* and others do expressly avouch that this one Sacrifice hath succeeded all other and fulfilled all other differences of sacrifices, that it hath the force and virtue of all other, to be offered for all persons and causes that the others, for the living and the dead, for sins and for thanks-giving, and for what other necessity so ever of body or soul. [5] [6] Which holy action of Sacrifice they also call the MASSE in plain words. *August. ser. 251. 91.* Con. Carthag. 2. c. 3. 4. c. 84. Milevit. c. 12. Leo ep. 88. 81. c. 2. Grego. li. 2. ep. 9. 93. &c. This is the Apostles' and Fathers' doctrine. God grant the Adversaries may find mercy to see so evident and invincible a truth.

[2] It is proved to be a sacrifice, out of the fathers.

[3] * *Cypr. Iustin. Irenae. infra.*

[4] * *Malac. 1, 11.*

[5] The fathers called this sacrifice, the MASS.

[6] * *Ambros. ep. 33.*

21. *Partakers of the table.]* [1] Though the faithful people be many ways known to be God's peculiar, and be joined both to him & among themselves, and also severed and distinguished from all others that pertain not to him, as well Jews and Pagans, as Heretics and Schismatics, by sundry other external signs of Sacraments, doctrine, and government: yet the most proper and substantial union or difference consisteth in the Sacrifice and Altar: by which God so specially bindeth his Church unto him, and himself unto his Church, that he acknowledgeth none to be his, that is not partaker of his one only Table and Sacrifice in his Church: and acquitteth himself of all such as join in fellowship with any of the Heathen at their Idolatry, or with the Jews at their Sacrifices, or with Heretics and Schismatics at their profane and detestable table. Which because it is the proper badge of their separation from Christ and his Church, and an altar purposely erected against Christ's Altar, Priesthood, and Sacrifice, is indeed a very sacrifice, or (as the Apostle here speaketh) [2] a table and cup of Devils, that is to say, wherein the Devil is properly served, and Christ's honour (no less than [3] by the altars of Jeroboam or any profane superstitious rites of Gentility) defiled. And therefore all Catholic men, if they look to have fellowship with Christ and his members in his body and blood, must deem of it as of Idolatry or sacrilegious superstition, and abstain from it and from all society of the same, as good Tobie [4] did from Jeroboam's calves and the altars in Dan and Bethel: and as the good faithful did from the Excelses [5], and from the temple and sacrifices of Samaria. Now in the Christian times we have no other Idols, but heresies, nor Idolothytes, but their false services shifted into our Churches instead of God's true and only

[1] The distinction of Christian Catholics from the rest, is by not communicating with them specially in their sacrifices, and at the Communion table.

[2] The heretics' Communion is the very table and cup of Devils.

[3] *3. Reg. 12.*

[4] *Tob. 1.*

[5] *3. Reg. 12.*

worship. *Cypr. de unit. Ec. nu. 2. Hiero. in 11. Osee. & 8. Amos. & in 2. Habac. Aug. in Ps. 80. v. 10. De Civ. Dei li. 18. c. 51.*

[1] How by participation with idolaters, idolatry is committed.

[2] How to avoid scandal in things indifferent.

23. *All things are lawful.]* [1] Hitherto the Apostle's arguments and examples whereby he would avert them from the meats offered to Idols, seem plainly to condemn their fact as Idololatrical, or as participant & accessory to Idolatry, & not only as of scandal given to the weak brethren: and so no doubt it was in that they went into the very temple of the Idols, and did with the rest that served the Idols, eat and drink of the flesh and libaments directly offered to the Idol, yea and feasted together in the same banquets made to the honour of the same Idols: which could not but defile them and entangle them with Idolatry: not for that the meat itself was justly belonging to any other but to God, or could be defiled, made noisome or unlawful to be eaten, but for and in respect of the abuse of the same and detestable dedicating of that to the devil, which belonged not to him, but to God alone. Of which sacrilegious act they ought not to be partakers, as needs they must, entering and eating with them in their solemnities. To this end hath S. Paul hitherto admonished the Corinthians. [2] Now he declareth that otherwise in profane feasts it is lawful to eat without curious doubting or asking whether this or that were offered meats, and in markets to buy whatsoever is there sold, without scruple and without taking knowledge whether it be of the Idolothytes or no: with this exception, first, that if one should invite him to eat, or buy this or that as sacred and offered meats, that then he should not eat it, lest he should seem to approve the offering of it to the Idol, or to like it the better for the same. Secondly, when the weak brother may take offence by the same. For though it be lawful in itself to eat any of these meats without care of the Idol: yet all lawful things be not in every time and place expedient to be done.

CHAPTER XI.

He commendeth them for keeping his traditions generally. 3. And in particular for this that a man prayed and prophesied bare-headed, a woman veiled, he bringeth many reasons. 17. About another, he reprehendeth the rich, that at the charitable supper supped uncharitably: 23. telling them that they received therefore unworthily the B. Sacrament, and shewing them what an heinous sin that is, seeing it is our Lord's body and the representation of his death, as he by tradition had taught them. [1]

[1] The 5. part.
Of his Traditions.

BE ye followers of me, as I also of Christ. 2 And I praise you brethren, that in all things you be mindful of me: and as I have delivered unto you, you keep my [1] precepts.

[1] c In the Greek, *Traditions, παραδόσεις.*

3 And I will have you know, that the head of every man, is Christ: and the head of the woman, is the man: and the head of Christ, is God. 4 Every man praying or prophesying with his head covered, dishonoureth his head. 5 But every woman praying or prophesying with her head not covered, dishonoureth her head: for it is all one as if she were made bald. 6 For if a woman be not covered, let her be polled. But if it be a foul thing for a woman to be polled or made bald, let her cover her head. 7 The man truly ought not to cover his head, because he is the image and glory of God; but the woman is the glory of the man. 8 For the man is not of the woman, but the woman of the man. 9 For [1] the man was not created for the woman, but the woman for the man.

[1] *Gen. 2, 21.*

10 (Therefore ought the woman to have power upon her head for the Angels.) 11 But yet neither the man without the woman; nor the woman without the man, in our Lord. 12 For as the woman is of the man, so also the man by the woman: but all things of God.

13 Yourselves judge: doth it become a woman not

covered to pray unto God? 14 Neither doth nature itself teach you, that a man indeed if he nourish his hair, it is an ignominy for him: 15 but if a woman nourish her hair, it is a glory for her, because hair is given her for a veil? 16 But if any man seem to be contentious, we have no such custom, nor the [1] 'CHURCH' of God.

[1] *churches*

17 And this I command: not praising it, that you come together not to better, but to worse. 18 [1]First indeed when you come together into the Church, I hear that there are schisms among you, and in part I believe it.

[1] The Epistle upon Maundy Thursday.

19 For there must be heresies also: that they also which are approved, may be made manifest among you. 20 When you come therefore together in one, it is not now to eat our Lord's supper. 21 For every one taketh his own supper before to eat. And one certes is an hungered, and another is drunk. 22 Why, have you not houses to eat and drink in? or contemn ye the Church of God: and confound them that have not? What shall I say to you? praise I you in this? I do not praise you. 23 [1]For I received of our Lord that which also I have delivered unto you, [2][3]that our Lord JESUS in the night that he was betrayed, took bread:

[1] a The Epistle upon CORPUS Christi day. [2] The Apostle's drift in all that he saith here of the Sacrament, is against unworthy receiving (as S. Augustine also noteth *Ep. 118. c. 3.*) and not to set out the whole order of ministration, as the heretics do ignorantly imagine. [3] *Mat. 26, 26. Mr. 14, 22. Luc. 22, 19.*

24 and giving thanks brake, and said: Take ye & eat, THIS IS MY BODY WHICH SHALL BE DELIVERED FOR YOU. This do ye for the commemoration of me. 25 In like manner also the chalice after he had supped, saying: THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD. This do ye, as often as you shall drink, for the commemoration of me. 26 For as often as you shall eat this bread, and drink the chalice, you shall shew the death of our Lord, until he come. 27 Therefore whosoever shall eat this bread, or drink the chalice of our Lord unworthily, he shall be guilty of the body and of the blood of our Lord. 28 But let a man prove himself: and so, let him eat of that bread, and drink of the chalice. 29 For he that eateth and drinketh unworthily, eateth and drinketh judgement to himself, not discerning the body of our Lord.⊣ 30 Therefore are there among you many weak and feeble, and many sleep. 31 But if we did judge ourselves, we should not be judged. 32 But whiles we are judged, of our Lord we are chastised; that with this world we be not damned.⊣ 33 Therefore, my brethren, when you come together to eat, expect one another. 34 If any man be an hungered, let him eat at home; that you come not together unto judgement. And the rest I will dispose, when I come.

ANNOTATIONS.
CHAP. XI.

2. *My precepts.]* Our Pastors and Prelates have authority to command, and we are bound to obey. And the Governers of the Church may take order and prescribe that which is comely in every state, as time and place require, though the things be not of the substance of our religion.

5. *Every woman.]* What gifts of God soever women have, though supernatural, as some had in the Primitive Church, yet they may not forget their womanly shamefastness, but shew themselves subject and modest, and cover their heads with a veil.

16. *Custom.]* ◦If women or other, to defend their disorder & malapertness, dispute or allege Scriptures and reasons, or require causes of their preachers why & by what authority they should be thus restrained in things indifferent, make them no other answer but this: This is the custom of

◦ The Custom of the Church, is a good answer against all wranglers.

the Church, this is our custom. Which is a goodly rule to repress the sauciness of contentious janglers, which being out of all modesty and reason, never want words and replies against the Church. Which Church if it could then by prescription of twenty or thirty years, and by the authority of one or two of their first preachers, stop the mouths of the seditious: what should not the custom of fifteen hundred years, & the decrees of many hundred Pastors, gain of reasonable, modest, and humble men?

[1] That heresies shall come, and wherefore.

[2] What commodity we may make of heresies.

19. *There must be heresies]* [1] When the Apostle saith, *Heresies must be:* He sheweth the event, and not that God hath directly so appointed it as necessary. For, that they be, it cometh of man's malice and free-will: but that they be converted to the manifestation of the good and constant in faith & the Church's unity, that is God's special work of providence that worketh good of evil. And for that there should fall Heresies and Schisms, specially concerning the Article and use of the B. Sacrament of the Altar, whereof he now beginneth to treat, it may make us marvel the less, to see so great dissensions, Heresies, and Schisms of the wicked and weak in faith concerning the same. Such things then will be, but woe to him by whom scandals or Sects do come. [2] *Let us use Heretics,* saith S. Augustine, *not to that end to approve their errors, but that by defending the Catholic doctrine against their deceits, we may be more watchful and wary: because it is most truly written, There must be heresies that the tried and approved may be manifested or discovered from the hollow hearts among you. Let us use this benefit of God's providence. For Heretics be made of such as would err or be naught, though they were in the Church: but being out, they profit us exceedingly, not by teaching the truth which they know not, but by stirring up the carnal in the Church to seek truth, and the spiritual Catholics, to clear the truth. For there be innumerable holy approved men in the Church, but they be not discerned from other among us, nor manifest, so long as we had rather sleep in darkness of ignorance, than behold the light of truth. Therefore many are raised out of their sleep by Heretics to see the day of God, and are glad thereof.* August. c. 8. de vera relig.

[1] Agapae or suppers of charity.

[2] *Conc. Gang. can. 11.*

[3] *Con. Laodic. can. 27, 28.*

[4] Whether the Apostle mean by *our Lord's supper*, the B. Sacrament.

20. *Our Lord's supper.]* The Christians at or about the time of the Church's only Sacrifice and their communicating thereof, kept great feasts: which continued long, for that the relief of the poor upon the common charges of the richer sort, and the charity and unity of all sorts were much preserved thereby, for which cause they were called *ἀγάπαι*[1][2], that is, Charities, of the ancient Fathers, and were kept commonly in Church houses or porches adjoining, or in the body of the Church [3] (whereof see Tertullian *Apolog. c. 39.* Clemens Alexand. S. Iustine, S. Augustine *cont. Faust. li. 20. c. 20.*) after the Sacrifice and Communion was ended, as S. Chrysostom *ho. 27. in 1. Cor. in initio* judgeth. Those feasts S. Paul here calleth *Coenas Dominicas,* because they were made in the Churches which then were called Dominicae, that is, *Our Lord's houses*. The disorder therefore kept among the Corinthians in these Church-feasts of Charity, the Apostle seeketh here to redress, from the foul abuses expressed here in the text. [4] And as S. Ambrose *in hunc locum*, and most good authors now think, this which he called *Dominicam coenam*, is not meant of the B. Sacrament, as the circumstances also of the text do give, namely, the rejecting of the poor, the rich men's private devouring of all, not expecting one another, gluttony and drunkenness in the same, which cannot agree to the holy Sacrament. And therefore the Heretics have small reason, upon this place, to name the said holy Sacrament, rather, *the Supper of the Lord,* than after the manner of the primitive Church, the *Eucharist,* MASS, or *Liturgy*. But by like they would bring it to the supper again or evening service, when men be not fasting, the rather to take away the old estimation of the holiness thereof.

[1] Tradition without writing.

23. *I have delivered.]* [1] As all other parts of religion were first delivered by preaching and word of mouth to every Nation converted, so this holy order and use of the B. Sacrament was by S. Paul

first given unto the Corinthians by tradition. [2]Unto which as received of our Lord he revoketh them by this Epistle, not putting in writing particularly all things pertaining to the order, use, and institution, as he afterward saith: but repeating the sum and substance thereof, and leaving the residue to his return. But his words and narration here written we will particularly prosecute, because the Heretics make profession to follow the same in their pretended reformation of the MASS.

[2]Whether the Catholics or Protestants do more imitate Christ's institution of the B. Sacrament.

23. *In the night.]* First the Adversaries may be here convinced that all the circumstances of time, person, & place which in Christ's action are noted, need not to be imitated. As, that the Sacrament should be ministered at night, to men only, to only twelve, after or at supper, & such like: because (as S. Cyprian *ep. 63. nu. 7.* & S. Augustine *ep. 118. c. 6.* note) there were causes of those accidents in Christ that are not now to be alleged for us. [1]He instituted then this holy act: we do not. He made his Apostles Priests, that is to say, gave them commission to do and minister the same: we do not. He would have this the last act of his life & within the bounds of his Passion: it is not so with us. He would eat and make an end of the Paschal to accomplish the old Law: that cannot be in our action. Therefore he must needs do it after supper and at night: we may not do so. He excluded all women, all the rest of his Disciples, all lay men: we invite all faithful, men & women. In many circumstances then, neither we may imitate Christ's first action, nor the Heretics as yet do: though they seem to incline by abandoning other names saving this (calling it Supper) to have it at night and after meat. Though (as is before noted) they have no just cause to call it so upon Christ's fact, seeing the Evangelists do plainly shew [2]that the Sacrament was instituted after Supper, as the Apostle himself here recordeth of the later part in express speech. And most men think, a long sermon and the washing of the Apostles' feet came between, yea and that the supper was quite finished, & grace said. But in all these and such like things, the Catholic Church only, by Christ's Spirit can tell, which things are imitable, which not, in all his actions.

[1]All circumstances in our Saviour's action about the B. Sacrament, need not be imitated.

[2]*Io. 13, 2.*

23. *Took.]* [1]Christ took bread into his hands, applying this ceremony, action, and benediction to it, and did bless the very element, used power and active words upon it, as he did over the bread and fishes which he multiplied: and so doth the Church of God: [2]and so do not the Protestants, if they follow their own book and doctrine; but they let the bread & cup stand aloof, and occupy Christ's words by way of report and narration, applying them not at all to the matter proposed to be occupied: and therefore howsoever the simple people be deluded by the rehearsal of the same words which Christ used, yet consecration, benediction, or sanctification of bread and wine they profess they make none at all. At the first alteration of religion, there was a figure of the Cross at this word, *He blessed*: and at the word, *He took*, there was a gloss or rubric that appointed the Minister to imitate Christ's action, and to take the bread into his hands: afterward that was reformed and Christ's action abolished, and his blessing of bread turned to thanks-giving to God.

[1]The Protestants imitate not Christ in blessing the bread and wine.

[2]*Luc. 9, 16.*

23. *Bread.]* ◦Christ made the holy Sacrament of unleavened bread, and all the Latin Church imitateth him in the same, as a thing much more agreeable to the signification both in itself and in our lives, than the leaven. Yet our Adversaries neither follow Christ, S. Paul, nor the west Church, in the same: but rather purposely make choice of that kind that is in itself more unseemly, and to the first institution less agreeable. In the other part of the Sacrament they contemn Christ and his Church much more impudently and damnably. For Christ and all the Apostles and all Catholic Churches in the world have ever mixed their wine with water, for great mystery and signification, specially for that water gushed together with blood out of our Lord's side. *This our Lord did* (saith S. Cyprian *Ep. 63. ad Cecilium. nu: 4. 7.*) *and none rightly offereth, that followeth not him therein.* Thus Irenaeus *(li. 5. c. 1.)* Iustine *(Apolog. 2. in fine.)* and all the Fathers testify the Primitive Church

◦They imitate him not in unleavened bread, and mingling water with wine.

did; and in this sort it is done in all the MASSES of the Greeks, S. James, S. Basils, S. Chrysostoms. And yet our Protestants pretending to reduce all to Christ, will not do as he did, and all the Apostles and Churches that ever were.

[1] The words of consecration, to be said over the bread and wine, the which the Protestants do not.

[2] *tract. 80. in Io.*

24. *This is.]* [1] These words being set down, not in the person of the Evangelists or Apostles, but expressed as in Christ's own person, to be said over the bread, and the like over the wine, are the forms of the Sacrament and words of consecration: neither is it a Sacrament but (as S. Augustine saith [2]) when the words come, that is to say, actively and presently be applied to the elements of the same. Therefore the Protestants never applying these words more than the whole narration of the institution, nor reciting the whole (as is said) otherwise then in historical manner, (as if one would minister Baptism & never apply the words of the Sacrament to the child, but only read Christ's speeches of the same) make no Sacrament at all. And that these proper words be the only form of this Sacrament, and so to be spoken over or upon the bread and wine, S. Ambrose plainly and precisely writeth, recording how far the Evangelists' narrative words do go, and where Christ's own peculiar mystical words of consecration begin: and so the rest of the Fathers. *Ambro. li. 4. de Sacr. c. 4. & c. 9. de init. Myster. Iusti. Apolog. 2. in fine. Cypr. de Caen. Do. nu. 1. 2. Aug. Ser. 28. de verb. Do. sec. Mat. Tertul. li. 4. cont. Marc. Chrys. ho. 2. in 2. ad Tim. in fine. & ho. de prodit. Judae. to. 3. Grego. Nyss. in orat. Catech. Damasc. li. 4. c. 14.*

◦The Protestants have taken away the B. Sacrament altogether.

24. *My body.]* ◦When the words of Consecration be by the said impiety of the Protestants, thus removed from the elements, no marvel if Christ's holy body and blood be not there, or that it is now no more a Sacrament, but common bread and wine. So they that unjustly charge the Cath. Church with defrauding the people of one piece of the Sacrament, have in very deed left no part nor spice of Sacrament, neither following Christ, as they pretend, nor S. Paul, nor any Evangelist, but their own detestable Sect, having boldly defaced the whole institution, not in any accidental indifferent circumstances, but in the very substance and all. The right name is gone, the due elements both gone, no blessing or consecration, or other action over them, the forms be gone: and consequently the body and blood, the Sacrament and the Sacrifice.

◦The power to consecrate given to Priests only.

24. *This do.]* ◦By these words, authority and power is given to the Apostles, and by the like, in the Sacrament of Orders, to all lawful Priests only. No marvel then that the new heretical Ministers being lay men, give the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and all grace. See the Annotation upon S. Luke chap. 22, 19.

[1] The Sacrament consisteth not in the receiving.

[2] Why the Protestants call it the Communion.

[3] Communion, which is a part of the MASS what it signifieth.

[4] *li. 4. c. 14. de orthod. fide.*

24. *Take and eat.]* This pertaineth to the receiving of those things which by consecration are present and sacrificed before: as when the people or Priests in the old Law did eat the hosts offered or part thereof, they were made partakers of the sacrifice done to God before. [1] And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christ's body and blood: but it is the use and application to the receiver, of the things which were made and offered to God before. There is a difference betwixt the making of a medicine or the substance and ingredients of it, and the taking of it. Now the receiving being but a consequence or one of the ends why the Sacrament was made, & the mean to apply it unto us: [2] the Adversaries unlearnedly make it all and some, and therefore improperly name the whole Sacrament and ministration thereof, by calling it the Communion. Which name they give also rather than any other, to make the ignorant believe that many must communicate together: as though it were so called for that it is common to many. By which collusion they take away the receiving of the Priest alone, of the sick alone, of reserving the consecrated Host and the whole Sacrament. [3] Against which deceit, know that this part of the MASS is not called Communion, for that many should concur together always in the

external Sacrament: but for that we do communicate or join in unity and perfect fellowship of one body, with all Christian men in the world, with all (we say) that eat it through the whole Church, and not with them only which eat with us at one time. And this fellowship riseth of that, that we be, every time we receive either alone or with company, partakers of that one body which is received throughout all the world. *It is called communion* (saith S. Damascene [4]) *& so indeed it is, for that by it we communicate with Christ, & be partakers of his flesh & divinity, & by it do communicate and are united one with another. Only let us take heed that we do not participate with heretics.* And when the Apostle saith, that all be one bread and one body that are partakers of one Bread, he meaneth not of them only that communicate at one time and place: but that all be so, that communicate in unity through the whole Church. Then the name Communion is as ignorantly used of them, as the name of Supper.

26. *You shall shew.]* ◦Upon this word the Heretics fondly ground their false supposition, that this Sacrament cannot rightly be ministered or made without a sermon of the death of Christ: and that this and other Sacraments in the Church, be not profitable, when they be ministered in a strange language. As though the grace, force, operation, & activity, together with the instruction and representation of the things which they signify, were not in the very substance, matter, form, use, and work itself of every of the Sacraments: and as though preaching were not one way to shew Christ's Passion, and the Sacraments another way: namely this Sacrament, containing in the very kinds of the elements and the action, a most lively representation of Christ's death. As wisely might they say that neither Abel's sacrifice nor the Paschal lamb could signify Christ's death without a Sermon.

◦How Christ's death is shewed by the B. Sacrament itself, without sermon or otherwise.

27. *Guilty of the body.]* ◦First hereupon mark well, that ill men receive the body and blood of Christ, be they infidels or ill livers. For in this case they could not be guilty of that which they receive not. Secondly, that it could not be so heinous an offence for any man to receive a piece of bread or a cup of wine, though they were a true Sacrament. For it is a deadly sin to receive any Sacrament with will & intention to continue in sin, or without repentance of former sins: but yet by the unworthy receiving of no other Sacrament is man guilty of Christ's body and blood, but here, where the unworthy (as S. Chrysostom saith) doth villainy to Christ's own person, as the Jews or Gentiles did, that crucified it. *Chrys. ho. de non contemn. Ec. &c. Ho. 60. & 61. ad po. Antioch.* Which invincibly proveth against the Heretics that Christ is really present.

◦The wicked receive the body & blood. The real presence is proved by the heinous offence of unworthy receiving.

28. *Let him prove.]* ◦A man must examine his life diligently whether he be in any mortal sin, and must confess himself of every offence which he knoweth or feareth to be deadly, before he presume to come to the holy Sacrament. For so the Apostle's doctrine here, with the continual custom of the Cath. Church and the Fathers' example, bind him to do. *Cypr. de laps. nu. 7. Aug. Eccl. dog. c. 53.*

◦Confession before receiving the B. Sacrament.

29. *Not discerning the body.]* [1] That is, because he putteth no difference nor distinction betwixt this high meat and others. And therefore S. Augustine saith ep. 118. c. 3. *that it is he that the Apostle saith shall be damned, that doth not by singular veneration or adoration make a difference between this meat and all others.* And again in *Psal. 98. No man eateth it before he adore it.* And S. Ambrose *li. 3. c. 12. de Sp. San. We adore the flesh of Christ in the Mysteries.* S. Chrysostome *ho. 24 in 1. Cor. We adore him on the altar, as the Sages did in the manger.* S. Nazianzene *in Epitaph. Gorgoniae. My sister called on him which is worshipped upon the altar.* Theodorete *Dial. 2. Inconf. The Mystical tokens be adored.* S. Denys, this Apostle's scholar, made solemn invocation of the Sacrament after Consecration. *Ecclesiast. Hier. c. 3. part. 3. in princip.* and before the receiving, the

[1] Adoration of the B. Sacrament.

[2] * *See the Annot. Mat. 8, 8.*

[3] The manifold honour and discerning of Christ's body in the Cath. Church.

[4] *ep. 118, c. 6.*

[5] The profane

bread of the Protestants.

whole Church of God cryeth upon it, [2] *Domine non sum dignus, Deus propitius esto mihi peccatori. Lamb of God that takest away the sins of the world, have mercy on us.* [3] And for better discerning of this divine meat, we are called from common profane houses to God's Church: for this, we are forbidden to make it in vulgar apparel, and are appointed sacred solemn vestiments. *Hiero. in Epitaph. Nepot. & li. 2. adv. Pelag. c. 9. Paulinus ep. 12. ad Sever. Io. Diaco. in vit. D. Greg. li. 3. c. 59.* For this, is the hallowing of Corporals and Chalices, *Ambr. 2. Off. c. 28. Nazianz. Orat. ad Arianos. Optatus li. 6. in initio.* For this, profane tables are removed and altars consecrated: *August. Ser. de temp. 255.* For this, the very Priests themselves are honorable, chaste, sacred, *Hiero. ep. 1. ad Heliodorum c. 7. Li. 1. adv. Iovin. c. 19. Ambros. in 1. Tim. 3.* For this, the people is forbidden to touch it with common hands. *Nazianz. orat. ad Arianos in initio.* For this, great care and solicitude is taken that no part of either kind fall to the ground, *Cyril. Hieros. mystag. 5. in fine. Orig. ho. 13. in c. 25. Exod.* For this, sacred provision is made that if any hosts or parts of the Sacrament do remain unreceived, they be most religiously reserved with all honour and diligence possible. And for this, examination of consciences, confession, continency, & (as S. Augustine saith [4]) receiving it fasting. Thus do we Catholics and the Church of God discern the holy Body and blood by S. Paul's rule, [5] not only from your profane bread and wine (which not by any secret abuse of your Curates or Clerks, but by the very order of your book, the Minister, if any remain after your Communion, may take home with him to his own use, and therefore is no more holy by your own judgement than the rest of his meats) but from all other either vulgar or sanctified meats, as [6] the Catechumens' bread, and our usual holy bread [7]. If all this be plain and true, and you have nothing agreeable to the Apostles' nor Christ's institution, but all clean contrary: then *imperet vobis Deus* and confound you for not discerning his holy Body, and for conculcating the blood of the new Testament.

[6] * *Aug. de pec. merit. li. 2. c. 26. Ep. Iude.*

[7] Holy bread.

◦Unworthy receiving.

30. *Many sleep.]* ◦We see here by this, it is a fearful case and crime to defile by sin (as much as in us lieth) the body of Christ in the Sacrament. Seeing God strook many to death for it in the Primitive Church, and punished others by grievous sickness. No marvel that so many strange diseases and deaths fall upon us now in the world.

◦Penance and satisfaction.

31. *Judge your-selves.]* ◦We may note here that it is not enough, only to sin no more, or to repent lightly of that which is past: but that we should punish ourselves according to the weight of the faults past and forgiven: and also that God will punish us by temporal scourges in this life or the next, if we do not make our-selves very clean before we come to receive his holy Sacrament. Whose heavy hands we may escape by punishing our-selves by fasting and other penance.

33. *Expect one another.]* Returning now to their former fault and disorder for the which he took this occasion to talk of the holy Sacrament, and how great a fault it is to come unworthily to it: he exhorteth them to keep their said suppers or feasts in unity, peace, and sobriety, the rich expecting the poor, &c.

[1] The Mass is agreeable to the Apostles' use and tradition: the Communion is not.

34. *I will dispose.]* [1] Many particular orders & decrees, more than be here or in any other book of the new Testament expressly written, did the Apostles, as we see here, and namely S. Paul to the Corinthians, set down by tradition, which our whole ministration of the MASS is agreeable unto, as the substance of the Sacrifice and Sacrament is by the premises proved to be most consonant: Calvin's supper and Communion in all points wholly repugnant to the same. And that it agreeth not to these other not written traditions, they easily confess. The [2] Apostles delivered unto the Church to take it only fasting: they care not for it. The Apostles taught the Church to consecrate by the words and the sign of the Cross, without which (saith S. Augustine *tract. in Io. 118. Ser. 75.*

[2] *Aug. ep. 118. c. 6.*

[3] *Aug. tract 84. in Io. & Chrys. ho. 21. in Act.*

in append. Chrys. ho. 55. in 16. Mat.) no Sacrament is rightly perfited: the Protestants have taken it away. The Apostles taught the Church to keep [3]a Memory or invocation of Saints in this Sacrifice: the Calvinists have none. The Apostles decreed that in this Sacrifice there should be special prayers for the dead, *Chrys. ho. 3. in ep. ad Philip. Aug. de cur. pro mort. c. 1*: they have none. Likewise that water should be mixed with the wine, and so forth. See *Annot. in c. 11. v. 23. Bread.* Therefore if Calvin had made his new administration according to all the Apostle's written words, yet not knowing how many things beside, the Apostle had to prescribe in these words, *Caetera cum venero disponam.* (the rest I will dispose, when I come) he could not have satisfied any wise man in his new change. But now seeing they are fallen to so palpable blindness, that their doing is directly opposite to the very Scripture also, which they pretend to follow only, and have quite destroyed both the name, substance, and all good accidents of Christ's principal Sacrament, we trust all the world will see their folly and impudency.

CHAPTER XII.

They must not make their diversity of Gifts an occasion of Schism, considering that all are of one Holy Ghost, and for the profit of the one body of Christ which is the Church: 12. Which also could not be a body, without such variety of members. 12. Therefore neither they that have the inferior gifts, must be discontent, seeing it is God's distribution: nor they that have the greater, contemn the other, considering they are no less necessary: 25. but all in all join together, 28. and every one know his own place.[1]

[1]The 6. part.
As touching the Gifts of the Holy Ghost.

AND[1] concerning spiritual things, I will not have you ignorant, brethren.

[1]The Epistle upon the 10. Sunday after Pentecost.

2 You know that when you were heathen, you went to dumb idols according as you were led. 3 Therefore I do you to understand that no man speaking in the Spirit of God, saith anathema to JESUS. And no man can say, Our Lord JESUS, but in the Holy Ghost.
4 And there are divisions of graces, but one Spirit.
5 And there are divisions of ministrations; but one Lord. 6 And there are divisions of operations, but one God, which worketh all in all. 7 And the manifestation of the Spirit is given unto every one to profit. 8 To one certes by the Spirit is given [1]the word of wisdom: and to another, the word of knowledge according to the same Spirit:

[1]All these Gifts be those which the learned call *Gratias gratis datas*: which be bestowed often even upon ill livers, which have not the other graces of God whereby their persons should be grateful, just & holy in his sight.

9 to another, faith in the same Spirit: to another, the grace of doing cures in one Spirit: 10 to another, the working of miracles: to another, prophecy: to another, discerning of spirits: to another, kinds of tongues: to another, interpretation of languages. 11 And all these things worketh one and the same Spirit, dividing to every one according as he will.⊣ 12 For [1]as the body is one, and hath many members, and all the members of the body whereas they be many, yet are [2]one body; so also Christ.

[1]*Ro. 12, 4. Eph. 4, 7.*[2]A marvelous union betwixt Christ & his church, & a great comfort to all Catholics being members thereof, that the Church and He, the head & the body, make & be called one Christ. *Aug. de unit. Ec.*

13 For in one Spirit were we all baptized into [1]⌜one⌝, whether Jews, or Gentiles, or bondmen, or free: & in one Spirit we were all made to drink.

[1]*one body,*

14 For the body also is not one member, but many.
15 If the foot should say, because I am not the hand, I am not of the body: is it therefore not of the body?
16 And if the ear should say, because I am not the eye, I am not of the body: is he therefore not of the body? 17 If the whole body were the eye: where is the

hearing? If the whole were the hearing: where is the smelling? 18 But now God hath set the members, every one of them in the body as he would. 19 And if all were one member, where were the body? 20 But now there are many members indeed, yet one body. 21 And the eye cannot say to the hand: I need not thy help; or again the head to the feet: You are not necessary for me. 22 But much more those that seem to be the more weak members of the body, are more necessary: 23 and such as we think to be the baser members of the body, upon them we put more abundant honour: and those that are our unhonest parts, have more abundant honesty. 24 And our honest parts need nothing: but God hath tempered the body, giving to it that wanted, the more abundant honour, 25 that there might be no schism in the body, but the members together might be careful one for another. 26 And if one member suffer any thing, all the members suffer with it. Or if one member do glory, all the members rejoice with it. 27 [1]And you are the body of Christ, and members of member.

[1]b The Epistle upon S. Bartholomew's day. *Augu. 24.*

28 And [1]some verily God hath set in the Church first Apostles, secondly Prophets, thirdly Doctors, next miracles, then the graces of doing cures, helps, governments, kinds of tongues.

[1]*Eph. 4, 11.*

29 Are all Apostles? are all Prophets? are all Doctors? 30 [1]are all miracles? have all the grace of doing cures? do all speak with tongues? do all interpret?

[1]S. Augustine *ep. 137.* giveth the same reason, why miracles & cures be done at the memories or bodies of some Saints more than at others: & by the same Saints in one place of their memories rather than at other places.

31 But pursue the better gifts. And yet I shew you a more excellent way.

ANNOTATIONS.
CHAP. XII.

◦Zealous faith.

9. *Faith in the same.]* ◦This faith is not another in substance than the common faith in Christ, but is of another accidental quality only, that is, of more fervour, devotion, zeal, and confident trust, specially for doing of miracles.

◦Unity.

15. *If the foot.]* ◦The Church is of exceeding great distinction of members, gifts, orders, and offices: yet of great concord, concurrence, mutual communion and participation in all actions of her members among themselves, and with Christ the head of the Body.

◦Schism.

25. *Schism in the body.]* ◦As Charity and unity of spirit, is the proper bond and weal of the common Body: so is division or Schism, which is the interruption of peace and mutual Society between the parts of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Sovereign.

CHAPTER XIII.

That above all other Gifts they should seek after Charity: as that without which nothing profiteth, 4. and which doth all as is to be done, and remaineth also in Heaven.

IF[1] I speak with the tongues of men, and of Angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

[1]The Epistle upon the Sunday of Quinquagesima, called Shrove-Sunday.

2 And if I should have prophecy, and knew all mysteries, and all knowledge, & if I should [1]have all

faith so that I could remove mountains, and have not charity, I am nothing.

[1] This proveth that faith is nothing worth to salvation without works, and that there may be true faith without Charity.

3 And if I should distribute all my goods to be meat for the poor, and if I should deliver my body so that I burn, and have not charity, it doth profit me nothing. 4 Charity is patient, is benign: Charity envieth not, dealeth not perversely: is not puffed up, 5 is not ambitious, seeketh not her own, is not provoked to anger, thinketh not evil, 6 rejoiceth not upon iniquity, but rejoiceth with the truth: 7 suffereth all things, believeth all things, hopeth all things, beareth all things. 8 Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. 9 For in part we know, & in part we prophesy. 10 But [1] when that shall come that is perfect, that shall be made void that is in part.

[1] By this text S. Augustine *li. 22. Civ. c. 29.* proveth that the Saints in heaven have more perfect knowledge of our affairs here, than they had when they lived here.

11 When I was a little one, I spake as a little one, I understood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one. 12 We see now by a glass in a dark sort: but then face to face. Now I know in part: but then I shall know as also I am known. 13 And now there remain, faith, hope, charity, these three: but the [1] greater of these is charity.

[1] Charity is of all the three the greatest. How then doth only faith, being inferior to it, save & justify, and not Charity?

ANNOTATIONS.
CHAP. XIII.

1. *Not Charity.]* ◦Without Charity, both toward every particular person, and specially toward the common body of the Church, none of all the gifts and graces of God be profitable.

◦Charity.

3. *Deliver my body.]* ◦*Believe* (saith S. Augustine) *assuredly and hold for certain, that no Heretic and Schismatic that uniteth not himself to the Catholic Church again, how great alms soever he give, yea or shed his blood for Christ's name, can possibly be saved. For many Heretics by the cloak of Christ's cause, deceiving the simple, suffer much. But where true faith is not, there is no justice, because the just liveth by faith. So it is also of Schismatics, because where charity is not, justice can there be none: which if they had, they would never pluck in pieces the body of Christ which is the Church.* Aug. seu Fulg. de fid. ad Pet. c. 39. So saith S. Augustine in diverse places, not only of Heretics that died directly for defence of their heresy, as the Anabaptists and Calvinists now a days do (for that is more damnable:) but of some Heretics and Schismatics that may die among the Heathen or Turks for defence of truth or some Article of Christ's religion. *Aug. de verb. Do. ser. 50. c. 2. & in Ps. 34. conc. 2. prope finem. Cypr. de unit. Ec. nu. 8.*

◦False Martyrs.

13. *These three.]* ◦These are the three virtues Theological, each one by nature and definition distinct from another: and faith is by nature the first, and may be and often is before, and without Charity: and truly remaineth in diverse after they have by deadly sin lost Charity. Beware therefore of the Heretics' opinion, which is, that by ever mortal sin faith is lost no less than charity.

◦The 3. virtues theological. Charity is lost by mortal sin, not faith.

CHAPTER XIV.

Against their vain childishness, that thought it a goodly matter to be able to speak (by miracle) strange languages in the Church, preferring their languages before prophesying, that is opening of mysteries: he declareth that this gift of languages is inferior to the gift of prophecy. 26. Giving order also how both gifts are to be used; to wit, the Prophet to submit himself to other Prophets: & the Speaker of languages not to publish his inspiration, unless there be an Interpreter. 34. Provided always, that women speak not at all in the Church. [1]

[1] Much like to some fond Linguists of our time, who think themselves better than a doctor of Divinity that is not a Linguist.

FOLLOW Charity, earnestly pursue spiritual things: but rather that you may prophesy. 2 For he that speaketh with tongues speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. 3 For he that prophesieth, speaketh to men unto edification, & exhortation, & consolation. 4 He that speaketh with tongues, edifieth himself; but he that prophesieth, edifieth the Church. 5 And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the Church may take edification. 6 But now, brethren; if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine? 7 Yet the things without life that give a sound, be it pipe or harp, unless they give a distinction of sounds, how shall that be known which is piped, or which is harped? 8 For if the trumpet give an uncertain voice, who shall prepare himself to battle? 9 So you also by a tongue unless you utter manifest speech, how shall that be known that is said? for you shall be speaking into the air. 10 There are (for example) so many kinds of tongues in this world, & none is without voice. 11 If then I know not the virtue of the voice, I shall be to him to whom I speak, barbarous; and he that speaketh^ barbarous to me. 12 So you also, because you be emulators of spirits: seek to abound unto the edifying of the Church. 13 And therefore he that speaketh with the tongue, let him pray that he may interpret. 14 For if I pray with the tongue, my spirit prayeth, but my understanding is without fruit. 15 What is it then? I will pray in the spirit, I will pray also in the understanding: I will sing in the spirit, I will sing also in the understanding. 16 But if thou bless in the spirit, he that supplieth the place [1][2] of the vulgar how shall he say, Amen, upon thy blessing? because he knoweth not what thou sayest.

[1] c By this word are meant all rude unlearned men, but specially the simple which were yet unchristened, as the Catechumens, which came in to those spiritual exercises, as also infidels did at their pleasures. [2] *c idiotae*

17 For thou indeed givest thanks well, but the other is not edified. 18 I give my God thanks, that I speak [1] 'with the tongue of you all'.

[1] *with tongues more than you all.*

19 But in the Church I will speak five words with my understanding that I may instruct others also; rather than ten thousand words in a tongue. 20 Brethren, be not made children in sense, but in malice be children, and in sense be perfect. 21 In the Law it is written: [1] *That in other tongues and other lips I will speak to this people: and neither so will they hear me, saith our Lord.*

[1] *Esa. 28, 11.*

22 Therefore languages are for a sign not to the faithful, but to infidels: but prophecies, not to infidels, but to the faithful. 23 If therefore the whole Church come together in one, and all speak with tongues, and there enter in vulgar persons or infidels, will they not say that you be mad? 24 But if all prophesy, and there enter in any infidel or vulgar person, he is convinced of all, he is judged of all. 25 the secrets of his heart are made manifest, and so falling on his face he will adore God, pronouncing that God is in you indeed. 26 What is it then, brethren? when you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done to edification. 27 Whether a man speak with tongue, by two, or at the most by three, and in

course, and let one interpret. 28 But if there be not an interpreter, let him hold his peace in the Church, and speak to himself and to God. 29 And let Prophets speak two or three, and let the rest judge. 30 But if it be revealed to another sitting, let the first hold his peace. 31 For you may all prophesy one by one: that all may learn, and all may be exhorted: 32 and the spirits of prophets are subject to prophets. 33 For God is not the God of dissension, but of peace: as also in all the Churches of the saints I teach. 34 Let [1]women hold their peace in the Churches: for it is not permitted them to speak, but to be subject, as also [2] the Law saith.

[1] *1. Tim. 2, 12.* [2] *Gen. 3, 16.*

35 But if they list learn any thing, let them ask their own husbands at home. For it is a foul thing for a woman to speak in the Church. 36 Or did the word of God proceed from you? came it unto you only? 37 If any man seem to be a Prophet, or spiritual, let him know the things that I write to you, that they are the commandments of our Lord. 38 But if any man know not, he shall not be known. 39 Therefore, brethren, be earnest to prophesy: and to speak with tongues prohibit not. 40 But let all things be done honestly and according to order among you.

ANNOTATIONS.
CHAP. XIV.

◦A paraphrastical exposition of this Chapter concerning unknown tongues.

1. *Rather prophesy.]* ◦The gift of prophesying, that is, of expounding the hard points of our religion, is better than the gift of strange tongues, though both be good.

2. *Not to men.]* To talk in a strange language, unknown also to himself, profiteth not the hearers, though in respect of God who understandeth all tongues and things, and for the mysteries which he uttereth in his spirit, and for his own edification in spirit and affection, there be no difference: but the Prophet or Expositor treating of the same matters to the understanding of the whole assembly, edifieth not himself alone but all his hearers.

6. *If I come.]* That is, If I your Apostle and Doctor should preach to you in an unknown tongue, and never use any kind of exposition, interpretation, or explication of my strange words, what profit could you take thereby?

8. *If the trumpet.]* As the Trumpeter cannot give warning to or from the fight, unless he use a distinct & intelligible sound or stroke known to the soldiers: even so the preacher that exhorteth to good life, or dehorteth from sin, except he do it in a speech which his hearers understand, cannot attain to his purpose, nor do the people any good.

13. *Let him pray that.]* He that hath only the gift of strange tongues, let him pray to God for the gift of interpretation: that the one may be more profitable by the other. For, to exhort or preach in a strange tongue was not unlawful nor unprofitable, but glorious to God, so that the speech had been either by himself, or by another, afterward expounded.

14. *My spirit prayeth.]* Also when a man prayeth in a strange tongue which himself understandeth not, it is not so fruitful for instruction to him, as if he knew particularly what he prayed. Nevertheless the Apostle forbiddeth not such praying neither, confessing that his spirit, heart, and affection prayeth well towards God, though his mind and understanding be not profited to instruction, as otherwise it might have been if he understood the words. Neither yet doth he

appoint such an one to get his strange prayer translated into his vulgar tongue, to obtain thereby the foresaid instruction. See the Declaration following of this Chapter.

22. *A sign.]* The extraordinary gift of tongues was a miraculous sign in the primitive Church, to be used specially in the Nations of the Heathen for their conversion.

23. *Infidels.]* In the primitive Church, when Infidels dwelt near or among Christians, and often times came unto their public preaching & exercises of exhortation and exposition of Scriptures and the like: it was both unprofitable and ridiculous to hear a number talking, teaching, singing Psalms & the like, one in this language, & another in that, all at once like a black-saunts, and one often not understood of another, sometime not to themselves, and to strangers or the simple standers by, not at all. Where otherwise if they had spoken either in known tongues, or had done it in order, having an expositor or interpreter withal, the Infidels might have been convinced.

◦Of what spiritual exercise the Apostle speaketh.

26. *A Psalm.]* ◦We see here that those spiritual exercises consisted specially, first, in singing or giving forth new Psalms or prayers and lauds: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Revelation of secret things either present or to come: fourthly, in speaking Tongues of strange Nations: lastly, in translating or Interpreting that which was said, into some common known language, as into Greek, Latin, &c. All which gifts they had among them by miracle from the Holy Ghost.

◦The disorders in the same.

27. *In course.]* ◦All these things they did without order, of pride and contention they preached, they prophesied, they prayed, they blessed, without any seemly respect one of another, or observing of turns and intercourse of uttering their Gifts. Yea women without cover or veil, and without regard of their sex or the Angels or Priests or their own husbands, malapertly spake tongues, taught, or prophesied with the rest. This was then the disorder among the Corinthians, which the Apostle in this whole chapter reprehendeth and sought to redress, by forbidding women utterly that public exercise, and teaching men, in what order and course as well for speaking in tongues, as interpreting and prophesying, it should be kept.

A MORE AMPLE DECLARATION OF THE sense of this 14. Chapter.

[1] That S. Paul's place maketh nothing against the service in the Latin tongue.

[2] By strange tongues the Apostle meaneth not the Latin, Greek, or Hebrew.

[3] S. Augustine our Apostle brought in the Service in the Latin tongue.

[4] The Latin service one and the same in all countries and strange to none.

[1] This then being the scope and direct drift of the Apostle, as is most clear by his whole discourse, and by the record of all antiquity: let the godly, grave, and discreet Reader take a taste in this one point, of the Protestants' deceitful dealing, abusing the simplicity of the popular, by perverse application of God's holy word, upon some small similitude and equivocation of certain terms, against the approved godly use and truth of the universal Church, for the service in the Latin or Greek tongue: which they ignorantly, or rather willfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therefore, first, that here is no word written or meant of any other tongues but such as men spake in the Primitive Church by miracle, [2] and that nothing is meant of those tongues which were the common languages of the world or of the Faithful, understood of the learned and civil people in every great city, and in which the Scriptures of the Old or new Testament were written, as, the Hebrew, Greek, and Latin. For though these also, might be given by miracles & without study, yet being known to the Jews, Romans, or Greeks in every place, they be not counted among the differences of barbarous and strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Apostle (as the Evangelists also and others did their books)

wrote his Epistles in Greek to the Romans and to all other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to every people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, whereof he speaketh here: but in a notable known and learned speech interpretable of thousands in every country. No more did S. Augustine our Apostle [3], speaking in Latin, & bringing in the Scriptures and Service in Latin, preach and pray in Tongues according to the Apostle's meaning here. For the Latin was not, nor is not, in any part of the West, either miraculous or strange, though it be not the National tongue of any one country this day. And therefore S. Bede saith, *(li. 1. hist. Angl. c. 1.)*that being then four diverse vulgar languages in our country, the Latin was made common to them all. And indeed of the two (though in truth neither sort be forbidden by this passage of S. Paul) the barbarous languages of every several province in respect of the whole Church of Christ, are rather the strange Tongues here spoken of, than the common Latin tongue, [4] which is universally of all the West Church more or less learned, and pertaineth much more to unity and orderly conjunction of all Nations in one faith, Service, and worship of God, than if it were in the sundry barbarous speeches of every Province. Wherein all Christians that travel about this part of the world or the Indies either, where soever they come, shall find the selfsame Mass, Matins, and Service, as they had at home. Where now, if we go to Germany, or the Germans or Genevians come to us, each others Service shall be thought strange and barbarous. [5] Yea and the Service of our own language within a few hundreth years (or rather every age) shall wholly become barbarous and unknown to ourselves, our tongue (as all vulgar) doth so often change.

[5] The service in vulgar tongue strange and barbarous to every stranger.

[1] And for edification, that is, for increase of faith, true knowledge, and good life, the experience of a few years hath given all the world a full demonstration whether our forefathers were not as wise, as faithful, as devout, as fearful to break God's laws, and as likely to be saved, as we are in all our tongues, translations, and English prayers. Much vanity, curiosity, contempt of Superiors, disputes, emulations, contentions, Schisms, horrible errors, profanation and divulgation of the secret Mysteries of the dreadful Sacraments, [2] which of purpose were hidden from the vulgar (as S. Denys *Eccl. Hier. c. 1.* and S. Basil *de Sp. Sanct. c. 27.* testify) are fallen by the same; but virtue or sound knowledge none at all.

[1] Whether the service in vulgar tongues do more edify.

[2] *See Annot. 1. Cor. 10, 15.*

◦Wherein this also is a gross illusion and untruth, that the force and efficacy of the Sacraments, Sacrifice, and common prayer, dependeth upon the people's understanding, hearing, or knowledge: the principal efficacy of such things and of the whole ministry of the Church, consisting specially of the very virtue of the work, and the public office of the Priests, who be appointed in Christ's behalf to dispose these Mysteries to our most good: the infant, innocent, idiot and unlearned, taking no less fruit of Baptism and all other divine offices, meet for every one's condition, than the learnedst Clerk in the Realm: and more, if they be more humble, charitable, devout, and obedient, than the other, having less of these qualities and more learning.

◦The virtue of the Sacraments and Service consisteth not in the people's understanding.

[1] Which we say not, as though it were inconvenient for the people to be well instructed in the meaning of the Sacraments and holy ceremonies and Service of the Church (for, that to their comfort and necessary knowledge, both by preaching, Catechizing, and reading of good Catholic books, Christian people do learn in all Nations much more in those countries where the Service is in Latin, than in our Nation, God knoweth:) But we say that there be other ways to instruct them, and the same less subject to danger and disorder, than to turn it into vulgar tongues. We say, the simple people and many one that think themselves somebody, understand as little of the sense of diverse Psalms, Lessons, and Orations in the vulgar tongue, as if they were in Latin: yea and often take them in a wrong, perverse, and pernicious sense, which lightly they could not have done in

[1] The people is to be taught the meaning of Sacraments & ceremonies, and are taught in all Catholic countries.

[2] Catholic people in every country understandeth every ceremony, and can

behave themselves accordingly.

Latin. We say, that such as would learn in devotion and humility, may and must rather with diligence learn the tongue that such Divine things be written in, or use other diligence in hearing sermons and instructions, than for a few men's not necessary knowledge, the holy universal order of God's Church should be altered. For if in the kingdom of England only, it be not convenient, necessary, nor almost possible, to accommodate their Service book to every province and people of diverse tongues: how much less should the whole Church so do, consisting of so many differences? Neither doth the Apostle in all this Chapter appoint any such thing to be done, but admonisheth them to pray and labour for the grace of understanding and interpretation, or to get others to interpret or expound unto them. And that much more may we do concerning the Service in Latin, which is no strange nor miraculously gotten or understood tongue, but common to the most and chief churches of the world, and hath been, since the Apostles' time, daily with all diligence throughout all these parts of Christendom, expounded in every house, school, church, and pulpit: and is so well known for every necessary part of the divine Service, that by the diligence of parents, Masters, and Curates, every Catholic of age almost, can tell the sense of every ceremony [2] of the Mass, what to answer, when to say *Amen* at the Priest's benediction, when to confess, when to adore, when to stand, when to kneel, when to receive, what to receive, when to come, when to depart, and all other duties of praying and serving, sufficient to salvation. And thus is it evident that S. Paul speaketh not of the common tongues of the Church's Service.

[1] *Aug. doct. Chr. li. 2. c. 13.*

[2] That he speaketh not of the Church's service, is proved by invincible arguments.

Secondly, it is as certain, that he meaneth not nor writeth any word in this place of the Church's public Service, prayer, or ministration of the holy Sacrament, wherein the Office of the Church specially consisteth: but only of a certain exercise of mutual conference, wherein one did open to another and to the assembly, miraculous gifts and graces of the Holy Ghost, and such Canticles, Psalms, secret Mysteries, sorts of Languages, and other Revelations, as it pleased God to give unto certain both men and women in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning God's gifts to pride and vanity, and namely that gift of tongues: which being indeed the least of all gifts, yet most puffed up the havers, and now also doth commonly puff up the professors of such knowledge, according as S. Augustine [1] writeth thereof. [2] This exercise and the disorder thereof was not in the Church (for anything we can read in antiquity) these fourteen hundreth years: and therefore neither the use nor abuse, nor S. Paul's reprehension or redressing thereof, can concern any whit the Service of the Church. Furthermore this is evident, that the Corinthians had their Service in Greek at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Service. Again the public Service had but one language: in this exercise they spake in many tongues. In the public Service every man had not his own special tongue, his special Interpretation, special Revelation, proper Psalms: but in this they had. Again, the public Service had in it the ministration of the holy Sacrament principally: which was not done in this time of conference. For into this exercise were admitted Catechumens and Infidels and whosoever would: in this women, before S. Paul's order, did speak and prophesy: so did they never in the Ministration of the Sacrament. With many other plain differences, that by no means the Apostle's words can be rightly and truly applied to the Corinthians' Service then, or ours now. Therefore it is either great ignorance of the Protestants, or great guilefulness, so untruly and perversely to apply them.

[1] The Apostle speaketh not of the people's private prayers in Latin, as upon primers, beads,

[1] Neither is here any thing meant of the private prayers which devout persons of all sorts and sexes have ever used, specially in Latin, as well upon their Primers as Beads. For, the private prayers here spoken of, were psalms or hymns and sonnets newly inspired to them by God, and in this conference or prophesying, uttered to one another's comfort, or to themselves and God only. But the prayers, psalms, and holy words of the Christian people used privately, are not composed

by them, nor diversly inspired to themselves, nor now to be approved or examined in the assemblies: but they are such as were given and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful to use, namely the *Pater noster,* the *Ave Maria*, and the *Creed*, our *Lady's Matins*, the *Litanies*, and the like. Therefore the Apostle prescribeth nothing here thereof, condemneth nothing therein, toucheth the same nothing at all. But the devout people in their ancient right may and ought still use their Latin primers, beads, and prayers, as ever before. Which the wisdom of the Church for great causes hath better liked and allowed of, than that they should be in vulgar tongues, [2] though she wholly forbiddeth not, but sometimes granteth to have them translated, and would gladly have all faithful people in order and humility learn, as they may, the contents of their prayers: and hath commanded also in some Councels, that such as cannot learn distinctly in Latin (specially the *Pater noster* & the *Creed*) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, & available in all necessities, & more agreeable to the use of all Christian people ever since their conversion, to pray in Latin, than in the vulgar, though every one in particular understand not what he saith: [3] so it is plain that such pray with as great consolation of spirit, with as little tediousness, with as great devotion and affection, and oftentimes more, than the other: and always more than any Schismatic or Heretic in his known language. Such holy Orations be in manner consecrated and sanctified in and by the Holy Ghost that first inspired them; and there is a reverence and Majesty in the Church's tongue dedicated in our Saviour's Cross, and giveth more force and value to them said in the Church's obedience, than to others. [4] The children cried [5] *Hosanna* to our Saviour, and were allowed, though they knew not what they said. It is well near a thousand years that [6] our people which could nothing else but *barbarum frendere*, did sing *Alleluia*, and not, *Praise ye the Lord*; and longer ago since the poor husband-men sang the same at the plough in other Countries. *Hiero. to. 1. ep. 58.* And *sursum corda*, and *Kyrie eleison*, and the Psalms of David sung in Latin in the Service of the Primitive Church, have the ancient and flat testimonies of S. Cyprian, S. Augustine, S. Hierom and other Fathers. *Grego. li. 7. ep. 63. Cypr. exp. orat. Do. nu. 13. August. c. 13. de dono persever. & de bono vid. c. 16.* and *ep. 178. Hiero. praefat. in Psal. ad Sophron. Aug. de Catechez. rud. c. 9. de Doct. Chr. li. 2. c. 13.* See *ep. 10. August.* of S. Hierom's Latin translation read in the Churches of Africa. Prayers are not made to teach, make learned, or increase knowledge, though by occasion they sometimes instruct us: but their special use is, to offer our hearts, desires, and wants to God, and to shew that we hang of him in all things: and this every Catholic doth for his condition, whether he understand the words of his prayer or not. [7] The simple sort cannot understand all Psalms, nor scarce the learned, no though they be translated or read in known tongues: men must not cease to use them for all that, when they are known to contain God's holy praises. The simple people when they desire anything specially at God's hand, are not bound to know, neither can they tell, to what petition or part of the pater noster their demand pertaineth, though it be in English never so much. They cannot tell no more what is, *Thy kingdom come*, than *Adveniat regnum tuum*, nor whether their petition for their sick children or any other necessity, pertain to this part, or to *Fiat voluntas tua*, or *Ne nos inducas*, or to what other part else. [8] It is enough that they can tell, this holy Oration to be appointed to us, to call upon God in all our desires, more than this, is not necessary. And the translation of such holy things often breedeth manifold danger and irreverence in the vulgar (as to think God is author of sin, when they read, *Lead us not into tentation*) and seldom any edification at all. For, though when the prayers be turned and read in English, the people knoweth the words, yet they are not edified to the instruction of their mind and understanding, except they knew the sense of the words also and meaning of the Holy Ghost. [9] For if any man think that S. Paul speaking of edification of man's mind or understanding, meaneth the understanding of the words only, he is foully deceived. For,

or otherwise.

[2] Latin prayers translated, or the people taught the contents thereof.

[3] The people's devotion nothing the less, for praying in Latin.

[4] The service always in Latin throughout the west Church.

[5] *Mat. 24.*

[6] * *Greg. li. 27. Moral. c. 6.*

[7] It is not necessary to understand our prayers.

[8] How far is sufficient for the people to understand.

[9] How the mind or understanding is edified.

[10] *1. Cor. 13.*

what is a child of five or six years old edified or increased in knowledge by his *Pater noster* in English? It is the sense therefore, which every man cannot have, neither in English nor Latin, the knowledge whereof properly and rightly edifieth to instruction. And the knowledge of the words only, often edifieth never a whit, and sometimes buildeth to error and destruction: as it is plain in all Heretics and many curious persons besides. Finally both the one and the other without charity and humility maketh the Heretics and Schismatics with all their English and what other tongues and intelligence so ever, to be as [10] *sonans & cymbalum tinniens*, sounding brass and a tinkling cymbal.

[1] A notable rule of S. Augustine.

[2] *1. Cor. 11, 16.*

To conclude, for praying either publicly or privately in Latin which is the common sacred tongue of the greatest part of the Christian world, this is thought by the wisest & godliest to be most expedient, and is certainly seen to be nothing repugnant to S. Paul. If any yet will be contentious in the matter, we must answer them with this same Apostle, *The Church of God hath no such custom.* and with this notable saying of S. Augustine [1][2], *ep. 118. c. 5. Any thing that the whole Church doth practise and observe throughout the world, to dispute thereof as though it were not to be done, is most insolent madness.*

◦ Women may have any temporal Sovereignty, but no Ecclesiastical function.

34. *Let women hold their peace.]* ◦ There be, or were, certain Heretics in our Country (for such ever take the Scriptures diversely for the advantage of time) that denied women to hold lawfully any kingdom or temporal Sovereignty: but that is false and against both reason & the Scriptures. This only in that sex is true, that it is not capable of Holy Orders, spiritual Regiment or Cure of souls: and therefore cannot do any function proper to Priests and Bishops: not speak in the Church, and so not preach, nor dispute, nor have or give voice either deliberative or definitive in Councels and public Assemblies, concerning matters of Religion, nor make Ecclesiastical laws concerning the same, nor bind, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolve, nor minister Sacraments, other than Baptism in the case of mere necessity, when neither Priest nor other man can be had: much less prescribe anything to the Clergy, how to minister them, or give any man right to rule, preach, or execute any spiritual function as under her and by her authority: no creature being able to impart that whereof itself is incapable both by nature and Scriptures. This Regiment is expressly given to the Apostles, Bishops, and Prelates: they only have authority to bind and loose, *Mat. 18*: they only are set by the Holy Ghost to govern the Church, *Act. 20.*: they only have cure of our souls directly, and must make account to God for the same, *Hebr. 13.*

CHAPTER XV.

He proveth the resurrection of the dead by the resurrection of Christ, and with many other arguments: and 31. answereth also objections made against it. 49. And then exhorteth in respect of it, unto good life. [1]

[1] The 7. part.

Of the resurrection of the dead.

AND [1] I do you to understand, brethren, the Gospel which I preached to you, which also you received, in the which also you stand,

[1] The Epistle upon the 11. Sunday after Pentecost.

2 by the which also you are saved, after what manner I preached unto you if you keep it, unless you have believed in vain. 3 For [1][2] I delivered unto you first of all which I also received: that Christ died for our sins [3] according to the Scriptures:

[1] c This delivery in the Latin & Greek importeth *tradition.* So by Tradition did the Apostles plant the Church in all truth, before they wrote any thing. [2] *c tradidi παρέδωκα* [3] *Esa. 53, 8. Dan. 9, 26.*

4 and that he was buried, and that he rose again the third day, [1] according to the Scriptures:

[1] *Ps. 15, 10. Ion. 2, 2.*

5 and that he was [1]seen of Cephas; and after that of the eleven.

[1] *Lu. 24.*

6 Then was he seen of more than five hundred brethren together: of which many remain until this present, and some are a-sleep. 7 Moreover he was seen of James, then of all the Apostles. 8 And last of all, as it were of [1]an abortive [2]he was seen also of me.

[1] *c one born out of time* [2] *Act. 9, 3.*

9 For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. 10 But by the grace of God I am that which I am; & his grace in me hath not been [1] void,ꟾ but I have laboured more aboundantly than all they: yet not I, but the grace of God with me.

[1] In him God's grace is not void, that worketh by his free will according to the motion and direction of the same grace.

11 For whether I, or they, so we preach, and so you have believed. 12 But if Christ be preached that he is risen again from the dead, how do certain among you say, that there is no resurrection of the dead? 13 And if there be no resurrection of the dead, neither is Christ risen again. 14 And if Christ be not risen again, then vain is our preaching, vain also is your faith. 15 And we are found also [1]false witnesses of God: because we have given testimony against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again.

[1] So may we say, if the Cath. faith in all points be not true, then our first Apostles were false witnesses, then hath our Country believed in vain all this while, then are all our Forefathers dead in their sins and perished. Which (presupposing Christ to be God) were the greatest absurdity in the world.

16 For if the dead rise not again, neither is Christ risen again. 17 And if Christ be not risen again, vain is your faith, for yet you are in your sins. 18 Then they also that are a-sleep in Christ, are perished. 19 If in this life only we be hoping in Christ, we are more miserable than all men. 20 But now Christ is risen again from the dead, the [1]first fruits of them that sleep:

[1] *Col. 1, 18. Ap. 1, 5.*

21 for [1]by a man death; and by a man the resurrection of the dead.

[1] *Ro. 5, 12.*

22 And as in Adam all die, so also in Christ all shall be made alive. 23 But [1]every one in his own order: the first fruits Christ, then they that are of Christ, that believed in his coming.

[1] *1. Thes. 4, 15.*

24 Then the end, when he shall have delivered the Kingdom to God and the Father, when he shall have abolished all principality & authority & power. 25 And he must reign, [1] *Until he put all his enemies under his feet.*

[1] *Ps. 109, 1.*

26 And the enemy death shall be destroyed last. [1] *For he hath subdued all things under his feet.* And whereas he saith,

[1] *Ps. 8, 8.*

27 *All things are subdued to him;* undoubtedly, except him that subdued all things unto him. 28 And when all things shall be subdued to him; then the Son also himself shall be subject to him that subdued all things unto him, that God may be all in all. 29 Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? 30 Why also are they baptized for them? Why also are we in danger every hour? 31 I die daily by your glory, brethren, which I have in Christ JESUS our Lord. 32 If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not again? [1] *Let us eat and drink, for tomorrow we shall die.*

[1] *Esa. 22, 13.*

33 Be not seduced, [1] *Evil communications corrupt good manners.*

[1] *Menander*

34 Awake ye just, and sin not. For some have not the knowledge of God, I speak to your shame. 35 But some man saith: How do the dead rise again? and with what manner of body shall they come? 36 Fool, that

which thou sowest is not quickened, unless it die first.
37 And that which thou sowest, not the body that shall be, doest thou sow; but bare grain, to wit, of wheat, or of some of the rest. 38 And God giveth it a body as he will: & to every seed his proper body.
39 Not all flesh, is the same flesh: but one of men, another of beasts, another of birds, another of fishes.
40 And bodies celestial, & bodies terrestrial: but, one glory of the celestial, and another of the terrestrial.
41 One glory of the sun, another glory of the moon, and another glory of the stars. For [1]star differeth from star in glory:

[1]The glory of the bodies of Saints shall not be all alike, but different in heaven according to men's merits.

42 so also the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. 43 It is sown in dishonour, it shall rise in glory. It is sown in infirmity, it shall rise in power. 44 It is sown a natural body; it shall rise a [1]spiritual body. If there be a natural body, there is also a spiritual,

[1]As to become spiritual doth not take away the substance of the body glorified: no more when Christ's body is said to be in spiritual sort in the Sacrament, doth it import the absence of his true body and substance.

45 as it is written: [1]*The first man Adam was made into a living soul:* the last Adam into a quickening spirit.

[1]*Gen. 2, 7.*

46 Yet that is not first which is spiritual, but that which is natural: afterward that which is spiritual.
47 The first man of earth, earthly: the second man from Heaven, heavenly. 48 Such as is the earthly, such also are the earthly: and such as the heavenly, such also are the heavenly. 49 Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly. 50 This I say, brethren, that [1]flesh and blood cannot possess the Kingdom of God: neither shall corruption possess incorruption.

[1]Flesh and blood signify not here the substance of those things, but the corrupt quality incident to them in this life by the fall of Adam.

51 [1]Behold I tell you a mystery. We shall all indeed rise again: but we shall not all be changed.

[1]b The Epistle upon All-Souls day.

52 In a moment, in the twinkling of an eye, at the [1]last trumpet (for [2]the trumpet shall sound) and the dead shall rise again incorruptible: and we shall be changed.

[1]*Ap. 8, 2.*[2]*11, 15.*

53 For this corruptible must do on incorruption; & this mortal do on immortality. 54 And when this mortal hath done on immortality, then shall come to pass the saying that is written: [1]*Death is swallowed up in victory.*

[1]*Os. 13, 14.*

55 *Death where is thy victory? Death where is thy sting?* 56 And the sting of death, is sin: and the power of sin is the Law. 57 But thanks be to God that hath given us the victory by our Lord JESUS Christ.
58 Therefore, my beloved brethren, be stable and unmoveable; abounding in the work of our Lord always, knowing that your labour is not vain in our Lord:

ANNOTATIONS.
CHAP. XV.

[1]Free-will with grace.
[2]Heret. translation.

10. *With me.]* [1]God useth not man as a brute beast or a block: but so worketh in him and by him that free-will may concur in every action with his grace, which is always the principal. The heretics to avoid this concurrence in working & labouring, translate [2], *which is with me*: where the Apostle rather saith, *which laboureth with me.*

◦Fasting is meritorious.

32. *Let us eat and drink.]* ◦S. Ambrose applieth these words to our Christian Epicureans that take away fasting, and deny the merit thereof: *How can we be saved* (saith he) *if we wash not away our*

sins by fasting, seeing the scriptures say, fasting and alms deliver from sin? What are these new masters then that exclude all merit of fasting? Is not this the very voice of the heathen saying, Let us eat and drink, tomorrow we shall die? li. 10. epist. ep. 82.

CHAPTER XVI.

He prescribeth an order for their contributing to the Christians at Hierusalem, 3. promising to come unto them. 10. Of Timothee, and of Apollo's coming thither. 13. And so with exhortation, and diverse commendations, he endeth. [1]

[1] The 8. part.

Of the contributions.

AND concerning the collections that are made for the Saints, as I have ordained to the Churches of Galatia, so do ye also. 2 In [1] the first of the Sabboth let every one of you put a part with himself, laying up what shall well like him: that not when I come, then collections be made.

[1] That is Sunday. *Hiero. q. 4. Hedibiae.* So quickly did the Christians keep Sunday, holiday, and assembled to Divine Service on the same.

3 And when I shall be present; whom you shall approve by letters, them will I send to carry your grace into Jerusalem. 4 And if it be worthy that I also go, they shall go with me. 5 And I will come to you, when I shall have passed through Macedonia. For I will pass through Macedonia. 6 And with you perhaps I will abide, or will winter also: that you may bring me on my way whithersoever I go. 7 For I will not now see you by the way, for I hope that I shall abide with you some little time, if our Lord will permit. 8 But I will tarry at Ephesus until [1] Pentecost.

[1] The Heretics & other new-fangled strive among themselves, whether Pentecost signify here the term of fifty days; or else the Jews' holy-day so called. But it cometh not to their minds that it is most like to be the feast of Whitsuntide, kept & instituted even then by the Apostles, as appeareth by the Fathers. *See S. Aug. ep. 119. c. 15. & 16. Ambr. in c. 17. Lucae.*

9 For a great door and evident is opened unto me: and many adversaries. 10 And if Timothee come, see that he be without fear with you, for he worketh the work of our Lord, as also I. 11 Let no man therefore despise him, but conduct ye him in peace: that he may come to me. For I expect him with the brethren. 12 And of brother Apollo I do you to understand, that I much entreated him to come unto you with the brethren: and [1] at all it was not his mind to come now. But he will come when he shall have leisure.

[1] *c πάντως*

13 Watch ye, stand in the faith, do manfully, & be strengthened. 14 Let all your things be done in charity. 15 And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, that they are the first fruits of Achaia, & have ordained themselves to the ministry of the saints: 16 that you also be subject to such, and to every one that helpeth & laboureth with us. 17 And I rejoice in the presence of Stephanas and Fortunatus and Achaicus, because [1] that which you wanted, they have supplied.

[1] *c τὸ ὑμῶν ὑςέρημα.*

18 For they have refreshed both my spirit and yours. Know them therefore that are such. 19 The Churches of Asia salute you. Aquila and Priscilla with their domestical Church salute you much in our Lord. 20 All the brethren salute you. Salute one another in a [1] holy kiss.

[1] *c See Ro. 16, 16.*

21 The salutation with mine own hand^ Paul's. 22 If any man love not our Lord JESUS Christ, be he *anathema.* [1] [2] *Maran atha.*

[1] c That is, *our Lord is come.* Hiero. ep. 173. Therefore *anathema* to all that love him not, or believe not. *Theophyla. upon this place.* [2] *c* אתא מרן

23 The grace of our Lord JESUS Christ be with you. 24 My charity be with you all in Christ JESUS. Amen.

THE ARGUMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

[1] *2. Cor. 11. 2.*
[2] *Gal. 2. 1.*

FOR the time when this Epistle was written, look the Argument of the epistle to the Romans: to wit, about the eighteenth year after his conversion, & our Lord's passion, because in the 11. chapter [1] he maketh mention of 14 years, not only after his Conversion, as to the Galatians [2], but also after his rapt, which seemeth to have been when he was at Hierusalem Act. 9, 26. four years after his Conversion (Gal. 1, 18) in a trance or excess of mind, as he calleth it, Act. 22, 17. It was written at Troas (it is thought) and sent by Titus, as we read chap. 8.

It is for the most part against those false Apostles whom in the first part of the first to the Corinthians, he noted, or rather spared, but now is constrained to deal openly against them, & to defend both his own person which they sought to bring into contempt, making way thereby to the correption of the Corinthians, and withal to maintain the excellency of the Ministry and Ministers of the new Testament, above which they did magnify the Ministry of the old Testament: bearing themselves very high because they were Jews.
Against these therefore S. Paul avoucheth the preeminent power of his Ministry, by which power also he giveth a pardon to the incestuous fornicator whom he excommunicated in the last Epistle, seeing now his penance, and again threateneth to come & excommunicate those that had grievously sinned and remained impenitent. Two chapters also he interposeth of the contributions to the Church of Hierusalem, mentioned in his last, exhorting them to do liberally, and also to have all in a readiness against his coming.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAPTER I.

By his troubles in Asia he comforteth them: and (against his adversaries the false Apostles of the Jews) allegeth to them the testimony of his own and also of their conscience, 17. answering them that objected lightness against him, for not coming to Corinth according to his promise.

PAUL an Apostle of JESUS Christ by the will of God, and Timothee our brother: to the Church of God that is at Corinth, with all the saints that are in all Achaia. 2 Grace unto you and peace from God our Father, & from our Lord JESUS Christ. 3 [1]Blessed be the God and Father of our Lord JESUS Christ, the Father of mercies and God of all comfort,

[1] The Epistle for S. Marcellus. Ian. *16.* and S. Linus Sept. *23.* And for some other Martyrs Bishops.

4 who comforteth us in all our tribulation; that we also may be able to comfort them that are in all distress, [1]by the exhortation wherewith we also are exhorted of God.

[1] *c διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα.*

5 For as the passions of Christ abound in us: so also by Christ doth our comfort abound. 6 And whether we be in tribulation, for your exhortation & salvation: whether we be exhorted, for your exhortation & salvation, which worketh the toleration of the same passions which we also do suffer: 7 and our hope is firm for you: knowing that as you are partakers of the passions, so shall you be of the consolation also.┤ 8 For we will not have you ignorant, brethren, concerning our tribulation, which happened in Asia, that we were pressed above measure above our power, so that it was tedious unto us even to live. 9 But we in ourselves, had the answer of death, that we be not trusting in ourselves, but in God who raiseth up the dead, 10 who hath delivered and doth deliver us out of so great dangers: in whom we hope that he will yet also deliver us, 11 you helping withal in prayer for us, that by many men's persons, thanks for that gift which is in us, may be given by many in our behalf. 12 For our glory is this, the testimony of our conscience, that in simplicity and sincerity of God, and not in carnal wisdom, but in the grace of God we have conversed in this world: and more aboundantly towards you. 13 For we write no other things to you than that you have read and know. And I hope that you shall know unto the end: 14 as also you have known us in part, that we are your glory, as you also ours in the day of our Lord JESUS Christ. 15 And in this confidence I would first have come to you, that you might have a second grace: 16 and by you pass into Macedonia, and again from Macedonia come to you, and of you be brought on my way into Jewry. 17 Whereas then I was thus minded, did I use lightness? Or the things that I mind, do I mind according to the flesh, that there be with me, *It is* and *It is not?* 18 But God is faithful, because our preaching which was to you, there is not in it, *It is*, and, *It is not.* 19 For the Son of God JESUS Christ, who by us was preached among you, by me and Sylvanus and Timothee, was not, *It is*, and, *It is not*, but, *It is*, was in him. 20 For all the promises of God that are, in him *It is*: therefore also by him, Amen to God, unto our glory. 21 And he that confirmeth us with you in Christ, and that hath anointed us, God: 22 who also hath sealed us, and given the pledge of the Spirit in our hearts. 23 And I call God to witness upon my soul, that sparing you, I came not any more to Corinth, not because we over-rule your faith: but, we are helpers of your joy. For in the faith you stand.

ANNOTATIONS.
CHAP. I.

5. *Passions of Christ.]* [1] All the afflictions of the faithful be called Christ's own passions, not only because they be suffered for him, but for that there is so strait conjunction and communion betwixt him being the head, and every of the living members of his body, which is the Church, that whatsoever is suffered by any one of the same, is counted as a piece of his own Passion. As likewise whatsoever good works be done to any of them, or by any of them, be accepted as done to, or by Christ himself, Which thing if the Protestants well weighed, they would not marvel that the Catholic Church attributeth such force of [2] merit and satisfaction to the work of holy men.

[1] All our afflictions, be Christ's afflictions, for the conjunction between the head & body.

[2] Merit and satisfaction.

5. *The comfort abound.]* ◦Worldly men that see only the exterior miseries and afflictions that Catholics do suffer being persecuted by the Heathen or Heretics, deem them exceeding miserable. But if they felt or could conceive the aboundance of consolation which Christ ever giveth according to the measure of their afflictions, they would never wonder at the voluntary toleration of what torments soever for Christ's sake, but would wish rather themselves to be in any dungeon in England with the comfort that such have from God, than to live out of the Church in all the wealth of the world.

◦Worldly men feel not the comfort of afflicted Catholics.

11. *You helping in prayer.]* [1]S. Paul knew that the help of other men's prayers was nothing derogatory to the office of Christ's mediation or intercession for him, nor to the hope that he had in God: and therefore he craveth the Corinthians' aid herein as a support and succours for himself in the sight of God. With what reason or Scripture then, can the Protestants say that the prayers of Saints be injurious to Christ, or not to stand with the confidence we have in him? As though it were more dishonour to God that we should use the aid of Saints in heaven, than of sinners in earth: or [2]that the intercession of these our fellows beneath, were more available than the prayers of those that be in the glorious sight of God above.

[1]Intercession of Saints or holy men for us, no derogation to Christ.

[2]*Hiero. cont. Vigil.*

11. *By many men's.]* ◦He meaneth, that as the prayers of many joined together for him, shall be rather heard, than of any alone: so their common thanks-giving to God for granting their request, shall be more acceptable and glorious to God, than any one man's thanks alone. Which thing doth much commend the holy Church's public prayers, processions, stations, and pilgrimages, where so many meet and uniformly join their prayers and lauds together unto God.

◦Public prayers & fasts.

14. *Your glory.]* ◦The Apostles, teachers, and preachers, that convert countries or particular persons to Christ, and the peoples or parties by them converted, shall in the day of judgement have much mutual joy and glory of and for each other, one giving to the other great matter of merit in this life, and of reward in the next. See *1. Thess. 2. v. 19.*

◦Their glory in heaven that convert others.

18. *It is, it is not.]* ◦As he dischargeth himself of all other levity touching his promise or purpose of coming to them, so much more of all inconstancy in preaching Christ's doctrine and faith. Wherein, one day to affirm, another day to deny, to dissent from his fellows or from himself, to change every year or in every epistle the form of his former teaching, to come daily with new devices repugnant to his own rules, were not agreeable to an Apostle and true teacher of Christ, but proper to false prophets and Heretics. Whereof we have notorious examples in the Protestants: who being destitute of the spirit of peace, concord, constancy, unity, and verity, as they vary from their own writings which they retract, reform or deform continually, so both in their preachings, & form of Service, they are so restless, changeable and repugnant to themselves, that if they were not kept in awe with much ado, by temporal laws, or by the shame and rebuke of the world, they would coin us every year or every Parliament, new Communions, new faiths, and new Christs, as you see by the manifold endeavours of the Puritans. And this to be the proper note of false Apostles and Heretics, see in *S. Irenaeus li. 1. c. 18.* and *Tertull. de praescript. S. Basil. ep. 12.*

◦The Protestants' inconstancy in changing their writings, translations, service books, &c.

22. *Hath sealed.]* [1]The learned Divines prove by this place and by the like in the fourth to the Ephesians [2], that the Sacrament of Baptism doth not only give grace, but imprinteth and sealeth the soul of the baptized, with a spiritual sign, mark, badge, or token, which can never be blotted out, neither by sin, heresy, apostasy, nor other ways, but remaineth for ever in man for the cognisance of his Christendom, and for distinction from others which were never of Christ's fold. By which also he is as it were consecrated and deputed to God, made capable and partaker of the rights of the Church, and subject to her laws and discipline. See S. Hierom *in 4. Ephes.* S. Ambrose *li. 1 de Sp. Sancto cap. 6.* S. Cyril Hierosol. *Catechesi. 17* at the end, and S. Dionysius Areopag. *c. 2. Eccl. Hierarch.* The which Fathers express that spiritual sign by diverse agreeable names, which the Church and most Divines, after S. Augustine, call the *character* of Baptism. By the truth and force of which spiritual note or mark of the soul, he specially convinceth the Donatists, that the said Sacrament though given and ministered by Heretics or Schismatics or who else so ever, can never be reiterated. See *ep. 57. & li. 6 cont. Donatist. cap. 1. & li. 2 cont. Parmenianum c. 13.* As the like indelible characters given also by the Sacraments of Confirmation and Orders, do make those also

[1]The indelible character of Baptism, Confirmation, Holy Orders.

[2]*Eph. 4, 30.*

[3]*See Conc. Tarraco. to. 2. Concil.*

irreiterable and never to be received but once. Whereas all other Sacraments saving these three, may be often received of the selfsame person. And that Holy Orders cannot be iterated, see S. Augustine *li. 2 cont. Parmen. c. 13. li. de bono coniug. c. 24.* and S. Gregory *li. 2 Regist. ep. 32.* The like of Confirmation is decreed in the most ancient Councel Tarracon. *cap. 6.*[3] Finally that this character is given only by these said three Sacraments, and is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Councels Florentine and Trent. Which yet is no new device of them, as the Heretics falsely affirm, but agreeable (as you see) both to the Scriptures and also to the ancient fathers and Councels.

23. *Not because we over-rule.]* ◦Calvin and his seditious Sectaries with other like *which despise dominion,* as S. Jude describeth such, would by this place deliver themselves from all yoke of spiritual Magistrates and Rulers: namely that they be subject to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no marvel that the malefactors and rebels of the Church would come to no tribunal but God's, that so they may remain unpunished at least during this life. For though the Scriptures plainly condemn their heresies, yet they could writhe themselves out by false glosses, constructions, corruptions, and denials of the books to be Canonical, if there were no laws or judicial sentence of men to rule and repress them.

◦The Calvinists will be subject to no tribunal in earth, for trial of their religion.

[1]Notwithstanding then these words of S. Paul, whereby only tyrannical, insolent, and proud behaviour and indiscreet rigor of Prelates or Apostles towards their flocks is noted, as also in the first of S. Peter *cap. 5.* (the Greek word in these places [2], and in the Gospel *Mt. 20, 25. Mr. 10, 42.* signifying lordly and insolent dominion:) yet he had and exercised just rule, preeminence, and prelacy over them, not only for their life, but also and principally touching their faith. For he might & did call them to account for the same, and excommunicated heretics for forsaking their faith. *1 Cor. 4. 5. 2 Cor. 10, 4. 13, 10. 1 Tim. 1, 20. Tit. 1, 11.* And all Christian men are bound to obey their lawful Prelates in matters of faith and doctrine specially, and must not under that ridiculous pretence of obeying God's word only (which is the shift of all other Heretics, as Anabaptists, Arians, and the like, as well as the Protestants) disobey God's Church, Councels, and their own Pastors and Bishops, who by the Scriptures have the regiment of their souls, and may examine and punish as well John Calvin as Simon Magus, for falling from the Catholic faith. For though God alone be the Lord, author and giver of faith, yet they are his [3]cooperators and coadjutors by whom the faithful do believe and be preserved in the true faith, and be defended from wolves, which be Heretics, seeking to corrupt them in the same. And this same Apostle [4]challengeth to be their father as he that begat and formed them by his preaching in Christ.

[1]Tyrannical dominion is forbid in Prelates, not Ecclesiastical Sovereignty for examination of faith or manners.

[2] *κατακυριεύειν.*

[3] *συνεργοὶ 1. Cor. 3, 9.*

[4] *1. Cor. 4, 15.*

CHAPTER II.

Prosecuting the true cause which in the last chapter he gave of his not coming, 6. he pardoneth now after some part of penance, him that for incest he excommunicated in the last epistle, requiring them obediently to consent thereunto. 12. Then of his going from Troas in to Macedonia; God every-where giving him the triumph.

AND I have determined with my-self this same thing, not to come to you again in sorrow. 2 For if I make you sorry; & who is it that can make me glad, but he that is made sorry by me? 3 And this same I wrote to you; that I may not, when I come, have sorrow upon sorrow, of the which I ought to rejoice: trusting in you all, that my joy is the joy of you all. 4 For of much tribulation and anguish of heart I wrote to you by many tears: not that you should be

made sorry; but that you may know what charity I have more aboundantly toward you. 5 And if any man hath made sorrowful, not me hath he made sorrowful, but in part, that I burden not all you. 6 To him that is such a one, this rebuke sufficeth that is given of many: 7 so that contrarywise you should rather pardon and comfort him, lest perhaps such an one be swallowed up with over great sorrow. 8 For the which cause I beseech you that you confirm charity toward him. 9 For therefore also have I written that I may know the experiment of you, whether in all things you be obedient. 10 And whom you have pardoned any thing, I also. For, myself also that which [1]I pardoned, if I pardoned any thing, for you in the person of Christ,

[1] *c κεχάρισμαι.*
Though he did great Penance (saith Theodorete) yet he calleth this pardoning. *χάριν, a grace*, because his sin was greater than his penance.

11 that we be not circumvented of Satan. For we are not ignorant of his cogitations. 12 And when I was come to Troas for the Gospel of Christ, and a door was opened unto me in our Lord, 13 I had no rest in my spirit, for that I found not Titus my brother, but bidding them fare well, I went forth into Macedonia. 14 And thanks be to God, who always triumpheth us in Christ JESUS, and manifesteth the odour of his knowledge by us in every place. 15 For we are the good odour of Christ unto God in them that are saved, & in them that perish. 16 To some indeed the odour of death unto death: but to others the odour of life unto life. And to these things who is so sufficient? 17 For we are not as very many, adulterating the word of God, but of sincerity, and as of God, before God, in Christ we speak.

ANNOTATIONS.
CHAP. II.

[1] The Apostle excommunicateth, enjoineth penance: and afterward pardoneth & absolveth.
[2] *1. Cor. 5, 5.*
[3] *ἐπιτιμία.*
[4] Pardon or remission of penance enjoined.
[5] Penance and satisfaction evidently proved against the Protestants.
[6] *Ioel, 2, 12.*
[7] *Mt. 3. & 4.*
[8] *Act. 2. & 26.*

6. *This rebuke sufficeth.]* [1] This Corinthian for incest was excommunicated and put to penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is given for his absolution and pardoning. Where in first we have a plain example and proof of the Apostolic power, there of binding, and here of loosing: there of punishing, here of pardoning: there of retaining sins, here of remission. Secondly we may hereby prove that not only amendment, ceasing to sin, or repentance in heart and before God alone, is always enough to obtain full reconcilement, whereas we see here his separation also from the faithful, and the Sacraments, and from all company or dealing with other Christian men, besides other bodily affliction: all which, called of the Apostle before [2] *interitus carnis, the destruction of the flesh*, and named here, *Rebuke*, or (as the [3] Greek word also importeth) mulct, penalty, correction, chastisement, were enjoined him by the Apostle's commandment in the face of the Church, and by the offender patiently sustained so long. [4] Thirdly we see that it lieth in the hands of the Apostles, Bishops, and spiritual Magistrates, to measure the time of such penance or discipline, not only according to the weight of the offence committed, but also according to the weakness of the persons punished, and other respects, of time and place, as to their wisdom shall be thought most agreeable to the party's good, and the Church's edification. [5] Lastly by this whole handling of the offender's case, we may refute the wicked heresy of the Protestants, that would make the simple believe, no punishment of a man's own person for sins committed, nor penance enjoined by the Church, nor any pains temporal or satisfaction for our life past, to be necessary, but all such things to be superfluous, because Christ hath satisfied enough for all. Which Epicurean doctrine is refelled, not only hereby, but also by the Prophets' [6], John the Baptist's [7], Christ's, and the Apostles' preaching [8] of penance and condign works or fruits of repentance, to every man in his own person, and not in Christ's person only: and by the whole life and most plain speeches and penitential canons of the holy doctors and

Councels prescribing times of penance, commanding penance, enjoining penance, and continually using the word satisfaction in this case throughout all their works, as our Adversaries themselves cannot but confess.

8. *I beseech you.]* ◦They which at the beginning did bear too much with the offender, and seemed loath to have him excommunicated in so austere manner: yet through their obedience to the Apostle became on the other side so rigorous, and so far detested the malefactor after he was excommunicated, that the Apostle now meaning to absolve him, was glad to entreat and command them also to accept him to their company and grace again.

◦Zeal against the excommunicate.

9. *Obedient.]* ◦Though in the last chapter he discharged himself of tyrannical dominion over them, yet he challengeth their obedience in all things as their Pastor and Superior, and consequently in this point of receiving to mercy the penitent Corinthian. Whereby we see, that as the power and authority of excommunicating, so of absolving also was in S. Paul's person, though both were to be done in the face of the Church: else he would not have commanded or required their obedience.

◦The Apostle challengeth their obedience to his Ecclesiastical authority.

10. *I also.]* [1] The Heretics and others not well founded in the Scriptures and antiquity, marvel at the Pope's pardons, counting them either fruitless or unlawful or no elder than S. Gregory. But indeed the authority, power, and right of them is of Christ's own word and commission, principally given to Peter, and so afterward to all the Apostles, and in their persons to all the chief Pastors of the Church, when it was said, [2] *Whatsoever you loose in earth, shall be loosed in heaven.* By which commission the holy Bishops of old did cut off large pieces of penance enjoined to offenders, and gave peace, grace, or indulgence, [3] before they had accomplished the measure of their appointed or deserved punishment. And that is to give pardon. And so S. Paul here did towards the Corinthian, whom he assoiled of mere grace and mercy, as the word *donare* or *condonare* doth signify [4], when he might longer have kept him in penance and temporal affliction for his offence. Whereof though he had already before God inwardly repented, yet was he justly holden under this correction for some satisfaction of his fault past, during the Apostle's pleasure. [5] To remit then the temporal punishment or chastisement due to sinners after the offence itself and the guilt thereof be forgiven of God, is an Indulgence or pardon. Which the principal Magistrates of God's Church by Christ's warrant and the Apostle's example, have ever done, being no less authorised to pardon than to punish, and by imitation of our Master (who forgave [6] the adulteress and diverse other offenders, not only their sins, but also often the temporal punishments due for the same) are as much given to mercy as to justice.

[1] The authority of Indulgences whereupon it is grounded.

[2] *Mat. 18, 18.*

[3] *Cypria. ep. 13. 14. 15.*

[4] *κεχάρισμαι. See Theodoret in hunc loc.*

[5] What is a pardon or indulgence.

[6] *Io. 8, 11.*

10. *For you.]* [1] [2] Theodorete upon this place saith that the Apostle gave this pardon to the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may read in sundry places, of S. Cyprian [3] namely, that Indulgences or remissions were given in the primitive Church by the mediation of holy Confessors or Martyrs, and by communicating the satisfactory works of one to another, to which end they gave their letters to Bishops in the behalf of diverse their Christian brethren, a thing most agreeable to the mutual intercourse that is between the members of Christ's mystical body, and very answerable to God's justice, [4] which by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In which kind the Apostle confesseth that himself by his suffering and tribulations, supplieth the wants of such passions as Christ hath to suffer [5], not in his own person, but in his body, which is his Church. Whereupon we infer most assuredly, that the satisfactory and penal works of holy Saints suffered in this life, be communicable and applicable to the use of other faithful men their fellow-members in our Lord, and to be dispensed according to every one's

[1] Indulgences or pardons in the primitive Church.

[2] *Theodor. in hunc locum.*

[3] *Cypr. locis citatis.*

[4] *2. cor. 8.*

[5] *Col. 1, 24.*

necessity and deserving, by them whom Christ hath constituted over his family, and hath made the dispensers of his treasures.

[1] All pardon and remission is in the virtue and name of Christ.

[2] *ἐν προσώπῳ Χριστοῦ.*

[3] Heretical translation.

[4] *1. Cor. 5, 4.*

[5] *Io. 20, 23.*

10. *In the person of Christ.]* [1] For that many might of ignorance or pride reprove the practice of God's Church and her Officers, or deny the Apostle's authority to be so great over men's souls as to punish and pardon in this sort, S. Paul doth purposely and precisely tell them that he doth give pardon as Christ's Vicar, or as bearing his person in this case: and therefore that no man may marvel of his power herein, except he think that Christ's power, authority, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these words, [2] *In the person of Christ*, and not as the Protestants would have it [3] (the better to avoid the former conclusion of the Apostle's giving indulgence) *In the face or sight of Christ*, you may easily understand by the Apostle's like insinuation of Christ's power, when he committed this offender to Satan, affirming that he gave that sentence in the name and with the [4] *virtue* or *power of our Lord JESUS CHRIST*. In all which cases the Protestants' blindness is exceeding great, who cannot see that this is not the way to extol Christ's power, to deny it to his Priests, seeing the Apostle challengeth it by that that Christ hath such power, & that himself doth it in his name, virtue, and person. So now in this, and in no other name, give Popes and Bishops their pardons. Which pertaining properly to releasing only of temporal punishment due after the sin and the eternal punishment be forgiven, is not so great a matter as the remission of the sin itself: which yet the Priests [5] by express commission do also remit.

[1] All binding & loosing must be used to the party's salvation.

[2] *Conc. Nic. can. 12. Ancyran. can. 2. & 5.*

[3] The great penance of the primitive Church.

[4] Why more pardons and Indulgences now than in old time.

[5] *Mat. 11, 18.*

11. *Circumvented of Satan.]* [1] We may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the power and hands of God's ministers, to deal more or less rigorously, to pardon sooner or later, punish longer or shorter while, as shall be thought best to their wisdom. For the end of all such correction or pardoning must be the salvation of the party's soul, as the Apostle noted *1 Cor. 5, 5.* Which to some, and some certain times, may be better procured by rigour of discipline than by indulgence, to some others, by lenity and humane dealing (so pardoning of penance is called in old Councels [2]) rather than by overmuch chastisement. For consideration whereof, in some ages of the Church, much discipline, [3] great penance and satisfaction was both enjoined and also willingly sustained, and then was the less pardoning and fewer indulgences, because in that voluntary use and acceptation of punishment, and great zeal and fervour of spirit, every man fulfilled his penance, and few asked pardon. Now in the fall of devotion and loathsomeness that men commonly have to do great penance, though the sins be far greater than ever before, [4] yet our holy mother the Church knowing with the Apostle the cogitations of Satan, how he would in this delicate time, drive men either to desperation, or to forsake Christ and his Church and all hope of salvation, rather than they would enter into the course of canonical discipline, enjoineth small penance, and seldom useth extremity with offenders as the holy Bishops of the primitive Church did, but condescending to the weakness of her children, pardoneth exceeding often and much, not only all enjoined penance, but also all or great parts of what punishment temporal soever due or deserved, either in this world or in the next. As for the Heretics which neither like the Church's lenity and pardoning in these days, nor the old rigor of the primitive Church, they be like to the Jews [5] that condemned John the Baptist of austerity, and Christ of too much freedom and liberty: not knowing nor liking indeed either Christ's ordinance and commission in binding or loosing, or his providence in the government of the Church.

[1] The Heretics' corrupting of the

17. *Adulterating.]* [1] The Greek word [2] signifieth to make commodity of the word of God, as vulgar Vintners do of their wine. Whereby is expressed the peculiar trade of all Heretics, and

exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their own phantasies, by false translations, glosses, colorable and pleasant commentaries, to deceive the taste of the simple, as taverners and tapsters do, to make their wines salable by manifold artificial deceits. The Apostles contrarywise, as all Catholics, deliver the Scriptures and utter the word of God sincerely and entirely, in the same sense and sort as the Fathers left them to the Church, interpreting them by the same Spirit by which they were written or spoken.

Scripture.

[2] *καπηλεύοντες.*

CHAPTER III.

Lest the Judaical false Apostles should object again that he praiseth himself, he saith that the Corinthians are his commendation: and they in their hearts being justified by his ministry, he thereof inferreth that the Ministers of the new Testament are far more glorious than they of the old, 12. and our people more lightened than theirs.

BEGIN we again to commend our-selves? or do we need (as certain) epistles of commendation to you, of from you? 2 Our epistle you are, written in our hearts, which is known & read of all men: 3 being manifested that you are the epistle of Christ, ministered by us, & written not with ink, but with the Spirit of the living God: not in tables of stone, but in the tables carnal of the heart.

4 [1]And such confidence we have by Christ to God:

[1]The Epistle upon the 12. Sunday after Pentecost.

5 not that we be sufficient to think any thing of our-selves, as of our-selves: but our sufficiency is of God. 6 Who also hath made us meet ministers of the new testament: not in the letter, but in the Spirit. For the letter killeth: but the Spirit quickeneth. 7 And if the ministration of death with letters figured in stones, was in glory, so that the children of Israel could not behold the face of Moyses for the glory of his countenance, that is made void; 8 how shall not the ministration of the Spirit be more in glory? 9 For if the ministration of damnation be in glory, much more the ministry of justice aboundeth in glory.┤ 10 For neither was it glorified, which in this part was glorious, by reason of the excelling glory. 11 For if that which is made void, is by glory: much more that which abideth, is in glory. 12 Having therefore such hope, we use much confidence: 13 and not [1]as Moyses put a veil upon his face, that the children of Israel might not behold his face, which is made void.

[1] *Exo. 34, 33.*

14 but their senses were dulled. For until this present day, the self-same veil in the lecture of the old testament remaineth unrevealed (because in Christ it is made void) 15 but until this present day, when Moyses is read, a veil is put upon their heart. 16 But when he shall be converted to our Lord, the veil shall be taken away. 17 And [1]our Lord is a Spirit. And where the Spirit of our Lord is, there is liberty.

[1] *Io. 4, 24.*

18 But we all, beholding the glory of our Lord with face revealed, are transformed into the same image from glory unto glory, as of our Lord's Spirit.

ANNOTATIONS.
CHAP. III.

3. *The Epistle of Christ.]* [1]S. Paul and other holy writers of Scriptures did set down many things in writing, by pen, ink, and paper, all which be of the Holy Ghost: but the special and proper book of Christ's truth and Gospel, is not the external writing in those dead creatures, but in the hearts of the faithful, being the proper subject of these truths and graces preached in the new Testament, and the habitacle of the Holy Ghost. In the which book of faithful men's hearts S. Paul wrote

[1]The Apostles wrote the Gospel in men's hearts much more than in paper.

[2]Scripture written,

and Tradition unwritten.

diverse things not uttered in any Epistle: as sundry of the Apostles wrote the Christian religion in the hearts of their hearers only, and in other material books not at all. Whereof S. Irenaeus *li. 3. c. 4.* saith, [2] *What and if the Apostles also had left no Scriptures, ought we not to follow the order of the tradition, which they delivered unto them to whom they committed the Churches? To the which ordinance many nations of those barbarous people that have believed in Christ, do consent, without letter or ink, having salvation written in their hearts, and keeping diligently the tradition of the elders.* And S. Hierom. *(cont. Io. Hieros. c. 9. ad Pam.) In the Creed of our faith and hope, which being delivered by tradition from the Apostles, is not written in paper and ink, but in the tables carnal of the heart.* And this is the Church's book also, whereby and wherein she keepeth faithfully all truth written in the hearts of those to whom the Apostles did preach, with the like diligence as she keepeth and preserveth the other book which is of holy Scriptures, from all corruption of Heretics and other injuries.

◦God's grace & free will both must concur.

5. *Of ourselves.]* ◦This maketh first against the Heretics called Pelagians, that hold our meritorious actions or cogitations to be of free-will only, and not of God's special grace. Secondly against the Protestants, who on the contrary side refer all to God, and take away man's freedom and proper motion in his thoughts and doings: the Apostle confessing our good cogitations to be our own, but not as coming of ourselves, but of God.

◦The letter killeth both Jew and Heretic.

6. *The letter killeth.]* ◦As the letter of the old Law not truly understood, nor referred to Christ, commanding and not giving grace and spirit to fulfill that which was commanded, did by occasion kill the carnal Jew: so the letter of the new Testament not truly taken nor expounded by the Spirit of Christ (which is only in his Church) killeth the Heretic: who also being carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather taketh hurt by the same. See S. Augustine *to. 10. Ser. 70. & 100. de tempore. & li. de Sp. & lit. c. 5. 6. & seq.*

◦The preeminence of the new Testament, Sacraments, &c.

9. *Much more.]* ◦The preeminence of the new Testament and of the priesthood or Ministry thereof before the old, is, that the new, by all her Sacraments and Priests as ministers immediate of grace and remission of sins, doth so *ex opere operato* give the spirit of life and charity into the hearts of the faithful, as the old did give the letter or external act of the Law.

[1] The heretics more blind in not seeing the Church, than the Jews in not seeing Christ.

[2] *Aug. in Psal. 30. Conc. 2.*

14. *The self-same veil.]* [1] As the Jews reading the Old Testament, by reason of their blindness (which God for the punishment of their incredulity suffereth to remain as a cover upon their eyes and hearts) cannot see Christ in the Scriptures which they daily hear read in their Synagogues, but shall, when they believe in him and have the cover removed, perceive all to be most plainly done and spoken of him in their law & Scriptures: even so Heretics having (as S. Augustine [2] noteth) a far greater cover of blindness and incredulity over their hearts in respect of the Catholic Church which they impugn, than the Jews have concerning Christ, cannot see, though they read or hear the Scriptures read never so much, the marvelous evidence of the Catholic Church and truth in all points: but when they shall return again to the obedience of the same Church, they shall find the Scriptures most clear for her and her doctrine, and shall wonder at their former blindness.

[1] True Christian liberty.

[2] *1. Pet. 2, 16.*

17. *Liberty.]* [1] The Spirit and grace of God in the new Testament dischargeth us of the bondage of the Law and sin, but is not a warrant to us of fleshly licence, as S. Peter writeth [2]: nor dischargeth Christians of their obedience to order, law, and power of Magistrates spiritual or temporal, as some Heretics of these days do seditiously teach.

CHAPTER IV.

That according as so glorious a ministry requireth, he liveth and preacheth sincerely, 7. the which glory his Adversaries cannot count vain, considering his persecutions: because persecution is to God's glory, and to our humility and hope, and meritorious of increase of grace in this life, and of most glorious bodies and souls afterward.

THEREFORE having this ministration; according as we have obtained mercy, we fail not, 2 but we renounce the secret things of dishonesty, not walking in craftiness, nor adulterating the word of God, but in manifestation of the truth commending our-selves to every conscience of men before God. 3 And if our Gospel be also hid, in them that perish it is hid, 4 in whom the God of this world hath blinded the minds of the infidels, that the illumination of the Gospel of the glory of Christ, who is the image of God, might not shine to them.

5 [1]For we preach not our-selves, but JESUS Christ our Lord: and us, your servants by JESUS:

[1]The Epistle for S. Athanasius. *Mai. 2.*

6 because God that commanded light to shine of darkness, he hath shined in our hearts to the illumination of the knowledge of the glory of God, in the face of Christ JESUS. 7 But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. 8 In all things we suffer tribulation, but are not in distress: [1]we want, but are not destitute:

[1]*c aporiamur. See S. Ambr. Theoph.*

9 we suffer persecution, but are not forsaken: we are cast down, but we perish not: 10 always bearing about in our body the mortification of JESUS, that the life also of JESUS may be manifested in our bodies. 11 For we that live, are always delivered unto death for JESUS: that the life also of JESUS may be manifested in our mortal flesh. 12 Death then worketh in us, but life in you. 13 And having the same spirit of faith, as it is written: [1]*I believed, for the which cause I have spoken*, we also believe, for the which cause we speak also:

[1]*Ps. 115, 10.*

14 knowing that he which raised up JESUS, will raise up us also with JESUS and set us with you.⊣ 15 For all things are for you: that the grace abounding by many in giving of thanks, may abound unto the glory of God. 16 For which cause we fail not: but although that our man which is without, [1]corrupt: yet that which is within, is renewed from day to day.

[1]*b corrumpitur.*

17 For that our tribulation which presently is momentary & light, [1][2]worketh above measure exceedingly an eternal weight of glory in us,

[1]c The English Bible 1577, doth falsely translate, *prepareth.*[2]*c κατεργάζεται.*

18 we not considering the things that are seen, but that are not seen. For the things that be seen, are temporal: but those that be not seen, are eternal.

ANNOTATIONS.
CHAP. IV.

2. *Adulterating.]* [1][2]He giveth often warning of false teachers, whose special and proper study is to falsify and adulterate by deceitful constructions, interpretations, and applications, the word of God: having no other end but to make their advantage of the Scriptures, and to gain glory and estimation among the sinful and simple, by new devised expositions. Wherein the Protestants do excel the ancient Heretics, none ever more impurely handling the word of God than they do. Origen[3] calleth such *Scripturarum fures & adulteros*, thieves and adulterers of the Scriptures. S. Cyprian *(de unit. Ec. nu. 7.)* calleth them, corrupters of the Gospel, false interpreters, artificers and crafts-masters in corrupting the truth. On the other side, for special reverence and sincerity of dealing in those matters, the fathers and all Catholic preachers or Expositors were of old called

[1]Heretics corrupters of God's word; Catholic Doctors, right handlers thereof.

[2]*See Iren. li. 1. c. 1.*

[3]*in 2. ad Rom.*

[4]*2. Tim. 2.*

according to S. Paul's words to Timothee [4], *Recte tractantes verbum Dei*, right handlers of the word of God.

[1] Tribulations meritorious of glory.

[2] *Aug. in Ps. 93. prope finem.*

17. *Worketh.]* [1] The temporal and short tribulations which we patiently and willingly suffer for Christ, do win us everlasting joy and glory. And it is here to be noted against the Heretics, that tribulations do work or cause the said salvation, which they deny to be given for such things, but for or by faith only. S. Augustine [2] maketh such tribulations for Christ so much the meritorious cause of everlasting life and rest, that he saith it is salable and bought thereby. And it is written. Sap. 10, *God rendereth or repayeth to just men the hire of their labours.*

CHAPTER V.

That after death of the body the soul may go to heaven: therefore, although naturally we abhor death, by grace he desireth it rather: 9. in consideration of Christ's just judgement, living as in the sight of God, yea and of their consciences: 12. Which he speaketh not to praise himself, but because of his Adversaries who did glory in carnal respects: but he and the other Apostles regard nothing but their reconciliation unto God by Christ, and to reconcile others also, as being his Legates for that purpose.

FOR we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hand, eternal in Heaven. 2 For in this also do we groan, desirous to be over-clothed with our habitation that is from Heaven: 3 yet so, if we be found clothed, not naked. 4 For we also that are in this tabernacle, groan being burdened: because we would not be spoiled, but over-clothed, that that which is mortal might be swallowed up of life. 5 And he that maketh us of this same, is God, who hath given us the pledge of the Spirit. 6 Being bold therefore always, and knowing that while we are in the body, we are pilgrims from God, 7 (for we walk by faith and not by sight) 8 but we are bold, and have a good will to be pilgrims rather from the body, & [1] to be present with our Lord.

[1] This place proveth that the Saints departed now since Christ, sleep not till the day of judgement, and that they be not holden in any several place of rest from the fruition of God till the resurrection of their bodies, but that they be present with God in their souls.

9 And therefore we endeavour, whether absent or present, to please him. 10 For [1] we must all be manifested before the judgement seat of Christ, that every one may receive the proper things of the body, according as he hath done, either good or evil.

[1] *Ro. 14, 10.*

11 Knowing therefore the fear of our Lord we use persuasion to men: but to God we are manifest. And I hope also that in your consciences we are manifest.
12 We commend not ourselves again to you, but give you occasion to glory for us: that you may have against them that glory in face, and not in heart.
13 For whether we exceed in mind, to God: or whether we be sober, to you. 14 For the charity of Christ urgeth us; judging this, that if one died for all, then all were dead. 15 And Christ died for all: that they also which live, may not now live to themselves, but to him that died for them and rose again.
16 Therefore we from hence-forth know no man according to the flesh. And if we have known Christ according to the flesh: but now we know him no more.
17 If then any be in Christ a new creature: the old are passed, behold [1] all things are made new.

[1] *Esa. 43. 19. Apoc. 21, 5.*

18 But all of God, who hath reconciled us to himself by Christ: and hath given us the ministry of reconciliation. 19 For God indeed was in Christ reconciling the world to himself, not imputing to them their sins, and hath put in us the word of reconciliation. 20 For Christ therefore we are legates,

God as it were exhorting by us. For Christ we beseech you, be reconciled to God. 21 Him that knew no sin, for us he made [1]sin: that we might be made the justice of God in him.

[1]c This is to say, a sacrifice and an host for sin. *See the last annot. of this chapter.*

ANNOTATIONS.
CHAP. V.

10. *The proper things of his body.]* ◦S. Augustine *(Enchirid. c. 110.)* objecteth this speech of the Apostle, as in the person of such as deny the prayers, alms, and sacrifices of the living to be available for the dead, and he answereth as followeth. *This practice* (saith he) *of God's Church in the commendation of the dead, is nothing repugnant to the sentence of the Apostle, where he saith, that we shall all stand before the judgement seat of Christ, that every one may receive according to his deserts in the body, either good or evil. For, in his life and before death he deserved this, that these works after his death might be profitable unto him. For indeed they be not profitable for all men. And why so? But because of the difference and diversity of men's lives whiles they were in flesh.* The like he hath in diverse other places. August. li. de Praed. Sanct. c. 12. & ad Dulcit. q. 2. *And so hath S. Denys* c. 7. Ec. Hierarch.

◦The objection against prayers for the dead, answered by S. Augustine.

10. *Either good or evil.]* ◦Heaven is as well the reward of good works, as Hell is the stipend of ill works. Neither is faith alone sufficient to procure salvation, nor lack of faith the only cause of damnation: by good deeds men merit the one, and by ill deeds they deserve the other. This is the Apostle's doctrine here and in other places, howsoever the Adversaries of good life and works teach otherwise.

◦Works meritorious and demeritorious.

18. *The ministry of reconciliation.]* ◦Christ is the chief Minister, according to his manhood, of all our reconcilement to God: and for him, as his ministers, the Apostles and their successors the Bishops and Priests of his Church, in whom the word of reconcilement, as well by ministering of the Sacrifice and Sacraments for remission of sins, as by preaching and government of the world to salvation, is placed. And therefore their preaching must be to us, as if Christ himself did preach: their absolution and remission of sins, as Christ's own pardon: their whole office being nothing else (as we see by this passage) but the Vicarship of Christ.

◦Bishops and Priests under Christ, Ministers of our reconciliation.

21. *The justice of God.]* *Even as* (saith S. Augustine) *when we read, Salvation is our Lord's, it is not meant that salvation whereby our Lord is saved, but whereby they are saved whom he saveth: so when it is said, God's justice, that is not to be understood wherewith God is just, but that wherewith men are just whom by his grace he justifieth.*[1] See S. Augustine *de Sp. & lit. c. 18. & ep. 120. ad Honoratum.* and abhor Calvin's wicked and unlearned glosses on this place, that teacheth justice no otherwise to be in man, than sin in Christ. Whereas the Scriptures call man just, because [2] *he doth* justice: but not so call they Christ sin, because he doth sin, but because he taketh away sin, and is a sacrifice for sin, as the Heretics know very well, that know the use and signification of the Hebrew word [3] in all the old Testament, namely *Psal. 39, 8.* and in the book of *Leviticus* very often, *c. 5. 6. 9. 12. 14. 16.* and *Numer. c. 29.*

[1]God's justice, wherewith he maketh us just.

[2] *1. Io. 3, 7.*

[3] חטאת

CHAPTER VI.

That he helpeth with his exhortations, and in all things behaveth himself as becometh a Minister of God. 11. Which he speaketh so openly, because his heart is open unto them: exhorting them to be likewise open-hearted towards him, 14. and to avoid those infidels.

AND [1] we helping do exhort, that you receive not the grace of God in vain.

[1] The Epistle upon the first Sunday of Lent.

2 (For he saith: [1] *In time accepted have I heard thee; and in the day of salvation have I holpen thee.* Behold, now is the time acceptable: behold now the day of salvation.)

[1] *Esa. 49, 8.*

3 to no man giving any offence, that our ministry be not blamed: 4 [1] but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulations, in necessities, in distresses,

[1] The Epistle for many Martyrs.

5 in stripes, in prisons, in seditions, in labours, in watchings, in fastings, 6 in chastity, in knowledge, in longanimity, in sweetness, in the Holy Ghost, in charity not feigned, 7 in the word of truth, in the virtue of God; by the armour of justice on the right hand, and on the left, 8 by honour and dishonour, by infamy and good fame: as seducers, and true: as they that are unknown, and known: 9 as dying, and behold we live: as chastened, & not killed: 10 as sorrowful, but always rejoicing: as needy, but enriching many: as [1] having nothing, and possessing all things.†

[1] S. Augustine (in Ps. 113) gathereth hereby, that the Apostles did vow poverty.

11 Our mouth is open to you, o Corinthians, our heart is dilated. 12 You are not straitened in us: but in your own bowels you are straitened. 13 But having the same reward (I speak as to my children) be you also dilated. 14 [1] Bear not the yoke with infidels. For what participation hath justice with iniquity? or what society is there between light and darkness?

[1] It is not lawful for Catholics to marry with Heretics or Infidels. *See S. Hierom. cont. Iovinian. li. 1. Conc. Laod. c. 10. & 31.*

15 And what agreement with Christ and Belial? or what part hath the faithful with the infidel? 16 And what agreement hath the temple of God with idols? For you are the temple of the living God: as God saith, [1] *That I will dwell, and walk in them, and will be their God; and they shall be my people.*

[1] *Lev. 26, 11.*

17 For the which cause, [1] *Go out of the midst of them, and separate yourselves,* saith our Lord, *and touch not the unclean: and I will receive you.*

[1] *Esa. 52, 11.*

18 [1] *and I will be a father to you: and you shall be my sons & daughters, saith our Lord omnipotent.*

[1] *Hier. 31, 1.*

ANNOTATIONS. CHAP. VI.

[1] God's Ministers are his coadjutors.

[2] *συνεργοῦντες.*

1. *Helping.]* [1] For that he declared before the Ministers of the new Testament to be Christ's deputies, and that when they preach or do any function, God as it were speaketh or doeth it by them, he boldly now saith, *Helping therefore:* [2] that is to say, joining or working together with God, we do exhort.

◦ God's grace forceth no man against his will.

1. *Grace in vain.]* ◦ The grace of God worketh not in man against his will, nor forceth any thing without his acceptation and consent: and therefore it lieth in man's will to frustrate or to follow the motion of God, as this text plainly proveth.

◦ Voluntary penance.

5. *In watchings.]* ◦ When in the midst of many miseries and persecutions, the Apostles yet of their

own accord added and required voluntary vigils, fastings, and chastity, we may well perceive these works to be wonderful grateful to God, and specially needful in the Clergy.

14. *What society.]* [1] Generally here is forbidden conversation and dealing with all Infidels, and consequently with Heretics, but specially in prayers, or meetings at their Schismatical Service, preaching or other divine office whatsoever. Which the Apostle here uttereth in more particular and different terms, that Christian folk may take the better heed of it. no society (saith he) nor fellowship, no participation nor agreement, no consent between light and darkness, Christ and Baal, the temple of God and the temple of Idols: all Service, as pretended worship of God set up by Heretics or Schismatics, being nothing else but Service of Baal and plain Idolatry, and their conventicles nothing but conspirations against Christ. From such therefore specially we must sever ourselves always in heart and mind, and touching any act of religion in body also, according as the children of Israel were commanded by God to separate themselves [2] from the Schismatics Core, Dathan, and Abiron, and their tabernacles, by these words: *Depart from the tabernacles of the impious men, and touch ye not those things which pertain to them, lest you be enwrapped in their sins.*

[1] Not to communicate with Heretics in any act of religion.

[2] *Num. 16, 26.*

CHAPTER VII.

He proceedeth to exhort them to purity, and to receive him into their charity. 3. Which lest they should think he speaketh to accuse them, he commendeth them highly, both for their behaviour toward Titus, and for their penance which they had done upon his other epistle.

HAVING therefore these promises, my dearest, let us cleanse ourselves from all inquination of the flesh and spirit, perfiting sanctification in the fear of God. 2 Receive us. We have hurt no man, we have corrupted no man, we have circumvented no man. 3 I speak not to your condemnation. For I said before that you are in our hearts to die together and to live together. 4 Much is my confidence with you, much is my glorying for you. I am replenished with consolation; I do exceedingly abound in joy in all our tribulation. 5 For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: without, combats; within, fears. 6 But God that comforteth the humble, did comfort us, in the coming of Titus. 7 And not only in his coming, but also in the consolation, wherewith he was comforted among you, reporting to us your desire, your weeping, your emulation for me, so that I rejoiced the more. 8 For although I made you sorry in an epistle, it repenteth me not: albeit it repented me, seeing that the same epistle (although but for a time) did make you sorry. 9 Now I am glad: not because you were made sorry, but because you were made sorry to penance. For you were made sorry according to God, that in nothing you should suffer detriment by us. 10 For [1] the sorrow that is according to God, worketh penance unto salvation that is stable: but the sorrow of the world worketh death.

[1] Contrition or sorrowful lamenting of our offences, is the cause of salvation. Not only faith then saveth, as the Heretics affirm.

11 For behold this very thing, that you were made sorry according to God, how great carefulness it worketh in you: yea defence, yea indignation, yea fear, yea desire, yea emulation, yea revenge, in all things you have shewed yourselves to be undefiled in the matter. 12 Therefore although I wrote to you, not for him that did the injury, nor for him that suffered: but to manifest our carefulness that we have for you before God, 13 therefore we are comforted. But in our consolation, we did the more aboundantly rejoice upon the joy of Titus, because his spirit was refreshed of all you. 14 And if to him I gloried any thing of you, I am not confounded: but as we spake all things to you in truth, so also our glorying that was to Titus, is made a truth. 15 And his bowels are more aboundantly

toward you: remembering the obedience of you all, how with fear and trembling you received him. 16 I rejoice that in all things I have confidence in you.

ANNOTATIONS.
CHAP. VII.

[1] Contrition for a man's sin worketh salvation.

[2] * *To. 2. in assert. art. 6. a Leone damnat.*

9. *Sorry to penance.]* [1] The sorrow which a man taketh for worldly losses or any temporal adversity, is not here commended, but that which is and ought to be in all men for their sins past, which is called here, Sorrow towards God and for penance, otherwise called Contrition, and is a thing exceedingly requisite and much praised, the fruits whereof are these that the Apostle reckoneth, working salvation. Which doctrine is far distant from [2] Luther's, and Calvin's, and such wicked Libertines, that teach contrition to be all together a means to make sinners either hypocrites, or to put them in despair.

CHAPTER VIII.

By the example of the poor Macedonians he exhorteth them to contribute largely unto the Church of Hierusalem, 7, & by praising of them, 9. and by the example of Christ, 14. and by their own spiritual profit in being partakers of that Church's merits, 16. and by commending the Collectors that he sendeth.

AND we do you to understand, brethren, the grace of God, that is given in the Churches of Macedonia, 2 that in much experience of tribulation they had aboundance of joy, & their very deep poverty abounded unto the riches of their simplicity, 3 for according to their power (I give them testimony) and above their power they were willing, 4 with much exhortation requesting us the grace and communication of the ministry that is done toward the saints. 5 And not as we hoped, but their own selves they gave, first to our Lord, [1] then to us by the will of God:

[1] The principal respect next after God, is to be had of our masters in religion, in all temporal and spiritual duties.

6 in so much that we desired Titus, that as he began, so also he would perfit in you this grace also. 7 But as in all things you abound in faith, and word, & knowledge, & all carefulness, moreover also in your charity toward us, that in this grace also you may abound. 8 I speak not as commanding: but by the carefulness of others, approving also the good disposition of your charity. 9 [1] For you know the grace of our Lord JESUS Christ, that for you he was made poor, whereas he was rich; that by his poverty you might be rich.

[1] The Epistle for S. Paulinus, *Iun. 22.*

10 And in this point I give counsel: for this is profitable for you, which have begun not only to do, but also to be willing, from the year past: 11 But now perform ye it also in deed: that as your mind is prompt to be willing, so it may be also to perform, of that which you have. 12 For if the will be prompt, it is accepted according to that which it hath, not according to that which it hath not. 13 For not that other should have ease, and you tribulation: but by an equality. 14 Let in this present time your aboundance supply their want: that their aboundance also may supply your want, that there be an equality 15 as it is written: [1] *He that had much, abounded not: and he that had little, wanted not.*

[1] *Exo. 16, 28.*

16 [1] And thanks be to God, that hath given the self-same carefulness for you in the heart of Titus,

[1] The Epistle upon S. Luke's day, *Octob. 18.*

17 for that he admitted indeed exhortation: but being more careful, of his own will he went unto you. 18 We

have sent also with him the brother, whose praise is in the Gospel through all the churches: 19 & not only that, but also he was ordained of the churches^ fellow of our peregrination, for this grace which is ministered of us to the glory of our Lord, and our determined will: 20 avoiding this, lest any man might reprehend us in this fullness that is ministered of us. 21 For we provide good things [1]not only before God, but also before men.

[1] *Ro. 12, 17.*

22 And we have sent with them our brother also, whom we have proved in many things often to be careful: but now much more careful, for the great confidence in you, 23 either for Titus which is my fellow and coadjutor toward you, or our brethren Apostles of the Churches, the glory of Christ. 24 The declaration therefore which is of your charity and our glorying for you, declare ye toward them in the face of the churches.┤

ANNOTATIONS.
CHAP. VIII.

14. *Aboundance supply.]* [1]He meaneth that such as abound in worldly riches, should communicate for supply of other their brethren's necessities, whatsoever they may: that on the other side they whom they help in temporals, may impart to them again some of their spiritual riches, as prayers, and other holy works and graces, which is a happy change and intercourse for the wealthy men, if they could see it. [2]And this place proveth plainly that the fastings and satisfactory deeds of one man, be available to others, yea and that holy Saints or other virtuous persons may in measure and proportion of other men's necessities and deservings, allot unto them, as well the supererogation of their spiritual works, as these that abound in worldly goods, may give alms of their superfluities, to them which are in necessity. Which interchange and proportion of things the Apostle doth evidently set down.

[1] Temporal benefits upon spiritual persons.

[2] One may satisfy and supererogate for another.

CHAPTER IX.

He proceedeth exhorting them to the foresaid contribution, 3. to verify his commending of them. 6. and to do it liberally, that so they may merit the more, and God be the more praised.

FOR concerning the ministry that is done toward the saints, it is superfluous for me to write unto you. 2 For I know your prompt mind: for the which I glory of you to the Macedonians: That Achaia also is ready from the year past, and your emulation hath provoked very many. 3 But I have sent the brethren, that the thing which we glory of you, be not made void in this behalf, that (as I have said) you may be ready: 4 lest when the Macedonians shall come with me, and find you unready, we (that we say not, ye) may be ashamed [1]in this substance.

[1] *c That is, in this matter of alms Chrysos. Theoph.*

5 Therefore I thought it necessary to desire the brethren that they would come to you, and prepare this blessing before promised, to be ready so, as a blessing, not as avarice. 6 [1]And this I say, he that soweth sparingly, sparingly also shall reap: and he that soweth in blessings, of blessings also shall reap.

[1] The Epistle for S. Laurence, Aug. 10.

7 Every one as he hath determined in his heart, not of sadness or of necessity. For [1]*God loveth a cheerful giver.*

[1] *Ecclci 35, 11.*

8 And God is able to make all grace abound in you: that in all things always having all sufficiency, you may abound unto all good works, 9 as it is written: [1]*He distributed, he gave to the poor:* [2]*his justice*

remaineth for ever.

[1] *Ps. 111, 9.* [2] The fruit of alms is the increase of grace in all justice and good works to life everlasting: God giving these things for reward & recompense of charitable works, which therefore be called the seed or meritorious cause of these spiritual fruits.

10 And he that ministereth seed to the sower, will give bread also for to eat: and will multiply your seed and will augment the increases of the fruits of your justice:† 11 that being enriched in all things, you may abound unto all simplicity, which worketh by us thanks-giving to God. 12 Because the ministry of this office doth not only supply those things that the Saints want, but aboundeth also by many thanks-givings in our Lord, 13 by the proof of this ministry, glorifying God in the obedience of your confession unto the Gospel of Christ, and in the simplicity of communicating unto them, and unto all, 14 and in their praying for you, being desirous of you because of the excellent grace of God in you. 15 Thanks be to God for his unspeakable gift.

ANNOTATIONS.
CHAP. IX.

◦Proctors for Catholic prisoners.

1. *Toward the Saints.]* ◦By the Apostle's earnest and often calling upon the Corinthians to give alms for relieving the faithful in distress, the Pastors of God's Church may learn, that it specially pertaineth to their office to be proctors for holy men in prison, poverty, and all other necessity, specially when their want cometh for confession of their faith.

◦Cheerful giving.

5. *Not as avarice.]* ◦The covetous man that parteth with his penny painfully and with sorrow as though he lost a limb of his body, is noted; and cheerful, ready, voluntary, and large contribution is commended.

◦The greater alms, the greater merit and reward.

6. *Soweth sparingly.]* ◦Alms is compared to seed. For as the seed thrown into the ground, though it seem to be cast away, yet is not lost, but is laid up in certain hope of great increase: so that which men give in alms, though it seem to be cast away and to perish in respect of the giver, yet indeed it is most fruitful, the benefit thereof manifoldly returning to him again. Whereupon the Apostle's conclusion is clear, that according to the measure of the alms or seeding (which is more or less in respect of the will and ability of the giver) the increase and aboundance of harvest, that is, of grace and glory shall ensue. See S. Augustine *in Psal. 49. circa med. & q. 4. ad Dulcitium.*

◦Alms redound to God's honour.

12. *Doth not only supply.]* ◦When alms are given, specially to holy men, not only the givers obtain great benefits thereby, and the wants of others be supplied, but God also by the receiver's continual prayers and thanks-giving therefore, is exceedingly honoured: so that charity bestowed in this sort, is an act of God's worship and of religion.

CHAPTER X.

Against the false Apostles granting the infirmity of his person, he doth notwithstanding set out the power of his Apostleship, 12. reprehending them also for challenging to themselves the praise of other men's labours.

AND I^ Paul myself beseech you by the mildness and modesty of Christ, who in presence indeed am humble among you, but absent am bold on you. 2 But I beseech you, that being present I need not be bold by that confidence wherewith I am thought to be bold against some: which think us as though we walk according to the

flesh. 3 For walking in the flesh, we war not according to the flesh. 4 For the weapons of our warfare are not carnal: but mighty to God unto the destruction of munitions, destroying counsels, 5 and all loftiness extolling itself against the knowledge of God, and bringing into captivity all understanding unto the obedience of Christ, 6 and having in a readiness to revenge all disobedience, when your obedience shall be fulfilled. 7 See the things that are according to appearance. If any man have affiance in himself, that he is Christ's: let him think this again with himself, that as he is Christ's, so we also. 8 For and if I should glory some-what more of our power, which our Lord hath given us unto edification and not to your destruction; I shall not be ashamed. 9 But that I may not be thought as it were to terrify you by epistles 10 (for his epistles indeed, say they, are sore and vehement; but his bodily presence weak, & his speech contemptible) 11 let him this think that is such a one, that such as we are in word by epistles, absent: such also we are in deed, present. 12 For we dare not match or compare ourselves with certain, that commend themselves: but we measure ourselves in ourselves, & compare ourselves to ourselves. 13 But we will not glory above our measure: but according to the measure of the rule; which God hath measured to us, a measure to reach even unto you. 14 For not, as though we reached not unto you, do we extend ourselves beyond. For we are come as far as to you in the Gospel of Christ. 15 not glorying above measure in other men's labours: but having [1] hope of your faith increasing, to be magnified in you according to our rule aboundantly,

[1] *c ἐλπίδα ἀυξομένης τῆς πίςεως ὑμῶν.*

16 yea unto those places that are beyond you, to evangelize, not in another man's rule, to glory in those things that are prepared before. 17 [1] But he that glorieth, let him glory in our Lord. [2]

[1] The Epistle upon S. Lucy's day 13. Decem. S. Martha's. Iulij 29. S. Agnes. secundo Ian. 28. S. Potentiana's. May 19.
[2] *Ier. 9, 23.*

18 For not he that commendeth himself, the same is approved; but whom God commendeth.

ANNOTATIONS.
CHAP. X.

4. *Weapons.]* [1] He meaneth the ample spiritual and Apostolical power given by Christ for the punishment of false Apostles, Heretics, and rebels to God's Church, who are here noted specially by pride and insolence (which is the proper mark of such fellows) [2] to extol themselves above the measure of the science of God, which consisteth in humble obedience to the faith and the preachers of the same.

[1] Punishing of Heretics.
[2] Their pride.

6. *To revenge.]* [1] You may see hereby, that the spiritual power of Bishops is not only in preaching the Gospel, and so by persuasion and exhortation only (as some Heretics hold) to remit or retain sins, but that it hath authority to punish, judge, and condemn Heretics and other like rebels: which power [2] one of the principal rebels of this time being convinced by the evidence of the place, acknowledgeth to be grounded upon Christ's word, *Whatsoever you bind in earth, shall be bound in heaven: Mat. 18, 18.* applying also the words spoken to Hieremy (c. 1, 10.) *Behold I appoint thee over Nations and kingdoms, that thou plant, pluck up, build and destroy*, to confirm and explicate the power Apostolic here alleged by S. Paul. Mary they would gladly draw this power from the lawful successors of the Apostles, to themselves, their ministers, and consistories [3]. Which are nothing else but the shops and Councels of sedition and all the conspiracies of this time, against the lawful Princes of the world.

[1] The spiritual power of Bishops against Heretics.
[2] *Calvin upon this place.*
[3] Heretical Consistories.

8. *Unto edification.]* ◦ This great power of the Church's censures, specially of Excommunication, as

◦ Ecclesiastical

censures (namely Excommunication) when & where to be executed.

it was given for the good and salvation of the people, so it must not be used against the innocent: no nor yet upon Heretics or other offenders, but where and when it may be likelihood benefit either the parties, or the people, or may be executed without the hurt or perturbation of the whole Church, as often times it cannot be, by reason of the multitude of offenders. Which caused the Apostle here to signify that he would not use his uttermost authority against the false Apostles which disturbed them, till themselves were in perfect obedience unto him, lest by punishing the principal offenders, a greater disturbance and revolt might fall among the people, if they were not before in perfect obedience.

CHAPTER XI.

He reasoneth the matter with the Corinthians, why they should prefer the false Apostles before him. And because they give them leave to brag and commend themselves and to abuse them so miserably, he trusteth they will also give him the hearing: 21. and so he beginneth, and first shewing himself in all Judaical respects (wherein only stood all their boasting) to be as they are, he addeth afterward such a long roll of his suffering for Christ, as is imcomparable.

Would God you could bear some little of my folly: but do ye also support me: 2 for I emulate you with the emulation of God. For I have [1]despoused you to one man, to present you a chaste virgin unto Christ.

[1]The Apostles and their successors did despouse the people whom they converted, to Christ, in all purity & Charity of truth, and wholly undefiled and void of error and heresy.

3 [1]But I fear lest, as the serpent seduced Eve by his subtlety, so your senses may be corrupted, & fall from the simplicity that is in Christ.

[1]*Gen. 3, 4.*

4 For if he that [1]cometh, preach another Christ whom we have not preached, or you receive another spirit whom you have not received; or another Gospel which you have not received: you might well suffer it.

[1]The note of a false teacher, *to come*: that is, without lawful calling or sending to thrust and intrude himself into another man's charge.

5 For I suppose that I have done nothing less than the great Apostles. 6 For although rude in speech, yet not in knowledge. But in all things we are made manifest to you. 7 Or did I commit a sin, humbling myself, that you might be exalted? because I evangelized unto you the Gospel of God gratis? 8 Other churches I spoiled, taking a stipend, for your ministry. 9 And when I was with you, and had need, I was burdenous to none: for that which I wanted, the brethren supplied that came from Macedonia: and in all things I have kept myself without burden to you, and will keep. 10 The truth of Christ is in me, that this glorying shall not be infringed toward me in the countries of Achaia. 11 Wherefore? because I love you not? God doth know. 12 But that which I do, I will also do, that I may cut away the occasion of them that desire occasion: that, in that which they glory, they may be found even like us. 13 For such false apostles are [1]crafty workers, transfiguring themselves into Apostles of Christ.

[1]A proper term for Heretics that shape themselves into the habit of true teachers, specially by often allegation and commendation of the Scriptures. Read the notable admonition of the ancient writer *Vincentius Lirinensis* in his golden book *Against the Profane novelties of all heresies*.

14 And no marvel: for Satan himself transfigureth himself into an Angel of light. 15 It is no great matter therefore if his ministers be transfigured as the ministers of justice: whose end shall be according to their works. 16 Again I say, (let no man think me to be foolish: otherwise take me as foolish, that I also may glory a little,) 17 that which I speak, I speak not according to God, but as it were in foolishness, in this substance of glorying. 18 Because many glory according to the flesh, I also will glory. 19 [1]For you do gladly suffer the foolish: whereas yourselves are

wise.

[1] The Epistle upon the Sunday of Sexagesima.

20 For you suffer if a man bring you into servitude, if a man devour, if a man take, if a man be extolled, if a man strike you on the face. 21 I speak according to dishonour, as though we had been weak in this part. Wherein any man dare (I speak foolishly) I dare also. 22 [1] They are Hebrews: and I. They are Israelites: and I. They are the seed of Abraham; and I.

[1] *Phil. 3, 5.*

23 They are the ministers of Christ; and I. (I speak as one scarce wise) more I: in many more labours, in prisons more aboundantly, in stripes above measure, in deaths often. 24 Of the Jews five times, did I receive [1] forty, saving one.

[1] *Deu. 25, 3.*

25 Thrice was I beaten [1] with rods, [2] once I was stoned, thrice I suffered [3] shipwreck; night and day have I been in the depth of the sea,

[1] *Act. 16, 23.* [2] *14, 18.* [3] *27, 15.*

26 in journeying often, perils of waters, perils of thieves, perils of my Nation, perils of Gentiles, perils in the city, perils in the wilderness, perils in the sea, perils among false brethren, 27 in labour and misery, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness, 28 beside those things which are outwardly: my daily [1] instance, the carefulness of all churches.

[1] *b ἐπισύςασις.*
S. Chrysostom and Theophylacte interpret it of daily conspiracy against him: others, of multitude of cares instant & urgent upon him.

29 Who is weak, and I [1] am not weak? Who is scandalized, and I am not burnt?

[1] *c non uror?*
πυροῦμαι ?

30 If I must glory: I will glory of the things that concern my infirmity. 31 The God and Father of our Lord JESUS Christ, who is blessed for ever, knoweth that I lie not. 32 [1] At Damascus the Governor of the nation under Aretas the king, kept the city of the Damascenes for to apprehend me:

[1] *Act. 9, 24.*

33 and through a window in a basket was I let down by the wall, and so escaped his hands.

ANNOTATIONS.
CHAP. XI.

3. *From the simplicity.]* ◦People fall from their first faith, virginity, and simplicity in Christ, not by sodden revolt, but by little & little, in giving ear to the subtile persuasion of the Serpent, speaking to them by the sweet mouths & allurements of Heretics. Of which kind of seduction he giveth Eve for an example, who was by her greedy desire of knowledge and the Devils promise of the same, drawn from the native simplicity and obedience to God. As at this day, promise and pretence of knowledge driveth many a poor soul from the sure, true, sincere, and only belief of God's Church.

◦As Eve by the Serpent, so the people are seduced by Heretics.

6. *Rude in speech.]* [1] Hereby we see that the seditious and false teachers have often the gift of eloquence whereby the simple be easily beguiled. Such were Core and Dathan, as Josephus writeth *Antiq. li. 4 c. 2.* for the same, S. Augustine *(li. 5 Confes. c. 3. & 13.)* calleth the Heretic Faustus Manichaeus, *magnum laqueum Diaboli, a great snare of the Devil*, saying that he passed the glorious Doctor S. Ambrose in shew of words, but far inferior to him (without all comparison) in substance and matter [2]. In which sort the Apostle here is glad to compare himself with the false Apostles, whom the Corinthians did follow and extol far above him by reason of their eloquence; granting to them that gift, but challenging to himself superiority in knowledge, which all wise men prefer before vain words. [3] And it is the bane of our poor country, that the people now a days give credit rather to new orators and foolish younkers, for their sweet speeches; than to the glorious

[1] Heretics sometime eloquent.

[2] Knowledge better than gay words.

[3] Young orators among heretics preferred before the ancient Doctors.

Doctors of Christ's Church, for their singular knowledge and more grave eloquence.

CHAPTER XII.

He telleth of his incomparable visions, 5. but for humility liketh better to talk of his infirmities: 11. putting the fault in the Corinthians for that he is fain thus to rehearse his own commendations. 13. Where again he reasoneth the matter with them like a father, why they should prefer those false Apostles before him. 20. And feareth lest at his coming he shall be compelled to excommunicate many of them.

IF I must glory (it is not expedient indeed) but I will come to the visions & revelations of our Lord. 2 I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not: God doth know) such a one [1]rapt even to the third Heaven.

[1]By this we may prove that it is neither impossible, incredible, nor undecent, that is reported by the ancient Fathers of some that have been ravished or rapt (whether in body or out of body god knoweth) & brought to see the state of the next life, as well of the saved as damned.

3 And I know such a man (whether in the body, or out of the body, I know not; God doth know) 4 that he was rapt into Paradise; & heard secret words, which it is not lawful for a man to speak. 5 For such an one I will glory: but for myself I will glory nothing, saving in my infirmities. 6 For and if I will glory, I shall not be foolish: for I shall say truth. But I spare, lest any man should esteem me above that which he seeth in me, or heareth any thing of me. 7 And lest the greatness of the revelations might extol me, there was given me a prick of my flesh, an angel of Satan, to buffet me. 8 For the which thing thrice I besought our Lord, that it might depart from me. 9 And he said to me: My grace sufficeth thee, for power is perfited in infirmity. Gladly therefore will I glory in mine infirmity, that the power of Christ may dwell in me.⊣ 10 For the which cause I please myself in infirmities, in contumelies, in necessities, in persecutions, in distresses for Christ. For when I am weak, then am I mighty. 11 I am become foolish: you have compelled me. For I ought to have been commended of you: for I have been nothing less than they that are above measure Apostles: although I am nothing. 12 Yet the signs of my Apostleship have been done upon you in all patience, in signs & wonders & mighty deeds. 13 For what is there that you have had less than the other churches; but that I myself have not burdened you? Pardon me this injury. 14 Behold, now the third time I am ready to come to you; & I will not be burdenous unto you. For I seek not the things that are yours, but you. For neither ought the children lay up treasures for the parents, but the parents for the children. 15 But I most gladly will bestow, & will myself moreover be bestowed for your souls: although loving you more, I am loved less. 16 But be it so: I have not burdened you: but being crafty, I took you by guile. 17 Have I circumvented you by any of them whom I sent to you? 18 I requested Titus, and I sent with him a brother. Did Titus circumvent you? walked we not with one spirit? not in the self-same steps? 19 [1]'Of old' think you that we excuse ourselves to you? Before God, in Christ we speak: but all things (my dearest) for your edifying.

[1] *Again*

20 For I fear lest perhaps when I come, I find you not such as I would: and I be found of you, such an one as you would not. Lest perhaps contentions, emulations, stomachings, dissensions, detractions, whisperings, swellings, seditions be among you. 21 Lest again when I come, God humble me among you: & I mourn many of them that sinned before, & [1]have not done penance for the uncleanness & fornication and incontinency that they have committed.

[1] *τῶν μὴ μετανοησάντων.*
Which S. Augustine saith *(ep. 108.)* is spoken here of doing great penance for heinous sins, as *poenitentes* did in the primitive Church. So that it is not only to repent or to amend their lives, as the Protestants translate it.

ANNOTATIONS.
CHAP. XII.

1. *Visions.]* [1] S. Cyprian *(ep. 69. nu. 4.)* complaineth that the Adversaries of God's Church and Priests, give no credit to visions. But their incredulity is much more in our days, that condemn all such revelations, though they be reported and recorded for most certain, of holy S. Gregory, S. Bede, or who-else soever. Yea they are so wicked in this case, that the vision which the holy author of the book of Machabees [2] calleth *fide dignum*, worthy of credit, is one cause why they deny the whole book to be Canonical: and as well might they for this vision deny all S. Paul's Epistles, and for the like, the Acts of the Apostles, *Act. 9. 10. 11. 12. 27*: and the Gospel itself, *Mat. 1, 20. 2. 13. 19.*

[1] Visions have no credit with heretics.
[2] *2. Macha. 15, 11.*

11. *Above measure Apostles.]* ◦Though all were in that they were Apostles, of one and the same order, yet we may see that some had marvelous great preeminence and privilege above others in the same office: specially S. Peter and S. John, whom S. Paul often calleth *great Apostles, above measure or passing Apostles, the pillars, &c.* 2 Cor. 11, 5. 12, 11. Gal. 2, 9.

◦The Apostles some greater than others.

12. *In signs.]* ◦Miracles be necessary, and be great signs of truth, when it is first newly taught. And therefore let all Catholic men hold fast that faith which was first preached and confirmed by miracles. As in England by S. Augustine, and in other nations by other holy Apostolic men. And let the Heretics that preach extraordinarily, newly, and otherwise than we received at our first conversion, shew their calling and doctrine by miracles, or else let them be taken for false Apostles as they be.

◦We must stick to the faith first planted by miracles.

CHAPTER XIII.

He driveth into them the fear of excommunication: to the end that they doing penance before-hand, he may not be compelled to use his authority when he cometh, and as he hath threatened. 11. And so with a general exhortation he endeth.

THIS the third time I come unto you: [1] In the mouth of two or three witnesses shall every word stand.

[1] *Deu. 19, 15.*

2 I foretold and do foretell as present, and now absent, to them that sinned before, and all the rest, that if I come again, I will not spare. 3 Seek you an experiment of him that speaketh in me, Christ; who in you is not weak, but is mighty in you? 4 For although he was crucified of infirmity; yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God on you. 5 Try your own selves if you be in the faith, prove ye yourselves. Know you not yourselves that Christ JESUS is in you, unless perhaps you be reprobates. 6 But I hope you [1] 'know' that we are not reprobates.

[1] *shall know*

7 And we pray God, that you do no evil, not that we may appear approved, but that you may do that which is good, and we be as reprobates. 8 For we cannot any thing against the truth; but for the truth. 9 For we rejoice, for that we are weak, and you are mighty. This also we pray for, your consummation. 10 Therefore these things I write absent: that being present I may not deal hardly according to the [1] power which our

Lord hath given me unto edification and not unto destruction.

[1]c Ecclesiastical power to punish offenders by the censures of the Church.

11 [1]For the rest, brethren, rejoice, be perfect, [2] take exhortation, be of one mind, have peace; and the God of peace & love shall be with you.

[1]The Epistle in a votive Mass of the B. Trinity. [2]*c παρακαλεῖσθε, Ro. 16, 16. 1. Cor. 16, 20.*

12 Salute one another in a holy kiss. All the saints salute you. 13 The grace of our Lord JESUS Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

ANNOTATIONS.
CHAP. XIII.

◦We may know that we have faith, but not that we are in grace.

5. *Try yourselves.]* ◦The Heretics argue hereupon, that every man may know himself certainly to be in grace: where the Apostle speaketh expressly and only of faith. The act whereof a man may know and feel to be in himself, because it is an act of understanding, though he cannot be assured that he hath his sins remitted, and that he is in all points in state of grace and salvation: because every man that is of the Catholic faith, is not always of good life agreeable thereunto, nor the acts of our will so subject to understanding, that we can know certainly whether we be good or evil. See. S. Augustine *to. 7. de perfect. iustitiae c. 15. Li. de Cor. et grat. c. 13. &* S. Thomas *1. 2. q. 112. art. 5.*

THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE GALATIANS.

THAT this Epistle may seem to be the first that S. Paul wrote, was declared in the Argument of the Epistle to the Romans, notwithstanding that in the second chapter it is evident to have been written 14 years at the least after his Conversion, and (as it is said) from Ephesus, belike at that time of his being there, which is mentioned Act. 18.

The occasion of it were such False apostles, as we read of, Act. 15. Et quidam descendentes, &c. *And certain coming down from Jewry, taught the brethren* (that is the Christian Gentiles at Antioch) *that unless you be circumcised according to the manner of Moyses, you cannot be saved.* Such comers also to the Galatians (whom S. Paul had converted Act. 16, as himself mentioneth Gal. 1. and 4.) did seduce them, saying, that all the other Apostles to whom they should rather harken than to Paul (who came they knew not from whence) did use Circumcision: yea and that Paul himself, when he came among them, durst do none other. And to win them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceivers, S. Paul declareth, that he received his Apostleship and learned the Gospel that he preacheth, of Christ himself after his Resurrection: and that the other Apostles (although he learned nothing of them) received him into their society, and allowed well of his preaching to the Gentiles, though themselves being Jews, and living among the Jews, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of justification, but in Christ alone without them. He declareth moreover, that the said False apostles belied him, in saying that he also preached Circumcision sometimes. Again, that they themselves in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to observe the whole Law: finally, whatsoever they pretended, that indeed they did it only to please the Jews, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romans: but here less exactly and more briefly, because the Galatians were very rude, and the Romans contrarywise, repleti omni scientia (Rom. 15) *replenished with all knowledge.*

THE EPISTLE OF S. PAUL TO THE GALATIANS.

CHAPTER I.

After the foundation laid in the salutation, 6. he exclaimeth against the Galatians, and their false apostles, 11. considering that the Gospel which he preached to them, he had it immediately of Christ himself. 13. which to shew he beginneth to tell the story of his conversion and preaching since then, that as he learned nothing of the other Apostles, so yet he had their approbation.

PAUL an Apostle not of men, neither by man, but by JESUS Christ, and God the Father that raised him from the dead, 2 and all the brethren that are with me; to the churches of Galatia. 3 Grace to you and peace from God the Father and our Lord JESUS Christ, 4 who gave himself for our

sins, that he might deliver us from this present wicked world, according to the will of our God and Father: 5 to whom is glory for ever and ever. Amen. 6 I marvel that thus so soon you are transferred from him that called you into the grace of Christ, unto another Gospel: 7 which is not another, unless there be some that trouble you, and will [1] invert the Gospel of Christ.

[1] New Gospellers that pervert, corrupt, or alter the one only true and first delivered Gospel, are to be avoided. See S. Augustin. *Cont. Faustum. li. 32. c. 27.*

8 But although we, or an Angel from Heaven, evangelize to you beside that which we have evangelized to you, be he anathema. 9 As we have said before, so now I say again: If any evangelize to you, beside that which you have received, be he anathema. 10 For do I now use persuasion to men, or to God? Or do I seek to please men? If I yet did please men, I should not be the servant of Christ.

11 [1] For I do you to understand, brethren, the Gospel that was evangelized of me, that it is not according to man.

[1] c The Epistle upon the Commemoration of S. Paul, *Iun. 30.*

12 For neither did I receive it of man, nor learn it; but by the revelation of JESUS Christ. 13 For you have heard my conversation sometime in Judaism, that above measure I persecuted the Church of God, and expugned it, [1]

[1] *Act. 9, 1.*

14 and profited in Judaism above many of mine equals in my nation, being more abundantly an emulator of the traditions of my fathers. 15 But when it pleased him that separated me from my mother's womb, and called me by his grace, to reveal his Son in me, 16 that I should evangelize him among the Gentiles, incontinent I condescended not to flesh and blood, 17 neither came I to Jerusalem to the Apostles my antecessors: but I went into Arabia, and again I returned to Damascus. 18 Then, after three years I came to Jerusalem to see Peter: and tarried with him fifteen days. 19 But other of the Apostles saw I none; saving James [1] the brother of our Lord.

[1] S. James was called our Lord's brother after the Hebrew phrase of the Jews, by which near kinsmen are called brethren: for they were not brethren indeed, but rather sister's children.

20 And the things that I write to you; behold before God, that I lie not. 21 After that, I came into the parts of Syria and Cilicia. 22 And I was unknown by sight to the churches of Jewry, that were in Christ: 23 but they had heard only, That he which persecuted us sometime, doth now evangelize the faith which sometime he expugned: 24 and in me they glorified God.

ANNOTATIONS.
CHAP. I.

◦S. Paul sent to preach by ordinary imposition of hands.

1. *Neither by man.]* ◦Though he were not first by man's election, nomination, or assignment, but by God's own special appointment, chosen to be an Apostle: yet by the like express ordinance of God he took orders or imposition of hands of men, as is plain Act. 13. Let us beware then of such false Apostles, as now a days intrude themselves to the office of Ministry and preaching, neither called of God, nor rightly ordered of men.

◦No shew of learning or virtue must move us from the faith.

2. *Or an Angel.]* ◦Many worthy observations are made in the Fathers' writings, of the earnest admonition of the Apostle, and much may we gather of the text it-self. First, that the credit of any man or Angel for what learning, eloquence, shew or grace or virtue so ever, though he wrought miracles, should not move a Christian man from that truth which he hath once received in the Catholic Church: of which point Vincentius Lirinensis excellently treateth. *li. cont. profan. haeres. Novitates*. Whereby we may see that it is great pity and shame, that so many follow Luther and

Calvin and such other lewd fellows, into a new Gospel, which are so far from Apostles and Angels, that they are not any whit comparable with the old Heretics in gifts of learning or eloquence, much less in good life.

[1] Secondly, S. Augustine [2] noteth upon the word, *Beside*, that not all other teaching, or more preaching than the first, is forbidden, but such as is contrary and disagreeing to the rule of faith. *The Apostle did not say,* saith he, *If any man evangelize to you more than you have received, but, beside that you received. For if he should say that, he should be prejudicial to himself, who coveted to come to the Thessalonians, that he might supply that which was wanting to their faith. Now he that supplieth, addeth that which was lacking, taketh not away that which was, &c.* By which we see how frivolously and calumniously the Heretics charge the Church with addition to the Scriptures.

[1] Preaching contrary to the faith received is forbidden, not other preaching.

[2] *Tract. 98. in Ioan.*

◦Thirdly, as well by the word *evangelizamus* (we evangelize) as the word *accepistis* (you have received) we may not that the first truth, against which no second Gospelling or doctrine may be admitted, is not that only which he wrote to the Galatians, or which is contained either in his or any other of the Apostle's or Evangelist's writings, but that which was by word of mouth also preached, taught, or delivered them first, before he wrote to them. Therefore the Adversaries of the Church that measure the word of God or Gospel by the Scriptures only, thinking themselves not to incur S. Paul's curse, except they teach directly against the written word, are foully beguiled. As therein also they shamefully err, when they charge the Catholics with adding to the Gospel, when they teach any thing that is not in express words written by the Apostles or Evangelists. not marking that the Apostle in this Chapter, and else-where, commonly calleth his & his fellows' whole preaching, the Gospel, be it written or unwritten.

◦The Gospel is not only in the written word of Scripture, but in unwritten tradition also.

◦Fourthly, by the same words we see condemned all after-preachings, later doctrines, new sects and authors of the same: that only being true, which was first by the Apostles and Apostolic men as the lawful husbandmen of Christ's field, sowed and planted in the Church: and that false, which was later and as it were oversown by the enemy. By which rule not only Tertullian *(de praescript. nu. 6. & 9.) but all other ancient Doctors, and specially S. Irenaeus* (li. 3. c. 2. 3. 4.) tried truth from false, and condemned old Heretics, proving Marcion, Valentine, Cerdon, Menander, and such like false Apostles, because they came in with their novelties long after the Church was settled in former truth.

◦After-preaching & over-sowing of novelties, argueth false doctrine.

[1] Fifthly, This curse or execration pronounced by the Apostle, toucheth not only the Galatians, or those of the Apostles' time, that preached otherwise than they did, but it pertaineth to all times, preachers, and teachers, unto the world's end, and it concerneth them (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they received in the unity of the Catholic Church. *To preach any thing to Christian Catholic men* (saith he [2]) *besides that which they have received, never was it lawful, never is it, nor never shall it be lawful. To say anathema to such, it hath been, and is, and shall be always behooful.* So S. Augustine by this place holdeth all accursed, that draw a Christian man from the society of the whole Church, to make the several part of any once sect: that call to the hidden conventicles of Heretics, from the open and known Church of Christ: that allure to the private, from the common: finally all that draw with chatting curiosity the children of the Catholic Church, by teaching any thing besides that they found in the church. *ep. 48. Psal. 103. Con. 2.* [3] mentioning also that a Donatist feigned an Angel to have admonished him to call his friend out of the Communion of the Catholic Church into his sect, and he saith, that if it had been an Angel indeed, yet should he not have heard him. Lastly S. Hierom useth this place, wherein the Apostle giveth the curse or anathema to all false teachers not once

[1] The Apostles curse upon all that teach new doctrine, and draw men from the Cath. Church.

[2] *Li. cont. proph. haer. novit.*

[3] * *Aug. ep. 165.*

[4] Zeal against heretics.

but twice, to prove that the zeal [4] of Catholic men ought to be so great toward all Heretics and their doctrines, that they should give them the anathema, though they were never so dear unto them. In which case, saith this holy Doctor, I would not spare mine own parents. *Ad Pammach. c. 3. cont. Io. Hieros.*

[1] S. Paul doth visit S. Peter of honour and reverence toward him.

[2] *ἱστορῆσαι.*

18. *To see Peter.]* [1] In what estimation S. Peter was with this Apostle, it appeareth: seeing for respect and honour of his person, and of duty as Tertullian *de praescript.* saith (notwithstanding his great affairs Ecclesiastical) he went so far to see him, not in vulgar manner, but (as S. Chrysostom noteth the Greek word [2] to import) to behold him as men behold a thing or person of name, excellency, and majesty, for which cause, and to fill himself with the perfect view of his behaviour, he abode with him fifteen days. See. S. Hierom *ep. 103 ad Paulinum. to. 3.* who maketh also a mystery of the number of days that he tarried with S. Peter. See S. Ambrose *in Comment. huius loci*, and S. Chrysostom upon this place, and *ho. 87. in Ioan.*

CHAPTER II.

He telleth forth the story begun in the last chapter, and how he reprehended Peter, 15. and then specially urgeth the ensample of the Christian Jews, who sought unto Christ for justification, and that by warrant also of their Law it-self, as also because otherwise Christ's death had been needless.

THEN after fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. 2 And I went up according to revelation: and conferred with them the Gospel which I preach among the Gentiles, but apart with them that seemed to be something, lest perhaps in vain I should run or had run. 3 But neither Titus which was with me, whereas he was a Gentile, was compelled to be circumcised: 4 but because of the false brethren craftily brought in, which craftily came in to espy our liberty that we have in Christ JESUS, that they might bring us into servitude. 5 To whom we yielded not subjection no not for an hour, that the truth of the Gospel may remain with you. 6 But of them that seemed to be something, (what they were some-time, it is nothing to me. [1] God accepteth not the person of man) for to me, they that seemed to be something, added nothing.

[1] *Deu. 10, 17.*

7 But contrarywise when they had seen, that to me was committed the Gospel of the [1] prepuce, as to Peter of the circumcision

[1] c See the marginal Annotation *Rom. 2. v. 25.*

8 (for he that wrought in Peter to the Apostleship of the circumcision, wrought in me also among the Gentiles) 9 and when they had known the grace that was given me, James and Cephas and John, which seemed to be pillars, gave to me and Barnabas the right hands of society: that we unto the Gentiles, & they unto the circumcision: 10 only that we should be mindful of the poor: the which same thing also I was careful to do. 11 And when Cephas was come to Antioch, I resisted him [1] [2] in face, because he was reprehensible.

[1] c That is, *in presence, before them all*, as Beza himself expoundeth it. Yet the English Bezites to the more disgracing of S. Peter, translate, *to his face*, No. Test. an. 1580. [2] *c κατὰ πρόσωπον.*

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them that were of the circumcision. 13 And to his simulation consented the rest of the Jews, so that Barnabas also was led of them into that simulation. 14 But when I saw that they walked not rightly to the verity of the Gospel, I said to Cephas before them all: If thou being a Jew, livest Gentile-like and not Judaically, how doest thou compel the Gentiles to Judaize? 15 We are by nature Jews, and not of the Gentiles, sinners. 16 But

knowing that [1]man is not justified by the works [2] of the Law, but by the faith of JESUS Christ; we also believe in Christ JESUS, that we may be justified by the faith of Christ, and not by the works of the Law: for the which cause, by the works of the Law no flesh shall be justified.

[1] *Ro. 3, 19. 20.* [2] By this and by the discourse of this whole epistle, you may perceive, that when justification is attributed to faith, the works of Charity be not excluded, but the works of Moyses' law: that is, the ceremonies, sacrifices and sacraments thereof principally, and consequently all works done merely by nature and free-will, without the faith, grace, spirit, & aid of Christ.

17 But if seeking to be justified in Christ, ourselves also be found sinners; is Christ then a minister of sin? God forbid. 18 For if I build the same things again which I have destroyed, I make myself a prevaricator. 19 For I by the Law, am dead to the Law, that I may live to God: with Christ I am nailed to the cross. 20 And I live, now not I; but Christ liveth in me. And that that I live now in the flesh, I live in the faith of the Son of God, who loved me, and delivered himself for me. 21 I cast not away the grace of God. For if justice be by the Law, then Christ died in vain.

ANNOTATIONS.
CHAP. II.

2. *Conferred with them.]* [1] Though S. Paul were taught his Gospel of God and not of man, and had an extraordinary calling by Christ himself, yet by revelation he was sent to Hierusalem to confer the said Gospel which he preached, with his elders the ordinary Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to join in office, teaching, and society or communion with them. For there is no extraordinary or miraculous vocation, that can sever or separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinary known society of God's people and Priests. [2] Therefore whosoever he be (upon what pretence so ever) that will not have his calling and doctrine tried by the ordinary Governers of God's Church, or disdaineth to go up to the principal place of our religion, to confer with Peter and other pillars of the Church, it is evident that he is a false teacher, a Schismatic, and an Heretic. By which rule you may try all your new teachers of Luther's or Calvin's school: who never did nor ever durst put their preaching to such conference or trial of holy Councel or Bishops, as they ought to do, and would do, if it were of God, as S. Paul's was.

[1] S. Paul conferreth with S. Peter and the rest, for trial of his doctrine.

[2] The heretics submit their doctrine to no trial of Bishops or Council.

2. *In vain.]* [1] Though S. Paul doubted not of the truth of the Gospel which he preached, knowing it to be of the Holy Ghost: yet because other men could not, nor would not acknowledge so much, till it were allowed by such as were without all exception known to be Apostles & to have the spirit of truth, to discern whether the vocation, spirit, & Gospel of Paul were of God, he knew he should otherwise without conference with them, have lost his labour, both for the time past and to come. *He had not had* (saith S. Hierom) *security of preaching the Gospel, if it had not been approved by Peter's sentence and the rest that were with him. Hiero. ep. 89. c. 2. See Tertul. li. 4 Cont. Marc. nu. 3.* Therefore by revelation he went to confer with the Apostles at Hierusalem, that by them having his Apostleship and Gospel liked and approved, he might preach with more fruit. Wherein we see, this holy Apostle did not as the seditious proud Heretics do now a days, which refusing all man's attestation or approbation, will be tried by Scriptures only. [2] As also we may learn that it is no such absurdity as the Adversaries would make it, to have the Scriptures approved by the Church's testimony. Seeing the Gospel which S. Paul preached (being of as much certainty and of the same Holy Ghost that the Scriptures be) was to be put in conference and examination of the Apostles, without all derogation to the truth, dignity, or certainty of the same. And the

[1] The approbation of S. Paul's doctrine by Peter & the rest, was very requisite.

[2] No absurdity that the Scriptures be approved by the Church's testimony.

[3] The Church maketh not Canonical Scripture, but declareth that it is so.

[4] The Scripture & Church compared together for antiquity, authority, &c.

cavilling of Heretics, that we make subject God's Oracles to man's censure, and the Scriptures to have no more force than the Church is content to grant unto them, is vain and false. [3]For, to bear witness or to give evidence or attestation that the preaching or writing of such, is true and of the Holy Ghost, is not to make it true: no more than the Goldsmith or touch-stone that try and discern which is true gold, make it good gold, but they give evidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater authority, is superfluous: either giving testimony to the other, and both assured by the Holy Ghost from all error: [4]the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subject of God and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is judicial authority by office and jurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controversies in religion, & to punish disobedient persons. Of which judicial power the Scriptures be not capable, as neither the truths & determinations of the same can be so evident to men, nor so agreeable and fit for every particular resolution, as diversity of times and persons requireth. Certain is the truth, and great is the authority of both: but in such diverse kinds, as they cannot be well compared together. The controversy is much like as if a man touching the ruling a case in law or giving sentence in a matter of question, should ask, whether the judge, or the evidence of the parties, be of more authority or credit. which were as frivolous a dispute, as it were a disordered part for any man to say, he would be tried by no other judge but by his own writings or evidences. With such triflers and seditious persons have we to do now a days in divinity, as were intolerable in any profane science or faculty in the world.

◦The Scriptures always true in themselves, are so known to be by the Church.

6. *Added nothing.]* ◦The Gospel and preaching of S. Paul was wholly of God, & therefore though it were put to the Church's probation, as gold is to the touch stone: yet being found in all points pure, nothing could be altered or amended therein by the Apostles. Even so the Scriptures which are indeed wholly of the Holy Ghost's inditing, being put to the Church's trial, are found, proved, and testified unto the world to be such, and not made true, altered, or amended by the same. Without which attestation of the Church, the holy Scriptures in themselves were always true before: but not so known to be, to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustine *Cont. ep. fund. c. 5.* which troubleth the Heretics so much. *I would not believe the Gospel* (saith he) *unless the authority of the Church moved me.*

[1]The Apostles' commission general through the world, & yet peculiar to certain provinces.

[2]Jews and Gentiles specially committed to the two principal Apostles.
Neither Peter only of the Jews, nor Paul Apostle of the Gentiles only.

[3]*Mat. 15.*

[4]*Ro. 15.*

[5]*Act. 10. & 15. v. 7.*

7. *To Peter of the circumcision.]* [1]We may not think, as the Heretics deceitfully teach, that the charge of the Apostles was so distincted, that none could preach or exercise jurisdiction but in those several places or towards those people or provinces only, whereunto by God's appointment or their own lot or election, they were specially designed. For, every Apostle might by Christ's commission *(Mat. 28. Go, and teach all nations)* use all spiritual function through the whole world, yet for the more particular regard & care of provinces, & for peace & order sake, some were appointed to one country, & some to another: as, of the other Apostles, we see in the Ecclesiastical histories, and for S. Peter & S. Paul, it is plain by this place & other, [2]that to them as to the two chief and most renowned Apostles, the Church of all Nations was given, as divided into two parts, that is, Jews and Gentiles: the first and principal being S. Peter's lot, that herein also he might resemble our Saviour, who was sent namely [3]*to the lost sheep of Israel*, and was properly [4]*the Minister of the Circumcision*: the second being S. Paul's, whom Christ chose specially to preach to the Gentiles: Not so for all that, that either he was limited to the Gentiles only, (whom the Acts of the Apostles report, in every place, first to have entered into the Synagogues & preached Christ to the Jews, as he wrote also to the Hebrews & ever had special regard & honour to them:) or Peter so bound to the Jews only, that he could not meddle with the Gentiles: seeing he was [5]the man

chosen of God, by whom the Gentiles should first believe, who first baptized them, and first gave order concerning them. Therefore the treachery of Calvin [6] [7] is intolerable, that upon this distinction of the Apostle's charge, would have the simple suppose, that S. Peter could not be Bishop of Rome (so might he bar S. John from Ephesus also) nor deal among the Gentiles, as a thing against God's ordinance and the appointment between him and S. Paul: as though thereby the one had bound himself to the other, not to preach or meddle within his fellow's compass. And which is further most seditious, he exhorteth all men to keep fast the foresaid compact, and rather to have respect to S. Paul's Apostleship, than to S. Peter's: as though the preaching, authority, and Apostleship of both were not a-like true, and all of one Holy Spirit, whether they preached to Jews or Gentiles, as both did preach unto both peoples, as is already proved, and at length, partly by the daily decay of the Jewish state and their incredulity, and partly for that in Christianity the distinction of Jew & Gentile ceased after a season: [8] both went to the chief city of the Gentiles, and there founded the Church common to the Hebrews and all nations, Peter first, and Paul afterward. And therefore Tertullian saith, *de praescript. nu. 14. O happy Church, to which the Apostles poured out all doctrine with their blood! Where Peter suffereth like to our Lord's Passion, where Paul is crowned with John (Baptist's) death.*

[6] Calvin's foolish reason that Peter was not B. of Rome, & his derogation from Peter's Apostleship.

[7] *Calv. li. 4. c. 6. nu. 15. Instit.*

[8] The Church founded at Rome by S. Peter and S. Paul.

9. *Gave the right hands of society.]* [1] There is and always ought to be, a common fellowship and fraternity of all Pastors and preachers of the Church. Into which society who so ever entereth not, but standeth in Schism and separation from Peter and the chief Apostolic Pastors, what pretence so ever he hath, or whence so ever he challengeth authority, he is a wolf, and no true Pastor. Which union and communion together was so necessary even in S. Paul's case, that, notwithstanding his special calling of God, yet the Holy Ghost caused him to go up to his elder Apostles, to be received into their fellowship or brotherhood, for it is to be noted, that SS. Peter, James, and John were not sent to S. Paul, to join with him or to be tried for their doctrine and calling, by him: but contrarywise he was sent to them as to the chief and known ordinary Apostles. They therefore gave Paul their hands, that is to say, took him into their society, and not he them. And S. Hierom's rule concerning this, shall be found true to the world's end, speaking of S. Peter's successor: *He that gathereth not with thee, scattereth. Ep. 57.* And in another place for the same cause he calleth Rome, *tutissimum Communionis portum*, the most safe and sure haven of communion or society. *Ep. 16. c. 3.* [2] And whereas the Heretics by this also would prove that Peter had no preeminence above Paul being his fellow Apostle, it is ridiculous. As though all of one fellowship or brotherhood be always equal, or as though there were not order and government, superiority and inferiority, in every society well appointed. And they might perceive by this whole passage, that Peter was the special and in more singular sort, the Apostle of the Jews, though James and John were also: as S. Paul is also called in more singular sort the Apostle and doctor of the Gentiles than S. Barnabas, and yet they were both alike taken here into this society, as they were both at once and alike segregated into this ministry, and ordered together *Act. 13.* It is a poor reason then to say or think, S. Peter not to be above S. Barnabas neither, because of this society and fellowship unto which he was received together with S. Paul.

[1] All Catholic preachers and Pastors must communicate with Peter & his successors.

[2] The heretics' ridiculous argument against Peter's preeminence.

11. *I resisted him.]* [1] Wicked Porphyrie (as S. Hierom writeth) chargeth S. Paul of envy and malapert boldness, and S. Peter of error. *Prooem. Comment. in Galat.* Even so the like impious sons of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greatest crimes in the world. For, it is the property of Heretics and ill men, to be glad to see the Saints reprehended and their faults discovered, as we may learn in the writings of S. Augustine against Faustus the Manichee, who gathered out all the acts of the holy Patriarchs, that might seem to the people to be worthy blame. [2] Whom the said holy doctor defendeth at large against him.

[1] The heretics maliciously derogate from S. Peter.

[2] Paul's reprehension of Peter, teacheth us the zeal of the one, and humility

of the other.

[3] It proveth nothing against Peter's superiority, that he was reprehended.

[4] The superior may be reprehended or admonished of the inferior.

[5] Heretics' reprehension of Catholic Bishops is rather railing.

as both he, and before him S. Cyprian, find here upon this Apostle's reprehension, much matter of praising both their virtues: S. Paul's great zeal, and S. Peter's wonderful humility: that the one in the cause of God would not spare his Superior, and that the other, in that excellent dignity, would not take it in ill part, nor by allegation of his Supremacy disdain or refuse to be controlled by his junior, which of the two they count the greater grace and more to be imitated. *For neither Peter* (saith S. Cyprian) *Whom our Lord chose the first, and upon whom he built the Church, when Paul disputed with him of circumcision, challenged insolently or arrogantly took any thing to himself, saying that he had the Primacy, and therefore the later Disciples ought rather to obey him.* ep. 71 ad Quintum. nu. 2. And S. Augustine ep. 19 c. 2 in fine. *That* (saith he) *which was done of Paul profitably by the liberty of charity, the same Peter took in good part by holy and benign godliness of humility, and so he gave unto posterity a more rare and holy example, if at any time perhaps they did amiss, to be content to be corrected of their juniors, then Paul, to be bold and confident: yea the inferiors to resist their betters for defending the truth of the Gospel, brotherly charity always preserved.* [3] By which notable speeches of the Doctors we may also see, how frivolously the Heretics argue hereupon, that S. Peter could not be Superior to S. Paul, being so reprehended of him: whereas the Fathers make it an example to the Superiors, to bear with humility the correption or controlment even of their inferiors. Namely by this example S. Augustine (*li. 2. de bapt. c. 1.* excellently declareth, that the B. Martyr S. Cyprian, who walked awry touching the rebaptizing of them that were christened of Heretics, could not, nor would not have been offended to be admonished & reformed in that point by his fellows or inferiors, much less by a whole Councel. *We have learned*, saith he, *that Peter the Apostle, in whom the Primacy of the Apostles by excellent grace is so preeminent, when he did otherwise concerning circumcision than the truth required, was corrected of Paul the later Apostle. I think (without any reproach unto him) Cyprian the Bishop may be compared to Peter the Apostle. howbeit I ought rather to fear lest I be injurious to Peter, for who knoweth not that the principality of Apostleship it to be preferred before any dignity of Bishop whatsoever? But if the grace of the Chairs or Sees differ, yet the glory of the Martyrs is one.* [4] And who is so dull that cannot see, that the inferior, though not by office and jurisdiction, yet by the law of brotherly love and fraternal correption, may reprehend his superior? Did ever any man wonder that a good Priest or any virtuous person should tell the Pope, or any other great Prelate or greatest Prince in earth, their faults? Popes may be reprehended, and are justly admonished of their faults, and ought to take it in good part, and so they do and ever have done, when it cometh of zeal & love, as of S. Paul, Irenaeus, Cyprian, Hierom, Augustine, Bernard: [5] but of Simon Magus, Novatus, Iulian, Wicleffe, Luther, Calvin, Beza, that do it of malice, & rail no less at their virtues than their vices, of such (I say) God's prelates must not be taught nor corrected, though they must patiently take it, as our Saviour did the like reproaches of the malicious Jews, and as David did the malediction of Semei. *2 Reg. 16.*

[1] S. Peter's error was not in faith, but in conversation or behaviour.

[2] *Luc. 22, 32.*

[3] * *See S. Chrysost. Theophyl. &c.*

11. *Reprehensible.]* [1] The Heretics hereof again infer, that Peter then did err in Faith, and therefore the Popes may fail therein also. To which we answer, that howsoever other Popes may err in their private teachings or writings, whereof we have treated before in the Annotation upon these words, [2] *That thy faith fail not:* it is certain that S. Peter did not here fail in faith, nor err in doctrine or knowledge. for it was *conversationis, non praedicationis vitium*, as Tertullian saith. *de praescript. nu. 7.* It was a default in conversation, life, or regiment, which may be committed of any man, be he never so holy, and not in doctrine. S. Augustine and whosoever make most of it, think no otherwise of it. But S. Hierom and [3] many other holy fathers deem it to have been no fault at all, nor any other thing than S. Paul himself did upon the like occasion: & that this whole combat was a set thing agreed upon between them. It is a school point much debated betwixt S. Hierom and S. Augustine *ep. 9. 11. 19. apud August.*

CHAPTER III.

By their own conversion at the first, 6. and by the example of Abraham, and promise made to him, he sheweth that the way to obtain the benediction, is to seek unto God by faith in Christ. 10. Seeing also that the Law curseth every one that hath not evermore kept the Law. 15. And, that the Law was not given to alter God's testament, 19. but to convince the Jews of sin, 23. and so to be their paedagogue or leader unto Christ, 25. and then to cease.

O senseless Galatians, who hath [1]bewitched you, not to obey the truth, before whose eyes JESUS Christ was proscribed, being crucified among you?

[1]For any people or person to forsake the faith of their first Apostles & Conversion, at the voice of a few novellaries, seemeth to wise men a very bewitching & senseless brutishness. Such is the case of our poor country, Germany, and others.

2 This only I would learn of you: By the works of the Law, did you receive the Spirit, or by the hearing of the faith? 3 Are you so foolish, that whereas you began with the spirit, now you will be consummate with the flesh? 4 Have you suffered so great things without cause? if yet without cause. 5 He therefore that giveth you the Spirit, and worketh miracles among you; by the works of the Law, or by the hearing of the faith doeth he it? 6 As, [1]*Abraham believed God, and it was reputed to him unto justice.*

[1]*Gen. 15, 6. Ro. 4, 3.*

7 Know ye therefore that they that are [1]of faith, the same are the children of Abraham.

[1]This faith whereby Abraham was justified, and his children the Gentiles believing in Christ, implieth all Christian virtues; of which the first is faith, the ground & foundation of all the rest, and therefore here and elsewhere often named of the Apostle.

8 And the Scripture foreseeing that God justifieth the Gentiles by faith, shewed unto Abraham before, [1]*That in thee shall all nations be blessed.*

[1]*Gen. 12, 3.*

9 Therefore they that are of faith, shall be blessed with the faithful Abraham. 10 For whosoever are of the works of the Law, are under curse. For it is written: [1]*Cursed be every one that abideth not in all things that be written in the book of the Law, to do them.*

[1]*Deu. 27, 26.*

11 But that in the Law no man is justified with God, it is manifest, because [1]*the just liveth by faith.*

[1]*Abac. 2.*
Ro. 1.

12 But the Law is not by faith: but, [1]*He that doeth those things, shall live in them.*

[1]*Lev. 18.*

13 Christ hath redeemed us from the curse of the Law, being made a curse for us (because it is written: [1]*Cursed is every one that hangeth on a tree)*

[1]*Deu. 21.*

14 that on the Gentiles the blessing of Abraham might be made in Christ JESUS: that we may receive the promise of the Spirit by faith. 15 [1]Brethren (I speak according to man) yet a man's testament being confirmed no man despiseth, or further disposeth.

[1]The Epistle upon the 13. Sunday after Pentecost.

16 To Abraham were the promises said, and to his seed. He saith not, *And to seeds,* as in many: but as in one, [1]*And to thy seed,* which is Christ.

[1]*Gen. 22, 18.*

17 And this I say, the testament being confirmed of God, the Law which was made after four hundred and thirty years, maketh not void to frustrate the promise. 18 For if the inheritance be of the Law, now not of promise. But God gave it to Abraham by promise. 19 Why was the Law then? It was put for transgressions, until the seed came to whom he had promised: ordained by Angels in the hand of a mediator. 20 And a mediator is not of one: but God is one. 21 Was the Law then against the promises of God? God forbid. For if there had been a Law given that could justify, undoubtedly justice should be of the Law. 22 But the Scripture [1]hath concluded all things under sin: that the promise by the faith of JESUS Christ might be given to them that believe.

[1]*Ro. 3, 9. 11, 32.*

23 But before the faith came, under the Law we were kept shut up, unto that faith which was to be revealed. 24 Therefore the Law was our Pedagogue in Christ: that we may be justified by faith. 25 But when the faith came, now we are not under a pedagogue. 26 For you are all the children of God by faith in Christ JESUS. 27 For as many of you as are baptized in Christ, have put on Christ. 28 There is not Jew nor Greek, there is not bond nor free, there is not male nor female. For all you are one in Christ JESUS. 29 And if you be Christ's, then are you the seed of Abraham, heirs according to promise.

ANNOTATIONS.
CHAP. III.

◦Notwithstanding venial sins, men are truly just, and may keep the commandments.

10. *Cursed be.]* ◦By this place the Heretics would prove that no man is just truly before God, all being guilty of damnation and God's curse, because they keep not every jot of the Law. Where indeed the Apostle meaneth not such as offend venially (as it is plain by the place of Deuteronomy whence he reciteth this text) but only such as commit great and damnable crimes, and so by grievous and mortal transgressions wholly break God's precepts, and thereby incur the curse of the Law, from which the said Law could not deliver them of it-self, nor by any other means, but by the faith and grace of CHRIST JESUS.

[1] Not only faith.
[2] *Iac. 2.*

11. *Liveth by faith.]* [1] It is neither the Heretics' special presumption and confidence, nor the faith of Devils, nor faith without works which, is dead in it-self as S. James saith [2], that can give life to the just: For that which is dead, cannot be the cause of life. But it is the Catholic faith, as S. Augustine writeth, which worketh by charity (according to the Apostle's own explication of this whole passage) by which the just liveth. *Li. 3. c. 5. cont. duas ep. Pelag.* See the Annotation upon the same words. *Rom. 1.*

◦Baptism giveth grace and justification, not faith only.

27. *Have put on Christ.]* ◦Here the Adversaries might have seen, if they were not blinded by contentious striving against God's Church, that when Justification is attributed to faith without mention of good works or other Christian virtues & Sacraments, it is not meant to exclude any of the same from the working of justice or salvation, for here we learn that by the Sacrament of Baptism also we put on Christ, which is to put on faith, hope, charity, and all Christian justice. By the same we prove also that the Sacraments of the new law give grace, For that the receivers thereof put on Christ. And the Adversary's evasion, that it is faith which worketh in the Sacrament, and not the Sacrament it-self, is plainly false: Baptism giving grace and faith it-self to the infant that had none before.

CHAPTER IV.

That the Law was fit for the time of nonage: but being now come to full age, to desire such servitude is absurd, specially for Gentiles. 12. And that he writeth this not of any displeasure, but to tell them the truth, remembering how passingly they honoured him when he was present, and exhorting them therefore not to harken to the false Apostles in his absence. 21. By the allegory also of Abraham's two sons, shewing, that the children of the Jews' Synagogue shall not inherit, but we who are the children of the free woman: that is, of the Cath. Church of Christ.

AND [1] I say, as long as the heir is a little one, he differeth nothing from a servant, although he be lord of all,

[1] The Epistle upon Twelfth eve.

2 But is under tutors and governors until the time limited of the father: 3 so we also, when we were little ones, were serving under the [1] elements of the world.

[1] That is, the rudiments of religion, wherein the carnal Jews were trained up: or the corporal creatures, wherein their manifold sacrifices, sacraments, and rites did consist.

4 But when the fullness of time came, God sent his Son made of a woman, made under the Law: 5 that he might redeem them that were under the Law; that we might receive the adoption of sons. 6 And because you are sons, [1] God hath sent the Spirit of his son into your hearts crying: Abba, Father.

[1] *Ro. 8, 15.*

7 Therefore now he is not a servant, but a son. And if a son, an heir also by God.┤ 8 But then indeed not knowing God, you served them that by nature are not Gods. 9 But now when you have known God, or rather are known of God, how turn you again to the weak & poor elements, which you will serve again? 10 You observe days, and months, and times, and years. 11 I fear you, lest perhaps I have laboured in vain among you. 12 Be ye as I, because I also am as you: Brethren, I beseech you, you have hurt me nothing. 13 And you know that by infirmity of the flesh I evangelized to you heretofore: 14 and your tentation in my flesh you despised not, neither rejected, but [1] as and Angel of God you received me, as Christ JESUS.

[1] So ought all Catholic people receive their teachers in religion, with all duty, love, & reverence.

15 Where is then your blessedness? for I give you testimony that if it could be done, you would have plucked out your eyes and have given them to me. 16 Am I then become your enemy, telling you the truth? 17 They emulate you not well: but they would exclude you, that you might emulate them. 18 But do you emulate the good in good always: and not only when I am present with you. 19 My little children, whom I travail withal again, until Christ be formed in you. 20 And I would be with you now and change my voice: because I am confounded in you. 21 Tell me, you that will be under the law, have you not read the Law? 22 [1] For it is written that [2] Abraham had two sons: one of the bond-woman, and one of the free-woman.

[1] The Epistle upon the 4. Sunday in Lent. [2] *Gen. 16, 15. 21, 2.*

23 But he that of the bond-woman, was born according to the flesh: and he that of the free-woman, by the promise. 24 Which things are said by an allegory. For these are the two testaments. The one from mount Sina, gendering unto bondage; which is Agar, 25 (for Sina is a mountain in Arabia, [1] which hath affinity to that which now is Jerusalem) and serveth with her children.

[1] *c συστοιχεῖ*

26 But that Jerusalem which is above, is free; which is our mother. 27 For it is written: [1] *Rejoice thou barren, that bearest not: break forth and cry, that travailest not: because many are the children of the desolate, more than of her that hath a husband.*

[1] *Esa. 54, 1.*

28 But [1] we brethren, according to Isaac, are the children of promise.

[1] *Ro. 9, 8.*

29 But [1] as then he that was born according to the flesh, persecuted him that was after the spirit; so now also.

[1] This mutual persecution, is a figure also of the Church justly persecuting Heretics, & contrarywise of Heretics (which be the children of the bond woman) unjustly persecuting the Catholic Church. *Aug. ep. 48.*

30 But what saith the Scripture? [1] *Cast out the bond-woman and her son. For the son of the bond-woman shall not be heir with the son of the free-woman.*

[1] *Gen. 21, 10.*

31 Therefore, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ hath made us free.┤

ANNOTATIONS.
CHAP. IV.

[1] External worship of God by use of creatures, necessary: & how the Heathen, Jews, & Christians differ in the same.

[2] The use of external elements in the Sacraments.

[3] Our Sacraments few & easy, in respect of the Jews.

3. *Serving.]* [1] There can be no external worship of God nor association of men in religion, either true or false, without the use of corporal things or elements. The Heathen so used the creatures of elements that they served them as their gods. The Jews, of whom the Apostle here speaketh, served not the creatures themselves which they occupied in their ceremonies, but they served the only true God under the elements: that is to say, being servilely clogged, yoked, kept occupied and in awe, with innumerable fleshly, gross, and cumbersome offices about creatures. The Christians neither serve elements, as the one, nor be kept in servile thraldom thereby, as the other: but occupy only a few exceeding easy, sweet, seemly, and significant, for an agreeable exercise both of body and mind. [2] Whereof S. Augustine saith thus, *li. 3. c. 9.* de doct. Christ. *Some few for many, most easy to be done, most honourable for signification, and most clean and pure for to be observed and kept, hath our Lord himself and the Apostolical discipline delivered.* And li. de ver. relig. c. 17. *Of the wisdom of God itself man's nature being taken, whereby we were called into liberty, a few Sacraments most wholesome were appointed and instituted, which might contain the society of Christian people, that is, of the free multitude under one God.* And again, cont. Faust. li. 19. c. 13. *The Sacraments are changed, they are made easier, fewer, wholesomer, happier.* The same he hath in the 118. epistle c. 1. and many other places besides. By which you may see, it is not all one to use elements, visible Sacraments or ceremonies, and to serve them as the Pagans do, or to serve under them as the Jews did, wherewith the Heretics calumniously charge the Christians. [3] And as touching the small number, facility, efficacy, and signification, wherein the said holy father putteth the special difference; who seeth not that for so many busy sacrifices, we have but one: for Sacraments well near infinite, but seven: all so easy, so full of grace, so significant, as can be possible, as of every one in their several places is proved?

[1] S. Augustine falsely alleged of the Heretics for two Sacraments only.

[2] *ep. 118. c. 1. & in Ps. 103. conc. 1.*

[3] The other Sacraments proved out of S. Augustine.

[4] * *Aug. ser. 215. de temp. & de rectitud. Cath. conversat.*

[1] Here, let the good Readers take heed of a double deceit used by the Adversaries about S. Augustine's places alleged. First, in that they say he made but two Sacraments, which is untrue. For, although treating of the difference between the Jewish Sacraments and ours, he namely giveth example in Baptism and the Eucharist (as Sometimes also for example he nameth but one) yet he hath no word nor sign at all that there should be no more. but contrarywise in the foresaid epistle 118. [2] he insinuateth, that besides those two, there be other of the same sort in the Scriptures. [3] Yea, with water and bread, which be the elements of the two foresaid Sacraments, he expressly nameth oil also *(li. 2. cont. lit. Petil. c. 104.)* the element or matter of the Sacrament of Confirmation: which in the same place he maketh to be a Sacrament as Baptism is. So doth he affirm of the Sacrament of Orders *li. 1. de bapt. c. 1.* and also of Matrimony *li. de bono coniug. c. 24.* of Penance likewise, he speaketh as of Baptism, which he calleth Reconciliation, *li. 1. de adult. coniug. c. 28.* Lastly, by the book *de visitatione infirmorum* in S. Augustine, *li. 2. c. 4.* by Prosper *de praedictionibus p. 2. c. 29.* S. Innocentius ad Eugubinum *to. 1. Conc. ep. ad Eugub. c. 8.* S. Cyril, *li. 2. in Leviticum*, and S. Chrysostom *li. 3. de Sacerdotio,* [4] *Extreme unction* is proved to be a Sacrament. It is false then that the Heretics affirm of S. Augustine, by whose doctrine it is plain, that though the elements or Sacraments of the new law be but few and very few in comparison of those in the old law, yet there be no fewer than seven specified by him. Which number of seven the holy Councels of Florence and Trent do expressly define to have been instituted by Christ, against these late Heretics. See more of these Sacraments in their places. Act. 8. 1. Tim. 4. Io. 20. Ia. 5. *Ephes. 5.*

◦S. Augustine falsely

◦The other forgery of the Adversaries concerning the elements or ceremonies, is, that S. Augustine

(ep. 119. c. 19.) should affirm, that the Church and Christian people in his days (whereupon they infer that it is so much more now) were so loden with observation of unprofitable ceremonies, that they were in as great servility and subjection to such things as the Jews. He saith so indeed of some particular presumptions, inventions, and usages of certain persons, as that some made it a heinous matter to touch the ground with their bare feet within their own octaves, and such like vanities. Whereby some simple folks might be infected, which this holy Doctor specially misliked, and wisheth such things (as they may, without scandal) to be taken away. But that he wrote or meant so of any ceremony that the Church useth, either appointed by Scripture, or Councel, or custom of the Catholic Church, himself denieth it in express terms in the same place, and in sundry other: where he alloweth all the holy ceremonies done in the ministration of the Sacraments and else-where. Whereby it is clear, that the Church's most comely orders and significant rites pertain not to the yoke of the old law, much less to the superstition of Gentility, as Heretics affirm: but to the sweet yoke of Christ and light burden of his law, to order, decency, and instruction of the faithful, in all liberty, love, faith, grace, and spirit.

alleged against the ceremonies of the Church.

9. *Weak and poor.]* Whether he mean of the creatures which the Gentiles served (as it may seem by the words before of serving strange gods) so the elements were most base and beggarly: or of the Judaical ceremonies and sacraments (as most expound it) even so also their elements were weak and poor in themselves, not giving life, salvation, and remission of sins, nor being instruments or vessels of grace, as the 7 Sacraments of the new law be.

10. *You observe days.]* [1] That which S. Paul speaketh against the Idololatrical observation of days, months, and times, dedicated by the Heathen to their false gods, and to wicked men or spirits, as to Jupiter, Mercury, Ianus, Iuno, Diana, and such like, or against the superstitious differences of days, fatal, fortunate, or dismol, and other observations of times for good luck or ill luck in man's actions, gathered either by particular fancy, or popular observation, or curious and unlawful arts, or (lastly) of the Judaical festivities that were then ended and abrogated, unto which notwithstanding certain Christian Jews would have reduced the Galatians against the Apostle's doctrine: all that (I say) do the Heretics of our time falsely and deceitfully interpret against the Christian holidays, and the sanctification and necessary keeping of the same. Which is not only contrary to the Fathers' exposition, but against the very Scriptures, and the practice of the Apostles & the whole Church. *Aug. cont. Adimant. c. 16. Ep. 118. c. 7. Hiero. in hunc locum.* In the Apocalypse c. 1. there is plain mention of [2] the Sunday, that is, our Lord's day *(Dominicus dies)* unto which the Jews' Sabboth was altered, their Pasch into our Easter, their Pentecost into our Whitsuntide: which were ordained & observed of the Apostles themselves. And the antiquity of [3] the feasts of Christ's Nativity, Epiphany, & Ascension is such, that they can be referred to no other origin but the Apostles' institution [4]: who (as S. Clement testifieth *li. 8. const. Apost. c. 39.*) gave order for celebrating their fellow Apostles, S. Steven's, and other Martyrs' days after their death: and much more no doubt did they give order for Christ's festivities. According to which, the Church hath kept not only his, [5] but S. Steven's and the B. Innocents', even on the same days they be now solemnly kept, & his B. Mother's, and other Saints, (as the Adversaries themselves confess) above 1300 years, as appeareth in the barbarous combats between Westphalus the Lutheran, & Calvin, and by the writings betwixt the Puritans and Protestants.

[1] The Heathenish and Judaical observation of days heretically compared with the Christian observation of festivities and holy-days, &c.

[2] Sunday, Easter, Whitsuntide.

[3] The festivities of Christ.

[4] *Orig. ho. 3. in divers. Aug. ep. 28. et Ser. de Sanctis. Fulgent. Leo.*

[5] Other holidays of Saints.

For which purpose, see also how old the holiday of S. Polycarpe is *in Eusebius li. 4 c. 14.* of the [1] [2] Assumption of our Lady or her dormition in S. Athanasius, S. Augustine, S. Hierom. S. Damasc. & both of that feast and of her Nativity in S. Bernard, who professeth *he received them of the Church, & that they ought to be most solemnly kept.* ep. 174. Wherein we cannot but wonder at

[1] Festivities of our B. Lady.

[2] * *See the Annotation, Act. 1. v.*

14.

[3] *ep. ad Timotheum.*

[4] *Luc. 1. v. 48.*

[5] See S. Grego. li. *7.* ep. *29.* of Martyrs' feasts all the year, and Masses in the same.

[6] *Conc. Gangr. c. 20.*

[7] Epiphan. Haer. 75.

[8] S. Augustine's words of Festivities and holy-days.

[9] *Aug. de Civit. Dei li. 10. c. 16.*

the new Church of England, that (though against the pure Calvinist's will and doctrine) keep other Saints' and Apostles' days of their death, and yet have abolished this special feast of our Lady's departure, which they might keep, though they believe not her Assumption in body (whereof yet S. Denys [3] giveth so great testimony) being assured she is departed at the least: except they either hate her, or think her worthy of less remembrance than any other Saint. [4] Herself prophesying the contrary of all Catholic generations, that they should bless her. And indeed the Assumption is her proper day, as also the feast of her Nativity: the other of the Purification and the Annunciation, which they keep in England, being not so peculiar to her, but belonging rather to Christ's Presentation in the Temple, and his Conception. To conclude, we may see in S. Cyprian *ep. 34.* Origen *ho. 3. in divers.* Tertullian *de cor. mil.* [5] S. Gregory Nazianzene *de amore pauperum.* the Councel of Gangres [6], yea and the Councel of Nice it-self giving order for Easter and the certain celebrating thereof, that Christian Festivities be holy, ancient, and to be observed on prescript days and times, and that this is not Judaical observation of days, as Aerius taught, for which he was condemned of Heresy, as S. Epiphanius [7] witnesseth. But of holidays S. Augustine sheweth both the reason and his liking, in these memorable words. First for the feasts belonging to our Lord, thus: [8] [9] *We dedicate and consecrate the memory of God's benefits with solemnities, feasts, and certain appointed days, lest by tract of times there might creep in ingrateful and unkind oblivion.* Of the festivities of Martyrs thus: *Christian people celebrate the memories of Martyrs with religious solemnity, both to move themselves to imitation of them, and that they may be partakers of their merits, and be holpen with their prayers. Cont. Faust. li. 20. c. 21.* And of all Saints' days, thus: *Keep ye and celebrate with sobriety the Nativities of Saints, that we may imitate them which have gone before us, and they may rejoice of us which pray for us. In Ps. 88. Conc. 2. in fine.*

[1] Prescript fasting days.

[2] * *Hilar. prolog. in Psal. explan. Epip. haer. 75. & in fine. li. 3. cont. haer.*

[3] Canonical hours.

[4] * *Cypri. de orat. Do. nu. 15.*

[5] Reading of the Scriptures according to the time of the year.

[1] And as is said of prescript days of feasts, so the like is to be said [2] of fasts, which else-where we have shewed to be of the Apostle's ordinance. And so also of the Ecclesiastical division of the year into Advent, Septuagesima, &c. the week into so many Feries, [3] the day into Hours of prayers, as the Prime, the Third, the Sixth, the None, &c. Whereof see [4] S. Cyprian, who deriveth these things by the Scriptures from the Apostles also, and counteth these things which the wicked Heretics reprove, to be full of mystery. Like unto this also is it, [5] that the holy Scriptures were so disposed of, and divided, that certain pieces (as is always observed and practised until this day) should be read at one time, and others at other times and seasons, throughout the year, according to the diversity of our Lord's actions and benefits, or the Saint's stories then recorded. Which the Puritane Calvinists also condemn of superstition, desiring to bring in hellish horror and all disorder. See Conc. Carthag. 3. c. 47. & pag. 288. of this book.

◦The Scriptures have an allegorical sense beside the literal.

24. *By an allegory.]* ◦Here we learn that the holy Scriptures have beside the literal sense, a deeper spiritual and more principal meaning: which is not only to be taken of the holy words, but of the very facts and persons reported: both the speeches and the actions being significative over and above the letter. Which pregnancy of manifold senses if S. Paul had not signified himself in certain places, the Heretics had been less wicked and presumptuous in condemning the holy Fathers' allegorical expositions almost wholly: who now shew themselves to be mere brutish and carnal men, having no sense nor feeling of the profundity of the Scriptures, which our holy Fathers the Doctors of God's Church saw.

◦True Christian liberty.

31. *Freedom.]* ◦He meaneth the liberty and discharge from the old ceremonies, sacraments, and the whole bondage of the Law, and from the servitude of sin, and the Devil, to such as obey him: but not liberty to do what every man list, or to be under no obedience of spiritual or temporal laws and

governers: not a licence never to pray, fast, keep holyday, or workday, but when and how it seemeth best to every man's phantasy. Such a dissolute licentious state is far from the true liberty which Christ purchased for us.

CHAPTER V.

Against the lie of the false Apostles, he protesteth his mind of Circumcision; 13. and testifieth, that they are called to liberty. But yet lest any misconster Christian liberty, he telleth them that they shall not inherit the kingdom, unless they abstain from the works of the flesh, which are all mortal sins: and do the fruitful works of the Spirit, fulfilling all the commandments of the Law by Charity.

STAND, and be not holden in again with the yoke of servitude. 2 Behold I^ Paul tell you that if you be circumcised, Christ shall profit you nothing. 3 And I testify again to every man circumciding himself, that he is a debter to do the whole Law. 4 You are evacuated from Christ, that are justified in the Law: you are fallen from grace. 5 For we in spirit, by faith, expect the hope of justice. 6 For in Christ JESUS [1]neither circumcision availeth ought, nor prepuce: but faith that worketh by charity.

[1] *Gal. 6, 15.*

7 You ran well, who hath hindered you not to obey the truth? 8 The persuasion is not of him that calleth you.[1]

[1] *1. Cor. 5, 6.*

9 A little leaven corrupted the whole paste. 10 I have confidence in you in our Lord, that you will be of no other mind: but he that troubleth you, shall bear the judgement, whosoever he be. 11 And as for me, brethren, if as yet I preach circumcision, why do I yet suffer persecution? Then is the scandal of the cross evacuated. 12 I would they were also cut off that trouble you. 13 For you, brethren, are called into liberty: only make not this liberty an occasion to the flesh, but by charity serve one another. 14 [1]For all the Law is fulfilled in one word: [2] *Thou shalt love thy neighbour as thyself.*

[1] The Epistle upon the 14. Sunday after Pentecost. [2] *Lev. 19, 18.*

15 But if you bite and eat one another, take heed you be not consumed one of another. 16 And I say, walk in the spirit, and the lusts of the flesh you shall not accomplish. 17 For the flesh lusteth against the spirit, and the spirit against the flesh: for these are adversaries one to another: [1]that not what things soever you will, these you do.

[1] Here men think *(saith S. Augustine)* the Apostle denieth that we have free liberty of will: not understanding that this is said to them, if they will not hold fast the grace of faith conceived, by which only they can walk in the spirit, & not accomplish the concupiscences of the flesh. *in c. 5. Gal.*

18 But if you be led by the spirit, you are not under the Law. 19 And the works of the flesh be manifest, which are fornication, uncleanness, impudicity, lechery, 20 serving of idols, witch-crafts, enmities, contentions, emulations, angers, brawls, dissensions, sects, 21 envies, murders, ebrieties, commessations, and such like. Which I foretell you, as I have foretold you, that they which do [1]such things, shall not obtain the Kingdom of God.

[1] c S. Augustine sheweth hereby that not only infidelity is a damnable sin.

22 But the fruit of the Spirit is, Charity, joy, peace, patience, benignity, goodness, longanimity, 23 mildness, faith, modesty, continency, chastity. Against such there is no law. 24 And they that be Christ's, have crucified their flesh with the vices and concupiscences.┤ 25 [1]If we live in the spirit, in the spirit also let us walk.

[1] b The Epistle upon the 15. Sunday after Pentecost.

26 Let us not be made desirous of vain glory, provoking one another, envying one another.

ANNOTATIONS.
CHAP. V.

6. *Faith.]* This is the faith working by charity, which S. Paul meaneth else-where, when he saith that faith doth justice. And note well that by these terms, Circumcision & Prepuce not available to justification, it is plain that in other places he meaneth the works of Circumcision and Prepuce (that is, of the Jews and the Gentiles) without faith, which avail not, but faith working by charity: as who should say, faith and good works, not works without faith.

[1] Justification by faith only, disproved by conference of Scriptures.

[1] Again note here, that if the Protestants who pretend conference of places to be the best or only way to explicate hard speeches of the holy Scriptures, had followed but their own rule, this one text would have interpreted & cleared unto them all other whereby justice and salvation might seem to be attributed to faith alone: the Apostle here so expressly setting down, the faith which he commendeth so much before, not to be alone, but with charity: not to be idle, but to be working by Charity: as S. Augustine noteth. *de fid. & op. c. 14.*

[2] How the Protestants admit charity and good works to justification.

[2] Further the good Reader must observe, that whereas the Protestants some of them confess, that Charity and good works be joined and requisite also, and that they exclude them not, but commend them highly, yet so that the said Charity or good works are no part of our justice or any cause of justification, but as fruits and effects of faith only, which they say doth all, yea though the other be present: this false gloss also is reproved evidently by this place, which teacheth us clean contrary: to wit,

[3] Charity is more principal than faith in justification.

[3] that faith hath her whole activity and operation toward justice and salvation, of charity, and not contrarywise: without which it cannot have any act meritorious or agreeable to God for our salvation. For which cause S. Augustine saith, *li. 13. de Trin. c. 18. Fidem non facit utilem nisi charitas. nothing maketh faith profitable but charity.* But the Heretics answer, that where the Apostle saith, *faith worketh by charity*, he maketh charity to be the instrument only of faith in well working, and therefore the inferior cause at the least. But this also is easily refuted by the Apostle's plain testimony, affirming that charity is

[4] *1. Cor. 13.*

[4] the greater virtue, & that if a man had all faith and lacked charity, he were worth nothing. And again, that Charity is the

[5] *Rom. 13.*

[5] perfection and

[6] *1. Tim. 1.*

[6] accomplishment of the Law (as faith is not) which cannot agree to the instrumental or inferior cause.

[7] How faith worketh by charity.

[7] And therefore when it is said that faith worketh by charity, it is not as by an instrument, but as the body worketh by the soul, the matter by the form, without which they have no activity. Whereupon the Schools call charity, the form or life of faith, that is to say, the force, activity, & operative quality thereof, in respect to merit and justice. Which S. James doth plainly insinuate, when he maketh faith without Charity, to be as a dead corpse without soul or life, and therefore without profitable operation. c. 2. v. 26.

◦ True liberty, not carnal and fleshly.

13. *Liberty an occasion.]* ◦ They abuse the liberty of the Gospel to the advantage of their flesh, that under pretence thereof, shake off their obedience to the laws of man, to the decrees of the Church and Councels, that will live and believe as they list, and not be taught by their Superiors, but fornicate with every Sect-master that teacheth pleasant & licentious things: and all this under pretence of spirit, liberty, and freedom of the Gospel. Such must learn that all heresies, schisms, and rebellions against the Church and their lawful Prelates, be counted here among the works of the flesh. See S. Augustine *de fid. & op. c. 24. 25.*

CHAPTER VI.

If any do sin, the rest that do the works of the Holy Ghost, must not therefore take pride in themselves, but rather make humility of it, partly by fearing their own fall, partly by looking straitly to their own works. 6. He exhorteth earnestly to good works, assuring them that they shall reap none other than here they sow. 11. With his own hand he writeth, telling them, the true cause why those false Apostles preach circumcision, to be only to please the Jews: 17. and a plain argument that he preacheth it not, to be this, that he is persecuted of the Jews.

BRETHREN, and if a man be preoccupated in any fault, you that are spiritual, instruct such an one in the spirit of lenity, considering thine own self, lest thou also be tempted. 2 Bear ye one another's burdens: and so you shall fulfill the law of Christ. 3 For if any man esteem himself to be something, whereas he is nothing, he seduceth himself. 4 But let every one prove his own work, and so in himself only shall he have the glory and not in another. 5 For every one shall bear his own burden. 6 And let [1]him that is catechized in the word, communicate to him that catechizeth him, in all his goods.

[1] *1. Cor. 9, 7.*

7 Be not deceived, God is not mocked. 8 For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting. 9 And [1]doing good, let us not fail. For in due time we shall [2]reap not failing.

[1] *2. Thes. 3, 13.* [2] The works of mercy be the seed of life everlasting, and the proper cause thereof, and not faith only.

10 Therefore whiles we have time, let us work good to all, but especially to the domesticals of the faith.✝ 11 See with what manner of letters I have written to you with mine own hand. 12 Whosoever will please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the cross of Christ. 13 For neither they that are circumcised, do keep the Law: but they will have you to be circumcised, that they may glory in your flesh. 14 [1]But [2]God forbid that I should glory, saving in the cross of our Lord JESUS Christ; by whom the world is crucified to me, and I to the world.

[1] b The Epistle for S. Francis, Octob. 4. [2] Christ *(saith S. Augustine)* chose a kind of death, to hang on the Cross and to fix or fasten the same cross in the foreheads of the faithful, that the Christian may say, God forbid that I should glory saving in the cross of our Lord JESUS CHRIST. Expos. in Evang. Io. tract. 43.

15 For in Christ JESUS neither circumcision availeth ought, nor prepuce, but a new creature. 16 And whosoever shall follow this rule, peace upon them, and mercy, and upon the Israel of God. 17 From henceforth let no man be troublesome to me. For I bear the marks of our Lord JESUS in my body. 18 The grace of our Lord JESUS Christ be with your spirit, brethren. Amen.✝

ANNOTATIONS.
CHAP. VI.

6. *Communicate]* ◦The great duty & respect that we ought to have to such as preach or teach us the Cath. faith: and not in regard only of their pains taken with us, and well-deserving of us by their doctrine; but that we may be partakers of their merits, we ought specially to do good to such, or (as the Apostle speaketh) communicate with them in all our temporal goods, that we may be partakers of their spiritual. See S. Augustine *li. 2. Evang. quaest. q. 8.*

◦Duty to our spiritual teachers.

10. *Especially.]* ◦In giving alms, though we may do well in helping all that are in necessity, as far

◦In alms whom to

prefer.

as we can, yet we are more bound to succour Christians, than Jews or Infidels; and Catholics, than Heretics. See S. Hierom *q. 1. ad Hedibiam*.

[1] Justice an inherent quality in us.

[2] Faith with the other virtues is the formal cause of justification.

15. *A new creature.]* [1] Note well that the Apostle calleth that here a new creature, which in the last chapter he termed, *faith working by charity,* & (1. Cor. 7, 19) *the observation of the commandments of God*. Whereby we may learn that under the name of faith, is contained the whole reformation of our souls and our new creation in good works: and also that Christian justice is a very quality, condition and state of virtue and grace resident in us, and not a phantastical apprehension of Christ's justice only imputed to us. [2] Lastly, that the faith which justifieth, joined with the other virtues, is properly the formal cause, and not the efficient or instrumental cause of justification. that is to say, these virtues put together, being the effect of God's grace, be our new creature and our justice in Christ.

THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE EPHESIANS.

OF S. Paul's first coming to Ephesus, and short abode there, we read Act. 18. And immediately Act. 19. of his returning thither according to his promise, what time he abode there *three months, speaking to the Jews in the Synagogue*. Act. 19. v. 8. and afterward apart from them (because they were obstinate) *two years* in a certain school, *so that all that dwelt in Asia, heard the word of our Lord, Jews and Gentiles.* Act. 19. v. 10. The whole time himself calleth *three years*, in his exhortation at Miletum to the Clergy of Ephesus. Act. 20. v. 31.

After all this he writeth this Epistle unto them from Rome (as it is said) being then ◦*prisoner* and *in chains*: and that as it seemeth, not the first time of his being in bonds there, whereof we read Act. 28: but the second time, whereof we read in the Ecclesiastical Stories afterward: because he saith in this Epistle c. 6. v. 21. *Tychicus will certify you of all things, whom I have sent to you.* Of whom again in the 2. to Tim. c. 4. v. 12. he saith: *Tychicus I have sent to Ephesus*. And the said 2. Epistle to Timothee (no doubt) was written very little before his death: for in it thus he saith: *I am even now to be sacrificed, & the time of my resolution is at hand.* 2. Tim. 4, 6.

◦*Eph. 3. v. 1. & 4. v. 1. Eph. 6. v. 20.*

In the three first chapters, he commendeth unto them the grace of God, in calling of the Gentiles no less than the Jews, and making one blessed Church of both. Wherein his intention is to move them to persevere (for otherwise they should be passing ungrateful) and specially not to be moved with his trouble, who was their Apostle: knowing (belike) that ◦it would be a great tentation unto them, if they should hear soon after, that he were executed: therefore also arming them in the end of the Epistle, as it were in complete harness.

◦ * *See Act. 20. v. 25. 32.*

In the other three chapters he exhorteth them to good life, in all points, and all states, as it becometh Christians: and afore all other things, that they be most studious to continue in the unity of the Church, and obedience of the pastors thereof, whom Christ hath given to continue and to be our stay against all Heretics, from his Ascension, even to the full building up of his Church in the end of the world.

THE EPISTLE OF S. PAUL TO THE EPHESIANS.

CHAPTER I.

He magnifieth the grace of God's eternal predestination and temporal vocation, 11. both of the Jews, 13. and also of the Ephesians being Gentiles. 13. for whose excellent faith and charity he rejoiceth, and continually prayeth for their increase, that they may see more clearly the greatness both of the inheritance in heaven, and also of God's might which helpeth them thereunto: 20. an example of which might they may behold in the supereminent exalting of Christ.

PAUL an Apostle of JESUS Christ by the will of God: to all the saints that are at Ephesus; & to the faithful in Christ JESUS.
2 Grace to you and peace from God our Father, and our Lord JESUS Christ. 3 Blessed be God and the

Father of our Lord JESUS Christ, which hath blessed us in all spiritual blessing, in celestials, in Christ: 4 as he chose us in him before the constitution of the world, that we should be holy and immaculate [1] in his sight in charity.

[1] We learn here that by God's grace men be holy and immaculate, not only in the sight of men, nor by imputation, but truly and before God: contrary to the Doctrine of the Calvinists.

5 Who hath predestinated us unto the adoption of sons, by JESUS Christ, unto himself; according to the purpose of his will: 6 unto the praise of the glory of his grace, wherein he hath [1] gratified us in his beloved Son.

[1] *c ἐχαρίτωσεν.*

7 In whom we have redemption by his blood (the remission of sins) according to the riches of his grace. 8 Which hath superabounded in us in all wisdom and prudence, 9 that he might make known unto us the sacrament of his will, according to his good pleasure, which he purposed in himself, 10 in the dispensation of the fullness of times, to [1] perfit all things in Christ, that are in heaven and in earth, in him.

[1] *c ἀνακεφαλαιώσασθαι.*

11 In whom we also are called by lot: predestinate according to the purpose of him that worketh all things, according to the counsel of his will:
12 that we may be unto the praise of his glory, which before have hoped in Christ: 13 in whom you also, when you had heard the word of truth (the Gospel of your salvation) in which also believing you were [1] signed with the holy Spirit of promise,

[1] Some refer this to the grace of Baptism: but to many learned it seemeth that the Apostle alludeth to the giving of the Holy Ghost in the Sacrament of Confirmation, by signing the baptized with the sign of the Cross & holy Chrism. For that was the use in the Apostles' time, as elsewhere we have proved. Annot. *Act. 8.*

14 which is the pledge of our inheritance, to the redemption of acquisition, unto the praise of his glory.
15 Therefore I also hearing your faith that is in our Lord JESUS, and love toward all the saints,
16 cease not to give thanks for you, making a memory of you in my prayers, 17 that God of our Lord JESUS Christ, the Father of glory, give you the spirit of wisdom and of revelation, in the knowledge of him,
18 the eyes of your heart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glory of his inheritance in the saints,
19 and what is the passing greatness of his power toward us that believe: according to the operation of the might of his power, 20 which he wrought in Christ, raising him up from the dead, and setting him on his right hand in celestials 21 above all Principality & Potestate & Power, and Domination, & every name that is named not only in this world, but also in that to come. 22 And he hath [1] subdued all things under his feet: and hath made him Head over all the CHURCH,

[1] *Ps. 8, 8.*

23 which is his body, the [1] fullness of him, which is filled all in all.

[1] Christ is not full, whole, and perfect without the Church no more than the head without the body.

ANNOTATIONS.
CHAP. I.

[1] Nine orders of Angels.

[2] *Cal. upon this place.*

21. *All Principality.]* The Fathers upon this, and other places of the old and new Testament, where they find the orders of holy Angels or spirits named, agree that there be nine orders of them. Of which some be here counted and called, as we see: in the Epistle to the Colossians, the order of Thrones is specified, which maketh five: to which if we add these four, Cherubim, Seraphim, Angels, and Archangels, which are commonly named in holy writ, in all there be nine [1]. *S. Denys coel. Hier. c. 7. 8. 9. & Ec. Hier. c. 1. S. Athanas. li. de Communi essent. in fine. Gregor. Moral. li. 32. c. 18.* Therefore good Reader, make no account of [2] Calvin's and other's infidelity, which

blasphemously blame and condemn the holy doctors' diligence in this point, of curiosity and impiety. The whole endeavour of these heretics is, to bring all into doubt, and to corrupt every Article of our Religion.

22. *Head.]* [1]It maketh a high proof among the Protestants, that no man can be head of the Church, because it is a calling and dignity proper to Christ. But in truth by as good reason there should be no king nor lord, because, [2]*He is King and Lord.* neither should there be Bishop or Pastor, because he is [3]*the Bishop and Pastor of our souls*: nor Pontifex nor Apostle, for by those titles S. Paul termeth him Hebr. 3: none should be pillar, foundation, rock, light, or master of the Church or truth, because Christ is properly all these. And yet our new doctors (though they be exceeding seditious and would for the advantage of their sect be gladly rid of kings and all other Superiors temporal, if they feared not the sword more than God, and would find as good Scriptures to be delivered of them, as they now find to discharge themselves of obedience to Popes.) yet (I say) they will not deny, all the former titles and dignities (notwithstanding Christ's sovereign right in the same) [4]to be given and communicated to the Princes and Magistrates of the earth both spiritual and temporal. though Christ in a more divine, ample, absolute, excellent, and transcendent sort, have all these things attributed or appropriated to himself. So then, though he be the head of the Church, and the only head in such sovereign and principal manner, as no earthly man or mere creature ever is or can be, and is joined to the Church in a more excellent sort of conjunction, than any king is to his subjects or Country, or any Pope or Prelate to the Church whereof he is governor, even so far that it is called his body Mystical: life, motion, spirit, grace issuing down from him to it and the members of the same, as from the head to the natural body. though in this sort (we say) no man can be head but Christ, nor the Church be body to any but to Christ: yet the Pope may be the ministerial head, that is to say, the chief Governor, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part which is in earth: as S. Hierom[5] calleth Damasus the Pope, *Summum Sacerdotem, the chief and highest Priest:* and the Apostle saith of this ministerial head, [6]*The head cannot say to the feet, you are not necessary for me.* For therein also is a great difference between Christ and every mortal Prelate, that (as the Apostle here saith) he is head of the whole Church, meaning of the triumphant (& of all Angels also, though in another sort) no less than of the Church militant. So Peter was not, nor any Pope, nor any man can be. where you must observe, that for this sovereign preeminence of Christ in this case, the Church is not called the body mystical of any Governor, Peter, Paul, or what Prelate or Pope so ever.

[1] As Christ is king, and yet men are kings also: so Christ is head of the Church, and yet man may be head thereof also.

[2] *Apoc. 19.*

[3] *1. Pet. 2, 25.*

[4] Christ is head of his Church in a far more excellent sort, than any man can be.

[5] *Hiero. ep. 123.*

[6] *1. Cor. 12, 21.*

CHAPTER II.

He putteth them in mind of their unworthiness before they were Christians: that all the praise may be given to the grace of God: 11. and of the enmity that was then between the Jew and the Gentile: 13. until now that Christ by his Cross hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of all, in his Catholic Church.

AND you when you were dead by your offences and sins, 2 wherein sometime you walked according to the course of this world, according to the [1]prince of the power of this air, of the spirit that now worketh on the children of diffidence,

[1] *Eph. 6, 12.*

3 in whom also we all conversed sometime in the desires of our flesh, doing the will of the flesh and of thoughts, and were by nature the children of wrath as also the rest: 4 but God (which is rich in mercy) for

his exceeding charity wherewith he loved us, 5 even when we were dead by sins, quickened us together in Christ, (by whose grace you are saved,) 6 and raised us up with him, and hath made us sit with him in the celestials in Christ JESUS, 7 that he might shew in the worlds succeeding, the aboundant riches of his grace, in bounty upon us in Christ JESUS. 8 For by grace you are saved through faith (and that not of yourselves, for it is the gift of God) 9 [1]not of works, that no man glory.

[1]It is said, not of works, as thine, of thy-self being unto thee, but as those in which God hath made, formed, and created thee. *Aug. de gr. & lib. arbit. c. 8. & seq.*

10 For we are his work, created in Christ JESUS in good works, which God hath prepared that we should walk in them. 11 For the which cause be mindful that sometime you were Gentiles in the flesh, who were [1]called prepuce, of that which is called circumcision in the flesh, made with hand:

[1] *1. Reg. 17, 26. Ezec. 44, 7.*

12 who were at that time without Christ, alienated from the conversation of Israel, and [1]strangers of the testaments, having no hope of the promise, and without God in this world.

[1] *Ro. 9, 4.*

13 But now in Christ JESUS, you that sometime were far off, are made nigh in the blood of Christ. 14 For he is our peace, who hath made both one, and dissolving the middle wall of the partition, the enmities in his flesh: 15 evacuating the law of commandments [1]in decrees: that he may create the two in himself into one new man, making peace,

[1] *c ἐν δόγμασι.*

16 and may reconcile both in one body to God by the cross, killing the enmities in himself. 17 And coming he evangelized peace to you that were far off, and peace to them that were nigh. 18 [1]For [2]by him we have access both in one Spirit to the Father.

[1]The Epistle for S. Thomas the Apostle, Decemb. 21. [2] *Ro. 5, 2.*

19 Now then you are not strangers and foreigners: but you are [1]citizens of the saints, and the domesticals of God,

[1] *c συμπολῖται.*

20 built upon the foundation of the Apostles and Prophets, JESUS Christ himself being the highest corner-stone: 21 in whom all building framed together, groweth into an holy temple in our Lord, 22 in whom you also are built together into an habitation of God in the Holy Ghost.┤

ANNOTATIONS.
CHAP. II.

◦Our first justification of mere grace, & faith the foundation thereof.

8. *By grace you are saved through faith.]* ◦Our first justification is of God's grace, and not of our deservings: because none of all our actions that were before our justification, could merit or justly procure the grace of justification. Again, he saith, *through faith:* for that faith is the beginning, foundation, and root of all justification, and the first of all other virtues, without which it is impossible to please God.

◦The Church builded upon Christ, and yet upon the Apostles also.

20. *Built upon the foundation.]* ◦Note against the Heretics that think it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly upon Christ) yet are said here to be built also upon the Apostles and Prophets. Why may not the Church then be builded upon Peter?

CHAPTER III.

For witnessing the vocation of the Gentiles, as being the Apostle of the Gentiles, he is in prison: 13. Wherein the Gentiles therefore have cause to rejoice, rather than to shrink. So he saith, 14. and also prayeth to God (who is almighty) to confirm their inward man, though the outward be infirmed by persecutions.

FOR this cause, I^ Paul the prisoner of JESUS Christ, for you Gentiles: 2 if yet you have heard the dispensation of the grace of God, which is given me toward you. 3 because according to revelation the sacrament was made known to me, as I have written before in brief: 4 according as you reading^ may understand my wisdom in the mystery of Christ, 5 which unto other generations was not known to the sons of men, as now it is revealed to his holy Apostles, and Prophets in the Spirit. 6 The Gentiles to be coheirs and concorporate and comparticipant of his promise in Christ JESUS by the Gospel: 7 whereof I am made a minister according to the gift of the grace of God, which is given me according to the operation of his power. 8 To me [1] the least of all the saints is given this grace, among the Gentiles to evangelize the unsearchable riches of Christ,

[1] *1. Cor. 15, 9.*

9 & to illuminate all men what is the dispensation of the sacrament hidden [1][2]from worlds in God, who created all things:

[1]c This is, *for ever before.*[2] *c ἀπὸ τῶν αἰώνων*

10 that the manifold wisdom of God, may be notified to the Princes & Potestates in the celestials by the Church, 11 according to the [1]prefinition of worlds, which he made in Christ JESUS our Lord.

[1]c that is,
the eternal
praefinition

12 In whom we have affiance and access in confidence by the faith of him. 13 [1]For the which cause I desire that you faint not in my tribulations for you, which is your glory.

[1]b The Epistle upon the 16. Sunday after Pentecost.

14 For this cause I bow my knees to the Father of our Lord JESUS Christ, 15 of whom all paternity in the Heavens and in earth is named, 16 that he give you according to the riches of his glory, power to be fortified by his Spirit in the inner man. 17 Christ [1]to dwell by faith in your hearts, rooted and founded [2] in charity,

[1]Christ dwelleth in us by his gifts, and we be just by those his gifts remaining and resident in us, & not by Christ's proper justice only, as the Heretics affirm. [2]c Not faith only must be in us, but charity which accomplisheth all virtues.

18 that you may be able to comprehend with all the saints, what is the breadth, and length, and height and depth, 19 to know also the charity of Christ, surpassing knowledge, that you may be filled unto all the fullness of God. 20 And [1]to him that is able to do all things more aboundantly than we desire or understand, according to the power that worketh in us:

[1] *Ro. 16, 25.*

21 to him be glory in the CHURCH, and in Christ JESUS, unto all generations world without end. Amen.

CHAPTER IV.

He exhorteth them to keep the unity of the Church most carefully with all humility, bringing them many motives thereunto: 7. and answering that even the diversity it-self of offices is not for division, as being the gift of Christ himself, but to build up the Church, and to hold all in the unity thereof against the subtle circumventions of Heretics: that under Christ the head, in the Church being the body, every member may prosper. 17. Neither (as touching life) must we live like the Heathen, but as it becometh Christians, laying off all our old corrupt manners, and increasing daily in all goodness.

I [1] therefore prisoner in our Lord, beseech you, that you walk worthy of the vocation in which you are called,

[1] The Epistle upon the 17. Sunday after Pentecost. And in a Votive Mass against Schism.

2 with all humility and mildness, with patience, supporting one another in charity, 3 careful to keep the unity of the spirit in the bond of peace. 4 One body & one spirit: as you are called in one hope of your vocation. 5 One Lord, one faith, one baptism. 6 [1] One God and Father of all, which is over all, and by all, & in all us.✝

[1] *Malac. 2, 10.*

7 [1] But [2] to every one of us is given grace according to the measure of the donation of Christ.

[1] The Epistle upon Ascension eve. And upon SS. Simon and Jude's day. [2] *Ro. 12, 4. 1. Cor. 12, 4.*

8 For the which he saith: [1] *Ascending on high he led captivity captive: he gave gifts to men.*

[1] *Ps. 67. 19.*

9 (And that he ascended, what is it, but because he descended also first into the [1] inferior parts of the earth?

[1] c He meaneth specially of his descending to Hell.

10 He that descended, the same is also he that is ascended above all the Heavens, that he might fill all things.) 11 And [1] he gave, some Apostles, & some Prophets, & other-some Evangelists, & other-some Pastors & Doctors,

[1] *1. Cor. 12, 28.*

12 to the consummation of the saints, unto the work of the ministry, unto the edifying of the body of Christ: 13 until we meet all into the unity of faith and knowledge of the Son of God into a perfect man, into the measure of the age of the fullness of Christ:✝ 14 that now we be not children wavering, and carried about with every wind of doctrine in the wickedness of men, in craftiness to the circumvention of error. 15 But doing the truth in charity, let us in all things grow in him, which is the Head, Christ: 16 of whom the whole body being compact and knit together by all juncture of subministration, according to the operation in the measure of every member, maketh the increase of the body unto the edifying of it-self in charity. 17 This therefore I say and testify in our Lord: that now you walk not as also the [1] Gentiles walk in the vanity of their sense,

[1] *1. Pet. 4, 3. Ro. 1, 21.*

18 having their understanding obscured with darkness, alienated from the life of God by the ignorance that is in them, because of the blindness of their heart, 19 who despairing, [1] have given up themselves to impudicity, unto the operation of all uncleanness, unto avarice.

[1] *Ro. 1, 24.*

20 But you have not so learned Christ: 21 if yet you have heard him, & have been taught in him, (as the truth is in JESUS.)✝ 22 [1] [2] Lay you away, according to the old conversation the old man, which is corrupted according to the desires of error.

[1] The Epistle upon the 19. Sunday after Pentecost. [2] *Colos. 3, 8. Heb. 12, 1.*

23 And [1] be renewed in the spirit of your mind:

[1] The Apostle teacheth us not to apprehend Christ's justice by faith only, but to be renewed in ourselves truly, & to put on us the new man formed & created in justice and holiness of truth. By the which, free will also is proved to be in us, to work with God, or to consent unto him in our sanctification.

24 and put on the new man which according to God is created in justice, and holiness of the truth. 25 For the which cause laying away lying, [1] speak ye truth every one with is neighbour, because we are members one of another.

[1] *Zach. 8, 16.*

26 [1] Be angry and sin not. Let not the sun go down upon your anger.

[1] *Ps. 4, 5.*

27 Give not place to the devil. 28 He that stole, let him now not steal: but rather let him labour in working with his hands that which is good, that he may have whence to give unto him that suffereth necessity. 29 All naughty speech let it not proceed out of your mouth: but if there be any good to the edifying of the faith, that it may give grace to the hearers.

30 And contristate not the holy Spirit of God: in which you are signed unto the day of redemption. 31 Let all bitterness, and anger, and indignation, and clamour, and blasphemy be taken away from you with all malice. 32 And be gentle one to another, merciful, pardoning one another, as also God in Christ hath pardoned you.

ANNOTATIONS.
CHAP. IV.

5. *One faith.]* [1] As rebellion is the bane of civil Commonwealths and kingdoms, and peace and concord, the preservation of the same: so is schism, division, and diversity of faith or fellowship in the service of God, the calamity of the Church: and peace, unity, uniformity, the special blessing of God therein, and in the Church above all Commonwealths, because it is in all points a Monarchy tending every way to unite. but one God, but one Christ, but one Church, but one hope, one faith, one baptism, one head, one body. Whereof S. Cyprian *li. de unit. Ec. nu. 3.* saith thus: *One Church the Holy Ghost in the person of our Lord designeth & saith, One is my dove. This unity of the Church he that holdeth not, doth he think he holdeth the faith? He that withstandeth and resisteth the Church, he that forsaketh Peter's chair upon which the Church was built, doth he trust that he is in the Church? When the blessed Apostle S. Paul also sheweth this Sacrament of unity, saying, One body and one spirit &c. Which unity we Bishops specially that rule in the Church, ought to hold fast and maintain, that we may prove the Bishoply function also itself to be one and undivided, &c.* And again, [2] *There is one God, and one Christ, and one Church, and one Chair, by our Lord's voice founded upon Peter. Another altar to be set up, or a new Priesthood to be made, besides one altar, & one Priesthood, is impossible.* [3] *Whosoever gathereth else-where, scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever is instituted by man's fury to the breach of God's divine disposition. Get ye far from the contagion of such men, & flee from their speeches as a canker and pestilence, our Lord having premonished and warned before hand, They are blind, leaders of the blind, &c.* Whereby we learn that this unity of the Church commended so much unto us, consisteth in the mutual fellowship of all Bishops with the See of Peter. S. Hilary also *(li. ad Constantium Augustum)* thus applieth this same place of the Apostle against the Arians, as we may do against the Calvinists. *Perilous and miserable it is,* saith he, [4] *that there are now so many faiths as wills, and so many doctrines as manners, whiles either faiths are so written as we will, or as we will, so are understood: and whereas according to one God, and one Lord, and one Baptism, there is also one faith, we fall away from that which is the only faith, and whiles more faiths be made, they begin to come to that, that there is none at all.*

[1] Unity of the Cath. Church.
[2] *Ep. 4.*
[3] Schism detestable.
[4] Among heretics as many faiths as wills.

11. *Some Apostles.]* [1] Many functions that were even in the Apostles' time, are not here named: which must be noted against the Adversaries that call here for Popes, as though the names of Bishops, Priests, or Deacons were not as well left out as Popes: whom yet they cannot deny to have been in use in S. Paul's days. And therefore they have no more reason, out of this place to dispute against the Pope, than against the rest of the Ecclesiastical functions. Neither is it necessary to reduce such as be not specified here, to these here named: though indeed both other Bishops and Prelates and specially Popes may be contained under the names of Apostles [2], Doctors, and Pastors. Certes the room and dignity of the Pope is a very continual Apostleship, and S. Bernard calleth it *Apostolatum. Bernard. ad Eugen. li. 4. c. 4. & c. 6. in fine.*

[1] The heretics' foolish negative argument against the Pope, answered.
[2] The Pope's office is called an Apostleship.

13. *Until we meet.]* [1] The Church of God shall never lack these spiritual functions, or such as be answerable to them, according to the time and state of the Church, till the world's end. Whereby

[1] Continual succession of Bishops,

an evident argument of the true visible Church.

[2] The fathers refuted heretics by the succession of the Bishops of Rome.

you may prove, the Catholic Church, that is to say, that visible company of Christians which hath ever had, and by good records can prove they have had, a continual ordinary succession of Bishops, Pastors, and Doctors, to be the only true Church: and these other good fellows that for many worlds or ages together cannot shew that they had any one Bishop, or ordinary yea or extraordinary officer for them and their sect, to be an adulterous Heretical generation. And this place of the Apostle assuring to the true Church a perpetual visible continuance of Pastors and Apostles or their successors, [2] warranted the holy Fathers to try all Heretics by the most famous succession of the Popes of Rome. So did S. Irenaeus, *li. 3. c. 3. Tertullian, in praescript.* Optatus, *li. 2 cont. Parm.* S. Augustine, *in Ps. cont. part. Donat. et cont. ep. Manich. c. 4. et ep. 165. Epiph. haer. 27.* and others.

◦Heretical blasts carry away the inconstant only.

14. *With every wind.]* ◦The special use of the spiritual Governors is, to keep us in unity and constancy of the Catholic faith, that we be not carried away with the blast or wind of every heresy. Which is a very proper note of sects and new doctrines that trouble the infirm weaklings of the Church, by certain seasons of diverse ages: as sometime the Arians, then the Manichees, another time the Nestorians, then the Lutherans, Calvinists, and such like: who at diverse times in diverse places, have blown diverse blasts of false doctrine.

CHAPTER V.

He continueth his exhortation to good life, 5. assuring them against all deceivers, that no committer of mortal sin shall be saved: considering that for such sins it is that the heathen shall be damned: 8. & that Christians must rather be the light of all others. 22. Then he cometh in particular and exhorteth husbands and wives to do their duty one towards the other, by the example of Christ and his obedient and beloved spouse the Church.

Be [1] ye therefore followers of God, as most dear children:

[1] The Epistle upon the 3. Sunday in Lent.

2 and [1] walk in love, as Christ also loved us, and delivered himself for us an oblation and host to God in an odour of sweetness.

[1] *Io. 13, 34.*

3 But [1] fornication and all uncleanness, or avarice let it not so much as be named among you as it becometh Saints:

[1] *Col. 3, 5.*

4 or filthiness, or foolish talk, or scurrility, being to no purpose: but rather giving of thanks. 5 For understanding^ know you this, that no fornicator, or unclean, or covetous person (which is [1] the service of idols) hath inheritance in the Kingdom of Christ and of God.

[1] See the heretical corruption of this place in the Annotation Col. *3.* v. *5.*

6 Let no man seduce you with vain words. For, for these things cometh the anger of God upon the children of diffidence. 7 Become not therefore partakers with them. 8 For you were sometime darkness, but now light in our Lord. Walk as children of the light, 9 (for the fruit of the light is in all goodness, and justice, and verity)⊣ 10 proving what is well pleasing to God: 11 and communicate not with the unfruitful works of darkness, but rather reprove them. 12 For the things that are done of them in secret, it is shame even to speak. 13 But all things that are reproved, are manifested by the light. For all that is manifested, is light. 14 For the which cause he saith: [1] *Rise thou that sleepest, and arise from the dead: and Christ will illuminate thee.*

[1] *Esa. 9, 60.*

15 [1] See therefore, brethren, how you walk warily. Not as unwise, but [2] as wise:

[1] The Epistle upon the 20. Sunday after Pentecost. [2] *Col. 4, 5.*

16 redeeming the time, because the days are evil.
17 Therefore become not unwise, but [1] understanding what is the will of God.

[1] *Ro. 12, 2.*

18 And be not drunk with wine wherein is riotousness, but be filled with the Spirit, 19 speaking to yourselves in Psalms & hymns, and spiritual canticles, chanting and singing in your hearts to our Lord: 20 giving thanks always for all things, in the name of our Lord JESUS Christ to God and the Father.
21 Subject one to another in the fear of Christ.
22 [1]Let [2]women be subject to their husbands, as to our Lord:

[1] The Epistle in a votive Mass for marriage. [2] *Col. 3, 18. Tit. 2, 5. 1. Pet. 3, 1.*

23 because [1]the man is the head of the woman: as Christ is the head of the [2]CHURCH. Himself, the Saviour of his body.

[1] *Gen. 3, 16. 1. Cor. 11, 3.* [2] It is much to be noted, that in the first English Bibles there is not once the name of CHURCH in all the Bible, but instead thereof, *Congregation*. Which is so notorious a corruption, that themselves in the later Bibles correct it for shame, but yet suffer the other to be read and used still. See the Bible printed in the year 1562.

24 But as the CHURCH is subject to Christ, so also the women to their husbands in all things.
25 Husbands, love your wives, as Christ also loved the CHURCH, and delivered himself for it: 26 that he might sanctify it, cleansing it by the laver of water in the word, 27 that he might present to himself a glorious CHURCH, not having spot, or wrinkle, or any such thing, but that it may be holy and unspotted.
28 So also men ought to love their wives as their own bodies. He that loveth his wife, loveth himself. 29 For no man ever hated his own flesh: but he nourisheth and cherisheth it, as also Christ the CHURCH:
30 because we be the members of his body, of his flesh, and of his bones. 31 [1] *For this cause shall man leave his father and mother: and shall cleave to his wife, and they shall be two in one flesh.*

[1] *Gen. 2, 24. Mat. 19, 5.*

32 This is a great Sacrament. But I speak in Christ & in the CHURCH. 33 Nevertheless you also every one, let each love his wife as himself: and let the wife fear her husband.┤

ANNOTATIONS.
CHAP. V.

23. *Saviour of his body.]* ◦None hath salvation or benefit by Christ, that is not of his body the Church. And what Church that is, S. Augustine expresseth in these words. *The Catholic Church only is the body of Christ, whereof he is head, out of this body the Holy Ghost quickeneth no man.* And a little after, *He that will have the Spirit, let him beware he remain not out of the CHURCH. Let him beware he enter not into it feignedly.* August. ep. 50 ad Bonifacium Comitem in fine.

◦No salvation out of the Cath. CHURCH.

24. *Subject to Christ.]* ◦The CHURCH is always subject to Christ, that is, not only under him, but ever obedient to his words and commandment. Which is an evident and invincible demonstration that she never rebelleth against Christ, never falleth from him by error, Idolatry, or false worship, as the Heretics now, and the Donatists or old did teach.

◦The CHURCH never erreth.

25. *Loved the Church.]* [1]Lo Christ's singular love of the Church, for which only & the members thereof he effectually suffered his passion, and for whose continual cleansing and purifying in this life, he instituted holy Baptism and other Sacraments: that at length in the next life it may become without all spot [2], wrinkle, or blemish. for, in this world by reason of the manifold infirmities of diverse her members, she cannot be wholly without sin, but must say always, *Dimitte nobis debita nostra, Forgive us our debts.* August. li. 2. Retract. c. 18.

[1] Christ's love toward his Church.
[2] The Church triumphant without spot and wrinkle.

[1] The manifold dignity of the Church.
[2] * *Aug. li. 1 de Symb. ad Catech. c. 9.*
[3] The Church is the principal creature.
[4] The Church cannot err.
[5] Absurdities that follow, if the Church may err.

29. *As Christ the Church.]* [1] It is an unspeakable dignity of the CHURCH, which the Apostle expresseth often else-where, but specially in this whole passage, to be that creature only for which Christ effectually suffered, to be washed and embrued with water and blood issuing out of his holy side, to be nourished with his own body (for so doth S. Irenaeus expound li. 5. in principio) to be his members, [2] to be so joined unto him as the body and members of the same flesh, bone, and substance, to the head; to be loved and cherished of him as wife of husband, yea to be his wife and most dear spouse, taken and formed (as S. Augustine often saith) out of his own side upon the Cross, as Eve our first father Adam's spouse was made of his rib. *In Psal. 126. & in Psal. 127. & tract. 9 in Ioan. & tract. 120.* In respect of which great dignity and excellency, the same holy father affirmeth the CHURCH to be the principal creature [3], and therefore named in the Creed next after the Holy Ghost. and he proveth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellency of the Church, so beloved of Christ, and so inseparately joined in marriage with him, if the Heretics of our time had any sense or consideration, they would neither think their contemptible company or congregation to be the glorious spouse of our Lord, [4] nor teach that the Church may err, that is to say, may be divorced from her spouse for Idolatry, superstition, Heresy, or other abominations: Whereupon one of these absurdities would ensue, that either Christ may sometimes be without a Church & spouse in earth (as he was all the while there were no Calvinists, if their Church be the spouse of Christ) or else [5] if the Catholic Church only is and hath been his wife, and the same have such errors as the Heretics falsely pretend, that his wife so dear and so praised here, is notwithstanding a very whore. Which horrible absurdities prove and convince to any man of common sense, both that the Catholic Church always is, and that it teacheth truth always, and to honour God truly and sincerely always: whatsoever the adulterous generation of Heretics think or blaspheme.

◦MATRIMONY a Sacrament.

32. *This is a great Sacrament.]* Marriage a great Sacrament of Christ and his Church prefigured in the first parents. *Adam* (saith S. Augustine *tract. 15 in Io.*) *who was a form or figure of him that was to come, yea rather God in him, gave us a great token of a Sacrament. For both he deserved sleeping to take a wife, and of his rib his wife was made unto him: because of Christ sleeping on the Cross the Church was to be made out of his side.* In another place he maketh Matrimony a Sacrament of Christ and his Church: in that, that as the married man must forsake father & mother and cleave unto his wife, so Christ as it were left his father, exinaniting himself by his incarnation, & left the Synagogue his mother, & joined himself to the Church. *Li. 12 c. 8. cont. Faustum* ◦In diverse other places he maketh it also a Sacrament, specially in that it is an inseparable bond betwixt two, and that can never be dissolved but by death: signifying Christ's perpetual and indissoluble conjunction with the Church his one only spouse. *de Gen. ad lit. li. 9. c. 7. Cont Pelag. de pec. orig. li. 2. c. 34. De fid. et op. c. 7. De bono coniug. c. 7. & 18.* And in another place, *The good of Marriage* (saith he) *among the people of God is in the holiness of a Sacrament.* De bono coniugali c. 24.

[1] The grace given by this Sacrament.
[2] *1. Thes. 4.*
[3] The Protestants' fleshly estimation of marriage.
[4] *μυστήριον*
[5] *Sacramentum.*

Who would have thought such mysteries and Sacraments to be in Marriage, that the joining of man & wife together should represent so great a mystery, if the Apostle himself, & after him this holy father and others, had not noted it? Or who can marvel that the holy Church taketh this to be a Sacrament, [1] and to give grace of sanctification to the parties married, that they may live together in mutual fidelity, bring up their children in faith and fear of God, and possess their vessel (as the Apostle speaketh [2]) in sanctification and honour, and not in passion of lust and ignominy, as the Heathen do which know not God, and as our brutish new Masters seem to do that commend marriage above all things so far as it feedeth their concupiscences [3], but for grace,

Sacrament, mystery, or sanctification thereby, they care no more than the Heathen or brute beasts do? And thus we gather that matrimony is a Sacrament, and not of the Greek word *Mystery*[4] only, as Calvin falsely saith, nor of the Latin word *Sacrament*[5], both which we know have of their nature a more general signification, and that in the Scriptures also: but whereas these names are here given to Matrimony by the Apostle, & are not given in the Scriptures to Baptism and the Eucharist, let them tell us why they also apply these words from their general signification to signify specially and peculiarly those two Sacraments never so named expressly in Scripture, and do not likewise follow the Catholic Church in calling matrimony by the same name, which is here so called of the Apostle, specially whereas the signification in it, is as great as in any other of the Sacraments, and rather greater.

CHAPTER VI.

Likewise children and parents he exhorteth, 3. item servants and masters. 10. Then, that all take courage in the might of God, but so, that withal they arm themselves (considering what mighty enemies they have) with all pieces of spiritual armour 18. praying always fervently, and for him also.

CHILDREN, obey your parents in our Lord. For this is just. 2 [1]*Honour thy father & thy mother* (which is the first commandment in the promise)

[1] *Col. 3, 20. Exo. 20, 12. Deu. 5, 16.*

3 *that it may be well with thee, & thou mayest be long lived upon the earth.* 4 And you fathers, provoke not your children to anger: but bring them up in the discipline & correption of our Lord. 5 [1]Servants, be obedient to your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ:

[1] *Col. 3, 22. Tit. 2, 9.*
1. Pet. 2, 8.

6 not serving to the eye, as it were pleasing men, but as the servants of Christ, doing the will of God from the heart. 7 with a good will serving, as to our Lord and not to men. 8 Knowing that every one what good soever he shall do, that shall he [1]receive of our Lord, whether he be bond, or free.

[1] c God leaveth no good work unrewarded.

9 And you masters, do the same things to them, [1]remitting threatenings: knowing that both their Lord and yours, is in Heaven: and [2]acception of persons is not with him.

[1] *b ἀνιέντες* [2] *Deu. 10, 17.*

10 [1]Hence-forth, brethren, be strengthened in our Lord, and in the might of his power.

[1] The Epistle upon the 21. Sunday after Pentecost.

11 Put you on the [1]armour of God, that you may stand against the deceits of the devil.

[1] *c πανοπλίαν.*

12 For our wrestling is not against flesh and blood: but against Princes and Potestates, against the [1]rectors of the world of this darkness, against the spirituals of wickedness in the celestials.

[1] *Eph. 2, 2.*

13 Therefore take the armour of God, that you may resist in the evil day, and stand in all things perfect. 14 Stand therefore having your loins girded in truth, and [1]clothed with the breast-plate of justice,

[1] If man could not be truly just or have justice in himself, how could he be clothed with justice?

15 & having your feet shod to the preparation of the Gospel of peace: 16 in all things taking the shield of faith, wherewith you may extinguish all the fiery darts of the most wicked one. 17 And take unto you the [1]helmet of salvation: and the sword of the spirit (which is the word of God)+

[1] *Esa. 59, 17. 1. Thes. 5, 8.*

18 in all prayer and supplication praying at all time in spirit: and in the same watching in all instance and supplication for all the saints: 19 and for me, that

speech may be given me in the opening of my mouth with confidence, to make known the mystery of the Gospel, 20 for the which I am a legate in this chain, so that in it I may be bold according as I ought, to speak. 21 And that you also may know the things about me, what I do, Tychicus my dearest brother and faithful minister in our Lord, will make you understand all things: 22 whom I have sent to you for this same purpose, that you may know the things about us, and he may comfort your hearts. 23 Peace to the brethren and [1]charity with faith from God the Father, and our Lord JESUS Christ.

[1]S. Augustine noteth in sundry places upon this same text, that faith without charity serveth not to salvation. *li. 50. ho. 7.*

24 Grace with all that love our Lord JESUS Christ in incorruption. Amen.

THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE PHILIPPIANS.

HOW S. Paul was called by a vision into Macedonia, we read Act. 16. and how he came to Philippi being the first city thereof, and of his preaching, miracles, and suffering there. And again Act. 19. *Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Hierusalem, saying: After I have been there, I must see Rome also.* Which purpose he executed Act. 20. taking his leave at Ephesus. And being afterward come into Achaia, *he had counsel to return through Macedonia*, and so at length from Philippi he began his navigation toward Hierusalem, and from Hierusalem being carried prisoner to Rome (Act. 28.) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension, about 10 years after the first.

In it he confirmeth them (as he did [1] the Ephesians also about the same time) against the tentation that they might have in hearing that he were executed. Therefore he first saith: [2] *And I will have you know brethren, that the things about me, are come to the more furtherance of the Gospel: so that my bands were made manifest in Christ in all the Court &c.* Secondly he signifieth that his desire is, *to be dissolved and to be with Christ.* But yet (lest they should be discomforted) that he hopeth *to come again* to them. Whereof, notwithstanding that he hath yet no certainty, he signifieth in saying: [3] *I hope to send Timothee unto you, immediately as I shall see the things that concern me.* Thirdly therefore he prepareth them against the worst, saying: *I hope to come again to you: but and if I be immolated, upon the sacrifice and service of your faith, I rejoice and congratulate with you all, and the self-same thing do you also rejoice and congratulate with me.*

[1] *Eph. 3.*

[2] *Phil. 1. v. 12. 23. 26.*

[3] *Phil. 2. v. 23. 24. 17.*

Moreover he partly warneth them◦ (as he had done before) of those Judaical False-apostles who preached circumcision & Moyses' law to the Christian Gentiles: partly he exhorteth them to suffer persecution, to live well, and specially to humble themselves one to another, rather than by any pride to break the peace & unity of the Church.

◦ *Phil. 3.*

THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAPTER I.

Having signified that he useth to thank God for their virtue, 9. and also to pray for their increase: 12. he certifieth them (for their confirmation & comfort) what good was come through his trouble at Rome, 24. & that he doubteth not (though he rather desire martyrdom) but to come again unto them, 27. exhorting them to live as they ought to do, 28. and namely not to shrink for persecution.

PAUL and Timothee the servants of JESUS Christ; to all the saints in Christ JESUS that are at Philippi, with the Bishops and Deacons. 2 Grace to you and peace from God our Father, and our Lord JESUS Christ. 3 I give thanks to my God in all memory of you 4 (always in all my prayers for all you, with joy making petition) 5 for your communicating in the Gospel of Christ from the first day until now.

6 [1] trusting this same thing, that he which hath

begun in you a good work, will perfit it unto the day of Christ JESUS.

[1] The Epistle upon the 22. Sunday after Pentecost.

7 As it is reason for me, this to think for all you, for that I have you in heart, & in my bands, and in the defence, and the confirmation of the Gospel, all you to be partakers of my joy. 8 For God is my witness, how I covet you all in the bowels of JESUS Christ.

9 And this I pray, that your charity may more and more abound in knowledge and in all understanding: 10 that you may approve the better things, that you may be sincere and without offence unto the day of Christ, 11 replenished with the fruit of justice by JESUS Christ, unto the glory and praise of God.

12 And I will have you know, brethren, that the things about me are come to the more furtherance of the Gospel: 13 so that my bands were made manifest in Christ in all the court, and in all the rest,

14 that many of our brethren in our Lord, having confidence in my bands, were bold more abundantly without fear to speak the word of God. 15 Some indeed even for envy and contention: but some also for good will preach Christ. 16 Some of charity: knowing that I am set unto the defence of the Gospel.

17 And some of contention preach Christ not sincerely: supposing that they raise affliction to my bands. 18 But what? So that by all means, whether by occasion, or by truth, Christ be preached: in this also I rejoice, yea & will rejoice. 19 For I know that this shall fall out to me unto salvation by your prayer and the subministration of the Spirit of JESUS Christ,

20 according to my expectation & hope; because in nothing shall I be confounded, but in all confidence as always, now also shall Christ be magnified in my body, whether it be by life, or by death. 21 For unto me, to live is Christ: and to die is gain. 22 And if to live in the flesh, this unto me be the fruit of the work, and what I shall choose I know not. 23 And I am straitened of the two: having desire to be dissolved & to be with Christ, a thing much more better. 24 But to abide in the flesh, [1] ˹necessary˺ for you.

[1] *more necessary*

25 And trusting this, I know that I shall abide and continue with you all, unto your furtherance and joy of the faith: 26 that your gratulation may abound in Christ JESUS in me, by my coming again to you.

27 Only [1] converse ye worthy of the Gospel of Christ: that whether when I come and see you, or else be absent, I may hear of you that you stand in one Spirit, of one mind labouring together to the faith of the Gospel.

[1] *Eph. 4, 1.*

28 And in nothing be ye terrified of the adversaries, which to them is [1] cause of perdition: but to you of salvation, & this of God:

[1] b *ἔνδειξις*,
A manifest proof and evidence.

29 for to you [1] it is given for Christ, not only that you believe in him, but also that you suffer for him,

[1] *c ἐχαρίσθη*

30 having the same combat like as you have seen in me, and now [1] ˹have heard˺ of me.

[1] *do hear*

ANNOTATIONS.
CHAP. I.

[1] Bishops and Priests always distinct functions.

[2] * *See Annot. Tit. 1. v. 5.*

1. *Bishops and deacons.]* [1] Wicleffe and other Heretics would prove by this that Priests are not here named, and for that there could not be many Bishops of this one town, that there is no difference betwixt a Bishop and a Priest, which was the old heresy of Aerius, of which matter, [2] in other places: for this present it is enough to know that in the Apostles' time there were not observed always proper distinct names of either function, as they were quickly afterward, though they were always diverse degrees & distinct functions. *See S. Chrysostom, Oecumenius, Theophylactus, and the rest of the Graecians upon this place.*

CHAPTER II.

He exhorteth them most instantly to keep the unity of the Church, and to humble themselves for that purpose one to another, 5. by the example of the marvelous humility of Christ, 9. specially seeing how marvelously he is now exalted for it. 12. Item to obedience, fear, and perseverance. 17. Insinuating (lest it should afterwards trouble them) that he may be martyred at this time. 19. Timothee he hopeth to send, whom he highly commendeth: 25. as also Epaphroditus, whom he presently sendeth.

IF therefore there be any consolation in Christ, if any solace of charity, if any society of spirit, if any bowels of commiseration; 2 fulfill my joy, that you be of one meaning, having the same charity, of one mind, agreeing in one. 3 Nothing by contention, neither by vain glory: but in humility, [1]each counting other better than themselves:

[1]*Ro. 12, 10.*
1. Cor. 10, 24.

4 every one not considering the things that are their own, but those that are other men's. 5 [1]For this^ think in yourselves, which also in Christ JESUS;

[1]The Epistle upon Palm Sunday. And upon Holy Rood day, Mai. 3.

6 who when he was in the form of God, thought it no robbery, himself to be equal to God: 7 but he exinanited himself, taking the form of a servant, made into the similitude of men, and in shape found as a man. 8 [1]He [2]humbled himself, made obedient unto death: even the death of the cross.

[1]The Epistle upon Holy Rood day September. 14. And in a Votive Mass of the Holy Cross. [2]*Heb. 2, 9.*

9 For the which thing God also hath exalted him, and hath given him a name which is above all names: 10 that [1]in the name of JESUS every knee bow of the celestials, terrestrials, and infernals:

[1]*Es. 45, 14. Ro. 14, 11.*

11 and every tongue confess that our Lord JESUS Christ is in the glory of God the Father.℣ 12 Therefore, my Dearest, (as you have always obeyed) not as in the presence of me only, but much more now in my absence, with fear and trembling work your salvation. 13 For it is God that worketh in you both to will and to accomplish, according to his good will. 14 And do ye all things without murmurings and staggerings: 15 that you may be without blame, and the simple children of God, without reprehension in the midst of a crooked and perverse Generation. Among whom you shine as lights in the world: 16 containing the word of life [1]to my glory in the day of Christ, because I have not run in vain, nor in vain laboured.

[1]Such as have by their preaching gained any to Christ, shall joy and glory therein exceedingly at the day of our Lord.

17 But and if I be [1]immolated, upon the Sacrifice and service of your faith, I rejoice and congratulate with you all.

[1]Pastors ought to be so zealous of the salvation of their flock, that with S. Paul they should offer themselves to death for the same.

18 And the self-same thing do you also rejoice, and congratulate with me. 19 And I hope in our Lord JESUS, to send Timothee unto you quickly, that I also may be of good comfort, when I know the things pertaining to you. 20 For I have no man so of one mind that with sincere affection is careful for you. 21 For [1]all seek the things that are their own; not the things that are JESUS Christ's.

[1]Many forsake their teachers when they see them in bands and prison for their faith, because most men prefer the world before Christ's glory.

22 And know ye an experiment of him, that as a son the Father, so hath he served with me in the Gospel. 23 This man therefore I hope to send unto you, immediately as I shall see the things that concern me. 24 And I trust in our Lord that myself also shall come to you quickly. 25 But I have thought it necessary to send to you Epaphroditus my brother and coadjutor and fellow-soldier, but your Apostle, and minister of my necessity. 26 Because indeed he had a desire toward you all: and was pensive, for that you had heard that he was sick. 27 For indeed he was sick even

to death: but God had mercy on him: and not only on him, but on me also, lest I should have sorrow upon sorrow. 28 Therefore I sent him the more speedily: that seeing him, you may rejoice again, and I may be without sorrow. 29 Receive him therefore with all joy in our Lord: and such entreat with honour. 30 because for the work of Christ, he came to the point of death: yielding his life, that he might fulfill that which on your part wanted toward my service.

ANNOTATIONS.
CHAP. II.

◦Calvin's blasphemy against Christ's own merits.

9. *For the which.]* ◦Calvin doth so abhor the name of merit in Christian men toward their own salvation, that he wickedly and unlearnedly denieth Christ himself to have deserved or merited any thing for himself: though these words (which he shamefully writheth from the proper and plain sense, to signify a sequel and not a cause of his exaltation) and diverse other in holy writ, prove that he merited for himself according to all learned men's judgement. As Apoc. 5. *The Lamb that was slain, is worthy to receive power and Divinity.* And Heb. 2. *We see JESUS for the passion of death, crowned with glory and honour.* See S. Augustine upon these words of the Psalm *109. propterea exaltabit caput.*

[1] The Protestants will have no reverence done at the name of JESUS.

[2] How Catholics honour the name of JESUS, and other things pertaining to him.

10. *Name of JESUS.]* [1] By the like wickedness they charge the faithful people for capping or kneeling when they hear the name of JESUS, as though they worshipped not our Lord God therein, but the syllables or letters or other material elements whereof the word written or spoken consisteth, and all this, by sophistication to draw the people from due honour and devotion toward CHRIST JESUS, which is Satan's drift by putting scruples into poor simple men's minds about his Sacraments, his Saints, his Cross, his name, his image, & such like, to abolish all true religion out of the world, and to make them plain Atheists. But the Church knoweth Satan's cogitations, and therefore by the Scriptures and reason, [2] warranteth and teacheth all her children to do reverence when so-ever JESUS is named. because Catholics do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they have to our Saviour, bringing us to the remembrance and apprehension of Christ, by sight, hearing, or use of the same signs. Else why make we not reverence at the name of Iesus the son of Sirach, as well as of IESUS CHRIST? And it is a pitiful case to see these profane subtleties of Heretics to take place in religion, which were ridiculous in all other trade of life. When we hear our Prince or Sovereign named, we may without these scruples do obeisance, but towards Christ it must be superstitious.

◦Vain security of salvation.

12. *With fear and trembling.]* ◦Against the vain presumption of Heretics that make men secure of their predestination and salvation, he willeth the Philippians to work their salvation with fear and trembling, according to that other Scripture, *Blessed is the man that always is fearful.* Proverb. 28. v. 14.

◦S. Augustine answereth the objection against free-will.

13. *Worketh in you.]* ◦Of this thus saith S. Augustine, *Not because the Apostle saith, it is God that worketh in you both to will and work, must we think he taketh away our free-will. For if it were so, then would he not a little before have willed them to work their own salvation with fear and trembling. For when they be commanded to work, their free will is called upon: but, with trembling and fear, is added, lest by attributing their well-working to themselves, they might be proud of their good deeds as though they were of themselves.* August. de gratia & lib. arbit. c. 9.

17. *The sacrifice.]* ◦The obedience of faith and martyrdom be so acceptable acts of God, when they be voluntarily referred to his honour, that by a metaphor they be called sacrifice and pleasant hosts to God. ◦Martyrdom.

CHAPTER III.

He warneth them of the False-apostles, 4. shewing that himself had much more to brag of in Judaism than they: but that he maketh price of nothing but only of Christ, and of Christian justice, and of suffering with him (12. wherein yet he acknowledgeth his imperfection) 17. exhorting them to bear Christ's Cross with him, and not to imitate those bellygods.

FROM hence-forth, my brethren, rejoice in our Lord. To write the same things unto you, to me surely it is not tedious, and to you it is necessary. 2 See the dogs, see the evil workers, see the [1]concision.

[1]c By allusion of words, he calleth the carnal Christian Jews that yet boasted in the circumcision of the flesh, *concision*: & himself & the rest that circumcided their heart and senses spiritually, the true *circumcision*. S. Chrys. Theophylact.

3 For we are the [1]circumcision, which in spirit serve God: and we glory in Christ JESUS, and not having confidence in the flesh,

[1]*c κατατομὴ et περιτομὴ*

4 albeit I also have confidence in the flesh. If any other man seem to have confidence in the flesh, I more, 5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, [1]an Hebrew of Hebrews: [2]according to the Law, a Pharisee:

[1]*2. Cor. 11, 22.*[2]*Act. 23, 6.*

6 according to emulation, persecuting the Church of God: according to the justice that is in the Law, conversing without blame. 7 [1]But the things that were gains to me, those have I esteemed for Christ, detriments.

[1]The Epistle for S. Paul the Eremite: and for a Confessor that is not a Bishop.

8 Yea but I esteem all things to be detriment for the passing knowledge of JESUS Christ my Lord: for whom I have made all things as detriment, and do esteem them as dung, that I may gain Christ: 9 and may be found in him not having my justice which is of the Law, but that which is of the faith of Christ, which is of God, justice in faith: 10 to know him, and the virtue of his resurrection, and the society of his passions, configured to his death, 11 [1]if by any means I may come to the resurrection which is from the dead.

[1]If S. Paul ceased not to labour still, as though he were not sure to come to the mark without continual endeavour: what security may we poor sinners have of Heretics' persuasions & promises of security and salvation by only faith?

12 Not that now I have received, or now am perfect: but I pursue, if I may comprehend, wherein I am also comprehended of Christ JESUS.✝ 13 Brethren, I do not account that I have comprehended. Yet one thing: forgetting the things that are behind, but stretching forth myself to those that are before, 14 I pursue to the mark, [1]to the prize of the supernal vocation of God in Christ JESUS.

[1]*c ad bravium*

15 Let us therefore as many as are perfect, be thus minded: and if you be any otherwise minded, this also God [1]ʻhath revealedʼ to you.

[1]*will reveal*

16 Nevertheless whereunto we are come, that we be of the same mind, let us continue in the same rule.

17 [1]Be followers [2]of me, brethren, & observe them that walk so as you have our form.

[1]a The Epistle upon the 23. Sunday after Pentecost. And for S. Clement, Novemb. 23.[2]It is a goodly thing when the Pastor may so say to his flock. Neither is it any derogation to Christ, that the people should imitate their Apostle's life & doctrine, & other holy men, *S. Augustine, S. Benedict, S. Dominic, S. Francis.*

18 For [1]many walk whom often I told you of (and now weeping also I tell you) the enemies of the cross of Christ:

[1] *Ro. 16, 17.*

19 Whose end is destruction: whose God, is the belly: and their glory in their confusion, which mind worldly things. 20 But our conversation is in Heaven: whence also we expect the Saviour, our Lord JESUS Christ, 21 who will reform the body of our humility, configured to the body of his glory, according to the operation whereby also he is able to subdue all things to himself.

ANNOTATIONS.
CHAP. III.

[1] The objection against inherent justice, answered.

[2] *Magdeburg. cent. 1. li. 2. c. 4. pag. 222.*

9. *My justice.]* [1][2] Diverse Lutherans in their translations do shamefully mangle this sentence by transposing the words, and false pointing of the parts thereof, to make it have this sense, that the Apostle would have no justice of his own, but only that justice which is in Christ. Which is a false and heretical sense of the words, and not meant by S. Paul: who calleth that a man's own justice, which he challengeth by the works of the Law or nature without the grace of Christ: and that God's justice (as S. Augustine expoundeth this place) not which is in God, or by which God is just, but that which is in man from God and by his gift. *li. 3. cont. 2 ep. Pelag. c. 7. de Sp. & lit. c. 9.*

◦Double perfection: here, and in the life to come.

12. *Not that now.]* ◦No man in this life can attain the absolute perfectness either of justice or of that knowledge which shall be in heaven: but yet there is also another perfectness, such as according to this state a man may reach unto, which in respect of the perfection in glory, is small, but in respect of other lesser degrees of man's justice and knowledge in this life, may be called perfectness. And in this sense the Apostle in the next sentence calleth himself and others perfect, though in respect of the absolute perfectness in heaven, he saith here, he is not yet perfect nor hath yet attained thereunto.

[1] The heretics' foolish defence of their dissensions and divisions among themselves.

[2] The difference between the disagreeing of ancient fathers or other Catholics, & the Heretics' dissensions among themselves.

[3] The spiteful writings of Heretics, one Sect against another.

[4] A notable place of S. Augustine.

15. *Otherwise minded.]* [1] When Catholic men now a days charge Heretics with their horrible divisions, dissensions, combats, contentions, and diversities among themselves, as the Catholics of all other ages did challenge their Adversaries most truly and justly for the same, (both because where the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor unity, and specially for that it is, as S. Augustine saith *(li. de agone Christ. c. 29.)* the just judgement of God that they which seek nothing else but to divide the Church of Christ, should themselves be miserably divided among themselves) therefore (I say) when men charge the Protestants with these things, they flee for their defence to this, that the old Fathers were not all of one judgement in every point of religion: that S. Cyprian stood against others, that S. Augustine and S. Hierom wrote earnestly in a certain matter one against another, that our Domninicans and Franciscans, our Thomists and Scotists be not all of one opinion in diverse matters, and therefore divisions and contentions should not be so prejudicial to the Zuinglians and Lutherans, as men make it. Thus they defend themselves: but ridiculously and against the rule of S. Paul here, acknowledging that in this imperfection of men's science in this life, every one cannot be free from all error, or think the same that another thinketh: [2] whereupon may rise differences of understanding, opinion, and judgement, in certain hard matters which God hath not revealed or the Church determined, and therefore that such diversity is tolerable and agreeable to our human condition and the state of the way that we be in: always provided, that the controversy be such and in such things, as be not against the set known rule of faith, as he here speaketh, and such as break not mutual society, fellowship, and communion in prayer, service, Sacraments, and other offices of life and religion.

For such divisions and differences come never but of Schism or Heresy, and such are among the Heretics, not only in respect of us Catholics, but among themselves: as they know that be acquainted with the writings [3] of Luther against Zuinglius, or Westphalus against Calvin, or the Puritans against the Protestants, not only charging one another with Heresy, Idolatry, Superstition, and Atheism, but also condemning each other's ceremonies or manner of administrations, till it come to excommunication, and banishment, yea sometimes burning one of another. Thus did not S. Cyprian, S. Augustine, S. Hierom, the Dominicans, Franciscans, Thomists, Scotists, who all agree in one rule of faith, all of one communion, all most dear one to another in the same, all (thanks be to God) come to one holy Mass, and receive the same Sacraments, and obey one head throughout all the world. S. Augustine *li. 2 de Bapt. c. 5.* shall make up this matter with this notable sentence: [4] *We are men* (saith he) *and therefore to think somewhat otherwise than the thing is, is an human tentation: but by loving our own sentence too much, or by envying our betters, to proceed unto the sacrilege of dividing the mutual society and of making schism or heresy, is devilish presumption: in nothing to have other opinion than the truth is, that is Angelical perfection.* And a little after, *if you be any other wise minded, this God will reveal: but to them only* (saith he) *that walk in the way of peace, and that stray a side into no division or separation.* Which saying would God all our dear country men would mark, and come into the Church, where only, God revealeth truth.

CHAPTER IV.

He exhorteth them to perseverance, 2. and certain by name to unity, 5. to modesty, 6. to peace without solicitude or careful anxiety, 8. to all that good is, 9. to such things as they see in himself. 10. that he rejoiced in their contribution, not for his own need, but for their merit.

THEREFORE, my dearest brethren and most desired, my joy and my crown: so stand in our Lord, my dearest. 2 [1]ʿEuchodiaʾ I desire and Syntyche I beseech to be of one mind in our Lord.

[1] *Euodia*

3 Yea and I beseech thee my sincere companion, help those women that have laboured with me in the Gospel with [1]Clement, and the rest my coadjutors, whose names are in the book of life.

[1] This Clement was afterward the 4. Pope of Rome from S. Peter, as S. Hierom writeth, according to the common supputation.

4 [1]Rejoice in our Lord always; again I say rejoice.

[1] b The Epistle upon the 3. Sunday in Advent.

5 Let your modesty be known to all men. Our Lord is nigh. 6 Be nothing careful: but [1]in every thing by prayer & supplication with thanks-giving let your petitions be known with God.

[1] *c ἐν παντὶ τῇ προσευχῇ*

7 And the peace of God which passeth all understanding, keep your hearts and intelligences in Christ JESUS. 8 For the rest, brethren, what things soever be true, whatsoever honest, whatsoever just, whatsoever holy, whatsoever amiable, whatsoever of good fame, if there be any virtue, if any praise of discipline, these things think upon. 9 Which you have both learned, and received, and heard, & seen in me; these things do ye, and the God of peace shall be with you. 10 And I rejoiced in our Lord exceedingly, that once at the length you have [1]reflourished to care for me, as you did also care: but you were occupied.

[1] c This reflourishing is the reviving of their old liberality, which for a time had been slack & dead. S. Chrys.

11 I speak not as it were for penury. For I have learned, to be content with the things that I have. 12 I know both to be brought low, I know also to abound: (every-where, and in all things I am instructed) both to be full, & to be hungry, both to abound, and to suffer penury. 13 I can all things in him that strengtheneth me. 14 Nevertheless you have done well,

communicating to my tribulation. 15 And you also know, o Philippians, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated unto me in the account of gift and [1] receit, but you only:

[1] He counteth it not mere alms or a free gift that the people bestoweth on their Pastors or preachers, but a certain mutual traffic as it were, and interchange: the one giving spiritual, the other rendering temporal things for the same.

16 For unto Thessalonica also, once and twice you sent to my use. 17 Not that I seek the gift, but I seek the fruit abounding in your account. 18 But I have all things, and abound: I was filled after I received of Epaphroditus the things that you sent, an odour of sweetness, an acceptable host, pleasing God. 19 And my God supply all your [1] lack according to his riches in glory, in Christ JESUS.

[1] *c χρείαν*

20 And to God & our Father be glory world without end. Amen. 21 Salute ye every saint in Christ JESUS. 22 The brethren that are with me, salute you. All the saints salute you: but especially they that are of Caesar's house. 23 The grace of our Lord JESUS Christ be with your spirit. Amen.

ANNOTATIONS.
CHAP. IV.

◦The reward of preachers.

1. *My joy.]* ◦He calleth them his joy and crown, for that he expected the crown of everlasting life as a reward of his labours towards them. Whereby we may learn also, that besides the essential glory which shall be in the vision and fruition of God, there is other manifold felicity incident in respect to creatures.

[1] Suspicious translation.

[2] *S. Chrys. Theodore. Oecum. Theophyl.*

[3] S. Paul had no wife.

2. *Sincere companion.]* [1] The English Bibles with one consent interpret the Greek words, *faithful yoke-fellow,* perhaps to signify (as some would have it) that the Apostle here speaketh to his wife: but they must understand that their Masters Calvin and Beza mislike that exposition, and [2] all the Greek fathers almost much more reject it, and it is against S. Paul's own words speaking to the unmarried [3], That it is good for them to remain so, even as himself did. *1 Cor. 7, 8.* Whereby it is evident he had no wife, and therefore meaneth here some other his coadjutor and fellow-labourer in the Gospel.

◦Alms given religiously.

18. *Acceptable.]* ◦How acceptable alms are before God, we see here: namely when it is given for religion to devout persons for a recompense of spiritual benefits. for so it putteth on the condition of an oblation or sacrifice offered to God, and is most acceptable and sweet in his sight.

THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE COLOSSIANS.

THE Epistle to the Colossians is not only in sense, but almost in words also, all one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus. c. 4. v. 7. And in it he maketh like mention of his bands and sufferings. c. 1. v. 24. and c. 4. v. 3, 18. And therefore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had never been, as he signifieth c. 2. v. 1. Therefore although in matters of exhortation he be here briefer than to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them, that to be the truth, which their Apostle Epaphras had taught them, but namely he giveth them warning both of the Judaical False-apostles, who sought to corrupt them with some ceremonies of Moyses' law: and also of the Platonic Philosophers, who rejected Christ (who is indeed the head of the Church and the Mediator to bring us to God) and instead of him, brought in certain Angels as more excellent than he, whom they termed, *Minores dij*, teaching the people to sacrifice unto them (calling that, humility) that they might bring them to the great God. With which falsehood the heresy of Simon Magus a long time deceived many, as we read in Epiph. haer. 21.

Against such therefore S. Paul telleth the Colossians, that Christ is the Creator of all the Angels, God in person, the head of the Church, the principal in all respects: that he is the Redeemer, Mediator, and pacifier between God and men, and therefore by him we must go to God, so that whether we pray ourselves, or desire any other in earth or in heaven to pray for us, all must be done (as the Cath. Church in every Collect doth) *Per Christum Dominum nostrum*, that is, *through Christ our Lord.* or, *per Do. nostrum Iesum Christum filium tuum, qui tecum vivit & regnat, &c.* Whereby the Church professeth continually against such seductions, both the Mediatorship, and the Godhead of Christ.

THE EPISTLE OF PAUL TO THE COLOSSIANS.

CHAPTER I.

Saying, that he thanketh God for their excellent faith and charity, and continually prayeth for their increase, he doeth withal give witness to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ, who is chief above all, and peacemaker by his blood. This is the Gospel not of Epaphras alone, but of the universal Church, and of Paul himself who also suffereth for it.

PAUL an Apostle of JESUS Christ by the will of God, and brother Timothee: 2 to them that are at Colossa saints and faithful brethren in Christ JESUS. 3 Grace to you and peace from God our Father and our Lord JESUS Christ. We give thanks to God and the Father of our Lord JESUS Christ always for you, praying: 4 hearing your faith in Christ JESUS, and the love which you have toward all the saints,

5 for the hope that is laid up for you in Heaven, which you have heard in the word of the truth of the Gospel, 6 that is come to you, as also [1]in the whole world it is, and fructifieth, and groweth, even as in you, since that day that you heard and knew the grace of God in truth,

[1]He sheweth that the Church and Christ's Gospel should daily grow and be spread at length through the whole world. Which cannot stand with the heretics' opinion of the decay thereof so quickly after Christ's time, nor agree by any means to their obscure Conventicles. See S. Augustine ep. 80. *in fine.*

7 as you learned of Epaphras our dearest fellow-servant, who is a faithful minister of JESUS Christ for you, 8 who also hath manifested to us your love in spirit. 9 Therefore [1]we also from the day that we heard it, cease not praying for you and desiring, that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding:

[1]b The Epistle upon the 24. Sunday after Pentecost.

10 that you may walk [1][2]worthy of God, in all things pleasing: fructifying in [3]all good work, & increasing in the knowledge of God:

[1]c So S. Ambr. & the Gr. Doctors, or thus *worthily pleasing God, &c.*[2]*c ἀξίως τοῦ κυρίου*[3]c Many things requisite, and diverse things acceptable to God beside faith.

11 in all power strengthened according to the might of his glory, in all patience and longanimity with joy 12 giving thanks to God and the Father, who hath made us [1]worthy unto the part of the lot of the saints in the light:

[1]We are not only by acceptation or imputation partakers of Christ's benefits, but are by his grace made worthy thereof, and deserve our salvation condignly.

13 Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of the Son of his love, 14 in whom we have redemption, the remission of sins:ℍ 15 who is the [1]image of the invisible God, the first-born of all creature:

[1]*Hebr. 1, 3.*

16 because [1]in him were created all things in Heaven, and in earth, visible, and invisible, whether Thrones, or Dominations, or Principalities, or Potestates: all by him, & in him were created:

[1]*Io. 1, 3.*

17 and he is before all, and all consist in him. 18 And he is the Head of the body, the CHURCH, who is the beginning, first-born of the dead: that he may be in all things holding the primacy: 19 because in him it hath well pleased, all fullness to inhabit: 20 and by him to reconcile all things unto himself, pacifying by the blood of his cross, whether the things in earth, or the things that are in Heaven. 21 And you, whereas you were sometime alienated and enemies in sense, in evil works: 22 yet now he hath reconciled in the body of his flesh by death, to present you holy & immaculate, and blameless before him: 23 if yet ye continue in the faith, grounded and stable, and unmovable from the hope of the Gospel which you have heard, which is preached among all creatures that are under Heaven, whereof I^ Paul am made a minister. 24 Who now rejoice in suffering for you, and do accomplish those things that want of the passions of Christ, in my flesh for his body, which is the CHURCH: 25 whereof I am made a minister according to the dispensation of God, which is given me toward you, that I may fulfill the word of God, 26 the mystery that hath been hidden from worlds and generations, but now is manifested to his saints, 27 to whom God would make known the riches of the glory of his sacrament in the Gentiles, which is Christ, in you the hope of glory, 28 whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ JESUS. 29 Wherein also I labour striving according to his operation which he worketh in me in power.

ANNOTATIONS.

CHAP. I.

24. *Do accomplish that wanteth.]* [1] As Christ the head and his body make one person mystical and one full Christ, the Church being therefore his plenitude, fullness, or complement Ephe. 1: so the passions of the head and the afflictions of the body and members make one complete mass of passions. With such difference for all that, between the one sort and the other, as the preeminence of the head (and specially such a head) above the body, requireth and giveth. And not only those passions which he suffered in himself, which were fully ended in his death, and were in themselves fully sufficient for the redemption of the world & remission of all sins, but all those which his body and members suffer, are his also, and of him they receive the condition, quality, and force to be meritorious and satisfactory. for though there be no insufficiency in the actions or passions of Christ the head, yet his wisdom, will, and justice requireth and ordaineth, [2] that his body and members should be fellows of his passions, as they look to be fellows of his glory: that so suffering with him and by his example, they may apply to themselves and others the general medicine of Christ's merits and satisfactions, as it is effectually also applied to us by Sacraments, sacrifice, and other ways also: the one sort being no more injurious to Christ's death than the other, notwithstanding the vain clamours of the Protestants, that would under pretence of Christ's Passion, take away the value of all good deeds. [3] Hereupon it is plain now, that this accomplishment of the wants of Christ's Passions, which the Apostle and other Saints make up in their flesh, is not meant but of the penal and satisfactory works of Christ in his members, every good man adding continually (and specially Martyrs) somewhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: & therefore these also through the communion of Saints and the society that is not only between the head and the body, but also between one member and another, are not only satisfactory [4] and many ways profitable for the sufferers themselves, but also for other their fellow-members in Christ. for though one member cannot merit for another properly, yet may one bear the burden and discharge the debt of another, both by the law of God and nature. and it was a ridiculous Heresy of Wicleffe to deny the same. Yea (as we see here) the passions of Saints are always suffered for the common good of the whole body, and sometimes withal by the sufferer's special intention they are applicable to special persons one or many: as here the Apostle joyeth in his passions for the Colossians, in another place his afflictions be for the salvation of the Corinthians [5], sometimes he wisheth to be *Anathema* [6], that is according to Origin's exposition(*in li. nu. ho. 10 & 24.*) a sacrifice for the Jews, and he often speaketh of his death [7] as of a libation, host, or offering, as the Fathers do of all Martyrs' passions. All which dedicated and sanctified in Christ's blood and sacrifice, make the plenitude of his Passion, and have a forcible cry, intercession, and satisfaction for the Church and the particular necessities thereof. In which, as some do abound in good works and satisfactions (as S. Paul, who reckoneth up his afflictions and glorieth in them *2 cor. 11*: and Job [8], who avoucheth that his penalties far surmounted his sins: and our Lady much more, who never sinned, and yet suffered so great dolours) so other-some do want, and are to be holpen by the aboundance of their fellow-members.

[1] There is no want in Christ's passions which he suffered in himself as head: but there is want in those passions of Christ which he daily suffereth in his body the Church, and the members thereof.

[2] *Ro. 8, 17. Leo ser. 19. de passio.*

[3] How Christ's merits are applied to us, without any injury to his death.

[4] The works of one may satisfy for another.

[5] *2. Cor. 1, 6.*

[6] *Ro. 9, 3. Phil. 2.*

[7] *2. Tim. 4.*

[8] *Iob 6.*

◦Which intercourse of spiritual offices and the recompense of the wants of one part by the store of the other, is the ground of the old libels of Indulgence, whereof is treated before out of S. Cyprian (See the Annotations *2 Cor. 2. v. 10*) and of all indulgences or pardons, which the Church daily dispenseth with great justice and mercy, by their hands in whom Christ hath put the word of our reconcilement, to whom he hath committed the keys to keep and use, his sheep to feed, his mysteries and all his goods to dispense, his power to bind and loose, his commission to remit and retain, and the stewardship of his family to give every one their meet and sustenance in due season.

◦The ground of Indulgences or pardons.

CHAPTER II.

He is careful for them, though he were never with them: that they rest in the wonderful wisdom which is in Christian religion, and be not carried away either with Philosophy, to leave Christ and to sacrifice to Angels: or with Judaism, to receive any ceremonies of Moyses' law.

FOR I will have you know, brethren, what manner of care I have for you and for them that are at Laodicia, and whosoever have not seen my face in the flesh: 2 that their hearts may be comforted, instructed in charity, and unto all the riches of the fullness of understanding, unto the knowledge of the mystery of God the Father of Christ JESUS, 3 in whom be all the treasures of wisdom and knowledge hid. 4 But this I say [1]that no man deceive you in loftiness of words.

[1]Heretics do most commonly deceive the people with eloquence namely such as have it by the gift of nature, as the Heretics of all ages had, & lightly all seditious persons, which draw the vulgar sort to sedition by the allurement of their tongue. Nothing (saith S. Hierom. *ep. 2. ad Nepotian.*) is so easy as with volubility of tongue to deceive the unlearned multitude, which whatsoever it understandeth not, doth the more admire and wonder at the same. The Apostle here calleth it, *πιθανολογίαν*, persuasible speech.

5 For although I be absent in body, yet in spirit I am with you; rejoicing, and seeing your order, and the constancy of that your faith which is in Christ.

6 Therefore as you have received JESUS Christ our Lord, walk in him, 7 rooted and built in him, and confirmed in the faith, as also you have learned, abounding [1]ˈin him' in thanks-giving.

[1]*in it*

8 Beware lest any man deceive you by philosophy, & vain fallacy; according to the tradition of men, according to the elements of the world, and not according to Christ. 9 For in him dwelleth all the fullness of the Godhead corporally: 10 and you are in him replenished, who is the Head in all principality and power: 11 in whom all you are circumcised with circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ, 12 buried with him in Baptism: in whom also you are risen again by the faith of the operation of God, who raised him up from the dead. 13 And you [1]when you were dead in the offences and the prepuce of your flesh, did he quicken together with him; pardoning you all offences,

[1]*Eph. 2, 1.*

14 wiping out the hand-writing [1]ˈof decree' that was against us, which was contrary to us. And the same he hath taken out of the way, fastening it to the cross:

[1]*by decrees*

15 and spoiling the principalities & Potestates, [1]hath led them confidently in open shew, triumphing them in himself.

[1]b That is, willful or self-willed in voluntary religion. For that is, *θέλων ἐν θρησκείᾳ*, whereof cometh the word following *ἐθελοθρησκέια*, *superstition. v. 23. See Annot. v. 21.*

16 Let no man therefore judge you in meat or in drink, or in part of a festival day, or of the New-moon, or of Sabboths: 17 which are a shadow of things to come, but the body Christ's. 18 Let no man seduce you, [1]willing in the humility and religion of Angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh,

[1]*c ἐδειγμάτισεν.*

19 and not holding the Head, whereof the whole body by joints and bands being [1]served and compacted, groweth to the increase of God.

[1]*c ἐπιχορηγούμενον.* That is, taking subministration of spiritual life and nourishment by grace from Christ the head.

20 If then you be dead with Christ, from the elements of this world; why do you yet [1]decree as living in the world?

[1]*c δογματίζεσθε*

21 Touch not, taste not, handle not: 22 which things are all unto destruction by the very use, according to the precepts and doctrines of men. 23 Which are indeed having a shew of wisdom in superstition and humility, and not to spare the body, not in any honour to the filling of the flesh.

ANNOTATIONS.
CHAP. II.

8. *By Philosophy.]* [1] Philosophy and all human science, so long as they be subject and obedient to Christ (as they be in the Schools of Christian Catholic men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Otherwise where secular learning is made the rule of religion and commandeth faith, there it is pernicious and the cause of all heresy and infidelity, for the which, S. Hierom and before him Tertullian call Philosophers, *the Patriarchs of Heretics,* and declare that all the old heresies rose only by too much admiring of profane philosophy. *Hiero. ad Ctesiph. cont. Pelag. c. 1. Tertul. de praescr. & cont. Hermog. & contr. Marcio. li. 5.* And so do these new sects no doubt in many things. For, other arguments have they none against the presence of Christ in the B. Sacrament but such as they borrow of Aristotle and his like [2], concerning quantity, accidents, place, position, dimensions, senses, sight, taste, and other straits of reason, to which they bring Christ's mysteries. All Philosophical arguments therefore against any article of our faith be here condemned as deceitful, and are called also here, the *tradition of men, and the elements of the world.* The better to resist which fallacies and traditions of Heathen men, the School [3] learning is necessary, which keepeth Philosophy in awe and order of faith, and useth the same to withstand the Philosophical and sophistical deceits of the Heretics and Heathen. So the great Philosophers S. Denys, S. Augustine, Clemens Alexandrinus, Iustine, Lactantius and the rest, used the same to the great honour of God and benefit of the Church. So came S. Cyprian, S. Ambrose, S. Hierom, and the Greek fathers, furnished with all secular learning unto the study of Divinity, whereof see S. Hierom. *ep. 84. ad Magnum Oratorem.*

[1] Philosophy and other human sciences how profitable or hurtful to the Church of God.

[2] The Protestants abuse Philosophy against the B. Sacrament.

[3] School learning.

16. *In meat.]* [1] The Protestants willfully or ignorantly apply all these kinds of forbearing meats, to the Christian fasts: but it is by the circumstance of the text plain (as S. Augustine also teacheth [2]) that the Iudaical observation and distinction of certain clean and unclean meats is forbidden to the Colossians, who were in danger to be seduced by certain Jews, under pretence of holiness to keep the Law touching meats and festivities and other like, which the Apostle sheweth were only shadows of things to come: which things are come, and therefore the said shadows to cease. Where he nameth the Sabboths and feasts of the new moon, that no man need to doubt but that he speaketh only of the Jewish days and kinds of fasts and feasts, and not of Christian holidays or fasting days at all.

[1] *Aug. ep. 59. ad Paulinum in solut. 7. quaest.*

[2] Scriptures abused by the Protestants against Christian fasting, & holy-days.

18. *Religion of Angels.]* By the like false application of this text as of the other before, the Heretics abuse it against the invocation or honour of Angels used in the Catholic Church, where the Apostle noteth the wicked doctrine of Simon Magus and others (See S. Chrys. *ho. 7 in hunc locum,* and *Epiph. haer. 21.*) who taught, Angels to be our mediators and not Christ, *non tenens Caput, not holding the Head,* as the Apostle here speaketh, & prescribed sacrifices to be offered unto them, meaning indifferently as well the ill Angels as the good. Which doctrine the said Heretic had of Plato, who taught, that spirits (which he calleth *daemones*) were to be honoured as mediators next to God. [1] Against which S. Augustine disputeth *li. 8. 9.* & *10. de civit.* as he condemneth also the same undue worship *li. 10. Confess. cap. 42.* S. Hierom (q. 10. ad Algasiam) expoundeth this also of ill spirits or devils, whom he proveth (out of S. Steven's sermon *Act. 7.*) that the Jews did worship, avouching that they serve them still, so many of them and so often as they observe the Law. Of which idolatry also to Angels Theodorete speaketh upon this place, declaring that the Jews defended their superstition towards Angels by that, that the Law was given by them, deceitfully at once inducing the Colossians, both to keep the law, & to honouring of the Angels as the givers of

[1] S. Paul's place concerning religion of Angels, explicated: and that the Protestants wickedly abuse it against the due honour & invocation of Angels.

[2] *1. Tim. 4, 1.*

the same. Whereby diverse of the faithful were so seduced, that they forsook Christ and his Church and service, and committed idolatry to the said Angels. Against which abominations the Councel of Laodicia Cap. 35 took order, accursing all that forsook our Saviour and committed idolatry to Angels, and contemning Christ, kept conventicles in the name of spirits and Idols. of which kind of worship of Angels and Devils see Clemens Alexand. Strom. 3. Tertullian (*li. 5. cont. Marcion.*) expoundeth this place of the false teachers that feigned themselves to have revelation of Angels, that the Law should be kept touching difference of clean & unclean meats. Which is very agreeable to that [2] in the Epistle to Timothee, where S. Paul calleth abstaining from meats after the Jewish or heretical manner, *the doctrine of Devils*: whereof see more in the annotation upon that place. Haimo a godly ancient writer, upon this place, saith further, that some Philosophers of the Gentiles and some of the Jews also taught, that there were four Angels Presidents of the four elements of man's body, and that in feigned hypocrisy (which the Apostle here calleth humility) they pretended to worship by sacrifice the said Angels. Theophylact expoundeth this feigned humility, of certain Heretics, that pretending the mediatorship to be a derogation to Christ's majesty, worshipped Angels as the only mediators. All which we set down with more diligence, that the Heretics may be ashamed to abuse this place against the due reverence and respect or prayers made to the holy Angels. Whom the Scriptures record so often to offer our prayers up to God, and to have been lawfully reverenced of the Patriarchs, never as gods, but as God's ministers and messengers. *Josu. 5. 14. Tob. 12, 12. Gen. 48, 16. Angelus qui eruit me. 1 Tim. 5, 21.* And that they may be prayed unto, & can help & hear us, See S. Hierom *in cap. 10 Danielis*, S. Ambrose *in Psal. 118. serm. 1.* S. Augustine *li. 10. de civit. Dei c. 12.* Bede *li. 4. in Cantica c. 24.*

19. *Not holding the Head]* Because he hath much a do with such false preachers as taught the people to prefer the Angels which gave the Law, or other whatsoever, before Christ: in this Epistle, and to the Ephesians, he often affirmeth Christ to be our head, yea and to be exalted far above all creatures, Angels, Potestates, Principalities, or whatsoever.

[1] Heretical translation.

[2] *δογματίζεσθε*

20. *Why do you.]* [1] A marvelous impudent translation of these words in the English Bibles thus, *Why are you burdened with traditions?* Whereas the Greek [2] hath not that signification: but to make the name of Tradition odious, here they put it of purpose, not being in the Greek: and in other places where Traditions are commended *(1 Cor. 11. and 2 Thes. 2.)* and where the Greek is so most flatly *(παραδόσεις)* there they translate it, *instructions, ordinances*, &c.

[1] Scripture abused against the Church's fasts.

[2] *ἐθελοθρησκέια*

21. *Touch not.]* [1] The Heretics (as before and always) very vainly allege this against the Catholic fastings: when it is most clear that the Apostle reprehendeth the foresaid false teachers that thought to make the Christians subject to the observation of the ceremonies of the old Law, of not eating hogs, conies, hares' flesh, and such like, not to touch a dead corpse nor any place where a woman in her flowers had sit, & other infinite doctrines of touching, tasting, washing, eating, and the rest, either commanded to the old people by God, or (as many things were) voluntarily taken up by themselves, sometime clean against God's ordinance, and often frivolous and superstitious. Which sort as Christ in the Gospel, so here S. Paul calleth the precepts and doctrines of men, and superstition, and (as the Greek word signifieth) [2] voluntary worship, that is invented by Heretics of their own head without the warrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawful authority of such whom Christ commandeth us to obey. Against such sect Masters therefore as would have yoked the faithful again with the Jewish or Heretical fasts of Simon Magus and the like, S. Paul speaketh, and not of the Church's fasts or doctrines.

[1] The hypocritical abstinence of old

23. *Having a shew.]* [1] Again the Heretics of our time object, that these foresaid false teachers

pretended holiness, wisdom, and chastisement of their bodies (for so S. Paul saith) by forbidding certain meats according to the Jews' observation, even as the Catholics do. It is true they did so, and so do most vices imitate virtues, for if chastising of men's bodies and repressing their concupiscences and lusts were not godly, and if abstinence from some meats were not laudably and profitably used in the Church for the same purpose, no Heretics (to induce the abolished observations and differences of meats of the Jews, or the condemnation of certain meats and creatures as abominable, according to others) would have falsely pretended the chastisement of their flesh, or made other shew of wisdom and piety, to found their unlawful Heretical or Judaical superstition concerning the same. The Catholic Church & her children, by the example of Christ, S. John Baptist, the Apostles and other blessed men, do that lawfully, godly, religiously, and sincerely indeed to the end aforesaid, which these false Apostles only pretended to do. So [2]S. Paul did chastise his body indeed, by watching, fasting, and many other afflictions, and that was lawful, and was true wisdom and piety indeed. The foresaid Heretics not so, but to induce the Colossians to Judaism and other abominable errors, did but pretend these things in hypocrisy.

Heretics, maketh nothing against true and sincere fasting, but commendeth it.

[2] *1. Cor. 9, 27. 2 Cor. 11, 27.*

CHAPTER III.

He exhorteth to mortify and put off all corrupt manners of the old man, and to put on such virtues as are for the new man. 18. In particular also, wives and husbands, children and parents, servants and masters, each sort to do their duty.

1 THEREFORE [1] if you be risen with Christ, seek the things that are above; where Christ is sitting on the right hand of God.

[1] The Epistle upon Easter eve.

2 Mind the things that are above, not the things that are upon the earth. 3 For you are dead; and your life is hid with Christ in God. 4 When Christ shall appear, your life; then you also shall appear with him in glory.† 5 [1]Mortify therefore your members that are upon the earth, fornication, uncleanness, lust, evil concupiscence, and avarice, which is [2]the service of idols.

[1] *Eph. 5, 3.* [2] *c εἰδωλολατρεία.*

6 For which things the wrath of God cometh upon the children of incredulity. 7 In which you also walked sometime, when you lived in them. 8 But now lay you also all away anger, indignation, malice, blasphemy, filthy talk out of your mouth. 9 Lie not one to another: [1]spoiling yourselves of the old man with his acts,

[1] *Eph. 4, 22.*

10 and doing on the new, him that is renewed unto knowledge, [1]according to the image of him that created him.

[1] *Gen. 1, 26.*

11 Where there is not, Gentile & Jew, circumcision and prepuce, Barbarous and Scythian, bond and free: but all, and in all Christ. 12 [1]Put ye on therefore as the elect of God, holy, and beloved, [2]the bowels of mercy, benignity, humility, modesty, patience,

[1] The Epistle upon the 5. Sunday after the Epiphany. [2] *Eph. 4, 32.*

13 supporting one another, & pardoning one another, if any have a quarrel against any man. As also our Lord hath pardoned us: so you also. 14 But above all these things have charity, which is the band of perfection: 15 and let the peace of Christ [1]exult in your hearts, wherein also you are called in one body: and be thankful.

[1] *c βραβευέτω*, triumph and have the victory

16 Let the word of Christ dwell in you abundantly, in all wisdom: teaching and admonishing your own selves, with psalms, hymns, and spiritual canticles, in grace singing in your hearts to God. 17 All whatsoever you do in word or in work, all things in the name of our Lord JESUS Christ, giving thanks to God and the Father by him.† 18 [1]Women be subject to your

husbands, as it behoveth in our Lord.

[1] *Eph. 5, 22.*

19 [1]Men, love your wives: and be not bitter toward them.

[1] *1. Pet. 3, 7.*

20 [1]Children obey your parents in all things: for that is well pleasing to our Lord.

[1] *Eph. 6, 1.*

21 Fathers, provoke not your children to indignation; that they become not discouraged. 22 [1]Servants, obey in all things, your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God.

[1] *Eph. 6, 5.*
Tit 2, 9.
1. Pet. 2, 18.

23 Whatsoever you do, work it from the heart as to our Lord, and not to men: 24 knowing that you shall receive of our Lord the [1]retribution of inheritance. Serve our Lord Christ.

[1] Retribution or reward for good works: *ἀνταπόδοσις*, which signifieth rendering one for another.

25 For he that doeth injury, shall receive that which he hath done unjustly: and [1]there is not acception of persons with God.

[1] *Deu. 10, 17. Ro. 2, 11. Gal. 2, 6.*

ANNOTATIONS. CHAP. III.

◦Heretical and foolish translation.

5. *Avarice, which is the service of idols.]* ◦Here is a marvelous impudent and foolish corruption in the vulgar English Bible printed the year 1577 and (as it seemeth) most authorised. Where for their error against the Images of Christ and his Saints, and to make image and idol, all one: the translator, for that which the Apostle saith in Greek, *Covetousness is idolatry,* maketh him to say in English, *Covetousness is worshipping of images:* as also *Eph. 5, 4.* he translateth thus, *The covetous person is a worshipper of images*: for that which the Apostle saith, *The covetous man is an idolater*, meaning spiritual idolatry, because he maketh money his God. In which sense to call this spiritual idolatry, worshipping of images, is too ridiculous, and must needs proceed of blind heresy.

◦Justice an inherent quality in us.

9. *Doing on the new.]* ◦By this and the whole discourse of this chapter containing an exhortation to good life, and to put on the habit of the new man with all virtues: we may see, our justice in Christ to be a very quality and form inherent in our soul, adorning the same, and not an imputation only of Christ's righteousness, or a hiding only of our sins and wickedness, which the Heretics falsely affirm to remain in us after baptism and always during life. See S. Augustine *de pec. mer. & remis. li. 2. c. 7. & cont. Iulian. li. 6. c. 7.*

CHAPTER IV.

He exhorteth to instance in prayer, 5. and to wisdom in behaviour. 7. He sendeth Tychicus. 10. He doeth commendations, 15. and enjoineth to be done.

YOU Masters, that which is just and equal, do to your servants: knowing that you also have a Master in heaven. 2 [1]Be instant in prayer; watching in it in thanks-giving,

[1] *Luc. 18, 1.*

3 [1]praying withal [2]for us also, that God may open unto us the door of speech to speak the mystery of Christ (for the which also I am bound)

[1] *Eph. 6, 18. 2. Thes. 3, 1.* [2] S. Paul ever much desireth the prayers of the faithful: whereby we learn the great efficacy of them.

4 that I may manifest it, so as I ought to speak.
5 [1]Walk with wisdom toward them that be without; redeeming the time.

[1]*Eph. 5, 15.*

6 Your talk always, in grace let it be seasoned with salt: that you may know how you ought to answer every man. 7 The things that are about me, Tychicus, our dearest brother, and faithful minister, & fellow-servant in our Lord, will make you understand all, 8 whom I have sent to you for this same purpose, that he may know the things that concern you, and may comfort your hearts, 9 with [1]Onesimus, the most dear and faithful brother who is of you. All things that are done here, shall they do you to understand.

[1]*Phile. 10.*

10 Aristarchus my fellow-prisoner saluteth you, & Mark the cousin-german of Barnabas (concerning whom you have received commandments, If he come to you, receive him) 11 and Jesus that is called Justus: who are of the Circumcision. These only are my coadjutors in the Kingdom of God: which have been a comfort to me. 12 Epaphras saluteth you who is of you, the servant of Christ JESUS, always careful for you in prayers, that you may stand perfect and full in all the will of God. 13 For I give him testimony that he hath much [1]labour for you, & for them that be at Laodicia, and that are at Hierapolis.

[1]He did not only pray, but took other great pains to procure God's grace for the Colossians: perhaps by watching, fasting, and doing other penance of body: that God would not suffer them to fall from their received faith to the sect of Simon Magus or the Judaizing Christians.

14 [1]Luke, the most dear physician, saluteth you; and Demas.

[1]*2. Tim. 4, 10. 11.*

15 Salute the brethren that are at Laodicia; and Nymphas, and the Church that is in his house. 16 And when the epistle shall be read with you, make that it be read also in the Church of the Laodicians: and that you read that which is of the Laodicians. 17 And say to Archippus: See the ministry which thou hast received of our Lord, that thou fulfill it. 18 The salutation: with mine own hand, Paul's. Be mindful of my bands. Grace be with you. Amen.

THE ARGUMENT OF THE FIRST EPISTLE OF S. PAUL TO THE THESSALONIANS.

HOW S. Paul with Silas (or Silvanus) and Timothee according to a vision calling him out of Asia into Macedonia, came to Philippi being the first city thereof, we read Act. 16. And again from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head city of that country, we read Act. 17. where after 3 weeks preaching, the Jews stirred the city against them, and pursued them also to Beraea: so that Paul was conveyed from thence to Athens, where he expected the coming of Silas & Timothee from the foresaid Beraea in Macedonia, but received them (as we have Act. 18.) at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful to know how they did in it, he was desirous to return unto them, as he signifieth in the 2. chapter of this Epistle v. 17. But (as he there addeth) *Satan hindered us.* Therefore tarrying himself at Athens, he sendeth Timothee unto them. At whose return understanding their constancy, he is much comforted, as he declareth c. 3. So then they are all three together at the writing of this Epistle, as also we have in the title of it: *Paul and Silvanus and Timothee to the Church of the Thessalonians.* And therefore it seemeth to have been written at Corinth, not at Athens: because after the sending of Timothee to Thessalonica, they met not at Athens again, but at Corinth.

The first three chapters of it are, to confirm and comfort them against the tentations of those persecutions. The other two are of exhortation, to live according to his precepts, namely in sanctification of their bodies, and not in fornication: to love one another: to comfort one another about their friends departed, with the doctrine of the Resurrection, and with continual preparation to die: the laity to obey, and the Clergy to be diligent in every point of their office.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAPTER I.

He thanketh God for them, 4. and gathereth that they are elect, because his preaching at their first conversion was with divine power, and they on the other side received it with all joy, notwithstanding the great persecution that was raised against them.

PAUL and Sylvanus and Timothee to the Church of the Thessalonians in God the Father, and our Lord JESUS Christ. Grace to you and peace. 2 [1]We give thanks to God always for all you; making a memory of you in prayers without intermission,

[1]The Epistle upon the 6. Sunday after the Epiphany.

3 mindful of the work of your faith and labour, and of the charity, & of the enduring of the hope of our Lord JESUS Christ, before God and our Father:

4 knowing, brethren beloved of God, your election:
5 that our Gospel hath not been to you in word only, but in power & the Holy Ghost, & in much fullness, as you know what manner of men we have been among you for your sakes. 6 And you became followers of us, & of our Lord; receiving the word in much tribulation, with joy of the Holy Ghost: 7 so that you were made a pattern to all that believe in Macedonia & in Achaia.
8 For from you was bruited the word of our Lord: not only in Macedonia and in Achaia, but also in every place, your faith which is to God-ward, is proceeded, so that it is not necessary for us to speak any thing.
9 For they themselves report of us what manner of entering we had to you; and how you are turned to God [1]from idols, to serve the living and true God,

[1]In this and the like places the Heretics maliciously & most falsely translate, construe, & apply all things meant of the Heathen idols, to the memories and images of Christ and his Saints, namely the English Bibles of the year 1562. 1577. See the Annotation 1 Io. 5, 21.

10 and to expect his Son from Heaven (whom he raised up from the dead) JESUS, who hath delivered us from the wrath to come.┤

ANNOTATIONS.
CHAP. I.

6. *Followers of us.]* ◦S. Paul is bold to commend them for imitation of him, yea and to join himself in that point with Christ, to be their pattern to walk after. Where without curiosity he nameth himself first, and our Lord afterward, because he was a more near and ready object than Christ, who was not nor could not be followed but through the preaching and conversation of the Apostle, who was in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diverse orders and rules, all tending to the better imitation of Christ our Lord. See the like words of the Apostle, *1 Cor. 11, 1. and Philip. 3, 17.*

◦Religious persons' imitation of diverse holy men is the imitation of Christ himself.

CHAPTER II.

He calleth even themselves to witness, that his preaching unto them was as he said, in most commendable manner. 13. And again on the other side he thanketh God for their manner of receiving it: that is, with all joy, notwithstanding the persecution of their own citizens.

FOR yourselves know, brethren, our entrance unto you, that it was not vain: 2 but [1] having suffered before and [2]been abused with contumelies (as you know) at Philippi, we had confidence in our God, to speak unto you the Gospel of God in much carefulness.

[1]c A notable example for Catholic preachers, and passing comfortable, when in the midst of persecutions and reproaches they preach sincerely, to please God & not men. [2]*Act. 16, 12. 23.*

3 For our exhortation was not of error, nor of uncleanness, nor in deceit: 4 but as we were approved of God that the Gospel should be committed to us, so we speak: not as pleasing men, but God, who proveth our hearts. 5 For neither have we been, at any time in the word of adulation, as you know; nor in occasion of avarice, God is witness: 6 nor seeking glory of men, neither of you, nor of others. 7 Whereas we might have been a burden to you, as the Apostles of Christ; but we became [1]⌜children⌝ in the midst of you, as if a nurse should cherish her children:

[1] *mild*

8 so having a desire to you, we would gladly deliver unto you not only the Gospel of God, but also our own souls because you are become most dear unto us.
9 For you are mindful, brethren, of [1]our labour and toil. Day and night working, lest we should charge any of you, we preached among you the Gospel of God.

[1] *Act. 20, 34. 1. Cor. 4, 12. 2. Thes. 3.*

10 You are witnesses and God, how holily, and justly & without blame, we have been to you that did believe. 11 As you know in what manner we desiring and comforting you, have adjured every one of you (as a father his children) 12 that you would walk worthy of God, who hath called you into his Kingdom and glory. 13 [1]Therefore we also give thanks to God without intermission: because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed.

[1] The Epistle for many Martyrs. Aug. 8.

14 For you, brethren, are become followers of the Churches of God that be in Jewry, in Christ JESUS: for you also have suffered the same things of your own lineage, as they also of the Jews, 15 who both killed our Lord JESUS, and the Prophets, and have persecuted us, and please not God, and are adversaries to all men, 16 prohibiting us to speak to the Gentiles that they may be saved, to make up their sins always. For the wrath of God is come upon them even to the end. 17 But we, brethren, [1]deprived of you for a short time, in sight, not in heart; have hastened the more abundantly to see your face with much desire.

[1] *c ἀπορφανισθέντες*

18 For we would have come to you, I^ Paul certes, once and again: but Satan hath hindered us. 19 For what is our hope, or joy, or crown of glory? [1]Are not you, before our Lord JESUS Christ in his coming?

[1] If the Apostle without injury to God, in right good sense call his scholers the Thessalonians, his hope, joy, glory: why blaspheme the Protestants the Cath. Church & her children for terming our B. Lady or other Saints, their hope, for the special confidence they have in their prayers?

20 For you are our glory and joy.

ANNOTATIONS.
CHAP. II.

◦Not only the written word is the word of God.

13. *The word of God.]* ◦The Adversaries will have no word of God but that which is written and contained in the Scripture: but here they might learn that all Paul's preaching before he wrote to them, was the very word of God. They might also learn that what so ever the lawful Apostles, Pastors, and Priests of God's Church preach in the unity of the same Church, is to be taken for God's own word, and ought not to be reputed of them for doctrines of men or Pharisaical traditions, as they falsely call canons, precepts, and decrees of holy Church.

CHAPTER III.

Because he could not come himself, as he desired, he sent Timothee. 6. At whose return now understanding that they stand still steadfast, notwithstanding all those persecutions, he rejoiceth exceedingly: 10. praying that he may see them again, 12. and for their increase in charity.

OR the which cause forbearing no longer, it pleased us to remain at Athens, alone. 2 And we sent Timothee our brother, & the minister of God in the Gospel of Christ, to confirm you and exhort you for your faith, 3 that no man be moved in these tribulations: for yourselves know, that we are appointed to this. 4 For even when we were with you, we foretold you that we should suffer tribulations, as also it is come to pass, and you know. 5 Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, and our labour be made vain. 6 But now [1] Timothee coming unto us from you, and reporting to us your faith and charity, and that you have a good remembrance of us always, desiring to see us, as we

also^ you:

[1] *Act. 18, 5.*

7 therefore we are comforted, brethren, in you, in all our necessity, & tribulation, by your faith, 8 because now we live, if you stand in our Lord. 9 For what thanks-giving can we render to God for you, in all joy wherewith we rejoice for you before our God, 10 night and day more aboundantly praying that we may [1] see your face, and may accomplish those things that want of your faith?

[1] Though letters or epistles in absence give great comfort and confirmation in faith, yet it is preaching in presence by which the faith of Christ and true religion is always both begun and accomplished.

11 And God himself and our Father, & our Lord JESUS Christ direct our way to you. 12 And our Lord multiply you, & make your charity abound one to another, and toward all men: as we also in you, 13 to confirm your hearts without blame, in holiness, before God and our Father, in the coming of our Lord JESUS Christ with all his Saints. Amen.

CHAPTER IV.

He exhorteth them to live as he taught them: and namely to abstain from all fornication, 9. to love one another, 11. to meddle only with their own matters, 12. to behave themselves well toward the Infidels. 13. Touching their friends departed, he comforteth them, shewing that they shall meet again at the Resurrection, and be with Christ for ever.

FOR [1] the rest therefore, brethren, we desire and beseech you in our Lord JESUS, that as you have received of us how you ought to walk, and to please God, as also you do walk, that you abound more.

[1] The Epistle upon the 2. Sunday in Lent.

2 For you know what precepts I have given to you by our Lord JESUS. 3 For this is the will of God, your sanctification: that you abstain from fornication, 4 that every one may know to possess his vessel in sanctification and honour: 5 not in the passion of lust, as also the Gentiles that know not God, 6 and that no man over-go, nor circumvent his brother in business: because our Lord is revenger of all these things, as we have foretold you, and have testified. 7 For God hath not called us into uncleanness, but into sanctification.┤ 8 Therefore he that despiseth these things, despiseth not man but God, who also hath given his holy Spirit in us. 9 But concerning the charity of the [1] Fraternity, we have no need to write to you: For [2] yourselves have learned of God to love one another.

[1] c All Catholic Christians make one fraternity or brotherhood. [2] *Io. 13, 34. 15, 17. Heb. 13, 1.*

10 Yea and you do it toward all the brethren in all Macedonia. But we desire you, brethren, that you [1] abound more:

[1] Christian men ought to proceed and profit continually in good works and justification.

11 and that you employ your endeavour to be quiet, and that you do your own business, and work with your own hands, as we have commanded you: 12 and that you walk honestly toward them that are without; and need nothing of any man's. 13 [1] And we will not have you ignorant, brethren, concerning them that sleep, that you be not sorrowful, as also others that have no hope.

[1] The Epistle in a Mass for the dead upon the day of the burial or deposition.

14 For if we believe that JESUS died and rose again, so also God^ them that have slept^ by JESUS^ will bring with him. 15 For this we say to you in the word of our Lord, [1] that [2] we which live, which are remaining in the advent of our Lord, shall not prevent them that have slept.

[1] *1. Cor. 15, 23.* [2] He speaketh in the person of those that shall be alive when our Saviour returneth to judgement.

16 For our Lord himself in commandment, and in the voice of an [1] Archangel, & in the trumpet of God will descend from heaven: and the dead that are in

Christ, shall rise again first.

[1] *Mt. 24, 31. 1. Cor. 13, 52.*

17 Then we that live, that are left, withal shall be taken up with them in the clouds to meet Christ, into the air, and so always we shall be with our Lord.

18 Therefore comfort ye one another in these words.┤

ANNOTATIONS.
CHAP. IV.

◦The precepts of the Church.

8. *Not man but God.]* ◦He that despiseth the Church's or her lawful Pastors' precepts, offendeth no less than if he contemned God's express commandments. For they be of the Holy Ghost, and are not to be counted among the commandments of men only.

13. *Sleep.]* Some Heretics perversely inferred of this that the souls did sleep till the day of judgement: where it is meant of the bodies only.

CHAPTER V.

To talk of the time of the Resurrection is not necessary, but to prepare ourselves against that time so sudden and so terrible to the unprepared. 12. He beseecheth the laity to be obedient, 14. and the Clergy to be vigilant, with many short precepts more.

AND of the times and moments, brethren, you need not that we write to you. 2 For yourselves know perfectly that the day of our Lord shall so come, as [1]a thief in the night.

[1] *Mt. 24, 44. 2. Pet. 3, 10. Apoc. 3, 3. 16, 15.*

3 For when they shall say, peace & security; then shall sudden destruction come upon them, as the pains to her that is with child, and they shall not escape. 4 But you, brethren, are not in darkness; that the same day may as a thief over-take you. 5 For all you are the children of light, and children of the day: we are not of the night nor of darkness. 6 Therefore let us not sleep as also others: but let us watch & be sober. 7 For they that sleep, sleep in the night; & they that be drunk, be drunk in the night. 8 But we that are of the day, are sober, [1]having on, the breast-plate of faith and [2]charity, and a helmet, the hope of salvation.

[1] *Esa. 59, 17. Eph. 6, 17.* [2]A Christian man's whole armour is not faith only, but all the three virtues here named.

9 For God hath not appointed us unto wrath, but unto the purchasing of salvation by our Lord JESUS Christ, 10 who died for us: that whether we watch, or sleep, we may live together with him. 11 For the which cause comfort one another: and edify one another, as also you do. 12 And we beseech you, brethren, that you will know them that labour among you, and that govern you in our Lord and admonish you: 13 that you have them more aboundantly in charity for their work. Have peace with them. 14 [1]And we beseech you, brethren, admonish the unquiet, comfort the weak-minded, bear up the weak, be patient to all.

[1]b The Epistle upon the Imber Saturday in Lent.

15 See that [1]none render evil for evil to any man: but always that which is good pursue towards each other, & towards all.

[1] *Pro. 17, 13. Ro. 12, 1. Pet. 3, 9.*

16 Always rejoice. 17 [1]Pray [2]without intermission.

[1]c To desire eternal life of him that only can give it, is to pray without intermission: but because that desire is often by worldly cares cooled, certain hours and times of vocal prayer were appointed. *See S. Aug. ep. 121. ad Probam.* [2] *Luc. 18, 1.*

18 In all things give thanks. For this is the will of God in Christ JESUS in all you. 19 The Spirit^ extinguish not. 20 Prophecies^ despise not. 21 But prove all

things: hold that which is good. 22 From all appearance of evil refrain yourselves. 23 And the God of peace himself sanctify you in all things: that your whole spirit, and soul and body without blame may be preserved in the coming of our Lord JESUS Christ.⊣ 24 He is faithful, that hath called you, who also will do it. 25 Brethren pray for us. 26 Salute all the brethren in a holy kiss. 27 I adjure you by our Lord that this epistle be read to all the holy brethren. 28 The grace of our Lord JESUS Christ be with you. Amen.

ANNOTATIONS.
CHAP. V.

21. *But prove.]* ◦Though we may not extinguish the spirit, nor contemn the prophets, yet we must beware we be not deceived by giving too light credit to every one that vaunteth himself of the spirit, as Arch-heretics ever did. we must try them by the doctrine of the Apostles & the Spirit of the Catholic Church, which cannot beguile us.

◦Not rashly to credit every spirit.

THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL TO THE THESSALONIANS.

◦ * *Act. 18. v. 11.*

THE second to the Thessalonians hath in the title as the first: *Paul and Silvanus and Timothee*, &c. And therefore it seemeth to have been written in the same place, to wit, at Corinth, where they remained ◦*a year and six months*, & straight upon their answer to the first epistle.

◦ * *c. 2. v. 15.*

First he thanketh God for their increase, and perseverance (comforting them again in those persecutions) and prayeth for their accomplishment. Secondly he assureth them, that the day of Judgement is not at hand, putting them in remembrance what he told them thereof by word of mouth, when he was present (as therefore he biddeth them afterward ◦to hold his Traditions unwritten, no less than the written) to wit, that all those persecutions and heresies, raised then, and afterward against the Catholic Church, were but the mystery of Antichrist, and not Antichrist himself. But that there should come at length a plain Apostasy, & then (the whole forerunning mystery being once perfitly wrought) should follow the revelation of Antichrist himself in person (as after all the mysteries of the old Testament, Christ JESUS our Lord came himself in the fulness of time.) And then at length after all this, the day of Judgement and second coming of Christ shall be at hand, and not before, whatsoever pretence of vision, or of some speech of mine (saith S. Paul) any make to seduce you withal, or of my former epistle, or any other. For which cause also, in the end of this epistle, he biddeth them to know his hand, *which is a sign in every epistle.*

Lastly he requesteth their prayers, and requireth them to keep his commandments and Traditions, namely that the poor which are able, get their own living with working, as he also gave them example, though he were not bound thereto.

THE SECOND EPISTLE OF S. PAUL TO THE THESSALONIANS.

CHAPTER I.

He thanketh God for their increase in faith and charity, and constancy in persecution (assuring them that they merit thereby the kingdom of God, as their persecutors do damnation:) 11. and also prayeth for their accomplishment.

PAUL and Sylvanus and Timothee, to the church of the Thessalonians in God our Father and our Lord JESUS Christ.
2 Grace to you and peace from God our Father and our Lord JESUS Christ. 3 We ought to give thanks always to God for you, brethren, so as meet is, because your faith increaseth exceedingly, and the charity of every one of you aboundeth towards each other:
4 so that we ourselves also glory in you in the churches of God, for your patience, and faith in all

your persecutions and tribulations, which you sustain
5 for an example of the just judgement of God, that [1]you may be [2]counted worthy of the Kingdom of God, for the which also you suffer.

[1]Note that by constant and patient suffering of afflictions for Christ, men are made worthy (so the Greek signifieth, as the Adversaries themselves translate *v. 11.*) of the crown or kingdom of heaven, and so do merit and deserve the same. *See Anno. Luc. 20, 35.* And the Apostle here saith that it is God's justice no less to repay glory to the afflicted, than to render punishment to them that afflict, because of their contrary deserts or merits. [2]*c καταξιωθῆναι ὑμᾶς*

6 If yet it be just with God to repay tribulation, to them that vex you: 7 and to you that are vexed, rest with us in the revelation of our Lord JESUS from Heaven with the Angels of his power, [1]

[1]*1. Thes. 4, 16.*

8 in flame of fire, giving revenge to them that know not God, and that obey not the Gospel of our Lord JESUS Christ. 9 Who shall suffer eternal pains in destruction, from the face of our Lord and from the glory of his power: 10 when he shall come to be [1]glorified in his saints, and to be made marvelous in all them that have believed, because our testimony concerning you was credited in that day.

[1]Christ shall be glorified in his Saints, that is, by the great and unspeakable honour & exaltation of them he shall be honoured, as now he is: the honour which the Church doth to them, not diminishing Christ's glory (as the Adversaries foolishly pretend) but exceedingly augmenting the same.

11 Wherein also we pray always for you, that our God [1]make you worthy of his vocation, and accomplish all the good pleasure of his goodness & the work of faith in power,

[1]*c ἀξιώσῃ*

12 that the name of our Lord JESUS Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord JESUS Christ.

CHAPTER II.

He requireth them, in no case to think that Domesday is at hand, 3. repeating onto them, that there must before come first a revolt, secondly the revelation also of Antichrist himself in person, and that Antichrist shall not permit any God to be worshipped but only himself: that also with his lying wonders he shall win to him the incredulous Jews. But Christ shall come then immediately in majesty, and destroy him and his. 13. Therefore he thanketh God for the faith of the Thessalonians, 15. and biddeth them stick to his Traditions both written and unwritten, & prayeth God to confirm them.

AND [1] we desire you, brethren, by the coming of our Lord JESUS Christ, & of our congregation into him;

[1]The Epistle in the Imber Saturday of Advent.

2 that you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by us, as though the day of our Lord were at hand. 3 Let no man seduce you by any means, for unless there come [1]a revolt first, and the man of sin be revealed, the son of perdition,

[1]*c ἀποστασία*

4 which is an adversary & is extolled [1]above all that is called God, or that is worshipped, so that he sitteth in the temple of God, shewing himself as though he were God.

[1]How then can the Pope be Antichrist, as the Heretics fondly blaspheme, who is so far from being exalted above God, that he prayeth most humbly not only to Christ, but also to his B. mother and all his Saints.

5 Remember you not, that when I was yet with you, I told you these things? 6 And now what letteth, you know: that he may be revealed in his time. 7 (For now the mystery of iniquity worketh: only that he which now holdeth, do hold, until he be taken out of the way.) 8 And then that wicked one shall be revealed [1]whom our Lord JESUS shall kill with the spirit of his mouth; and shall destroy with the manifestation of

his advent, him,

[1] *Esa. 11, 4.*

9 whose coming is according to the operation of Satan, in all power, and lying signs and wonders; 10 and in all seducing of iniquity to them that perish; for that they have not received the charity of the truth that they might be saved. 11 Therefore [1]God will send them the operation of error, to believe lying:

[1] *Deus mittet* (saith S. August. *li. 20. de Ci. c. 19.*) *quia Deus Diabolum facere ista permittet. God will send, because God will permit the Devil to do these things.* Whereby we may take a general rule that God's action or working in such things is his permission. *See Annot. Ro. 1, 24.*

12 that all may be judged which have not believed the truth, but have consented to iniquity. 13 But we ought to give thanks to God always for you, brethren beloved of God, that he hath chosen you first-fruits unto salvation, in sanctification of spirit and faith of the truth: 14 into the which also he hath called you by our Gospel, unto the purchasing of the glory of our Lord JESUS Christ. 15 Therefore, brethren, stand; and hold [1]the traditions which you have learned, whether it be by word, or by our epistle.

[1] *c τὰς παραδόσεις.*

16 And our Lord JESUS Christ himself, and God and our Father which hath loved us, and hath given eternal consolation, and good hope in grace,
17 [1][2]exhort your hearts and confirm you in every good work and word.

[1] c This word of exhorting implieth in it comfort and consolation: as *2. Cor. 1. v. 4. & 6.* [2] *c παρακαλέσαι*

ANNOTATIONS.
CHAP. II.

◦The day of judgement uncertain, and to be left to God's secrets.

2. *As though the day.]* ◦The curiosity of man fed by Satan's deceits, hath sought to know and to give out to the world, such things as God will not impart to him, nor be necessary or profitable for him to know: so far, that both in the Apostles' days and often afterward, some have feigned revelations, some falsely gathered out of the Scriptures, some presumed to calculate and conject by the stars, and given forth to the world a certain time of Christ's coming to judgement. All which seducers be here noted in the person of some that were about to deceive the Thessalonians therein. And S. Augustine (in his 80. Epistle ad Hesychium) proveth that no man can be assured by the Scriptures of the day, year, or age, that the end of the world or the second Advent shall be.

◦Two special signs before the later day: a general apostasy, and the coming of Antichrist.

3. *unless there come a revolt first.]* ◦Though we cannot be assured of the moment, hour, or any certain time of our Lord's coming, yet he warrenteth us that it will not be before certain things be fulfilled, which must come to pass by the course of God's providence and permission before. which are diverse, whereof in other places of Scriptures we be forewarned. Here he warneth us of two specially, of a revolt, defection or an apostasy, and of the coming or revelation of Antichrist. Which two pertain in effect both to one, either depending of the other, and shall fall (as it may be thought) near together, and therefore S. Augustine maketh them but one thing.

[1] *Calvin in hunc locum.*

[2] The heretics' interpretation of this apostasy, & their condemning of the Fathers.

This apostasy or revolt, by the judgement in a manner of all ancient writers, is the general forsaking & fall of the Roman empire. So Tertullian *li. de resur. carnis.* S. Hierom q. 11. *ad Algasiam.* S. Chrysostom *ho. 4.* and S. Ambrose upon this place, S. Augustine *De Civit. Dei li. 20. c. 19.* All which fathers and the rest [1]Calvin presumptuously condemneth of error and folly herein, [2]for that their exposition agreeth not with his and his fellows blasphemous fiction that the Pope should be Antichrist. To establish which false impiety, they interpret this revolt or apostasy to be a general revolt of the visible Church from God, whose house or building (they say) was suddenly destroyed, and lay many years ruined, and ruled only by Satan and Antichrist. So

saith the foresaid Arch-heretic here, though for the advantage of his defence and as the matter else-where requireth, he seemeth (as all their fashion is) to speak in other places quite contrary: but with such colour and collusion of words, that neither other men nor himself can tell what he would have or say. And his fathers Wicleffe and Luther, his fellows and followers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among themselves, and so contrary to him, that it is horrible to see their confusion, and a pitiful case that any reasonable man will follow such companions to evident perdition.

[1] There can be no apostasy of the visible Church from God.

[2] ** Dialog. adv. Lucifer. c. 6.*

[1] But concerning this error and falsehood of the Church's defection or revolt, it is refuted sufficiently by S. Augustine against the Donatists in many places. Where he proveth that the Church shall not fail to the world's end, no not in the time of Antichrist: affirming them to deny Christ, and to rob him of his glory & inheritance bought with his blood, which teach that the Church may fail or perish. *Li. de unit. Ec. c. 12. 13. De Civit. li. 20. c. 8. In Psal. 85. ad illud, Tu solus Deus magnus, Ps. 70. Conc. 2. & Psal. 60. De util. cred. c. 8.* S. Hierom refuteth the same wicked Heresy in the [2] Luciferians, proving against them that they make God subject to the Devil, and a poor miserable Christ, that imagine the Church his body may either perish or be driven to any corner of the world. both of them answer to the Heretics' arguments grounded on Scriptures falsely understood, which were too long here to rehearse. It is enough for the Christian reader to know, that it is an old deceit and excuse of all Heretics and Schismatics, for defence of their forsaking God's Church, that the Church is perished, or remaineth hidden, or in themselves only and in those places where they and their followers dwell: to know also, that this is reproved by the holy Doctors of the primitive Church, and that it is against Christ's honour, power, providence, and promise.

[1] *1. Io. 2. v. 18.*

[2] It is very like, the Apostle speaketh of a great apostasy from the See of Rome, and from most articles of the Catholic faith.

[3] *li. 2. cont. lit. Petil. c. 51.*

If the Adversaries had said that this revolt which the Apostle foretelleth shall come before the world's end, is meant of great numbers of Heretics & Apostates revolting from the Church, they had said truth of themselves and such others, whom S. John [1] calleth Antichrists. [2] And it is very like (be it spoken under the correction of God's Church and all learned Catholics) that this great defection or revolt shall not be only from the Roman empire, but specially from the Roman Church, and withal from most points of Christian religion. not that the Catholic Christians, either in the time of Antichrist or before, shall refuse to obey the same, but for that near to the time of Antichrist and the consummation of the world, there is like to be a great revolt of kingdoms, peoples, and Provinces from the open external obedience and communion thereof. Which revolt having been begun and continued by Heretics of diverse ages, resisting & hating the Seat of Peter (which they called *cathedram pestilentiae, the chair of pestilence,* [3] in S. Augustine's days) because it is Christ's fort erected against Hell-gates and all Heretics, and being now wonderfully increased by these of our days the next precursors of Antichrist, as it may seem, shall be fully achieved a little before the end of the world by Antichrist himself. though even then also, when for the few days of Antichrist's reign the external state of the Roman Church and public entercourse of the faithful with the same may cease, yet the due honour and obedience of the Christians toward it, and communion in heart with it, and practise thereof in secret, and open confessing thereof if occasion require, shall not cease, no more than it doth now in the Christians of Cypres and other places where open intercourse is forbidden.

◦The wonderful providence of God in preserving the See of Rome more than all other states,

◦This is certain and wonderful in all wise men's eyes, and must needs be of God's providence, & a singular prerogative, that this Seat of Peter standeth, when all other Apostolic Sees be gone: that it stood there for certain ages together with the secular seat of the Empire: that the Popes stood without wealth, power, or human defence, the Emperors knowing, willing, and seeking to destroy

notwithstanding manifold dangers and scandals.

them, and putting to the sword above thirty of them one after another, yea and being as much afraid of them as if they had been *aemuli Imperii, Competitors of their Empire*, as S. Cyprian noteth (*epist. 52 ad. Antonianum. num. 3*) of S. Cornelius Pope in his days, and Decius then Emperor: again, that the Emperors afterward yielded up the city unto them, continuing for all that in the Emperial dignity still: that the successors of those that persecuted them, laid down their crowns before their Seat and sepulchres, honouring the very memories and Relics of the poor men whom their predecessors killed: that now well near these 1600 years this Seat standeth, as at the beginning in continual misery, so now of long time for the most part in prosperity, without all mutation in effect, as no other kingdom or State in the world hath done, every one of them in the said space being manifoldly altered. It standeth (we say) all this while (to use S. Augustine's words *de util. cred. c. 17.*) *Frustra circumlatrantibus haereticis, the Heretics in vain barking about it,* not the first Heathen Emperors, not the Goths and Vandals, not the Turk, not any sacks or massacres by Alaricus, Gensericus, Attila, Borbon, and others, not the emulation of secular Princes, were they kings or Emperors, not the Pope's own divisions among themselves and manifold difficulties and dangers in their elections, not the great vices which have been noted in some of their persons, not all these nor any other endeavour of scandal could yet prevail against the See of Rome, nor is ever like to prevail till the end of the world draw near, at which time this revolt (here spoken of by the Apostle) may by in such sort as is said before, and more shall be said in the Annotations next following.

[1] Many Antichrists, as forerunners of the great Antichrist.

[2] The great Antichrist shall be one special and notorious man.

[3] *ὁ ἀντίχριςος. ὁ υἱὸς ἀπωλείας. ὁ ἀνθρωπος ἁμαρτίας, ὁ ἀντικείμενος.*

[4] *Gen. 49, 17.*

3. *The man of sin.]* [1] There were many even in the Apostles time (as we see by the 4. Chapter of S. John's first epistle and in the writings of the ancient Fathers) that were forerunners of Antichrist, and for impugning Christ's truth and Church were called antichrists, whether they did it by force and open persecution, as Nero and others either Heathen or Heretical Emperors did, or by false teaching and other deceits, as the Heretics of all ages. in which common and vulgar acception S. Hierom saith, all belonged to Antichrist that were not of the communion of Damasus then Pope of Rome. *Hiero. ep. 57. ad Damas.* and in another place, [2] all that have new names after the peculiar calling of Heretics, as Arians, Donatists (and as we say now, Calvinists, Zuinglians, &c.) all such (saith he) be Antichrists. *Dial. cont. Lucifer. c. 9.* Yea these later of our time much more than any of the former, for diverse causes which shall afterward be set down. Nevertheless they nor none of them are that great Adversary, enemy, and impugner of Christ, which is by a peculiar distinction and special signification named, *the Antichrist, 1. Io. 2. and the man of sin. the son of perdition, the Adversary*, described here & elsewhere, to oppose himself directly against God & our Lord JESUS CHRIST. The Heathen Emperors were many, Turks be many, Heretics have been and now are many, therefore they cannot be that one great Antichrist which here is spoken of, and which by the article always added in the Greek [3], is signified to be one special and singular man: as his peculiar & direct opposition to Christ's person in the 5. chapter of S. John's Gospel v. 43. the insinuation of the particular stock and tribe whereof he should be born, to wit. of the Jews (for of them he shall be received as their Messias *Io. 5. v. 43.*) and of the tribe of Dan [4]. *Iren. li. 5. Hieron. com. in c. 11. Dan. August. q. in Ios. q. 22*: the note of his proper name *Apoc. 13*; the time of his appearing so near the world's end; his short reign, his singular waste and destruction of God's honour and all religion, his feigned miracles, the figures of him in the Prophets and Scriptures of the new & old Testament: all these & many other arguments prove him to be but one special notorious Adversary in the highest degree, unto whom all other persecutors, Heretics, Atheists, and wicked enemies of Christ and his Church, are but members and servants.

[1] *Beza in hoc cap.*

[2] The Calvinists

And this is the most common sentence also of all ancient Fathers. Only Heretics make no doubt but Antichrist is a whole order or succession of men, which they hold against the former evident

Scriptures and reasons, only to establish their foolish and wicked paradox, that Christ's chief Minister is Antichrist, yea the whole order. Wherein Beza [1] specially pricketh so high, that he maketh Antichrist (even this great Antichrist) to have been in S. Paul's days, though he was not open to the world. [2] Who it should be (except he mean S. Peter, because he was the first of the order of Popes) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being all his lawful successors both in dignity and also in truth of Christ's religion. Neither can all the Heretics alive prove that they or any of them used any other regiment or jurisdiction Ecclesiastical in the Church, or forced the people to any other faith or worship of God, than Peter himself did preach and plant. Therefore if the rest be Antichrist, let Beza boldly say that S. Peter was so also, and that diverse of the ancient Catholic Fathers did serve and work (though unwares) towards the setting up of the great Antichrist: for so doth that blasphemous pen boldly write in his Annotations upon this place; [3] and an English printed book of late coming forth out of the same school, hath these words: [4] *As for Leo and Gregory Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mystery of iniquity having wrought in that Seat near five or six hundred years before them, and then greatly increased, they were deceived with the long continuance of error*. Thus writeth a malapert scholer of that impudent school, placing the mystery of Antichrist as working in the See of Rome even in S. Peter's time, and making these two holy Fathers great workers and furtherers of the same. whereas another English Rabbin doubted not at Paul's cross to speak of the self-same Fathers as great Doctors and Patrons of their new Gospel, thus: [5] *O Gregory, o Leo, if we be deceived, you have deceived us*. Whereof we give the good Christian Reader warning, more diligently to beware of such damnable books and Masters, carrying many unadvised people to perdition.

[1] place Antichrist in the see of Rome, in S. Paul's days.

[3] They make S. Leo & S. Gregory, great furtherers of Antichrist's pride.

[4] *Against D. Sanders rock pag. 248 & pag. 278.*

[5] *Iuel.*

4. *Extolled.]* [1] The great Antichrist which must come near the world's end, shall abolish the public exercise of all other religion's true and false, and pull down both the B. Sacrament of the altar, wherein consisteth specially the worship of the true God, and also all Idols of the Gentiles, and sacrifices of the Jews, generally all kind of religious worship, saving that which must be done to himself alone, which was partly prefigured in such kings as published that no God nor man but themselves should be prayed unto for certain days, as [2] Darius and such like. How can the Protestants then for shame and without evident contradiction, avouch the Pope to be Antichrist, who (as we say) honoureth Christ the true God with all his power, or (as they say) honoureth Idols, and challengeth no divine honour to himself, much less to himself only, as Antichrist shall do? He humbly prayeth to God, & lowly kneeleth down in every Church at diverse altars erected to God in the memories of his Saints, and prayeth to them. He sayeth or heareth Mass daily with all devotion; he confesseth his sins to a Priest as other poor men do; he adoreth the holy Eucharist which Christ affirmed to be his own body, the Heretics call it an Idol (no marvel if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol:) These religious duties doth the Pope, whereas Antichrist shall worship none, nor pray to any, at the least openly.

[1] Antichrist shall suffer no worship or adoration, but of himself only: therefore the Pope cannot be Antichrist.

[2] *Dan. c. 6.*

4. *In the temple.]* [1] Most ancient writers expound this of the Temple in Hierusalem, which they think Antichrist shall build up again, as being of the Jews' stock, and to be acknowledged of that obstinate people (according to our Saviour's prophecy Io. 5) for their expected and promised Messias. *Iren. li. 5. in fine. Hyppolyt. de consum. mundi. Cyril. Hieros. Catech. 15. Author op. imp. ho. 49. in Mat.* See S. Hierom *in 11. Dan. Grego. li. 31. Moral. c. 11.* Not that he shall suffer them to worship God by their old manner of sacrifices, (all which he will either abolish, or convert to the only adoration of himself; though at the first to apply himself to the Jews, he may perhaps be circumcised and keep some part of the law) for it is here said that he shall sit in the Temple as God, that is, he shall be adored there by sacrifice and divine honour, the name and worship of the true

[1] In what temple Antichrist shall sit.

[2] *Dan. 9.*

[3] *Mat. 24.*

[4] *1. Mach. 1.*

[5] The abomination of desolation consisteth chiefly in abolishing the

sacrifice of the altar.

God wholly defaced. And this they think to be *the abomination of desolation* foretold by Daniel [2], mentioned by our Saviour [3], prefigured and resembled by Antiochus [4] and others, that defaced the worship of the true God by profanation of that Temple, specially by [5] abrogating the daily sacrifice, which was a figure of the only sacrifice and continual oblation of Christ's holy body and blood in the Church, as the abolishing of that, was a figure of the abolishing of this, which shall be done principally & most universally by Antichrist himself (as now in part by his forerunners) throughout all Nations and Churches of the world (though then also Mass may be had in secret, as it is now in nations where the secular force of some Princes prohibiteth it to be said openly.) For although he may have his principal seat and honour in the Temple and city of Hierusalem. yet he shall rule over the whole world, and specially prohibit that principal worship instituted by Christ in his Sacraments, as being the proper Adversary of Christ's person, name, law, and Church, the profanation and desolation of which Church by taking away the sacrifice of the altar, is the proper abomination of desolation, and the work of Antichrist only.

[1] How Antichrist shall sit in the Church.

[2] *Beza.*

[3] Neither Antichrist nor his precursors, are members of the Church.

[4] * *εἰς τὸν ναὸν.*

S. Augustine therefore *li. 20 de civit. c. 19.* and S. Hierom q. 11. *ad Algasiam*, do think, that this sitting of Antichrist in the temple, doth signify his sitting in the Church of Christ, rather than in Salomon's temple. [1] Not as though he should be a chief member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet withal continuing within the Church of Christ, as the Heretics feign, to make the Pope Antichrist (whereby they plainly confess and agnise that the Pope is a member of the Church, [2] *& in ipso sinu Ecclesiae, and in the very bosom of the Church*, say they:) [3] for that is ridiculous, that all Heretics whom S. John calleth Antichrists as his precursors, should go out of the Church, and the great Antichrist himself should be of the Church, & in the Church, & continue in the same. and yet to them that make the whole Church to revolt from God, this is no absurdity. But the truth is, that this Antichristian revolt here spoken of, is from the Catholic Church: and Antichrist, if he ever were of or in the Church, shall be an Apostata and a renegate out of the Church, and shall usurp upon it by tyranny, and by challenging worship, religion, & government thereof, so that himself shall be adored in all the Churches of the world which he list to leave standing for his honour. And this is to sit in the temple or [4] against the Temple of God, as some interpret. If any Pope did ever this, or shall do, then let the Adversaries call him Antichrist.

[1] Antichrist (by interpretation, *One against Christ*) why so called.

[2] Protestants & Calvinists the near forerunners of Antichrist.

[1] And let the good Reader observe, that there be two special causes why this great man of sin is called Antichrist. The one is, for impugning Christ's kingdom in earth, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the form of government ordained therein, applying all to himself by singular tyranny and usurpation, in which kind S. Athanasius (*ep. ad Solit. vit. degentes:*) is bold to call the Emperor Constantius being an Arian Heretic, Antichrist, for making himself *Principem Episcoporum, Prince over the Bishops and President of Ecclesiastical judgements, &c.* The other cause is, for impugning Christ's Priesthood, which is only or most properly exercised in earth by the sacrifice of the holy Mass, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinity, which kind of external worship by sacrifice no lawful people of God ever lacked. [2] And by these two things you may easily perceive, that the Heretics of these days do more properly and nearly prepare the way to Antichrist and to extreme desolation, than ever any before, their special heresy being against the spiritual Primacy of Popes and Bishops, and against the sacrifice of the altar, in which two the sovereignty of Christ in earth consisteth.

[1] S. Augustin's humility in

6. *What letteth.]* [1] S. Augustine (*li. 20 c. 19 de civit. Dei.*) professeth plainly that he understandeth not these words, nor that that followeth of the mystery of iniquity, and least of all

that which the Apostle addeth, *Only that he which holdeth now, do hold &c.* Which may humble us all and stay the confident rashness of this time, namely of Heretics, that boldly feign hereof whatsoever is agreeable to their heresy and phantasy. The Apostle had told the Thessalonians before by word of mouth a secret point which he would not utter in writing, and therefore referreth them to his former talk. [2] The mystery of iniquity is commonly referred to Heretics, who work to the same, and do that that Antichrist shall do, but yet not openly, but in covert and under the cloak of Christ's name, the Scriptures, the word of the Lord, shew of holiness, &c. Whereas Antichrist himself shall openly attempt and achieve the foresaid desolation, and Satan now serving his turn by Heretics underhand, shall toward the last end utter, reveal, & bring him forth openly, and that is here, *to be revealed*, that is, to appear in his own person.

interpreting the Scriptures.

[2] The mystery of iniquity is the covert working of heretics toward the manifest revelation of Antichrist himself.

These other words, *Only that he which now holdeth, hold:* Some expound of the Emperor, during whose continuance in his state, God shall not permit Antichrist to come, meaning that the very Empire shall be wholly desolate, destroyed, and taken away before or by his coming: which is more than a defection from the same, whereof was spoken before: for there shall be a revolt from the Church also, but it shall not be utterly destroyed. Others say, that it is an admonition to all faithful, to hold fast their faith and not to be beguiled by such as under the name of Christ or Scriptures seek to deceive them, till they that now pretend religion and the Gospel, end in a plain breach, revolt, and open apostasy by the appearance of Antichrist, whom all Heretics serve in mystery, that is, covertly and in the Devil's meaning, though the world seeth it not, nor themselves at the beginning thought it, as now every day more & more all men perceive they tend to plain Atheism and Antichristianism.

9. *In all power.]* ◦Satan whose power to hurt is abridged by Christ, shall then be let loose, and shall assist Antichrist in all manner of signs, wonders, and false miracles, whereby many shall be seduced, not only Jews: But all such as be deceived and carried away by vulgar speech only, of Heretics that can work no miracles, much more shall follow this man of sin doing so great wonders. And such both now do follow Heretics, and then shall receive Antichrist, that deserve so to be forsaken of God, by their forsaking of the unity and happy fellowship of Saints in the Catholic Church, where only *is the Charity of truth*, as the Apostle here speaketh.

◦What kind of men shall follow Antichrist.

15. *Traditions.]* Not only the things written and set down in the holy Scriptures, but all other truths and points of religion uttered by word of mouth and delivered or given by the Apostles [1] to their scholars by tradition, be so here approved and else-where in the Scripture itself, that the Heretics purposely, guilefully, and of ill conscience (that be like reprehendeth them) refrain in their translations [2], from the Ecclesiastical and most usual word, *Tradition*, ever-more when it is taken in good part, though it express most exactly the signification of the Greek word [3]: but when it soundeth in their fond phantasy against the traditions of the Church (as indeed in true sense it never doth) there they use it most gladly. Here therefore and [4] in the like places, that the reader might not so easily like of Traditions unwritten [5], here commended by the Apostle, they translate it, *Instructions, Constitutions, Ordinances*, and what they can invent else, to hide the truth from the simple or unwary Reader, whose translations have no other end but to beguile such by art and conveyance.

[1] * *See S. Denys Areop. Ec. Hier. c. 1.*

[2] Heretical translation.

[3] *παράδοσις.*

[4] * *1. Cor. 11. 2. Thes. 3.*

[5] Traditions unwritten.

[1] But [2] S. Chrysostom (*hom. 4. in 1. Thes. 2.*) and the other Greek schoolies or commentaries say hereupon, both written and unwritten precepts the Apostles gave by tradition, and both be worthy of observation. [3] S. Basil (*De Sp. Sancto c. 29 in principio.*) thus, *I account it Apostolic to continue firmly even in unwritten traditions.* and to prove this, he allegeth this place of S. Paul. In

[1] Their authority & estimation, & examples of some peculiar traditions out of the Fathers.

[2] S. Chrysostom.
[3] S. Basil.

the same book c. 17. he sayeth, *If we once go about to reject unwritten customs as things of no importance, we shall, ere we be aware, do damage to the principal parts of the faith, and bring the preaching of the Gospel to a naked name*. And for example of these necessary traditions, he nameth the sign of the Cross, praying towards the east, the words spoken at the elevation or shewing of the holy Eucharist, with diverse ceremonies used before & after the consecration, the hallowing of the font, the blessing of the oil, the anointing of the baptized with the same, the three immersions into the font, the words of abrenunciation and exorcisms of the party that is to be baptised &c. *what scripture* (saith he) *taught these and such like? None truly, all coming of secret and silent tradition, wherewith our fathers thought it meet to cover such mysteries*.

[1] S. Hierom.
[2] S. Augustine.
[3] S. Epiphanius.

[1] S. Hierom (*Dialog. cont. Lucif. c. 4. et ep. 28. ad Liciniu.*) reckoneth up diverse the like traditions, willing men to attribute to the Apostle's such customs as the Church hath received in diverse christian countries. [2] S. Augustine esteemeth the Apostolic traditions so much, that he plainly affirmeth in sundry places, not only the observation of certain festivities, fasts, ceremonies, & whatsoever other solemnities used in the Catholic Church, to be holy, profitable, and Apostolic, though they be not written at all in the scriptures: but he often also writeth, that many of the articles of our religion and points of highest importance, are not so much to be proved by scriptures, as by tradition, namely avouching that in nowise we could believe that children in their infancy should be baptized, *if it were not an Apostolical tradition. De Gen. ad lit. li. 10. c. 23.* Tradition caused him to believe that the baptized of heretics should not be rebaptized, not withstanding S. Cyprian's authority and the manifold scriptures alleged by him, though they seem never so pregnant. *De bap. li. 2. c. 7.* By tradition only, he and others condemned Helvidius the heretic for denying the perpetual virginity of our Lady. And without this, be the Scriptures never so plain, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian will yield. *We must use tradition*, (saith [3] S. Epiphanius *haer. 61. Apostolicorum.*) *For the Scripture hath not all things: and therefore the Apostles delivered certain things in writing, certain by tradition.* And for that he allegeth this place also of S. Paul. And again *haer. 55. Melchised. There be bounds set down for the foundation and building up of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is every way fenced.*

[1] S. Irenaeus.
[2] Tertullian.
[3] S. Cyprian.
[4] Origen.

[1] S. Irenaeus (li. 3. c. 4.) hath one notable chapter, that in all questions we must have recourse to the traditions of the Apostles: teaching us withal, that the way to try an Apostolical tradition and to bring it to the fountain, is by the Apostolic succession of Bishops, but specially of the Apostolic See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancy in their faith most wise, which never had Scriptures, but learned only by tradition. [2] Tertullian. (*li. de corona militis, nu. 3.*) reckoneth up a great number of Christian observations or customs (as [3] S. Cyprian in many places doth in a manner the same) whereof in fine he concludeth, *Of such and such if thou require the rule of Scriptures, thou shalt find none. Tradition shall be alleged the author; custom the confirmer, and faith the observer*. [4] Origen also of this matter writeth in plain terms, that there be many things done in the Church (which he there nameth) whereof there is no easier reason to be given than tradition from Christ and the Apostles. *ho. 5. in Numer.* S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgy or Mass, to an Apostolical tradition. *in fine Ec. Hierarch. c. 7. parte 3.* So doth Tertullian *De coron. militis*. S. Augustine *De cura pro mortuis* C. 1. S. Chrysostom *ho. 3. in ep. ad Philip. in Moral.* S. Damascene *Ser. de defunctis in initio*.

[1] The Scriptures given us by tradition,

[1] We might add to all this, that the Scriptures themselves, even all the books and parts of the holy Bible, be given us by tradition: else we should not nor could not take them (as they be indeed)

for the infallible word of God, no more than the works of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (which Catholics have & heretics have not) remaineth still in the Church by tradition. [2] The Creed is an Apostolic tradition. *Ruffin. in expo. Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Ser. 38. Aug. de Symb. ad Catechum. li. 3. c. 1.* And what Scriptures have they to prove that we must accept nothing not expressly written in Scriptures? We have to the contrary, plain Scriptures, all the Fathers, most evident reasons, that we must either believe traditions or nothing at all. [3] And they must be asked whether, if they were assured that such and such things (which be not expressed in Scriptures) were taught and delivered by word of mouth from the Apostles, they would believe them or no? If they say no, then they be impious that will not trust the Apostles' preaching: if they say they would, if they were assured that the Apostles taught it: then to prove unto them this point, we bring them such as lived in the Apostles' days, and the testimonies of so many Fathers before named near to those days, and the whole Church's practice and asseveration descending down from man to man to our time. which is a sufficient proof (at least for a matter of fact) in all reasonable men's judgement. specially when it is known that S. Ignatius the Apostles' equal in time, wrote a book of the Apostles' traditions, as Eusebius witnesseth *li. 3. Ec. hist. c. 30.* And Tertullian's book of prescription against Heretics, is to no other effect but to prove that the Church hath this vantage above Heretics, that she can prove her truth by plain Apostolic tradition, as none of them can ever do.

and the sense thereof.

[2] The Creed an Apostolical tradition.

[3] An invincible argument for the credit of Traditions.

CHAPTER III.

He desireth their prayers, 4. and inculcateth his precepts and traditions, namely of working quietly for their own living, commanding to excommunicate the disobedient.

FOR [1] the rest, brethren, pray for us, that the word of God may have course and be glorified, as also with you:

[1] *Eph. 6, 18. Col. 4, 3.*

2 and that we may be delivered from importunate and naughty men. For all men have not faith. 3 But our Lord is faithful, who will confirm and keep you from evil. 4 And we have confidence of you in our Lord, that the things which we command, both you do, and will do. 5 And our Lord direct your hearts in the charity of God, and patience of Christ. 6 And we denounce unto you, brethren, in the name of our Lord JESUS Christ, that you withdraw yourselves from every brother walking inordinately, and not according to the [1][2] tradition which they have received of us.

[1] c Here also (as is noted before *2. Thess. 2, 15.*) the adversaries in their translations avoid the word, *Tradition*, being plain in the Greek, lest themselves might seem to be noted as men walking inordinately, and not according to Apostolical Tradition, as all Schismatics, Heretics, and rebels to God's Church do. [2] *c παράδοσιν.*

7 For yourselves know how you ought to imitate us: for we have not been unquiet among you:

8 [1] neither have we eaten bread of any man gratis, but in labour & in toil night and day working, lest we should burden any of you.

[1] *Act. 20.*
1. Cor. 4.
1. Th. 2.

9 [1] Not as though we had not authority: but that we might give ourselves a pattern unto you for to imitate us.

[1] *1. Cor. 9, 6.*

10 For also when we were with you, this we denounced to you, that if any will not work, neither let him eat. 11 For we have heard of certain among you that walk unquietly, working nothing, but curiously meddling. 12 And to them that be such we denounce, & beseech them in our Lord JESUS Christ, that working with silence, they eat their own bread. 13 But you, brethren [1] faint not well-doing.

[1] *Gal. 6, 9.*

14 And if any obey not our word, note him by an epistle: 15 and do not company with him, that he may be confounded: and do not esteem him as an enemy, but admonish him as a brother. 16 And the Lord of peace himself give you everlasting peace in every place. Our Lord be with you all. 17 The salutation, with mine own hand, Paul's: which is a sign in every epistle. So I write. 18 The grace of our Lord JESUS Christ be with you all. Amen.

ANNOTATIONS.
CHAP. III.

[1] The heretics' cavillation against Religious men that work not, answered.

[2] *1. Cor. 9.*

[3] * *See S. Cypr. ep. 66.*

[4] The Spiritual travails of the Clergy.

[5] Religious men working with their hands.

10. *Neither let them eat.]* [1] It is not a general precept or rule, that every man should live by his handi-work, as the Anabaptists argue falsely against Gentlemen, and the Calvinists apply it perversely against the vacant life of the Clergy, specially of Monks and other Religious men. But it is a natural admonition only, given to such as had not wherewith to live of their own, or any right or good cause why to challenge their finding of others, and to such as under the colour of Christian liberty did pass their time idly, curiously, unprofitably, and scandalously, refusing to do such works as were agreeable to their former calling and bringing up. Such as these, were not tolerable, specially there and then, when the Apostle and others (that might lawfully have lived of the altar and their preaching) yet to disburden their hearers, and for the better advancement of the Gospel, wrought for their living: [2] protesting nevertheless continually, that they might have done otherwise, as well as S. Peter and the rest did, who wrought not, but were found otherwise justly and lawfully, as all sorts of the Clergy preaching or serving the Church and the altar, be and ought to be, [3] by the law of God and nature. [4] Whose spiritual labours far pass all bodily travails, where the duties and functions of that vocation be done accordingly: as S. Augustine affirmeth of his own extraordinary pains incident to the Ecclesiastical affairs and regiment: in stead of which, if the use of the Church and his infirmity would have permitted it, he wisheth he might have laboured with his hands some hours of the day, [5] as some of the Clergy did ever voluntarily occupy themselves in teaching, writing, graving, painting, planting, sowing, embroidering, or such like seemly and innocent labours. *See S. Hierom ep. 114. seu praef. in Job. and in vit Hilario.*

◦Monks were shaven in the primitive Church, and Nuns clipped off their hair.

And Monks for the most part in the primitive Church (few of them being Priests, and many taken from servile works and handicrafts, yea often-times professed of bond-men, made free by their masters to enter into religion) were appointed by their Superiors to work certain hours of the day, to supply the lack of their Monasteries: as yet the Religious do (women specially) in many places, which standeth well with their profession. And S. Augustine writeth a whole book (*de opere Monachorum to. 3.*) against the error of certain disordered Monks that abused these words, (*Nolite esse soliciti, be not careful &c.* and *Respicite volatilia caeli, behold the fowls of the air &c.*) to prove that they should not labour at all, but pray only and commit their finding to God: not only so excusing their idleness, but preferring themselves in holiness above other their fellows that did work, and erroneously expounding the said Scriptures for their defence: as they did other Scriptures, ◦to prove they should not be shaven after the manner of Monks. Which letting their heads to grow he much blameth also in them. *See li. 2. Retract. c. 21. & de op. Monach. c. 21.* and S. Hierom *ep. 48. c. 3.* of Nuns cutting their hair.

[1] S. Augustine's opinion concerning Religious men's

Where by the way you see that the Religious were shaven even in S. Augustine's time, who reproacheth them for their hair, calling them *Crinitos, Hairelings*, as the Heretics now contrarywise

deride them by the word *Rasos, Shavelings*. So that there is a great difference between the ancient Fathers and the new Protestants. And as for hand labours, as S. Augustine in the book alleged, would not have Religious folk to refuse them, where necessity, bodily strength, and the order of the Church or Monastery permit or require them: [1] so he expressly writeth, that all cannot nor are not bound to work, and that who so ever preacheth or ministereth the Sacraments to the people or serveth the altar (as all Religious men commonly now do) may challenge their living of them whom they serve, and are not bound to work, [2] no nor such neither as have been brought up before in state of Gentlemen, and have given away their lands, or goods, and made themselves poor for Christ's sake. Which is to be noted, because the Heretics, affirm the said Scripture and S. Augustine to condemn all such for idle persons.

working or not working.

[2] *li. de op. Monach. c. 21.*

14. *Obey not.]* ◦Our Pastors must be obeyed, and not only secular Princes. and such as will not be obedient to their spiritual governors, the Apostle (as S. Augustine saith) giveth order and commandment that they be corrected by correption or admonition. *By degradation, excommunication, and other lawful kinds of punishments. Cont. Donatist. post Collat. c. 4. 20.* Read also this holy Father's answer to such as said, *Let our Prelates command us only what we ought to do, and pray for us that we may do it: but let them not correct us.* Where he proveth that Prelates must not only command and pray, but punish also if that be not done which is commanded. *Li. de correp. & grat. c. 3.*

◦Ecclesiastical censures against the disobedient.

14. *Note him.]* ◦Disobedient persons to be excommunicated, and the excommunicated to be separated from the company of other Christians, and the faithful not to keep any company or have conversation with excommunicated persons, neither to be partaker with them in the fault for which they are excommunicated, nor in any other act of religion or office of life, except cases of mere necessity and other prescribed and permitted by the law: all this is here insinuated, and that all the Church's censures be grounded in Scriptures and the examples of the Apostles.

◦Not to communicate with excommunicate persons but in certain cases.

THE ARGUMENT OF THE FIRST EPISTLE OF S. PAUL TO TIMOTHEE.

AFTER the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothee, to Titus, who were Bishops; and to Philemon.

Of Timothee we read Act. 16. how S. Paul in his visitation took him in his train at Lystra, circumciding him before, because of the Jews. He was then a Disciple, that is to say, a Christian man. Afterward the Apostle gave him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles unto him. 1. Tim. 4. v. 14. and 2. Tim. 1. v. 6.

◦ *1. Timoth. 3.*

He writeth therefore unto him as to a Bishop, and himself expresseth the scope of his first Epistle, saying: ◦ *These things I write to thee, that thou mayest know how thou oughtest to converse in the House of God, which is the Church.* And so he instructeth him (and in him, all Bishops) how to govern both himself, & others. And touching himself, to be an example & a spectacle to all sorts, in all virtue. As touching others, to prohibit all such as go about to preach otherwise than the Catholic Church hath received, and to inculcate to the people the Catholic faith: to preach unto young and old, men and women: to servants, to the rich, to every sort conveniently. With what circumspection to give orders, & to what persons: for whom to pray: whom to admit to the vow of widowhood &c.

[1] *1. Timoth. 3.*

[2] * *1. Tim. 1. Act. 20. v. 25. 38.*

This Epistle was written, as it seemeth, after his first imprisonment in Rome, when he was dismissed and set at liberty. And thereupon it is, that he might say here, [1] *I hope to come to thee quickly.* to wit unto Ephesus, where [2] he had desired him to remain. Although in his voyage to Hierusalem, before his being at Rome, he said at Miletum to the Clergy of Ephesus, upon probable fear: *And now behold I know, that you shall no more see my face.*

◦ *Col. 2. v. 1.*

Where it was written, it is uncertain: though it be commonly said, at Laodicia. Which seemeth not, because it is like he was never there, as may be gathered by the Epistle to the Colossians◦, written at Rome in his last trouble, when he was put to death.

THE FIRST EPISTLE OF S. PAUL TO TIMOTHEE.

CHAPTER I.

He recommendeth unto him, to inhibit certain Jews who jangled of the Law as though it were contrary to his preaching. 11. Against whom he avoucheth his ministry, though he acknowledge his unworthiness.

PAUL an Apostle of JESUS Christ according to the commandment of God our Saviour, and of Christ JESUS our hope: 2 To Timothee his beloved son in the faith. Grace, mercy, and peace from God the Father, and from Christ JESUS our Lord. 3 As I desired thee to remain at Ephesus when I went into Macedonia, that thou shouldest denounce to certain not to teach otherwise, 4 nor to attend to fables and genealogies having no end: which minister

questions rather than the edifying of God which is in faith. 5 But the end of the precept is charity from a pure heart, and [1]a good conscience, and a faith not feigned.

[1]S. Augustine saith, He that list to have the hope of heaven: let him look that he have a good conscience. To have a good conscience, let him believe & work well. For that he believeth, he hath of faith; that he worketh, he hath of charity. Praefat. *in Ps. 31.*

6 From the which things certain straying, are turned into [1]vain-talk,

[1]*c ματαιολογίαν,*

7 desirous to be doctors of the Law, not understanding neither what things they speak, nor of what they affirm. 8 But we know that [1]the Law is good, if a man use it lawfully:

[1]*Ro. 7, 12.*

9 knowing this, that the Law is not made to the just man, but to the unjust, & disobedient, to the impious & sinners, to the wicked & contaminate, to killers of fathers & killers of mothers, to murderers, 10 to fornicators, to liers with mankind, to man-stealers, to liars, to perjured persons, and what other thing soever is contrary to sound doctrine, 11 which is according to the Gospel of the glory of the blessed God, which is committed to me. 12 I give him thanks which hath strengthened me, Christ JESUS our Lord, because he hath esteemed me faithful, putting me in the ministry. 13 Who before was blasphemous and a persecutor and contumelious. But I obtained the mercy of God, because I did it being ignorant in incredulity.

14 And the grace of our Lord over-abounded with faith and love, which is in Christ JESUS. 15 A faithful saying, and worthy of all acceptation, that Christ JESUS came into this world [1]to save sinners, of whom I am the chief.

[1]*Mt. 9, 13.*
Mr. 2, 17.

16 But therefore have I obtained mercy: that in me first of all^ Christ JESUS might shew all patience, [1] to the information of them that shall believe on him unto life everlasting.

[1]*c πρὸς ὑποτύπωσιν*

17 And to the King of the worlds, immortal, invisible, only God, honour & glory for ever and ever. Amen.

18 This precept I commend to thee, o Timothee: according to the prophecies going before [1]on thee, that thou war in them a good warfare,

[1]*c ἐπί σε*

19 having faith and a good conscience, [1]which certain repelling have made shipwreck about the faith.

[1]Evil life and no good conscience is often the cause that men fall to Heresy from the faith of the Catholic Church. Again, this plainly reproveth the heretics' false doctrine, saying, that no man can fall from the faith that he once truly had.

20 Of whom is Hymenaeus & Alexander: whom I have delivered to Satan, that they may learn not to blaspheme.

ANNOTATIONS.
CHAP. I.

3. *Not to teach otherwise.]* [1]The proper mark of Heretics & false preachers, is, to teach otherwise or contrary to that which they found taught and believed generally in the unity of the Catholic Church before their time: all doctrine that is odd, singular, new, differing from that which was first planted by the Apostles, and descended down from them to all nations and ages following without contradiction, being assuredly erroneous. [2]The Greek word which the Apostle here useth, expresseth this point so effectually, that in one compound term he giveth us to wit, that an Heretic is nothing else but an after-teacher, or teacher-otherwise. which even it-self alone is the easiest rule even for the simple to discern a false Prophet or preacher by, specially when an heresy first beginneth. [3]Luther found all Nations Christian at rest and peace in one uniform faith, and

[1]Teaching otherwise than the doctrine received, is a special mark of Heretics.

[2]* *ἑτεροδιδασκαλεῖν*

[3]Luthers teaching otherwise.

all preachers of one voice and doctrine touching the B. Sacrament and other Articles: so that what so ever he taught against that which he found preached and believed, must needs be another doctrine, a later doctrine, an after-teaching or teaching-otherwise, and therefore consequently must needs be false. And by this admonition of S. Paul, all Bishops are warned to take heed of such, and specially to provide that no such odd teachers arise in their dioceses.

◦All heretical doctrine is fables.

4. *To fables.]* He speaketh specially of the Jews' after-doctrines and human constitutions repugnant to the laws of God, whereof Christ giveth warning *Mt. 23* and in other places, which are contained in their Cabala and Talmud: ◦generally of all heretical doctrines, which indeed, how so ever the simple people be beguiled by them, are nothing but fabulous inventions, as we may see in the Valentinians, Manichees, and others of old: by the brethren of love, Puritans, Anabaptists, and Calvinists of our time. For which cause Theodorete entitleth his book against Heretics, *Hereticarum fabularum, Of Heretical fables.*

◦Curious questioning in religion.

4. *Questions.]* ◦Let our loving brethren consider whether these contentious and curious questionings and disputes in religion, which these unhappy heresies have engendered, have brought forth any increase of good life, any devotion, or edification of faith and religion in our days, and then shall they easily judge of the truth of these new opinions, and the end that will follow of these innovations. In truth all the world now seeth they edify to Atheism and no otherwise.

◦Charity the very formal cause of our justification.

5. *The end Charity.]* Here again it appeareth, that Charity is the chief of all virtues, and the end, consummation, and perfection of all the law and precepts. and yet the Adversaries are so fond as to prefer faith before it, yea to exclude it from our justification. Such obstinacy there is in them that have once in pride & stubbornness forsaken the evident truth. ◦Charity doubtless which is here commended, is justice it-self, and the very formal cause of our justification, as the works proceeding thereof, be the works of justice. *Charitas inchoata* (saith S. Augustine) *inchoata iustitia: Charitas provecta, provecta iustitia: Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est. Charity now beginning, is justice beginning: Charity grown or increased, is justice grown or increased: great charity, is great justice: perfect Charity, is perfect justice. Li. de nat. & grat. c. 70.*

◦Heretics great boasters, but unlearned.

7. *Desirous to be Doctors.]* ◦It is the proper vice both of Judicial and of Heretical false teachers, to profess knowledge and great skill in the Law and Scriptures, being indeed in the sight of the learned most ignorant of the word of God, not knowing the very principles of divinity, even to the admiration truly of the learned that read their books, or hear them preach.

◦Libertines allege scripture.

9. *The law not made to the just.]* ◦By this place and the like, the Libertines of our days would discharge themselves (whom they count just) from the obedience of laws. But the Apostle's meaning is that the just man doth well, not as compelled by law or for fear of punishment due to the transgressors thereof, but of grace & mere love toward God & all goodness, most willingly, though there were no law to command him.

[1] Excommunication of Heretics, and the effect thereof.

[2] The Priests' high authority of Excommunication.

[3] The terrible effect

20. *Delivered to Satan.]* [1] Hymenaeus and Alexander are here excommunicated for falling from their faith & teaching heresy: an example unto Bishops to use their spiritual power upon such. In the primitive Church, corporal affliction through the ministry of Satan was joined to excommunication. Where we see also the devil's readiness to invade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent power of Bishops in that case. Whereof S. Hierom *(ep. 1. ad Heliod. c. 7.)* hath these memorable words: *God forbid* (saith he) *I should speak sinistrously of them, who succeeding the Apostles in degree, make Christ's body*

with their holy mouth, by whom we are made Christians: who having the keys of heaven, do after a sort judge before the day of judgement: who in sobriety and Chastity have the keeping of the spouse of Christ. And a little after, [2] *They may deliver me up to Satan, to the destruction of my flesh, that the spirit may be saved in the day of our Lord Jesus. And in the old Law whosoever was disobedient to the Priests, was either cast out of the camp and so stoned of the people, or laying down his neck to the sword, expiated his offence by his blood: but now the disobedient is cut off with the spiritual sword, or being cast out of the Church, is torn by the furious mouth of Devils.* [3] So saith he. Which words would God every Christian man would weigh.

thereof.

CHAPTER II.

By his Apostolic authority he appointeth public prayers to be made for all men without exception. 8. also men to pray in all places: 9, and women also in seemly attire, 11. to learn of men, and not to be teachers in any wise, but to seek salvation by that which to them belongeth.

I desire therefore first of all things that obsecrations, prayers, postulations, thanks-givings be made for all men,
2 [1]for kings and all that are in preeminence: that we may lead a quiet and a peaceable life in all piety and chastity.

[1] *a testimony.*

7 [1]Wherein I am appointed a preacher and an Apostle (I say the truth, I lie not) doctor of the Gentiles in faith and truth.

[1] *2. Tim. 1, 11.*

8 I will^ therefore that men pray in every place: lifting up pure hands, without anger and altercation.
9 In like manner [1]women also in comely attire: with demureness and sobriety adorning themselves, not in plaited hair, or gold, or precious stones, or gorgeous apparel,

[1] *1. Pet. 3, 3.*

10 but that which becometh women professing piety by good works. 11 Let a woman learn in silence, with all subjection. 12 But [1]to teach I permit not unto a woman, nor to have dominion over the man: but to be in silence.

[1] *1. Cor. 14, 34.*

13 For [1]Adam was formed first; then Eve.

[1] *Gen. 1, 27. 3, 6.*

14 And Adam was not seduced: but the woman being seduced, was in prevarication. 15 Yet she shall be saved by generation of children: if [1]ˈtheyˈ continue in faith and love and sanctification with sobriety.

[1] *she*

[1]Even for heathen kings & Emperors by whom the Church suffereth persecution: much more for all faithful Princes and Powers and people both spiritual and temporal, for whom as members of Christ's body, & therefore joining in prayer and oblation with the Ministers of the Church, the Priests more properly and particularly offer the holy Sacrifice. See S. Augustine *de orig. animae. li. 1. c. 9.*

3 For this is good and acceptable before our Saviour God, 4 who will all men to be saved, and to come to the knowledge of the truth. 5 For there is one God, one also mediator of God and men, man Christ JESUS:
6 who gave himself a redemption for all, [1]ˈwhose testimonyˈ in due times is confirmed.

ANNOTATIONS.
CHAP. II.

1. *Obsecrations.]* [1]This order of the Apostle S. Augustine *(ep. 59.)* findeth to be fulfilled specially in the holy celebration of the Mass, which hath all these kinds, expressed here in four diverse

[1]The prayers & petitions in the Mass,

deduced out of the Apostle's words by S. Augustine, & other fathers.

words pertaining to four sorts of prayers, the difference whereof he exactly seeketh out of the proper signification and difference of the Greek words. And he teacheth us that the first kind of prayers which here be called, *obsecrations*[2], are those that the Priest saith before the consecration: that the second called, *Prayers*[3], be all those which are said in and after the Consecration, & about the Receiving, including specially the *Pater noster*, wherewith the whole Church (saith he) in a manner endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to use the *Pater noster* in the Mass. Sic docuit, &c. *So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say,* [4] *Pater noster &c. Li. 3. cont. Pelat. cap. 5.* where he alludeth to the very words now used in the preface to the said *Pater noster* in the said Sacrifice, *audemus dicere, Pater noster*. The third sort called here in the text, *Postulations*[5], be those which are used after the Communion, as it were for dimissing of the people with benediction, that is, with the Bishop's or Priest's blessing. Finally the last kind, which is *Thanks-givings*[6], concludeth all, [7] when the Priest and people give thanks to God for so great a mystery then offered and received. Thus the said holy father handleth this text ep. 59. to Paulinus.

[2] *δεήσεις.*

[3] *προσευχαὶ.*

[4] PATER NOSTER in the Mass.

[5] *ἐντεύξεις.*

[6] *εὐχαριστίας.*

[7] * *Theoph. in hunc locum.*

◦Prayer in the Mass for kings and other.

S. Epiphanius also insinuateth these words of the Apostle to pertain to the Liturgy or Mass, when he thus writeth to John Bishop of Hierusalem. *When we accomplish our prayers after the rite of the holy Mysteries, we pray both for all others, and for thee also.* ep. 60. c. 2. ad Io. Hierosolym. apud Hieronymum. ◦And most of the other fathers expound the foresaid words, of public prayers made by the Priest, which are said in all Liturgies or Masses both Greek and Latin, for the good estate of all that be in high dignity, as kings and others. *See S. Chrys. ho. 6. in 1. Tim. & S. Ambr. in hunc loc. Prosper de vocat. li. 1. c. 4.* So exactly doth the practice of the Church agree with the Precepts of the Apostle and the Scriptures, and so profoundly do the holy Fathers seek out the proper sense of the Scriptures, which our Protestants do so profanely, popularly, and lightly skim over, that they can neither see nor endure the truth.

◦God will no man's perdition but the salvation of all.

4. *Who will all men]* ◦The perishing or damnation of men must not be imputed to God, who delighteth not in any man's perdition, but hath provided a general medicine & redemption to save all from perishing that will accept it, or that have it applied unto them by his Sacraments and other means by him ordained, and so would have all saved by his conditional will and ordinance: that is, if men will themselves, by accepting, doing, or having done unto them all things requisite by God's law. for God useth not his absolute will or power towards all in this case. But he that list see the manifold senses (all good and true) that these words may bear, let him see S. Augustine, *Ad articul. sibi falso impos. resp. 2. to. 7. Ench. c. 103. Ep. 107. De cor. & grat. c. 15.* and *S. Damascene li. 2. de orthod. fide c. 29.*

[1] How there is but one Mediator, Christ, and what it is to be such a Mediator.

[2] * *Aug. li. 9. de Civ. cap. 15. De fid. ad Pet. c. 2.*

[3] *Kyrie eleison. Christe eleison.*

[4] The different manner of praying to Christ, and to Saints.

5. *One mediator.]* The Protestants are too peevish and pitifully blind, that charge the Catholic Church & Catholics, with making more Mediators than one, which is Christ our Saviour, in that they desire the Saints to pray for them, or to be their patrons and intercessors before God. We tell them therefore that they understand not what it is to be a Mediator, in this sense that S. Paul taketh the word, and in which it is properly and only attributed to Christ. [1] For, to be thus a Mediator, is, [2] by nature to be truly both God and man, to be that one eternal Priest and Redeemer, which by his sacrifice and death upon the Cross hath reconciled us to God, and payed his blood as a full and sufficient ransom for all our sins, himself without need of any redemption, never subject to possibility of sinning: again, to be the singular Advocate and Patron of mankind, that by himself alone and by his own merits procureth all grace & mercy to mankind in the sight of his Father, none making any intercession for him, nor giving any grace or force to his prayers, but

he to all: none asking or obtaining either grace in this life, or glory in the next, but by him. In this sort then (as S. Augustine truly saith, Cont. ep. Parm. li. 2. c. 8.) neither Peter nor Paul, no nor our B. Lady, nor any creature whatsoever, can be our Mediator. The adversaries think too basely of Christ's mediation, if they imagine this to be his only prerogative, to pray for us, or that we make the saints our Mediators in that sort as Christ is, when we desire them to pray for us. which is so far inferior to the singular mediation of him, that no Catholic ever can or dare think or speak so basely unto him, as to desire him to pray for us: but we say, [3] *Lord have mercy upon us, Christ have mercy upon us:* & not, *Christ pray for us*, as we say to our Lady and the rest. [4] Therefore to invocate Saints in that sort as the Catholic Church doth, cannot make them our Mediators as Christ is, whom we must not invocate in that sort. And as well make we the faithful yet living, our Mediators (by the Adversaries' arguments) when we desire their prayers, as the departed Saints.

[1] But now touching the word *Mediator*, though in that singular sense proper to our Saviour, it agreeth to no mere creature in heaven or earth, yet taken in more large and common sort by the use of Scriptures, Doctors, and vulgar speech, not only the Saints, but good men living, that pray for us and help us in the way of salvation, may and are rightly called Mediators. As S. Cyril li. 12. Thesaur. c. 10. proveth, that Moyses according to the Scriptures and Jeremie and the Apostles and others be Mediators. Read his own words, for they plainly refute all the Adversaries' cavillations in this case. And if the name of [2] saviour and redeemer be in the Scriptures given to men, without derogation to him that is in a more excellent and incomparable manner the only Saviour of the world: what can they say, why there may not be many Mediators, in an inferior degree to the only and singular Mediator? S. Bernard saith, *Opus est mediatore ad Mediatorem Christum, nec alter nobis utilior quam Maria.* that is, *We have need of a mediator to Christ the Mediator, and there is none more for our profit than our Lady.* Bernard, Ser. qui incipit, *Signum magnum apparuit &c. post Ser. 5. de Assumpt.* S. Basil also in the same sense, writing to Iulian the Apostata, desireth the mediation of our Lady, of the Apostles, Prophets, and Martyrs, for procuring of God's mercy and remission of his sins. His words are cited in *Conc. Nic. 2. act. 4. pag. 110. & 111.* Thus did and thus believed all the holy Fathers, most agreeably to the Scriptures, and thus must all the children of the Church do, be the Adversaries never so importunate and willfully blind in these matters.

[1] How there be many mediators, as there be many saviors, and redeemers, even in the Scriptures.

[2] *Iudg. 3, 9. 2. Esd. 9, 27. Act. 7, 35.*

12. *I permit not.]* [1] In times of licentiousness, liberty, and heresy, women are much given to reading, disputing, chatting, and jangling of the holy Scriptures, yea and to teach also if they might be permitted. But S. Paul utterly forbiddeth it, and the [2] Greek Doctors upon this place note that the woman taught but once, that was when after her reasoning with Satan, she persuaded her husband to transgression, and so she undid all mankind. And in the Ecclesiastical writers we find that women have been great promoters of every sort of heresy (whereof see a notable discourse in S. Hierom *ep. ad Ctesiph. cont. Pelag. c. 2.*) which they would not have done, if they had according to the Apostle's rule, followed piety and good works, and lived in silence and subjection to their husbands.

[1] Women great talkers of Scripture, and promoters of heresy.

[2] * *S. Chrys. Ho. 9. in 1. Tim.*

CHAPTER III.

Of what quality they must be, whom he ordaineth Bishops, 8. and Deacons, 14. and the cause of his writing to be, the excellency of the Catholic Church, and of Christ, who is the object of our religion.

A faithful saying. If a man desire a Bishop's office, he desireth a good work. 2 [1] It behoveth therefore a Bishop to be irreprehensible, the husband of one wife, sober, wise,

comely, chaste, a man of hospitality, a teacher,

[1] *Tit. 1, 6.*

3 not given to wine, no fighter, but modest, no quarreler, not covetous, 4 well ruling his own house, [1]having his children subject with all chastity.

[1]c He saith, *having children*, not, *getting children. S. Ambr. Ep. 82.*

5 But if a man know not to rule his own house, how shall he have care of the Church of God? 6 Not [1] [2]a neophyte: lest puffed into pride, he fall into the judgement of the devil.

[1]b *Neophytus* is he that was lately christened or newly planted in the mystical body of Christ. [2] *b νεόφυτον*

7 And he must have also good testimony of them that are without: that he fall not into reproach and the snare of the devil. 8 Deacons in like manner [1] chaste, not double-tongued, not given to much wine, not followers of filthy lucre:

[1] *c σεμνοὺς*

9 having the mystery of faith in a pure conscience. 10 And let these also be proved first: & so let them minister, having no crime. 11 The women in like manner chaste, not detracting, sober, faithful in all things. 12 Let deacons be the husbands of one wife: which rule well their children, and their houses. 13 For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith which is in Christ JESUS. 14 These things I write to thee, hoping that I shall come to thee quickly. 15 But if I tarry long, that thou mayest know how thou oughtest to converse in the house of God, which is the CHURCH of the living God, the pillar and ground of truth. 16 And manifestly it is a great sacrament of piety, which was manifested in flesh, was justified in spirit, appeared to Angels, hath been preached to Gentiles, is believed in the world, is assumpted in glory.

ANNOTATIONS.
CHAP. III.

◦The great charge, & great merit, of Ecclesiastical functions.

1. *A good work.]* ◦*Nothing* (saith S. Augustine) *in this life, and specially in this time, is easier, pleasanter, or more acceptable to men, than the office of a Bishop, Priest, or Deacon, if the thing be done only for fashion sake and flatteringly: but nothing before God more miserable, more lamentable, more damnable.* Again, *There is nothing in this life and specially at this time, harder, more laborious, or more dangerous, than the office of a Bishop, Priest, or Deacon: but before God nothing more blessed, if they war in such sort as our Captain commandeth.* August. ep. 148.

◦The Apostle under the name of Bishop instructeth Priests also.

2. *A Bishop.]* ◦That which is here spoken of a Bishop (because the words Bishop & Priest in the new Testament be often taken indifferently for both or either of the twain, as is noted in another place) the same is meant of every Priest also: though the qualities here required, ought to be more singular in the Bishop, than in the Priest, according to the difference of their degrees, dignities, and callings.

[1]The heretics' opinion concerning Priests' marriage.

[2] *1. Cor. 7.*

2. *Of one wife.]* [1]Certain Bishops of Vigilantius' sect (whether upon false construction of this text, or through the filthiness of their fleshly lust) would take none to the Clergy, except they would be married first, *not believing* (saith S. Hierom advers. Vigilant. c. 1.) *that any single man liveth chastely, shewing how holily they live themselves, that suspect ill of every man, and will not give the Sacrament* (of Order) *to the Clergy, unless they see their wives have great bellies, and children wailing at their mother's breasts.* Our Protestants though they be of Vigilantius' sect, yet they are scarce come so far, to command every Priest to be married. Nevertheless they mislike them that will not marry, so much the worse, and they suspect ill of every single person in the Church, thinking the gift of chastity to be very rare among them, & they do not only make the state of

marriage equal to chaste single life, with the Heretic Iovinian, but they are bold to say sometimes, that the Bishop or Priest may do his duty and charge better married, than single: expressly against S. Paul [2], who affirmeth that the unmarried think of the things that belong to God, and that the married be diversely distracted and entangled with the world.

[1] The Apostle then, by this place we now treat of, neither commandeth, nor counseleth, nor wisheth, nor would have Bishops or Priests to marry, or such only to be received as have been married: but, that such an one as hath been married (so it were but once, and that to a virgin) may be made Bishop or Priest. Which is no more than an inhibition that none having been twice married or being *bigamus*, should be admitted to that Holy Order. And this exposition only is agreeable to the practice of the whole Church, the definition of ancient Councels, the doctrine of all the Fathers without exception, and the Apostles' tradition. Which sense S. Chrysostom wholly followeth upon the Epistle to Titus (though here he follow not wholly the same sense.) *Ho. 2. in ep. ad Tit.* S. Ambrose also upon this place, and most plainly and largely in his 82. Epistle *post med.* giving the cause why *bigamus* cannot be made Bishop or Priest, in fine affirmeth, not only the Apostle but the holy Councel of Nice to have taken order that none should be received into the Clergy, that were twice married. S. Hierom *Ep. 83. ad Oceanum c. 2. & ep. 2. c. 18. ep. 11. c. 2* expressly writeth that the Clergy is made of such as have had but one wife, at least after Baptism: for he thought that if one were often married when he was yet no Christian, he might notwithstanding be ordered Bishop or Priest. But S. Ambrose ep. 82. S. Augustine *de bono Coniug. c. 18.* S. Innocentius the first *ep. 2. c. 5. 6. to. 1. Concil.* S. Leo, *ep. 87.* [2] S. Gregory, & after them the whole Church, exclude those also which have been twice married when so-ever. whereof S. Augustine giveth goodly reason and example in the place alleged. S. Leo *ep. 87* addeth further, & proveth that the man is counted bigamus [3], & not the husband of one wife, in respect of Holy Orders, not only if he hath had two wives, but if his one wife were not a virgin. which being observed in the high Priests of the old law [4], must needs be much rather kept now. See also the book *de Ecclesiasticis dogmatibus c. 72,* in S. Augustine's works.

[1] S. Paul's place, *of one wife*, excludeth bigamos from holy Orders.

[2] * *li. 2. ep. 25.*

[3] Who are counted *bigami*.

[4] *Levit. 22.*

[1] And by these few you may see how shamefully the state of the new heretical Clergy of our time is fallen from the Apostolic and all the Fathers' practice and doctrine herein. Who do not only take men once or twice married before, but (which was never heard of before in any person or part of the Catholic Church) they marry after they be Bishops or Priests, once, twice, and as often as their lusts require. whereas it was never lawful in God's Church to marry after Holy Orders. Neither is there one authentical example thereof in the world. [2] For those of whom Nice Councel speaketh, were married before, & were but tolerated only to use their wives: the Fathers in the same Councel providing expressly at the same time, that none from thence-forth should marry after they came to Holy Orders, [3] *and that according to the ancient tradition of the Church*, as Socrates and Sozomenus declare in most plain words. See Suidas in the word *Paphnutius.* [4] And in what country so ever they have been permitted to have carnal dealing even with their wives whom they had before, it was not according to the exact rule of the Apostles & Church's tradition, by which all that be in Holy Orders, should wholly abstain, not only from marrying, but even from their wives before married. Whereof thus writeth [5] S. Epiphanius *haeres. 59 cont. Catharos. The holy preaching of God receiveth not, after Christ, them that marry again after their wife's departure, by reason of the great dignity and honour of Priesthood. And this the holy Church of God observeth with all sincerity. Yea she doth not receive the once married person that yet useth his wife and begetteth children: but only such an one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as abstaineth from his one wife, or is a widower, specially where the holy canons be sincerely kept.* [6] *But thou wilt say unto me, that in certain places Priests, Deacons, and Subdeacons do yet beget*

[1] The heretical Clergy nothing regardeth the Apostle's prescription of one wife.

[2] None ever married after holy Orders.

[3] *Socrat. li. 1. c. 8. Sozom. li. 1. c. 22.*

[4] They that were made Priests of married men, abstained from their wives.

[5] S. Epiphanius.

[6] Marriage of Priests is contrary to the ancient canons.

children (belike this holy Father never heard of any Bishop that did so, and therefore he leaveth out that order, which he named with the order in the former part of the sentence) *but that is not done according to order and rule, but according to man's mind, which by time slacketh, and for the great multitude* (of Christian people) *when there were not found sufficient for the ministry, &c.* the rest of his words be goodly for that purpose.

[1] Eusebius.
[2] S. Hierom.
[3] S. Augustine.
[4] See S. Leo ep. *92. c. 3.*
[5] S. Ambrose.

[1] Eusebius also *Evan. demonst. li. 1. c. 9* saith, that such as be consecrated to the holy ministry, should abstain wholly from their wives which they had before. [2] S. Hierom *Apolog. ad Pammach. c. 8.* proveth, that such of the Apostles as were married, did so, and that the Clergy ought to do the same by their example. Yea in his time he testifieth (*Cont. Vigil. c. 1.*) that they did live single in a manner through the world, even in the East Church also. *What*, saith he, *shall the Churches of the East do, what they of Aegypt, of the See Apostolic: which take to the Clergy, either virgins, or the continent and unmarried, or such as, if they have wives, cease to be husbands?* And again he saith *in Apolog. ad Pammach c. 3.* (See also c. 8.) *If married men like not well of this, let them not be angry with me, but with the holy Scriptures, with all Bishops, Priests, Deacons, and the whole company of Priests and Levites, that know they cannot offer sacrifices if they use the act of marriage.* [3] S. Augustine *de adult. Coniug. li. 2. c. 20.* maketh it so plain a matter that all Priests should live chaste, that he writeth, that even such as were forced (as many were in the primitive Church) [4] to be of the Clergy, were bound to live chaste, yea and did it with great joy and felicity, never complaining of these necessities and intolerable burdens, or impossibilities of living chaste, as our fleshly company of new Ministers and Superintendents do now, that think it no life without women, much like to S. Augustine before his conversion, when he was yet a Manichee, who (as himself reporteth *Confess. li. 6. c. 3.*) admiring in [5] S. Ambrose all other his imcomparable excellencies, yet counted all his felicities less, because he lacked a woman, without which he thought (in time of his infidelity) no man could live. But after his conversion thus he said to God of S. Ambrose: *What hope he had, and against the tentations of his excellency what a fight he felt, or rather what a comfort and solace in tribulation, and his secret mouth which was within in his heart, what savoury and sweet joys it tasted of thy bread, neither could I conjecture, neither had I tried.*

[1] Tertullian.
[2] S. Cyprian.
[3] Councels.

[1] See Tertullian *li. 1. ad Uxorem.* [2] S. Cyprian *de singul. Clericor.* the first Councel of Nice *can. 3. Conc. Tolet. 2. can. 3. Conc. Aurelian. 3. can. 2.* of Carthage the second cap. 2, of Neocaesarea cap. 1, of Ancyra cap. 10. [3] and you shall find that this was generally the Church's order even from the Apostles' time, though in some places by the licentiousness of many, it was sometime not so religiously looked unto. Whereby you may easily refute the impudent clamors of Heretics against Siricius, Gregory 7, and others, whom they falsely make the authors of the Clergies' single life.

[1] None rashly to be admitted to the Clergy.
[2] Heretics admit all sorts without exception.

6. *Not a Neophyte.]* [1] That which is spoken here properly and principally of the newly baptized (for so the word Neophyte doth signify) the Fathers extend also to all such as be but newly retired from profane occupations, civil government, warfare, or secular studies, of whom good trial must be taken before they ought to be preferred to the high dignity of Bishop or Priest. though for some special prerogative and excellency, it hath in certain persons been otherwise, as in S. Ambrose and some other notable men, Tertullian (*li. de praescript.*) noteth Heretics for their lightness in admitting every one without discretion to the Clergy. [2] *Their Orders* (saith he) *are rash, light, inconstant: now they place Neophytes, then secular men, then our Apostataes, that they may tie them by glory and preferment, whom with the truth they cannot. No where may a man sooner prosper and come forward, than in the camp of rebels, where to be only, is to deserve much. therefore one today a Bishop, tomorrow somewhat else: today a deacon, tomorrow Lector, that is, a Reader: today a Priest, tomorrow a lay man. for to lay men also they enjoin the functions of Priests.* And S. Hierom *ep. 83 ad*

Oceanum c. 4. saith of such, *Yesterday a Catechumen or newly converted, today a Bishop: yesterday in the theatre, today in the Church: at night in the place of games and masteries, in the morning at the altar: a while ago a great patron of stage-players, now a consecrator of holy virgins.* And in another place, *Out of the bosom of Plato and Aristophanes they are chosen to a Bishopric, whose care is, not how to suck out the marrow of the Scriptures, but how to sooth the people's ears with flourishing declamations.* Dialog. cont. Lucifer. c. 5.

8. *Deacons.]* [1]Under the name of Deacons are here contained Subdeacons, as before under the name of Bishop, Priests also were comprehended. For to these four pertaineth the Apostle's precept and order touching one wise, and touching continency and chastity, as by the alleged Councels and Fathers[2] (namely by the words of S. Epiphanius) doth appear. For they only be in Holy Orders, as serving by their proper function about the Altar and the B. Sacrament: in respect whereof, the law of chastity pertaineth to them, and not to the four inferior Orders of *Acolyti, Exorcistae, lectores,* and *Ostiarij*. [3]Who neither by precept nor vow be bound to perpetual chastity, as the others of the holy and height Orders be bound, both by precept and promise or solemn assent made when they took Subdeaconship.

[1] The three holy orders, only bound to chastity.

[2] *Leo ep. 92. c. 3. Greg. li. 1, ep. 42.*

[3] The 4 inferior orders not bound to chastity.

◦All these degrees and orders to have been ever since Christ's time in the Church of God, it might be proved by all antiquity. But for as much as the Apostle's purpose is not here to reckon up all the Ecclesiastical Hierarchy, it need not be treated of in this place. But we wish the learned to read the 3. 4. 5. 6. 7. 8. 9. chapters of the 4. Councel of Carthage, whereat S. Augustine was present: where they shall see the express callings, offices, and manner of ordering or creating all the said sorts, and shall well perceive these things to be most ancient and venerable. Let them read also Eusebuius' history, the 35. Chapter of the 6. book, where for all these orders he reciteth Cornelius epistle to Fabius, concerning Novatus. Likewise S. Cyprian in many places, namely *ep. 55. nu. 1.* Where see the notes upon the same, *S. Hiero. ep. 2. c. 6.* Of Subdeacon there is mention in S. Augustine. *ep. 74. and ep. 20. de epistolis 22. in edit. Paris. S. Epiph. haer. 59.* S. Cyprian *ep. 24.* S. Ignatius *ep. 9.* ad Antiochenos, and in the 43. canon of the Apostles. *Conc. Tolet. 2. can. 1 & 3. Conc. Laodicen. can. 21. Epist. Epiph. apud Hiero. 60. c. 1.*

◦All the seven Orders ancient, even from Christ and the Apostles' time.

15. *In the house of God.]* ◦*All the world being God's, yet the Church only is his house, the Rector or Ruler whereof at this day.* (saith S. Ambrose upon this place) *is Damasus*. Where let our loving brethren note well, how clear a case it was then, that the Pope of Rome was not the Governor only of one particular See. but of Christ's whole house, which is the Universal Church, whose Rector this day is Gregory the thirteenth.

◦S. Ambrose calleth the B. of Rome Rector of the whole Church.

15. *The pillar of truth.]* ◦This place pincheth all Heretics wonderfully, and so it ever did, and therefore they oppose themselves directly against the very letter and confessed sense of the same, that is, clean contrary to the Apostle. Some saying, the Church to be lost or hidden: some, to be fallen away from Christ these many ages: some, to be driven to a corner only of the world: some, that it is become a stewes and the seat of Antichrist: lastly the Protestants most plainly and directly, that it may and doth err, and hath shamefully erred for many hundred years together. And they say herein like themselves, and for the credit of their own doctrine, which cannot be true in very deed, except the Church err, even the Church of Christ, which is here called the house of the living God.

◦The heretics say directly contrary to the Apostle, that the Church is not the pillar of truth.

[1]But the Church which is the house of God, whose Rector (saith S. Ambrose) in his time was Damasus, and now Gregory the thirteenth, and in the Apostles' time S. Peter, is the pillar of truth, the establishment of all verity: therefore it cannot err. It hath the Spirit of God to lead it into all

[1] That the Church is the pillar of truth and cannot err, is

proved by many reasons.

truth till the world's end [2]: therefore it cannot err. It is builded upon a rock [3], hell gates shall not prevail against it: therefore it cannot err. Christ is in it till the end of the world [4], he hath placed in it Apostles, Doctors, Pastors, and Rulers, to the consummation and full perfection of the whole body [5], that in the mean time we be not carried about with every blast of doctrine: therefore it cannot err. [6] He hath prayed for it, that it be sanctified in verity, [7] that the faith of the chief Governor thereof fail not: [8] it is his house, his spouse, his body, his lot, kingdom and inheritance, given him in this world: [9] he loveth it as his own flesh, and it cannot be divorced or separated from him: therefore it cannot err. the new Testament, Scriptures, Sacraments, and sacrifice cannot be changed, being the everlasting dowry of the Church, continued and never rightly occupied in any other Church but in this our Catholic Church: therefore it cannot err. And therefore all those points of doctrine, faith, and worship, which the Arians, Manichees, Protestants, Anabaptists, other old or new Heretics, untruly think to be errors in the Church, be no errors indeed, but themselves most shamefully are deceived, and so shall be still, till they enter again into this house of God, which is the pillar and ground of all truth: that is to say, not only itself free from all error in faith and religion, but the pillar and stay to lean unto in all doubts of doctrine, and to stand upon against all heresies and errors that ill times yield, without which there can be no certainty nor security. And therefore the holy Apostles, and Councels of Nice and Constantinople, made it an article of our *Creed*, to believe the CATHOLIC and APOSTOLIC CHURCH. [10] Which is, not only to acknowledge that there is such a Church, as heretics falsely say: but that that which is called the Catholic Church, & known so to be, and communicateth with the See Apostolic, is the Church: and that we must believe, hear, and obey the same, as the touch stone, pillar, and firmament of truth. For, all this is comprised in that principle, *I believe the Catholic Church*. And therefore the Councel of Nice said, *I believe in the Church* [11], that is, I believe and trust the same in all things.

[2] *Io. 14, 16.*

[3] *Mat. 16.*

[4] *Mat. 28.*

[5] *Eph. 4.*

[6] *Io. 17.*

[7] *Luc. 22.*

[8] *Psal. 2.*

[9] *Eph. 5.*

[10] The meaning of this article, *I believe the Cath. Church.*

[11] *πιστεύω εἰς τὴν ἐκκλησίαν*

◦It is the visible Church that is the pillar of truth and cannot err.

Neither can the Heretics escape by fleeing from the known visible Church, to the hid congregation or company of the Predestinate. For that is but a false phantastical apprehension of Wicleffe and his followers. The company of the Predestinate maketh not any one Society among themselves, ◦ many of them being yet unborn, and many yet Infidels and heretics, and therefore be not of the one house of God which is here called, *the pillar of truth*. And those of the Predestinate that be already of the Church, make not a several company from the known Catholic Church, but are baptized, houseled, taught, they live and die in the common Catholic visible Church, or else they can neither receive Sacraments, nor salvation. S. Paul instructeth not Timothee how to teach, preach, correct, and converse in the invisible society of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which cannot err.

[1] Whence the Church hath this privilege never to err.

[2] S. Augustine.

[3] Lactantius.

[4] S. Cyprian.

[5] S. Irenaeus.

[1] If any make further question, how it can be that any company or society of men (as the Church is) can be void of error in faith, seeing all men may err: he must know that it is not by nature, but by privilege of Christ's presence, of the Holy Ghost's assistance, of our Lord's promise and prayer. See [2] S. Augustine upon these words of the 118. Psalm *Conc. 13. Ne auferas de ore meo verbum veritatis usquequaque.* Where he hath goodly speeches of this matter. For the same purpose also these words of [3] Lactantius are very notable. *It is the Catholic Church only, that keepeth the true worship of God, this is the fountain of truth, this the house of faith, this the Temple of God: whither if any man enter not, or from which if any man go out, he is an alien and stranger from the hope of everlasting life and salvation, No man must by obstinate contention flatter himself, for it standeth upon life and salvation. &c.* [4] S. Cyprian saith, *The Church never departeth from that which she once hath known. Ep. 55. ad Cornel. nu. 3.* [5] S. Ireneus saith, *That the Apostles have laid up in the Church as in a rich treasure, all truth.* And, *that she keepeth with most sincere diligence, the*

Apostles' faith and preaching. li. 3. c. 4. & 40. & li. 1. c. 3. It were an infinite thing to recite all that the Fathers say of this matter, all counting it a most pernicious absurdity to affirm, that the Church of Christ may err in religion.

CHAPTER IV.

He prophesieth that certain should depart from the Catholic faith, willing Timothee therefore to inculcate to the people those articles of the said faith. 7. Item to exercise himself in spiritual exercise, 12. to get authority by example of good life, 13. to study, to teach, to increase in the grace given him by Holy Orders.

AND [1] the Spirit manifestly saith that in the last times certain shall depart from the faith attending to spirits of error, and doctrines of devils,

[1] *2. Tim. 3*
2. Pet. 3.
Jude v. 18.

2 speaking lies in hypocrisy, and having their conscience seared, 3 forbidding to marry, to abstain from meats which God created to receive with thanks-giving for the faithful, and them that have known the truth. 4 For [1] every creature of God is good, and nothing to be rejected that is received with thanks-giving.

[1] We see plainly by these words such abstinence only to be disallowed as condemneth the creatures of God to be naught by nature & creation.

5 For it is sanctified by the word of God and prayer. 6 These things proposing to the brethren, thou shalt be a good minister of Christ JESUS, nourished in the words of the faith and the good doctrine which thou hast attained unto. 7 But foolish and old wives' fables avoid: and exercise thyself to piety. 8 [1] For [2] corporal exercise is profitable to little: but piety is profitable to all things: having promise of the life that now is, and of that to come.

[1] *1. Tim. 1, 4. Tit. 3, 9.* [2] Some (saith S. Chrysost.) expound this of fasting, but they are deceived: for fasting is a spiritual exercise. See a goodly commentary of these words in S. August. *li. de mor. Eccl. Cath. c. 33.*

9 A faithful saying and worthy of all acceptation: 10 For to this purpose we labour and are reviled, because we hope in the living God which is the Saviour of all men, especially of the faithful. 11 Command these things and teach. 12 Let no man contemn thy youth: but be an example of the faithful, in word, in conversation, in charity, in faith, in chastity. 13 Till I come, attend unto reading, exhortation, [1] doctrine.

[1] *and*

14 Neglect not the grace that is in thee: which is given thee by prophecy, with imposition of the hands of priesthood. 15 These things do thou mediate, be in these things: that thy profiting may be manifest to all. 16 Attend to thyself, and to doctrine: be earnest in them. For, this doing, thou shalt save both thyself and them that hear thee.

ANNOTATIONS. CHAP. IV.

1. *Shall depart.]* [1] It is the proper description of Heretics, to forsake their former faith, and to be Apostates, as the Greek word [2] importeth: to give ear to particular spirits of error & deception, rather than to the Spirit of Christ in his Church, to follow in hypocrisy and shew of virtue the pernicious doctrine of Devils, who are the suggesters and prompters of all Sects, and are lying spirits in the mouths of all Heretics and false preachers: men that have put their conscience to

[1] All Heretics are apostates from the faith.

[2] *ἀποστήσονται*

[3] *cap. 1, 19.*

silence and made it senseless to the holy Church's admonition: the Apostle noting [3] once before also in this same Epistle, that Heretics have no conscience, which is the cause both of their fall and of their obduration in heresy.

[1] The old Heresies against matrimony.

[2] * *Aug. haer. 46.*

3. *Forbidding to marry.]* [1] He speaketh (saith S. Chrysostom) of the Manichees, Encratites, and Marcionists. *ho. 12 in 1. Tim.* S. Ambrose upon this place, addeth to these the Patricians also. S. Irenaeus *li. 1. c. 30.* S. Epiphanius *haer. 45. 26. 61. 30.* S. Hierom *1. cont. Iovin. c. 1. & ep. 50. c. 1. & 3.* S. Augustine *haer. 25. 40.* and generally all antiquity affirm the same both of them, and also of the Heretics called Apostolici, Ebionitae, and the like. Their heresy about marriage was, that to marry or to use the act of matrimony, is of Satan, as S. Irenaeus witnesseth *li. 1. c. 22:* and that the distinction of male and female, and the creation of man and woman for generation, came of an ill God. They taught their hearers, [2] saith S. Augustine, that if they did use women, they should in any wise provide that they might not conceive or bear children. Clemens Alexandrinus (li. 3. *Strom. in principio*) writeth, that such admit no marriage nor procreation of children, lest they should bring into the world creatures to suffer misery and mortality. And this is the damnable opinion concerning marriage, noted here by the Apostle.

[1] The old Heresies about abstinence from meats.

[2] The Catholics impudently charged with the said old heresies.

[1] For the second point consisting in the prohibition of meats or use of certain creatures made to be eaten, the said Heretics or diverse of them (for they were not all of one sect touching these points) taught, that men might not eat certain sorts of meats, specially of beasts and living creatures, for that they were not made (say they) of the good God, but of the evil. And wine they called the gall of the Prince of darkness, and not to be drunk at all, and the Vine whereof it came, to be of the Devil's creation. And diverse other creatures they condemned as things by nature and creation polluted and abominable. *August. haer. Manich. 46. & haer. 25. Tatian. & toto libro de mor. Manich. to. 1.* Lo these were the Heretics and their heresies which S. Paul here prophesieth of, that forbid marriage and meats as you have heard, for which they and their followers were condemned in diverse Councels. [2]

[1] Abstinence from certain meats is no condemnation of the meats.

[2] Diverse good causes of abstinence.

Is it not now an intolerable impudency of the Protestants, who for a small similitude of words in the ears of the simple, applythis text to the fasts of the Church, and the chastity of Priests and Religious? [1] As though either by appointing or using some days of abstinence from certain meats, the Church or any Catholic man condemned the said meats. unless the Rechabites *Hierem. 35.* or the Nazarites *Num. 6.* or the Ninivites *Ion. 3.* or Moyses *Exod. 34.* or Elias *3. Reg. 19.* or holy Anna the widow *Luc. 2.* or John Baptist *Mat. 3. & 9.* or Christ himself *Mt. 4.* commending, using, and following a prescript number of fasting-days, or God himself that in the very beginning, in Paradise, prescribed abstinence from the fruit of one certain tree, and after appointed so many fasts in the Law, unless he therefore, condemned his own creatures, & the rest, those creatures from which they abstained. No, [2] there be many good and lawful causes to forbid some, or to abstain from some meats: as, for obedience, as in Paradise: for signification, as the Jews: for that they have been offered to idols, as in the Epistle to the Corinthians: for chastening the body and penance, for health also: and only those causes are unlawful for which the Manichees and other Heretics abstained.

[1] Forbidding certain persons to marry is no condemnation of matrimony.

[2] Catholics esteem

[1] Concerning marriage likewise, they may as well charge God or the Church for forbidding the father to marry the daughter, or the brother the sister, or other prohibited persons in the Law: as well might they charge Christ and the Apostle for prohibiting the man to marry, during his wife's life: and appointing widows that serve the Church, to live unmarried, and not admitting a married Woman as well as a widow, nor her that hath had more husbands, as well as her that hath been

married but once: as they charge the Church for not admitting married persons to the altar, and for forcing them & Religious persons to keep their promise of chastity. No, [2] the holy Church is so far from condemning wedlock, that she honoureth it much more than the Protestants, accounting it an holy Sacrament, which they do not, who only use it to lust as the Heathen do, and not to religion.

matrimony more than the Protestants do.

But it is an old deceitful practice of Heretics to charge Catholic men with old condemned heresies. The Eutychians slandered the Councel of Chalcedon and S. Leo to be Nestorians, and to make two persons in Christ, because they said there were two natures. *Vigilius li. 5. cont. Eutychen.* Arius charged Alexander his Bishop of Sabellianism, for avouching the unity of substance in Trinity. *Socrat. li. 1. c. 3.* Iulianus accused S. Augustine of the heresy of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians challenged him for condemning marriage. *Retract. li. 2. c. 53.* And that our Protestants brag not too much of their goodly invention, Iovinian the old Heretic, their Master in this point, accused [1] the holy doctors and Catholics upon this same place, to be Manichees, and to condemn meats and marriage, [2] as both S. Hierom and S. Augustine do testify. And they both answer to the Heretic, that the Church indeed & Catholics do abstain from some for ever, and some for certain days, and every Christian man lightly all the 40 days of Lent fast: not for that they think the meats unclean, abominable, or of an ill creation, as the Manichees do: but for punishment of their bodies and taming their concupiscences: *Hiero. li. 2. cont. Iovin. c. 11. Aug. cont. Adimantum c. 14. Li. de mor. Cath. Ec. Hiero. in C. 4. ad Galat.* And as for marriage, the said Doctors answer, that no Catholic man condemneth it for unlawful, as the old Heretics did, but only preferreth virginity and continency before it, as a state in it-self more agreeable to God and more meet for the Clergy. See S. Augustine against Faustus the Manichee *li. 30. c. 5. 6.* and *haer. 25.* in the name, *Apostolici.* S. Hierom *ep. 50. c. 1. & 3.* All this the Catholics continually tell the Adversaries, and they cannot but see it. Yet by accustomed audacity and impudency they bear it out still.

[1] * *Aug. li. 2. c. 5. de nupt. & concupisc.*

[2] The Protestants' objections answered long ago by S. Hierom and S. Augustine.

4. *With thanks-giving.]* [1] By the most ancient custom of the faithful both before Christ and sithence, men use to bless their table and meats, by the hand and word of a Priest, if any be present, otherwise by such as can conveniently do it. And in husbandmen's houses where they have no other means, they should at least bless God's gifts and themselves with a *Pater noster* or the sign of the Cross: not only to acknowledge from whom they have their continual sustenance, but also to bless their meat and sanctify it. For the Greek word [2] used of S. Paul, by Ecclesiastical use, when it concerneth meats, signifieth not only thanks-giving, but blessing or sanctifying the creatures to be received, as being all one with ἐυλογία, and in English we call it grace, not only that after meat, which is only thanks to God, but that before meat, which is always a benediction of the creatures, as it is plain in the prescript and usual forms of grace. For which cause a Priest should ever do it rather than a lay man or any of inferior order in the Clergy. In so much that S. Hierom (ep. 85.) reprehendeth certain Deacons whom he saw say grace or bless the meat and the company, in the presence of a Priest [3]. Who also recordeth (in the life of S. Paul the holy Eremite) the great courtesy and humility of him and S. Antony, yielding one to the other the preeminence of blessing their poor dinner. For to bless is a great thing, and a Priestly prerogative, as the Apostle witnesseth [4], declaring the preeminence of Melchisedec in that he blessed Abraham. Read the note following.

[1] Blessng of the table or of meats, specially by a Priest.

[2] *μετὰ ἐυχαριςίας.*

[3] To bless is a preeminence of the better person.

[4] *Hebr. 7.*

5. *Sanctified.]* [1] All creatures be of God's creation, none of the Devil, or of any other cause and beginning, as the Manichees blasphemed: and therefore none are ill, abominable, or unclean by creation, nature, and condition, but all good and made for man's use, though all be not alike holy nor equally sanctified. God made seven days, but he sanctified only one of them. He made all

[1] No creature ill by nature, yet one more sanctified than another.

[2] Holy times and places, & every thing deputed to the service of God, holy.

[3] *Mat. 23.*

[4] *2. Pet. 1.*

places, but he sanctified none but the Temple and such like deputed to his service, as the Ark, the altar, and the rest which were by sacred use both holy themselves, and gave also holiness and sanctification to things that touched them or were applied unto them. [2] So our Saviour saith [3], that the Temple sanctified the gold, and the altar the gift, and generally all creatures severed from common and profane use, to religion and worship of God, are made sacred thereby. So the places and days of God's apparition or working some special wonders or benefits toward the people, were holy, as Bethel, Sinai, and others. And much more those times and places of Christ's Nativity, Passion, burial, Resurrection, Ascension: which is so plain a case, that the hill where he was transfigured only, is called thereof by S. Peter, *the holy mount.* [4]

[1] Creatures hallowed by the sign of the Cross.

[2] The blessing of our meat what a virtue it hath.

[3] *ἁγιάζεται*

These therefore be holy memories and monuments of all sorts sanctified, besides that creatures (as we see here) be sanctified also by the word of God and prayer, that is to say, by benediction & invocation of our Lord's holy name upon them, specially by the sign of the Cross [1], as S. Chrysostom noteth on this place, *ho. 12 in 1. ad Tim.* by the which the adversary power of Satan usurping unjustly upon God's creatures through man's sin, and seeking deceitfully in or by the same to annoy man's body or soul, is expelled, and the meats purged from him and made wholesome. S. Gregory *(li. 1. Dialog. c. 4)* recordeth that the Devil entered into a certain religious woman by eating the herb lettuce unblessed [2]. And S. Augustine *li. 18. de civ. Dei c. 18.* sheweth at large, what ways he hath by meats and drinks and other usual creatures of God, to annoy men: though his power be much less than it was before Christ, but still much desire he hath on all sides to molest the faithful by abusing the things most near and necessary unto them, to their hurt both bodily and Ghostly. For remedy whereof, this sanctification which the Apostle speaketh of, is very sovereign, pertaining not only to this common and more vulgar benediction of our meats and drinks, but much more (as the propriety of the Greek word [3] used by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christ's honour in the Church of God, and to man's spiritual and corporal benefits.

[1] Holy bread.

[2] *August. ep. 31. 34. 35. 36.*

[3] The sign of the cross used in blessing.

For as S. Augustine writeth *li. 2. de pec. merit. c. 26.* besides this usual blessing of our daily food, the Cathecumens (that is, such as were taught toward Baptism) are sanctified by the sign of the Cross, [1] and the bread (saith he) which they receive, though it be not the body of Christ, yet is holy, and more holy than the usual bread of the table. He meaneth a kind of bread then hallowed, specially for such as were not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, used in the Church of England and France on Sundays. And it was a common use in the primitive Church to bless loaves, and send them for sacred tokens from one Christian man to another, and that not among the simple and superstitious (as the Adversaries may imagine) but among the holiest, learnedst, and wisest. [2] Such hallowed breads did S. Paulinus send to S. Augustine and Alipius, and they to him again, calling them blessings. Read S. Hierom in the life of Hilarion *(post medium:)* how Princes and learned Bishops & other of all sorts came to that holy man for holy bread, *panem benedictum.* In the primitive Church the people commonly brought bread to the Priests to be hallowed. *Author op. imp. ho. 14. in Mt.* The 3. Councel of Carthage cap. 24. maketh mention of the blessing of milk, honey, grapes, and corn. See the 4 Canon of the Apostles. And not only diverse other creatures used at certain times in holy Church's service, as wax, fire, palms, ashes, but also the holy oil, Chrism, and the water of Baptism, that also which is the chief of all Priestly blessing of creatures, the bread and wine in the high Sacrifice, be sanctified. For without sanctification, [3] yea (as S. Augustine affirmeth *tract. 118. in Joan.*) without the sign of the Cross, none of these things can rightly be done.

Can any man now marvel that the Church of God by this warrant of S. Paul's word expounded by so long practice and tradition of the first Fathers of our religion, doth use diverse elements and bless them for man's use and the service of God, [1] expelling by the invocation of Christ's name, the adversary power from them, according to the authority given by Christ, [2] *Super omnia daemonia, over all Devils:* and *by prayer*, which importeth as the Apostle here speaketh, desire of help, as it were by the virtue of Christ, to combat with the Devil, and so to expel him out of God's creatures, which is done by holy exorcism, and ever beginneth, *Adiutorium nostrum in nomine Domini*, as we see in the blessing of holy water and the like sanctification of elements? Which exorcisms, namely of children before they come to Baptism, see in S. Augustine *li. 6. cont. Iulian. c. 5. & de Ec. dogmat. c. 31. De nupt. & concupis. li. 1. c. 20.* [3] and of holy water, that hath been used these 1400 years in the Church by the institution of Alexander the first, in all Christian countries, and of the force thereof against Devils, see a famous history in Theodorete *li. 5. c. 21.* & in Epiphanius *haer. 30.* Ebionitarum. See S. Gregory to S. Augustine our Apostle, of the use thereof in hallowing the Idolatrous temples to be made the Churches of Christ. *apud Bedam li. 1. c. 30. hist. Angl.* [4] Remember how the Prophet Eliseus applied salt to the healing and purifying of waters, *4. Reg. 2*: how the Angel Raphael used the liver of the fish to drive away the Devil, *Tob. 6. 8:* how David's harp and Psalmody kept the evil spirit from Saul, *1. Reg. 16:* [5] how a piece of the holy earth saved such a man's chamber from infestation of Devils, *August. de Civit. Dei li. 22. c. 8:* how Christ himself, both in Sacraments, & out of them, occupied diverse sanctified elements, some for the health of the body, some for grace and remission of sins, and some to work miracles by. See in S. Hierom against Vigilantius c. 2. How holy [6] Relics torment them. [7] In the history of Iulianus the Apostata, how the sign of [8] the Cross: in the Acts (cap. 19.) how [9] the name of JESUS yea and of Paul putteth them to flight.

[1] The Church's exorcisms.
[2] *Luc. 9.*
[3] Holy water.
[4] The force of sanctified creatures.
[5] The holy land.
[6] Relics.
[7] *Theodoret. li. 3. c. 3.*
[8] The cross.
[9] The name of JESUS.

Furnish yourselves with such examples and grounds of Scriptures and antiquity, and you shall contemn the Adversaries' cavillations and blasphemies against the Church's practice in such things, and further also find these sacred actions and creatures, not only by increase of faith, fervour, and devotion, to purge the impurity of our souls, and procure remission of our daily infirmities, but that the chief Ministers of Christ's Church, by their sovereign authority granted of our Lord, may join unto the same, their blessing and [1] remission of our venial sins or spiritual debts: as we see in S. James [2], remission of all sins to be annexed to the unction with holy oil, which to the Catholics is a Sacrament, but to the Protestants was but a temporal ceremony, and to some of them not of Christ's institution, but of the Apostles' only. In their own sense therefore they should not marvel that such spiritual effects should proceed of the use of sanctified creatures, whereas venial trespasses be remitted many ways, though mortal ordinarily by the Sacraments only. [3] S. Gregory did commonly send his benediction and remission of sins, in and with such holy tokens as were sanctified by his blessing and touching of the Apostles' bodies and Martyrs' Relics, as now his successors do in the like hallowed remembrances of religion. See his 7. book, epistle 126: and 9. book, epistle 60. Thus therefore and to the effects aforesaid the creatures of God be sanctified.

[1] Remission of venial sins annexed to hallowed creatures.
[2] *Ia. c. 5.*
[3] S. Gregory.

◦If any man object that this use of creatures is like conjuration in Necromancy, he must know the difference is, that in the Church's sanctifications and exocisms, the Devils be commanded, forced, and tormented by Christ's word and by prayers: but in the other wicked practices, they be pleased, honoured, and covenanted withal: and therefore the first is godly and according to the Scriptures, but Necromancy abominable and against the Scriptures.

◦The difference between the Church's exorcisms & other conjurations.

14. *The grace.]* ◦S. Augustine declareth this grace to be the gift of the Holy Ghost given unto him

◦Grace given in the

Sacrament of Orders.

by receiving this Holy Order, whereby he was made fit to execute the office to his own salvation and other men's. And note withal, that grace is not only given in or with the Sacraments, by the receiver's faith or devotion, but by the Sacrament, *per impositionem, by imposition of hands.* for so he speaketh *2. Tim. 1.* Which is here said, *cum impositione, with imposition*.

[1] Consecration of Priests by imposition of hands.

[2] *In Esa. c. 58.*

14. *With imposition.]* [1] S. Ambrose upon this place, implieth in the word *Imposition of hands*, all the holy action and sacred words done and spoken over him when he was made Priest. *Whereby* (saith he) *he was designed to the work, and received authority, that he durst offer sacrifice in our Lord's stead unto God*. So doth the holy Doctor allude unto the words that are said now also in the Catholic Church to him that is made Priest: *Accipe potestatem offerendi pro vivis & mortuis in nomine Domini*. that is, *Take or receive thou authority to offer for the living and the dead in the name of our Lord*. For the which S. Hierom [2] also (as is noted before) saith, that the ordering of Priests is, *by imposition of hands and imprecation of voice*.

[1] Holy Orders a Sacrament.

[2] *Conc. Carth. 4. c. 3.*

[3] *Beza in cap. 6. Act.*

14. *Of Priesthood.]* [1] The practice of the Church giveth us the sense of this place, which the ancient Councel of Carthage [2] doth thus set down. *When a Priest taketh orders, the Bishop blessing him and holding his hand upon his head, let all the Priests present lay also their hands on his head by the Bishop's hands &c.* Who seeth not now, that Holy Orders giving grace by an external ceremony and work, is a Sacrament? So all the old Church counteth it. And S. Augustine *(cont. ep. Parmen. li. 2. c. 13.)* plainly saith that no man doubteth but it is a Sacrament. And lest any man think that he useth not the word Sacrament properly and precisely, he joineth it in nature and name with Baptism. Again who seeth not by this use of imposition of hands in giving Orders and other Sacraments, that Christ, the Apostles, and the Church may borrow of the Jewish rites, certain convenient ceremonies and Sacramental actions, seeing this same (as [3] the Heretics cannot deny) was received of the manner of Ordering Aaron and the Priests of the old law or other heads of the people? See *Exod. 39. Num. 27. 23.*

◦ Men also are called saviors without derogation to Christ.

16. *Save both thyself.]* ◦ Though Christ be our only Saviour, yet the Scriptures forbear not to speak freely and vulgarly and in a true sense, that man also may save himself and others. But the protestants notwithstanding follow such a captious kind of Divinity that if a man speak any such thing of our Lady or any Saint in heaven, or other mean of procuring salvation, they make it a derogation to Christ's honour. With such hypocrites have we now a days to do.

CHAPTER V.

How to behave himself towards young and old. 3. To bestow the Church's oblations upon the needy widows. 9. and not to admit the said Church's widows under threescore years old. 17. In distribution to respect well the Priests that are painful. 19. and how in his Consistory to hear accusations against Priests. 22. to be strait in examining before he give Orders. to be chaste, and to remit somewhat of his drinking water.

Senior rebuke not: but beseech as a father: young men, as brethren: 2 old women, as mothers: young women, as sisters, in all chastity. 3 [1] Honour widows, which are widows indeed.

[1] The Epistle upon S. Monica's day. May. 4. And for holy widows.

4 But if any widow have children or nephews; let her learn first to rule her own house, & to render mutual duty to her parents. For this is acceptable before God. 5 But she that is a widow indeed and desolate, let her hope in God, and continue in obsecrations & [1]

prayers night and day.

[1]Because of this continual prayer which standeth not with conjugal & carnal acts of matrimony (as the Apostle signifieth *1. Cor. 7, 5.*) therefore were these widows to live in the state of perpetual continency.

6 For she that is in deliciousness, living is dead.
7 And this command that they be blameless. 8 But if any man have not care of his own, and especially of his domesticals, he hath denied the faith, and is worse than an infidel. 9 Let a widow be chosen of no less than three-score years, which hath been the wife of one husband, 10 having testimony in good works, if she have brought up her children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have followed every good work.ℸ 11 But the younger widows avoid. For when they shall be wanton in Christ, they will marry: 12 having damnation, because they have made void their first faith. 13 And withal idle also they learn to go about from house to house: not only idle, but also full of words & curious, speaking things which they ought not. 14 I will^ therefore the younger to marry, to bring forth children, to be housewives: to give no occasion to the adversary for to speak evil. 15 For now certain are turned back after Satan. 16 If any faithful man have widows, let him minister to them, and let not the Church be burdened: that there may be sufficient for them that are widows indeed. 17 The priests that rule well, let them be esteemed [1]worthy of double honour: especially they that labour in the word and doctrine.

[1]c Double honour and livelihood due to good Priests.

18 For the Scripture saith: [1]*Thou shalt not muzzle the mouth to the ox that treadeth out the corn; and, The work-man is worthy of his hire.*

[1]*Deu. 25.*
1. cor. 9.
Mat. 10, 10.

19 [1]Against a priest receive not accusation, but under two or three witnesses.

[1]Here the Apostle will not have every light fellow to be heard against a Priest. So S. Augustin for the like reverence of priesthood, admonisheth Pancarius that in nowise he admit any testimonies or accusations of Heretics against a Catholic Priest *ep. 212.*

20 Them that sin, reprove before all: that the rest also may have fear. 21 I testify before God and Christ JESUS, and the elect Angels, that thou keep these things without prejudice, doing nothing by declining to the one part. 22 Impose hands on no man [1]lightly, neither do thou communicate with other men's sins. Keep thyself chaste.

[1]Bishops must have great care that they give not Orders to any that is not well tried for his faith, learning, and good behaviour.

23 Drink not yet water; but use a little wine for thy stomach, and thy often infirmities. 24 Certain men's sins be manifest, going before to judgement: and [1]certain men they follow.

[1]*also*

25 In like manner also good deeds be manifest, and they that are otherwise, cannot be hid.

ANNOTATIONS.
CHAP. V.

3. *Widows indeed.]* S. Ambrose calleth them widows and desolate indeed, that might marry, but to make themselves better and more worthy of God, refuse marriage, which they know to be but once blessed, imitating [1][2]holy Anne, who in fasting and prayers served God night and day, never knowing but one husband. Such professed widows then are to be honoured and succoured. Neither doth he speak only of the Church's widows (of whom specially afterward) but of all that by profession kept their widowhood, exhorting them to pass their time in prayer and fasting. v. 5. Which was an honourable and holy state much written of, and commended in the primitive

[1]Widowhood
[2]*Ambr. in hunc loc. Luc. c. 2, 37.*

Church, namely by S. Ambrose and by S. Augustine, who wrote books entitled thereof, and make it next to virginity. *Ambr. de viduit. August. de bono viduitatis.*

8. *He hath denied.]* Not that by this or by any other deadly sin (except incredulity or doubtfulness in belief) they lose their faith: but that their facts be not answerable to their faith and to Christian religion, which prescribeth all such duties.

◦Widows called *Diaconissae*, & their office.

9. *Let a widow be chosen.]* ◦Now he speaketh more particularly and specially of such widows as were nourished and found by the oblations of the faithful & the alms of the Church, and did withal some necessary services about women that were to be professed or baptized, for their instruction and addressing to that and other Sacraments, and also about the sick and impotent: and withal sometimes they had charge of the Church goods or the disposition of them under the Deacons: in respect whereof they also and the like are called *Diaconissae*. Eusebius li. 6. c. 35. reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40. Priests, six Deacons, seven Subdeacons, Acoluthi 42, Exorcists, Lectors, and Ostiarii 52, widows together with the poor 150, all which God nourisheth in his Church. See *Act. Apost. c. 6.* S. Chrysostom *li. 3. de Sacerdotio propius finem.* S. Epiphanius *in haeresi 79 Collyridianorum.* Now then, what manner of women should be taken into the fellowship of such as were found of the Church, he further declareth.

[1] These widows must have had but one husband: whereof many Catholic conclusions are deduced.

[2] 1

[3] *c. 3, 2.*

[4] 2

9. *The wife of one husband.]* [1] If you would have a plain pattern of Heretical fraud, corruption, and adulteration of the native sense of God's word, and an invincible demonstration that these new Glossers have their consciences seared and hearts obdurated, willingly perverting the Scriptures against that which they know is the meaning thereof, to the maintenance of their sects: mark well their handling of this place about these widows of the Church. S. Paul prescribeth such only to be admitted as have been the wives of one husband, that is to say, once only married, not admitting any that hath been twice married. By which words the Catholics prove [2] first, that the like phrase [3] used before of Bishops and Deacons, that they should be the husbands of one wife, must needs signify that they cannot be twice married, nor admitted to these and the like functions, if they were more than once married before. [4] Secondly, we prove by this place against the Adversaries, that the state of widowhood is more worthy, honorable, decent, and pure in respect of the service of the Church, and more to be relieved of the revenues thereof, than the state of married folks, and that not only (as the Adversaries perhaps may answer) for their greater necessity, or more leisure, freedom, or expedition to serve, in that they be not cumbered with husband and household, but in respect of their vidual continency, chastity, and purity. For else such as were widows with intention and freedom to marry afterward, might have been admitted by the Apostle, as well as those that were never to marry again.

◦3

◦Thirdly, we prove that second marriage not only after admission to the alms or service of the Church, but before also, is disagreeable and a sign of incontinency or more lust and fleshliness than is agreeable or comely for any person belonging to the Church: and consequently, that the Apostle in the last chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Church's refusing generally *bigamos* or twice married persons, must needs much more mean that no man twice married should be received to Holy Orders: and further, that as none were admitted to be widows of the Church, that ever intended to marry again, so none should ever be received to minister the Sacraments (which is a thing infinitely more, and requireth more purity: and continency than the office or state of the said widows,) that intended to marry again. To receive the body of Christ (saith S. Hierom *in Apolog. pro lib. cont. Iovin. ep. 50. c. 6.*) is a greater and holier thing than prayer, and therefore Priests that must both continually pray and also be occupied

about the receiving or ministering the holy Sacrament daily, must live continently.

[1]Fourthly, we prove that it is not unlawful to annex, by precept or the party's promise, single life or chastity to a whole state or order of the faithful, because the Apostle & the whole Church in his time joined to this state of the Church's widows, perpetual continency. [2]Fifthly, we prove hereby that to refuse and not to accept the twice married or such as will not live single, into the state of widows or Holy Orders, is not to condemn or forbid second marriage, or once & often marrying, with the Manichees according to the doctrine of Devils, as the Protestants (and before them the old condemned Iovinianists) do blaspheme the Church. For then did S. Paul allow and teach doctrine of Devils, who refuseth a twice married woman, and bindeth others by their entering into this state, never to marry again: as no doubt he did the Clergy men much more in the 3. chapter before. Thus lo we Catholics confer & conster the Scriptures, & for this meaning we have all the Doctors without exception. What shift then have the Heretics here? For marry and remarry they must, let the Scriptures & all the Doctors in the world say nay to it. In truth they do not expound the word of God, but flee from the evidence of it, some one way & some another.

[1]4
[2]5

And of all other, their extremest and most shameful tergiversation is, that the Apostle here forbiddeth [1]not the admission of such widows as have been twice married, but only them that have had two husbands at once. which was a very unprobable and extorted exposition before, concerning Bishops and deacons. c. 3. and (as S. Hierom saith ep. 83.) *malo nodo malus cuneus*: [2]but here that an exception should be made only against widows that had had two husbands together (which was a thing never lawful nor never heard of) that is a most intolerable impudency, and a construction that never came to any wise man's cogitation before: and yet these their fancies must be God's word, and *bigamus* or *bigamia* must against their old natures and use of all writers, be all one with *Polygamus* and *Polygamia*. They give an example of such widows, in women divorced justly from their husbands in the old law. As though S. Paul here took order for the Jews' widows only, or that had been such a common case among the Jews also, that the Apostle needed to take so careful order for it. Finally, [3]they let not to say that if the Apostle should be understood to refuse a widow twice married at sundry times, it were unreasonable & injurious to second marriages, which have no more indecency or sign of incontinency (say they) than the first. Thus bold they are with the Apostle and all antiquity.

[1] *Beza upon this place.*
[2] The Calvinists' most absurd exposition of the Apostle's words.
[3] Their blasphemy against the plain text.

11. *Wanton in Christ.]* Widows waxing warm, idle, and well fed by the Church, lust after husbands, as also Apostate-Priests and Superintendents marry, specially after they have gotten good Ecclesiastical livings. Which is to wax wanton in Christ, or against Christ, κατὰ Χριστοῦ. ◦The Greek word signifieth to cast off the reins or bridle, that is, the bond or promise of continency which they had put upon them.

◦ * *καταστρηνιᾶν*

11. *They will.]* ◦*In the chastity of widowhood or virginity* (saith S. Augustine) *the excellency of a greater gift is sought for. Which being once desired, chosen, and offered to God by vow, it is not only damnable to enter afterward into marriage, but though it come not actually to marriage, only to have the will to marry is damnable.* Aug. li. de bono viduit. cap. 9.

◦The very will to break the vow of chastity, is damnable.

12. *Having damnation.]* It signifieth not blame, check, or reprehension of men, as some to make the fault seem less, would have it: but ◦judgement or eternal damnation, which is a heavy sentence. God grant all married Priests and Religious may consider their lamentable case. What a grievous sin it is, see S. Ambrose *ad virginem lapsam cap. 5. & 8.*

◦ * *κρῖμα*

12. *Their first faith.]* All the ancient Fathers that ever wrote commentaries upon this Epistle, Greek

◦*Breaking of their first*

faith, is (by the consent of all antiquity) when they break their vow of chastity.

and Latin, as S. Chrysostom, Theodorete, Oecumenius, Theophylactus, Primasius, S. Ambrose, Ven. Bede, Haimo, Anselm, and the rest: also all others that by occasion use this place, as the 4. Councel of Carthage ca. 104. and the 4. of Toleto c. 55. S. Athanasius *li. de virginitate.* S. Epiphanius *haer. 48.* S. Hierom *cont. Iovinianum li. 1. c. 7. & in c. 44 Ezech. prope finem.* S. Augustine in exceeding many places: all these expound the Apostle's words of the vow of Chastity◦ or the faith and promise made to Christ to live continently. *What is to break their first faith?* saith S. Augustine, *They vowed, and performed not.* In Ps. 75. *prope finem.* Again in another place, *They break their first faith, that stand not in that which they vowed. Li. de Sancta virgin. c. 33.* Again he and all the Fathers with him in Carthage Councel before named: *If any widows, how young so ever they were left of their husbands deceased, have vowed themselves to God, left their laical habit, and under the testimony of the Bishop and Church have appeared in religious weed, and afterward go any more to secular marriage, according to the Apostle's sentence they shall be damned, because they were so bold to make void the faith or promise of Chastity which they vowed to our Lord.* So saith he and 215 Fathers more in that Councel.

[1] Why this vow is called faith or fidelity.

[2] Why the first faith.

[3] The heretics' exposition of this first faith, impossible & against the text.

[1] And this promise of chastity is called, *faith,* because the fidelity betwixt married persons is ordinarily called of holy writers, *faith:* and the vow of chastity made to God, joineth him & the persons so vowing, as it were in marriage, so far, that if the said persons break promise, they are counted and called in the last alleged Councel, *God's adulterers*. In the 3. to the Romans also and often elsewhere, faith is taken for promise or fidelity. And that it is so taken here, the words *irritum facere* (to frustrate and make void) do prove. For that term is commonly used in matter of vow, promise, or compact. *Gen. 17. Num. 30.* [2] This promise is called here *prima fides* (the first faith) in respect of the later promise which vow-breakers make to them with whom they pretend to marry. So saith S. Augustine *li. de bono viduit. c. 8. & 9.* and Innocentius *1. ep. 2. cap. 13. to. 1. Conc.* And this is the only native, evident, and agreeable sense to the circumstance of the letter. [3] And the vain evasion of the Heretics to save the Apostate-Monks, Friars, Nuns, and Priests from damnation for their pretended marriages, is frivolous: to wit, that *first faith* here signifieth the faith of Baptism or Christian belief, & not the promise or vow of Chastity. But we ask them if this faith of Baptism be broken by marriage or no. For the text is plain that by intending to marry, they break their faith, and by breaking their faith they be damned, if they die without repentance. In truth which way so ever they writhe themselves to defend their sacrilege or pretended marriages, they lose their labour and struggle against their own conscience and plain Scripture.

[1] S. Paul meaneth not that widows professed should marry.

[2] * *otherwise Ageruchia ep. 11.*

[3] It is better for the frailer sort, that are in danger of falling, to marry rather than to vow.

[4] Young women may be professed & taken into religion.

14. *I will the younger.]* [1] He speaketh of such young ones as were yet free. For such as had already made vow, neither could they without damnation marry, were they young or old, nor he without sin command or counsel them to it. Neither (as S. Hierom proveth to [2] Gerontia, and S. Chrysostom upon this place) doth he precisely command or counsel the young ones that were free, to marry, or absolutely forbid them to vow chastity: God forbid, say they. But his speech containeth only a wise admonition to the frailer sort, that it were far better for them not to have vowed at all, but to have married again, than to have fallen to adultery and Apostasy after profession. Which is no more but to prefer second marriage before fornication: and a good warning, that they which are to profess, look well what they do. [3] S. Paul's experience of the fall of some young ones to marriage, cause him to give this admonition here: as also that before, that none should be received to the Church's alms under threescore years of age. Not forbidding the Church for ever, to accept any vows of widows or virgins till that age, as the Heretics falsely affirm: but shewing what was meet for that time and the beginning of Christianity, when as yet there were no Monasteries builded, no prescript rule, no exact order of obedience to Superiors: [4] but the professed (as S. Paul here noteth) coursed & wandered up and down idly, as now our

professed virgins or Nuns do not, neither can do. Of whom therefore, where discipline is observed, there is no cause of such danger. Besides that widows having had the use of carnal copulation before, are more dangerously tempted, than virgins that are brought up from their tender age in piety and have no experience of such pleasures. See S. Ambrose *li. de vidius,* proving by the example of holy Anna, who lived a widow even from her youth till 80 years of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid all young widows to vow, yea he esteemeth that profession in the younger women much more laudable, glorious, and meritorious. See his book *de viduis in initio.*

15. *After Satan.]* [1] We may here learn, that for those to marry which are professed, is to turn back after Satan. For he speaketh of such as were married contrary to their vow. And hereupon we call the Religious that marry (as Luther, Bucer, Peter Martyr and the rest) Apostataes. More we learn, that such young ones have no excuse of their age, or that they be vehemently tempted and burn in their concupiscences, or that they have not the gift of Chastity. For notwithstanding all these excuses, these young professed widows if they marry, go backward after Satan, and be Apostataes, & damned, except they repent. For as for the Apostle's words to the Corinthians, [2] *It is better to marry than to burn,* We have before declared out of the Fathers, and here we add, that it pertaineth only to persons that be free and have not vowed to the contrary. as S. Ambrose *li. ad virg. laps. c. 5.* S. Augustine *de bono vid. c. 8.* and S. Hierom *li. 1. cont. Iovin. c. 7.* expound it.

[1] To marry after the vow of Chastity, is to go after Satan.

[2] *1. Cor. 7.*

◦The Heretics of our time think there is no remedy for fornication or burning, but marriage, and so did S. Augustine when he was yet a Manichee. *Putabam me miserum &c. I thought* (saith he *li. 6. Confes. c. 11.*) *that I should be an unhappy and miserable man if I should lack the company of a woman, and the medicine of thy mercy to heal the same infirmity I thought not upon, because I had not tried it: and I imagined that continency was in a man's own power and liberty, which in myself I did not feel: being so foolish not to understand that no man can be continent unless thou give it. Verily thou wouldest give it, if with inward mourning I would knock at thy ears, and with sound faith would cast my care upon thee.*

◦The heretics' only remedy against concupiscence is marriage.

[1] By all which you may easily prove, that chastity is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by prayer, fasting, and chastisement of men's concupiscence, that it is a thing more grateful to God than the condition of married persons: for else it should not be required either in the Clergy or in the Religious. Finally, that it is most abominable to persuade the poor virgins or other professed to such sacrilegious wedlock, which S. Augustine avoucheth to be worse than adultery. *de bon. vidu. c. 4. 11.* [2] Iovinian was the first that ever made marriage equal with virginity or chaste life, for which he was condemned of heresy. *Aug. in argumento li. de bono Coniugali. De pec. merit. li. 3. c. 7. Li. de haeres. haer. 82.* He was the first that persuaded professed virgins to marry, which S. Augustine saith was so clearly and without question wicked, that it could never infect any Priest, but certain miserable Nuns. Yea for this strange persuasion he calleth Iovinian a monster, saying of him thus *Li. 2. Retract. cap. 22. The holy Church that is there* (at Rome) *most faithfully and stoutly resisted this monster.* S. Hierom calleth the said Heretic and his complices, *Christian epicures. li. 2. cont. Iovin. c. 19.* See S. Ambrose *ep. 82. ad Vercellensem episcopum in initio.* But what would these holy doctors have said, if they had lived in our doleful time, when the Protestants go quite away with this wickedness, and call it God's word?

[1] The vow of chastity lawful, possible to be kept, more grateful to God.

[2] Iovinian's heresy in this point, condemned of old, is called of the Protestants, God's word.

17. *In word and doctrine.]* ◦Such Priests specially and Prelates are worthy of double, that is, of the more ample honour, that are able to preach and teach, and do take pains therein. Where we may note, that all good Bishops or Priests in those days were not so well able to teach as some others,

◦Many good & worthy Bishops, that have not the gift of preaching and

teaching.

and yet for the ministry of the Sacraments, and for wisdom and government, were not unmeet to be Bishops and Pastors. For though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet all cannot have the like grace therein, and it is often recompensed by other singular gifts no less necessary. S. Augustine laboured in word and doctrine. Alipius and Valerius were good Bishops, and yet had not the gift. *Possid. in vit. Aug. c. 5.* And some times and countries require preachers more than other. All which we note, to discover the pride of Heretics, that contemn some of the Catholic Priests or Bishops, pretending that they cannot preach as they do, with meretricious and painted eloquence.

23. *Water.]* You see how lawful and how holy a thing it is, to fast from some meats or drinks, either certain days, or always, as this B. Bishop Timothee did: who was hardly induced by the Apostle to drink a little wine with his water in respect to his infirmities. And mark withal, what a calumnious and stale cavillation it is, that to abstain from certain meats and drinks for punishment of the body or devotion, is to condemn God's creatures. See an homily of S. Chrysostom upon these words. to. 5.

CHAPTER VI.

What to teach servants. 3. If any teach against the doctrine of the Church obstinately, he doth it of pride and for lucre, 11. But the Catholic Bishop must follow virtue, having his eye always to life everlasting and to the coming of Christ. 17. What to command the rich. 20. Finally, to keep most carefully the Catholic Church's doctrine, without mutation.

WHOSOEVER are servants under yoke, let them count their masters worthy of all honour; lest the name of our Lord and his doctrine be blasphemed. 2 But they that have faithful masters, let them not contemn them because they are brethren, but serve the rather, because they be faithful and beloved, which are partakers of the benefit. These things teach and exhort. 3 If any man [1][2]teach otherwise, and consent not to the sound words of our Lord JESUS Christ, and to that doctrine which is according to piety,

[1]c See the annotation before *cap. 1, 3. 4.*[2] *ἑτεροδιδασκαλεῖ.*

4 he is proud, knowing nothing, but languishing about questions and strife of words: of which rise envies, contentions, blasphemies, evil suspicions, 5 conflicts of men corrupted in their mind, and that are deprived of the truth, that esteem gain to be piety.

6 But [1]piety with sufficiency is great gain.

[1]b The Epistle for S. Alexius, *Iul. 17.*

7 For we [1]brought nothing into this world, doubtless, neither can we take away any thing.

[1]*Iob. 1, 21.*

8 But [1]having food, and wherewith to be covered, with these we are content.

[1]*Mat. 6, 25.*

9 For they that will be made rich, fall into tentation and the snare of the devil, and many desires unprofitable and hurtful, which drown men into destruction and perdition. 10 For the root of all evils is covetousness; [1]which certain desiring have erred from the faith, and have entangled themselves in many sorrows.

[1]As in the 1. chap. lack of faith and good conscience, so here covetousness or desire of these temporal things, & in the end of this chap. presumption and boasting of knowledge, are causes of falling from the faith: heresy often being the punishment of former sins.

11 But thou, o man of God, fly these things; and [1]pursue justice, piety, faith, charity, patience, mildness.

[1]b The Epistle for S. Timothee, *Ian. 24.*

12 Fight the good fight of faith: apprehend eternal life,┤ wherein thou art called and hast confessed a good confession before many witnesses. 13 I command thee before God who quickeneth all things, and Christ

JESUS who [1]gave testimony under Pontius Pilate a good confession,

[1] *Io. 18, 37.*

14 that thou keep the commandment without spot, blameless unto the coming of our Lord JESUS Christ.
15 Which in due times the Blessed and only Mighty will shew, the [1]King of kings and Lord of lords,

[1] *Apoc. 17, 14. 19, 16.*

16 who only hath immortality, and inhabiteth light not accessible, [1]whom no man hath seen, yea neither can see, to whom be honour and empire everlasting. Amen.

[1] *Io. 1, 18.*

17 Command the rich of this world not to be high minded, nor to trust in the uncertainty of riches, but in the living God (who giveth us all things abundantly to enjoy) 18 to do well, to become rich in good works, to give easily, to communicate, 19 to heap unto themselves a good [1]foundation for the time to come, that they may apprehend the true life.

[1] Alms deeds and good works laid for a foundation and ground to attain everlasting life. So say the Doctors upon this place.

20 O Timothee, keep the *depositum*, avoiding the profane [1]novelties of voices, and oppositions of falsely called knowledge.

[1] *c καινοφωνίας.*
S. Chrysostom.

21 Which certain promising, have erred about the faith. Grace be with thee. Amen.

ANNOTATIONS.
CHAP. VI.

4. *Languishing.]* Even these be the good disputes of our new Sect-masters, and the world hath too long proved these inconveniences here named, to be the fruits of such endless altercations in religion as these unhappy sects have brought forth.

20. *Depositum.]* [1]The whole doctrine of our Christianity being taught by the Apostles, and delivered to their successors, and coming down from one Bishop to another, is called the *Depositum*, as it were a thing laid into their hands, and committed unto them to keep. Which because it passeth from hand to hand, from age to age, from Bishop to Bishop without corruption, change, or alteration, is all one with Tradition, and is the truth given unto the holy Bishops to keep, and not to lay men. See the notable discourse of Vincentius Lirinensis upon this text. *li. cont. profan. haer. Novationes.* And it is for this great, old, and known treasure committed to the Bishops' custody, that S. Irenaeus calleth the Catholic Church *Depositorium dives, the rich treasury of truth.* li. 3. c. 4. And as Clemens Alexandrinus writeth *li. 2. Strom.* this place maketh so much against all Heretics who do all change this *Depositum*, that for it only such men in his days denied this Epistle. The Heretics of our days challenge also the truth, and say it is the old truth. but they leap 14 or 15 hundreth years for it over men's heads to the Apostles. [2]But we call for the *Depositum*, and ask them in whose hands that truth which they pretend, was laid up, and how it came down to them. For it cannot be Apostolical, unless it were *Depositum* in some Timothee's hand, so to continue from one Bishop to another until our time and to the end.

[1] *Depositum*, is the Catholic truth descending from the Apostles by succession of Bishops, even unto the end.

[2] The Protestants can shew no such *depositum*.

20. *profane novelties.]* *Non dixit antiquitates* (saith Vincentius Lirinensis) *non dixit vetustates, sed prophanas novitates. Nam si vitanda est novitas, tenenda est antiquitas: si prophana est novitas, sacrata est vetustas*; that is, *He said not, ANTIQUITIES: he said not, ANCIENTNESS: but PROFANE NOVELTIES. For if novelty is to be avoided, antiquity is to be kept: If novelty be profane, ancientness is holy and sacred.* See his whole book against the profane novelties of heresies.
◦We may not measure the newness or oldness of words and terms of speaking in religion, by holy

◦Profane novelties of

words how to be tried and examined.

Scriptures only: as though all those or only those were new and to be rejected, that are not expressly found in holy writ: but we must esteem them by the agreeableness or disagreeableness they have to the true sense of scriptures, to the form of Catholic faith and doctrine, to the phrase of the old Christians, to the Apostolic use of speech come unto us by tradition of all ages and Churches, and to the prescription of holy Councels and Schools of the Christian world: which have given out (according to the time and questions raised by heretics and contentious persons) very fit, artificial, and significant words, to discern and defend the truth by, against falsehood.

◦Catholic terms not expressly in the Scriptures, but in sense, are no such novelties of words.

◦These terms, *Catholic, Trinity, Person, Sacrament, Incarnation, Mass,* and many more, are not (in that sense wherein the Church useth them) in the Scriptures at all, and diverse of them were spoken by the Apostles before any part of the new Testament was written, some of them taken up straight after the Apostles' days in the writings and preachings of holy Doctors, and in the speech of all faithful people, and therefore cannot be counted Novelties of words. Others beside these, as. *Consubstantial, Deipara, Transubstantiation,* and the like, which are neither in express terms found in Scriptures, nor yet in sense (if we should follow the judgement of the special sects against which the said words were first invented, the Arians crying out against Nicene Councel, for the first: the Nestorians against the Ephesine Councel, for the second: the Lutherans & Calvinists against the Lateran and the later Councels, for the third) these words also not withstanding, by the judgement of holy Church and Councels approved to be consonant to God's word, and made authentical among the faithful, are sound and true words, and not of those kind which the Apostle calleth *Novelties*.

[1] Heretical novelties of words.

[2] * *ὁμοιούσιον.*

[3] * *Χριστόκον.*

[4] The Protestants' profane novelties of words.

[1] The words then here forbidden, are the new profane terms and speeches invented or specially used by heretics, such as S. Irenee recordeth the Valentinians had a number most monstrous: as the Manichees had also diverse, as may be seen in S. Augustine: The Arians had their [2] *Similis substantiae*, and Christ to be *ex non existentibus*: The other heretics after those days had their [3] *Christiparam*, and such like, agreeable to their sects. But the Protestants pass in this kind, [4] as they exceed most heretics in the number of new opinions: as their *Seruum arbitrium*, their *sole faith*, their *fiduce*, their *apprehension of Christ's justice*, their *imputative righteousness*: their horrible terms of terrors, anguishes, distresses, distrust, fears and feeling of hell pains in the soul of our Saviour, to express their blasphemous fiction of his temporal damnation, which they call his descending to hell: Their *marks, tokens,* and *badges Sacramental*, their *Companation, Impanation, Circumpanation,* to avoid the true conversion in the Eucharist: their presence *in figure, in faith, sign, spirit, pledge, effect,* to avoid the real presence of Christ's body. These and such like innumerable which they occupy in every part of their false doctrine, are in the sense that they use them, all false, captious and deceitful words, and are *novitates vocum* here forbidden.

[1] Catholics must abhor from heretical phrases and words.

[2] *in Ps. 132.*

And though some of the said terms have been by some occasion obiter without ill meaning spoken by Catholics before these Heretics arose, yet now knowing them to be the proper speeches of Heretics, Christian men are bound to avoid them, wherein the Church of God hath ever been as diligent to resist Novelties of words, as her Adversaries are busy to invent them. For which cause she will not have us communicate with them, nor follow their fashion and phrase newly invented, though in the nature of the words sometime there be no harm. [1] In S. Augustine's days when Christian men had any good befallen them, or entered into any man's house, or met any friend by the way, they used always to say, *Deo gratias*. The Donatists and Circumcellians of that time being new-fangled, forsook the old phrase and would always say, *Laus Deo*: from which the Catholic men did so abhor (as the said Doctor writeth [2]) that they had as lief met a thief as one that said to them, *Laus Deo*, instead of *Deo gratias*. As now we Catholics must not say, *The Lord*, but, *Our Lord*:

as we say, *Our Lady*, for his mother, not, *The Lady*. Let us keep our fore-fathers' words, and we shall easily keep our old and true faith that we had of the first Christians. let them say, *Amendment, abstinence, the Lord's Supper, the Communion table, Elders, Ministers, Superintendent, Congregation, so be it, praise ye the Lord, Morning-Prayer, Evening-prayer,* and the rest, as they will: Let us avoid those Novelties of words, according to the Apostle's prescript, and keep the old terms, *Penance, Fasting, Priest, Church, Bishop, Mass, Matins, Evensong, the B. Sacrament, Altar, Oblation, Host, Sacrifice, Alleluia, Amen, Lent, Palm-Sunday, Christmas*, & the very words will bring us to the faith of our first Apostles, and condemn these new apostataes' new faith and phrases.

20. *Falsely called knowledge.]* ◦It is the property of all Heretics to arrogate to themselves great knowledge, and to condemn the simplicity of their Fathers the holy Doctors and the Church. But the Apostle calleth their pretended skill, a knowledge falsely so called, being in truth high and deep blindness. *Such* (saith S. Irenaeus *li. 5. c. 17.*) *as forsake the preaching of the Church, argue the holy Priests of unskillfulness, not considering how far more worth a religious idiot is, than a blasphemous and impudent sophister, such as all Heretics be.* And again Vincentius Lirinensis speaking in the person of Heretics saith, *Come, o ye foolish and miserable men, that are commonly called Catholics, and learn the true faith which hath been hid many ages heretofore, but is revealed and shewed of late. &c.* See his whole book concerning these matters.

◦Heretics arrogate knowledge falsely so called.

THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL TO TIMOTHEE.

THE chief scope of this second to Timothee, is, to open unto him that his martyrdom is at hand. Which yet he doth not plainly before the end: preparing first his mind with much circumstance, because he knew it would grieve him sore, and also might be a tentation unto him. Therefore he talketh of the cause of his trouble, & of the reward: that the one is honourable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready always to suffer for it, to fulfill his ministry to the end, as himself now had done his.

Whereby it is certain, that it was written at Rome, in his last apprehension and imprisonment there: as he signifieth by these words Cap. 1: *Onesiphorus was not ashamed of my chain, but when he was come to Rome, carefully sought me, &c.* And of his martyrdom, thus: *For I am now ready to be offered, and the time of my resolution* (or death) *is at hand.* cap. 4.

THE SECOND EPISTLE OF PAUL TO TIMOTHEE.

CHAPTER I.

With his praises he covertly exhorteth him not to be dismayed for his trouble, 6. (having grace given in Orders to help him, 8. and knowing for what cause he is persecuted) and namely with the example of Onesiphorus.

PAUL an Apostle of JESUS Christ by the will of God, according to the promise of the life which is in Christ JESUS: 2 to Timothee my dearest son, grace, mercy, peace from God the Father, and Christ JESUS our Lord. 3 I give thanks to God, whom I serve from my progenitors in a pure conscience, that without intermission I have a memory of thee in my prayers, night and day.

4 desiring to see thee, mindful of thy tears, that I may be filled with joy, 5 calling to mind that faith which is in thee not feigned, which also dwelt first in thy grand-mother Lois, and thy mother Eunice, and I am sure that in thee also. 6 For the which cause I admonish thee that thou resuscitate the [1]grace of God, which is in thee by the imposition of my hands.

[1]Here again it is plain that holy Orders give grace, and that even by and in the external ceremony of imposing the Bishop's hands. And it is a manner of speech specially used in this Apostle and S. Luke, that Orders give grace to the ordered, & that to take orders or authority to minister Sacraments or preach, is, to be given or delivered to God's grace. *Act. 14, 25.*

7 For God hath not given us the spirit of fear: but of power, and love, and sobriety. 8 Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: but travail with the Gospel according to the power of God, 9 who hath delivered and called us by his holy calling, [1]not according to our works, but according to his purpose and grace, which was given to us in Christ JESUS [2]before the secular times.

[1] *Tit. 3, 5.* [2] *Tit. 1, 3.*

10 But it is manifested now by the illumination of our Saviour JESUS Christ, who hath destroyed death, and illuminated life and incorruption by the Gospel:

11 wherein [1]I am appointed a preacher and Apostle and Master of the Gentiles.

[1] *1. Timo. 2, 7.*

12 For the which cause also I suffer these things: but I

am not confounded. For I know whom I have believed, and I am sure that he is able to keep my *depositum* unto that day. 13 Have thou a form of sound words, which thou hast heard of me in faith and [1][2]in the love of Christ JESUS.

[1]c Faith and love coupled commonly together in this Apostle's writings.[2] *c ἀγάπη τῇ ἐν Χριϛῷ*

14 Keep the good *depositum* by the Holy Ghost, which dwelleth in us. 15 Thou knowest this, that all which are in Asia, be averted from me: of whom is Phigelus and Hermogenes. 16 Our Lord give mercy to [1]the house of Onesiphorus: because he hath often refreshed me, and hath [2]not been ashamed of my chain:

[1]*2. Tim. 4, 19.*[2]What a happy & meritorious things it is to relieve the afflicted for religion, & not to be ashamed of their disgrace, irons, or what miseries so ever.

17 but when he was come to Rome, he sought me carefully, and found me. 18 Our Lord grant him to find mercy of our Lord in that day. And how many things he ministered to me at Ephesus, thou knowest better.

ANNOTATIONS.
CHAP. I.

5. *In thy grandmother.]* ◦Though God shew mercy to many that be of incredulous, heretical or ill parents, yet it is a goodly benediction of God to have good education and to have good faithful progenitors and Catholic parents. And it is a great sin to forsake the faith of our fathers that be Catholics, or contrary to our education in the Church to follow strange doctrines, abandoning not only our next natural parent's faith, but the ancient faith and belief of all our progenitors for many hundred years together. And if to follow the faith of mother and grandmother only, the Christian religion being then but newly planted, was so commendable even in a Bishop, how much more is it now laudable to cleave fast to the faith of so many our progenitors and ages that continued in the same Christian religion which they first received?

◦A great blessing, to have Catholic progenitors: and very commendable to cleave fast to their faith.

[1]Our Protestants in their great wisdom laugh at good simple men when they talk of their father's faith. But S. Hierom[2], *I am a Christian,* saith he, *and born of Christian parents, and carry the sign of the cross in my forehead.* And again ep. 65. c. 3. *Until this day the Christian world hath been without this doctrine, that faith will I hold fast being an old man, wherein I was born a child.* And the holy Scriptures set us often to school to our fathers. [3]*Ask thy fathers, and they will shew thee, thy ancestors, and they will tell thee.* And again, [4]*Our fathers have shewed unto us.* And commonly the true God is called the God of the faithful and of their forefathers. *Dan. 2. 3.* And false gods and new doctrines or opinions be named, *New and fresh, such as their fathers worshipped not. Deut. 32.* Finally S. Paul both here and [5]often else allegeth for his defence and commendation, that he was of faithful progenitors. And it is a case that Heretics cannot lightly brag of, no one sect commonly during so long without intermission, that they can have many progenitors of the said sect. Which is a demonstration that their faith is not true, and that it is impossible our Catholic faith to be false, supposing the Christian religion to be true.

[1]The people's speeches of their father's faith, is very Christian and laudable.

[2]*Apol. cont. Ruff. li. 1. c. 8.*

[3]*Deut. 32.*

[4]*& Ps. 43.*

[5]* *Act. 24. 2. Cor. 11.*

12. *Depositum.]* ◦A great comfort to all Christians, that every of their good deeds and sufferings for Christ, and all the worldly losses sustained for defence or confession of their faith, be extant with God, and kept as *depositum*, to be repayed or received again in heaven. Which if the worldlings believed or considered, they would not so much marvel to see Catholic men so willingly to lose land, liberty, credit, life and all for Christ's sake and the Church's faith.

◦All our good deeds are laid up with God, to be rewarded.

13. *A form.]* The Apostles did set down a platform of faith, doctrine, & phrase of Catholic speech and preaching, & that not so much by writing (as here we see) as by word of mouth: to which he

◦We must speak in Catholic terms, after a

certain rule of faith, and form of words.

referreth Timothee over and above his Epistles unto him. ◦And how precisely Christian Doctors ought to keep the form of words anciently appropriated to the mysteries and matters of our religion, S. Augustine expresseth in these words *li. 10 de civit. c. 23. Philosophers speak with freedom of words &c. but we must speak according to a certain rule, lest licentious liberty of words breed an impious opinion of the things also that are signified by the same*. Trinity, person, essence, Consubstantial, Transubstantiation, Mass, Sacrament, and such like, be *verba sana* (as the Apostle speaketh) *sound words*, given to express certain high truths in religion, partly by the Apostles and first founders of our religion under Christ, and partly very aptly invented by holy Councels and fathers, to express as near as could be the high ineffable or unspeakable verity of some points, and to stop the Heretics' audacity and invention of new words and profane speeches in such things, which the Apostle warneth Timothee to avoid *1 ep. c. 6. 20.* and *2 ep. 2, 16.* See the Annotations there.

◦Relievers of Cath. prisoners.

18. *Our Lord.]* ◦To have this prayer of an Apostle, or any Priest or poor Cath. man so relieved, giveth the greatest hope at the day of our death or general judgement, that can be: and it is worth all the lauds, honours, and riches of the world.

CHAPTER II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, and his denial of them that deny him. 14. Not to contend, but to shun heretics: neither to be moved to see some subverted, considering that the elect continue Catholics, and that in the Church be of all sorts. 24. Yet with all sweetness to reclaim the deceived.

THOU therefore my son, be strong in the grace which is in Christ JESUS: 2 and the things which thou hast heard of me by many witnesses, these commend to faithful men, which shall be fit to teach others also. 3 Labour thou as a good soldier of Christ JESUS. 4 No man being a soldier to God, entangleth himself with secular businesses; that he may please him to whom he hath approved himself. 5 For he also that striveth for the mastery, is not crowned unless he strive lawfully. 6 The husband-man that laboureth, must first take of the fruits. 7 Understand what I say: for our Lord will give thee in all things understanding. 8 [1]Be mindful that our Lord JESUS Christ is risen again from the dead, of the seed of David, according to my Gospel,

[1]b Part of the Epistle upon S. George's day. April. 25. The rest is pa. 541.

9 wherein I labour even unto bands, as a malefactor: but the word of God is not tied. 10 Therefore [1]I sustain all things for the elect, that they also may obtain the salvation, which is in Christ JESUS, with heavenly glory.

[1]Mark here that the elect (though sure of salvation) yet are saved by means of their preachers & teachers, as also by their own endeavours.

11 A faithful saying. For if we be dead with him, we shall live also together. 12 If we shall sustain, we shall also reign together. [1]If we shall deny, he also will deny us.

[1]*Mat. 10.*

13 [1]If we believe not; he continueth faithful, he cannot deny himself.

[1]*Ro. 3, 3.*

14 These things admonish: testifying before our Lord. Contend not in words, for it is profitable for nothing, but for the subversion of them that hear. 15 Carefully provide to present thyself approved to God, a work-man not to be confounded, rightly handling the word of truth. 16 But [1]profane and vain speeches avoid: for they do much grow to impiety:

[1]c See the Annotations before *1. Tim. 6. v. 20.*

17 and their speech spreadeth as a canker: of whom is Hymenaeus and Philetus: 18 who have erred from the

truth, saying that the resurrection is done already, and have subverted the faith of some. 19 But the sure foundation of God standeth, having this seal, Our Lord knoweth, who be his, and let every one depart from iniquity that nameth the name of our Lord. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth: and certain indeed unto honour, but certain unto contumely. 21 If any man therefore shall cleanse himself from these, he shall be a vessel unto honour, sanctified & profitable to our Lord, prepared to every good work. 22 But youthful desires^ fly, and pursue justice, faith, charity, and peace with them that invocate our Lord from a pure heart. 23 And [1]foolish and unlearned questions avoid, knowing that they engender brawls.

[1] *Tit. 3, 9.*

24 But the servant of our Lord must not wrangle: but be mild toward all men, apt to teach, patient, 25 with modesty admonishing them that resist the truth: lest sometime [1]God give them repentance to know the truth:

[1] Conversion from sin and heresy is the gift of God and of his special grace: yet here we see, good exhortations and prayer and such other helps of man be profitable thereunto. Which could not be, if we had not free will.

26 and they recover themselves from the snares of the devil, of whom they are held captive at his will.

ANNOTATIONS.
CHAP. II.

4. *No man being a soldier.]* ◦First of all, the Apostle (*1 Cor. 7.*) maketh marriage & the needful cares, solicitude, and distractions thereupon ever depending, special impediments of all such as should employ themselves wholly to God's service, as Bishops & Priests are bound to do. *He that is with a wife* (saith he) *is careful for the world, how to please his wife, and is distracted or divided.* 1 Cor. 7.

◦What secular affairs do not agree nor consist with spiritual men's function.

Secondly, the practice of Physic, merchandise, or any other profane faculty and trade of life to gather riches, and much more to be given to hunting, hawking, gaming, shews, interludes, or the like pastimes, is here forbidden.

[1] Thirdly, the services of Princes and manifold base offices done to them for to obtain dignities and promotions, are disagreeable to Priestly functions. Not so, to be their chaplains for this purpose to preach unto them, to hear their confessions, to minister the Sacraments unto them, to say Divine service before them, and such other spiritual duties. For, all such services done to principal persons both of the Clergy and Laity, be godly and consonant to Priestly vocation. As also serving of Princes and Commonweals in civil causes and matters of state, in making peace and quietness among the people, by deciding or compounding their controversies, and all such like affairs tending to the honour of God and good of men, and to the upholding of true religion, when they may be done without notorious damage or hinderance of their spiritual charge, or when the hurts thereof be aboundantly recompensed by the necessary duties done for the general good of kingdom or Country: all such things (I say) be lawful and often very requisite. [2]And S. Augustine, S. Ambrose, S. Bernard, and other holy Bishops of old were much occupied therein, as we see in S. Augustine's book *de opere Monachorum c. 29. & Possid. in vit. c. 19.*

[1] How spiritual men may serve secular Princes, & deal in civil causes.

[2] *in vit. S. Ambr. & Bern.*

15. *Rightly.]* [1]The Scriptures or challenge of the word of God is common to Catholics and Heretics, but all is in the handling of them, these later handle them guilefully, adultering the word of God, as [2]elsewhere the Apostle speaketh: the other sincerely after the manner of the Apostles and doctors of God's Church. Which the Greek expresseth by a significant word of cutting a thing straight by a line, *ὀρθοτομοῦντα*.

[1] Catholics only, right handlers of the Scripture.

[2] *2. Cor. 2. & 4.*

◦Heretical books and sermons are to be avoided.

17. *Their speech.]* ◦The speeches, preachings, and writings of Heretics be pestiferous, contagious, and creeping like a canker. Therefore Christian men must never hear their sermons nor read their books. For such men have a popular way of talk whereby the unlearned, and specially women loaden with sin, are easily beguiled. *Nothing is so easy* (saith S. Hierom) *as with voluble and rolling tongue to deceive the rude people, which admire whatsoever they understand not. Ep. 2. ad Nepot. c. 10.*

◦Who are out of the Church or within it.

20. *In a great house]* ◦He meaneth not that Hymenaeus and Philetus (of whom he spake immediately before) or other heretics, be properly within the Church, as Catholic men are, though grievous sinners: but that evil men who for the punishment of their sins become heretics, were before they fell from their faith as vessels of contumely, within the Church. Yea and often also after they be severed in heart and in the sight of God, so long as they stand in external profession and use of the same Sacraments, and in the outward fellowship of Catholics, not yet either separated of themselves, nor cast out by the governors of the Church, so long (we say) they be after a sort in the Church: though properly and indeed they be out of the compass of God's house. Mary of those that are openly severed in Sacraments, Service, and communion, there is no question but they are out of the Church.

◦Free-will.

21. *Cleanse himself.]* ◦Man then hath free-will to make himself a vessel of salvation or damnation: though salvation be attributed to God's mercy principally, the other to his just judgement: neither of both being repugnant to our free-will, but working with and by the same, all such effects in us as to his providence and our deserts be agreeable.

CHAPTER III.

He prophesieth of Heretics to come. 6. and noteth certain then also for such, bidding him to avoid them, 10. and (what so ever persecution befall for it) to continue constant in the Catholic doctrine, both because of his Master (S. Paul himself) 15. and also because of his own knowledge in the Scriptures.

AND this know thou, that [1]in the last days shall approach perilous times.

[1] *1. Tim. 4, 1.*

2 And men shall be lovers of themselves, covetous, haughty, proud, blasphemous, not obedient to their parents, unkind, wicked, 3 without affection, without peace, accusers, incontinent, unmerciful, without benignity, 4 traitors, stubborn, puffed up, and lovers of voluptuousness more than of God: 5 having an appearance indeed of piety, but denying the virtue thereof. And these avoid. 6 For of these be they that craftily enter into houses; & lead captive seely women laden with sins, which are led with diverse desires: 7 always learning, and never attaining to the knowledge of the truth. 8 But as [1]Iannes and Mambres [2]resisted Moyses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith.

[1]That those Magicians which resisted Moyses, were thus called, it is not written in all the old Testament, therefore it came to the Apostle's knowledge by tradition, as the Church now hath the names of the 3 kings, of the penitent thief, of the soldier that pierced Christ's side on the Cross, and of the like. [2] *Exo. 7.*

9 But they shall prosper no further: for their folly shall be manifest to all, as theirs also was.

10 [1]But thou hast attained to my doctrine, institution, purpose, faith, longanimity, love, patience,

[1]b The rest of the Epist. for S. George's day.

11 persecutions, passions: what manner of things were done to me at Antioch, at Iconium, at Lystra:

what manner of persecutions I sustained. And out of all^ our Lord delivered me. 12 And all that will live godly in Christ JESUS, shall suffer persecution. 13 But evil men & seducers shall prosper to the worse: erring, and driving into error. 14 But thou, [1]continue in those things which thou hast learned, & are committed to thee: knowing of whom thou hast learned;

This is it which before he calleth *depositum. 1. Tim. 6. and 2. Tim. 1.*

15 & because from thine infancy thou hast known the holy Scriptures, which can instruct thee to salvation, by the faith that is in Christ JESUS. 16 [1]All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in justice:

[1]In all danger and diversity of false sects, S. Paul's admonition is, ever to abide in that was first taught and delivered, never to give over our old faith for a new fancy.

[1]*2. Pet. 1, 21.*

17 that the man of God may be perfect, instructed to every good work.

ANNOTATIONS.
CHAP. III.

2. *Men shall be.]* All these words S. Cyprian expoundeth of such as by pride and disobedience resist God's Priests. Let no faithful man, saith he, that keepeth in mind our Lord's and the Apostle's admonition, marvel if he see in the later times some proud and stubborn fellows and the enemies of God's Priests, go out of the Church or impugn the same: when both our Lord and the Apostle foretold us that such should be. *Cypr. ep. 55. nu. 3.*

6. *Women loaden.]* ◦Women loaden with sins, are for such their deservings, and through the frailty of their sex, more subject to the heretics' deceits, than men: the enemy attempting (as he did in the fall of our first parents) by them to overthrow men. See S. Hierom upon the 3. chapter of Jeremie. Where he addeth that every heresy is first broached *propter gulam & ventrem*, for gluttony and belly-cheer.

◦Women easily seduced by heresy.

9. *Folly manifest.]* ◦All heretics in the beginning seem to have some shew of truth, God for just punishment of men's sins permitting them for some while in some persons and places to prevail: but in short time God detecteth them, and openeth the eyes of men to see their deceits: in so much that after the first brunt they be maintained by force only, all wise men in a manner seeing their falsehood, though for troubling the state of such common-weals where unluckily they have been received, they cannot be so suddenly extirped.

◦The folly of Heretics in time appeareth.

12. *All that will live.]* ◦All holy men suffer one kind of persecution or other, being grieved and molested by the wicked, one way or another: but not all that suffer persecution, be holy, as all malefactors. The Church and Catholic Princes persecute heretics, and be persecuted of them again, as S. Augustine often declareth. *See ep. 48.*

◦Persecution.

13. *Prosper.]* Though heresies and the authors of them be after a while discovered & by little and little forsaken generally of the honest, discreet, and men careful of their own salvation, yet their authors and other great sinners proceed from one error and heresy to another, and finally to plain Atheism and all Devilish disorder.

16. *All Scripture.]* ◦Besides the Apostles' teaching and tradition, the reading of holy Scriptures is a great defence and help of the faithful, and specially of a Bishop, not only to avoid and condemn all heresies, but to the guiding of a man in all justice, good life and works. Which commendation is

◦The great profit of reading the Scriptures.

not here given to the books of the new Testament only (whereof he here speaketh not, as being yet for a great part not written) but to the Scripture of the old Testament also, yea and to every book of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and understood according to the same Spirit wherewith it was written.

◦The Heretics' foolish argument: All Scripture is profitable, ergo only Scripture is necessary & sufficient.

◦The Heretics upon this commendation of holy Scriptures, pretend (very simply in good sooth) that therefore nothing is necessary to justice and salvation but Scriptures. As though every thing that is profitable or necessary to any effect, excluded all other help, and were only enough to attain the same. By which reason a man might as well prove that the old Testament were enough, and so exclude the new: or any one piece of all the old, and thereby exclude the rest. For he affirmeth every Scripture to have the foresaid utilities. and they might see in the very next line before, that he requireth his constant perseverance in the doctrine which he had taught him over and about that he had learned out of the Scriptures of the old Testament, which he had read from his infancy, but could not thereby learn all the mysteries of Christian religion therein. Neither doth the Apostle affirm here that he had his knowledge of Scriptures, by reading only, without help of masters and teachers, as the Adversaries hereupon (to commit the holy Scriptures to every man's presumption) do gather: but affirmeth only that Timothee knew the Scriptures and therefore had studied them by hearing good readers and teachers, as S. Paul himself did of Gamaliel and the like, and as all christian students do, that be trained up from their youth in Catholic universities in the study of Divinity.

CHAPTER IV.

He requireth him to be earnest while he may, because the time will come when they will not abide Catholic preaching, 5. and to fulfil his course, as himself now hath done. 9. and to come unto him with speed, because the rest of his train are dispersed, and he draweth now to heaven.

I [1] Testify before God and JESUS Christ who shall judge the living and the dead, and by his advent, and his Kingdom:

[1] The Epistle for holy Doctors, and for S. Silvester. Decemb. *31.* & for S. Hilary, Ian. *14.* and S. Dominic *August 4.*

2 Preach the word. Urge in season, out of season, reprove, beseech, rebuke, in all patience and doctrine. 3 For there shall be a time when they will not bear sound doctrine: but according to their own desires they will heap to themselves masters, having itching ears, 4 and from the truth certes they will avert their hearing, and to fables they will be converted. 5 But be thou vigilant, labour in all things, do the work of an Evangelist, fulfill thy ministry. Be sober. 6 For I am even now [1] to be sacrificed: and the time of my resolution is at hand.

[1] The martyrdom of Saints is so acceptable to God, that it is counted as it were a sacrifice in his sight, and therefore hath many effects both in the party that suffereth it, and in others that are partakers of the merit as of a Sacrifice: which name it hath by a Metaphor.

7 I have fought a good fight, I have consummate my course, I have kept the faith. 8 Concerning the rest, there is laid up for me a crown of justice, which our Lord will render to me in that day, a just judge: and not only to me, but to them also that love his coming. 9 Make haste to come to me quickly. 10 For Demas hath left me, loving this world, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia. 11 [1] Luke only is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

[1] *Col. 4, 14.*

12 But Tychicus I have sent to Ephesus. 13 The cloak that I left at Troas with Carpus, coming bring with thee, and the books, especially the parchment.

14 Alexander the Coppersmith hath shewed me much evil: our Lord will reward him according to his works: 15 whom do thou also avoid, for he hath greatly resisted our words. 16 In my first answer no man was with me, but all did forsake me: be it not imputed to them. 17 But our Lord stood to me, and strengthened me, that by me the preaching may be accomplished, and all Gentiles may hear: and I was delivered from the mouth of the lion. 18 Our Lord [1]ʿhath deliveredʾ me from all evil work: and will save me unto his heavenly Kingdom. To whom be glory for ever and ever. Amen.

[1] *will deliver*

19 Salute Prisca and Aquila, and [1]the house of Onesiphorus.

[1] *2. Timo. 1, 16.*

20 Erastus remained at Corinth. And Trophimus I left sick at Miletum. 21 Make haste to come before winter. Eubulus and Pudens and [1]Linus and Claudia, and all the brethren, salute thee.

[1] c This Linus was coadjutor with & under S. Peter, & so counted second in the number of Popes.

22 Our Lord JESUS Christ be with thy spirit. Grace be with you. Amen.

ANNOTATIONS.
CHAP. IV.

3. *There shall be a time.]* [1]If ever this time come (as needs it must that the Apostle foresaw and foretold) now it is undoubtedly, for the properties fall so just in every point upon our new Masters and their Disciples, that they may seem to be pourtered out, rather than prophesied of. Never were there such delicate Doctors that could so pleasantly claw and so sweetly rub the itching ears of their hearers, as these, which have a doctrine framed for every man's fancy, lust, liking and desire. the people not so fast crying, [2] *speak placentia, things that please*: but the Masters as fast warranting them to do *placentia*.

[1] The Apostle prophesied of our new delicate preachers.

[2] *Esa. 30. v. 10.*

8. *A crown of justice.]* [1]This place convinceth for the Catholics, that all good works done by God's grace after the first justification, be truly and properly meritorious, and fully worthy of everlasting life: and that thereupon heaven is the due and just stipend, crown, or recompense, which God by his justice oweth to the persons so working by his grace. for he rendereth or repayeth heaven as a just judge, and not only as a merciful giver. and the crown which he payeth, is not only of mercy or favour or grace, but also of justice [2]. It is his merciful favour and grace, that we work well & merit heaven: it is his justice, for those merits to give us a crown correspondent in heaven. S. Augustine upon these words of the Apostle, expresseth both briefly thus, *How should he repay as a just judge, unless he had first given as a merciful father?* Li. de grat. & lib. arbit. c. 6.

[1] Works meritorious.

[2] How heaven is due both of justice and mercy.

And when you hear or read any thing in the Scriptures, that may seem to derogate from man's works in this case, it is always meant of works considered in their own nature and value, not implying the grace of Christ, by which grace it cometh, & not of the work in it-self that we have a right to heaven & deserve it worthily [1]: which the Apostle in the 6. to the Hebrews more then insinuateth, saying these words, *God is not unjust, to forget your work & love which you have shewed in his name &c.* As though he would say, that he were unjust if he did forget to recompense their works. [2]The parable also of the men sent into the vineyard, proveth that heaven is our own right, bargained for and wrought for, and accordingly payed unto us as our hire at the day of judgement, for that is *merces* and *μισθὸς* whereby the Scripture so often calleth it. It is the goal, the mark, the price, the hire, of all striving, running, labouring, due both by promise and by covenant

[1] It is not of us, but of God's grace, that works be meritorious.

[2] *Mat. 20.*

[3] To such good works heaven is due: to say the contrary, is to derogate from God's grace.

[4] *In Ps. 100.*

and right debt [3]. See a notable place in S. Augustine in *Psal. 83 in fine:* and *100 in initio. & ho. 14. c. 2. ii. 50. hom.* S. Cyprian also, and namely the later end of his book *de opere & eleemosyna:* and thou shalt easily contemn the contrary falsehood, which doth not so much derogate from man's works, as from God's grace which is the cause and ground of all worthiness in man's merits. S. Augustine's words [4] be these, *Mark that he to whom our Lord gave grace, hath our Lord also his debter. He found him a giver, in the time of mercy: he hath him his debter in the time of judgement.* See the place and the rest here quoted, where he examineth and explicateth the matter at large.

THE ARGUMENT OF THE EPISTLE OF S. PAUL TO TITUS.

THAT Titus was a Gentile, and not a Jew, and that he was in S. Paul's train, at the least the 14 year after his conversion, if not before, we understand by the Epistle to the Galatians c. 2. And that he continued with him to the very end, appeareth in the second to Timothee c. 4. Where he maketh mention that he sent him from Rome into Dalmatia, when himself was shortly after to be put to death.

And therefore although S. Luke never name him in the Acts, as neither himself, yet no doubt he comprehendeth him commonly, when he speaketh thus in the first person plural: *Forthwith we sought to go into Macedonia. Act. 16.* For S. Paul also sent him to Corinth, between the writing of his 1. & 2. to the Corinthians (which time concurreth with Act. 19) by occasion whereof he maketh much and honourable mention of him in the said second Epistle c. 2. & c. 7. and again ◦he sent him with the same Epistle: both times about great matters: so that no doubt he was even then also a Bishop, and received accordingly of the Corinthians, *with fear and trembling.* 2. Cor. 7, v. 15. But the same is plainer in this Epistle to himself c. 1. v. 5. Where the Apostle saith: *for this cause I left thee at Crete, &c.* By which words it is manifest also, that this Epistle was not written during the story of the Acts (seeing that no mention is there of S. Paul's being in the isle of Crete) but after his dismission at Rome out of his first trouble, and before his second or last trouble there, as is evident by these words: *When I shall send to thee Artemas or Tychicus, make haste to come to me to Nicopolis, for there I have determined to winter.* Tit. 3.

◦ *2. Corinth. 8.*

Therefore he instructeth him (and in him, all Bishops) much like as he doth Timothee, what qualities he must require in them that he shall make priests and Bishops, in what sort to preach, and to teach all sorts of men, to commend good works unto them: finally, himself to be their example in all goodness.

THE EPISTLE OF PAUL TO TITUS.

CHAPTER I.

Of what quality the Priests and Bishops must be: 9. namely learned, considering the Judaical seducers of that time. 12. That the Cretensians must be roughly used, to have them continue sound in faith.

PAUL the servant of God, and an Apostle of JESUS Christ according to the faith of the elect of God and knowledge of the truth: which is according to piety, 2 into the hope of life everlasting, which he promised that lieth not, God, [1] before the secular times:

[1] *2. Tim. 1, 9.*

3 but hath manifested in due times his word in preaching, which is committed to me according to the precept of our Saviour God: 4 to Titus my beloved son according to the common faith, grace and peace from God the Father, and Christ JESUS our Saviour.

5 For this cause left I thee in Crete, that thou shouldest reform the things that are wanting, and shouldest ordain priests by cities, as I also appointed

thee: 6 [1]if any be without crime, the husband of one wife, having faithful children, not in the accusation of riot, or not obedient.

[1] *1. Tim. 3, 2.*

7 For a Bishop must be without crime, as the steward of God: not proud, not angry, not given to wine, no striker, not covetous of filthy lucre: 8 but given to hospitality, gentle, sober, just, holy, continent: 9 embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to reprove them that gainsay it.

10 For there be many disobedient, vain-speakers, and seducers, especially they that are of the Circumcision. 11 Who must be controlled. Who subvert whole houses, teaching the things they ought not, for filthy lucre. 12 One of them said, their own proper prophet, [1] *The Cretensians always liars, naughty beasts, slothful bellies.*

[1] *Epimenides.*

13 This testimony is true. For the which cause rebuke them sharply, that they may be sound in the faith, 14 not attending to Jewish fables, and commandments of men, averting themselves from the truth.

15 [1]All things are [2]clean to the clean: but to the polluted and to infidels nothing is clean: but polluted are both their mind and conscience.

[1] *Rom. 14, 20.* [2]He speaketh not of the Church's abstaining from meats sometimes, which is not for any uncleanness in the creatures, but for chastening their bodies: but he meaneth the Jewish superstition, who now being Christians, would not cease to put difference of clean and unclean according to their old law. See S. Augustine *Cont. Faust. li. 31. c. 4.*

16 They confess that they know God: but in their works they deny, whereas they be abominable and incredulous and to every good work reprobate.

ANNOTATIONS.

CHAP. I.

[1]Priests must be consecrated by Bishops only.

[2]The popular election of the Clergy taken away.

5. *Ordain Priests.]* [1]Though Priests or Bishops may be nominated and elected by the Princes, people, or Patrons of places, according to the use of the time and diversity of Countries and fashions, yet they cannot be ordered and consecrated but by a Bishop who was himself rightly ordered or consecrated before, as this Titus was by S. Paul. And here it seemeth that he did not only consecrate them whom the people had elected before, but himself also made choice of the persons, no mention being here made of any other election popular. [2]Which though it were long used in the primitive Church, yet for diverse causes and specially for continual tumults, partialities, and disorders. which S. Augustine much complaineth of in his time, was justly taken away, and other better means of their designment appointed. See *Conc. Laodic. cap. 12. 13.* S. August. *de adult. coniug. li. 2. c. 20. Ep. 110. and Possid. in vita Aug. c. 8.*

[1]The preeminence of a Bishop above a Priest.

[2]To put no difference between them is Aerius' heresy.

[3]Heret. translation.

[1]And that the ordering of Priests or imposition of hands to that purpose, belongeth only to Bishops, and to no inferior Priests or other persons, it is plain by the Apostolic practice set down in the Scriptures, namely in the Acts, and in the Epistles to Timothee and Titus. And S. Hierom, who seemeth sometimes to say that in the primitive Church there was no great difference betwixt a Bishop and Priest, yet he ever excepteth giving Holy Orders, which preeminence he attributeth to Bishops only. *ep. 85.* as he doth also Confirming the Baptized by giving them the Holy Ghost through imposition of hand and holy Chrism. *Dial. cont. Lucifer. c. 4.* [2]Note also that Aerius was of old condemned of heresy, for holding that there was no difference betwixt a Priest and a Bishop. *Epiph. haer. 75. August. haer. 53.* [3]Note lastly the fraudulent translation of the Heretics, always turning for *Priests* (which here is evident to be a calling of Order and office) *elders, saying, That thou ordain Elders.* which in our vulgar tongue signifieth the age, and not the Office properly: and all this for hatred of Priests.

6. *Of one wife.]* ◦To that which is said upon the like words *1 Tim. 3:* add this testimony of S. Epiphanius *li. 3. to. 2. cont. haereses in fine. Holy Priesthood,* saith he, *for the most part proceedeth of Virgins: and if not of virgins, yet of them that live a sole or single life: but and if the single and sole persons suffice not to the Ministry, of such as contain from their wives, or after once marrying remain widows. For, him that hath been married twice, it is not lawful to take to Priesthood, &c.* If you list to see the causes why bigamy is forbidden them that are to be Priests, and continency required of the Clergy, see the same author *li. 2. to. 1. haeres. 59.* S. Ambrose *li. 1. Offic. c. 50.* and upon *1 Tim. 3.* S. Augustine *de bono Coniugal. c. 18.* S. Hierom *ep. 50 c. 5 ad Pammachium,* and against Iovinian *li. 1 c. 19.* S. Leo *ep. 87.* and other ancient authors.

◦*Bigami* excluded from holy Orders, and the causes thereof.

[1] And if the studious reader peruse all antiquity, he shall find all notable Bishops and Priests of God's Church to have been single, or continent from their wives, if any were married before they came to the Clergy. So was S. Paul, and exhorteth all men to the like. *1 Cor. 7, 7.* So were all the Apostles after they followed Christ, as S. Hierom witnesseth, affirming that our Lord loved John specially for his virginity. *Apol. ad Pammach. c. 8. & li. 1 cont. Iovin. c. 14.* S. Ignatius *ep. 6 ad Philadelph.* saith of the said John, and of Timothee, Titus, Evodius, Clement, that they lived and died in chastity, reckoning up of the old Testament diverse notable personages that did the same, as Elias, Jesus Nave (otherwise called Josue) Melchisedec, Elisaeus, Hieremie, John Baptist. No man is ignorant that all the notable fathers of the Greek and Latin Church lived chaste: Athanasius, Basil, Nazianzen, Chrysostom, Cyprian, Hilarie (who entered into Holy Orders after his wife's death) Ambrose, Hierom, Augustine, Leo, Gregory the great. Certain other notable Fathers had once wives, but no holy men ever used them, much less married, after they were in Holy Orders. [2] A marvelous thing, that so many heretofore should have the gift of chastity then, and now so few, if the Protestants say true, that scarce one among them in our age of all their sects, even of their principal Superintendents, hath had it.

[1] The notable men of both Testaments, that lived continently from wives.

[2] Only the Protestants complain that they have not the gift of chastity.

CHAPTER II.

What to preach both to old and young (not only with word but with example also) and to servants. 11. For there are of all sorts in the Church, and they must be instructed accordingly.

BUT do thou speak the things that become sound doctrine. 2 Old men that they be sober, [1] chaste, wise, sound in the faith, in love, in patience.

[1] *c σεμνοὺς*
pudicos

3 Old women in like manner, in holy attire, not ill speakers, not given to much wine: teaching well, 4 that they may teach the young women wisdom, to love their husbands, to love their children, 5 wise, chaste, sober, having a care of the house, gentle, subject to their husbands, that the word of God be not blasphemed. 6 Young men in like manner exhort that they be sober. 7 In all things shew thyself an example of good works, in doctrine, in integrity, in gravity, 8 the word sound, irreprehensible: that he which is on the contrary part, may be afraid, having no evil to say of us. 9 [1] Servants to be subject to their masters, in all things pleasing, not gainsaying:

[1] *Eph. 6, 5.*
Col. 3, 22.
1. Pet. 2, 18.

10 not defrauding, but in all things shewing good faith, that they may adorn the doctrine of our Saviour God in all things. 11 [1] For the grace of God our Saviour hath appeared to all men:

[1] The Epistle at the first Mass on Christmas day, and

upon the Circumcision of our Lord.

12 instructing us that denying impiety and worldly desires, we live soberly, and justly, and godly in this world, 13 expecting the blessed hope and [1]advent of the glory of the great God and our Saviour JESUS Christ,

[1] *c ἐπιφάνειαν*

14 who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. 15 These things speak, and exhort⊣ and rebuke [1]with all authority. Let no man contemn thee.

[1] Bishops must be stout and command in God's cause, and the people must in nowise disobey or contemn them.

CHAPTER III.

To teach them obedience unto Princes, and meekness towards all men, considering that we also were as they, till God of his goodness brought us to Baptism. 8. To teach good works, 9. and to avoid vain questions, 10. and obstinate Heretics.

ADMONISH them to be subject to Princes and Potestates, to obey at a word, to be ready to every good work, 2 to blaspheme no man, not to be litigious, but modest: shewing all mildness toward all men. 3 For we also were sometime unwise, incredulous, erring, serving diverse desires and voluptuousnesses, living in malice and envy, odible, hating one another. 4 But when [1]the benignity and [2]kindness toward man of our Saviour God appeared:

[1] b The Epistle at the 2. Mass on Christmas day, & within the octave, and in the Votive Mass of our B. Lady between Christmas and Candlemas. [2] *c φιλανθρωπία*

5 [1]not by the works of Justice which we did, but according to his mercy he hath saved us [2]by the laver of regeneration and renovation of the Holy Ghost,

[1] *2. Tim. 1, 9.* [2] As before in the Sacrament of holy Orders *(1. Tim. 4. and 2. Tim. 1.)* so here it is plain that Baptism giveth grace, & that by it as by an instrumental cause we be saved.

6 whom he hath poured upon us aboundantly by JESUS Christ our Saviour: 7 that being justified by his grace, we may be heirs according to hope of life everlasting.⊣ 8 [1]It is a faithful saying, and of these things I will have thee avouch earnestly: that they which believe in God, be careful to excel in good works. These things be good and profitable for men.

[1] *1. Tim. 4.*

9 But [1]foolish questions, and genealogies, and contentions, and controversies of the Law avoid. For they are unprofitable and vain.

[1] *2. Tim. 2, 23.*

10 A man that is an heretic after the first and second [1]admonition avoid:

[1] These admonitions or correptions must be given to such as err, by our Spiritual Governors and Pastors: to whom if they yield not, Christian men must avoid them.

11 knowing that he that is such an one, is subverted, and sinneth, being condemned by his own judgement. 12 When I shall send to thee Artemas or Tychicus, hasten to come unto me to Nicopolis. For there I have determined to winter. 13 Set forward Zenas the lawyer and Apollos carefully, that nothing be wanting to them. 14 And let our men also learn [1]to excel in good works to necessary uses: that they be not unfruitful.

[1] *c προίςασθαι*
praeesse.

15 All that are with me, salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

ANNOTATIONS.
CHAP. III.

10. *A man that is an Heretic.]* [1]Not every one that erreth in religion, is an Heretic. but he only that after the Church's determination, willfully and stubbornly standeth in his false opinion, not yielding to decree of Councel or the chief Pastors of the Church therein. *They* (saith S. Augustine *ep. 162.*) *that defend their sentence (though false and perverse) with no stubborn stomach or obstinate heart, specially if it be such as themselves by bold presumption broached not, but received it of their deceived parents, and do seek the truth warily and carefully, being ready to be reformed if they find it, such are not to be reputed among Heretics.* And again *li. 18 de Civit. c. 51.* [2] *They that in the Church of Christ have any crazed or perverse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and will not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretics, and going forth out of the Church, are counted for enemies that exercise us.* Again *li. 4. de Bapt. cont. Donat. c. 16. He is an Heretic that, when the doctrine of the Catholic faith is made plain and manifest unto him, had rather resist it, and choose that which himself held &c.* And in diverse places he declareth that S. Cyprian, though he held an error, yet was no Heretic, because he would not have defended it after a general Councel had declared it to be an error. *li. 2. de bapt. c. 4.* So Possidonius in the life of S. Augustine [3] reporteth, how, after the determination of the See Apostolic that Pelagius' opinion was heretical, all men esteemed Pelagius an Heretic, and the Emperor made laws against him as against an Heretic. Again S. Augustine saith, *He is an Heretic in my opinion, that for some temporal commodity, and specially for his glory and principality, coineth or else followeth false or new opinions.* de utilit. credendi cap. 1.

[1]Who is properly and Heretic, & who is not.

[2]Descriptions or marks how to know an Heretic.

[3] *Vit. Aug. c. 18.*

[1]Let our Protestants behold themselves in this glass, and withal let them mark all other properties that old Heretics ever had, and they shall find all definitions and marks of an Heretic to fall upon themselves. And therefore they must not marvel if we warn all Catholic men by the words of the Apostle in this place, to take heed of them, and to shun their preachings, books, conventicles and companies. [2]Neither need the people be curious to know what they say, much less to confute them: but they must trust God's Church, which doth refute and condemn them. And it is enough for them to know that they be condemned, as S. Augustine noteth in the later end of his book de heresibus. And S. Cyprian [3] saith notably to Antonianus demanding curiously what heresies Novatianus did teach: *No matter*, saith he, *What heresies he hath or preacheth, when he teacheth without*, that is to say, out of the Church.

[1]The former marks agree to the Protestants.

[2]Their books, service, & preaching must be avoided.

[3] *Ep. 52. nu. 7.*

11. *Subverted.]* ◦Heretics be often incorrigible, yet the Church of God ceaseth not by all means possible to revoke them. therefore S. Augustine saith *ep. 162. The Heretic himself though swelling with odious and detestable pride, and mad with the frowardness of wicked contention, as We admonish that he be avoided lest he deceive the weaklings and little ones, so we refuse not by all means possible to seek his amendment and reformation.*

◦The Church seeketh the amendment of the most obstinate Heretics.

11. *By his own judgement.]* ◦Other grievous offenders be separated by excommunication from the communion of Saints and the fellowship of God's Church, by the sentence of their Superiors in the same Church: but Heretics more miserable and infortunate than they, run out of the Church of their own accord, and so give sentence against their own souls to damnation.

◦Heretics cut themselves from the Church.

THE EPISTLE OF PAUL TO PHILEMON.

THE ARGUMENT.

CHAPTER I.

Hearing of Philemon's virtue, who was a Colossian, he writeth a familiar letter from Rome (being prisoner there) about his fugitive servant Onesimus: not doubting but that he might command him, yet rather requesting that he will forgive him, yea and receive him as he would Paul himself, who also hopeth to come unto him.

PAUL the prisoner of Christ JESUS, and brother Timothee: to Philemon the beloved and our coadjutor, 2 and to Appia our dearest sister, and to Archippus our fellow-soldier and to the church which is in thy house. 3 Grace to you and peace from God our Father, and our Lord JESUS Christ. 4 I give thanks to my God, always making a memory of thee in my prayers, 5 hearing thy [1] charity & faith which thou hast in our Lord JESUS, and toward all the saints:

[1] Faith and charity commended always together, both necessary to make a complete Christian man, and to justification & salvation.

6 that the communication of thy faith may be made evident in the agnition of all [1] good that is in you in Christ JESUS.

[1] * *good work*

7 For I have had great joy and consolation in thy charity, because the bowels of the saints [1] have rested by thee brother.

[1] The duties of charity and mercy done to Christ's prisoners, are exceeding acceptable to God and all good men.

8 For the which thing having great confidence in Christ JESUS to command thee that^ which pertaineth to the purpose: 9 for charity rather I beseech, whereas thou art such an one, as Paul being old and now prisoner also of JESUS Christ. 10 I beseech thee for my son whom I have begotten in bands, [1] Onesimus,

[1] *Col. 4, 9.*

11 who hath been sometime unprofitable to thee, but now profitable both to me and thee, 12 whom I have sent back to thee. And [1] do thou receive him as mine own bowels.

[1] All Spiritual men ought to be exceeding propense and ready to procure men's pardon, and reconciliation to all penitents.

13 Whom I would have retained with me, that for thee he might minister to me in the bands of the Gospel: 14 but without thy counsel I would do nothing: that thy good might be not as it were of necessity, but voluntary. 15 For perhaps therefore he departed for a season from thee, that thou mightest take him again for ever. 16 Now not as a servant, but for a servant, a most dear brother, especially to me, but how much more to thee both in the flesh and in our Lord? 17 If therefore thou take me for thy fellow; receive him as myself. 18 And if he hath hurt thee any thing or is in thy debt, that^ impute to me. 19 I^ Paul have written with mine own hand: I will repay it: not to say to thee, [1] that thou owest me thine own self also.

[1] The great debt & duty that we owe to such as be our spiritual parents in Christ.

20 Yea brother. [1] God grant I may enjoy thee in our Lord. Refresh my bowels in our Lord.

[1] *c ὀναίμησ*

21 Trusting in thy obedience I have written to thee, knowing that thou wilt do above that also which I do say. 22 And withal provide me also a lodging. For I hope by your prayers that I shall be given to you.

23 There salute thee Epaphras my fellow-prisoner in Christ JESUS, 24 Mark, Aristarchus, Demas and Luke my coadjutors. 25 The grace of our Lord JESUS Christ be with your spirit. Amen.

ANNOTATIONS.
CHAP. I.

5. *Toward all the saints.]* ◦The Apostle sticketh not to say, Charity and faith in Christ and all his Saints, which our captious Adversaries count in Catholic men's speeches and writings, very absurd, feigning that in all such we make no difference betwixt the love we bear to Christ, and the love we owe to our neighbours: betwixt the trust or belief we have in God, and that which we have in his holy Saints. Malice and contention doth so blind all Heretics.

◦Faith and belief in Saints.

THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE HEBREWS.

THAT the Hebrews were not all the Jews, but only a part of them, it is manifest Act. 6: where the primitive Church of Hierusalem, although it consisted of Jews only, as we read Act. 2. yet is said to consist of two sorts, Greeks & Hebrews. Which again is manifest Phil. 3. where S. Paul comparing himself with the Judaical false-Apostles, saith, that he also is, *an Hebrew of Hebrews.* Finally, they seem to have been those Jews which were born in Jury, which for the most part dwelled also there. Therefore to the Christian Jews in Hierusalem and in the rest of Jury, S. Paul writeth this Epistle, out of Italy: saying thereupon, *The brethren of Italy salute you.* Heb. 13. By which words, & by these other in the same place, *Know ye our brother Timothee to be dismissed, with whom (if he come the sooner) I will see you*, it is evident, that he wrote this, not only after he was brought prisoner to Rome, wherein S. Luke endeth the Acts of the Apostles: but also after he was set at liberty there again.

[1] *2. Tim. 1.*

[2] *1. Tim. 2.*

[3] *1. Pet. 1.*

[4]* Yet was Christ head of the Gentiles also. So likewise his vicar S. Peter, notwithstanding his more peculiar Apostleship over the Jews.

[5] *Rom. 5.*

Many causes are given of the Doctors, why writing to the Jews, he doth not put his name in the beginning, *Paul an Apostle &c.* as he doth lightly in his Epistles to the Churches and Bishops of the Gentiles. The most likely cause is, for that he was [1] *the preacher and Apostle and Master of the Gentiles.* And again in another place he saith [2], that himself was appointed the Apostle of the Gentiles, as Peter of the Jews. Gal. 2. Only S. Peter therefore writing to the Jews, doth use this style: [3] *Peter an Apostle of JESUS Christ &c.* because he was more peculiarly their Apostle, as being the vicar of Christ, who was also himself [4] more specially [5] *the minister of the Circumcision*, that is (as himself speaketh) *not sent but to the sheep which were lost of the house of Israel.* Mat. 15.

◦ *Heb. 13.*

The Argument of the Epistle S. Paul himself doth tell us in two words, calling it ◦ *verbum solatij, the word of solace and comfort.* Which also is plain in the whole course of the Epistle, namely in the tenth chapter. v. 32. &c. Where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their own country-men the Jews, whereof the Apostle also maketh mention to the Thessalonians. 1. Thess. 2. v. 14. Those persecutions then of the obstinate incredulous Jews their country-men, was one great tentation unto them. Another tentation was, the persuasions that they brought unto them out of Scriptures, to cleave unto the Law, and not to believe in JESUS the dead man.

And whereas the Jews did magnify their law, by the Prophets, and by the Angels by whom it was given, and by Moyses, and by their land of promise, into which Iosue brought them, and by their father Abraham, and by their Aaronical or Levitical priesthood and sacrifices, by their Tabernacle, & by their Testament: he sheweth, that our Lord JESUS, as being the natural son of God, passeth incomparably the Prophets, the Angels, and Moyses: that the Rest or quietness which God promised, was not in their earthly land, but in heaven: that his figure Melchisedec far passed Abraham: and that his priesthood, Sacrifice, Tabernacle, and testament, far passed theirs. In all which he shooteth often at these three marks: to take away the scandal of Christ's death, by giving them sundry good reasons & testimonies of it: to erect their minds from visible and earthly promises (to which only, the Jews were wholly bent) to invisible and heavenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come. The Epistle may be divided into these parts: the first, Of Christ's excellency above the Prophets,

Angels, Moyses, and Iosue: c. 1. 2. 3. 4. The second, of his priesthood and excellency thereof above the priesthood of the old Testament: c. 5. unto the midst of the 10. The last part is of exhortation c. 10. v. 9. to the end of the Epistle.

THE EPISTLE OF S. PAUL THE APOSTLE TO THE HEBREWS.

[1] Let the Christian Reader note the corruption and impudent boldness of our Adversaries, that upon a false private persuasion of their own, that S. Paul was not the author of this Epistle, [2] leave out his name in the title of the same, contrary to the authentical copies both Greek and Latin. In old time there was some doubt who should be the writer of it, but then, when it was no less doubted whether it were Canonical Scripture at all. [3] Afterward the whole Church (by which only we know the true Scriptures from other writings) held it and delivered it, as now she doth, to the faithful, for Canonical, and for S. Paul's Epistle. Notwithstanding the Adversaries would have refused the Epistle, as well as they do the Author, but that they falsely imagine certain places thereof to make against the Sacrifice of the Mass.

[1] Heretical corruption.

[2] * *In the English Bible of the year 1579.*

[3] The Epistle to the Hebrews is, S. Paul's.

CHAPTER I.

God spake to their fathers by the Prophets: but to themselves by his own Son, 14. who incomparably passeth all the Angels.

DIVERSELY [1] and many ways in times past God speaking to the fathers in the prophets,

[1] The Epistle at the third Mass on Christmas day.

2 last of all in these days hath spoken to us in his Son, whom he hath appointed heir of all, by whom he made also the worlds. 3 [1] Who being the [2] brightness of his glory, and the [3] figure of his substance, and carrying all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty in the high places:

[1] *Sap. 7, 26.* [2] *c ἀπαύγασμα* [3] *b χαρακτὴρ ὑποστάσεως*

4 [1] being made so much better than Angels, as he hath inherited a more excellent name above them.

[1] The excellency of Christ above Angels.

5 For to which of the Angels hath he said at any time, [1] *Thou art my Son, today have I begotten thee?* and again, [2] *I will be to him a Father, and he shall be to me a Son.*

[1] *Ps. 2, 7.* [2] *2. Reg. 7, 14.*

6 And when again he bringeth in the first-begotten into the world, he saith, *And* [1] *let all the Angels of God adore him.*

[1] *Ps. 96, 8.*

7 And to the Angels truly he saith, [1] *He that maketh his Angels, spirits: and his ministers, a flame of fire.*

[1] *Ps. 103, 4.*

8 But to the Son: [1] *Thy throne o God for ever and ever: a rod of equity, the rod of thy kingdom.*

[1] *Ps. 44, 7.*

9 *Thou hast loved justice, and hated iniquity: therefore thee, God, thy God hath anointed with the oil of exultation above thy fellows.* 10 And, [1] *Thou in the beginning o Lord didst found the earth: and the works of thy hands are the heavens.*

[1] *Ps. 101. 26.*

11 *They shall perish, but thou shalt continue: and they shall all wax old as a garment.* 12 *And as a vesture shalt thou change them, and they shall be changed: but thou art the self-same, and thy years shall not fail.*ǂ 13 But to which of the Angels said he at any time: [1] *Sit on my right hand, until I make thine enemies the foot-stool of thy feet?*

[1] *Ps. 109, 1.*
1. Cor. 15, 25.

14 Are they not all, [1] ministering spirits: sent to minister for them which shall receive the inheritance of salvation?

[1] The holy Angels (saith S. Augustine) to the society of whom we aspire in this our peregrination, as they have eternity to continue, so also facility to know, and felicity to rest: for they do help us without all difficulty, because with their spiritual motions pure and free, they labour or travail not. *De Civit. li. 11. c. 31.*

ANNOTATIONS.
CHAP. I.

[1] *μορφὴ χαρακτὴρ.*

[2] The B. Sacrament a figure, and yet the true body.

3. *The figure.]* To be the figure of his substance, signifieth nothing else but that which S. Paul speaketh in other words to the Philippians c. 2. v. 6. that he is the form and most express resemblance of his Father's substance. So S. Ambrose and others expound it, and the Greek word [1] *Character* is very significant to that purpose. [2] Note also by this place, that the Son, though he be a figure of his Father's substance, is notwithstanding of the same substance. So Christ's body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christ's visible body and sacrifice upon the Cross, yet may be and is the selfsame in substance.

◦ The adoration of Christ in the B. Sacrament.

6. *Let all the Angels adore.]* ◦ The Heretics marvel that we adore Christ in the B. Sacrament, when they might learn by this place, that wheresoever his person is, there it ought to be adored both of men and Angels. And where they say it was not made present in the Sacrament nor instituted to be adored, we answer that no more was he incarnate purposely to be adored: but yet straight upon his descending from heaven, it was the duty both of Angels and all other creatures to adore him.

CHAPTER II.

He inferreth of the foresaid, that it shall be incomparably more damnable for them to neglect the new Testament than the old, 3. considering the irrefragable authority of the Apostles also. 5. Then he prosecuteth the excellency of Christ above the Angels, 9. who nevertheless, was made lesser than Angels, to suffer and die for men, to destroy the dominion of the Devil, 15. to deliver men from fear of death, 17. and to be a fit Priest for men.

THEREFORE more aboundantly ought we to observe those things which we have heard: [1][2] lest perhaps we run out.

[1] c As that which runneth out of a broken vessel, or that runneth by, is lost. [2] *c μὴ ποτε παραρρυῶμεν*

2 For if the word that was spoken by Angels, became sure, and all prevarication and disobedience hath received a just retribution of reward: 3 how shall we escape if we neglect so great salvation? which when it was begun to be declared by our Lord, of them that

heard^ was confirmed on us, 4 [1]God withal testifying by signs, and wonders, and diverse miracles, and distributions of the Holy Ghost according to his will.

[1]*Mar. 16, 20.*

5 For not to Angels hath God made subject the world to come, whereof we speak. 6 But one hath testified in a certain place, saying: [1]*What is man, that thou art mindful of him: or the son of man, that thou visitest him?*

[1]*Ps. 8, 5.*

7 *Thou didst minish him little less than Angels: with glory and honour thou hast crowned him, and constituted him over the works of thy hands.*
8 [1]*All things hast thou made subject under his feet.* For in that he subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subjected to him.

[1]*1. Cor. 15.*
Eph. 1.

9 But [1]him that was a little lessened under the Angels, we see JESUS, [2]because of the passion of death, crowned with glory and honour: that through the grace of God he might taste death for all.

[1]*Philip. 2, 8.*[2]This proveth against the Calvinists that Christ by his Passion merited his own glorification. Which they would not for shame deny of Christ, but that they are at a point to deny all meritorious works, yea even in Christ also. And therefore they translate also this sentence heretically, by transposing the words. *In the Bible printed the year 1579.*

10 For it became him for whom all things, and by whom all things, that had brought many children into glory, to consummate the author of their salvation, by his passion. 11 For he that sanctifieth, and they that be sanctified; all of one. For the which cause he is not ashamed to call them brethren, 12 saying, [1]*I will declare thy name to my brethren: in the midst of the Church will I praise thee.*

[1]*Ps. 21, 23.*

13 And again, [1]*I will have affiance in him.* And again, [2]*Behold here am I & my children: whom God hath given me.*

[1]*Ps. 17, 3.*[2]*Esa. 8, 18.*

14 Therefore because the children have communicated with flesh and blood, himself also in like manner hath been partaker of the same: that [1]by death he might destroy him that had the empire of death, that is to say, the devil:

[1]*Ose. 13, 14. 1. Cor. 15, 54.*

15 and might deliver them that by the fear of death through all their life were subject to servitude. 16 For no where doth he take Angels: but [1]the seed of Abraham he taketh.

[1]c The dignity of man, in that Christ took our nature unto his Person in Deity, and not the nature of Angels.

17 Whereupon he ought in all things to be like unto his brethren: that he might become a merciful and faithful high Priest before God, that he might repropitiate the sins of the people. 18 For in that wherein himself suffered and was tempted: he is able to help them also that are tempted.

CHAPTER III.

By example of Christ (who is incomparably more excellent than Moyses also) he exhorteth them to be faithful unto God. 7. Their reward shall be, to enter into everlasting rest, if they persevere, as contrarywise to be excluded (as was shadowed in their forefathers in the wilderness) if they sin and become incredulous.

WHEREFORE, holy brethren, partakers of the heavenly vocation, consider the Apostle, and high Priest of our confession JESUS: 2 who is faithful to him that made him, as also [1]Moyses in all his house.

[1]*Nu. 12, 7.*

3 [1]For, this man is esteemed worthy of more ample glory above Moyses, by so much as more ample glory than the house, hath he that framed it.

[1]The excellency of Christ above Moyses.

4 For every house is framed of some man. But he that created all things, is God. 5 And Moyses indeed was faithful in all his house as a servant, for a testimony of those things which were to be said: 6 but Christ as the Son in his own house: which house are we, if we keep firm the confidence and glory of hope unto the end.

7 Wherefore, as the Holy Ghost saith, [1] *Today if you shall hear his voice,*

[1]*Ps. 94, 8.*

8 *harden not your hearts as in the exacerbation according to the day of tentation in the desert,* 9 *where your fathers tempted me: proved and saw my works* 10 *forty years. For the which cause I was offended with this Generation, and said, They do always err in heart. And they have not known my ways.* 11 *to whom I sware in my wrath, If they shall enter into my rest.* 12 Beware brethren, lest perhaps there be in some of you an evil heart of incredulity, to depart from the living God.

13 But exhort yourselves every day, whiles today is named, that none of you be obdurate with the fallacy of sin. 14 For we be made partakers of Christ: yet so if we keep the [1]beginning of his substance firm unto the end.

[1]Faith is the ground work of our creation in Christ, which if we hold not fast, all the building is lost.

15 While it is said, *Today if you shall hear his voice, do not obdurate your hearts as in that exacerbation.* 16 For some hearing did exasperate: but not all they that went out of Aegypt by Moyses. 17 And with whom was he offended forty years? was it not with them that sinned, [1]whose carcasses were overthrown in the desert?

[1]*Nu. 14, 37. 21, 23.*

18 And to whom did he swear that they should not enter into his rest: but to them that were incredulous? 19 And we see that they could not enter in, because of incredulity.

CHAPTER IV.

That they must fear to be excluded out of the foresaid rest (which he proveth out of the psalm) 12. considering that Christ seeth their most inward secrets. 14. And that he (as their Priest who also himself suffered) is able and ready to strengthen them in confession of their faith.

LET us fear therefore lest perhaps forsaking the promise of entering into his rest, some of you be thought to be wanting. 2 For to us also it hath been denounced, as also to them. But the word of hearing did not profit them, not mixt with faith of those things which they heard. 3 For we that have believed, shall enter into the rest: as he said, [1] *As I sware in my wrath, if they shall enter into my rest:* & truly the works from the foundation of the world being perfited.

[1]*Ps. 94, 11.*

4 For he said in a certain place of the [1]seventh day, thus: [2]*And God rested the seventh day from all his works.*

[1]If the Apostle had not evidently here shewed that the Sabboth's rest was a figure of the eternal repose in heaven, who durst to have applied that Scripture of God's rest the seventh day, to that purpose? Or how can our Adversaries now reprehend the like application manifoldly used in all holy ancient writers to the like end?[2]*Gen. 2, 2.*

5 And again in this, *If they shall enter into my rest.* 6 Because then it remaineth that certain enter into it, and they to whom first it was preached, did not enter because of incredulity: 7 again he limiteth a certain day: [1] *Today*, in David saying, after so long time, as is above said, *Today if you shall hear his voice: do not obdurate your hearts.*

[1]*Heb. 3, 7.*

8 For if [1]Jesus had given them rest: he would never speak of another day afterward.

[1]c So Iosue is called in Greek.

9 Therefore there is left a sabbatism for the people of God. 10 For he that is entered into his rest, the same also hath rested from his works, as God from his.

11 Let us hasten therefore to enter into that rest: that no man fall into the same example of incredulity.

12 For [1]the word of God is lively and forcible, and more piercing than any two-edged sword: & reaching unto the division of the soul and the spirit, of the joints also and the marrows, and a discerner of the cogitations and intents of the heart.

[1]Whatsoever God threateneth by his word concerning the punishment of sin and incredulity, shall be executed, be the offence never so secret, deep, or hidden in our hearts, because God's speech passeth easily and searcheth throughly every part, power, and faculty of man's soul.

13 And there is no creature invisible in his sight. But all things are naked and open to his eyes, to whom our speech is. 14 Having therefore a great high Priest that hath entered the heavens, JESUS the Son of God, let us hold the confession. 15 For we have not a high priest that cannot have compassion on our infirmities: but tempted in all things by similitude, except sin.

16 [1]Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.

[1]The Epistle in a Mass for the election of the Pope.

ANNOTATIONS. CHAP. IV.

16. *Let us go with confidence.]* The Adversaries go about to prove by these words that we need no help of Saints to obtain any thing, Christ himself being so ready, and we being admonished to come to him with confidence as to a most merciful Mediator and Bishop. ◦But by that argument they may as well take away the helps and prayers of the living one for another. And we do not require the help either of the Saints in heaven, or of our brethren in earth, for any mistrust of God's mercy, but for our own unworthiness: being assured that the prayer of a just man availeth more with him, than the desire of a grievous sinner: and of a number making intercession together, rather than of a man alone. Which the Heretics cannot deny except they reprove the plain Scriptures. Neither do we come less to him, or with less confidence, when we come accompanied with the prayers of Angels, Saints, Priests, or just men joining with us, as they fondly imagine and pretend: but with much more affiance in his grace, mercy, and merits, than if we prayed ourselves alone.

◦Scripture abused against invocation of Saints.

CHAPTER V.

That Christ being a man and infirm, was therein but as all Priests; and that he also was called of God to this office: offering as the others: 8. and suffered obediently for our example. 11. Of whose Priesthood he hath much to say, but that the Hebrews have need rather to hear their Catechism again.

FOR[1] every high Priest taken from among men, is appointed for men in those things that pertain to God: that he may offer gifts and sacrifices for sins:

[1]The Epistle upon the feast of S. Thomas of Canterbury. Decem. 29. And in his Translation *Iulij. 7.* And for a Bishop that is a Confessor.

2 that can have compassion on them that be ignorant and do err: because himself also is compassed with infirmity: 3 & therefore he ought, as for the people, so also for himself to offer for sins. 4 [1]Neither doth any man take the honour to himself, but he that is called of God, [2]as Aaron.┤

[1]*2. Par. 26, 18.* [2]*1. Par. 23. 13.*

5 So Christ also did not glorify himself that he might be made a high priest; but he that spake to him, [1]*My Son art thou, I this day have begotten thee.*

[1]*Ps. 2, 7.*

6 As also in another place he saith, [1] *Thou art a priest for ever, according to the order of Melchisedech.*

[1] *Ps. 109, 4.*

7 Who in the days of his flesh, with a strong cry and tears, offering prayers and supplications to him that could save him from death, was heard for his reverence. 8 And truly whereas he was the Son, he learned by those things which he suffered, obedience: 9 and being consummate, was made to all that obey him, cause of eternal salvation, 10 called of God a high priest according to the order of Melchisedech. 11 Of whom we have great speech and inexplicable to utter: because you are become weak to hear. 12 For whereas you ought to be masters for your time, you need to be taught again yourselves what be the elements of the beginning of the words of God: & you are become such as have need of milk, and not of strong meat. 13 For every one that is partaker of milk, is unskillful of the word of justice: for he is a child. 14 But strong meat is for the perfect, them that by custom have their senses exercised to the discerning of good and evil.

ANNOTATIONS.
CHAP. V.

[1] The description of a Priest, and his office.

[2] *3. Reg. 13. 2. Par. 26. 1. Reg. 13.*

1. *Every high Priest.]* [1] By the description of a Priest or high Priest (for to this purpose all is one matter) he proveth Christ to be one in most excellent sort. First then, a Priest must not be an Angel, or of any other nature but man's. Secondly, every man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, severed, assumpted, and exalted into a higher state and dignity than the vulgar. Thirdly, the cause and purpose why he is so sequestered and picked out from the residue, is to take charge of Divine things, to deal as a mediator betwixt God and the people, to be the Deputy of men in such things as they have to crave or to receive of God, and to present or give to him again. Fourthly, the most proper and principal part of a Priest's office is, to offer oblations, gifts, and sacrifices to God for the sins of the people: without which kind of most sovereign duties, no person, people, or Commonwealth can appertain to God: and which can be done by none, of what other dignity or calling soever he be in the world, that is not a Priest: diverse Princes (as we read in the Scriptures) punished by God, and king Saul deposed from his kingdom, specially for attempting the same. [2]

◦The Prince's temporal authority how far it extendeth.

◦And generally we may learn here, that *in ijs quae sunt ad Deum*, in all matters touching God, his service, and religion, the Priest hath only charge and authority: as the Prince temporal is the people's governor, guider, and sovereign, in the things touching their worldly affairs: Which must for all that by him be directed and managed no otherwise, but as is agreeable to the due worship and service of God. Against which if the terrene Powers commit any thing, the Priests ought to admonish them from God.

[1] There is a peculiar order & calling of Priests of the new Testament.

[2] Priests and Sacrifice necessary in the new Testament, and nothing derogatory to Christ's priesthood or Sacrifice.

[1] We learn also hereby, that every one is not a Priest, and that the people must always have certain persons chosen out from among them, to deal in their suits and causes with God, to pray, to minister Sacraments, and to sacrifice for them. [2] And whereas the Protestants will have no Priest, Priesthood, nor sacrifice, but Christ and his death, pretending these words of the Apostle to be verified only in the Priesthood and Service of the old law, and Christ's person alone, and after him of no more: therein they shew themselves to be ignorant of the Scriptures, and of the state of the new Testament, and induce a plain Atheism and Godlessness into the world. For, so long as man hath to do with God, there must needs be some deputed, and chosen out from among the rest, to deal according to this declaration of the Apostle, in things pertaining to God, and those must be Priests. For else, if men need to deal no more, but immediately with Christ, what do they with their

Ministers? Why let they not every man pray, and minister for himself, and to himself? What do they with Sacraments, seeing Christ's death is as well sufficient without them, as without sacrifice? Why standeth not his death as well with Sacrifice, as with Sacraments: as well with Priesthood, as with other Ecclesiastical function? There is no other cause in the world, but that (Sacrifice being the most principal act of religion that man oweth to God, both by his Law, and by the law of nature) the Devil by these his ministers, under pretence of deferring or attributing the more to Christ's death, would abolish it.

◦This definition of a Priest and his function, with all the properties thereto belonging, holdeth not only in the law of Moyses, and order of Aaron's Priesthood, but it was true before, in the law of nature, in the Patriarchs, in Melchisedech, and now in Christ, and all his Apostles, and Priests of the new Testament: saving that it is a peculiar excellency in Christ, that he only offered for other men's sins, and not at all for his own, as all other do.

◦The difference & excellency of Christ's Priesthood.

4. *Taketh to himself.]* ◦A special provision for all Priests, preachers, and such as have to deal for the people in things pertaining to God, that they take not that honour or office at their own hands, but by lawful calling and consecration, even as Aaron did. By which clause if you examine Luther, Calvin, Beza, and the like, or if all such as now a-days intrude themselves into sacred functions, look into their consciences, great and foul matter of damnation will appear.

◦All true priests and preachers must be lawfully called thereto.

5. *Did not glorify himself.]* ◦The dignity of Priesthood must needs be passing high and sovereign, when it was a promotion & preferment in the Son of God himself according to his manhood, and when he would not usurp, nor take upon him the same, without his Father's express commission and calling thereunto. An eternal example of humility, & an argument of condemnation to all mortal men, that arrogate unjustly any function or power spiritual, that is not given them from above, and by lawful calling and commission of their Superiors.

◦The dignity & function of Priesthood is not to be usurped.

6. *A Priest for ever.]* [1]In the 109. Psalm, from whence this testimony is taken, both Christ's Kingdom and Priesthood are set forth. But the Apostle urgeth specially his Priesthood, as the more excellent & preeminent state in him, our Redemption being wrought & achieved by Sacrifice, which was an act of his Priesthood, and not of his Kingly power: though he was properly a King also, as Melchisedech was both Priest & King, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignity, as appeareth by the discourse of S. Paul, & his allegations here out of the Psalms[2]) at the very first moment of his conception or incarnation. [3]For you must beware of the wicked heresy of the Arians and Calvinists (except in these later it be rather an error proceeding of ignorance) that stick not to say, that Christ was a Priest, or did sacrifice, according to his Godhead. Which is to make Christ, God the Father's Priest, and not his son, and to do sacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therefore S. Augustine saith *in Psal. 109. That as he was man, he was Priest: as God, he was not Priest.* And Theodorete in Psal. 109. *As man, he did offer sacrifice: but as God, he did receive sacrifice.* And again, *Christ touching his humanity was called a Priest, and he offered no other host but his own body. &c.* Dialog. 1. circa med.[4] Some of our new Masters not knowing so much, did let fall out of their pens the contrary, and being admonished of the error, and that it was very Arianism, yet they persist in it of mere ignorance in the grounds of Divinity.

[1]Christ both Priest & King: but his Priesthood more excellent of the two.

[2]Christ a Priest as he is man, not as he is God.

[3]*Psal. c. 109.*

[4]*Retent. pag. 89.*

7. *With a strong cry.]* [1]Though our Saviour make intercession for us, according to his human nature, continually in heaven also: yet he doth not in any external creatures make sacrifice, nor use the prayers sacrificial, by which our redemption was achieved, as he did in the time of his mortal life, and in the act of his Passion, and most principally, when with a loud voice, and with

[1]The sacrifice on the Cross, was the principal act of Christ's priesthood.

[2] *Luc. 23, 46.*

this prayer, [2] *In manus tuas commendo spiritum meum*, he voluntarily deposed his soul, yielding it in most proper sort for a sacrifice. For in that last point of his death, consisteth specially his high Priestly office, and the very work and consummation of our redemption.

[1] Priests' prayers more effectual.

[2] Christ's Priestly actions.

[1] Observe more-over, that though commonly every faithful person pray both for himself and others, and offer his prayers to God, yet none offereth by office, and special deputation, and appointment, in the person of the whole Church and people, saving the Priest. Whose prayers therefore be more effectual in themselves, for that they be the voice of all faithful men together, made by him that is appointed and received of God for the people's legate. [2] And of this kind were all Christ's prayers, in all his life and death, as all his other actions were: his fasting, watching, preaching, instituting, ministering, or receiving Sacraments: every one being done as Priestly actions.

[1] Notorious Heretical translation to maintain Calvin's horrible blasphemy.

[2] *ἀπὸ εὐλαβείας.*

[3] *Flac. Illyr. upon this place.*

[4] Calvin's blasphemy that Christ suffered hell pains upon the cross, and that his death otherwise were insufficient.

7. *For his reverence.]* [1] These words have our English Translators perniciously and most presumptuously corrupted, turning them thus, *In that which he feared*, contrary to the version and sense of all antiquity, and to Erasmus also, and contrary to the ordinary use of the Greek word [2], as Beza himself defineth it *Luc. 2. v. 25*: and contrary to the propriety of the Greek phrase, as not only the Catholics, but [3] the best learned Lutherans do shew and prove by many examples. They follow herein the singular presumption of Calvin, who was the first (as his fellow Beza confesseth) that ever found out this interpretation. Which neither S. Chrysostom, nor any other, as perfect Grecians as they were, could ever espy. Where, only to have made choice of that impious and arrogant Sectary's sense, before the said Fathers and all the Churches besides, had been shameful enough: but to set the same down for very Scripture of God's blessed word, that is intolerable, and passeth all impiety. And we see plainly that they have no conscience, indifferency, nor other purpose, but to make the poor Readers believe, that their opinions be God's own word, and to draw the Scriptures to sound after the phantasy of their heresies. But if the good Reader knew, for what point of doctrine they have thus framed their translation, [4] they would abhor them to the depth of Hell. Forsooth it is thus: they would have this Scripture mean, that Christ was in horrible fear of damnation, and that he was not only in pains corporal upon the Cross (which they hold, not to have been sufficient for man's redemption) but that he was in the very sorrows & distresses of the damned, without any difference, but that it was not everlasting, as theirs is.

For this horrible blasphemy (which is their interpretation of Christ's descending into Hell) God's holy word must be corrupted, and the sacrifice of Christ's death (whereof they talk so presumptuously) must not be enough for our redemption, except he be damned for us also to the pains of Hell. Woe be to our poor Country, that must have such books, and read such translations. See Calvin and Beza in their Commentaries and Annotations upon this place, and you shall see, that for defence of the said blasphemies they have thus translated this text. See the Annotations before, *Act. 2, 27.* and *Mat. 27, 46.*

[1] Christ yielding up the Ghost, accomplished our redemption.

[2] *Io. 19. 30.*

9. *Consummate.]* [1] The full work of his sacrifice, by which we were redeemed, was wholly consummate and accomplished, at the yielding up of his spirit to God the Father, when he said, [2] *Consummatum est*: though for to make the same effectual to the salvation of particular men, he himself did diverse things, and now doth in heaven, and ourselves also must use many means, for the application thereof to our particular necessities. See the next Annotation.

◦ Christ's Passion sufficient for all, but profitable to them

9. *Was made to all.]* ◦ The Protestants upon pretence of the sufficiency of Christ's Passion, and his only redemption, oppose themselves guilefully in the sight of the simple, against the invocation of Saints, and their intercession, and help of us, against our penitential works or suffering for our

own sins, either in this life or the next: against the merits of fasting, praying, alms, and other things commended to us in holy Writ, and against most things done in the Church, in sacrifice, Sacrament, and ceremony. But this place and many other shew, that Christ's Passion, though it be of itself far more sufficient and forcible, than the Protestants in their baseness of understanding can consider, yet profiteth none but such, as both do his commandments, and use such remedies and means to apply the benefit thereof to themselves, as he appointeth in his word, or by the Holy Ghost in his Church. And the Heretics that say, faith only is the thing required to apply Christ's benefits unto us, are hereby also easily refuted. For we do not obey him only by believing, but by doing whatsoever he commandeth. Lastly, we note in the same words, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruit of his redemption, without any condition or respect of their own works, obedience, or free-will: but with this condition always, if men will obey him, and do that which he appointeth. See S. Augustine (or Prosper) to. 7. Respons. Prosperi *li. 2. articulo 1. ad objectiones Vincentij*, where he saith of the cup of Christ's passion, *it hath indeed in itself, to profit all: but if it be not drunken, it healeth not*.

only which obey, not by faith only, but by doing as he and his Church command.

11. *Inexplicable.]* ◦Intending to treat more largely and particularly of Christ's or Melchisedech's Priesthood, he forewarneth them that the mystery thereof is far passing their capacity, and that through their feebleness in faith and weakness of understanding, he is forced to omit diverse deep points concerning the Priesthood of the new law. Among which (no doubt) the mystery of the Sacrament and Sacrifice of the altar, called MASS, was a principal & pertinent matter: which the Apostles and Fathers of the primitive Church used not to treat of so largely and particularly in their writings, which might come to the hands of the unfaithful, who of all things took soonest scandal of the B. Sacrament; as we see Io. 6. *He spake to the Hebrews* (saith S. Hierom ep. 126.) *that is, to the Jews, and not to faithful men, to whom he might have been bold to utter the Sacrament*. And indeed it was not reasonable to talk much to them of that sacrifice which was the resemblance of Christ's death, when they thought not right of Christ's death itself. Which the Apostle's wisdom and silence our Adversaries wickedly abuse against the holy Mass.

◦The Apostle omitteth to speak of the B. Sacrament as a mystery then too deep for the Jews' capacity.

CHAPTER VI.

He exhorteth them to be perfect scholars, and not to need to be Catechumens again, 4. considering they cannot be baptized again: 9. and remembering their former good works, for the which God will not fail to perform them his promise, if they fail not to imitate Abraham by perseverance in the faith with patience. 20. And so endeth his digression, and returneth to the matter of Christ's Priesthood.

WHEREFORE intermitting the word of the beginning of Christ, let us proceed to perfection, not again laying the foundation of penance from dead works, & of faith toward God, 2 of the doctrine of baptisms, & of imposition of hands, & of the resurrection of the dead, & of eternal judgement. 3 And this shall we do, if God will permit. 4 For [1]it is impossible for them that were once illuminated, have tasted also the heavenly gift, & were made partakers of the Holy Ghost,

[1] *Heb. 10, 26.*

5 have more-over tasted the good word of God, & the powers of the world to come, 6 and are fallen, to be renewed again to penance, crucifying again to themselves the Son of God, and making him a mockery. 7 For the earth drinking the rain often coming upon it, & bringing forth grass commodious for them by whom it is tilled, receiveth blessing of God. 8 But bringing forth thorns and briers, it is reprobate, and very near a curse, whose end is, to be burnt. 9 But [1]we confidently trust of you, my best

beloved, better things and nearer to salvation; although we speak thus.

[1] It is evident by these words; against the Novatians and the Calvinists, that S. Paul meant not precisely, that they had done, or could do any such sin, whereby they should be put out of all hope of salvation, and be sure of damnation, during their life.

10 For God is not unjust, that he should forget your work & love which you have shewed in his name, which have ministered to the saints and do minister. 11 And our desire is that every one of you shew forth the same carefulness to the accomplishing of hope unto the end: 12 that you become not slothful, but imitators of them which by faith and patience shall inherit the promises. 13 For God promising to Abraham, because he had none greater by whom he might swear, he sware by himself, 14 saying, [1] Unless blessing I shall bless thee, and multiplying shall multiply thee.

[1] *Gen. 22, 16.*

15 And so patiently enduring he obtained the promise. 16 For men swear by a greater than themselves: and the end of all their controversy, for the confirmation, is an oath. 17 Wherein God meaning more aboundantly to shew to the heirs of the promise the stability of his counsel, he interposed an oath: 18 that by two things unmoveable, whereby it is impossible for God to lie, we may have a most strong comfort. Who have fled to hold fast the hope proposed, 19 which we have as an anchor of the soul, sure and firm, and going in into the inner parts of the veil, 20 where JESUS the precursor for us is entered, made a high Priest for ever according to the order of Melchisedech.

ANNOTATIONS.
CHAP. VI.

◦The Apostle's form of Catechism, and the points thereof.

1. *The foundation of penance.]* ◦We see hereby, what the first grounds of Christian institution or Catechism were in the primitive Church, and that there was ever a necessary instruction and belief of certain points had by word of mouth and tradition, before men came to the Scriptures: which could not treat of things so particularly, as was requisite for the teaching of all necessary grounds. Among these points were the 12 Articles contained in the Apostles' creed: the doctrine of penance before Baptism: the manner and necessity of Baptism: the Sacrament of Imposition of hands after Baptism, called confirmation: the articles of the Resurrection, Judgement, and such like. Without which things first laid, if one should be sent to pick his faith out of the Scripture, there would be mad rule quickly. See S. Augustine *in exposit, inchoat. ep. ad Ro. versus finem.*

[1] The Novatians (as all Heretics) made Scripture the ground of their heresies.

[2] *Ambr. de poenit. li. 2. c. 2.*

[3] Other places make no more for the Protestants than this doth for Novatus.

4. *Impossible.]* [1] How hard the holy Scriptures be, and how dangerously they be read of the unlearned, or of the proud be they never so well learned, this one place might teach us. [2] Whereat the Novatians of old did so stumble, that they thought, and heretically taught, that none falling into any mortal sin after Baptism, could be received to mercy or penance in the Church: and so to a contentious man, that would follow his own sense, or the bare words, without regard of the Church's sense and rule of faith (after which every Scripture must be expounded) the Apostle's speech doth here sound. [3] Even as to the simple, and to the Heretic that submitteth not his sense to the Church's judgement, certain places of this same Epistle, seem at the first sight, to stand against the daily oblation or sacrifice of the Mass: which yet in truth make no more for that purpose, than this text we now stand on, serveth the Novatians: as when we come to the places, it shall be declared.

[1] Calvin's heresy upon this place, worse

And let the good Readers beware here also of the Protestants' exposition, for they are herein worse than Novatians, specially such as precisely follow Calvin: [1] holding impiously, that it is

impossible for one that forsaketh entirely his faith, that is, becometh and Apostata or an Heretic, to be received to penance or to God's mercy. To establish which false and damnable sense, these fellows make nothing of S. Ambrose's, S. Chrysostom's, and the other Fathers' expositions [2], which is the holy Church's sense, [3] That the Apostle meaneth of that penance which is done before and in Baptism, which is no more to say, but that it is impossible to be baptized again, and thereby to be renovated and illuminated, to die, be buried, and rise again the second time in Christ, in so easy and perfect penance and cleansing of sins, as that first sacrament of generation did yield: which applieth Christ's death in such ample manner to the receivers, that it taketh away all pains due for sins before committed: and therefore requireth no further penance afterward, for the sins before committed, all being washed away by the force of that Sacrament duly taken. S. Augustine calleth the remission in Baptism, *Magnam indulgentiam*, a great pardon. *Enchirid. c. 64.*

than the Novatian's.

[2] *Ambr. loco cit. & in ep. ad Heb. Chry. ho. 9 in c. 6. ad Heb.*

[3] The fathers' exposition of this place.

[1] The Apostle therefore warneth them, that if they fall from their faith, and from Christ's grace and law which they once received in their Baptism, they may not look to have any more that first great and large remedy applied unto them, nor no man else that sinneth after Baptism: though the other penance, which is called the *Second table after shipwreck* [2], which is a more painful medicine for sin than Baptism, requiring much fasting, praying, and other afflictions corporal, is open not only to other sinners, but to all once baptized, Heretics, or oppugners of the truth maliciously and of purpose or what way so-ever, during this life. See S. Cyprian *ep. 52.* S. Ambrose upon this place. S. Augustine *cont. ep. Parm. li. 2. c. 13.* and *ep. 50.* S. Damascene *li. 4. c. 10.*

[1] The Sacrament of penance is ready for all sinners whatsoever.

[2] *Hiero. ep. 8. ad Demetriad. c. 6.*

10. *God is not unjust.]* ◦It is a world to see, what wringing & writhing the Protestants make, to shift themselves from the evidence of these words, which make it most clear to all not blinded in pride and contention, that good works be meritorious, and the very cause of salvation, so far that God should be unjust, if he rendered not heaven for the same. *Revera grandis iniustitia Dei* (saith S. Hierom) *si tantum peccata puniret, & bona opera non susciperet.* That is, *Indeed great were God's injustice, if he would only punish sins, and would not receive good works. Li. 2. cont. Iovin. c. 2.*

◦God's justice in rewarding meritorious works.

CHAPTER VII.

To prove the Priesthood of Christ incomparably to excel the priesthood of Aaron (and therefore, that Levitical priesthood now to cease, and that law also with it) he scanneth every word of the verse alleged out of the Psalm, Our Lord hath sworn: thou art a Priest for ever, according to the order of Melchisedech.

FOR this Melchisedech, the king of Salem, Priest of the God most high, [1] who met Abraham returning from the slaughter of the kings, and blessed him:

[1] *Gen. 14, 18.*

2 to whom also Abraham divided tithes of all: first indeed by interpretation, [1] the king of justice: & then also king of Salem, which is to say, king of peace,

[1] When the Fathers & Catholic expositors pick out allegories and mysteries out of the names of men, the Protestants not endued with the Spirit whereby the Scriptures were given, deride their holy labours in the search of the same: but the Apostle findeth high mystery in the very names of persons and places, as you see.

3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened to the Son of God, continueth a Priest for ever.

4 And behold how great this man is, to whom also Abraham the Patriarch gave tithes of the principal things. 5 And certes [1] they of the sons of Levi that take the priesthood have commandment to take tithes of the people according to the Law, that is to say, of their brethren: albeit themselves also issued out of the loins of Abraham.

[1] *Nu. 18, 21. Deu. 18, 1. Ios. 14, 4.*

6 But he whose generation is not numbered among them, took tithes of Abraham, and blessed him that had the promises. 7 But without all contradiction, that which is less, is blessed of the better. 8 And here indeed, [1] men that die, receive tithes: but there he hath witness, that he liveth.

[1] The tithes given to Melchisedech were not given as to a mere mortal man, as all of the tribe of Levi & Aaron's order were: but as to one representing the Son of God, who now liveth and reigneth and holdeth his priesthood & the functions thereof for ever.

9 And (that it may so be said) by Abraham Levi also, which received tithes, was tithed. 10 For as yet he was in his father's loins, when Melchisedech met him. 11 If then consummation was by the Levitical priesthood (for under it the people received the Law) what necessity was there yet another priest to rise according to the order of Melchisedech, and not to be called according to the order of Aaron? 12 For the priesthood being translated, it is necessary that a translation of the Law also be made. 13 For he on whom these things be said, is of another tribe, of the which, none attended on the altar. 14 For it is manifest that our Lord sprung of Juda: in the which tribe Moyses spake nothing of [1] ⌜priests⌝.

[1] *Priesthood.*

15 And yet it is much more evident: if according to the similitude of Melchisedech there arise another priest, 16 which was not made according to the Law of the carnal commandment, but according to the power of life indissoluble. 17 For he witnesseth, [1] *That thou art a priest for ever, according to the order of Melchisedech.*

[1] *Ps. 109, 4.*

18 Reprobation certes is made of the former commandment, because of the weakness and unprofitableness thereof. 19 For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approach to God. 20 And in as much as it is not without an oath, (the other truly without an oath were made priests: 21 but this with an oath, by him that said unto him: [1] *Our Lord hath sworn, & it shall not repent him: thou art a Priest for ever)*

[1] *Ps. 109, 4.*

22 by so much, is JESUS made a surety of a better testament. 23 [1] And the other indeed were made Priests, being many, because that by death they were prohibited to continue:

[1] The Epistle upon S. Leo his day Iunii 28. and for some other Confessors Bishops.

24 but this, for that he continueth for ever, hath an everlasting priesthood. 25 whereby he is able to save also for ever [1] ⌜going⌝ by himself to God: [2] always living to make intercession for us.

[1] *them that go* [2] Christ according to his human nature prayeth for us, & continually representeth his former passion and merits to God the Father.

26 For it was seemly that we should have such a high Priest, holy, innocent, impolluted, separated from sinners, and made higher than the Heavens. 27 which hath not necessity daily (as the Priests) first [1] for his own sins to offer hosts, then for the peoples. For this he did once, in offering himself.┤

[1] *Lev. 9, 7. 16, 6.*

28 For the Law appointeth Priests men that have infirmity: but the word of the oath which is after the Law, the Son for ever perfected.

ANNOTATIONS.
CHAP. VII.

1. *Melchisedech.]* The excellency of this person was so great that some of the antiquity took him to be an Angel, and some the Holy Ghost. Which opinion not only the Hebrews, that avouch him to be Sem the son of Noe, but also the chief Fathers of the Christians do condemn: not doubting but he was a mere man, and a Priest, and a king, whosoever he was. For else he could not in office and

order and sacrifice have been so perfect a type and resemblance of our Saviour, as in this Chapter and other is shewed.

3. *Without father.]* ◦Not that he was without father and mother, saith S. Hierom *ep. 126*: for Christ himself was not without father, according to his divinity, nor without mother, in his humanity: but for that his pedigree is not set out in the Genesis, as the genealogy of other Patriarchs is, but is suddenly induced in the holy history, no mention made of his stock, tribe, beginning, or ending, and therefore in that case also resembling in a sort the son of God, whose generation was extraordinary, miraculous, and ineffable, according to both his natures, lacking a father in the one, and a mother in the other, his person having neither beginning nor ending, and his kingdom, and Priesthood specially, in himself and in the Church, being eternal, both in respect of the time past, and the time to come: as the said Doctor in the same epistle writeth.

◦The resemblance of Melchisedec to Christ, in many points.

4. *Behold.]* ◦To prove that Christ's Priesthood far passeth the Priesthood of Aaron: and the Priesthood of the new Testament, the Priesthood of the old law: and consequently that the sacrifice of our Saviour and the sacrifice of the Church doth much excel the sacrifices of Moyses' law, he disputeth profoundly of the preeminences of Melchisedech above the great Patriarch Abraham, who was father of the Levites.

◦By the sundry excellencies of Melchisedech's Priesthood is proved the excellency of the Priesthood & sacrifice of the new Testament.

4. *Tithes.]* The first preeminence, that Abraham payed tithes, and that of the best and most chief things that he had, unto Melchisedech, as a duty and homage, not for himself only in person, but for Levi, who yet was not born, and so for the whole Priesthood of Levi's stock [1], acknowledging thereby, Melchisedech not only to be a Priest, but his Priest and Superior, and so of all the Levitical order. And it is here to be observed, that whereas in the 14. of Genesis, whence this holy narration is taken, both in the Hebrew, and in the 70, it standeth indifferent or doubtful, whether Melchisedech payed tithes to Abraham, or took tithes of him: the Apostle here putteth all out of controversy, plainly declaring that Abraham payed tithes to the other, as the inferior to his Priest and Superior. And touching payment of [2] tithes, it is a natural duty, that men owe to God in all laws, and to be given to his Priests in his behalf, for their honour and livelihood. Jacob promised or vowed to pay them. *Gen. 28.* Moyses appointed them *Levit. 27. Num. 18. Deut. 12. 14. 26.* Christ confirmeth that duty *Mat. 23.* and Abraham specially here giveth them to Melchisedech: plainly thereby approving them or their equivalent to be due to Christ and the Priesthood of the new Testament, much more than either in the law of Moyses, or in the law of Nature. Of which tithes due to the Clergy of Christ's Church see S. Cyprian *ep. 66.* S. Hierom *ep. 1. c. 7.* and *ep. 2. c. 5.* to Heliodorus and Nepotianus. S. Augustine *ser. 119. de tempore*.

[1] He received tithes of Abraham, & consequently of Levi & Aaron.

[2] Tithes.

7. *Is blessed of the better.]* [1] The second preeminence is, that Melchisedech did bless Abraham: which we see here S. Paul maketh a great and sovereign holy thing, grounding our Saviour's prerogative above the whole order of Aaron therein: and we see that in this sort it is the proper act of Priesthood: and that without all controversy as the Apostle saith, [2] he is greater in dignity, that hath authority to bless, than the person that hath not, and therefore the Priests' vocation to be in this behalf far above any earthly king, who hath not power to give benediction in this sacred manner, neither to man, nor other creature. As here Melchisedech, so Christ blessed much more, and so have the Bishops of his Church done, and do. Which no man can marvel that our forefathers have so highly esteemed and sought for, if he mark the wonderful mystery and grace thereof here expressed. This Patriarch also which here taketh blessing of Melchisedech, himself (though in an inferior sort) blessed his sons, as the other Patriarchs did, and fathers do their

[1] He blessed Abraham.

[2] Blessing, a great preeminence, specially in Priests.

children by that example.

◦The full accomplishment of man's redemption was not by Aaron's but by Melchisedech's Priesthood.

11. *If consummation.]* ◦The principal proposition of the whole epistle and all the Apostle's discourse, is inferred & grounded upon the former prerogatives of Melchisedech above Abraham and Levi: that is, that the end, perfection, accomplishment, and consummation of all man's duties and debts to God, by the general redemption, satisfaction, full price and perfect ransom of all mankind, was not achieved by any or all the Priests of Aaron's order, nor by any sacrifice or act of that Priesthood, or of all the law of Moyses, which was grounded upon the Levitical Priesthood, but by Christ and his Priesthood, which is of the order and rite of Melchisedech.

◦The Apostle to confute the Jews' false persuasion of Aaron's Priesthood and sacrifices, speaketh altogether of the sacrifice of the Cross.

11. *What necessity.]* ◦This disputation of the preeminence of Christ's Priesthood above the Levitical order, is against the erroneous persuasion of the Jews, that thought their law, Priesthood, and sacrifices to be everlasting, and to be sufficient in themselves, without any other Priest than Aaron and his successors, and without all relation to Christ's Passion or any other redemption or remission, than that which their Levitical offices did procure: not knowing that they were all figures of Christ's death, and to be ended and accomplished in the same. Which point well understood and kept in mind, will clear the whole controversy betwixt the Catholics and Protestants, concerning the sacrifice of the Church. For, the scope of the Apostle's disputation being, to avouch the dignity, preeminence, necessity, and eternal fruit and effect of Christ's Passion, he had not to treat at all of the other, which is a sacrifice depending of his Passion, specially writing to the Hebrews, that were to be instructed and reformed first touching the sacrifice of the Cross, before they could fruitfully hear any thing of the other. Though in covert and by most evident sequel of disputation, the learned and faithful may easily perceive whereupon the said Sacrifice of the Church (which is the Mass) is grounded. And therefore S. Hierom saith, *eq. 126*: that all these commendations of Melchisedech are in the type of Christ, *cuius profectus Ecclesiae sacramenta sunt.*

[1] No lawful State or people without an external Priesthood.

[2] *νενομοθέτητο*

[3] External Priesthood necessary for the state of the new Testament.

12. *Translated.]* [1] Note well this place, and you shall perceive thereby, that every lawful form and manner of law, state, or government of God's people dependeth on priesthood, riseth, standeth, falleth, or altereth with the Priesthood. In the law of Nature, the state of the people hanged on one kind of Priesthood: in the law of Moyses, of another: in the state of Christianity, of another: and therefore in the former sentence the Apostle said, that the Jewish people or Commonwealth had their law under the Levitical Priesthood, and the Greek [2] more properly expresseth the matter, that they were *legitimated*, that is to say, made a lawful people or community under God, by the Priesthood. For there is no just nor lawful Commonwealth in the world, that is not made legal and God's peculiar, and distinguished from unlawful Commonweals that hold of false gods, or of none at all, by Priesthood. [3] Whereupon it is clear, that the new law, and all Christian peoples holding of the same, is made lawful by the Priesthood of the new Testament, and that the Protestants shamefully are deceived, and deceive others, that would have Christian Commonweals to lack an external Priesthood, or Christ's death to abolish the same. For, this is a demonstration, that if Christ had abolished Priesthood, he hath abolished the new law, which is the new Testament and state of Grace, which all Christian Commonwealths live under. Neither were it true, that the Priesthood were translated with the Law, if all external Priesthood ended by Christ's death, where the new law began. For so the law should not depend on Priesthood, but dure when all Priesthood were ended: which is against S. Paul's doctrine.

◦External Sacrifice also necessary for the same.

◦Furthermore it is to be noted, that this legitimation or putting Communities under law, and Priesthood, of what order soever, is no otherwise, but by joining one with another in one homage

of sacrifice external, which is the proper act of Priesthood. For, as no lawful state can be without priesthood, so no priesthood can be without sacrifice. And we mean always of Priesthood & sacrifice taken in their own proper signification, as here S. Paul taketh them. For, the constitution, difference, alteration, or translation of states & laws rise not upon any mutation of spiritual or metaphorically taken Priesthood, or Sacrifice: but upon those things in proper acception, as it is most plain.

Lastly, it followeth of this, that though Christ truly sacrificed himself upon the Cross (there also a Priest according to the order of Melchisedech) and there made the full redemption of the world, confirmed, and consummated his compact, and Testament, and the law and priesthood of this his new and eternal state, by his blood: ◦yet that cannot be the form of sacrifice into which the old Priesthood and sacrifices were translated, whereupon the Apostle inferreth the translation of the Law. For they all were figures of Christ's death, and ended in effect at his death, yet they were not altered into that kind of sacrifice, which was to be made but once, and was executed in such a sort, that peoples and nations Christened could not meet often to worship at it, nor have their law and Priests constituted in the same. Though for the honour and duty, remembrance and representation thereof, not only we Christians, but also all people's faithful both of Jews & Gentiles, have had their priesthood and sacrifices according to the difference of their states. Which kind of Sacrifices were translated one into another: and so no doubt is the Priesthood Levitical properly turned into the Priesthood and sacrifice of the Church, according to Melchisedech's rite, and Christ's institution in the forms of bread and wine. See the next note.

◦The translation of the old Priesthood & Sacrifices, must needs be into the said Priesthood & Sacrifice of the Church.

17. *A Priest for ever.]* [1]Christ is not called a Priest for ever, only for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually prayeth or maketh intercession for us, or for that the effect of his death is everlasting: for all this proveth not that in proper signification his Priesthood is perpetual: but according to the judgement of all the fathers grounded upon this deep and divine discourse of S. Paul, and upon the very nature, definition, and propriety of Priesthood, and the excellent act and order of Melchisedech, and the state of the new law, he is a Priest for ever according to Melchisedech's order, [2]specially in respect of the sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commandment, and perpetual concurrence with his Priests, in the forms of bread and wine: in which things only the said high Priest Melchisedech did sacrifice. For though S. Paul make no express mention hereof, because of the depth of the mystery, and their incredulity or feebleness to whom he wrote: yet it is evident in the judgement of all the learned Fathers (without exception) that ever wrote either upon this epistle, or upon the 14. of Genesis, or the Psalm 109, or by occasion have treated of the sacrifice of the altar, that the eternity and proper act of Christ's Priesthood, and consequently the immutability of the new law, consisteth in the perpetual offering of Christ's body and blood in the Church.

[1]How Christ is a Priest for ever.

[2]Christ's eternal Priesthood consisteth in the perpetual sacrifice of his body & blood in the Church.

◦Which thing is so well known to the Adversaries of Christ's Church and Priesthood, and so granted, that they be forced impudently to cavil upon certain Hebrew particles, that Melchisedech did not offer in bread and wine: yea and when that will not serve, plainly to deny him to have been a Priest: which is to give checkmate to the Apostle, and to overthrow all his discourse. Thus whiles these wicked men pretend to defend Christ's only Priesthood, they indeed abolish as much as in them lieth, the whole order, office, and state of his eternal law and Priesthood.

◦The Protestants cavilling upon particles, against Melchisedech's sacrifice & Priesthood directly against the Apostle.

[1]Arnobius saith, *By the mystery of bread and wine he was made a Priest for ever*. And again, *The eternal memory, by which he gave the food of his body to them that fear him. in Psal. 109. 110.*

[1]Christ's eternal Priesthood and Sacrifice in the

Church is proved out of the Fathers.

Lactantius, *In the Church he must needs have his eternal Priesthood according to the Order of Melchisedech. Li. 14. institut.* S. Hierom to Evagrius [2], *Aaron's Priesthood had an end, but Melchisedech's, that is Christ's and the Church's is perpetual,* [3] *both for the time past and to come.* S. Chrysostom therefore calleth the Church's Sacrifice, *hostiam inconsumptibilem, an host or Sacrifice that cannot be consumed. ho. 27. in 9. Hebr.* S. Cyprian, *hostiam qua sublata, nulla esset futura religio,* an host which being taken away, there could be no religion. *de Coena Domini. nu 2.* Emissenus, *perpetuam oblationem & perpetuo currentem redemptionem, a perpetual oblation and a redemption that runneth or continueth everlastingly. ho. 5. de Pasch.* And our Saviour expresseth so much in the very institution of the B. Sacrament of his body and blood: specially when he calleth the later kind, *the new Testament in his blood,* signifying that as the old law was established in the blood of beasts, so the new (which is his eternal Testament) should be dedicated and perpetual in his own blood: not only as it was shed on the Cross, but as given in the Chalice. And therefore into this sacrifice of the altar (saith S. Augustine *li. 17. de Civit. c. 20.* S. Leo *ser. 8. de Passione*, and the rest) were the old sacrifices to be translated. See S. Cyprian *ep. 63. ad Cecil. nu. 2.* S. Ambrose *de Sacram. li. 5. c. 4.* S. Augustine *in Psal. 33. Conc. 2.* and *li. 17. de Civit. c. 17.* S. Hierom *ep. 17. c. 2. & ep. 126.* Epiph. *haer. 55.* Theodoret *in Psal. 109.* Damascene *li. 4. c. 14.*

[2] *Ep. 126.*

[3] * *That is, from Adam to the end of the world, represented by sacrifice.*

Finally if any of the Fathers, or all the Fathers, had either wisdom, grace, or intelligence of God's word and mysteries, this is the truth. If nothing will serve our Adversaries, Christ Jesus confounded them, and defend his eternal Priesthood, and state of his new Testament established in the same.

[1] The old commandment, and the new.

18. *Of the former commandment.]* [1] The whole law of Moyses containing all their old Priesthood, Sacrifice, Sacraments and ceremonies is called the *Old commandment*: and the new Testament containing the Sacrifice of Christ's body and blood, and all the Sacraments and graces given by the same, is named the *New mandatum*: for which our forefathers called the Thursday in the Holy Week, [2] *Maundy Thursday*, because that in it, the new law and Testament was dedicated in the Chalice of his blood: the old *mandatum*, law, Priesthood, and sacrifices, for that they were insufficient and unperfect, being taken away: and this new sacrifice, after the order of Melchisedech, given in the place thereof.

[2] Maundy Thursday why so called.

◦ The introduction of a new Priesthood.

19. *The introduction.]* ◦ Ever observe, that the abrogation of the old law, is not an abolishing of all Priesthood, but an introduction of a new, containing the hope of eternal things, where the old had but temporal.

◦ The eternity of the new Priesthood confirmed by the Fathers oath, & Christ's passion.

21. *With an oath.]* ◦ This oath signifieth the infallible and absolute promise of the eternity of the new Priesthood and state of the Church: Christ by his death, and blood shed in the sacrifice of the Cross, confirming it, sealing it, and making himself the surety and pledge thereof. For though the new Testament was instituted, given, and dedicated in the Supper, yet the warrant, confirmation, and eternal operation thereof, was achieved upon the Cross, in the one oblation and one general and everlasting redemption there made.

[1] By the comparison of many Priests, & one, is not meant that there is but one Priest of the new Testament.

23. *Being many.]* [1] The Protestants not understanding this place, feign very foolishly, that the Apostle should make this difference betwixt the old state and the new: that in the old, there were many Priests: in the new, none at all but Christ. Which is against the Prophet Esay, specially prophesying of the Priests of the new Testament (as S. Hierom declareth upon the same place) in these words, [2] *You shall be called the* [3] *Priests of God: the* [4] *ministers of our God, shall it be said to you:* & it taketh away all visible Priesthood, & consequently the lawful state that the Church and God's people have in earth, with all Sacraments and external worship.

[2] *Esa. c. 61.*

[3] * ἱερεῖς.

[4] * λειτουργοὶ.

◦The Apostle then meaneth first, that the absolute sacrifice of consummation, perfection, and universal redemption, was but one, once done, and by one only Priest done, and therefore it could not be any of the sacrifices, or all the sacrifices of the Jews' law, or wrought by any or by all of them, because they were a number at once, and succeeding one another, every of their offices and functions ending by their death, and could not work such an eternal redemption as by Christ only was wrought upon the Cross. Secondly, S. Paul insinuateth thereupon, that Christ never loseth the dignity or practice of his eternal Priesthood, by death nor otherwise, never yieldeth it up to any, never hath successors after him, that may enter into his room or right of Priesthood, as Aaron and all other had in the Levitical Priesthood, but that himself worketh and concurreth with his ministers the Priests of the new Testament, in all their acts of Priesthood, as well of sacrifice as Sacrament, blessing, preaching, praying, and the like whatsoever.

◦The meaning is, that the absolute sacrifice of eternal redemption could not be done by those many Aaronical Priests but by one only, Christ Jesus: who liveth a Priest for ever, hath no successor, and as chief Priest, worketh and concurreth with all Priests in their Priestly functions.

This therefore was the fault of the Hebrews, that they did not acknowledge their Levitical sacrifices and Priesthood to be reformed and perfited by Christ's sacrifice on the Cross: and against them the Apostle only disputeth, and not against our Priests of holy Church, or the number of them, who all confess their Priesthood and all exercises of the same, to depend upon Christ's only perpetual Priesthood.

27. *This did he once.]* This is the special preeminence of Christ, that he offereth for other men's sins only, having none of his own to offer for, as all other Priests both of the old and new law have. And this again is the special dignity of his own person, not communicable to any other of what order or Priesthood soever, that he by his death (which is the only oblation that is by the Apostle declared to be irreiterable in itself) payed the one full sufficient ransom for the redemption of all sins.

CHAPTER VIII.

Out of the same Psalm 109 he urgeth this also, Sit thou on my right hand, shewing that the Levitical tabernacle on earth, was but a shadow of his true Tabernacle in heaven: without which he should not be a Priest at all: 6. Whereas he is of a better Priesthood than they, as also he proveth by the excellency of the new Testament above the old.

BUT the sum concerning those things which be said, is: We have such an high Priest, who is set on the right hand of the seat of majesty in the heavens. 2 A [1]Minister of the Holies, and of the true tabernacle, which our Lord pight and not man.

[1]Christ living and reigning in heaven, continueth his priestly function still, and is minister not of Moyses Sancta & tabernacle, but of his own body & blood, which be the true holies, and tabernacle, not formed by man, but by God's own hand.

3 For every high priest is appointed to offer gifts and hosts, wherefore it is necessary that he also have something that he may offer: 4 if then he were upon the earth, neither were he a priest: whereas there were that did offer gifts according to the Law, 5 that [1] serve the exampler and shadow of heavenly things. As it was answered Moyses, when he finished the tabernacle, [2]See (quoth he) that thou make all things according to the exampler which was shewed thee in the mount.

[1] *c λατρεύουσι* [2] *Exo. 25, 9. 40.*

6 But now he hath obtained a better ministry, by so

much as he is Mediator of a better testament, which is established in better promises. 7 For [1]if that former had been void of fault, there should not certes a place of a second been sought.

[1] The promises and effects of the Law were temporal, but the promises and effects of Christ's Sacraments in the Church be eternal.

8 For blaming them, he saith: [1]*Behold the days shall come, saith our Lord: and I will consummate upon the house of Israel, and upon the house of Juda a new Testament:*

[1] *Hier. 31, 31.*

9 *not according to the testament which I made to their fathers in the day that I took their hand to bring them out of the land of Aegypt: because they did not continue in my testament: and I neglected them, saith our Lord.* 10 *For this is the Testament which I will dispose to the house of Israel after those days, saith our Lord: Giving my laws into their mind, and in their heart will I superscribe them: and I will be their God, and they shall be my people:* 11 *and every one shall not teach his neighbour, and every one his brother, saying, Know our Lord: because all shall know me from the lesser to the greater of them:* 12 *because I will be merciful to their iniquities, & their sins I will not now remember.* 13 And in saying a new, the former he hath made old. And that which groweth ancient and waxed old, is nigh to utter decay.

ANNOTATIONS.
CHAP. VIII.

[1] Christ's Priesthood & Sacrifice is external, not spiritual only.

[2] * *Beza in schol. Test. Graecol. in c. 7. Heb. num. 8.*

3. *Necessary that he also.]* [1]Even now being in heaven, because he is a Bishop and Priest, he must needs have somewhat to offer, and wherein to do sacrifice: and that not in spiritual sort only, for that could not make him a Priest of any certain order. And it is most false and wicked, to hold with the Calvinists, [2]that Melchisedech's Priesthood was wholly spiritual. For then Christ's death was not a corporal, external, visible, and truly named sacrifice: neither could Christ or Melchisedech be any otherwise a Priest, than every faithful man is: which to hold (as the Calvinists following their own doctrine must needs do) is directly against the Scriptures, and no less against Christ's one oblation of his body upon the Cross, than it is against the daily sacrifice of his body upon the altar. Therefore he hath a certain host in external and proper manner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificing in heaven he doth not exercise.

◦How Christ's body is made fit to be sacrificed and eaten perpetually.

4. *If upon the earth.]* ◦It is by his death, and resurrection to life again, that his body is become apt and fit in such divine sort to be sacrificed perpetually. For if he had lived in mortal sort still, that way of mystical representation of breaking his body and separating the blood from the same, could not have been agreeable, and so the Church and Christian people should have lacked a priesthood and sacrifice, & Christ himself should not have been a Priest of a peculiar order, but either must have offered in the things that Aaron's Priests did, or else have been no Priest at all. For, to have offered only spiritually, as all faithful men do, that could not be enough for his vocation, and our redemption, and state of the new Testament. How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, see Isychius *li. 1. in Levit. cap. 2.*

◦*Kingdom of heaven & heavenly things*, spoken of the Church.

5. *Heavenly things.]* ◦As the Church or state of the new Testament is commonly called *Regnum coelorum & Dei*, in the Scriptures, so these heavenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the pattern given to Moyses to frame his tabernacle by, was the Church, rather than the heaven's themselves: all S. Paul's discourse tending to shew the difference betwixt the new Testament and the old, & not to make comparison between

the state of heaven and the old law. Though incidentally, because the condition of the new Testament more nearly resembleth the same than the old state doth, he sometime may speak some-what thereof also.

10. *Into their mind.]* ◦This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and spirit of love, grafted in the hearts of the faithful by the Holy Ghost, working in the Sacraments and sacrifice of the new law to that effect.

◦Grace, the effect of the new Testament.

10. *Their God.]* [1]This mutual covenant made betwixt God and the faithful, is that which was dedicated and established, first in the chalice of his blood, called therefore [2]*the new Testament in his blood*: and which was straight after ratified by the death of the testator, upon the Cross.

[1]The new Testament or covenant between God & man.

[2]*Luc. 22.*

11. *Shall not teach.]* So it was in the primitive Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole, as S. Peter [1] applieth the like out of Joel, and our Saviour [2] so speaketh, when he saith that such as believe in him, shall work miracles of diverse sorts. [3]Christian men then must not abuse this place to make challenge of new inspirations and so great knowledge that they need no Scriptures or teaching in this life, as some Heretics do: with much like reason and shew of Scriptures as the Protestants have to refuse external sacrifice. And it is no less phantastical madness to deny external sacrifice, sacraments, or Priesthood, than it is to abolish teaching and preaching.

[1]*Act. 2.*

[2]*Io. 14. v. 12.*

[3]Scriptures abused for phantastical inspirations.

CHAPTER IX.

In the old Testament, that secular sanctuary had two parts: the one signifying that time, with the ceremonies thereof for the emundation of the flesh: the one signifying heaven, which then was shut, until our High priest Christ entered into it, and that with his own blood, shed for the emundation of our consciences. Whereupon he concludeth the excellency of his tabernacle and host above the old. 25. Noting also the difference, that he entered but once (so effectual was that one bloody offering of himself, for ever) whereas the Levitical High priest entered every year once.

THE[1][2] former also indeed had justifications [3]of service, and a secular sanctuary.

[1]The Epistle upon Imber Saturday *in Sept.*[2]*Exo. 25, 26. 1, 36.*[3]*c λατρείας.*

2 For the tabernacle was made, the first, wherein were the candlesticks, and the table, and the proposition of loaves, which is called Holy. 3 But after the second veil, the tabernacle, which is called *Sancta Sanctorum:* 4 having a golden censer, and the ark of the testament covered about on every part with gold, in the which was a golden pot having Manna, and the rod of Aaron that had blossomed, and [1]the tables of the testament,

[1]*3. Reg. 8.*
2. Par. 5.

5 and over it were [1]the Cherubins of glory over-shadowing the propitiatory, of which things it is not needful to speak now particularly.

[1]*Exo. 25, 22.*

6 But these things being so ordered, in the first tabernacle indeed the Priests always entered, accomplishing offices of the sacrifices. 7 But in the second, [1]once a year the high priest only: not without blood which he offereth for his own and the people's ignorance:

[1]*Exo. 30, 10. Lev. 16, 2. 30.*

8 the Holy Ghost signifying this, that the way of the Holies was [1]not yet manifested, the former tabernacle as yet standing.

[1]The way to heaven was not open before Christ's passion; & therefore the Patriarchs and good men of the old Testament were in some other place of rest until then.

9 Which is a parable of the time present: according to which are offered gifts and hosts, which cannot concerning the conscience^ make perfect [1][2]him that serveth,

[1]c All things done in the old Testament and priesthood were figures of Christ's actions. [2]*c τὸν λατρεύοντα.*

10 only in meats and in drinks, and diverse baptisms, and justices of the flesh laid on them until the time of correction. 11 But [1]Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation:

[1]b The Epistle upon Passion Sunday.

12 neither by the blood of goats or of calves, but by his own blood entered in once into the Holies, eternal redemption being found.⊣ 13 For [1]if the blood of goats and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh,

[1]*Lev. 9, 8. 16, 6. 14.*

14 how much more [1]ˈhathˀ the blood of Christ who by the Holy Ghost offered himself unspotted unto God, [2]ˈcleansedˀ our conscience from dead works, to serve the living God?

[1]*shall* [2]*cleanse*

15 And therefore he is the Mediator of the new Testament: that death being a mean, unto the redemption of these prevarications which were under the former testament, they that are called may receive the promise of eternal inheritance.⊣ 16 For [1]where there is a testament: the death of the testator must of necessity come between.

[1]*Gal. 3, 15.*

17 For a testament is confirmed in the dead: otherwise it is yet of no value, whiles the testator liveth. 18 Whereupon neither was the first certes dedicated without blood. 19 For all the commandment of the Law being read of Moyses to all the people: he taking the blood of calves and goats with [1]water and scarlet wool and hyssop, sprinkled the very book also itself and all the people,

[1]Here we may learn that the Scriptures contain not all necessary rites or truths, when neither the place to which the Apostle alludeth, nor any other, mentioneth half these ceremonies, but he had them by tradition.

20 saying, [1]This is the blood of the Testament, which God hath commanded unto you.

[1]*Exo. 24, 8.*

21 The tabernacle also & all the vessels of the ministry he in like manner sprinkled with blood. 22 And all things almost according to the law are cleansed with blood: and without shedding of blood there is not remission. 23 It is necessary therefore that the examplers of the celestials be cleansed with these: but the celestials themselves with better hosts than these. 24 For JESUS is not entered into Holies made with hand, examplers of the true: but into Heaven it-self, that he may appear now to the countenance of God for us. 25 Nor that he should offer himself often, as the high priest entereth into the Holies, every year in the blood of others: 26 otherwise he ought to have suffered often from the beginning of the world: but now once in the consummation of the worlds, to the destruction of sin, he hath appeared by his own host. 27 And as it is appointed to men to die once, and after this, the judgement: 28 so also Christ was offered once [1][2]to exhaust the sins of many. The second time he shall appear without sin to them that expect him, unto salvation.

[1]c By this word which signifieth to empty or draw out even to the bottom, is declared the plentiful and perfect redemption of sin by Christ. [2]*c ad exhaurienda peccata.*

ANNOTATIONS.

CHAP. IX.

4. *A golden pot.]* [1] The Protestants count it superstitious to keep with honour and reverence the holy memories or monuments of God's benefits and miracles, or the tokens of Christ's Passion, as his Cross, garments, or other things appertaining to him or his Saints, and think it impossible that such things should dure so long: When they may here see the reverent & long reservation of Manna, [2] which of it-self was most apt to putrefy, and of Aaron's rod, only for that it suddenly flourished by miracles, the tables of the Testament &c. See a notable place in S. Cyril *li. 6. cont. Iulian.* where he defendeth against Iulian the Apostate's blasphemy, the keeping and honouring of that [3] Cross or wood which Christ died on. See also S. Paulinus *ep. 11.* & what reverence S. Hierom and the faithful of his time did to the [4] sepulchres of Christ and his Martyrs, & to their relics. *We reverence and worship* (saith he [5]) *every-where Martyrs' sepulchres, and putting the holy ashes to our eyes, if we may^ we touch it with our mouth also; and do some think, that the monument wherein our Lord was buried, is to be neglected?* But our Protestants cannot skill of this. They had rather follow Vigilantius, Iulianus the Apostata, and such Masters, than the holy Doctors and evident practice of the Church in all Ages.

[1] Relics.
[2] They continue without putrefaction.
[3] The holy CROSS.
[4] The sepulchres of Christ and his Saints.
[5] *ep. 17. c. 5.*

5. *Cherubins.]* You see it is a fond thing to conclude upon the first or second commandment, that there should be no sacred images in the Church, when even among these people that were most prone to idolatry, and gross in imagination of spiritual things such as Angels are, and to whom the precept was specially given, the same God that forbade them graven idols, ◦did command these images of Angels to be made and set in the sovereign holiest place of all the Tabernacle or Temple. By which it is plain, that much more the images of Christ and his B. Mother and Saints, that may be more truly portrayed than mere spiritual substances can be, are not contrary to God's commandment, nor against his honour, or repugnant to any other Scripture at all, which condemn only the Idols or portraitures of the Heathen made for adoration of false gods.

◦Images in Salomon's temple commanded by God.

10. *Until the time of correction.]* All those gross and carnal sacrifices, ceremonies, and observations instituted to cleanse and purify the flesh from legal irregularities and impurities only, and not reaching to the purging of the souls & consciences of men, being commanded not for ever, but till Christ's coming, ceased then: and better, more forcible, and more spiritual Sacraments were instituted in their place. ◦For we may not imagine Christ to have taken away the old, and put none in their place: or to altar the sacraments only into other sacraments external, and not also to translate the sacrifices to some other more excellent. For it is called, *tempus correctionis, non abolitionis sacrificij aut legis: the time of correction not of abolishing sacrifice or law.* Neither have they more reason to affirm Christ's one oblation upon the Cross to have rather taken away all kind of sacrifice, than all manner of Sacraments. The time and state of the new Testament is not made lawless, hostless, or without sacrifice, but it is the time of correction or reformation and abetting all the foresaid things.

◦Sacrifice not taken away by the new Testament, but changed into a better.

12. *Eternal redemption.]* [1] No one of the sacrifices, nor all the sacrifices of the old law, could make that one general price, ransom, and redemption of all mankind, and of all sins, saving this one highest Priest Christ, and the one sacrifice of his blood once offered upon the Cross. Which sacrifice of redemption cannot be often done, because Christ could not die but once. Though the figures also thereof in the law of nature and of Moyses, were truly called sacrifices, as specially this high and marvelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the new Testament, is most truly and singularly (as S. Augustine [2] calleth it) a sacrifice. But neither this sort, nor the other of the old law, being often repeated and done by many

[1] One only sacrifice on the Cross the redemption of the world; and one only Priest (Christ) the redeemer thereof.
[2] *Li. de Sp. & lit. c. 11.*

Priests (all which were and are sinners themselves) could be the general redeeming and consummating sacrifice: nor any one of those Priests, nor all the Priests together, either of the law of Nature, or of Aaron's, or Melchisedech's order (except Christ alone) could be the general redeemers of the world.

◦The Apostle's disputation being only against the error of the Jews concerning their Sacrifices and Priests: the Protestants applying it against the Sacrifice of the Mass & Priests of the new Testament.

◦And this is the Apostle's meaning in all this comparison and opposition of Christ's death to the old sacrifices, and of Christ to their Priests: and not that Christ's death or sacrifice of the Cross should take away all sacrifices, or prove that those Aaronical offices were no true sacrifices at all, nor those Priests, verily Priests. They were true Priests & true sacrifices, though none of those sacrifices were the high, capital, and general sacrifice of our price and redemption: nor none of them, or of those Priests, could without respect to this one sacrifice of Christ's death, work any thing to God's honour, or remission of sins, as the Jews did falsely imagine, not referring them at all to this general redemption and remission by Christ, but thinking them to be absolute sacrifices in themselves. And that to have been the error of the Hebrews, you may read in S. Augustine *li. 3. doct. Christ. c. 6.* And this, we tell the Protestants, is the only purpose of the Apostle.

But they be so gross, or ignorant in the Scriptures, and so maliciously set against God's and the Church's truth, that they perversely and foolishly turn the whole disputation against the sacrifice of the B. Mass, and the Priests of the new Testament: as though we held, that the sacrifice of the altar were the general redemption or redeeming sacrifice, or that it had no relation to Christ's death, or that it were not the representation and most lively resemblance of the same, or were not instituted and done, to apply in particular to the use of the partakers, that other general benefit of Christ's one oblation upon the Cross. Against the Jews then only S. Paul disputeth, and against the false opinion they had of their Priests and sacrifices, to which they attributed all remission and redemption, without respect of Christ's death.

15. *Of those prevarications.]* The Protestants do unlearnedly imagine, that because all sins be remitted by the force of Christ's passion, that therefore there should be no other sacrifice after his death. Whereas indeed they might as well say, there ought never to have been sacrifice appointed by God, either in the law of Nature, or of Moyses: as all their arguments made against the Sacrifice of the Church upon the Apostle's discourse, prove as well, or rather only, that there were no sacrifices of Aaron's order or Levitical law at all. For against the Jews' false opinion concerning them, doth he dispute, and not a word touching the sacrifice of the Church, unto which in all this discourse he never opposeth Christ's sacrifice upon the Cross: all Christian men well knowing that the host & oblation of those two, though they differ in manner and external form, yet is indeed all one.
The Apostle then sheweth here plainly, that all the sins that ever were remitted since the beginning of the world, were no otherwise forgiven, but by the force and in respect of Christ's Passion. Yet it followeth not thereupon, that the oblations of Abel, Abraham, Aaron, &c. were no sacrifices, as by the Heretics' foolish deduction it should do: S. Paul not opposing Christ's Passion to them, for the intent to prove them to have been no sacrifices, but to prove, that they were not absolute sacrifices, nor the redeeming or consummating Sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest than any of them, or any other mere mortal man.

◦Calvin's argument against the sacrifice of the altar, maketh no less against the sacrifices of the old

◦And that you may see the blasphemous pride and ignorance of Calvin, and in him, of all his fellows: read (so many as may read Heretical books) his commentary upon this place, and there you shall see him gather upon this, that Christ's death had force from the beginning & was the remedy for all sins since the creation of the world, therefore there must be no more but that one

sacrifice of Christ's death. Which must needs by his deduction hold (as it doth indeed) no less against the old sacrifices than the new sacrifice of the Church, and so take away all, which is against the Apostle's meaning and all religion.

Law.

20. *This is the blood.]* ◦Christ's death was necessary for the full confirmation, ratification, and accomplishment of the new Testament, though it was begun to be dedicated in the sacrifice of his last supper, being also within the compass of his Passion. Which is evident by the words pronounced by Christ over the holy chalice, which be correspondent to the words that were spoken (as the Apostle here declareth) in the first sacrifice of the dedication of the old law, having also express mention of remission of sins thereby, as by the blood of the new Testament. Whereby it is plain, that the B. Chalice of the altar hath the very sacrificial blood in it that was shed upon the Cross, in & by which, the new Testament (which is the law of spirit, grace, and remission) was dedicated, and doth consist. And therefore it is also clear, that many divine things, which to the Heretics or ignorant may seem to be spoken only of Christ's sacrifice upon the Cross, be indeed verified & fulfilled also in the sacrifice of the altar. Whereof S. Paul for the causes aforesaid would not treat in plain terms. See Isychius *li. 1. in Levit. c. 4. paulo post initium*, applying all these things to the immolation of Christ also in the Sacrament.

◦The correspondence of words in dedicating both Testaments proveth the real presence of blood in the Chalice.

23. *The examplers.]* ◦All the offices, places, vessels, and instruments of the old law, were but figures and resemblances of the state and sacraments of the new Testament, which are here called *celestials*, for that they are the lively image of the heavenly state next ensuing: which be therefore specially dedicated and sanctified in Christ's blood, sacrificed on the altar, and sprinkled upon the faithful, as the old figures and people were cleansed by the blood of beasts. And therefore by a transition usual in the holy Scriptures, the Apostle suddenly passeth in the sentence immediately following and turneth his talk to Christ's entrance into heaven, the state whereof, both by the Sacraments of the old law, and also more specially by them of the new, is prefigured.

◦In the old Testament were figures of the new: in the new, is resemblance of the heavenly state.

25. *Offer himself often.]* ◦As Christ never died but once, nor never shall die again, so in that violent, painful, and bloody sort he can never be offered again, neither needeth he so to be offered any more: having by that one action of sacrifice upon the Cross, made the full ransom, redemption, and remedy for the sins of the whole world. Nevertheless, as Christ died and was offered after a sort in all the sacrifices of the Law and Nature, since the beginning of the world (all which were figures of this one oblation upon the Cross) so is he much rather offered in the sacrifice of the altar of the new Testament, incomparably more nearly, divinely, and truly expressing his death, his body broken, his blood shed, than did any figure of the old law, or other sacrifice that ever was: as being indeed (though in hidden, sacramental, and mystical, and unbloody manner) the very selfsame B. body and blood, the selfsame host, oblation and sacrifice, that was done upon the Cross.

◦Christ once offered in bloody sort, but unbloodily often, namely in the sacrifice of the altar.

◦And this truth is most evident by the very form of words used by our Saviour in the institution and consecration of the holy Sacrament, and by the profession of all the holy Doctors. *Our sacrifice,* saith S. Cyprian, *is correspondent to the Passion of Christ.* And, *The sacrifice that we offer, is the Passion of Christ.* ep. 63. nu. 4. & nu. 7. S. Augustine de fid. ad Pet. c. 19. *In those carnal sacrifices was the prefiguring of the flesh of Christ, which he was to offer for sins, and of the blood, which he was to shed, but in this Sacrifice is the commemoration of the flesh of Christ which he hath now given, and of the blood which he hath shed:* in illis praenuntiabatur occidendus, in hoc annuntiatur occisus. *In them he was foreshewed as to be killed: in these he is shewed, as killed.* And S. Gregory Nazianzene saith, *orat. in morbum*, that the Priest in this sacrifice, immiscet se magnis Christi Passionibus. S.

◦The Sacrifice of the altar & that on the Cross, both one.

Ambrose *li. 1. Offic. c. 48, Offertur Christus in imagine quasi recipiens passionem*. Alexander the first, *ep. ad omnes Orthodox. nu. 4. to. 1. Conc. Cuius corpus & sanguis conficitur, passio etiam celebratur.* S. Gregory, *ho. 37. in Evang. So often as we offer the host of his Passion, so often we renew his Passion.* And, *He suffereth for us again in mystery.* And Isychius, *li. 2. c. 8. in Levit. post med. By the sacrifice of the only-begotten many things are given unto us, to wit, the remission or pardoning of all mankind, and the singular introduction or bringing in of the mysteries of the new Testament.*

[1] The Fathers call it the unbloody Sacrifice of the altar.

[2] *Comment. in 9. Hebr.*

[3] Calvin's contempt of the Fathers.

[1] And the said Fathers and others, by reason of the difference in the manner of Christ's presence and oblation in respect of that on the Cross, called this *the unbloody sacrifice*, as [2] Calvin himself confesseth, but answereth them in the pride of heretical spirit, with these words: *Nihil moror quod sic loquantur vetusti scriptores.* that is, *I pass not for it, that the ancient writers do so speak:* calling the distinction of bloody and unbloody sacrifice, scholastical and frivolous, and [3] *diabolicum commentum, a devilish device*. With such ignorant and blasphemous men we have to do, that think they understand the Scriptures better than all the Fathers.

CHAPTER X.

Because in the yearly feast of Expiation was only a commemoration of sins, therefore in place of all those old sacrifices the Psalm telleth us of the oblation of Christ's body. 10. which he offered bloodily but once (the Levitical Priests offering so every day) because that once was sufficient for ever, 15. in that it purchased (as the prophet also witnesseth) remission of sins. 19. After all this he prosecuteth and exhorteth them unto perseverance, partly with the opening of Heaven by our high-priest, 26. partly with the terror of damnation if they fall again: 32. bidding them remember how much they had suffered already, and not lose their reward.

FOR [1] the law having a shadow of good things to come, not the very image of the things: every year with the self-same hosts which they offer incessantly, can never make the comers thereto perfect:

[1] *Lev. 16, 14.*

2 otherwise they should have ceased to be offered, because the worshippers once cleansed should have no conscience of sin any longer. 3 But in them there is made a commemoration of sin every year. 4 For it is impossible that with the blood of oxen and goats sins should be taken away. 5 Therefore coming into the world he saith: [1] *Host and oblation thou wouldest not: but a body thou hast fitted to me:*

[1] *Ps. 39, 7.*

6 *Holocausts and* [1] *for sin did not please thee.*

[1] c *For sin*, is the proper name of a certain sacrifice called in Hebrew חטאת: as Holocaust is another kind. *See the Annot. 2. Cor. 5. v. 21.*

7 *Then said I, Behold I come: in the head of the book it is written of me: That I may do thy will, o God.* 8 Saying before, *Because hosts and oblations & holocausts, & for sin thou wouldest not, neither did they please thee,* which are offered according to the law, 9 *then said I, Behold I come that I may do thy will, o God:* he taketh away the first, that he may establish that that followeth. 10 In the which will, we are sanctified by the oblation of the body of JESUS Christ once. 11 And every Priest indeed is ready daily ministering, and often offering the same hosts, which can never take away sins: 12 but this man offering one host for sins, for ever [1] sitteth on the right hand of God,

[1] *Ps. 109.*
1. Cor. 15, 25.

13 hence-forth expecting, until his enemies be put the foot-stool of his feet. 14 For by one oblation hath he consummated for ever them that are sanctified.
15 And the Holy Ghost also doth testify to us. For after that^ he said: 16 [1] *And this is the Testament which I will make to them after those days, saith our Lord, giving my laws* [2] *in their hearts, and in their*

minds will I superscribe them:

[1] *Hier. 31, 33, 34.*

Heb. 8, 8. [2] This is partly fulfilled in & by the grace of the new Testament, but it shall be perfectly accomplished in heaven.

17 *and their sins and iniquities I will now remember no more.* 18 But where there is remission of these, now there is not an oblation for sins. 19 Having therefore, brethren, confidence in the entering of the Holies in the blood of Christ: 20 which [1][2] he hath dedicated to us a new & living way by the veil, that is, his flesh,

[1] c To dedicate, is to be author & beginner of a thing. The Protestants translate, *he hath prepared*, for their heresy that Christ was not the first man that entered into heaven. [2] *c ἐνεκαίνισεν*

21 and a high Priest over the house of God, 22 let us approach with a true heart in fullness of faith, having our hearts sprinkled from evil conscience, and our body washed with clean water. 23 Let us hold the confession of our hope undeclining (for he is faithful that hath promised) 24 and let us consider one another unto the provocation of charity and of good works: 25 not forsaking our assembly as some are accustomed, but comforting, and so much the more as you see the day approaching. 26 For [1] if we sin willingly after the knowledge of the truth received, now there is not left an host for sins,

[1] *Heb. 6, 4.*

27 but a certain terrible expectation of judgement & rage of fire, which shall consume the adversaries. 28 A man making the Law of Moyses frustrate, without any mercy [1] dieth under two or three witnesses.

[1] *Deu. 19, 15. Mat. 18, 16. Io. 8, 17.*

29 [1] How much more think you, doth he deserve worse punishments which hath trodden the Son of God under-foot, and esteemed the blood of the testament polluted, wherein he is sanctified, and hath done contumely to the spirit of grace?

[1] Heresy and Apostasy from the Catholic faith, punishable by death.

30 For we know him that said, [1] *Revenge to me, I will repay.* And again, [2] *That our Lord will judge his people.*

[1] *Deu. 32, 35. Rom. 12, 19.* [2] *Ps. 134, 14.*

31 It is horrible to fall into the hands of the living God. 32 [1] But call to mind the old days: wherein being illuminated, you sustained a great fight of passions.

[1] The Epistle for many Martyrs.

33 And on the one part certes by reproaches and tribulations made a spectacle; & on the other part made companions of them that conversed in such sort. 34 For, you both had compassion on them that were in bonds: and the spoil of your own goods you took with joy, knowing that you have a better and a permanent substance. 35 Do not therefore leese your [1] confidence, which hath a great remuneration.

[1] c Good works make great confidence of salvation, & have great reward.

36 For patience is necessary for you: that doing the will of God, you may receive the promise. 37 For [1] yet a little and a very little while, he that is to come, will come, and will not slack.

[1] *Abac. 2, 3. Ro. 1, 17. Gal. 3, 12.*

38 And my just liveth of faith: ⊣ but if he withdraw himself, he shall not please my soul. 39 But we are not the children of withdrawing unto perdition: but of faith to the winning of the soul.

ANNOTATIONS.
CHAP. X.

1. *A shadow.]* ◦ The sacrifices and ceremonies of the old law, were so far from the truth of Christ's Sacraments, and from giving spirit, grace, remission, redemption, and justification, and thereupon the entrance into heaven and joys celestial, that they were but mere shadows, unperfectly and obscurely representing the graces of the new Testament and of Christ's death: whereas all the holy

◦ The old Sacrifices obscurely shadowed, but the sacrifice of the altar most plainly representeth the

Sacrifice on the Cross.

Church's rites and actions instituted by Christ in the Priesthood of the new law, contain and give grace, justification, and life everlasting to the faithful and worthy receivers: and therefore they be not shades or dark resemblances of Christ's passion, which is the fountain of all grace and mercy, but perfect images and most lively representations of the same, specially the sacrifice of the altar, which because it is the same oblation, the same host, and offered by the same Priest Christ JESUS (though by the ministry of man and in mystery) is the most pure and near image, character, and correspondence to the sacrifice of Christ's passion, both in substance, force, and effect, that can be.

[1] The Jews' Sacrifices were not absolute & independent, because they were often repeated.

[2] The Apostle proveth by the often repeating of the Jews' Sacrifices, not that they were none, but that they were not absolute & sufficient.

2. *They should have ceased.]* If the hosts and offerings of the old law had been of themselves perfect to all effects of redemption and remission, as the Hebrews (against whom the Apostle disputeth) did think, and had had no relation to Christ's sacrifice on the Cross or any other absolute and universal oblation or remedy for sin, but by and of their own efficacy could have generally purged and cleansed man of all sin and damnation: then they should never have needed to be so often repeated and reiterated. [1] For being both generally available for all, by their opinion, and particularly applied, (in as ample sort as they could be) to the several infirmities of every offender, there had been no sins left. But sins did remain, even those sins for which they had offered sacrifices before, notwithstanding their sacrifices were particularly applied unto them. For, offering yearly they did not only offer sacrifices for the new committed crimes, but even for the old, for which they had often sacrificed before: the sacrifices being rather records and attestations of their sins, than a redemption or full remission, as Christ's death is. Which being once applied to man by Baptism, wipeth away all sins past, God never remembering them any more, nor ever any sacrifice or sacrament or ceremony being made or done for them any more, though for new sins other remedies be daily requisite. Their sacrifices then could not of themselves remit sins, much less make the general redemption without relation to Christ's Passion. [2] And so you see it is plain everywhere, that the Apostle proveth not by the often repetition of the Jewish sacrifices, that they were no sacrifices at all, but that they were not of that absolute force or efficacy, to make redemption or any remission, without dependence of the one universal redemption by Christ: his whole purpose being, to inculcate unto them the necessity of Christ's death, and the oblation of the new Testament. As for the Church's holy sacrifice, it is clean of another kind than those of the Jews, and therefore he maketh no opposition betwixt it, and Christ's death or sacrifice on the Cross, in all this Epistle: but rather as a sequel of that one general oblation, covertly always inferreth the same: as being in a different manner the very selfsame host and offering that was done upon the Cross, and continually is wrought by the selfsame Priest.

◦The old Sacrifices remitted not sins but were only signs thereof.

4. *Impossible.]* The hosts and sacrifices of the old law, which the carnal Jews made all the count of, without relation to Christ's death, were not only not perfect and absolute sufficient in themselves, ◦but they did not, nor could not remit any sins at all, being but only signs thereof, referring the offenders for remission indeed, to Christ's Passion. For the blood of bruit beasts could have no other effect, nor any other element or creature, before Christ's death. The fruit whereof, before it was extant, could be no otherwise properly applied unto them, but by belief in him.

◦God refuseth the Jews' Sacrifices, not all Sacrifice.

5. *Host and oblation.]* ◦He meaneth not that God would no host nor sacrifice any more, as the Protestants falsely imagine: for that were to take away not only the sacrifice of Christ's body upon the altar, but the sacrifice of the same body upon the Cross also. Therefore the Prophet speaketh only of the legal and carnal sacrifices of the Jews, signifying that they did never of themselves please God, but in respect of Christ, by whose oblation of his own body they should please.

[1] That Christ should have a body

5. *But a body.]* [1] If Christ had not had a body, he could not have had any worthy matter or any

matter at all to sacrifice in visible manner, other than the hosts of the old law. Neither could he either have made the general redemption by his one oblation upon the Cross, nor the daily sacrifice of the Church: for both which, his body was fitted by the divine wisdom. Which is an high conclusion, not understood of Jews, Pagans, nor the Heretics of our time, that Christ's human nature was taken to make the Son of God (who in his divine nature could not be either Priest or host) fit to be the sacrifice and Priest of his Father, in a more worthy sort, than all the Priests or oblations of the old law. [2] And that this body was given him, not only to be the sacrifice upon the Cross, but also upon the altar, S. Augustine affirmeth in these words. *The table which the Priest of the new Testament doth exhibit, is of his body and blood: for that is the sacrifice which succeeded all those sacrifices that were offered in shadow of that to come. For the which also we acknowledge that voice of the same Mediator in the psalm,* [3] BUT A BODY THOU HAST FITTED TO ME, *because instead of all those sacrifices and oblations his body is offered, and is ministered to the partakers or receivers. Li. 17. Civit. Dei. c. 20.* And again *li. 4. de Trin. c. 14. Who so just and holy a Priest, as the only son of God? What might so conveniently be offered for men, of men, as man's flesh? and what so fit for this immolation or offering, as mortal flesh? What so clean for cleansing the vices of mortal men, as the flesh born of the virgin's womb? And what can be offered and received so gratefully, as the flesh of our sacrifice, made the body of our Priest?*

was necessary for his Priesthood, & Sacrifice.

[2] The body of Christ is the Sacrifice of the altar.

[3] *Ps. 39.*

8. *Neither did they please thee.]* ◦ By that he saith, the things offered in the Law, did not please God, and likewise by that he saith, the former to be taken away, that the second may have place, it is evident, that all hosts and sacrifices be not taken away by Christ, as the Heretics foolishly conceive: but that the old hosts of brute beasts be abrogated to give place to that which is the proper host of the new law, that is, Christ's own body.

◦ The Jews' Sacrifices refused, not all Sacrifice.

11. *Often offering the same hosts.]* [1] As S. Paul is forced often to inculcate that one principle of the efficacy and sufficiency of Christ's death, because of the Hebrews' too much attributing to their legal sacrifices, and for that they did not refer them to Christ's only oblation: so we, through the intolerable ignorance and importunity of the Heretics of this time (abusing the words of the Apostle spoken in the due defence and declaration of the value and efficacy of Christ's Passion above the sacrifices of the Law) are forced to repeat often, that the Apostle's reason of many Priests and often repetition of the selfsame sacrifices, concerneth the sacrifices of the Law only, unto which he opposeth Christ's sacrifice and Priesthood: and speaketh no word of or against the Sacrifice of the new Testament, which is the sacrifice of Christ's own Priesthood, Law, and institution, yea the same sacrifice done daily unbloodily, that once was done bloodily: made by the same Priest Christ Jesus, though by his ministers' hands: and not many hosts, as those of the old law were, but the very self same in number, even Christ's own body that was crucified. And that you may see that this is the judgement of all antiquity, and their exposition of these and the like words of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a do withal among the simple and unlearned, yet well perceived that they made nothing against the daily oblation or sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200 years [2]: we will set down some of their words, whose authority and exposition of the Scriptures must prevail in all that have wisdom or the fear of God, above the false and vain glosses of Calvin and his followers.

[1] We must often note that the Apostle's speech of many Priests and often sacrificing, concerneth only the Jews' Priests and sacrifices, not the Priests and sacrifice of the new Testament.

[2] The Calvinists' arguments against Christ's body often offered, and in many places, answered by the Fathers long a-go.

Thus then first saith S. Ambrose [1]: *Quid ergo nos &c. What we then? Do not we offer every day? We offer surely: but this sacrifices is an exampler of that: for we offer always the selfsame, and not now one lamb, tomorrow another, but always the selfsame thing: therefore it is one sacrifice. otherwise, by this reason because it is offered in many places, there should be many Christs: not so, but it is one*

[1] *in 10. cap. Hebr.*

[2] *ibidem.*

[3] The general redemption upon the

Cross is particularly applied in the sacrifice of the altar.

[4] *Primas. loco citato.*

Christ in every place, here whole, and there whole, one body. But this which we do, is done for a commemoration of that which was done. For we offer not another sacrifice, as the high Priest of the old law, but always the self-same. &c. Primasius [2] S. Augustine's scholar doth also preoccupate these Protestants' objections thus: *What shall we say then? Do not our Priests daily offer sacrifice? They offer surely, because we sin daily, and daily have need to be cleansed: and because he cannot die, he hath given us the sacrament of his body and blood: that as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to all that offer it in truth and verity.* So saith this holy Father, to wit, [3] that as the sacrifice of the Cross was a general redemption, so this of the altar is, to all that use it, a particular redemption or application of Christ's redemption to them. In which sense also V. Bede calleth the holy Mass, *redemptionem corporis & animae sempiternam, the everlasting redemption of body and soul.* li. 4. c. 22. histor. Again the same Primasius [4], *The divinity of the Word of God which is every-where, maketh that there are not many sacrifices, but one, although it be offered of many, and that as it is one body which he took of the Virgin's womb, not many bodies, even so also one sacrifice, not diverse, as those of the Jews were.*

◦ * *ho. 17. in ep. ad Heb.*

◦S. Chrysostom also, and after him Theophylacte, and Oecumenius, and of the Latins, Haimo, Paschalsius, Remigius, and others, object to themselves thus: *Do not we also offer every day? We offer surely, but this sacrifice is an exampler of that, for we offer always the self-same: and not now one lamb, tomorrow another, but the self-same: therefore this is one sacrifice. Otherwise, because it is offered in many places, there should be many Christs. And a little after, not another sacrifice, as the high Priest of the old Law, but the self-same we do always offer, rather working a remembrance or commemoration of the sacrifice.* See the Annotation Luke 22, 19. upon these words, *A commemoration*. Thus did all the ancient Fathers Greek and Latin treat of these matters, and so they said Mass, and offered daily, and many of them made such forms of celebrating the divine sacrifice, as the Greeks and Latins do use in their Liturgies and Masses, and yet they saw these places of the Apostle and made commentaries upon them, and understood them (I trow) as well as the Protestants.

◦Councels and Fathers.

He that for his further confirmation or comfort list see what the ancient ◦Councels and Doctors believed, taught, and practised in this thing, let him read the first holy Council of Nice *cap. 14. & in fine Conc. ex Graeco.* the Council of Ephesus Anathematis. 11. the Chalcedon Council *act. 3. pag. 112. Conc. Ancyran. c. 1. 4. & 5.* Neocaesar. *can. 13.* Laodic. *can. 19.* Carthag. *2 cap. 8.* Carthag. *3. cap. 24.* & Carthag. *4. cap. 33. & c. 41.* S. Denys *cap. 3. Eccl. hier.* S. Andrew *in historia Passionis.* S. Ignatius *ep. ad Smyrnenses.* S. Martialis *ep. ad Burdegalenses.* S. Iustine *Dialog. cum Triphone.* S. Irenaeus *li. 4. cap. 32. 34.* Tertullian *de cultu foeminarum, & de corona milit.* Origen *homil. 13. in Levit.* S. Cyprian *ep. ad Cecilium. nu. 2. & de Coena Domini. nu. 14. &* Eusebius *demonst. Evang. li. 1. cap. 10.* and the rest which we have cited by occasion before, & might cite but for tediousness: a truth most known and agreed upon in the Christian religion.

◦When the Apostles seemeth to say, there is no remission or oblation for sin he always meaneth that full remission by Baptism.

18. *Now there is not.]* ◦Christ's death cannot be applied unto us in that full and ample sort as it is in baptism, but once: Christ appointing that large remission and application to be made but once in every man, as Christ died but once. For it is not meant, that all sin shall cease after Christ's sacrifice upon the Cross, nor that there should be no oblation for sins committed after Baptism, or that a man could not sin at all after Baptism, or that if he sinned afterward, he could have no remedy or remission by God's ordinance in the Church, which diverse falsehoods sundry Heretics gather of this and such like places: but only the Apostle telleth the Hebrews, as he did before chap. 6, and as he doth straight afterward, that if they fall now (whereunto they seemed very prone) to

their old law, and voluntarily after the knowledge and profession of the Christian faith by Baptism, commit this sin of incredulity and apostasy, they can never have that aboundant remission applied unto them by Baptism, which can never be ministered to them again. And that general full pardon he calleth here, *oblation*, and afterward in the 26. verse, *hostiam pro peccato, an host for sin.*

26. *If we sin willingly.]* [1] As the Calvinists abuse other like places against the holy sacrifice of the Mass, so they abuse this as the Novatians did before them, to prove that an Heretic, Apostata, or any that willfully forsaketh the truth, can never be forgiven. Which (as is before declared in the 6. chapter) is most wicked blasphemy: the meaning hereof being, as is there said, only to terrify the Hebrews, [2] that falling from Christ they cannot so easily have the host of Christ's death applied unto them, because they cannot be baptized any more, but must pass by sacramental penance, and satisfaction, and other hard remedies which Christ hath prescribed after Baptism in the Church's discipline. Therefore S. Cyril saith, *li. 5. in Io. cap. 17. Penance is not excluded by these words of Paul, but the renewing by the laver of regeneration. He doth not here take away the second or third remission of sins (for he is not such an enemy of our salvation) but the host which is Christ he denieth that it is to be offered again upon the Cross.* So saith this holy Doctor. And by this place & the like you see, [3] how perilous a thing it is for Heretics & ignorant persons to read the Scriptures. Which by following their own phantasy [4] they pervert to their damnation.

[1] The Calvinists heresy against remission of sins.

[2] All sins may be remitted by penance, but not so fully as by Baptism.

[3] Perilous reading of the Scriptures.

[4] *2. Pet. 3.*

29. *The blood of the Testament.]* [1] Whosoever maketh no more account of the blood of Christ's sacrifice, either as shed upon the cross, or as in the holy Chalice of the altar (for our Saviour calleth that also [2] the blood of the new Testament) then he doth of the blood of calves and goats, or of other common drinks, is worthy death, and God will in the next life, if it be not punished here, revenge it with grievous punishment.

[1] Contempt of Christ's blood in the Sacrament.

[2] *Luc. 22.*

31. *It is horrible.]* ◦Let all Christian people do satisfaction and penance for their sins in this life. For the judgements of God in the next life done by God himself, of what sort soever, whether temporal as in Purgatory, or eternal as in Hell, be exceeding grievous.

◦Penance.

34. *You had compassion.]* ◦To be merciful to the afflicted for religion, & to be partakers of their miseries, is a very meritorious work, and giveth great confidence before God in the day of repayment or remuneration for the same.

◦Mercy to the imprisoned for religion.

34. *With joy.]* ◦If all Christian men would consider this, they would not think it so great a matter to lose their land or goods for defence of the Catholic faith.

◦Loss of goods for religion.

38. *Liveth of faith.]* ◦Faithful men afflicted in this life, have their comfort in their assured faith and hope of Christ's coming to deliver them once from all these miseries: & so by that faith and comfort they live. whereas otherwise this miserable life were a death.

◦Faith is the comfort of the afflicted.

CHAPTER XI.

He exhorteth them by the definition of faith, to stick unto God, though they see not yet his reward: shewing that all the Saints aforetime did the like, being all constant in faith, though not one of them received the promise, that is, the inheritance in heaven: but they and we now after the coming of Christ receive it together.

AND faith is, [1] the substance of things to be hoped for, [2] the argument of things not appearing.

[1] By this word substance is meant, that faith is the

ground of our hope. [2] *c ἔλεγχος.*

2 For in this the old men obtained testimony.

3 [1]By faith, we understand that the worlds were framed by the word of God: that of invisible things visible things might be made.

[1] *Gen. 1, 13.*

4 [1]By faith, Abel offered a greater host to God than Cain: [2]by which he obtained testimony that he was just, God giving testimony to his gifts, and by it, he being dead, yet speaketh.

[1] *Gen. 4, 4.* [2] *Mat. 23, 35.*

5 [1]By faith [2]Henoch was translated, that he should not see death, and he was not found: because God translated him. For before his translation he had testimony that he had pleased God.

[1] *Gen. 5, 24. Eccl. 44, 16.* [2]Here it appeareth that Henoch yet liveth and is not dead: against the Calvinists. See the annot. *Apocal. chap. 11.*

6 But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a [1]rewarder to them that seek him.

[1]We must believe that God will reward all our good works: for he is a rewarder of true justice, not an accepter or imputer of that that is not.

7 [1]By faith, Noe having received an answer concerning those things which as yet were not seen, fearing, framed the ark for the saving of his house, by the which he condemned the world: and was instituted heir of the justice which is by faith.

[1] *Gen. 6, 13. Eccl. 44, 17.*

8 [1]By faith, he that is called, Abraham, obeyed to go forth into the place which he was to receive for inheritance: and he went forth, not knowing whither he went.

[1] *Gen. 12, 4. 13, 1.*

9 By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac & Jacob the coheirs of the same promise. 10 For he expected the city that hath foundations: whose artificer and maker is God. 11 [1]By faith, Sara also herself being barren, received virtue in conceiving of seed, yea past the time of age: because she believed that he was faithful which had promised.

[1] *Gen. 17, 19. 18, 10. 21, 2. Eccli. 44. 22.*

12 For the which cause even of one (and him quite dead) there rose as the stars of heaven in multitude, and as the sand that is by the sea shore innumerable.

13 According to faith died all these, not having received the promises, but beholding them a far off, and saluting them, and confessing that they are pilgrims & strangers upon the earth. 14 For they that say these things, do signify that they seek a country.

15 And indeed if they had been mindful of the same from whence they came forth, they had time verily to return. 16 But now they desire a better, that is to say, a heavenly. Therefore God is not confounded to be called their God. For he hath prepared them a city.

17 [1]By faith, Abraham offered Isaac, when he was tempted: and his only-begotten did he offer who had received the promises:

[1] *Gen. 22, 9.*

18 (to whom it was said, [1] *That in Isaac shall seed be called to thee.*)

[1] *Gen. 21, 12. Rom. 9, 7.*

19 accounting that God is able to raise up even from the dead. Whereupon he received him also [1]for a parable.

[1]c That is, in figure and mystery of Christ dead, & alive again.

20 [1]By faith, also of things to come, Isaac blessed Jacob and Esau.

[1] *Gen. 27, 27. 36.*

21 [1]By faith, Jacob dying, blessed every one of the sons of Joseph: [2]and adored the top of his rod.

[1] *Gen. 48, 15.* [2] *Gen. 47, 31.*

22 [1]By faith, Joseph dying, made mention of the going forth of the children of Israel: and gave commandment [2]concerning his bones.

[1] *Gen. 50, 24. 25.* [2]The translation of Relics or Saints' bodies, & the due regard and honour we ought to have to the same, are proved hereby.

23 [1]By faith, Moyses being born, was hid three months by his parents: because they saw him a proper infant, and they feared not [2]the king's edict.

[1] *Exo. 2, 2.* [2] *Exo. 1, 16.*

24 [1] By faith, Moyses being made great, denied himself to be the son of Pharao's daughter:

[1] *Exo. 2, 11.*

25 rather choosing to be afflicted with the people of God, than to have the pleasure of temporal sin,
26 esteeming the reproach of Christ, greater riches than the treasure of the Aegyptians. For [1] he looked unto the remuneration.

[1] The Protestants that deny we may or ought to do good in respect or for reward in heaven, are hereby confuted.

27 [1] By faith, he left Aegypt: not fearing the fierceness of the king. For him that is invisible he sustained as if he had seen him.

[1] *Exo. 12, 37.*

28 By faith, he celebrated the Pasch, & the shedding of the blood: that he which destroyed the first-born, might not touch them. 29 [1] By faith they passed the red sea as it were by the dry land: which the Aegyptians assaying, were devoured.

[1] *Gen. 14, 22.*

30 [1] By faith the walls of Jericho fell down, by the circuiting of seven days.

[1] *Ios, 6, 20.*

31 [1] By faith, Rahab the harlot perished not with the incredulous, receiving the spies with peace.

[1] *Ios. 6, 23. 25. 2, 3.*

32 And what shall I yet say? For the time will fail me telling of Gedeon, Barac, Sampson, Jephte, David, Samuel, & the prophets: 33 [1] who by faith overcame kingdoms, wrought justice, obtained promises, stopped the mouths of lions,

[1] The Epistle for SS. Fabian and Sebastian Ian. 20. S. Symphorosa cum septem filiis. Iul. 18. And for many Martyrs.

34 extinguished the force of fire, repelled the edge of the sword, recovered of their infirmity, were made strong in battle, turned away the camp of foreigners:
35 women received of resurrection their dead, and others were racked, not accepting redemption, that they might find a better resurrection. 36 And others had trial of mockeries and stripes, moreover also of bands and prisons: 37 they were stoned, they were hewed, they were tempted, they died in the slaughter of the sword, they went about in sheep-skins, in goats' skins, needy, in distress, afflicted: 38 of whom the world was not worthy; wandering in deserts, in mountains & dens, and in caves of the earth. 39 And all these being approved by the testimony of faith, ⊣ received not the promise, 40 God for us providing some better thing, that they without us should not be consummate.

ANNOTATIONS.
CHAP. XI.

1. *Faith is.]* ◦By this description of faith, and by all the commendation thereof through the whole chapter, you may well perceive that the Apostle knew not the forged special faith of the Protestants, whereby every one of these new Sectmasters & their followers believe their sins are remitted, and that themselves shall be saved, though their sects be clean contrary one to another.

◦Not only or a special faith.

1. *Not appearing.]* ◦*This is the praise of faith,* saith S. Augustine, *if that which is believed, be not seen. For what great thing is it, if that be believed, which is seen? According to that sentence of our Lord when he rebuked his disciple, saying: Because thou has seen me Thomas, thou hast believed: blessed are they that have not seen and have believed. Aug. in evang. Io. tract. 79.* Which may be a rebuke also and a check to all those faithless speeches, I would see him, taste him, touch him and feel his very flesh in the Sacrament, otherwise I will not believe.

◦Faith is of things not seen: as in the B. Sacrament.

6. *He that cometh.]* ◦Faith is the foundation and ground of all other virtues and worship of God,

◦Nothing profitable or meritorious without

faith.

without which no man can please God. Therefore if one be a Jew, a Heathen, or an heretic, that is to say, be without the Catholic faith, all his works shall profit him no whit to salvation.

[1] The citations in the new Testament, not only according to the Hebrew, but to the Septuaginta.

[2] *Gen. 47. v. 31.*

[3] * *Aug. de civ. Dei li. 15. c. 14.*

[4] The vulgar Latin translation.

[5] מטה

[6] * *ῥάβδος, rod. κλίνη, bed.*

21. *Adored the top of his rod.]* [1] The learned may see here that the Apostle doth not tie himself to the Hebrew in the place of Genesis [2] whence it is alleged, but followeth the Septuaginta, though it differ from the Hebrew, as also the other Apostles and Evangelists and our Saviour himself did: neither were they curious (as men now a days) to examine all by the Hebrew only, because they writing and speaking by the Holy Ghost, knew very well that this translation [3] is the sense of the Holy Ghost also, and as true, and as directly intended as the other: and therefore also that translation continued always authentical in the Greek Church, notwithstanding the diversity thereof from the Hebrew. Even so we that be Catholics, follow with all the Latin fathers the authentical [4] Latin translation, though it be not always agreeable to the Hebrew or Greek that now is. But Calvin is not only very saucy, but very ignorant, when he saith that the Septuaginta were deceived, and yet that the Apostle without curiosity was content to follow them: because it is evident, that [5] the Hebrew being then without points, [6] might be translated the one way as well as the other. Which they understood so well (and therefore were not deceived) that within three lines after, in the beginning of the next chapter, they translate the same word, as he would have it in this place.

[1] Adoration of creatures, and namely of holy things.

[2] * *Ios. 7, 6.*

[3] * *Oecum. in Collect.*

[4] * *3. Reg. 11, 12.*

[5] Corrupt translation against *Dulia*.

[1] Again observe in those words, *He adored the top of his rod,* that adoration (as the Scripture useth this word) may be done to creatures, or to God at and before a creature: as, at or [2] before the Ark of the Testament in old time, now at or before the crucifix, relics, images: and in the Psalms 98. 131. *Adore ye his footstool. Adore ye toward his holy mount. We will adore toward the place where his feet stood*: or (which by the Hebrew phrase is all one) *Adore ye his holy mount. We will adore the place where his feet stood.* as also [3] the Greek Fathers, S. Damascene *li. 1. de imaginibus*, and Leontius cited of him, yea S. Chrysostom also do handle these places, and namely that of the Apostle which we now speak of, interpreting the Greek as our Latin hath, and as we do, He adored the rod or the top of his rod, that is, the sceptre of Joseph now Prince of Aegypt, so fulfilling Joseph's dreams which foretold the same *Gen. 37*: and withal signifying as it were by this prophetical fact, [4] the kingdom of Israel or of the ten tribes that was to come of Joseph by Ephraim his younger son in the first king Jeroboam, thus the Greek Fathers. Whereunto may be added, that all this was done in type and figure of Christ's sceptre and kingdom, whom he adored by and in his Cross, as he did Joseph by or in his rod and sceptre: and therefore the Apostle saith, he did it by faith, as having respect toward things to come. By all which it is evident, that it is false which the Calvinists teach, that we may not adore image, crucifix, or any visible creature, that is, we may not adore God at or by such creatures, nor kneel before them: and therefore their [5] corrupt translation of this place for the same purpose is intolerable, saying thus, (LEANING) *upon his staff he adored* (GOD). adding no less than two words more than is in the Greek. Which though it might be the sense of the place, and S. Augustine so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially whereas he only of all the ancient Fathers (as Beza confesseth) so expoundeth it.

[1] Not faith only.

[2] *Iac. 2.*

[3] *Li. 4. Stro. pag. 240.*

33. *Wrought justice.]* [1] Men are not just by belief only, as the Protestants affirm, but by working justice. And we may note that in all this long commendation of faith in the Fathers and holy persons, their good works are also specially recounted, as Rahab's harbouring the spies, Abraham's offering his son (which their works S. James [2] doth inculcate:) Noe's making the Ark *Gen. 6.* Abel's better oblation than Cain's *Gen. 4. & Hebr. 11. v. 4.* and so forth. Therefore S. Clement Alexandrinus saith [3], that the said persons and others were just by faith and obedience by faith

and hospitality, by faith and patience, by faith and humility.

◦The Apostle's purpose then is nothing else, but to prove to the Hebrews (who made so great account of their Patriarchs and forefathers and their famous acts) that all these glorious personages and their works were commendable and acceptable only through the faith they had of Christ, without which faith none of all their lives and works should have profited them any whit: the Gentiles doing many noble acts (as Heretics may also do) which are of no estimation before God, because they lack faith. And that is the scope of S. Paul's Epistle to the Romans, and of all other passages where he commendeth faith: further proving specially in this Epistle to the Hebrews, that all their sacrifices were nothing else but figures and attestations of the Christian faith in Christ and his death. All which high resolution & conclusion against the Jews and Gentiles, that the Christian faith is the true faith & religion, the Heretics of our time ignorantly and brutishly abuse against Christian works, sacrifice, and Sacraments, which the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

◦No works of the Patriarchs or any other profitable, but by their faith in Christ: Which is always the Apostle's meaning in commending faith.

40. *Without us should not.]* ◦The Fathers before Christ could not be accomplished, that is, not admitted to the heavenly joys, vision, and fruition of God, till the Apostles and other of the new law were associate to them, and the way to everlasting glory opened by our Lord's death and Ascension. Neither shall either they or we be fully perfected in glory both of body and soul, till the general resurrection: God's providence being so, that we should not one be consummated without another, all being of one faith, and redeemed by one Lord Christ.

◦The Patriarchs and other just not in heaven before Christ.

CHAPTER XII.

By the foresaid examples he exhorteth them to patience, 2. and by example of Christ himself crucified, 5. and because this discipline is an argument that they be God's children, 9. with whose rod they should be much more content than with that of their carnal fathers: and because it bringeth justification. 12. Exhorting them therefore to pluck up their hearts, and to take faster footing: 18. considering that all being now so sweet, and not terrible as in the old Testament, their damnation, if they refuse to hear, will be so much the greater.

AND therefore we also having so great a cloud of witnesses put upon us: [1]laying away all weight and sin that compasseth us, by patience let us run to the fight proposed unto us,

[1] *Col. 3, 8.*

2 looking on the author of faith, and the consummator JESUS, who, joy being proposed unto him, sustained the Cross, contemning confusion, and sitteth on the right hand of the seat of God. 3 For, think diligently upon him which sustained of sinners such contradiction against himself: that you be not wearied, fainting in your minds. 4 For you have not yet resisted unto blood, repugning against sin: 5 and you have forgotten the consolation, which speaketh to you, as it were to children, saying, [1]*My son, neglect not the discipline of our Lord: neither be thou wearied whiles thou art rebuked of him.*

[1] *Prov. 3, 11.*
Apoc. 3, 19.

6 [1]*For whom our Lord loveth, he chasteneth; & he scourgeth every child that he receiveth.*

[1] *1. Pet. 2, 1.*

7 Persevere ye in discipline. As unto children doth God offer himself to you. For what son is there, whom the father doth not correct? 8 But if you be without discipline, whereof all be made partakers; then are you bastards, and not children. 9 Moreover the fathers indeed of our flesh we had for instructors, and we did reverence them: shall we not much more obey the Father of spirits, and live? 10 And they indeed for a time of few days, according to their will instructed us:

but he, to that which is profitable in receiving of his sanctification. 11 And all discipline for the present certes seemeth not to be of joy, but of sorrow: but afterward it will render to them that are exercised by it, most peaceable fruit of justice. 12 For the which cause stretch up the slacked hands & the loose knees 13 and make straight steps to your feet: that no man halting err, but rather be healed. 14 [1]Follow peace with all men, and holiness: without which no man shall see God:

[1] *Rom. 12, 18.*

15 looking diligently lest any man [1]be wanting to the grace of God: lest any root of bitterness springing up do hinder, and by it many be polluted.

[1] That we be not good, there is no lack on God's part, who offereth his grace to us: but the defect is in ourselves that are not answerable to God's calling of us and grace towards us.

16 Lest there be any fornicator or profane person [1] as Esau: [2]who for one dish of meat sold his first-birth-rights.

[1] c Such as forsake their salvation and religion to save their lands and goods, are like Esau. [2] *Gen. 25, 33.*

17 For know ye that afterward also desiring to inherit the benediction, he was reprobated: [1]for he found not place of repentance, although with tears he had sought it.

[1] *Gen. 27, 38.*

18 For you are not come to [1]a palpable mount, and an [2]ˈaccessibleˈ fire, and whirl-wind, and darkness, and storm,

[1] *Exo. 19, 20.* [2] *kindled* (or) *burning.*

19 and the sound of trumpet, and voice of words, which they that heard, excused themselves, that the word might not be spoken to them, 20 (for they did not bear that which was said: [1]*And if a beast shall touch the mount, it shall be stoned.*

[1] *Exo. 19, 12.*

21 And so terrible was it which was seen, Moyses said: *I am frighted and tremble.)* 22 But [1]you are come to mount Sion, and the city of the living God, heavenly Jerusalem, and the assembly of many thousand Angels,

[1] The faithful are made fellows of Angels & of all the perfect souls departed since the beginning of the world, and of Christ himself.

23 & the Church of the first-born, which are written in the Heavens, and the judge of all, God: and the spirits of the just [1]made perfect,

[1] *c τετελειωμένων.*

24 and the mediator of the new Testament JESUS, and the sprinkling of blood speaking better than [1]Abel.

[1] *Gen. 4, 10.*

25 See that you refuse him not speaking. For if they escaped not, refusing him that spake upon the earth, much more we, that turn away from him speaking to us from Heaven. 26 Whose voice moved the earth then: but now he promiseth, saying, [1]*Yet once; and I will move not only the earth, but heaven also.*

[1] *Ag. 2, 7.*

27 And in that he sayeth, Yet once, he declareth the translation of moveable things as being made, that those things may remain which are unmovable.
28 Therefore receiving an unmovable kingdom, we have grace: but the which [1]let us serve pleasing God, with fear & reverence.

[1] *c λατρεύωμεν.*

29 For [1]our God is a consuming fire.

[1] *Deu. 4, 24.*

ANNOTATIONS.
CHAP. XII.

◦Temporal punishment after remission of sins,

6. *He scourgeth.]* ◦By this we prove that God often punisheth the sins even of his loving children, though not with eternal damnation, yet with temporal chastisement and correction: & that he doth not always together with the remission of deadly sins & eternal punishment, exempt the offender

received to his grace, from all fatherly correction either in this life or in the next. Neither have the Heretics of this time any reason or scripture in the world, why they should take away God's chastisement of his children in the next life, more than in this world.

either here, or in Purgatory.

17. *He found not.]* It is not meant, that Esau could not find remission of his sin at God's hand: but that, having once sold and yielded up the right of his first-birth to his younger brother, it was too late to be sorry for his unadvised bargain.

CHAPTER XIII.

He commendeth unto them mutual love, 2. hospitality, 3. compassion, 4. chastity, 5. contentation, 7. imitation of the faith of their Catholic Prelates and Martyrs (not harkening to the doctrines of Heretics, nor fearing the casting out of the Jews' synagogue) 17. and obedience to their present pastors. 18. And so with requesting their prayers, and praying for them, he endeth the Epistle.

LET [1] [2] the charity of the fraternity abide in you.

[1] *Rom. 12, 10. 1. Pet. 4.* [2] *c ἡ φιλαδελφία.*

2 And hospitality do not forget, for by this, certain being not aware, [1] have received Angels to harbour.

[1] *Gen. 18, 3. 19, 2. 3.*

3 Remember them in bands, as if you were bound with them; & them that labour, as yourselves also remaining in body. 4 Marriage honourable in all, & the bed undefiled. For, fornicators and adulterers God will judge. 5 Let your manners be without avarice: contented with things present. For he said, [1] *I will not leave thee, neither will I forsake thee.*

[1] *Deu. 31. Ios. 1.*

6 So that we do confidently say: [1] *Our Lord is my helper: I will not fear what man shall do to me.*

[1] *Psal. 55, 12. 117, 6.*

7 [1] Remember your Prelates, which have spoken the word of God to you: the end of whose conversation beholding, imitate their faith.

[1] The Epistle for S. Nicolas 6. Decemb. & S. Augustin our Apostle *Maij 28.* and for some other Confessors Bishops.

8 JESUS Christ yesterday, and today: the same also for ever. 9 With [1] various & strange doctrines be not led away. For it is best that the heart be established with grace, not with meats: which have not profited those that walk in them.

[1] New, diverse, changeable, & strange doctrines to be avoided, for such be heretical.
Against which the best remedy or preservative is, always to look back to our first Apostles, & the holy Fathers' doctrine.

10 We have an altar: whereof they have not power to eat which serve the tabernacle. 11 For [1] the bodies of those beasts, whose blood for sin is carried into the holies by the high Priest, are burned without the camp.

[1] *Lev. 16, 27.*

12 For the which thing JESUS also, that he might sanctify the people by his own blood, suffered without the gate. 13 Let us go forth therefore to him without the camp; carrying his reproach. 14 For we have not here a permanent city: but we seek that which is to come. 15 By him therefore let us offer the host of praise always to God, that is to say, [1] the fruit of lips confessing to his name.

[1] *Ose. 14, 3.*

16 And beneficence and communication do not forget, for with such hosts God is promerited. 17 Obey your Prelates, and be subject to them. For they watch as being to render account for your souls: ⸗ that they may do this with joy, and not mourning. For this is not expedient for you. 18 Pray for us. For we have confidence that we have a good conscience, willing to converse well in all. 19 And I beseech you the more to do this, that I may the more speedily be restored to you. 20 And the God of peace which brought out from the dead the great Pastor of the sheep, in the blood of the eternal testament, our Lord JESUS Christ, 21 [1] [2] fit you in all goodness, that you may do his will, doing in you that which may please before him

by JESUS Christ: to whom is glory for ever and ever. Amen.

[1] *c καταρτίσαι*, that is, *make you perfect and absolute in all goodness.* [2] *c aptet vos*

22 And I desire you, brethren, that you suffer the word of consolation. For in very few words have I written to you. 23 Know you our brother Timothee to be dismissed: with whom (if he come the sooner) I will see you. 24 Salute all your prelates, and all the saints. The brethren of Italy salute you. 25 Grace be with you all. Amen.

ANNOTATIONS.
CHAP. XIII.

[1] Hospitality.

[2] Angels harboured.

2. *Hospitality.]* [1] Hospitality, that is, receiving and harbouring of poor pilgrims, persecuted and desolate persons, is so acceptable to God and so honourable, that often-times it hath been men's good hap to [2] harbour Angels instead of poor folk unawares. Which must needs be ever a great benediction to them and their families, as we see by Abraham and Lot *Gen. 18. & 19.* (and the like fell also to S. Gregory, as Io. Diaconus writeth, to whose ordinary table of poor men, not only Angels but Christ's also came in pilgrims' weed. *In vit. li. 1. c. 10. & li. 2. c. 22. 23.*) whereof if we had not example and warrant by S. Paul's words in this place, and many other express Scriptures of the old Testament, these scornful miscreants of this time making so little account both of good works and such miraculous entrance of Christ and his Angels into holy men's harbour, would make this also seem fabulous, as they do other like things.

[1] How marriage is honourable in all, if the Apostle did so say, as he doth not.

[2] * *1. Cor. 7. v. 38.*

4. *Marriage honorable.]* [1] *The Apostle* (saith a holy doctor) *saith, Marriage honorable in all, and the bed undefiled. And therefore the servants of God in that they are not married, think not the good of marriage to be a fault, but yet they doubt not perpetual continency to be better than good marriage, specially in this time when it is said of continency, He that can take, let him take, De fid. ad Pet. c. 3. apud Aug. in fine*, Mark the doctrine of the Fathers and of the Catholic Church concerning matrimony, that it is honorable, and so honorable, that it is a holy sacrament, but yet [2] inferior to virginity and perpetual continency: honorable in all, that is, all such as may lawfully marry and are lawfully married: not in brother and sister, not in persons that have vowed the contrary, to whom the same Apostle saith it is damnable. *1. Tim. 5. v. 11.* And this were the meaning of this place, if it were to be read thus, *Marriage is honorable.*

[1] One short place manifoldly corrupted by the Protestants.

[2] They restrain the sense to their Heretical fancy.

[3] *1. Pet. 3.*

[4] *1. Thes. 4.*

[5] * *Τίμιος ὁ γάμος ἐν πᾶσι.*

[1] But to see how the Protestants in all their translations, to abuse the simple, do falsify this sentence of the Apostle, to make it serve for the marriage of Votaries, it is notorious. First, they use deceit in supplying the verb substantive that wanteth, making it the Indicative mood thus, *Marriage is honorable &c.* [2] as though the Apostle affirmed all marriage to be honorable or lawful, where the verb to be supplied ought rather to be the Imperative mood, *Let marriage be honorable*, that so the speech may be an exhortation or commandment to them that be or will be married, to use themselves in that state in all fidelity, cleanliness, and conjugal continency one toward another: as when S. Peter [3] also and this Apostle [4] exhort married men to give honour to their wives as to the weaker vessels, and to possess their vessel in honour, not in the passions of ignominy and uncleanliness: this is honorable or chaste marriage, to which he here exhorteth. And that it is rather an exhortation, than an affirmation, it is evident by the other parts and circumstances of this place both before & after: all which are exhortations in their own translations. This only being in the midst, and as indifferent to be an exhortation as the rest (by their own confession) they restrain of purpose. Our text therefore and all Catholic translations

leave the sentence indifferent [5] as it is in the Greek, and as true translators ought to do, not presuming to addict it to one side, lest they should restrain the sense of the Holy Ghost to their own particular phantasy.

Again, [1] our new Translators corrupt the text in that they translate, *in omnibus, among all men,* because so they think it would sound better to the ignorant, that Priests, Religious, and all whosoever, may marry: where they cannot tell either by the Greek or Latin, that *in omnibus* should be the masculine gender, rather than the neuter (as not only Erasmus, but [2] the Greek doctors also take it) to signify that marriage should be honorably kept between man and wife in all points and in all respects. *See S. Chrys. and Theophyl. in hunc locum.* For there may be many filthy abuses in wedlock, which the Apostle warneth them to take heed of, and to keep their marriage-bed undefiled. But the third corruption for their purpose aforesaid, and most impudent, is, [3] that some of the Calvinists for, *in omnibus*, translate, *inter quosuis*, with a marginal interpretation to signify all orders, conditions, states, and qualities of men. So boldly they take away all indifferency of senses, and make God's word to speak just that which themselves would, and their heresy requireth, in which kind they pass all impudency and all heretics that ever were.

[1] * *The Eng. Bib. 1577.*

[2] * *Oecum. in Collect.*

[3] * *Beza in no. Test. Graecolat. an. 1565.*

7. *Remember your Prelates.]* [1] We be here warned to have great regard in our life and belief, to the holy Fathers, Doctors, & glorious Bishops gone before us in God's Church, not doubting but they being our lawful Pastors, had and taught the truth: of whom S. Augustine said, *That which they found in the Church, they held fast: that which they learned, they taught: that which they received of their fathers, the same they delivered to their children. Cont. Iulian. li. 2. c. 10.* Which respect to our holy forefathers in faith, is now in this wicked contempt of the Heretics, so much the more to be had. See the said holy Doctor's second book against Iulian the Pelagian throughout, what great account he maketh of them in the confutation of heresies, and how far he preferreth them above the proud Sectmasters of that time: as we must now do against our new Doctors. [2] This place also is rightly used to prove that the Church of God should keep the memories of Saints departed, by solemn holidays and other devout ways of honour.

[1] We must have regard to the faith & doctrine of the Fathers.

[2] Memories and feasts of Saints.

9. *Not with meats.]* ◦ He speaketh not of Christian fasts, but of the legal difference of meats, which the Hebrews were yet prone unto: not considering that by Christ's faith they were made free from all such observations of the Law.

◦ Iudaical abstinence from meats.

10. *We have an altar.]* [1] He putteth them in mind by these words, that in following too much their old Jewish rites, they deprived themselves of another manner and a more excellent sacrifice and meat: meaning, of the holy altar, and Christ's own blessed body offered and eaten there. Of which, they that continue in the figures of the old Law, could not be partakers. *This altar*, (saith Isychius) *is the altar of Christ's body, which the Jews for their incredulity must not behold. Li. 6. c. 21. in Levit.* And the Greek word [2] (as also the Hebrew [3] answering thereunto in the old testament) signifieth properly an altar to sacrifice on, and not a metaphorical and spiritual altar. Whereby we prove against the Heretics, that we have not a common table or profane communion-board, to eat mere bread upon, but a very altar in the proper sense, to sacrifice Christ's body upon: and so called of the Fathers in respect of the said body sacrificed. *Greg. Nazianz. in orat. de sorore Gorgonia. Chrys. demonst. quod Christus sit Deus. Socrat. li. 1. c. 20. 25. Aug. ep. 86. De civ. Dei. li. 8. c. 27. & li. 22. c. 10. Confess. li. 9. c. 11. 13. Cont. Faust. Manich. li. 20. c. 21. Theophyl. in 23. Mat.* And when it is called a table, it is in respect of the heavenly food of Christ's body and blood received.

[1] Material altars for the Sacrifice of Christ's body.

[2] *θυσιαστήριον.*

[3] *מזבח*

15. *The host of praise.]* ◦ Though it may signify the spiritual sacrifices of praise and thanks-giving

◦ The Sacrifice of the

altar is the principal host of praise and thanks-giving, therefore called, *Eucharistia*.

of what sort soever: yet it specially may be thought to signify the great Sacrifice of the B. body and blood of Christ: not as upon the Cross, which was but once done in bloody sort, but as in the Church, and new Testament, where it is daily done unbloodily, being the proper host of laud and thanks-giving, and therefore called the *Eucharist*, and being the fruit and effect of Christ and his Priest's lips of words, that is, of consecration: because this sacrifice is made by the force of the holy words, And when we read in the psalm and other places of the old Testament, of the host of praise, it may be thought to be a prophecy of the new Sacrifice, & not of every vulgar thanks-giving. And so the old Fathers in the primitive Church to hide the mysteries from the unworthy or heathen, often speak. *What is* (saith S. Augustine) *a more holy sacrifice of praise, than that which consisteth in thanks-giving, all which the faithful do know in the sacrifice of the Church. Li. 1. cont. advers. leg. & proph. c. 18.* Again, *c. 20. The Church from the times of the Apostles by the most certain successions of Bishops, offereth to God in the body of Christ the Sacrifice of praise.* And a little afterward, *Now Israel according to the spirit, that is, the Church offereth a singular Sacrifice according to the spirit: of whose house he will not take calves nor goats, but will take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedech. See ep. 120. c. 19. & ep. 57. ad q. 1. in fine.* Thus you see, when the holy Fathers handle the Scriptures, they find Mass and Sacrifice in many places, where the ignorant heretics or the simple might think they speak only of a common thanks-giving.

[1] The Protestants avoid the word merit.

[2] *ἐναρεστεῖται.*

[3] Good works meritorious.

16. *God is promerited.]* [1] This Latin word *promeretur*, cannot be expressed effectually in any one English word. It signifieth, God's favour to be procured by the foresaid works of alms and charity, as by the deserts and merits of the doers. Which doctrine and word of merits the Adversaries like so ill, that they flee both here and elsewhere from the word, translating here for, *promeretur Deus, God is pleased,* more near to the Greek [2], as they pretend. Which indeed maketh no more for them than the Latin, which is agreeable to most ancient copies, as we see by Primasius S. Augustine's scholar. [3] For if God be pleased with good works and shew favour for them, then are they meritorious, and then only faith is not the cause of God's favour to men.

[1] The Apostle doth inculcate obedience to the Priests and Bishops of God's Church.

[2] No person exempted from this obedience, in matters of religion.

17. *Obey your Prelates.]* [1] There is nothing more inculcated in the holy Scriptures, than obedience of the lay people to the Priests and Prelates of God's Church, in matters of soul, conscience, and religion. Whereof the Apostle giveth this reason, because they have the charge of men's souls, and must answer for them: which is an infinite preeminence and superiority, joined with burden, and requireth marvelous submission and most obedient subjection of all that be under them and their government. From this obedience there is no exception nor exemption of kings nor Princes, be they never so great. If they have souls, and be Christian men, they must be subject to some Bishop, Priest, or other Prelate. [2] And whatsoever he be (though Emperor of all the world) if he take upon him to prescribe and give laws of religion to the Bishops and Priests, whom he ought to obey and be subject unto in religion, he shall be damned undoubtedly, except he repent, because he doth against the express word of God and law of nature. And by this you may see the difference of an heretical and a disordered time, from other Catholic Christian days. For heresy and the like damnable revolts from the Church of God, is no more but a rebellion and disobedience to the Priests of God's Church, when men refuse to be under their discipline, to hear their doctrine, and interpretation of Scriptures, to obey their laws and counsels. This disobedience and rebellion from the Spiritual Governor, under pretence of obedience to the Temporal, is the bane of our days, and specially of our Country, where these new Sects are properly maintained by this false principle, That the Prince in matters of soul and religion may command the Prelate: which is directly and evidently against this Scripture and all other, that command the sheep of Christ's fold to obey their spiritual Officers.

THE ARGUMENT OF THE EPISTLE OF S. JAMES.

THIS Epistle (as the rest following) is directed specially, as S. Augustine saith, against the error of only faith, which some held at that time also, by misconstruing S. Paul's words. Yea not only that, but many other errors (which then also were annexed unto it, as they are now) doth this Apostle here touch expressly.

He saith therefore, that not only faith, but also good works are necessary: that not only faith, but also good works do justify: that they are acts of Religion, or service and worship of God: that to keep all the commandments of God, and so to abstain from all mortal sin, is not impossible, but necessary: that God is not author of sin, no not so much as of tentation to sin: that we must stay ourselves from sinning, with fear of our death, of the Judgement, of hell: and stir ourselves to doing of good, with our reward that we shall have for it in heaven. These points of the Catholic faith he commendeth earnestly unto us, inveighing vehemently against them that teach the contrary errors. Howbeit he doth withal admonish not to neglect such, but to seek their conversion, shewing them how meritorious a thing that is. Thus then he exhorteth generally to all good works, & dehorteth from all sin. But yet also namely to certain, & from certain: as, from acception of persons, from detraction and rash judging, from concupiscence and love of this world, from swearing: and, to prayer, to alms, to humility, confession and penance: but most copiously to patience in persecution.

◦Which James wrote this Epistle.

◦Now, who this James was: It is not he, whose feast the Church keepeth the 25. of July, which was S. John's brother, and whose martyrdom we have Act. 12. but he, whom the Church worshippeth the first of May, who is called *Frater Domini, our Lord's brother*, and brother to Jude, and which was the first Bishop of Hierusalem, of whom we read Act. 15. & 21. and also Gal. 2. of whose wonderful austerity and purity of life, the Ecclesiastical stories do report. *Euseb. li. 2. c. 22. Hiero. in Catalogo.*

◦ *Ia. 1.*

Therefore as the old High-priest had power and charge over the Jews, not only in Hierusalem and Jury, but also dispersed in other Countries (as we understand Act. 9. v. 1, & 2.) so S. James likewise, being Bishop of Hierusalem, and having care not only of those Jews with whom he was resident there in Jury, but of all the rest also, writeth this Epistle, ◦ *To the twelve tribes that are in dispersion.* And in them, to all Christians universally dispersed through the world.

THE CATHOLIC EPISTLE OF JAMES THE APOSTLE.

◦

The Chureh readeth these Catholic or Canonical Epistles in order at Matins, from the 4. Sunday after Easter until Whitsunday.

[1] The Protestants abhor the word *Catholic*.

[2] *Euseb. li. 2. hist. c. 22.*

[1] *Catholic Epistle.* The word Catholic, though in the title of this Epistle & the rest following (called, the Catholic Epistles) it be not wholly in the same sense, as it is in the Creed: yet the Protestants so fear and abhor the word altogether, that in some of their Bibles they leave it clean out, although it be in the Greek, and in some they had rather translate ridiculously thus, *The general Epistle &c.* whereas these are famously known and [2] specified in antiquity, by the name of Catholic Epistles, for that they are written to the whole Church, not to any peculiar people or person, as S. Paul's are.

CHAPTER I.

We have to rejoice in persecution (but if we be patient, and withal abstain from all mortal sin) 9. considering how we shall be exalted and crowned for it, when the persecutor (who enricheth himself with our spoils) shall fade away. 13. But if any be tempted to fall, or to any other evil, let him not say, God is the author of it, who is the author of all good only. 19. Such points of the Cath. faith we must be content to learn without contradiction and anger, and to do accordingly. 26. Because otherwise we may talk of Religion, but indeed it is no Religion.

JAMES the servant of God and of our Lord JESUS Christ, to the twelve tribes that are in dispersion, greeting. 2 [1] Esteem it, my brethren, all joy, when you shall fall into diverse tentations:

[1] The Epistle for some Martyrs.

3 knowing that [1] the probation of your faith worketh patience.

[1] *Ro. 5, 3.*

4 And let patience have a perfect work: that you may be perfect & entire, failing in nothing. 5 But if any of you lack wisdom, let him ask of God who giveth to all men aboundantly, and upbraideth not: and it shall be given him. 6 But [1] let him ask in faith^ nothing doubting. For he that doubteth, is like to a wave of the sea, which is moved & carried about by the wind.

[1] *Mat. 21, 22. Mar. 11, 24.*

7 Therefore let not that man think that he shall receive any thing of our Lord. 8 A man double of mind is inconstant in all his ways. 9 But let the humble brother glory, in his exaltation: 10 and the rich, in his humility, because [1] as the flower of grass shall he pass:

[1] *Ps. 102, 15. Eccl. 14, 18. Esa. 4, 6. 1. Pet. 1, 24. Iob 5, 17.*

11 for the sun rose with heat, & parched the grass, and the flower of it fell away, and the beauty of the shape thereof perished: so the rich man also shall wither in his ways. 12 [1] Blessed is the man that suffereth tentation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.⊣

[1] The Epistle for Martyrs Bishops.

13 Let no man when he is tempted, say that he is tempted of God. For God is not a tempter of evils, and he tempteth no man. 14 But [1] every one is tempted of his own concupiscence abstracted and allured.

[1] The ground of tentation to sin, is our concupiscence, & not God.

15 Afterward concupiscence when it hath conceived, bringeth forth sin. But sin when it is consummate, engendereth death. 16 [1] Do not err therefore, my dearest brethren.

[1] The Epistle on the 4. Sunday after Easter.

17 Every best gift, and every perfect gift, is from above, descending from the Father of lights, with whom is no transmutation, nor shadowing of alteration. 18 Voluntarily hath he begotten us by the word of truth, that we may be some beginning of his creature.⊣ 19 You know, my dearest brethren. And [1] let every man be swift to hear, but slow to speak, and

slow to anger.

[1] *Prov. 17, 27.*

20 For the anger of man worketh not the justice of God. 21 For the which thing casting away all uncleanness and aboundance of malice, in meekness receive the engrafted word, which is able to save your souls.✝ 22 [1]But [2]be doers of the word, and not hearers only, deceiving yourselves.

[1] The Epistle on the 5. Sunday after Easter. [2] *Mat. 7, 21. Ro. 2, 13.*

23 For if a man be a hearer of the word, and not a doer: he shall be compared to a man beholding the countenance of his nativity in a glass. 24 For he considered himself, and went his way, and by and by forgat what an one he was. 25 But he that hath looked in the law of perfect liberty, and hath remained in it, not made a forgetful hearer, but a doer of the work; this man shall be [1]blessed in his deed.

[1] Beatitude or salvation consisteth in well working.

26 And if any man think himself to be religious, not bridling his tongue, but seducing his heart, this man's religion is vain. 27 Religion clean and unspotted with God and the Father, is this, to visit pupils and widows in their tribulation: and to keep himself unspotted from this world.✝

ANNOTATIONS.
CHAP. I.

6. *Ask in faith nothing doubting.]* ◦The Protestants would prove by this, that no man ought to pray without assurance that he shall obtain that which he asketh. Where the Apostle meaneth nothing else, but that the asker of lawful things may not either mistrust God's power and hability, or be in diffidence and despair of his mercy: but that our doubt be only in our own unworthiness or undue asking.

◦What faith is required in prayer.

13. *Let no man say that he is tempted of God.]* ◦We see by this, that when the Scriptures (as in the *Pater noster* and other places) seem to say, that God doth sometimes tempt us, or lead us into tentation: they mean not, that God is any ways the author, causer, or mover of any man to sin, but only by permission, and because by his gracious power he keepeth not the offender from tentations. Therefore the blasphemy of Heretics, making God the author of sin, is intolerable. *See S. August. ser. 9. de divers. c. 9.*

◦God is not author of evil.

13. *God is not a tempter of evils.]* [1]The protestants as much as they may, to diminish the force of the Apostle's conclusion against such as attribute their evil tentations to God (for other tentations God doth send to try men's patience and prove their faith) take and translate the word passively, in this sense, that God is not tempted by our evils. Where more consonantly to the letter and circumstance of the words before & after, & as agreeably [2]to the Greek, it should be taken actively as it is in the Latin, that God is no tempter to evil. for being taken passively, there is no coherence of sense to the other words of the Apostle.

[1] Partial and willful translation.

[2] * *ἀπείραστος κακῶν.*

15. *Concupiscence when it hath conceived.]* ◦Concupiscence (we see here) of it-self is not sin, as Heretics falsely teach: but when by any consent of the mind we do obey or yield to it, then is sin engendered and formed in us.

◦Concupiscence of itself no sin.

15. *Sin consummate engendereth death.]* ◦Here we see that not all sin nor all consent unto concupiscence is mortal or damnable, but when it is consummate, that is, when the consent of man's mind fully and perfectly yieldeth to the committing or liking of the act or motion whereunto concupiscence moveth or inciteth us.

◦Not every sin mortal.

◦What is the law of liberty in the New Testament.

25. *The law of perfect liberty.]* ◦The law of the Gospel and grace of Christ, is called the law of liberty, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his blood of the new Testament delivered all that obey him, from the servitude of sin and the Devil. But not as the Libertines and other Heretics of this time would have it, that in the new Testament every man may follow his own liking and conscience, & may choose whether he will be under the laws and obedience of spiritual or Temporal Rulers, or no.

◦Good works a part of man's justice.

27. *Religion clean.]* ◦True religion standeth not only in talking of the Scriptures, or only faith, or Christ's justice: but in purity of life, and good works, specially of Charity and mercy done by the grace of Christ. This is the Apostolical doctrine, and far from the Heretical vanity of this time.

CHAPTER II.

Against acception of persons. 10. From all and every sin we must abstain, having in all our words and deeds, the Judgement before our eyes: wherein works of mercy shall be required of us, 14. and only faith shall not avail us. 18. And that the Catholic by his works sheweth that he hath faith: whereas; the Heretic hath no more faith than the Devil, talk he of faith never so much, and of justification thereby only, by the example of Abraham Ro. 4. For Abraham indeed was justified by works also, 25. and likewise Rehab.

MY [1] brethren, Have not the faith of our Lord JESUS Christ of glory in acception of persons.

[1] *Lev. 19, 15. Deu. 1, 16. Pro. 24, 23. Eccl. 42, 1.*

2 For if there shall enter into your assembly a man having a golden ring in goodly apparel, and there shall enter in a poor man in homely attire, 3 and you have respect to him that is clothed with the goodly apparel, and shall say to him, Sit thou here well: but say to the poor man, Stand thou there, or sit under my foot-stool: 4 do you not judge with yourselves, and are become judges of unjust cogitations? 5 Hear, my dearest brethren: hath not God chosen the poor in this world, rich in faith, and heirs of the Kingdom which God hath promised to them that love him? 6 But you have dishonoured the poor man. Do not the rich oppress you by might: and themselves draw you to judgements? 7 Do not they blaspheme the good name that is invocated upon you? 8 If not-withstanding you fulfill the royal law according to the Scriptures, [1] *Thou shalt love thy neighbour as thyself*, you do well:

[1] *Lev. 19, 18. Mat. 22, 39. Rom. 13.*

9 but if you accept persons, you work sin, reproved of the Law as transgressors. 10 And [1] whosoever shall keep the whole Law, but offendeth in one, is made guilty of all.

[1] *Lev. 19, 37. Deu. 1, 18.*

11 For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill. And if thou do not commit adultery, but shall kill; thou art made a transgressor of the Law. 12 So speak ye, and so do, as beginning to be judged by the law of liberty. 13 For judgement without mercy to him that hath not done mercy. And mercy [1] exalteth it-self above judgement.

[1] *c κατακαυχᾶται.*

14 What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? 15 And [1] if a brother or sister be naked, and lack daily food,

[1] *Io. 3, 17.*

16 and one of you say to them, Go in peace, be warmed and filled; but you give them not the things that are necessary for the body; what shall it profit? 17 So faith also, if it have not works, is dead in it-self. 18 But some man saith, Thou hast faith, and I have works: shew me thy faith without works; and I will shew thee by works my faith. 19 Thou believest that there is one God. Thou doest well: the devils also believe and tremble. 20 But wilt thou know, [1] o vain

man, that faith without works is [2]ˈidleˈ?

[1]He speaketh to all heretics that say, faith only without works doth justify, calling them vain men, and comparing them to Devils. [2]*dead*

21 Abraham our father was he not justified by works, [1]offering Isaac his son upon the altar?

[1]*Gen. 22, 10.*

22 Seest thou that faith did work with his works: and by the works the faith was consummate? 23 And the Scripture was fulfilled, saying, [1]*Abraham believed God, and it was reputed him to justice, and he was called the friend of God.*

[1]*Gen. 15, 6. Rom. 4, 3. Gal. 3.*

24 Do you see that by works a man is justified; & not by faith only? 25 And in like manner also [1]Rahab the harlot, was not she justified by works, receiving the messengers, and putting them forth another way?

[1]*Ios. 2, 1. 18. and 6, 22.*

26 For even as the body without the spirit is dead: so also faith without works is dead.

ANNOTATIONS.
CHAP. II.

1. *In acception of persons.]* [1]The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof, that there should be no difference in Commonweals or assemblies, betwixt the Magistrate and the subject, the free man and the bond, the rich and the poor, betwixt one degree and another: for God and nature, and the necessity of man, have made such distinctions, and men are bound to observe them. [2]But it is meant only, or specially, that in spiritual gifts and graces, in matters of faith, Sacraments, and salvation, and bestowing the spiritual functions and charge of soul, we must esteem of a poor man or a bond man, no less than of the rich man and the free, than of the Prince or the Gentleman: because as Christ himself calleth all, and endueth all sorts with his graces: so in such and the like things we must not be partial, but count all to be fellows, brethren, and members of one head. And therefore the Apostle saith with a special clause, That we should not hold or have the Christian faith with or in such differences or partialities.

[1]Scripture abused by the Anabaptists to make no distinction of persons.

[2]What the Apostle meaneth by acception of persons.

10. *Is made guilty of all.]* ◦He meaneth not, that whosoever is a thief, is also a murderer, or that every murderer is an adulterer also: or that all sins be equal, according to the stoics and the Heresy of Iovinian: much less, that he shall have as great damnation that transgresseth one commandment, as if he had offended against every precept. But the sense is, that it shall not avail him to salvation, that he seemeth to have kept certain and not broken all the commandments: seeing that any one transgression of the Law, proveth that he hath not observed the whole. which he was bound to do, so far as is required, and as is possible for a man in this life. S. Augustine disputing profoundly in his 29 Epistle to S. Hierom, of this place of S. James, expoundeth it thus: that he which offendeth in one, that is, against the general and great commandment of love or charity (because it is in a manner all, as being the sum of all, the plenitude of the law, and the perfection of the rest) breaketh after a sort and transgresseth all, no sin being committed but either against the love of God, or of our neighbour.

◦How he that offendeth in one commandment, is guilty of all.

13. *Judgement without mercy.]* ◦Nothing giveth more hope of mercy in the next life, than the works of alms, charity, and mercy, done to our neighbours in this life. Neither shall any be used with extreme rigour in the next world, but such as used not mercy in this world. *August. de pec. merit. li. 2. c. 3.* Which is true, not only in respect of the judgment to everlasting damnation, but also of the temporal chastisement in Purgatory, as S. Augustine signifieth, declaring that our venial

◦Works of mercy exceeding grateful to God.

sins be washed away in this world with daily works of mercy, which otherwise should be chastised in the next. See epist. 29. aforesaid in fine. and li. 21. de Civ. Dei c. 17. in fine.

◦The proud & impudent dealing of the heretics against this Epistle, because it is so plain against only faith.

14. *What shall it profit, if a man say he hath faith?]* ◦This whole passage of the Apostle is so clear against justification or salvation by only faith, damnably defended by the Protestants, and so evident for the necessity, merit, & concurrence of good works, that their first author Luther and such as exactly follow him, boldly (after the manner of Heretics) when they can make no shift nor false gloss for the text, deny the book to be Canonical Scripture. But Calvin and his companions disagreeing with their Masters, confess it to be holy Scripture. But their shifts and fond glosses for answer of so plain places, be as impudent as the denying of the Epistle was in the other. who would never have denied the book, thereby to shew themselves Heretics, if he had thought those vulgar evasions that the Zuinglians and Calvinists do use (whereof they were not ignorant) could have served. In both sorts the Christian Reader may see, that all the Heretics vaunting of express Scriptures & the word of God, is no more but to delude the world. whereas indeed, be the Scriptures never so plain against them, they must either be wrested to sound as they say, or else they must be no Scriptures at all. And to see Luther, Calvin, Beza, & their fellows, sit as it were in judgement of the Scriptures, to allow or disallow at their pleasures, it is the most notorious example of Heretical pride & misery that can be. See their prefaces and censures upon this Canonical Epistle, the Apocalypse, the Machabees, and other.

[1] Only faith, an old heresy.

[2] S. James & the rest inculcate good works against the error of only faith falsely gathered of S. Paul's words.

[3] *loco citato.*

21. *Abraham, was he not justified by works?]* [1] It is much to be noted that S. Augustine in his book *de fide & operibus c. 14.* writeth, that the heresy of only faith justifying or saving, was an old Heresy even in the Apostles' time, gathered by the false interpretation of some of S. Paul's profound disputation in the Epistle to the Romans, wherein he commended so highly the faith in Christ, that they thought good works were not available: adding further, [2] that the other three Apostles, James, John and Jude, did of purpose write so much of good works, to correct the said error of only faith, gathered by the misconstruction of S. Paul's words. Yea when S. Peter (Ep. 2. c. 3.) warneth the faithful that many things be hard in S. Paul's writings, and of light unlearned men mistaken to their perdition: the said S. Augustine [3] affirmeth, that he meant of his disputation concerning faith, which so many Heretics did mistake to condemn good works. And in the preface of his commentary upon the 81. Psalm, he warneth all men, that this deduction upon S. Paul's speech, *Abraham was justified by faith, therefore works be not necessary to salvation:* is the right way to the gulf of Hell and damnation.

[1] S. Augustine's whole disputation in this point very notable, & directly against only faith.

[2] * *Li. 83. q. q. 76.*

[1] And lastly (which is in it-self very plain) that we may see this Apostle did purposely thus commend unto us the necessity of good works, and the inanity and insufficiency of only faith, to correct the error of such as misconstrued S. Paul's words for the same: [2] the said holy Doctor noteth that of purpose he took the very same example of Abraham, whom S. Paul said to be justified by faith, and declareth that he was justified by good works, specifying the good work for which he was justified and blessed of God, to wit, his obedience and immolation of his only son. But how S. Paul saith that Abraham was justified by faith, see the Annotations upon that place. Ro. 4. v. 1.

[1] Heresies against good works.

[2] Works concur with faith as cause of justification.

22. *Faith did work with.]* [1] Some Heretics hold, that good works are pernicious to salvation and justification: other, that though they be not hurtful but required, yet they be no causes or workers of salvation, much less meritorious, but are as effects and fruits issuing necessarily out of faith. Both which fictions, falsehoods, and slights from the plain truth of God's word, are refuted by these words, when the Apostle saith, [2] That faith worketh together with good works: making

faith to be a coadjutor or cooperator with works, and so both jointly concurring as causes and workers of justification: yea afterward he maketh works the more principal cause, when he resembleth faith to the body, and works to the spirit or life of man.

23. *The friend of God.]* ◦By this also another false and frivolous evasion of the Heretics is overtaken, when they feign, that the Apostle here when he saith, works do justice, meaneth that they shew us just before men, and avail not to our justice before God. For the Apostle evidently declareth that Abraham by his works was made or truly called the friend of God, and therefore was not (as the Heretics say) by his works approved just before man only.

◦Works make us just indeed before God.

24. *Not by faith only.]* [1] This proposition or speech is directly opposite or contradictory to that which the Heretics hold. For the Apostle saith, Man is justified by good works, and not by faith only. But the Heretics say, Man is not justified by good works, but by faith only. Neither can they pretend that there is the like contradiction or contrariety betwixt S. James' speech and S. Paul's for though S. Paul say, man is justified by faith, yet he never saith, by faith only, nor ever meaneth by that faith which is alone, but always by that faith which worketh by charity, [2] as he expoundeth himself. Though concerning works also, there is a difference betwixt the first justification, whereof S. Paul specially speaketh: and the second justification, whereof S. James doth more specially treat. Of which thing [3] else-where there is enough said.

[1] The Protestants say, *by faith only*: S. James clean contrary, *Not by faith only*.

[2] * *Gal. 5.*

[3] * See the annot. upon the epistle to the Romans *c. 2. v. 13.*

◦The fathers indeed use sometimes this exclusive, *sola, only*: but in far other sense than the Protestants. For some of them thereby exclude only the works of Moyses' law, against the Jews: some, the works of nature and moral virtues without the grace or knowledge of Christ, against the Gentiles: some, the necessity of external good works where the parties lack time and means to do them, as in the case of the penitent thief: some, the false opinions, sects, and religions contrary to the Catholic faith, against Heretics and miscreants: some exclude reason, sense, and arguing in matters of faith and mystery, against such as will believe nothing but that they see or understand: some, the merit of works done in sin before the first justification: some, the arrogant Pharisaical vaunting of man's own proper works and justice, against such as refer not their actions and good deeds to God's grace. To these purposes the holy Doctors say sometimes, that only faith saveth and serveth: but never (as the Protestants would have it) to exclude from justification and salvation, the cooperation of man's free will, dispositions and preparations of our hearts by prayers, penance, and sacraments, the virtues of hope and charity, the purpose of well-working and of the observation of God's commandments: much less, the works and merits of the children of God, proceeding of grace and charity, after they be justified and are now in his favour: which are not only dispositions and preparations to justice, but the meritorious cause of greater justice, and of salvation.

◦The manifold meaning of certain Fathers, when they say, *Only faith*.

25. *Rahab.]* ◦This Apostle allegeth the good works of Rahab by which she was justified, and S. Paul (11 Hebr.) saith she was justified by faith. Which are not contrary one to the other. for both is true, that she was saved by faith, as one saith: and that she was saved by her works, as the other saith. But it were untruly said, that she was saved either by only faith, as the Heretics say: or by only good works, as no Catholic man ever said. But because some Jews and Gentile Philosophers did affirm: they, that they should be saved by the works of Moyses' law: these, by their moral works: therefore S. Paul to the Romans disputed specially against both, proving that no works done without or before the faith of Christ, can serve to justification or salvation.

◦S. Paul nameth faith, & S. James works, causes of justification: but neither the one, faith only, nor the other, works only.

26. *Faith without works is dead.]* ◦S. James (as the Protestants feign) saith that faith without good works is no faith, and that therefore it justifieth not, because it is no faith. for he saith that it is dead without works, as the body is dead without the soul, and therefore being dead hath no

◦Faith without works is a true faith, but not available: as the body

without the spirit is a true body, though it be dead.

activity or efficacy to justify or save. But it is a great difference, to say that the body is dead, and to say that it is no body. even so it is the like difference, to say that faith without works is dead, and to say that faith without works is no faith. And if a dead body be notwithstanding a true body, then according to S. James' comparison here, a dead faith is notwithstanding a true faith, but yet not available to justification, because it is dead, that is, because it is only faith without good works.

◦What faith the Apostle speaketh of: & that he knew no special faith.

◦And therefore it is a great impudency in Heretics, and a hard shift, to say that the faith of which the Apostle disputeth all this while, is no true or properly called faith at all. It is the same faith that S. Paul defined and commended in all the 11. Chapter to the Hebrews, and the same which is called the Catholic faith, and the same which being formed & made alive by charity, justifieth. Mary true it is, that it is not that special faith which the Heretics feign only to justify, to wit, when a man doth firmly believe as an article of his faith, that himself shall be saved. this special faith it is not whereof the Apostle here speaketh. for neither he, nor S. Paul, nor any other sacred writer in all the holy Scriptures ever speak or knew of any such forged faith.

CHAPTER III.

Against proud Masters and authors of Sects. 5. Of the manifold sins of the unbridled tongue. 13. The difference betwixt proud, contentious, and worldly wisdom, and that wisdom which is heavenly, peaceable, modest, and so forth.

BE [1] ye not many masters, my brethren, knowing that you receive the greater judgement.

[1] *Mat. 23, 8.*

2 For in many things we offend all. [1] If any man offend not in word; this is a perfect man. He is able also with bridle to turn about the whole body.

[1] *Eccli. 14, 1. 19, 16.*

3 And if we put bits into the mouths of horses that they may obey us, we turn about all their body also. 4 And behold, the ships, whereas they be great, and are driven of strong winds: yet are they turned about with a little stern whither the violence of the director will. 5 So the tongue also is certes a little member, and [1] vaunteth great things. Behold how [2] ˹much˺ fire what a great wood it kindleth?

[1] *c μεγαλαυχεῖ.* [2] *little*

6 And the tongue, is fire, a whole world of iniquity. The tongue is set among our members, which defileth the whole body, and inflameth the wheel of our nativity, inflamed of hell. 7 For all nature of beasts & fowls & serpents & of the rest is tamed & hath been tamed by the nature of man: 8 But the tongue no man can tame, an unquiet evil, full of deadly poison. 9 By it we bless God and the Father, & by it we curse men which are made after the similitude of God. 10 Out of the self-same mouth proceedeth blessing & cursing. These things must not be so done, my brethren. 11 Doth the fountain give forth out of one hole sweet and sour water? 12 Can, my brethren, the fig-tree yield grapes, or the vine, figs? So neither [1] ˹can the salt water yield˺ sweet.

[1] *can it yield salt and sweet water.*

13 Who is wise and hath knowledge among you? Let him shew by good conversation his working in mildness of wisdom. 14 But if you have bitter zeal, and there be contentions in your hearts; glory not and be not liars against the truth. 15 For this is not [1] wisdom descending from above: but earthly, sensual, devilish.

[1] The difference betwixt the human wisdom, specially of heretics: and the wisdom of the Catholic Church & her children.

16 For where zeal and contention is, there is inconstancy, and every perverse work. 17 But the wisdom that is from above, first certes is chaste; then peaceable, modest, suasible, consenting to the good, full of mercy and good fruits, not judging, without

simulation. 18 And the fruit of justice, in peace is sowed, to them that make peace.

ANNOTATIONS.
CHAP. III.

1. *Many masters.]* ◦He meaneth principally Sect-masters that make themselves several Ringleaders in sundry sorts of new devised doctrines: every one arrogating to himself to be master, and none so humble as to be a scholer, either to God's Church and true Pastors, or to other guides and authors of the said sects. So did Zuinglius disdain to be Luther's scholar, and Calvin to be the follower of Zuinglius.

◦Many masters are many proud Sect-masters.

CHAPTER IV.

By concupiscence and love of this world, we are made enemies to God: but we should rather humble us to him. punishing ourselves for our sins. 11. Against detraction, and rash judging. 13 To remember always the uncertainty of our life.

FROM whence are wars and contentions among you? Are they not hereof: of your concupiscences which war in your members? 2 You covet, & have not. You kill, and envy; and cannot obtain. You contend and war: and you have not, because you ask not. 3 You ask, and receive not: because you ask amiss: that you may consume it on your concupiscences. 4 Adulterers, know you not that the [1]friendship of this world, is the enemy of God? Whosoever therefore will be a friend of this world, is made an enemy of God.

[1] *1. Io. 2, 15.*

5 Or do you think that the Scripture saith in vain: *To envy doth the spirit covet which dwelleth in you?* 6 And [1]giveth greater grace. For the which cause it saith, [2]*God resisteth the proud, and giveth grace to the humble.*

[1] The boldness of Heretics adding here the word *Scripture* to the text thus, *And the Scripture giveth greater grace.* [2] *Prov. 3, 35. 1. Pet. 5, 5.*

7 Be subject therefore to God, but resist the devil, and he will fly from you. 8 [1]Approach to God, & he will approach to you. Cleanse your hands, ye sinners: and purify your hearts, ye double of mind.

[1] c Free-will & man's own endeavor necessary in coming to God.

9 Be miserable, and mourn, & weep: let your laughter be turned into mourning; and joy, into sorrow. 10 [1]Be humbled in the sight of our Lord, and he will exalt you.

[1] *1. Pet. 5, 6.*

11 [1][2]Detract not one from another, my brethren. He that detracteth from his brother, or he that judgeth his brother, detracteth from the Law, and judgeth the Law. But if thou judge the Law, thou art not a doer of the Law, but a Judge.

[1] c He forbiddeth detraction, evil speaking, slandering. [2] *c μὴ καταλαλεῖτε ἀλλήλων.*

12 For there is one Lawmaker, and Judge that can destroy and deliver. 13 But thou, [1]what art thou that judgest thy neighbour? Behold now you that say, Today or tomorrow we will go into that city, and there certes will spend a year, and will traffic, and make our gain

[1] *Ro. 14, 4.*

14 (who are ignorant what shall be on the morrow. For what is your life? It is a vapour appearing for a little while, and afterward it shall vanish away) 15 for that you should say, [1]If our Lord will: and, if we shall live, we will do this or that.

[1] All promises and purposes of our worldly affairs are to be made under condition of God's good liking & pleasure:

and it becometh a Christian man to have usually this form of speech in that case, *If God will, if God otherwise dispose not.*

16 But now you rejoice in your arrogancies. All such rejoicing is wicked. 17 To one therefore knowing to do good, and not doing it: to him it is sin.

ANNOTATIONS.
CHAP. IV.

◦Man's working with God's grace, is no derogation thereunto.

8. *Purify your hearts.]* ◦Man (we see here) maketh himself clean and purgeth his own heart. Which derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants think we derogate from Christ's Passion, when we attribute such effects to our own works, or to other secondary helps and causes.

CHAPTER V.

By the damnation to come upon the unmerciful rich, he exhorteth the persecuted to patience and by their own reward, and by examples. 12. Not to swear at all in common talks. 13. in affliction, to pray: in prosperity, to sing: in sickness, to call for the Priests, and that they pray over them and anoil them with oil: and that the sick persons confess their sins. 19. Finally, how meritorious it is, to convert the erring unto the Catholic faith, or the sinner to amendment of life.

GO to now ye rich men, weep, [1]howling in your miseries which shall come to you.

[1]A fearful description of the miseries that shall befall in the next life to the unmerciful covetous men.

2 Your riches are corrupt; and your garments are eaten of moths. 3 Your gold and silver is rusted; and their rust shall be for a testimony to you, and shall eat your flesh as fire. You have stored to yourselves wrath in the last days. 4 Behold the hire of the work-men that have reaped your fields, which is defrauded of you, cryeth: and their cry hath entered into the ears of the Lord of Sabboth. 5 You have made merry upon the earth: and in riotousness you have nourished your hearts in the day of slaughter. 6 You have [1] 'presented', and slain the just one: and he resisted you not.

[1] *condemned*

7 Be patient therefore, brethren, until the coming of our Lord. Behold, the husband-man expecteth the precious fruit of the earth: patiently bearing till he receive [1]the timely and the lateward.

[1]c He meaneth either fruit or rain.

8 Be you also patient, and confirm your hearts: because the coming of our Lord [1]'will approach'.

[1] *is at hand.*

9 Grudge not, brethren, one against another: that you be not judged. Behold, the judge standeth before the gate. 10 Take an example, brethren, of [1]labour and patience, the Prophets, which spake in the name of our Lord.

[1] *exitus mali*

11 Behold we account them blessed that have suffered. The sufferance of Job you have heard, and the end of our Lord you have seen, because our Lord is merciful and pitiful. 12 But before all things, my brethren, [1]swear not, neither by heaven, nor by earth; nor other oath whatsoever. But let your talk be, yea, yea: no, no: that you fall not under judgement.

[1] *Mt. 5, 34.*

13 [1]Is any of you in heaviness? let him pray. Is he of a cheerful heart? let him sing.

[1]The Epistle in a votive Mass for the sick.

14 Is any man sick among you? let him bring in the priests of the Church, and let them pray over him, [1]anoiling him with oil in the name of our Lord.

[1] *Mr. 6, 13.*

15 And the prayer of faith shall save the sick: and our Lord shall lift him up: and if he be in sins, they shall be remitted him. 16 [1][2]Confess therefore your sins one to another: and pray one for another, that you may be saved.✝ For the continual prayer of a just man availeth much.

[1]b The Epistle in *Maioribus Litanijs* on S. Mark's day, and in the Rogation days. [2]b The heretics translate, *Acknowledge your sins. &c.* So little they can abide the very word of *confession*.

17 [1]Elias was a man like unto us, passible: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months.

[1] *3. Reg. 17. Eccli. 48. Lu. 4, 25.*

18 And [1]he prayed again: and the heaven gave rain, and the earth yielded her fruit.

[1] *3. Reg. 18, 41.*

19 My brethren, if any of you shall err from the truth, and a man convert him: 20 he must know that he which maketh a sinner to be converted from the error of his way, shall save his soul from death, and [1] covereth a multitude of sins.✝

[1]He that hath the zeal of converting sinners, procureth thereby mercy and remission to himself: which is a singular grace.

ANNOTATIONS.
CHAP. V.

4. *The hire.]* ◦To withhold from the poor or labourer the hire or wages that is due or promised to him for his service or work done, is a great iniquity, and one of those five sins which in holy Writ be said to call for vengeance at God's hand, as we see here. They be called in the Catechism, *Sins crying to heaven*. The other four be, Murder, Gen. 18. v. 20. Usury, Exod. 22. v. 27. The sin against nature, Gen. 18. v. 20. The oppression and vexation of widows, pupils, strangers, and such like. Ib. & Exod. 3. v. 9.

◦The sins crying to heaven.

12. *Swear not.]* ◦He forbiddeth not all oaths, as the Anabaptists falsely say, for in justice and judgement we may be by our lawful Magistrate put to swear, and may lawfully take an oath, as also for the advantaging of any necessary truth when time and place require. but the custom of swearing, and all vain, light, and unnecessary oaths in our daily speech do displease God highly, and are here forbidden by the Apostle, as also by our Saviour. Mat. 5.

◦What oaths are lawful, what are not.

14. *Let him bring in the Priests.]* [1]The Protestants for their special hatred of the Holy Order of Priesthood, as else-where often, so here they corrupt the text evidently, translating *Presbyteros*, Elders. As though the Apostle had meant men of age, and not such as were by holy office, Priests. S. Chrysostom who knew the sense and signification of the Greek word according to the Ecclesiastical use and the whole Church's judgement, better than any protestant alive, taketh it plainly for *Sacerdotes*, that is, Priests *li. 3. de Sacerdotio prope initium*. [2]And if they confess that it is a word of office with them also, though they call them Elders, and not Priests: then we demand whether the Apostle mean here men of that function which they in their new Churches call Elders. If they say no, as they must needs (for Elders with them are not deputed specially to public praying or administration of the Sacraments, such as the Apostle here requireth to be sent for) then they must needs grant, that their Elders answer not to the function of those which in the new Testament are called *Presbyteri* in Greek and Latin, and therefore both their translation to be false and fraudulent, and also their naming of their new degrees or orders to be fond and incongruous.

[1]Heretical translation against Priesthood.

[2]Neither their *Elders* (so called) nor their Ministers, can be those whom the Apostle here calleth, *Presbyteros*.

[1]If they say their Ministers be correspondent to such as were called *Presbyteri* in holy writ and

[1]They have no

reason to call their Ministers by that name.

[2] Their Deacons should rather be called Ministers.

[3] They should keep the name Priest, as well as Deacon.

in the Primitive Church, and that they are men whom the Apostle willeth to be called for to anoil the sick & to pray for him, why do they not then translate *Presbyteros*, Ministers? Which they might do with as good reason, as call such as they have taken in stead of our Catholic Priests, Ministers. Which word being in large acception common to all that have to do about the celebration of divine things, was never appropriated by the use either of Scripture or of the holy Church, to that higher function of public administration of the Sacraments and Service, which is Priesthood: but to the order next under it, which is Deaconship. [2] And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants have no more reason to keep the ancient Greek word of Deacon, appropriated to that office by the use of antiquity, than to keep the word Priest, being made no less peculiar to the state of such only as minister the holy Sacraments, & offer the Sacrifice of the Altar. But these fellows follow neither God's word nor Ecclesiastical use, nor any reason, but mere phantasy, novelty, and hatred of God's Church. [3] And how little they follow any good rule or reason in these things may appear by this, that here they avoid to translate *Priests*, and yet in their communion book, in their order of visiting the sick, they commonly name the Minister, *Priest*.

◦The Sacrament of EXTREME UNCTION.

14. *Anoiling with oil.]* ◦Here is the Sacrament of extreme Unction so plainly promulgated (for it was instituted, as all other Sacraments of the new Testament, by our Saviour Christ himself, and, as Venerable Bede thinketh and other ancient writers, the anoiling of the sick with oil *Marc. 6.* pertaineth thereunto) that some Heretics, for the evidence of this place also (as of the other for good works) deny the Epistle. Other (as the Calvinists) through their confidence of cunning shifts and glosses, confessing that S. James is the author, yet condemn the Church of God for using and taking it for a Sacrament. But what dishonour to God is it (we pray them) that a Sacrament should be instituted in the matter of oil, more than in the element of water? Why may not grace & remission of sins be annexed to the one as well as to the other, without derogation to God?

◦The Heretics' objections against the said Sacrament, answered: and withal it is proved to be a Sacrament.

◦But they say, Sacraments endure for ever in the Church, this but for a season in the Primitive Church. What Scripture telleth them that this general and absolute prescription of the Apostle in this case, should endure but for a season? When was it taken away, abrogated, or altered? They see the Church of God hath always used it upon this warrant of the Apostle, who knew Christ's meaning and institution of it better than these deceived men, who make more of their own fond guesses and conjectures, grounded neither on Scripture nor upon any circumstance of the text, nor any one authentical author that ever wrote, than of the express word of God. It was (say the) a miraculous practice of healing the sick, during only in the Apostles' time, and not long after. We ask them whether Christ appointed any certain creature or external element unto the Apostles generally to work miracles by. Himself used sometimes clay and spittle, sometimes he sent them that were diseased, to wash themselves in waters: But that he appointed any of those or the like things for a general medicine or miraculous healing only, that we read not. for in the beginning. for the better inducing of the people to faith and devotion, Christ would have miracles to be wrought by sundry of the Sacraments also. Which miraculous works ceasing, yet the Sacraments remain still unto the world's end.

[1] Remission of sins annexed to creatures.

[2] Holy water.

Again we demand, whether ever they read or heard that men were generally commanded to seek for their health by miraculous means. Thirdly, whether all Priests, or (as they call them) Elders, had the gift of miracles in the primitive Church? No, it cannot be, for though some had, yet all these indifferently of whom the Apostle speaketh, had not the gift: and many that were no Priests, had it, both men and women, which yet could not be called for, as Priests were in this case. And though the Apostle and others could both cure men and revive them again, yet there was no such general

precept for sick or dead men, as this, to call for the Apostles to heal or restore them to life again. [1] Lastly, had any external element or miraculous practice, unless it were a Sacrament, the promise of remission of all kind of actual sins joined unto it? or could S. James institute such a ceremony himself, that could save both body and soul, by giving health to the one, and grace and remission to the other? At other times these contentious wranglers rail at God's Church, for annexing only the remission of venial sins to the element of [2] water, made holy by the Priest's blessing thereof in the name of Christ, and his word: and lo here they are driven to hold that S. James prescribed a miraculous oil or creature which had much more power and efficacy. Into these straits are such miscreants brought that will not believe the express word of God, interpreted by the practice of God's universal Church.

[1] Venerable Bede in 9. Luc. saith thus. *It is clear that this custom Was delivered to the holy Church by the Apostles themselves, that the sick should be anointed with oil consecrated by the Bishop's blessing*. See for this, and for the assertion & use of this Sacrament, S. Innocentius *ep. 1. ad Decentium Eugubinum cap. 8. to. 1. Conc. & Lib. 2. de visitatione infirmorum* in S. Augustine *cap. 4. Concil. Cabilonense 2. cap. 48. Conc. Wormatiense cap. 72. to. 3. conc. Aquisgra. c. 8. Florentinum, and other later* Councels. S. Bernard in the life of Malachie *in fine*. [2] This holy oil because the faithful saw to have such virtue in the primitive Church, diverse carried it home and occupied it in their infirmities, not using it in the Sacramental sort which the Apostle prescribeth, as the Adversaries unlearnedly object unto us; but as Christians now do (and then also did) concerning the water of Baptism, which they used to take home with them after it was hallowed, and to give it their diseased to drink.

[1] Holy oil blessed by the Bishop.

[2] The people's devotion toward such hallowed creatures.

15. *The prayer of faith.]* ◦He meaneth the form of the Sacrament, that is, the words spoken at the same time when the party is anoiled, which no doubt are most ancient and Apostolic. Not that the word or prayer alone should have that great effect here mentioned, but joined with the foresaid unction, as is plain.

◦The Sacramental words.

15. *Shall save.]* ◦The first effect of this Sacrament is, to save the soul, by giving grace and comfort to withstand the terrors and tentations of the enemy, going about (specially in that extremity of death) to drive men to desperation or distress of mind and other damnable inconveniences. the which effect is signified in the matter of this Sacrament specially.

◦The three effects of this Sacrament.

15. *Shall lift him up.]* When it shall be good for the salvation of the party, or agreeable to God's honour, this Sacrament restoreth also a man to bodily health again, as experience often teacheth us. Which yet is not done by way of miracle, to make the party suddenly whole, but by God's ordinary providence and use of second causes, which otherwise should not have had that effect, but for the said Sacrament. This is the second effect.

15. *They shall be remitted him.]* What sins soever remain unremitted, they shall in this Sacrament and by the grace thereof be remitted, if the persons worthily receive it. This is the third effect. S. Chrysostom of this effect saith thus: *They* (speaking of Priests) *do not only remit sins in baptism, but afterward also, according to the saying of S. James, If any be sick, let him bring in the Priests &c. Li. 3 de Sacerd. prope initium*. [1] Let the Protestants mark that he calleth *Presbyteros, sacerdotes:* that is, Priests, and maketh them the only ministers of this Sacrament, and not elders or other lay men. By all which you see this Sacrament of all other to be marvelous plainly set forth by the Apostle. Only sick men and (as [2] the Greek word giveth) men very weak must receive it: only Priests must be the ministers of it: the matter of it is holy oil: the form is prayer, in such sort as we see now used: the effects be as is aforesaid. Yet this so plain a matter and so profitable a Sacrament, the enemy by

[1] Priests (and not Elders) are the Ministers of this Sacrament.

[2] * ἀσθενεῖτις.

Heretics would wholly abolish.

[1] *In hunc locum.*

[2] Confession.

16. *Confess therefore.]* It is not certain that he speaketh here of sacramental Confession: yet the circumstance of the letter well beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it *ho. 2. in Levit.* & Venerable Bede writeth thus, *In this sentence* (saith he [1]) *there must be this discretion, that our daily and little sins we* [2] *confess one to another, unto our equals, and believe to be saved by their daily prayer, but the uncleanness of the greater leprosy let us according to the law open to the Priest, and at his pleasure in what manner and how long time he shall command, let us be careful to be purified.* But the Protestants fleeing from the very word confession in despite of the Sacrament, translate thus, *Acknowledge your faults one to another*. They do not well like to have in one sentence, Priests, praying over the sick, anoiling them, forgiving them their sins, confession, and the like.

◦Truths unwritten and known by tradition.

17. *He prayed.]* ◦The Scriptures to which the Apostle alludeth, make no mention of Elias' prayer. Therefore he knew it by tradition or revelation. Whereby we see that many things unwritten be of equal truth with the things written.

◦Converting of souls.

20. *Maketh to be converted.]* ◦Here we see the great reward of such as seek to convert Heretics or other sinners from error and wickedness: and how necessary an office it is, specially for a Priest.

◦Our salvation attributed to men, without derogation to Christ.

20. *Shall save.]* ◦We see. it derogateth not from God, to attribute our salvation to any man or Angel in heaven or earth, as to the workers thereof under God, by their prayers, preaching, correction, counsel, or otherwise. Yet the Heretics are so foolish and captious in this kind, that they cannot hear patiently, that our B. Lady or others should be counted means or workers of our salvation.

THE ARGUMENT OF BOTH THE EPISTLES OF S. PETER, THE FIRST, AND THE SECOND.

OF S. Peter we read at large, both in the Gospels, and in the Acts of the Apostles: and namely, that Christ designed him, and also made him his vicar (as S. Matthew◦ for that cause in the catalogue of the Apostles, called him *Primus, the first*, and all antiquity, *Princeps Apostolorum, the Prince of the Apostles*) and that he accordingly executed that office after Christ's departure, planting the Church first among the Jews in Hierusalem and in all that country and coasts about, as Christ also himself before had preached to the Jews alone.

◦ *c. 10. v. 2.*

But preaching at length to the Gentiles also, according to Christ's commission (Mat. 28. v. 19.) and being now come to Rome, the head city of the Gentiles, from thence he writeth this Epistle to his Christian Jews, having care of them in his absence, no less than when he was present: and not to the Jews that were at home, (belike because they had S. James, or his successor S. Simon Cleophae, resident with them) but ◦to them that were dispersed in Pontus, Galatia, Cappadocia, and Bithynia.

◦ *1. Pet. 1.*

And that he writeth it from Rome, himself signifieth saying: [1] *The Church that is in Babylon saluteth you.* [2] Where by Babylon he meaneth Rome, as all antiquity doth interpret him: not, that he so calleth the Church of Rome, but the heathen state of the Roman empire, which then, and 300 years after, unto the conversion of Constantinus the Emperor, did persecute the elect Church of Rome, in so much that the first 33 Bishops thereof unto S. Silvester, were all Martyrs.

[1] *1. Pet. 5.*

[2]* See the Annotation *1. Pet. 5. v. 13.*

For the matter whereof he writeth, himself doth signify it in these words: *This lo the second Epistle I write to you, my dearest, in Which (Epistles* [1] *) I stir up by admonition, your sincere mind, that you may be mindful of those words &c.* So he saith there of both together. And again of the first to the same purpose, in another place: [2] *I have briefly written, beseeching and testifying that this is the true grace of God, wherein you stand.* For, there were at that time certain Seducers (as [3] S. August. also hath told us) who went about to teach *Only faith*, as though good works were not necessary, nor meritorious. There were also great persecutions, to compel them with terror to deny Christ & all his religion. He therefore exhorteth them accordingly, neither for persecution, neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: and in the second, more principally against seduction. The first epistle is noted to be very like to S. Paul's epistle to the Ephesians, in words also, and so thick of Scriptures, as though he spake nothing else.

[1] *2. Pet. 3.*

[2] *1. Pet. 5.*

[3]* See the Annotation upon S. James' epistle *c. 2. v. 21.*

The time when the first was written, is uncertain: the second was written a little before his death, as is gathered by his words in the same. c. 1. v. 14.

THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAPTER I.

He comforteth them in their persecutions (being now by Baptism made the children of God) with the hope of their heavenly inheritance: 6. shewing how meritorious it is for them to be so constant in faith; 10. and confirming them therein with the authority of the Prophets and of the Holy Ghost. 15. Exhorting them to live also accordingly in all holiness, 15. considering the holiness of God, the uprightness of his judgement, the price of their redemption by Christ, 22. and the virtue of the seed in them, (which is grace regenerative in Baptism) foretold by the Prophet also.

PETER [1] an Apostle of JESUS Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

[1] The Epistle *In Cathedra S. Petri Rome.* Ian. 18. *& Antiochiae* Feb. 22.

2 according to the prescience of God the Father, into sanctification of the Spirit, unto the obedience and sprinkling of the blood of JESUS Christ: Grace to you and peace be multiplied.

3 [1][2] Blessed be God and the Father of our Lord JESUS Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of JESUS Christ from the dead,

[1] The Epistle for many martyrs. [2] *2. Cor. 1, 3. Eph. 1, 3.*

4 unto an inheritance incorruptible, and incontaminate, and that cannot fade, conserved in the heavens in you, 5 (who in the virtue of God are kept by faith unto salvation) ready to be revealed in the last time. 6 Wherein you shall rejoice, a little now if you must be made heavy in diverse tentations: 7 that the probation of your faith much more precious than gold (which is proved by the fire) may be found unto praise and glory and honour in the revelation of JESUS Christ:ℍ 8 whom having not seen, you love: in whom now also not seeing you believe: and believing you rejoice with joy unspeakable and glorified,

9 receiving the end of your faith, the salvation of your souls. 10 Of the which salvation the Prophets inquired & searched, which prophesied of the grace to come in you, 11 searching unto which or what manner of time the Spirit of Christ in them did signify: fore-telling those passions that are in Christ, and the glories following: 12 to whom it was revealed, that not to themselves, but to you they ministered those things which now are told you by them that have evangelized to you, the Holy Ghost being sent from Heaven, on whom the Angels desire to look. 13 For the which cause having the loins of your [1] mind girded, sober, trust perfectly in that grace which is offered you, in the revelation of JESUS Christ,

[1] Chastity not only of body but also of mind, is required. *S. Bede upon this place.*

14 as children of obedience, not configurated to the former desires of your ignorance: 15 but according to him that hath called you, the Holy one, be you also in all conversation holy: 16 because it is written: *You shall be holy, because I am holy.* [1]

[1] *Lev. 11, 19. 20, 7. Deu. 10. Ro. 2. Gal. 2.*

17 And if you invocate the Father, him which without acception of persons judgeth according to every one's [1] work; in fear converse ye the time of your sojourning.

[1] c God will judge men according to every one's works, and not by faith only.

18 Knowing that [1] not with corruptible things, gold or silver, you are redeemed from your vain conversation of your fathers' [2] tradition:

[1] *1. Cor. 6, 20. 7, 23.* [2] He meaneth the errors of Gentility. Or if he write to the Jews dispersed, he meaneth the yoke of the Law with the fond and heavy additions of their later Masters called *Deuteroses*. The Heretics, to make it sound to the simple against the traditions of the Church, corrupt the text thus, *which you have received by tradition of the Fathers*.

19 but with the precious blood as it were of an immaculate and unspotted Lamb, Christ,

20 [1] foreknown indeed before the constitution of the world, but manifested in the last times for you,

[1] *Ro. 16, 25. Col. 1, 26. Tit. 1, 2.*

21 which by him are faithful in God who raised him from the dead, & hath given him glory, that your faith and hope might be in God. 22 Making your souls

chaste in obedience of charity, in the sincere love of the fraternity^ from the heart love ye one another earnestly: 23 born again not of corruptible seed, but incorruptible by the word of God who liveth & remaineth for ever. 24 For [1] *all flesh is as grass: & all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away.*

[1] *Esa. 40, 6.*

25 But the word of our Lord remaineth for ever, and this is the word that is evangelized among you.

CHAPTER II.

Now after their Baptism, what must be their meat: 4. and being come to Christ, how happy they be above their incredulous brethren, according to the Scriptures also. 11. Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conversion: 13. to be obedient subjects to higher Powers (how soever some misconster Christian liberty) 14. and servants to obey their Masters. 19. And so, doing well, though they suffer for it, it is very meritorious. 21. whereas Christ also not only gave them example, 24. but also by his death hath made them able to live justly.

LAYING [1] away therefore all malice, and all guile, and simulations, and envies, and all detractions,

[1] The Epistle upon Sunday in Easter week.

2 as infants even now born, reasonable, milk without guile desire ye, that in it you may grow unto salvation. 3 If yet you have tasted that our Lord is sweet. 4 Unto whom approaching, a living stone, of men indeed reprobated, but of God elect and made honourable: 5 be ye also yourselves super-edified as it were living stones, [1] ˹spiritual houses˺, a holy priesthood, to offer spiritual hosts, acceptable to God by JESUS Christ.

[1] *a spiritual house,*

6 For the which cause the Scripture containeth, [1] *Behold I put in Sion a principal corner-stone elect, precious. And he that shall believe in him, shall not be confounded.*

[1] *Esa. 28, 16.*

7 To you therefore that believe, honour: but to them that believe not, [1] *the stone which the builders rejected, the same is made into the head of the corner*:

[1] *Ps. 117. Mt. 21. Act. 4. Esa. 8. Ro. 9, 33. Exo. 19. Apoc. 1.*

8 and a stone of offence, & a rock of scandal, to them that stumble at the word, neither do believe [1] ˹wherein also they are put˺.

[1] *whereto also they are ordained.*

9 But you are an elect generation, a [1] kingly priesthood, a holy nation, a people of purchase: that you may declare his virtues, which from darkness hath called you into his marvelous light.

[1] c The Protestants can no more gather of this, that all Christians be Priests: than, that all be kings: as is most plain *Apoc. 1, 6. & 5, 10. Thou hast made us a Kingdom (or Kings) & Priests.*

10 [1] *Which sometime not a people: but now the people of God. Which not having obtained mercy: but now having obtained mercy.*

[1] *Ose. 2. Ro. 9.*

11 [1] My dearest I beseech you as strangers & pilgrims, [2] to refrain yourselves from carnal desires which war against the soul,

[1] The Epistle upon the 3. Sunday after Easter. [2] *Gal. 5, 16.*

12 having your conversation good among the Gentiles: that in that wherein they misreport of you as of malefactors, by the good works considering you, [1] they may glorify God in the day of visitation.

[1] *Mt. 5, 16.*

13 [1] Be subject therefore to every [2] human [3] creature for God: whether it be to king, as excelling:

[1] *Ro. 13, 1.* [2] So is the Greek, but the Protest. in favour of temporal laws made against the Cat. religion, translate it very falsely thus, *to all manner ordinance of man*: themselves boldly rejecting Ecclesiastical decrees as men's ordinances. [3] *c κτίσει.*

14 or to rulers as sent by him to the revenge of

malefactors, but to the praise of the good: 15 for so is the will of God, that doing well you may make the ignorance of unwise men to be dumb. 16 as free, and not as having the freedom for a cloak of malice, but as the servants of God. 17 Honour all men. [1]Love the fraternity. Fear God. Honour the king.

[1]c In this speech is often commended the unity of all Christians among themselves.

18 Servants be subject in all fear to your masters, not only to the good & modest, but also to the wayward. 19 For this is thank, if for conscience of God a man sustain sorrows, suffering unjustly. 20 For what glory is it, if sinning, and buffeted you suffer? But if doing well you sustain patiently, this is thank before God. 21 [1]For unto this are you called: because Christ also suffered for [2]ˈusˀ, leaving [3]ˈyouˀ an example that you may follow his steps.

[1]The Epistle upon the 2. Sunday after Easter.[2]*you*[3]*us*

22 [1]*Who did no sin, neither was guile found in his mouth.*

[1]*Esa. 53, 9.*

23 Who when he was reviled, [1]did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly.

[1]*c ὀυκ ἀντελοιδόρει.*

24 Who himself [1]bare our sins in his body upon the tree: that dead to sins, we may live to justice. By whose stripes you are healed.

[1]*Esa. 53, 4. Mt. 8, 17.*

25 For you were as sheep straying: but you be converted now to the Pastor & Bishop of your souls.ꟻ

ANNOTATIONS.
CHAP. II.

◦Spiritual hosts and Priests.

5. *Spiritual hosts.]* ◦Here we see, that as he speaketh of spiritual hosts, which every Christian man offereth, so he speaketh not properly of priesthood, when he maketh all Priests, but of a spiritual priesthood. Which spiritual priesthood was also in all the Jews: but the priesthood (properly so called) was only in the sons of Aaron, and they offered the sacrifices (properly so called) which none besides might offer.

[1]Obedience to temporal princes.

[2]*Ro. 13.*

13. *Be subject.]* [1]Not only our Master Christ, but the Apostles and all Christians were ever charged by such as thought to bring them in hatred with Princes, with disobedience to kings and temporal Magistrates, therefore both [2]S. Paul and this Apostle do specially warn the faithful, that they give no occasion by their ill demeanor to secular Princes, that the Heathen should count them disobedient or seditious workers against the States of the world.

[1]God instituted the Spiritual government in more excellent manner than the temporal.

[2]*Act. 1.*

[3]*Act. 20.*

13. *To every human creature.]* So he calleth the temporal Magistrate elected by the people, or holding their sovereignty by birth & carnal propagation, ordained for the worldly wealth, peace, and prosperity of the subjects: to put a difference betwixt that human Superiority, and the spiritual Rulers and regiment, guiding and governing the people to an higher end, and instituted[1] by God himself immediately. for Christ did expressly constitute the form of regiment used ever since in the Church. He made one the chief, placing Peter in the Supremacy: he called the Apostles and Disciples, giving them their several authorities. Afterward [2]God guided the lot for choice of S. Matthias in Judas' place: and the Holy Ghost expressly and namely severed and chose Paul and Barnabas unto their Apostolical function: and generally the Apostle saith of all spiritual Rulers, *The Holy Ghost hath placed you to rule the Church of God*[3].

◦*Eph. 4.*

And although all power be of God, and kings rule by him, yet that is no otherwise, but by his ordinary concurrence, and providence, whereby he procureth the earthly commodity or wealth of

men, by maintaining of due superiority and subjection one towards another, and by giving power to the people and Common wealth to choose to themselves some kind or form of Regiment, under which they be content to live for their preservation in peace and tranquility. But Spiritual superiority is far more excellent, as in more excellent sort depending, not of man's ordinance, election, or (as this Apostle speaketh) creation, but of the Holy Ghost, who is always resident in the Church (which is Christ's body mystical, and therefore another manner of Commonwealth than the earthly) concurring in singular sort to the creation of all necessary Officers in the said Church, even to the world's end, as S. Paul writeth to the Ephesians◦.

◦*Hebr. 13.*

Lest therefore the people, being then in so precise sort always warned of the excellency of their Spiritual governors ◦and of their obedience toward them, might neglect their duties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other were then: therefore S. Peter here warneth them to be subject, for their bodies and goods and other temporal things, even to the worldly Princes both infidels and Christians, whom he calleth human creatures.

[1] Heret. translation.

[2] The King's excellency of power is in respect of the nobility and law magistrates under him.

13. *To the king as excelling.]* Some simple heretics & others also not unlearned, at the beginning, for lack of better places, would have proved by this, that the king was head of the Church, and above all Spiritual rulers: and to make it sound better that way, they falsely translate [1] it. *To the king as to the chief head.* in the Bible of the year 1562. But it is evident that he calleth the king, the precellent or more excellent, [2] in respect of his Vicegerents which he calleth Dukes or Governors that be at his appointment: and not in respect of Popes, Bishops, or Priests, as they have the rule of men's souls: who could not in that charge be under such Kings or Emperors as the Apostle speaketh of: no more than the kings or Emperors then, could be heads of the Church, being Heathen men and no members thereof, much less the chief members. See a notable place in S. Ignatius ep. ad Smyrnenses, where he exhorteth them first to honour God, next the Bishop, & then the king.

◦Christian Princes have no more right to be supreme heads in spiritual causes, than the Heathen.

◦This is an invincible demonstration, that this text maketh not for any spiritual claim of earthly kings, because it giveth no more to any Prince than may and ought to be done and granted to a Heathen Magistrate. Neither is there any thing in all the new Testament that proveth the Prince to be head or chief governor of the Church in spiritual or Ecclesiastical causes, more than it proveth any heathen Emperor of Rome to have been. For they were bound in temporal things to obey the heathen being lawful kings, to be subject to them even for conscience, to keep their temporal laws, to pay them tribute, to pray for them, and to do all other natural duties: and more no scriptures bind us to do to Christian kings.

◦Libertines.

16. *Not as having.]* There were some Libertines in those days, as there be now, that under pretence of liberty of the Gospel, ◦sought to be free from subjection and laws of men as now under the like wicked pretence, Heretics refuse to obey their spiritual rulers and to observe their laws.

◦Deadly sins of Princes or Superiors exempt not the subjects from obedience, as Wicleffe held.

18. *But also the wayward.]* ◦The Wiclefists and their followers in these days, sometimes to move the people unto sedition, hold and teach that masters and magistrates lose their authority over their servants and subjects, if they be once in deadly sin, and that the people in that case need not in conscience obey them. Which is a pernicious and false doctrine, as is plain by this place, where we be expressly commanded to obey even the ill conditioned. Which must be always understood, if they command nothing against God. for then this rule is ever to be followed. *We must obey God rather than men.* Act. 5. 29.

CHAPTER III.

The duty of wives and husbands to each other. 9. None to do or speak evil by their persecutors, 15. but to answer them always with modesty, and specially with innocency, after the example of Christ most innocent: whose body though they killed, yet his soul lived and preached afterward to the souls in Hell (namely to those in the time of Noe's flood being a figure of our Baptism) rose again, and ascended.

IN [1] like manner also [2] let the women be subject to their husbands: that if any believe not the word, by the conversation of the women without the word they may be won,

[1] How wives should behave themselves toward their husbands. [2] *Eph. 5, 28. Col. 3, 18.*

2 considering your chaste conversation in fear.

3 [1][2] Whose trimming let it not be outwardly the plaiting of hair, or laying on gold round about, or of putting on vestures:

[1] Against the proud, curious and costly attire of women, wherein this ill time of our exceedeth. [2] *1. Tim. 2, 9.*

4 but the man of the heart that is hidden, in the incorruptibility of a quiet and a modest spirit, which is rich in the sight of God. 5 For so sometime the holy women also that trusted in God, adorned themselves, subject to their own husbands. 6 As [1] Sara obeyed Abraham, calling him lord: [2] whose daughters you are, doing well, and not fearing any perturbation.

[1] *Gen. 18.* [2] *c ἧς*

7 [1] Husbands likewise, dwelling with them according to knowledge, as unto the weaker feminine vessel imparting honour, as it were to the coheirs also of the grace of life: that your prayers be not hindered.

[1] How husbands should behave themselves toward their wives.

8 [1] And [2] ˹in fine˺ all of one mind, having compassion, lovers of the fraternity, merciful, modest, humble.

[1] The Epistle upon the 5. Sunday after Pentecost. [2] *in faith*

9 [1] not rendering evil for evil, nor curse for curse: but contrarywise, blessing: for unto this are you called, that you may by inheritance possess a benediction.

[1] *Pro. 17, 13. Mat. 5, 44.*

10 [1] *For he that will love life, and see good days, let him refrain his tongue from evil, & his lips that they speak not guile.*

[1] *Ps. 33, 13.*

11 *Let him decline from evil, and do good: let him inquire peace, & follow it:* 12 *because the eyes of our Lord are upon the just, and his ears unto their prayers: but the countenance of our Lord upon them that do evil things.* 13 And who is he that can hurt you, if you be emulators of good? 14 But [1] & if you suffer ought for justice, blessed are ye. And the fear of them fear ye not, & be not troubled.

[1] *Mat. 5, 10.*

15 But sanctify our Lord Christ in your hearts, ready always to satisfy every one that asketh you a reason of that hope which is in you: 16 but with modesty and fear, having a good conscience: that in that which they speak ill of you, they may be confounded which calumniate your good conversation in Christ. 17 For it is better to suffer as doing well (if the will of God will have it so) than doing ill. 18 [1] Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, mortified certes in flesh, but quickened in spirit.

[1] The Epistle upon Friday in Easter week.

19 In the which spirit coming he preached to [1] ˹them˺ also that were in prison:

[1] *those spirits*

20 which had been incredulous sometime, [1] when they expected the patience of God in the days of Noe, when the ark was a building: in the which, few, that is, [2] eight souls were saved by water.

[1] *Gen. 6. Mat. 24.* [2] *Gen. 7, 7.*

21 Whereunto Baptism being of the like form now saveth [1] ˹you˺ also: not the laying away of the filth of the flesh, but the examination of a good conscience toward God by the resurrection of JESUS Christ.

[1] *us*

22 Who is on the right hand of God,⸗ swallowing

death, that we might be made heirs of life everlasting: Powers subjected to him.
being gone into Heaven, Angels and Potentates and

ANNOTATIONS.
CHAP. III.

19. *To them that were in prison.]* S. Augustine in his 99 Epistle *in principio*, confesseth this place to be exceeding hard to understand, & to have many difficulties which he could never explicate to his own satisfaction. Yet unto Heretics this and all other texts be easy, not doubting but that is the sense which themselves imagine, whatsoever other men deem thereof. [1] S. Augustine only findeth himself sure of this, that Christ's descending into Hell in soul after his death, is plainly proved hereby. Which thing he declareth there, to be conformable to diverse other express words of holy Writ, and namely to this same Apostle's sermon Act. 2. And at length he concludeth thus, *Quis ergo nisi infidelis negaverit fuisse apud inferos Christum?* that is, *Therefore who but an infidel, will deny that Christ was in Hell?* Calvin [2] then (you see) with all his followers are infidels, who in stead of this descending of Christ in soul after his death, have invented another desperate kind of Christ's being in Hell, when he was yet alive on the Cross. S. Athanasius also in his epistle cited by S. Epiphanius *her. 77 in principio*, and in his book *de incarnatione Verbi propius initio*, S. Cyril *de recta fide fide ad Theodosium*, Oecumenius, and diverse others upon this place, prove Christ's descending to Hell. As they likewise declare upon the words following, that he preached to the spirits or souls of men detained in Hell or in Prison.

[1] Christ in soul descended unto hell, whilst his body lay in the grave.

[2] The Calvinists denying the same, are (by S. Augustine's judgement) infidels.

But whether this word *Prison* or *Hell* be meant of the inferior place of the damned, or of *Limbus patrum* called Abraham's bosom, or some other place of temporal chastisement: and, to whom he preached there, and who by his preaching or presence there were delivered, and who they were that are called, *Incredulous in the days of Noe*: [1] all these thins S. Augustine calleth great profundities, confessing himself to be unable to reach unto it: only holding fast and assured this article of our faith, that he delivered none deputed to damnation in the lowest hell, and yet not doubting but that he released diverse out of places of pains there. Which cannot be out of any other place than Purgatory [2]. See the said Epistle, where also he insinuateth other expositions for explication of the manifold difficulties of this hard text, which were too long to rehearse, our special purpose being only to note briefly the things that touch the controversies of this time.

[1] Certain difficulties whereof S. Augustine doubteth.

[2] Purgatory.

20. *Incredulous sometime.]* ◦They that take the former words, of Christ's descending to Hell, and delivering certain there detained, do expound this, not of such as died in their infidelity or without all faith in God. for such were not delivered: but either of some that once were incredulous, and afterward repented before their death: or rather and specially of such as otherwise were faithful, but yet trusted not Noe's preaching by his work and word, that God would destroy the world by water. Who yet being otherwise good men, when the matter came to pass, were sorry for their error, and died by the flood corporally, but yet in state of salvation. and being chastised for their fault in the next life, were delivered by Christ's descending thither. and not they only, but all others in the like condition. For the Apostle giveth these of Noe's time but for an example.

◦What were the incredulous persons of whom the Apostle here speaketh.

21. *Of the like form.]* [1] The water bearing up the Ark from sinking, and the persons in it from drowning, was a figure of Baptism, that likewise saveth the worthy receivers from everlasting perishing. *As Noe* (saith S. Augustine) *with his, was delivered by the water and the wood, so the family of Christ by Baptism signed with Christ's Passion of the Cross. Li. 12. Cont. Faustum. c. 141.*

[1] Noe's Ark & the water, a figure of Christ's Cross & Baptism.

[2] *Ibid. c. 17.*

[3] Baptism received of Heretics or Schismatics, when damnable, when not.

[4] *Ep. 57.*

Again he saith [2], that as the water saved none out of the Ark, but was rather their destruction: so the Sacrament of Baptism received out of the Catholic Church at Heretic's or Schismatic's hands, though it be the same water and Sacrament that the Catholic Church hath, yet profiteth none to salvation, but rather worketh their perdition. [3] Which yet is not meant in case of extreme necessity, when the party should die without the said Sacrament, except he took it at the Heretic's or Schismatic's hand. Neither is it meant in the case of infants, to whom the Sacrament is cause of salvation, they being in no fault for receiving it at the hands of the unfaithful. though their parents and friends that offer them unto such to be baptized, be in no small fault. S. Hierom to Damasus Pope of Rome [4], compareth that See to the Ark, & them that communicate with it, to them that were saved in the Ark: all other Schismatics and Heretics, to the rest that were drowned.

◦The ceremonies of Baptism, namely *Abrenuntio. &c.*

21. *The examination of a good conscience.]* ◦The Apostle seemeth to allude here to the very form of Catholic Baptism, containing certain interrogatories and solemn promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and all his pomps and works. which (no doubt) howsoever the Calvinists esteem of them, are the very Apostolic ceremonies used in the ministration of this Sacrament. *See S. Denys in fine Ec. hierarchia. S. Cyril li. 12 in 10. c. 64. S. Augustine ep. 23. S. Basil de Sp. Sancto c. 12 and 15. S. Ambrose de ijs qui mysterijs initiantur c. 2. 3. 4.*

CHAPTER IV.

That they arm themselves to sin no more after Baptism, against the tentations of the Heathen, considering that the general end now approacheth. 8. specially toward their even-Christians to shew their charity, hospitality, and grace, doing all to the glory of God. 12. And as for being persecuted because they are Christians, to rejoice, considering the reward that they shall have with Christ, and damnation that they avoid thereby.

CHRIST therefore having suffered in the flesh, be you also armed with the same cogitation. Because he that hath suffered in the flesh, hath ceased from sins: 2 that now not after the desires of men, but according to the will of God he live the rest of his time in the flesh. 3 For the time past sufficeth (to accomplish the will of the Gentiles) them that have walked in riotousness, desires, excess of wine, banquetings, potations, and unlawful services of idols. 4 Wherein they marvel blaspheming, you not concurring into the same confusion of riotousness. 5 Who shall render account to him, which is ready to judge the living and the dead. 6 For, for this cause also was [1] it evangelized to the dead: that they may be judged indeed according to men, in the flesh: but may live according to God in the Spirit.

[1] It hath the same difficulty and sense that the other like words have before, *Chap. 3.* See the annotation there *v. 19.* and S. Aug. *ep. 69.* & Oecumenius *upon this place.*

7 [1] And the end of all [2] ⌜shall approach⌝. Be wise therefore, and watch in prayers.

[1] The Epistle upon Sunday next after the Ascension. [2] *is at hand.*

8 But before all things, having mutual charity continual among yourselves: because [1] charity covereth the multitude of sins.

[1] *Prov. 10.*

9 [1] Using hospitality one toward another without murmuring.

[1] *Ro. 12, Heb. 13.*

10 [1] Every one as he hath received grace, ministering the same one toward another: as good dispensers of the manifold grace of God.

[1] *Ro. 12, 6.*

11 If any man speak, as the words of God. If any man minister, as of the power, which God administereth. That in all things God may be honoured by JESUS Christ:⊣ to whom is glory & empire for ever and ever. Amen. 12 My dearest, think it not strange in the

fervour which is to you for a tentation, as though some new thing happened to you: 13 [1]But communicating with the passions of Christ, be glad, that in the revelation also of his glory you may be glad rejoicing.

[1]The Epistle for some Martyrs.

14 [1]If you be reviled in the name of Christ, you shall be blessed: because that which is of the honour, glory, and virtue of God, and the Spirit which is his, shall rest upon you.

[1]*Mt. 5, 11.*

15 But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. 16 But if as a Christian, let him not be ashamed, but let him glorify God in this name. 17 For [1]the time is that judgement begin of the house of God. And if first of us, what shall be the end of them that believe not the Gospel of God?

[1]*Hier. 25, 29.*

18 And [1]if the just man shall scarce be saved, where shall the impious & sinner appear?

[1]*Prov. 11, 31.*

19 Therefore they also that suffer according to the will of God, let them commend their souls to the faithful Creator, in good deeds.

ANNOTATIONS.
CHAP. IV.

9. *Charity covereth.]* [1]Faith only cannot justify, seeing that charity also doth cause remission of sins. And saying charity, he meaneth love and charitable works toward our neighbours, unto which works[2] of mercy the Scriptures do specially attribute the force to extinguish all sins. See S. Augustine *c. 69 Enchiridij and tract. 1. in ep. 1. Io. c. 1.* and venerable Bede *upon this place*. And in the like sense the holy Scriptures commonly commend unto us alms and deeds of mercy for redemption of our sins. *Proverb. c. 10. Ecclesiastici 12. v. 2. Danielis c. 4 v. 24.*

[1]Not only faith.
[2]Works of mercy.

17. *That judgement begin.]* ◦In this time of the new Testament, the faithful and all those that mean to live godly (specially of the Clergy) must first and principally be subject to God's chastisement and temporal afflictions, which are here called judgement. Which the Apostle recordeth for the comfort and confirmation of the Catholic Christians, who were at the time of the writing hereof, exceedingly persecuted by the heathen Princes & people.

◦The better men most afflicted in this life.

18. *If the just.]* [1]Note that a man dying just and in the favour of God, can afterward be in doubt of his salvation, or may be rejected of God: but that the just being both in this life subject to assaults, tentations, troubles, and dangers of falling from God and losing their state of justice, & also oftentimes to make a strait count, & to be temporally chastised in the next life, cannot be saved without great watch, fear, and trembling, and much labouring and chastisement. [2]And this is far contrary to the Protestants' doctrine, that putteth no justice but in faith alone, maketh none just indeed and in truth, teacheth men to be so secure and assured of their salvation, that he that hath lived wickedly all his life, if he only have their faith at his death, that is, if he believe steadfastly that he is one of the elect, he shall be as sure of his salvation immediately after his departure, as the best liver in the world.

[1]The just man himself is hardly saved.
[2]Against the vain security of only faith.

CHAPTER V.

He exhorteth Priests to feed their flocks, only for God's sake and reward of heaven, without all lordliness. 5. the lay to obey: all to be humble one towards another. 8. to be constant in the Catho. faith, considering it is not man, but that lion the Devil that persecuteth them, 9. as he doth the whole Church also, & that God will after a while make them secure in heaven.

THE [1] seniors therefore that are among you, I beseech, myself a fellow senior with them & a witness of the Passions of Christ, who am also partaker of the glory which is to be revealed in time to come:

[1] The Epistle for S. Apollinaris. *Iul. 23.*

2 feed the flock of God which is among you^ [1] providing not by constraint, but willingly according to God: [2] neither for filthy lucre sake, but voluntarily:

[1] *c ἐπισκοποῦντες.* [2] Desire of lucre, or to exercise holy functions for gain, is a filthy fault in the Clergy, and therefore much to be avoided.

3 neither as over-ruling the Clergy, but made examples of the flock from the heart. 4 And when the Prince of pastors shall appear, you shall receive the incorruptible crown of glory. 5 In like manner ye young men be subject to the seniors. And do ye all insinuate humility one to another, because *God resisteth the proud, and to the humble he giveth grace.* 6 [1][2] Be ye humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation:

[1] The Epistle upon the 3. Sunday after Pentecost. [2] *Prov. 3. Iac. 4. Iac. 4. Psa. 54. Mt. 6, 25.*

7 casting all your carefulness upon him, because he hath care of you. 8 Be sober and watch: because your adversary the devil as a roaring lion goeth about, seeking whom he may devour. 9 Whom resist ye, strong in faith: knowing that the self-same affliction is made to that your fraternity which is in the world. 10 But the God of all grace, which hath called us unto his eternal glory in Christ JESUS, he will perfit you having suffered a little, and confirm, and stablish you. 11 To him be glory and empire for ever and ever. Amen.ł 12 By Sylvanus, a faithful brother to you, as I think, I have briefly written: beseeching & testifying that this is the true grace of God, wherein you stand. 13 The Church saluteth you, that is in Babylon, co-elect: and Mark my son. 14 [1] Salute one another in a holy kiss. Grace be to all you which are in Christ JESUS. Amen.

[1] *Ro. 16, 16. 1. Cor. 16, 20. 2. Cor. 13, 12.*

ANNOTATIONS.
CHAP. V.

◦ *Senior* in the vulgar translation is often Priest or Bishop. *See Act. 15.*

1. *Seniors.]* ◦ Though the Latin, *Senior*, be not appropriated to Holy Order by use of speech, neither in the Latin nor in our language: yet it is plain that the Greek word *Presbyter*, which the Apostle here useth, is here also (as commonly in other places of the new Testament) a word of Ecclesiastical office, and not of age, and is as much to say as *Priest* or *Bishop*. For the Apostle himself being of that order, speaketh (as by his words it is plain) to such as had charge of souls, saying, *Fees the flock of God which is among you*. Because we follow the vulgar Latin translation, we say *Seniors and Senior*: whereas otherwise we might and should say according to the Greek, *The Priests therefore I beseech, myself a fellow-priest with them*. So doth S. Hierom read (*Presbyteros compresbyter*) and expound ep. 85. So translateth Erasmus, and Beza himself.

[1] Not Superiority but tyranny and lordliness is forbidden

3. *Overruling.]* [1] Not superiority, preeminence, sovereignty, or rule on the one side, nor obedience, subjection, and inferiority on the other side, be forbidden in the Clergy: but tyranny, pride, and ambitious domination be forbidden, and humility, meekness, moderation are

commended in Ecclesiastical Officers. The Greek word here of ruling or overruling [2], being the same that our Saviour useth in the Gospel [3] of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shall not be so among them: according as here the prince of the Apostles teacheth his brethren the Ecclesiastical rulers.

in the Clergy.
[2] *κατακυριεύοντες.*
[3] *Mat. 20. v. 25.*

3. *The Clergy.]* [1] Some of the English new translations turn it corruptly, *Parishes*: others, *heritages*: both, to avoid the most known, true, and common word in all Christian languages, to wit, [2] *Clergy*, a word, by use of all antiquity, & agreeably to the holy Scriptures, made proper to the Spiritualty or Clergy. though in another more vulgar acception it may agree to all Christ's chosen heritage, as well of lay people as Priests, which the Protestants had rather follow, because they will have no difference between the laity & the Clergy. But the holy fathers far otherwise even from the beginning. Whereof see S. Cyprian ep. 4. 5. 6. &c. And S. Hierom ep. 2 to Nepotianus c. 5. where he interpreteth this word. *Therefore* (saith he) *Clericus*, that is, *a Clergy man, which serveth the Church of Christ, let him first interpret his name, and the signification of the name being declared, let him endeavour to be that which he is called.* If *κλῆρος* (Clerus) *in Greek, be called in Latin, Sors, therefore are they called Clerici, that is, Clergy men, because they are of the lot of our Lord, or because our Lord himself is the lot or portion of Clergy men &c.*

[1] Heret. translation.
[2] The name of Clergy and Clerk.

Which calling no doubt was taken out of the holy Scriptures, *Numer. 18.* and *Deutero. 18.* Where God is called the inheritance [1], lot, and portion of the Priests and Levites: and now when men be made the Clergy, they say, *Dominus pars haereditatis meae*. That is, *Our Lord is the portion of mine inheritance*. but specially out of the new Testament, Act. 1, 17. 25. and 8, 21. Where the lot or office of the Ecclesiastical ministry is called by this word *κλῆρος*, Clerus. See in Venerable Bede the causes why this holy state being severed by name from the Laity, doth wear also a crown [2] on their head for distinction. *Liv. 5. hist. Angl. c. 22.*

[1] *κληρονομια. κλῆρος. μερὶς.*
[2] Priests' crowns.

4. *Crown of glory.]* ◦As life everlasting shall be the reward of all the just, so the preachers & Pastors that do well, for their going shall have that reward in a more excellent degree, expressed here by these words, *Crown of glory*. according to the saying of Daniel c. 12. *They that sleep in the dust of the earth, shall awake, one sort to life everlasting, others to everlasting rebuke. but such as be learned, shall shine as the brightness of the firmament: and such as instruct many to justice, shall be as stars, during all eternity*.

◦The heavenly crown of Doctors and preachers.

13. *That is in Babylon.]* [1] The Protestants shew themselves here (as in all places where any controversy is, or that maketh against them) to be most unhonest and partial handlers of God's word. The ancient fathers, namely S. Hierom *in Catalogo de Scriptoribus Ecclesiasticis, verbo Marcus*: Eusebius *li. 2. c. 14. hist. Oecumenius* upon this place: and many more agree, that Rome is meant by the word Babylon, here also as in the 16 and 17 of the Apocalypse: saying plainly, that S. Peter wrote this Epistle at Rome, [2] which is called Babylon for the resemblance it had to Babylon that great city in Chaldaea (where the Jews were captives) for magnificence, Monarchy, resort and confusion of all peoples and tongues, and for that it was before Christ and long after, the seat of all Ethnic superstition & idolatry, & the slaughter house of the Apostles & other Christian men, the Heathen Emperors then keeping their chief residence there. See S. Leo *Ser. 1 in Nati. Petri & Pauli*.

[1] S. Peter writeth from Babylon, that is, Rome.
[2] Why Rome was called Babylon.

This being most plain, and consonant to that which followeth of S. Mark, whom all the Ecclesiastical histories agree to have been Peter's scholar at Rome, and that he there wrote his Gospel: ◦yet our Adversaries fearing hereby the sequel of Peter's or the Pope's supremacy at Rome, deny that ever he was there, or that this Epistle was written there, or that Babylon doth here signify Rome: but they say that Peter wrote this Epistle at Babylon in Chaldaea, though they never

◦The Protestants will have Babylon to signify Rome in other places but not here.

read either in Scriptures or other holy or profane history, that this Apostle was ever in that town. but see their shameless partiality. Here Babylon (say they) is not taken for Rome, because it would follow that Peter was at Rome &c. but in the Apocalypse where all evil is spoken of Babylon, there they will have it signify nothing else but Rome, and the Roman Church also, not (as the fathers interpret it) the temporal state of the Heathen Empire there. So do they follow in every word no other thing but the advantage of their own heresy. See the Annotation upon the last of the Romans v. 16. and upon the 17 of the Apocalypse. v. 5.

[1] The Protestants wrangle about the time of Peter's being at Rome.

[2] Many things most true (even in the Scriptures) are not agreed upon concerning the time.

[1] And as for their wrangling upon the supputation of the time of his going thither, and the number of years that he was there, & the diversity that seemeth to be in the Ecclesiastical writers concerning the same, read B. Fisher and other that substantially answer all such cavils. And if such contentious reasoning might take place, we should hardly believe the principal things recorded either in Ecclesiastical histories, or in the Scriptures themselves. Concerning the time of Christ's fleeing into Aegypt, of the coming of the Sages to adore him, yea of the year of his age, & time of his death, all ancient writers do not agree. and concerning the day of his last supper and institution of the holy Sacrament, there is diversity of opinions. Shall we therefore infer that he never died, and that the other things never were? [2] Can the Heretics accord all the histories that seem even in holy Scripture to have contradiction? Can they tell us certainly, when David first came to Saul, and the like? Doubt they whether the world was ever created, because the count of the years is diverse? Do they not believe that Paradise ever was, because no man knoweth where it is? and such other like things infinite to rehearse? Which when they were done, were plain and known things in the world: and now for us to call them to an account, after so many years, ages, and worlds, is but sophistication and plain infidelity. And this sect of the Protestants standing only upon destruction, and negatives, & dealing with our religion even as Iulian, Porphyrie, and Lucian did, it is an easy thing for them to bestow their time in picking of quarrels.

THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAPTER I.

How much God hath done for them, making them Christians: 5. and that they again must do their part, not having only faith, but all other virtues also and good works, that so they may have the more assurance to enter into the kingdom of heaven. 13. And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the coming of Christ by the witness of the Father himself, as also by the Prophets. Concerning whom he warneth them that they follow not private spirits, but the Holy Ghost (speaking now in the Church.)

SIMON PETER^ servant and Apostle of JESUS Christ, to them that have obtained equal faith with us in the justice of our God and Saviour JESUS Christ. 2 Grace to you & peace be accomplished in the knowledge of God & Christ JESUS our Lord: 3 As all things of his divine power which pertain to life & godliness, are given us by the knowledge of him which hath called us by his own proper glory and virtue, 4 by whom he hath given us most great and precious promises: that by these you may be made partakers of the divine nature, flying the corruption of that concupiscence which is in the world. 5 And you employing all care, minister ye in your faith, virtue: and in virtue, knowledge: 6 and in knowledge, abstinence: and in abstinence, patience: and in patience, piety: 7 and in piety, love of the fraternity: and in the love of the fraternity, charity. 8 For if these things be present with you, and abound, they shall make you not vacant, nor without fruit in the knowledge of our Lord JESUS Christ. 9 For, he that hath not these things ready, is blind, and groping with his hand, having forgotten the purging of his old sins. 10 Wherefore, brethren, labour the more that by good works you may make sure your vocation and election. For, doing these things, you shall not sin at any time. 11 For so there shall be ministered to you aboundantly an entrance into the everlasting Kingdom of our Lord and Saviour JESUS Christ. 12 For the which cause I will begin to admonish you always of these things: and you indeed knowing and being confirmed in the present truth. 13 But I think it meet as long as I am in this tabernacle, to stir you up by admonition: 14 being certain that the laying away of my tabernacle is at hand, according as our Lord JESUS Christ also signified to me. 15 And I will do my diligence, you to have often after my decease also, that you may keep a memory of these things.

16 [1]For, not having followed unlearned fables, have we made the power and [2]'presence' of our Lord JESUS Christ known to you: but [3]made beholders of his greatness.

[1]The Epistle in the *Transfiguration* of our Lord, *Aug. 6.* [2]*prescience*[3]c By this it is plain, that either John, James, or Peter must be the author of this epistle. For these three only were present at the Transfiguration. *Mat. 17, 1.*

17 For, [1]he receiving from God his Father honour and glory, this manner of voice coming down to him from the magnifical glory, *This is my beloved Son in whom I have pleased myself, hear him.*

[1]*Mt. 17, 5.*

18 And this voice we heard brought from heaven, when we were with him in the [1]holy mount.

[1]You see that places are made holy by Christ's presence, & that all places be not alike holy. See Annot. *Act. 7, 33.*

19 And we have the Prophetical word more sure: which you do well attending unto, as to a candle shining in a dark place, until the day dawn, & the day-star arise in your hearts:⸗
20 understanding this first, that no prophecy of Scripture is made by private interpretation.
21 For, [1]not by man's will was prophecy brought at any time: but the holy men of God spake, inspired with the Holy Ghost.

[1] *2. Tim. 3, 17.*

ANNOTATIONS.
CHAP. I.

[1] Good works must concur with God's predestination to the effect thereof.

[2] *διὰ τῶν καλῶν ἔργων.*

10. *By good works.]* [1]Here we see, that God's eternal predestination and election consisteth with good works: yea that the certainty and effect thereof is procured by man's free will and good works, and that our well doing is a mean for us to attain to the effect of God's predestination, that is, to life everlasting. and therefore it is a desperate folly and a great sign of reprobate persons, to say, If I be predestinate, do what I will, I shall be saved. Nay, the Apostle saith, If thou hope to be one of the predestinate (for know it thou canst not) do well, that thou mayst be the more assured to attain to that thou hopest: or, make it sure by good works. The Protestants in such cases not much liking these words, *by good works*[2], though the Latin have it universally, and some Greek copies also, as Beza confesseth, leave them out in their translations, by their wonted policy.

[1] The heretics (according to their custom) exclude this sense altogether by their false translation.

[2] *Oecum. in hunc loc. Gagn.*

15. *After my decease also.]* [1]These words though they may be easily altered by construction into diverse senses not untrue, yet the correspondence of the parts of the sentence going before and following, give most plain this meaning, that, as during his life he would not omit to put them in memory of the things he taught them, so after his death (which he knew should be shortly) he would not fail to endeavour that they might be mindful of the same. Signifying that his care over them should not cease by death, & that by his intercession before God after his departure, he would do the same thing for them, that he did before in his life by teaching and preaching. This is the sense that the [2]Greek scholies speak of, and this is most proper to the text, and consonant to the old use of this Apostle and other Apostolic Saints and fathers of the primitive Church.

[1] S. Peter's Pastoral care & protection of the Church after his death.

[2] *Luc. 22.*

[3] *Io. 21.*

[1]S. Clement in his Epistle to S. James our Lord's brother, witnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolic Roman See, promised that after his departure he would not cease to pray for him & his flock, thereby to ease him of his Pastoral burden. *To. 1. Concil. ep. 1. S. Clem. in initio.* And S. Leo the Great, one of his successors in the said See, often attributeth the good administration and government thereof to S. Peter's prayers and assistance: namely in these goodly words *Ser. 3 in annivers. die assumpt. ad Pontif. We are much bound* (saith he) *to give thanks to our Lord and Redeemer Jesus Christ, that hath given so great power to him whom he made the Prince of the whole Church: that if in our time also any thing be done well & be rightly ordered by us, it is to be imputed to his works and his government, to whom it was said*, And thou being converted, confirm thy brethren[2]: *and to whom our Lord after his resurrection said thrice*, Feed my sheep[3]. *Which now also without doubt the godly Pastor doth execute, confirming us with his exhortations, and not ceasing to pray for us, that we be overcome with no tentation. &c.*

[1] The Saints in heaven pray for the living.

[1]Yea it was a common thing in the primitive Church among the ancient Christians, and always since among the faithful, to make covenant in their life time, that whether of them went to heaven before the other, he should pray for his friend and fellow yet alive. See the Ecclesiastical history of

the holy virgin and Martyr Potamiaena, promising at the house of her Martyrdom, that after her death she would procure mercy of God to Basilides one of the soldiers that led her to execution, and so she did. *Euseb. li. 6. c. 4.* Also S. Cyprian *ep. 57 in fine. Let us.* (saith he) *pray mutually one for another, and whether of us two shall by God's clemency be first called for, let his love continue, and his prayer not cease for his brethren and sisters in the world.* So said this holy Martyr at that time when Christians were so far from Calvinism (which abhorreth the prayers of Saints & praying to them) that to be sure, they bargained before-hand to have the Martyrs & other Saints to pray for them. The same S. Cyprian also in his book *De disciplina & habitu virginum, in fine,* after a godly exhortation made to the holy Virgins or Nuns in his time, speaketh thus unto them: *Tantum tunc mementote nostri, cum incipiet in vobis virginitas honorari.* that is, *Only then have us in remembrance, when your virginity shall begin to be honoured*: that is, after their departure. Where he insinuateth the use of the Catholic Church in keeping the festival days and other duties toward the holy Virgins in heaven [2]. S. Hierom also in the same manner speaketh to Heliodorus, saying, that when he is once in heaven, then he will pray for him that exhorted and incited him to the blessed state of the Monastical life. *Ep. 1. c. 2.*

[2] Feasts of holy Virgins.

◦And so doth he speak to the virtuous matron Paula after her death, desiring her to pray for him in his old age, affirming that she shall the more easily obtain, the nearer she is now joined to Christ in heaven. *in Epitaph. Paulae in fine.* It were too long to report, how S. Augustine desireth to be holpen by S. Cyprian's prayers (then, and long before a Saint in heaven) to the understanding of the truth concerning the peace and regiment of the Church. *li. 5 de Bapt. cont. Donatistas c. 17.* And in another place the same holy Doctor allegeth the said S. Cyprian saying, that great numbers of our parents, brethren, children, friends, and other, expect us in great solicitude and carefulness of our salvation, being sure of their own. *li. 1. de praedest, Sanctorum c. 14.* S. Gregory Nazianzen in his orations of the praise of S. Cyprian *in fine*, and of S. Basil also *in fine*, declareth how they pray for the people. Which two Saints he there invocateth, as all the ancient fathers did, both generally all Saints, and (as occasion served) particularly their special Patrons. Among the rest see how holy Ephrem (*in orat. de laud. S. Deiparae*) prayed to our B. Lady with the same terms of *Advocate, Hope, Reconciliatrix*, that the faithful yet use, and the Protestants cannot abide. S. Basil *ho. de 40. Martyribus in fine. S. Athanasius Ser. in Evang. de S. Deipara in fine. S. Hilarie in Psal. 124.* S. Chrysostom *ho. 66 ad po. Antiochenum in fine.* Theodorete *de curat. Graecorum affectuum li. 8 in fine.* Finally all the fathers are full of these things: who better knew the meaning of the Scripture and the sense of the Holy Ghost, than these new interpreters do.

◦Invocation of Saints.

20. *Private.]* ◦The Scriptures cannot be rightly expounded of every private spirit or phantasy of the vulgar reader: but by the same spirit wherewith they were written, which is resident in the Church.

◦Private phantastical interpretations.

CHAPTER II.

As not only Prophets, but also false-prophets were in the old Testament, so now likewise there shall be Masters of Heresy, to the damnation of themselves, and of their followers. 4. And of their damnation he pronounceth by examples (as he comforteth the virtuous Catholics or true believers with the example of Lot) because of their railing at their Superiors and Prelates, their blaspheming of Catholic doctrine, their voluptuous living, their lechery, their covetousness, their manner of seducing, and the persons seduced, 20. for whom it had been less damnable, if they had never been Christians.

BUT there were also false-prophets in the people, as also in you there [1]shall be lying masters which shall bring in sects of perdition, and deny him that hath bought them, [2]the Lord: bringing upon themselves speedy perdition.

[1]*1. Tim. 4. Iude.*[2]*c δεσπότην.*

2 And [1]many shall follow their riotousnesses, by whom the way of truth shall be blasphemed.

[1]Heretics (of whom he prophesieth here) do gain scholers, by preaching liberty, and by their own licentious life, which is specially joined to the heresy of these days.

3 And in avarice shall they [1]with feigned words make merchandise of you. Unto whom the judgement now long since ceaseth not: and their perdition slumbereth not.

[1]c All the sweet words of heretics, speaking much of the word of the Lord, the Gospel, JESUS CHRIST &c. are but terms of art to buy and sell poor men's souls.

4 For if God spared not Angels sinning: but with the ropes of Hell being drawn down into Hell delivered them to be tormented, that they should be reserved unto judgement: 5 and he spared not the original world, but [1]kept the eight, Noe, the preacher of justice, bringing in the deluge upon the world of the impious.

[1]*Gen. 7.*

6 And [1]bringing the cities of the Sodomites & of the Gomorrheites into ashes, he damned them with subversion, putting an example of them that shall do impiously:

[1]*Gen. 19.*

7 and [1]delivered just Lot oppressed by the injury and luxurious conversation of the abominable men.

[1]*Gen. 19, 16.*

8 For in sight and [1]hearing he was just: dwelling with them who from day to day vexed the just soul with unjust works.

[1]↑

9 Our Lord knoweth to deliver the godly from tentation, but to reserve the unjust unto the day of judgement to be tormented: 10 [1]and especially them which walk after the flesh in concupiscence of uncleanness, and contemn dominion, bold, self-pleasers: they fear not to bring in sects, blaspheming.

[1]The special properties of heretics.

11 Whereas Angels being greater in strength and power, bear not the execrable judgement [1]against them.

[1]* *from our Lord*

12 But these men as unreasonable beasts, naturally tending to the snare and into destruction, [1]in those things which they know not, blaspheming, shall perish in their corruption,

[1]So heretics blaspheme the highest mysteries of our faith through ignorance.

13 receiving the reward of injustice, esteeming for a pleasure the delights of a day: [1]coinquinations and spots, flowing in delicacies, in their feastings rioting with you,

[1]*b coinquinationes & maculae.*

14 having eyes full of adultery and incessant sin: alluring unstable souls, having their heart exercised with avarice, the children of malediction: 15 leaving the right way they have erred, having followed the way of Balaam of Bosor, which loved the reward of iniquity, 16 but [1]had a check of his madness, the dumb beast under the yoke, speaking with man's voice, prohibited the foolishness of the prophet.

[1]*Nu. 22, 23.*

17 These are fountains without water, and clouds, tossed with whirl-winds, to whom the mist of darkness is reserved. 18 For, speaking the proud things of vanity, they allure in the desires of fleshly riotousness, those that escape a little, which converse in error, 19 [1]promising them liberty, whereas themselves are the slaves of corruption. For [2]wherewith a man is overcome, of that he is the slave also.

[1]Who ever promised more liberty to their followers than Luther, Calvin, & the like, taking away penance, fasting, continency or chastity, keeping of vows, necessity of good works (because faith doth all) obedience to Ecclesiastical Pastors and Councels, and such like?[2]*Io. 8, 34. Ro. 6, 16.*

20 For if flying from the coinquinations of the world

in the knowledge of our Lord and Saviour JESUS Christ, they again entangled with the same be overcome: [1] the later things are become unto them worse than the former.

[1] *Mt. 12, 45.*

21 For it was better for them not to know the way of justice, than after the knowledge, to turn back from that holy commandment which was delivered to them.

22 For, that of the true proverb is chanced to them, [1] The dog returned to his vomit: and, The sow washed^ [2] into her wallowing in the mire.

[1] *Pro. 26, 11.* [2] *c εἰς κύλισμα.*

CHAPTER III.

These two Epistles he writeth to confirm them in the Apostles' doctrine, and warneth them of scorners that shall come, and deny Domes-day. 5. Whose vain argument he answereth, and giveth the reason of God's so long patience, 10. exhorting to all holiness of life in respect of that terrible day. 16. Finally giving warning of such as misinterpret S. Paul's Epistles & the other Scriptures, and that we must not for any thing fall from the true faith.

THIS lo the second epistle I write to you, my dearest, [1] in which I stir up by admonition your sincere mind:

[1] *c in quibus*

2 that you may be mindful of those words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Saviour.

3 Knowing this first, that [1] in the last days shall come mockers in deceit, walking according to their own concupiscences,

[1] *2. Tim. 3, 1. Jude, 18.*

4 saying, Where is his promise or his coming? For since the time that the fathers slept, all things do so persevere from the beginning of creature. 5 For they are willfully ignorant of this, that the Heavens were before, and the earth, out of water, and through water, consisting by the word of God: 6 by the which, that world then, being overflowed with water perished.

7 But the Heavens which now are, and the earth, are by the same word kept in store, reserved to fire unto the day of judgement and of the perdition of the impious men. 8 But this one thing be not ignorant of, my dearest, that [1] one day with our Lord is as a thousand years, & a thousand years as one day.

[1] *Ps. 89, 4.*

9 Our Lord slacketh not his promise, as some do esteem it: but he doth patiently for you, [1] not willing that any perish, but that all return to penance.

[1] *Ezec. 33.*
1. Tim. 2.

10 And [1] the day of our Lord shall come as a thief, in the which the Heavens shall pass with great violence, but the elements shall be resolved with heat, and the earth and the works which are in it, shall be burnt.

[1] *Mt. 24.*
1. Thes. 5.
Apoc. 3.

11 Therefore whereas all these things are to be dissolved, what manner of men ought you to be in holy conversations and godlinesses, 12 expecting and hasting unto the coming of the day of our Lord, by which the Heavens burning shall be resolved, and the elements shall melt with the heat of fire? 13 But we expect [1] new Heavens and a new earth according to his promises, in which justice inhabiteth.

[1] *Isa. 65, 17. Apo. 21, 1.*

14 For the which cause, my dearest, expecting these things, labour earnestly to be found immaculate and unspotted to him in peace: 15 and [1] the longanimity of our Lord, do ye account salvation, as also our most dear brother Paul according to the wisdom given him hath written to you:

[1] *Ro. 2, 4.*

16 as also in all epistles speaking in them of these things; in the which are certain things hard to be

understood, which the unlearned and unstable deprave, as also the rest of the Scriptures, to their own perdition. 17 You therefore, brethren, fore-knowing, take heed lest led aside by the error of the unwise you fall away from your own steadfastness. 18 But grow in grace and in knowledge of our Lord and Saviour JESUS Christ. To him be glory both now and unto the day of eternity. Amen.

ANNOTATIONS.
CHAP. III.

◦The heretical proud spirit of private interpretation of Scriptures.

16. *Certain things hard.]* ◦This is a plain text to convince the Protestants, who (as all heretics lightly do and did from the beginning) say the Scriptures be easy to understand, and therefore may be not only read safely, but also expounded boldly of all the people, as well unlearned as learned: and consequently every one by himself and his private spirit, without respect of the expositions of the learned fathers, or expectation of the Church's, their Pastor's and Prelate's judgment, may determine and make choice of such sense as himself liketh or thinketh agreeable. For this is partly their saying, partly the necessary sequel of their foolish opinion, which admitteth nothing but the bare Scriptures. And Luther said that the Scriptures were more plain than all the Fathers' commentaries: and so all to be superfluous but the Bible. *Praefat. assert. art. damnat.*

[1] The Scriptures be hard, namely S. Paul's epistles, specially where he speaketh of justification by faith.

[2] * *De fid. & op. c. 14.*

Against all which Devilish & seditious arrogancy, tending to make the people esteem themselves learned or sufficient without their Pastor's and spiritual ruler's help, to guide themselves in all matters of doctrine & doubts in religion: the holy Apostle here telleth and forewarneth the faithful, that the Scriptures be full of difficulty, [1] & specially S. Paul's epistles of all other parts of holy writ, and that ignorant men and unstable or phantastical fellows puffed to & fro with every blast of doctrine and heresy, abuse, pervert, and misconster them to their own damnation. And [2] S. Augustine saith, that the special difficulty in S. Paul's epistles, which ignorant and evil men do so pervert, and which S. Peter meaneth, is his hard speech and much commendation of that faith which he saith doth justify. which the ignorant even from the Apostles' time, and much more now, have and do so misconster, as though he had meant that only faith without good works could justify or save a man. Against which wicked collection and abuse of S. Paul's words, the said father saith, all these Canonical or Catholic epistles were written.

[1] The Protestants' idle distinction between difficulty in the Epistles and difficulty in the things.

[2] The Greek copies have both, some *ἐν ὁῖς, in which things*: some *ἐν ὰῖς, in which epistles*.

[1] But the Heretics here to shift of the matter, and to creep out after their fashion, answer, that S. Peter saith not, S. Paul's epistles be hard, but that many things in them are hard [2]. Which may be to the Catholics an example of their sophistical evasions from the evidence of God's word. As though it were not all one to say, *Such an author or writer is hard:* and *There be many things in that writer hard to be understood*. For, whether it be that the argument and matter be high and past vulgar capacity, as that of predestination, reprobation, vocation of the Gentiles, and justifying faith: or whether his manner of style and writing be obscure: all prove that his epistles be hard, and other Scriptures also: because S. Peter here affirmeth that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and unstable (such as Heretics be) do pervert his writings, as also other Scriptures, to their own damnation. Whereby it is plain that it is a very dangerous thing for such as be ignorant, or for wild witted fellows, to read the Scriptures. For such conditioned men be they that become Heretics, and through ignorance, pride, and private phantasy, meeting with hard places of S. Paul's epistles or other Scriptures, breed Heresies.

[1] Not only the

And that not only the things treated of in the holy Scriptures, but also that the very manner of

writing and inditing thereof, is high and hard, and purposely by God's providence appointed to be written in such sort [1], see S. Augustine li. 2. de doct. Christ. C. 6. and ep. 119. S. Ambrose ep. 44. in principio. S. Hierom to Paulinus ep. 103. c. 5. 6. 7. who also (ep. 65. c. 1.) saith, that in his old age when he should rather have taught than be taught, he went as far as Alexandria, only to hear Didymus, and to have his help for the understanding of the Scriptures, and confesseth with great thanks to the said Didymus, that he learned of him that which before he knew not. David saith, *Give me understanding, and I will search thy law* [2]. The Eunuch in the Acts [3] said, How can I understand with out an interpreter? The Apostles, till Christ opened their sense to understand the scriptures, could not understand them [4]. The holy Doctors by continual study, watching, fasting, and praying, had much a do to understand them: that great clerk S. Augustine confessing in the foresaid epistle 119. c. 21. that there were many more things that he understood not. then that he understood. The Heretics say the fathers did commonly err. and how could such great wise learned men be deceived in reading and expounding the Scriptures, if they were not hard? and if they were hard to them, how are they easy to these new masters the Heretics? Finally, why do they write so many new glosses, scholies, commentaries, as a cart cannot carry? Why do Luther, Zuinglius, Calvin, and their Companions agree no better upon the interpretation of the Scriptures, if they be not hard? whereat stumbled all the old heretics & the new, Arius, Macedonius, Vigilantius, Nestorius, Eutyches, Berengarius, Wicleffe, Protestants, Puritanes, Anabaptists, and the rest, but at the hardness of the Scriptures? They be hard then to understand, and Heretics pervert them to their own damnation.

matter, but the style of the Scriptures is hard.

[2] *Ps. 118.*

[3] *Act. 8.*

[4] *Luc. 24. v. 45.*

THE ARGUMENT OF S. JOHN'S THREE EPISTLES.

[1] * *Higinus ep. 1. to. 1. Concil. August. li. 2. Evang. quaest. q. 39.*

[2] *1. Ioh. 2. v. 24.*

OF S. John was said in the Argument before his Gospel. Now here follow his three Epistles: one to all Catholics (though [1] some ancients do call it, *Ad Parthos*:) the other two being very short, unto a certain Lady, & to one Gaius. The effect of all is, to witness unto them the certainty of the Catholic faith, and to exhort them to continue still in it: also to love the Catholic Church, and so, neither to become heretics, nor Schismatics: but rather to avoid all such, as the forerunners of Antichrist, and to remember, that Catholics need not to go to school to any such Masters, having at home in the Catholic Church, the doctrine of the Holy Ghost himself, who was given to the Church visibly in the beginning, to lead her into all truth, and to continue with her for ever. Therefore he saith: [2] *That which you have heard from the beginning, let it abide in you.* Likewise a little after. v. 27. and ep. 2. v. 6. *This is the commandment, that as you have heard from the beginning, you walk in the same, because many seducers are gone out into the world.* and v. 8. & 9.

[1] *De fid. & op. c. 14.*

[2] *1. Ioh. 2. & 5.*

And not only thus in general, but also in particular he expresseth the points which the heretics did then call in question. Some were about Christ himself. For they denied that JESUS is Christ, that he is the very son of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And against such it was that he wrote his Gospel also, as he there signifieth. Ioh. 20. v. 31. Other points are about our justification, against only faith, and for good works, as also S. Aug. noted [1], whose words were cited before. Hereupon he saith: *If we say we have society with God, and walk in darkness, we lie.* Ep. 1. c. 1. Again, [2] *He that saith he knoweth God, and keepeth not his commandments, is a liar.* Again, *This is the charity of God, that we keep his commandments, and his commandments are not heavy.* Finally, *Children let no man seduce you, he that doth justice, is just, even as he is just.* Ep. 1. c. 3. v. 7. 8. 9. likewise c. 2. v. 29. and indeed in all the three Epistles throughout, he doth inculcate good works and keeping the commandments, against the heresy of only faith.

THE FIRST EPISTLE OF JOHN THE APOSTLE

CHAPTER I.

Good cause there is to believe the Apostles' preaching. 5. And this is one point of their preaching, that to have participation with God, we must not only believe, but also abstain from all mortal sin, 8. though we all sin venially.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life: 2 (and the life was manifested: and we have seen, and do testify, and declare unto you the life eternal which was with the Father, and hath appeared to us) 3 that^ which we have seen and have heard, we declare unto you, that you also may have society with us, and our society may be with the Father and with his Son JESUS Christ. 4 And these things we write to you, that you may rejoice, and your joy may be full. 5 And this is the

annunciation which we have heard of him, and declare unto you, That [1]God is light, and in him there is no darkness:

[1] *Io. 8, 12.*

6 If we shall say that we have society with him, and walk in darkness, we lie, and do not the truth.

7 But if we walk in the light, as he also is in the light: we have society one toward another, and [1]the blood of JESUS Christ his Son cleanseth us from all sin.

[1] *Heb. 9.*

1. Pet. 1.
Apo. 1.

8 [1]If we shall say that we have no sin, we seduce ourselves, and the truth is not in us.

[1] *3. Reg. 8, 46.*
2. Par. 6, 36.

9 If we confess our sins, he is faithful & just, for to forgive us our sins, and to cleanse us from all iniquity.

10 If we shall say that we have not sinned, we make him a liar, and his word is not in us.

ANNOTATIONS.
CHAP. I.

3. *You may have society.]* ◦S. John sheweth manifestly, that whosoever desire to be partakers with God, must first be united to the Church's society, learn that faith, and receive those Sacraments, which the Disciples received of the Truth it-self, conversant with them in flesh. So saith Venerable Bede upon this place. Whereby we see there is no society with God in sects or schisms, nor any-where but in the unity, fellowship, and communion of that Church which can prove it-self to descend from the Apostles.

◦No salvation but in the Society of the Church.

7. *The blood of Jesus.]* ◦Whether sins be remitted by prayers, by fasting, by alms, by faith, by charity, by sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures do plainly attribute remission to every of these) yet none of all these do otherwise remit, but in the force, by the merit & virtue of Christ's blood: these being but the appointed means & instruments by which Christ will have his holy blood to work effectually in us. which means whosoever contemneth, depriveth himself of the commodity of Christ's own blood, & continueth still in sin and uncleanness, vaunt he himself never so much of Christ's death. Which point let the Protestants mark well, and cease to beguile their poor deceived followers, persuading them, that the Catholics derogate from Christ's blood, or seek remission otherwise than by it, for that they use humbly the means appointed by Christ to apply the benefit of his holy blood unto them.

◦Many means & instruments of remitting sin, but all by the force & merit of Christ's blood applied by them.

7. *From all sin.]* ◦From original and actual, venial and mortal, *a culpa & poena*, that is, from the fault and the pain due for the same. V. Bede saith, that Christ's Passion doth not only remit in Baptism the sins before committed, but all other afterward also done by frailty: yet so, if we use for the remission of them, such means as be requisite and as Christ hath appointed, whereof he reckoneth some. *Bede upon this place.* See S. Augustine also upon this place *to. 9.* and S. Hierome *li. 2 cont. Pelag. c. 3.*

◦All remission of sins is by the Passion of Christ though by secondary means also.

8. *That we have no sin.]* [1]We gather by these words and the former, that there be two sorts of sins: one mortal, excluding us from light and the society of God: another venial, which is found even in those that walk in the light, and are in the society of God. [2]Also we note against the Pelagians, that we be truly called the sons of God, and so just indeed, though we be not without all sins, every one of us, as well just as unjust, being taught and bound to confess our offences, and to ask pardon daily of God, by this petition of the *Pater noster, Forgive us our debts*. Therefore S. Augustine *li. de natura & grat. c. 36.* reckoneth up all the holy Patriarchs, Prophets, and renowned

[1] Some sins venial.

[2] A man may be truly just, notwithstanding venial sins.

[3] S. Augustine excepteth our B. Lady

from sinners.

[4] Examples of venial sins.

[5] * *c. 38.*

[6] * *de dono perseverant. c. 2.*

just persons, to have been sinners, even when they were in grace and justice: [3] excepting always Our B. Lady, *de qua propter honorem Domini, nullam prorsus, cum de peccatis agitur, habere volo quaestionem. of whom,* saith he, *for the honour of our Lord, when we talk of sins, I will have no question.* And Pelagius asking what sins Abel & such just men did commit, [4] [5] S. Augustine answereth, that they might laugh sometime immoderately, or jest too much, or covet somewhat intemperately, or pluck fruit over greedily, or in eating take somewhat more than afterward was well digested, or have their intention in time of prayer somewhat distracted, and such like. thus in sense S. Augustine. Whereby we may learn which be venial sins, that consist with true justice & [6] cannot always be avoided even of holy men in this life. In the book *de fide ad Petrum c. 41.* are excepted from this common rule of sinners, the children which be newly baptized and have not yet use of reason to sin either mortally or venially.

CHAPTER II.

If any sin mortally, he must not despair. 3. To know God rightly, is not to believe only, but to keep his commandments: 7. and that this is no new doctrine, but the very primitive, though a new life it is. 9. Therefore he that believeth must also love his brethren: 12. and that man must not love the world, but do that which God willeth. 18. Many are gone out of the Church and become Seducers, all the ministers of Antichrist: but true Christians must continue in their old faith, considering the reward, and that they need not go to school to any Heretic, the Holy Ghost himself being the schoolmaster of the Church. 29. He doth earnestly inculcate justice and good works.

My little children, these things I write to you, that you sin not. But and if any man shall sin, we have an [1] Advocate with the Father, JESUS Christ the just:

[1] *c παράκλητον.*

2 and he is the propitiation for our sins: and not for ours only, but also for the whole world's. 3 And in this we know that we have known him, if we observe his commandments. 4 He that saith he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him: 5 But he that keepeth his word, in him in very deed the charity of God is perfited: in this we know that we be in him. 6 He that saith he abideth in him, ought even as he walked, himself also to walk.

7 My dearest, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard. 8 Again [1] a new commandment write I to you, which thing is true both in him and in you: because the darkness is passed, and the true light now shineth.

[1] *Io. 13, 34. 15, 12.*

9 He that saith he is in the light, and hateth his brother, is in the darkness even until now.

10 [1] He that loveth his brother, abideth in the light, and scandal is not in him.

[1] *1. Io. 3, 14.*

11 But he that hateth his brother, is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

12 I write unto you little children, because your sins are forgiven you for his name. 13 I write unto you fathers, because you have known him which is from the beginning. I write unto you young men, because you have overcome the wicked one. 14 I write to you infants, because you have known the Father. I write unto you young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. 15 Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him.

16 because [1] all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the

Father, but is of the world.

[1]How all sin & tentation proceed of these three, see S. Thomas in his Sum. 1. 2. *quaest. 77. art. 5.*

17 And the world passeth and the concupiscence thereof. But he that doeth the will of God, abideth for ever. 18 Little children, it is the last hour, & as you have heard, that [1]Antichrist cometh: now there are become many Antichrists, whereby we know, that it is the last hour.

[1]*c ὁ ἀντίχριϛος.*

19 They went out from us; but [1]they were not of us. For if they had been of us, they would surely have remained with us: but that they may be manifest that they are not all of us.

[1]They were of us for the time, that is, of and in the Church: otherwise they could not have gone out. But they were not of the constant sort, or of the elect & predestinate: for then they had tarried within, or returned before their death.

20 But you have [1]the unction from the Holy one, and know all things.

[1]*c Χρίσμα Chrisma. whereof Christ & Christians*

21 I have not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth. 22 Who is a liar, but he which denieth that JESUS is Christ? This is Antichrist which denieth the Father and the Son. 23 Every one that denieth the Son, neither hath he the Father. He that confesseth the Son, hath the Father also. 24 You, that which you have [1]heard from the beginning, let it abide in you. If that abide in you which you have heard from the beginning, you also shall abide in the Son & the Father.

[1]Keep that firmly & constantly which you have heard even from the beginning, by the mouth of the Apostles; & not that only which you have received by writing.

25 And this is the promise which he promised us, life everlasting. 26 These things have I written to you concerning them that seduce you. 27 And you, the unction which you have received from him, let it abide in you. And you have no need that any man teach you: but as his unction teacheth you of all things, and it is true, and it is no lie. And as it hath taught you, abide [1]in him.

[1]c or, *in it.*

28 And now little children abide in him: that when he shall appear, we may have confidence, and not be confounded of him in his coming. 29 If you know that he is just, know ye that every one also [1]which doeth justice, is born of him.

[1]We see it is Apostolical doctrine, that men may do or work justice, and that so doing they be just by their works proceeding of God's grace, & not by faith or imputation only.

ANNOTATIONS.
CHAP. II.

1. *That you sin not.]* S. John (saith V. Bede upon this place) is not contrary to himself, in that he seeketh here to make them without sin, whom he said in the last chapter could not be without all sins. but in the former place he warned us only of our frailty, that we should not arrogate to ourselves perfect innocency: here he provoketh us to watchfulness and diligence in resisting and avoiding sins, specially the greater, which by God's grace may more easily be repelled.

1. *An advocate.]* ◦The calling and office of an Advocate, is in many things proper to Christ, and in every condition more singularly and excellently agreeing to him than to any Angel, Saint, or creature living, though these also be rightly and truly so called, & that not only without all derogation, but much to the honour of Christ's advocation. To him solely and only it agreeth to procure us mercy before God's face, by the general ransom, price, & payment of his blood for our delivery, as is said in the sentence following, *And he is the propitiation for our sins, and not for ours*

◦How Christ is our only Advocate.

only, but for the whole worlds. In which sort he is our only advocate, because he is our only redeemer. and hereupon he alone immediately, by and through himself, and without the aid or assistance of any other, man or Angel. in his own name, right, and merits, confidently dealeth in our causes before God our judge, & so procureth our pardon, which is the highest degree of advocation that can be.

[1] How Angels, Saints, & men alive are our advocates.

[2] Saints in heaven pray for us.

[1] All which notwithstanding, yet the Angels, and Saints, and our fellows alive, may and do pray for us, and in that they deal with God by intercession to procure mercy for us, may justly be called our advocates: not so as Christ is, who demandeth all things immediately by his own merits, but as secondary intercessors, who never ask nor obtain any thing for us, but *per Christum Dominum nostrum*, by and through Christ our common Lord, Advocate, and Redeemer of mankind. And behold how S. Augustine (*tract. 1. in ep. Io.* upon these very words) prevented the Heretics' cavillations, *Sed dicet aliquis, &c. But some man will say, Do not the Saints then pray for us? Do not Bishops then or Prelates and Pastors pray for the people? Yes,* saith he: *Mark the Scriptures, and you shall find that the Apostles prayed for the people, and again desired the people to pray for them, and so the head prayeth for all, and the members one for another.* [2] And likwise (lest the Heretics should say, there is a difference betwixt the living, and the dead in this case) thus the same holy father writeth upon the 85. Psalm in fine. *Our Lord Jesus Christ doth yet make intercession for us, all the Martyrs that be with him, pray for us: neither will their intercession cease, till we cease our groanings.*

[1] The B. Virgin is our advocate.

[2] *Iren. li. 3. c. 33. & li. 5. post med.*

[3] *D. Hiero. in Mat. c. 18.*

[4] Angels are our protectors.

In this sense therefore whosoever prayeth for us, either alive or dead, is our advocate, as S. Augustine (*ep. 59. to Paulinus circa med.*) calleth Bishops, the people's advocates, when they give them their benediction or blessing. [1] So doth the holy Church call our B. Lady our advocate, by the very words of S. Irenaeus [2], that you may see such speeches be no new inventions of the later ages, but Apostolical. *The obedient Virgin MARIE* (saith he) *is made the advocate of the disobedient virgin Eve*. And to confound the Protestants plainly, in that they think or pretend that the advocation or patronage of Saints should be injurious to Christ, remember that [3] our Saviour acknowledgeth Angels to be deputed for the protection (which is nothing else but advocation) of infants before the face of God, besides the plain examples in the old Testament *Gen. 48. v. 16. Tob. 5. v. 27. & c. 12. v. 12. Dan. 10.* [4] And this not only the Catholic Church, but the very English Protestants themselves in their service book and in the Collect of Michaelmas day, profess, and pray for the same protection or advocation of Angels, and defend the same against their younger brethren the Puritanes.

◦ The Catholic Church is the only true Church.

2. *For the whole worlds.]* ◦ S. Augustine gathereth hereof against the Donatists, and all other Heretics, that would drive the Church into corners or some certain countries, from the universality of all Nations (whereof it was named by the Apostles, Catholic) that the true religion, and Church, and consequently the effects of Christ's propitiation, death, and advocation, pertaineth not to one age, nation, or people, but to the whole world. S. Augustine upon this place *to. 9. tract. 1 in ep. Io.*

◦ Not only faith.

4. *He that saith he knoweth.]* ◦ To know God here, signifieth (as it doth often in the Scriptures) to love, that is, as in the last chapter, to be in society with him, and to have familiar and experimental knowledge of his graces. If any vaunt himself thus to know God, and yet keepeth not his commandments, he is a liar, as all Calvinists and Lutherans, that profess themselves to be in the favour of God by only faith: affirming, that they neither keep, nor possibly can keep his commandments.

◦ All Heretics are

18. *Many Antichrists.]* ◦ *The holy Apostle S. John* (saith S. Cyprian) *did not put a difference betwixt*

one heresy or schism and another, nor meant any sort that specially separated themselves, but generally called all without exception, Antichrists, *that were adversaries to the Church, or were gone out from the same*. And a little after, *It is evident that all be here called Antichrists, that have severed themselves from the charity and unity of the Catholic Church*. So writeth he *ep. 76. nu. 1 ad Magnum*. Whereby, we may learn, that all Heretics, or rather Arch-heretics be properly the precursors of the one and special Antichrist, which is to come at the last end of the world, & which is called here immediately before, 'ὁ ἀντίχριστος', that peculiar and singular Antichrist.

Antichrists, the forerunners of the great Antichrist.

19. *They went out from us.]* [1]An evident note and mark, whereby to convince all Heretics and false teachers, to wit, that being once of the common Catholic Christian fellowship, they forsook it, and went out from the same. Simon Magus, Nicolas the Deacon, Hymenaeus, Alexander, Philetus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Calvin, and the like, were of the common society of all us that be Christian Catholics, they went out from us whom they saw to live in unity of faith and religion together, and made themselves new conventicles. therefore they were (as the Apostle here sheweth) Antichrists, and we and all that abide in the ancient fellowship of Christian religion, that went not out of their fellowship, in which we never were, nor out of any other society of known Christians, cannot be schismatics or Heretics, but must needs be true Christian Catholic men. [2]Let our adversaries tell us, out of what Church we ever departed, when, and where, and under what persons it was that we revolted, as we can tell them the year, the places, the Ringleaders of their revolt.

[1]The mark of all heretics is, their going out of the Catholic society.

[2]The Catholics cannot be proved to have gone out.

19. *They were not of us.]* ◦He meaneth not, that Heretics were not, or could not be in or of the Church, because they went out or fell into their heresy or schism: but partly that many of them which afterward fall out, though they were before with the rest, and partakers of all the Sacraments with other their fellows, yet indeed were of naughty life and conscience when they were within. and so being rather as ill humors and superfluous excrements, than true and lively parts of the body, after a sort may be said not to have been of the body at all. So S. Augustine expoundeth these words in his commentary upon this place. *tract. 3.* but else-where, more agreeably as it seemeth, that the Apostle meaneth, that such as will not tarry in the Church, but finally forsake it to the end, in the prescience of God, and in respect of the small benefit they shall have by their temporal small abode there, be not of or in the Church, though according to this present state, they are truly members thereof. *Li. de corrept. & gr. c. 9 & de dono persever. c. 8.*

◦How Heretics are of the Church, before they fall.

19. *That they may be manifest.]* ◦God permitteth heresy to be, that such as be permanent, constant, and chosen members and children of the Catholic Church, only known to God before, may now also be made manifest to the world, by their constant remaining in the CHURCH, when the wind and blast of every heresy or tentation driveth out the other light and unstable persons.

◦By heresies constant Catholics are known.

20. *Know all things.]* ◦They that abide in the unity of Christ's Church, have *the unction*, that is, the Holy Ghost, who teacheth all truth. Not that every member or man thereof hath all knowledge in himself personally, but that every one which is of that happy society to which Christ promised and gave the Holy Ghost, is partaker of all other men's gifts and graces in the same Holy Spirit, to his salvation. Neither need any to seek truth at Heretics' hands or others that be gone out, when it is within themselves and only within themselves in God's Church. *If thou love unity* (saith S. Augustine) *for thee also hath he, whosoever hath any thing in it, take away envy, it is thine which I have, it is mine which thou hast. &c.* Tract. 32 in Evan. Ioan.

◦Every good Catholic is sufficiently taught by the Church to salvation.

CHAPTER III.

It is not for the sons of God, to sin mortally, but for the sons of the Devil, whereby they are known one from another, & not by only faith. 11. True faith is, that we also love our brethren, giving both our life and substance for them. 19. Such unfeigned love may have great confidence before God. 23. because the keeping of his commandments doth much please him, which consist in faith and charity.

SEE what manner of charity the Father hath given us, that we should be named and be [1] the sons of God. For this cause the world doth not know us, because it hath not known him.

[1] Not by nature, as Christ is: but by grace and adoption.

2 My dearest, now we are the sons of God; & it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like to him: because we shall [1] see him as he is.

[1] c How we shall see God & be like unto him in the next life, see S. Augustine. *ep. 111. 112. & li. 12. de civit. Dei c. 29.*

3 And every one that hath this hope in him, [1] sanctifieth himself, as he also is holy.

[1] This teacheth us that man sanctifieth himself by his free-will working together with God's grace. S. Augustine *upon this place.*

4 Every one that committeth sin, committeth also iniquity: and sin is iniquity. 5 And [1] you know that he appeared to take away our sins: [2] and sin in him there is none.

[1] *Es. 53, 4.* [2] *1. Pet. 2, 24.*

6 Every one that abideth in him, sinneth not: and every one that sinneth, hath not seen him, nor known him. 7 Little children, let no man seduce you. He that doeth justice, is just: even as he also is just.

8 [1] He that committeth sin, is of the devil: because the devil sinneth from the beginning. For this, appeared the Son of God, that he might dissolve the works of the devil.

[1] *Io. 8, 44.*

9 Every one that is born of God, committeth not sin: because his seed abideth in him, and he cannot sin because he is born of God. 10 In this are the children of God manifest, and the children of the devil. Every one that is not just, is not of God, and he that loveth not his brother. 11 [1] Because this is the annunciation, which you have heard from the beginning, [2] That you love one another.

[1] The Epistle for S. Polycarpus, *Ian. 26.* [2] *Io. 13. 15.*

12 Not as [1] Cain, who was of the wicked, and killed his brother. And for what cause killed he him? Because his works were wicked: but his brother's, just.

[1] *Gen. 4, 8.*

13 [1] Marvel not, brethren, if the world hate you.

[1] The Epistle upon the 2. Sunday after Pentecost.

14 We know that we are translated from death to life, because we love the brethren. He that loveth not, abideth in death. 15 Whosoever hateth his brother, is a murderer. And you know that no murderer hath life everlasting abiding in himself. 16 [1] In this we have known the charity of God, because he hath yielded his life for us: and we ought to yield our lives for the brethren.

[1] *Io. 15, 13.*

17 [1] He that shall have the substance of the world, and shall [2] see his brother have need, and shall shut his bowels from him: how doth the charity of God abide in him?

[1] *Ia. 2, 15.* [2] Every man is bound to give alms according to his ability, when he seeth his brother in great necessity.

18 My little children, let us not love in word, nor in tongue, but in deed and truth. 19 In this we know that we are of the truth: and in his sight we shall persuade our hearts. 20 For if our heart do reprehend us, God is greater than our heart, and knoweth all things. 21 My dearest, if our heart do not reprehend us, we have confidence toward God. 22 And [1] whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things which are pleasing before him.

[1] *Mat. 21. Io. 14.*
1. Io. 5.

23 And [1] this is his commandment, that we believe in the name of his Son JESUS Christ: and [2] love one

another, as he hath given commandment unto us.

[1] *Io. 17, 3. 13, 34.* [2] Lest any man should think by the words next before, only faith in Christ to be commanded or to please God, he addeth to faith, the commandment of charity or love of our neighbour.

24 And [1] he that keepeth his commandments, abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us.

[1] *Io. 14, 23.*

ANNOTATIONS.
CHAP. III.

4. *Sin is iniquity.]* Iniquity is not taken here for wickedness, as it is commonly used both in Latin and in our language, as is plain by the Greek word *ἀνομία*, signifying nothing else but a swarving or declining from the straight line of the law of God or nature. ◦So that the Apostle meaneth, that every sin is an obliquity or defect from the rule of the law: but not contrary, that every such swarving from the law, should be properly a sin, as the Heretics do untruly gather, to prove that concupiscence remaining after Baptism is a very sin, though we never give our consent unto it. And though in the 5. chapter following vers. 17. the Apostle turn the speech, affirming every iniquity to be a sin, yet there the Greek word is not the same as before, *ἀνομία*, but *ἀδικία*. by which it is plain that there he meaneth by *iniquity*, man's actual and proper transgression which must needs be a sin. See S. Augustine *cont. Iulian. li. 5. c. 3. S. Ambr. li. de Apologia David c. 13.*

◦concupiscence remaining after Baptism is no sin, without consent.

6. *Sinneth not.]* [1] Iovinian & Pelagius falsely (as Heretics use to do) argued upon these words, and those that follow vers. 9: the one, that the baptized could sin no more: the other, that no man being or remaining just could sin. But among many good senses given of this place, this seemeth most agreeable, that the Apostle should say, that mortal sin doth not consist together with the grace of God, & therefore cannot be committed by a man continuing the son of God [2]. And so is the like speech in the 9. verse following to be taken. See S. Hierom *li. 2. cont. Iovinianum c. 1.*

[1] Heretical exposition of Scriptures.

[2] No man in grace sinneth mortally.

7. *He that doeth justice.]* ◦He doth inculcate this often, that man's true justice or righteousness consisteth in doing or working justice, and that so he is just, and biddeth them not to be seduced by Heretics, in this point.

◦True justice.

8. *Sinneth from the beginning.]* The Devil was created holy and in grace, and not in sin: but he fell of his own free will from God. Therefore these words, *from the beginning*, may be interpreted thus, from the beginning of sin, and so the Apostle will say, The Devil committed the first sin. ◦So S. Augustine *li. 11 de civ. Dei c. 15.* expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but straight upon the beginning, as it must needs also be taken in S. John's Gospel c. 8. 44.

◦How the Devil sinned from the beginning.

22. *we shall receive, because.]* ◦Let the Protestants be ashamed to say, that we obtain all of God by only faith, the Apostle here attributing it to the keeping of God's commandments. Note here also that God's commandments are not impossible to be kept, but were then, and are now observed of good men.

◦Not only faith.

CHAPTER IV.

We may not believe all that boast of the spirit, but try them, whether they teach Catholic articles of the faith (namely the incarnation of Christ:) whether their doctrine be not worldly, and themselves disobedient hearers of the Apostles. 7. We must love one another, considering the exceeding love of God in sending his son to save us. 17. An argument of perfect charity is, if we have nothing in our conscience to fear in the day of judgement. 19. And an argument that we love God is, if we love our brethren.

MY dearest, believe not every spirit, but prove the spirits if they be of God: because, many false prophets are gone out into the world. 2 In this is the spirit of God known. Every spirit that confesseth JESUS Christ to have come in flesh, is of God: 3 and every spirit that dissolveth JESUS, is not of God: and this is [1]Antichrist, of whom you have heard that he cometh, and now he is in the world.

[1] *c τὸ τοῦ ἀντίχριστου.*

4 You are of God, little children, and have overcome him. Because greater is he that is in you, than he that is in the world. 5 They are of the world: therefore of the world they speak, and the world heareth them. 6 We are of God. [1]He that knoweth God, heareth us. He that is not of God, heareth us not. In this we know the spirit of truth, and the spirit of error.

[1] *Io. 8. 47. 10, 27.*

7 My dearest, let us love one another: because charity is of God. And every one that loveth, is born of God, & knoweth God. 8 [1]He that loveth not, knoweth not God: because God is charity.

[1] The Epistle upon the first Sunday after Pentecost.

9 [1]In this hath the charity of God appeared in us, because God hath sent his only-begotten Son into the world, that we may live by him.

[1] *Io. 3, 16.*

10 In this is charity: not as though we have loved him, but because he hath loved us, and sent his Son a propitiation for our sins. 11 My dearest, if God hath so loved us, we also ought to love one another.

12 [1]God [2]no man hath seen at any time. If we love one another, God abideth in us, and his charity in us is perfited.

[1] *Io. 1, 18.*
1. Tim. 6, 16. [2] No man in this life, nor with corporal eyes, can see the proper essence or substance of the Deity. *See S. August. ad Paulin. de videndo Deo. cp. 112.*

13 In this we know that we abide in him, and he in us: because he of his Spirit hath given to us. 14 And we have seen, and do testify, that the Father hath sent his Son the Saviour of the world. 15 Whosoever shall confess that JESUS is the Son of God, God abideth in him, and he in God. 16 And we have known and have believed the charity, which God hath in us. God is charity: and he that abideth in charity, abideth in God, and God in him. 17 In this is charity perfited with us, that we may have confidence in the day of judgement: because as he is, we also are in the world. 18 Fear is not in charity: but perfect charity casteth out fear, because fear hath painfulness. And he that feareth, is not perfect in charity. 19 Let us therefore love God, because God first hath loved us. 20 If any man shall say, that I love God; and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, God whom he seeth not, how can he love? 21 [1]And this commandment we have from God: that he which loveth God, love also his brother.

[1] *Io. 13, 34. 15, 12.*

ANNOTATIONS.
CHAP. IV.

◦Heretical boasting of the spirit.

1. *Believe not every spirit.]* ◦That is, Receive not every doctrine of such as boast themselves to have the spirit. For there be many false prophets, that is to say, Heretics, which shall go out of the

Church, and challenge the spirit, and vaunt of God's word, Scripture, and Gospel, which indeed be seducers.

1. *Prove the spirits.]* [1]It is not meant by this place, as the Protestants would have it, that every particular person should of himself examine, try, or judge who is a true or false Doctor, and which is true or false doctrine. But the Apostle here would every one to discern these diversities of spirits, by taking knowledge of them to whom God hath given the gift of discerning spirits and doctrines (which S. Paul expressly saith is given but to some, and not to every one, 1 Cor. 12.) and by obeying the Church of God, to whom Christ hath given [2]the Spirit of truth. And this is only the sure way to prove the spirits and doctrines of these days. And all they that would bring us from our Pastor's and the Church's judgement, to our own private trial, seek nothing else but to drive us to miserable uncertaintly in all our belief. as [3]Calvin doth, who upon this place saith, that private men may examine the general Councels' doctrines.

[1] The Church only, not every private man, hath to prove and discern spirits.

[2] *Io. 14, 16.*

[3] Calvin.

2. *Every spirit that confesseth.]* ◦The Apostle speaketh according to that time, and for that part of Christian doctrine which then was specially to be confessed, taught, & maintained against certain wicked Heretics, Cerinthus, Ebion, and the like, that taught wickedly against the person and both natures of Christ JESUS. The Apostle therefore giveth the faithful people this token to know the true teachers of those days from the false. Not that this mark would serve for all times, or in case of all other false doctrines, but that it was then a necessary note. As if a good Catholic writer, Pastor, or parents would warn all theirs, now in these days, to give ear only to such teachers as acknowledge Christ our Saviour to be really present, and sacrificed in the B. Mass, & that all such are true preachers and of God, the rest to be of the Devil, or to be counted the spirit of Antichrist. Which spirit of Antichrist (he saith) was come even then, and is no doubt much more now in all Heretics, all being precursors of that great Antichrist which shall come towards the later end.

◦To confess or deny any article which the Cath. Church teacheth, is at all times a certain mark of Catholic or Heretic.

3. *That dissolveth.]* [1]To dissolve, loose, or separate JESUS a-sunder, was proper to all those old Heretics that taught either against his Divinity, or Humanity, or the Unity of his person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manichaeus, Cerdon, Apelles, Apollinaris and the like. [2]And this is one place by which we may see that the common Greek copies be not ever authentical, and that our old approved translation may not always be examined by the Greek that now is, which the Protestants only follow: but that it is to be presupposed, when our old Latin text differeth plainly from the Greek, that in old time either all or the more approved Greek reading was otherwise, and that often the said Greek was corrupted then or since by Heretics or otherwise. For of the Greeks, S. Irenaeus *li. 3. c. 18*: among the Latin Fathers, S. Augustine *tract. 6. in fine, S. Leo ep. 10. c. 5,* and Venerable Bede did read as we do. and this reading maketh more against the said Heretics, than that which the common Greek now hath, to wit, *Every spirit that confesseth not Christ to have come in flesh, is not of God*. Which is also in effect said before vers. 2. And that therefore it was corrupted and altered by Heretics, see the words of Socrates also a Greek writer, very agreeable to this purpose. *Nestorius* (saith he[3]) *being eloquent by nature*, which is often in Heretics, *accounted himself therefore learned, & disdained to study the old interpreters, counting himself better than them all: being ignorant that in S. John's Catholic epistle the old* (Greek) *copies had, EVERY ONE THAT DISSOLVETH JESUS, IS NOT OF GOD*. So saith he, adding moreover that such as would separate the divinity from the dispensation of Christ's humanity, took out of the old copies this sense. for which the old expositors noted that these which would loose JESUS, had corrupted this Epistle. See also the Tripartite li. 12. c. 4.

[1] Many old heresies that dissolved Christ.

[2] The Greek text corrupted by old heretics.

[3] *li. 7. c. 32.*

6. *In this we know.]* ◦This is the most sure & general mark to know the true spirits and prophets

◦A sure mark of true or false teachers.

from the false: that those which be of God, will hear and obey their Apostles and lawful pastors succeeding the Apostles, and submit themselves to the Church of God: the other, that be not of God, will not hear either Apostle, pastor, or Church, but he their own judges.

17. *That we may have confidence.]* [1] Confidence called in Latin *Fiducia*, is neither all one with faith, nor a persuasion infallible that maketh a man no less secure and certain of his salvation, than of the things that we are bound to believe, as the Protestants falsely teach: but it is only a hope well corroborated, confirmed, and strengthened upon the promises and grace of God, and the party's merits. And the words both following & going before, prove also evidently against the Protestants, that our confidence and hope in the day of judgement dependeth not only upon our apprehension of Christ's merits by faith, or upon his grace and mercy, but also upon our conformity to Christ in this life, in charity and good works. And that is the doctrine of S. Peter [2] when he said, *Labour, that by good works you may make sure your vocation and election*. and S. Paul's meaning [3], when he said, *I have fought a good fight, there is laid up for me a crown of justice, which our Lord will render to me in that day, a just judge*.

[1] Against the Protestants' special faith and presumptuous security of salvation.
[2] *2. Pet. 1, 10.*
[3] *2. Tim. 4, 7.*

18. *Fear is not in charity.]* [1] The Heretics very falsely understand this place so, that Christian godly men ought to have no doubt, mistrust, or fear of hell and damnation. Which is most evidently against the Scriptures, commending every-where unto us the awe and fear of God and his judgements. *Fear him* (saith our Saviour Mat. 10) *that can cast body and soul into hell*. And Psal. 118. *Pierce my flesh with thy fear*. Which fear of God's judgements caused S. Paul [2] & all good men to chastise their bodies, lest they should be reprobate and damned. And the wise man for this cause affirmeth him to be happy, [3] *that is ever fearful*. And holy Job saith, [4] *I feared all my works*. And the Apostle, [5] *with fear and trembling work your salvation*. Which kind of fear is even in the justest men and most full of charity, consisting well with the same virtue, and is called *Filialis timor*, because it is such as the good child ought to have toward his father.

[1] The fear of God in just men, consisteth with charity.
[2] *1. Cor. 9.*
[3] *Prov. 28.*
[4] *Iob c. 9.*
[5] *Phil. 2.*

[1] But there is a kind of fear which standeth not with charity, and is clean against hope also, that which bringeth such perplexity and anxiety of conscience, that it induceth a man to mistrust or despair of God's mercies. That servile fear also which maketh a man often to leave sinning and to do the external works of justice, not for any love or delight he hath in God or his laws, but only for fear of damnation, [2] though it be not ill in it-self, but very profitable, as that which helpeth toward the love of God, yet it standeth not with charity neither, but is daily more and more lessened, and at length quite driven out by charity. Of these kind of fears then the Apostle speaketh, and (as some expound) of the fear of men also, of which our Saviour saith, *Fear not them that kill the body*. [3]

[1] What fear agreeth not with charity.
[2] Servile fear is not ill.
[3] *Mat. 10.*

CHAPTER V.

They that love God, must love his natural son JESUS, and his sons by adoption, and keep his commandments, which to the regenerate are light. 4. But not, unless they continue in the Catholic faith, namely of this article, that JESUS is the son of God, and therefore able to give us life everlasting, 14. and all our petitions, 16. and our prayers for all our brethren that sin not unto death, dying in their mortal sins by impenitence. Last of all, he warneth them not to communicate with idols.

WHOSOEVER believeth that JESUS is Christ, is born of God. And every one that loveth him which begat, loveth him also which was born of him. 2 In this we know that we love the children of God: when as we love God, and keep his

commandments. 3 For this is the charity of God, that we keep his commandments: [1]and his commandments are not heavy.

[1] *Mat. 11, 30.*

4 [1]Because all that is born of God, overcometh the world: And this is the victory which overcometh the world, our faith.

[1] The Epistle *upon Dominica in albis* or Low Sunday.

5 Who is he [1]that overcometh the world, but he that believeth that JESUS is the Son of God?

[1] *1. Cor. 15, 57.*

6 This is he that came by water & blood^ JESUS Christ: not in water only, but in water and blood. And it is the Spirit which testifieth, that Christ is the truth. 7 For there be three which give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three be one. 8 And there be three which give testimony in earth: the spirit, water, and blood: and these three be one. 9 If we receive the testimony of men, the testimony of God is greater. Because this is the testimony of God which is greater, that he hath testified of his Son. 10 [1]He that believeth in the Son of God, hath the testimony of God in himself.┤ He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son.

[1] *Io. 3, 36.*

11 And this is the testimony, that God hath given us life everlasting. And this life is in his Son. 12 He that hath the Son, hath life. He that hath not the Son of God, hath not life. 13 These things I write to you, that you may know that you have eternal life which believe in the name of the Son of God. 14 And this is the confidence which we have toward him: that, [1]whatsoever we shall ask according to his will, he heareth us.

[1] *Mt. 7, 7. 21, 22.*
1. Io. 3, 22.

15 And [1]we know that he heareth us whatsoever we shall ask: we know that we have the petitions which we request of him.

[1] c or, *if we know*

16 He that knoweth his brother to sin a sin not to death, let him ask, and life shall be given him, sinning not to death. There is a sin to death: for that I say not that any man ask. 17 All [1]iniquity, is sin. And there is a sin [2]ˈto deathˈ.

[1] *c ἀδικία* [2] *not to death.*

18 We know that every one which is born of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not. 19 We know that we are of God, and the whole world is set in wickedness. 20 And we know that the Son of God cometh: and he [1]hath given us understanding, that we may know the true God, & may be in his true Son, This is the true God, & life everlasting.

[1] *Luc. 24, 45.*

21 My little children, keep yourselves from idols[1]. Amen.

[1] *ἀπὸ τῶν ἐιδώλων.*

ANNOTATIONS.
CHAP. V.

3. *His commandments are not heavy.]* [1]How can the Protestants say that God's commandments cannot possibly be fulfilled or kept in this life, seeing the Apostle saith, *they be not heavy*: and Christ saith, [2] *his yoke is sweet, and his burden light*? See for the full understanding of this place. S. Augustine *de perfectione justitiae c. 10.* [3]The Heretics in favour of their foresaid error, rather translate, *His commandments are not* [4] *grievous*: than, *are not heavy*.

[1] The commandments possible to be kept.
[2] *Mat. 11, 30.*
[3] Heret. translation.
[4] * *βαρεῖαι*

7. *Three which give testimony.]* [1]An express place for the distinction of three Persons, & the

[1] Three persons &

one substance in the B. Trinity.

unity of nature and essence in the B. Trinity; against the Arians and other like Heretics, who have in diverse ages found themselves so pressed with these plain Scriptures, that they have (as it is thought) altered and corrupted [2] the text both in Greek and Latin many ways: even as the Protestants handle those texts that make against them. But because we are not now troubled with Arianism so much as with Calvinism, we need not stand upon the variety of readings or expositions of this passage. See S. Hierom in his epistle put before the 7 Canonical or Catholic Epistles.

[2] The Arians corrupt the text of Scripture.

◦ What is a sin to death.

16. *A sin to death.]* ◦ A sin to death is another thing than a mortal sin. for it is that mortal sin only, whereof a man is never penitent before his death, or in which he continueth till death, and dieth in it. *I affirm* (saith S. Augustine de correp. & grat. c. 12) *that a sin to death is to leave faith working by charity even till death*, so likewise in the words before, *a sin not to death*, is not that which we call a venial sin, but any that a man committeth and continueth not therein till death.

[1] Prayer for the dead.

[2] Some of the dead may not be prayed for.

16. *For that I say not.]* If the sin to death whereof he speaketh, be the sin wherein a man dieth without repentance, according to S. Augustine's words before rehearsed: then the prayer which he speaketh of, must needs be [1] prayer for the dead. because he speaketh of praying, or not praying, for them that died in deadly sin, exhorting us to pray, and encouraging us to do it with confidence to be heard, if we pray for them that departed this life not in deadly sin: and contrarywise in manner dissuading & discouraging us from praying for such as continued in wickedness even till their life's end. And S. Augustine setteth down the Church's practice agreeable to the Apostle's meaning, li. 21 c. 24 de Civit. Dei. *If there be any* (saith he) *that persist till death in impenitency of heart, doth the Church now pray for them, that is, for the souls of them that so are departed?* So saith he. [2] And this is the cause, that *Concilium Bracharense primum cap. 34.* forbiddeth to pray for such as die in desperation, or kill themselves: and the reason, why the Church forbeareth to pray for Heretics that die in their heresy, or maintain heresy unto death and by their death.

[1] It is proved that the Apostle speaketh of praying for the dead.

[2] The Calvinists' blasphemy, to avoid this sense of the Apostle.

[1] And that the place is most properly or only meant of praying for the departed, this convinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet living. nor for the remission of any sin in this life: all sins (of what sort soever) being pardonable, so long as the committers of them be in case and state to repent: as they be, so long as they be in this world. And we see that the Church prayeth, and is often heard, for Heretics, Jews, Turks, Apostates, and what other infidels or ill men soever, during their lives. [2] And it is great blasphemy that the Calvinists utter upon this place: to wit, that Apostasy and certain other sins of the reprobate, cannot be forgiven at all in this life. Which they hold, only to avoid the sequel of praying for the dead upon these words of S. John. besides that they must take upon them presumptuously, to know and discern of God's secrets, who be reprobate, and who be not, and according to that, pray for some, and not other-some. all which is most wicked and absurd presumption.

As for their allegation, that S. Jeremie the Prophet was forbidden to pray for the Jews, and warned that he should not be heard, Chap. 7. 11. 14: there is great difference. first, he had a revelation by the words of God, that they would continue in their wickedness, as we have not of any certain person, whereof S. John here speaketh. Secondly, Jeremie was not forbidden to pray for the remission of their sins, nor had denial to be heard therein for any man's particular case, whereof the Apostle here speaketh: but he was told that they should not escape the temporal punishment and affliction which he had designed for them, and that he would not hear him therein.

[1] Heret. translation

21. *From idols.]* [1] It is so known a treachery of Heretics to translate *idola* images (as here and in

a number of places, specially of the English Bible printed the year 1562) that we need not much to stand upon it. As this also is seen to all the world, that they do it of purpose to seduce the poor ignorant people, and to make them think, that whatsoever in the Scriptures is spoken against the idols of the Gentiles (which the Prophet called [2] *Simulacra Gentium*) is meant of pictures, sacred images, & holy memories of Christ and his Saints. [3] Against such seducers the second sacred Councel of Nice [4], called the seventh Synod, decreeth thus Act. 4. pag. 122. *Quicunque sententias sacrae scripturae de Idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt quod Christiani adorant imagines ut Deos, anathema.* that is, *Anathema to all them that bring the sentences of holy Scripture touching Idols, against the venerable images. Anathema to them that call the venerable images, idols. Anathema to them that say, Christians adore images as gods.*

against sacred images.

[2] *Psal. 113.*

[3] The 2. Councel of Nice pronounceth anathema, that is, a curse against the Calvinists.

[4] *Edit. Colon. an. 1567.*

Now in their later translations the Heretics perceiving that the world seeth their unhonest dealing, corrected themselves in some places, and in this place have put, *idols*, in the text: but to give the people a watchword that the Church's images are to be comprised in the word, *idols*, [1] they have put, *images*, in the margent. But concerning this matter, it is most evident that neither every idol is an image, not every image an idol: [2] and that, howsoever the origin or etymology of the word, *idol*, may be taken in the Greek, yet both the words and the things be in truth and by the use of all tongues, far differing. The great dragon that the Babylonians adored (*Dan. 14*) was an idol, but not an image: the Cherubins in Salomon's temple were images, but not idols: and the face of the Queen in her coin or else-where, as Caesar's face upon the coin that Christ called for, is an image, but not an idol. and the Heretics dare not translate that text of Scripture thus, *whose idol is this superscription?* nor call the Queen's image, the idol of the Queen: nor Christ, the idol of his father: nor woman, the idol of the man: nor man, the idol of God. All which in Scripture be named images for all that, and be so indeed, and not idols. which convinceth, that the Heretics be false & corrupt translators in this place and other the like, confounding these two words as if they were all one.

[1] * *The Bible of the year 1577.*

[2] The great difference of idol & image.

[1] But as for the having of images or portraits of holy things, not only in private houses, but also in Churches, God himself doth warrant us, who [2] commanded even the Jews themselves (a people most prone to idolatry, and that after he had given them a special precept of not having, making, or worshipping of idols) to make the images of Angels (the Cherubins) and that in the sovereign holiest places of adoration that was in the Temple, & about the Ark. Yea and in respect of which sacred images partly, they did (as S. Hierom saith *ep. 17 c. 3*) so great reverence to the holy place called *Sancta sanctorum*. If they then were warranted and commanded to make and have in so great reverence the images of mere spirits or Angels, whose natural shape could not be expressed: how much more may we Christians have and reverence the images of Christ, his B. mother, the Apostles, and other Saints, being men, whose shape may be expressed? So doth the said [3] Nicene Councel argue against the Heretics which at that time were the Adversaries of images.

[1] Sacred images in Churches, by God's own warrant.

[2] *Exod. 25.*

[3] The 2. Councel of Nice was gathered against Image breakers.

[1] And note here, that eight hundred years ago, they were straight counted Heretics, that began to speak against images, and that Councel was called purposely for them, and condemned them for Heretics, & confirmed the former ancient reverence and use of sacred images. which began even in our Saviour's time or little after, when good religious folk for love and reverence made his image, namely the woman that he healed of the bloody flux. which image was also approved by miracles, as the Ecclesiastical history telleth, and namely Eusebius *Eccl. hist. li. 7. c. 14.* [2] who also witnesseth that the images of Peter and Paul were in his days, as you may see also in S. Augustine (*li. d. consens. Evangelist. c. 10*) that their pictures commonly stood together in Rome even as at this

[1] The antiquity of holy images.

[2] * *Loco citato.*

[3] The use and fruit of holy images.

day. Of our Lady's image see S. Gregory *li. 7. ep. 5. indict. 2. ad Ianuar. & ep. 53.* [3] In whom also (*li. 7. ep. 109*) you may see the true use of images, & that they are the books of the unlearned, and that the people ought to be instructed and taught the right use of them, even as at this day good Catholic folk do use them to help & increase their devotion, in all Catholic Churches: yea the Lutherans themselves retain them still. S. Damascene wrote three books in defense of sacred images against the foresaid Heretics.

THE SECOND EPISTLE OF JOHN THE APOSTLE.

CHAPTER I.

He commendeth the lady and her sons for continuing in the old faith, bidding them so to do hereafter also, lest they lose the reward of their works in the day of judgement: and to love the true believers, but with Heretics to have no society: expressing also the points then in controversy.

THE Senior to the Lady Elect and her children, whom I love in truth, and not I only, but also all that have known the truth, 2 for the truth which abideth in us, and shall be with us for ever.

3 Grace be with you, mercy, peace from God the Father, and from Christ JESUS the Son of the Father in truth, and charity. 4 I was exceeding glad, because I have found of thy children walking in truth, as we have received commandment of the Father.

5 And now I beseech thee Lady, not as writing a new commandment to thee, but that which we have had from the beginning, [1]that we love one another.

[1] *Io. 15, 12.*
1. Io. 3, 11.

6 And this is charity, that we walk according to his commandments. For this is the commandment, that as you have heard from the beginning, you walk in the same: 7 because many seducers are gone out into the world, which do not confess JESUS Christ to have come into flesh: this is a seducer and an Antichrist.

8 Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full [1]reward.

[1] Reward for keeping fast the Catholic faith.

9 Every one that [1]revolteth, and persisteth not in the doctrine of Christ, hath not God. He that persisteth in the doctrine, the same hath both the Father, and the Son.

[1] c To go back or revolt from the received truth and doctrine Apostolical, is damnable.

10 If [1]any man come to you, and bring not this doctrine, receive him not into the house, nor say, *God save you*, unto him.

[1] *Ro. 16, 17.*

11 For he that saith unto him, *God save you*, communicateth with his wicked works.

12 Having more things to write unto you: I would not by paper and ink: for I hope that I shall be with you, and speak mouth to mouth: that your joy may be full.

13 The children of thy sister Elect salute thee.

ANNOTATIONS.
CHAP. I.

6. *From the beginning.]* ◦This is the rule of a Christian Catholic man, to walk in the faith and worship of God which he hath received from the beginning. Which is that which we now call according to the Scriptures, *the tradition of the Apostles*: that which is come to us from man to man, from Bishop to Bishop, and so from the Apostles. So shall a faithful man avoid seducers that rise up in every age, teaching new doctrine.

◦To hold fast the old received faith.

◦To bring willfully another doctrine than the Catholic Church setteth down, is always a mark of seducers & Heretics.

10. *This doctrine.]* ◦The Apostles, and true Pastors their lawful successors, and the Church of God in holy Councel, use to set down the true doctrine in those points which Heretics call into controversy. Which being once done and declared to the faithful, they need no other mark or description to know an Heretic or false teacher by, but that he cometh with another doctrine than that which is set down to them. Neither can the Heretics shift themselves, as now a days they would do, saying, o let us first be proved Heretics by the Scriptures, let them define an Heretic. No, this is not the Apostle's rule. Many a good honest shepherd knoweth a wolf, that cannot define him. but the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith now, Christ is really in the B. Sacrament, under form of bread and wine &c. If therefore he bring not this doctrine, he is a seducer, and an Heretic and we must avoid him, whether in his own definitions and censures he seem to himself an Heretic or no.

◦When & wherein to converse with Heretics, is tolerable, when & wherein, it is damnable.

10. *Receive him not.]* ◦Though in such times and places where the community or most part be infected, necessity often forceth the faithful to converse with such in worldly affairs, to salute them, to eat and speak with them, and the Church by decree of Councel, for the more quietness of timorous consciences provideth, that they incur not excommunication or other censures for communicating in worldly affairs with any in this kind, except they be by name excommunicated or declared to be Heretics: yet even in worldly conversation and secular acts of our life, we must avoid them as much as we may, because their familiarity is many ways contagious and noisome to good men, namely to the simple: but in matter of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their Sacraments, and all other communicating with them in spiritual thins, it is a great damnable sin to deal with them.

[1]S. John would not be in one bath with Cerinthus the Heretic.

[2]The like zeal of S. Polycarp, and other Apostolic men in not communicating with Heretics.

[3] *Tit. 3.*

10. *Nor say, God save you.]* [1] S. Irenaeus (*li. 3. c. 3.*) reporteth a notable story of this holy Apostle touching this point, out of S. Polycarpus, which is this. *There be some* (saith he) *that have heard Polycarpe say, that when John the disciple of our Lord was going to Ephesus, into a bath, to wash himself, and saw Cerinthus the Heretic within the same, he suddenly skipt out, saying that he feared lest the bath should fall, because Cerinthus the enemy of truth was within.* So saith he of S. John, and addeth also a like worthy example of [2]S. Polycarpe himself: who on a time meeting Marcion the Heretic, and the said Marcion calling upon him, and asking him whether he knew him not: *Yes*, quoth Polycarpe, *I know thee for Satan's son and heir. So great fear* (saith S. Irenaeus) *had the Apostles and their disciples to communicate in word only, with such as were adulterers or corrupters of the truth. as S. Paul also warned, when he said,* [3] *A man that is an Heretic, after the first and second admonition avoid.* So far Irenaeus. If then, to speak with them or salute them, is so earnestly to be avoided according to this Apostle's example & doctrine: what a sin is it to flatter them, to serve them, to marry with them, and so forth?

THE THIRD EPISTLE OF JOHN THE APOSTLE.

CHAPTER I.

He commendeth Gaius, for continuing in the truth, and for suffering or succouring true preachers, 9. noting Diotrepes for the contrary, and praising Demetrius.

THE Senior to Gaius the dearest, whom I love in truth. 2 My dearest, concerning all things I make my prayer that thou proceed prosperously, and fare well, as thy soul doth prosperously. 3 I was exceeding glad when the brethren came, and gave testimony to thy truth, even as thou walkest in truth. 4 Greater [1]ˈthankˈ have I not of them, than that I may hear my children do walk in truth.

[1] *pleasure. χαρὰν, χαριν.*

5 My dearest, thou doest faithfully whatsoever thou workest on the brethren, [1]& that upon strangers.

[1] A great grace to be beneficial to strangers, specially to them that be of our Catholic faith and suffer for the same.

6 They have rendered testimony to thy charity in the sight of the Church: whom, thou shalt do well, bringing on their way in manner worthy of God. 7 For, for his name did they depart, taking nothing of the Gentiles. 8 We therefore ought to receive such: that we may be coadjutors of the truth. 9 I had written perhaps to the Church: but he that loveth to bear [1] primacy among them, Diotrepes, doth not receive us.

[1] b It seemeth (saith S. Bede) he was an Arch-heretic or proud Sect-master.

10 For this cause, if I come, [1][2]I will advertise his works which he doeth: with malicious words chatting against us. And as though these things suffice him not, neither himself doth receive the brethren, and them that do receive, he prohibiteth, and casteth out of the Church.

[1] That is, *I will rebuke them and make them known to be wicked.* Bede. [2] *c commonebo. ὑπομνήσω*

11 My dearest, do not imitate evil, but that which is good. He that doeth well, is of God: he that doeth ill, hath not seen God. 12 To Demetrius testimony is given of all, and of the truth it-self, yea and we give testimony: and thou knowest that our testimony is true. 13 I had many things to write unto thee: but I would not by ink and pen write to thee. 14 But I hope forth-with to see thee, and we will speak mouth to mouth. Peace be to thee. The friends salute thee. Salute the friends by name.

THE ARGUMENT OF THE EPISTLE OF S. JUDE.

[1] *Mat. 13.*
[2] *Mat. 10.*
[3] *Mat. 13.*
[4] *Ioh. 19.*
[5] * *Euseb. hist. li. 3. c. 10.*

IN the Gospel these are called [1] *Fratres Iesu, the brethren of Jesus*: James and Joseph, and Simon, and Jude, Their father is called Alphaeus, where James is termed, [2] *James of Alphaeus*: and their mother, [3] *Maria Iacobi minoris. Mary the mother of James the younger and of Joseph.* Which Mary in another place being called [4] *Maria Cleophae*, we perceive their father was named both Alphaeus and also Cleophas. And that this Cleophas was brother to Joseph our Lady's husband, [5] Hegesippus telleth us. Therefore because Joseph was called the father of Christ, his brother's children, were called the brethren, that is (according to the custom of the scripture also.) the kinsmen of our Lord: and not because they were the children of Joseph himself by another wife, much less (as Helvidius the heretic did blaspheme) by our B. Lady the perpetual Virgin MARY. Howbeit some good authors say, that their mother Mary was the natural sister of our Lady, and that therefore they are called, *Fratres Domini, the brethren of our Lord.*

◦ *Luc. 6. Mat. 10.*

◦ Howsoever that be, three of them are reckoned among the 12. Apostles, James, and Simon Cananaeus and Jude. Yea and that they were somewhat more than Apostles, though less than Peter, S. Paul signifieth, where he saith speaking of himself and Barnabas: *As also the other Apostles, and the brethren of our Lord, and Cephas.* 1. Cor. 9.

◦ *Mat. 10. Mar. 3.*

And as S. Luke calleth this Jude, *Jude of James*, so he calleth himself in this Epistle of his, *Jude the servant of Jesus Christ, and the brother of James.* ◦ S. Matthew and S. Mark do call him *Thaddaeus*, as *Lebbaeus* also in the Greek. His feast and his brother Simon's together, the Church keepeth Octob. 28. called *Simon and Jude's day.*

◦ *pag. 379. 646.*

His Epistle is an Invective against all heretics (as it were a Commentary of 2. Pet. 2.) and namely (as S. ◦ Aug. hath told us) against those, which misconstrued S. Paul's Epistles and held *Only faith*, whom he calleth therefore, *Men that transfer or pervert the grace of God into riotousness*, v. 4. exhorting Catholics to be constant and unmovable from their old faith, and to contend for the keeping thereof, v. 3. and v. 20. For, heretics (saith he) *segregate themselves* from the Church and from her faith. v. 19.

THE CATHOLIC EPISTLE OF S. JUDE THE APOSTLE.

CHAPTER I.

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: 8. inveighing against the lechery, blasphemy, apostasy, banqueting of the heretics, 14. and that their damnation was long foretold. 17. Catholics therefore to be unmovable, to reprove the obstinate, to

recover all not desperate, to confirm the weak, and to live themselves virtuously and without mortal sin, which by God's grace they may do.

JUDE the servant of JESUS Christ, and brother of James: to them that are in God the Father beloved, and in JESUS Christ preserved, and called. 2 Mercy to you, and peace and charity be accomplished. 3 My dearest, taking all care to write unto you of your common salvation, I thought it necessary to write unto you: beseeching you to contend for the faith once delivered to the saints.
4 For there are certain men secretly entered in (which were long ago prescribed unto this judgement) impious, transferring the grace of our God [1]into riotousness, and denying the only Dominatour, & our Lord JESUS Christ.

[1]Diverse Heretics abuse the liberty of Christ's grace and Gospel, to the fulfilling of their carnal lusts and concupiscences.

5 [1]But I will admonish you, that once know all things, that [2]JESUS, saving the people out of the land of Aegypt, [3]secondly destroyed them which believed not.

[1]*2. Pet. 2.*[2]c This is our Saviour, not Iosue, as S. Hierom noteth *ep. 17.* see Abac. *c. 3. v. 18.*[3]*Nu. 14, 37.*

6 But the Angels which kept not their principality, but forsook their own habitation, he hath reserved under darkness in eternal bonds unto the judgement of the great day. 7 As [1]Sodom and Gomorrhe, and the cities adjoining in like manner having [2]fornicated, and going after other flesh, were made an example, sustaining the pain of eternal fire.

[1]*Gen. 19.*[2]*c exfornicatae,*

8 In like manner these also defile the flesh, and [1]despise dominion, & blaspheme majesty.

[1]Such be heretics, that will not be subject to any superior, or that refuse to obey the laws either of Spiritual or Temporal rulers. In which kind (specially in blaspheming the supreme Spiritual Magistrate) the Protestants do pass.

9 When Michael the Archangel, disputing with the devil, made altercation for the body of Moyses, he durst not infer judgement of blasphemy, but said, Our Lord [1]ꞇcommandꞇ thee.

[1]*rebuke*

10 But these, what things soever certes they are ignorant of, they blaspheme: and what things soever naturally, as dumb beasts, they know, in those they are corrupted. 11 Woe unto them, [1]ꞇwhichꞇ have gone in the way of [2]Cain: and with the error of [3]Balaam, have for reward poured out themselves, and have perished in the contradiction of Core.

[1]*because they*[2]*Gen. 4, 8.*[3]The Epist. upon S. Silverius' day. Iunii. *20.*

12 These are in their banquets, spots, feasting together without fear, feeding themselves, clouds without water which are carried about of winds, trees of autumn, unfruitful, twice dead, plucked up by the roots, 13 raging waves of the sea, foaming out their own confusions, wandering stars: to whom the storm of darkness is reserved for ever. 14 And of these prophesied Enoch, the seventh from Adam, saying: Behold our Lord is come in his holy thousands,
15 to do judgement against all, and to reprove all the impious, of all the works of their impiety whereby they have done impiously, and of all the hard things which impious sinners have spoken against him.
16 These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh pride, admiring persons for gain sake.
17 But you, my dearest, be mindful of the words which have been spoken before by the Apostles of our Lord JESUS Christ, 18 who told you, [1]that in the last time shall come mockers, according to their own desires walking in impieties.

[1]*1. Tim. 4.*
2. Tim. 3.
2. Pet. 3.

19 These are they which segregate themselves, sensual, having not the Spirit. 20 But you, my dearest, building yourselves upon [1]ꞇourꞇ most holy faith, in the Holy Ghost, praying,

[1]*your*

21 keep yourselves in the love of God, expecting the mercy of our Lord JESUS Christ unto life everlasting.
22 And these certes reprove being judged: 23 but them save, pulling out of the fire. And on other^ have

mercy in fear: hating also that which is carnal, the spotted coat. 24 And to him that is able to preserve you without sin, and to set you immaculate before the sight of his glory in exultation in the coming of our Lord JESUS Christ, 25 to the only God our Saviour by JESUS Christ our Lord be glory and magnificence, empire and power before all worlds, and now and for all worlds evermore. Amen.

ANNOTATIONS.
CHAP. I.

◦Truths unwritten, and known by tradition.

9. *For the body of Moyses.]* ◦When, why, or how this altercation or combat was between S. Michael and the Devil about Moyses' body, no man can declare, only this we see that many truths and stories were kept in the mouths and hearts of the faithful, that were not written in Scriptures canonical, as this was among the Jews.

◦Ignorance maketh Heretics blaspheme.

10. *They blaspheme.]* ◦He speaketh of Heretics, who being ignorant in God's mysteries and the divine doctrine of his Church, when they cannot reprove the things, then they fall to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and whatsoever is godly.

◦Heretics resembled to Cain, Balaam, and Core.

11. *Cain, Balaam, Core.]* ◦The Apostle would have Heretics Specially to be known by the resemblance they have, first to Cain, in that for envy that his brother's service and sacrifice was accepted and his rejected, slew his said brother, and was a fugitive from the face and city of God, which is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse God's people, as covetousness is commonly the cause that first maketh Heretics and false Prophets. whereupon S. Augustine saith, *He is an Heretic that for temporal commodity's sake either coineth or followeth new opinions. S. August. li. de Util. cred. cap. 1.* And lastly by the resemblance they have with the ancient and notorious Schismatic Core, and his companions, who forsook the ordinary Priesthood appointed by God, and would needs do sacrifice themselves without lawful calling.

Such indeed be all Heretics, and such be all their sacraments, service, and offices in their Church, as Core's were in his schismatical tabernacles. And as pride was the cause of his revolting from the obedience of Moyses and Aaron his Priests and true Governors: so is intolerable pride the cause of all Heretics forsaking their lawful Pastors and Rulers, and namely of forsaking Christ's own Vicar in earth, our true Aaron, as S. Bernard calleth him. *De consid. li. 2. cap. 8.* To all such forsakers the Apostle here giveth the curse and *Vae* due to the said three, Cain, Balaam, and Core, and telleth them that the storm of darkness and eternal damnation is provided for them: most lively describing all Heretics (as in some we to our woe have experience by their manners in our days) in all this passage even to the end of the epistle.

◦All Heretics segregate themselves.

19. *These are they which segregate themselves.]* ◦The conditions of Heretics in the later days, that is, ever since Christ's time, not of these only of our age. For there were many that forsook God's Church and *segregated themselves* from the fellowship of the faithful even in the primitive Church: that we may the less marvel at these men's segregating themselves, and going out from the rest, into several sects, which S. Augustine therefore calleth *Segregations*.

THE ARGUMENT OF THE APOCALYPSE OF S. JOHN.

That which the old Testament foretold of Christ himself, the Apostles could report the fulfilling thereof in the new Testament, by way of an history, even from his Conception to his Glorification. But of his Church, they could not do the like: because in their time it did but begin: being to continue long after them, even to the end of the world, and then at length to be glorified, as Christ her Spouse already is. Hereupon God would have S. Luke to report in the Acts of the Apostles, the story of the Church's beginning, and for the rest of it to the end, (that we might receive this benefit also by the Apostle's hands) he would S. John to tell us of it in this book by way of a prophecy. Of which book S. Hierome saith:◦ *The Apocalypse of S. John hath as many sacraments or mysteries, as words.* Yea more than that, *In every word there are hid manifold and sundry senses.* Therefore it is very little that can here be noted, in respect. Yet to give the good Catholic (whose comfort is here) some little help, the book may be divided into five parts.

◦ *Hier. ad Paulin.*

[1] The first (after the prooem) [2] containeth seven Epistles from Christ now in glory, to seven Churches of Asia, or (for, these he maketh all one) to the seven Bishops of those Churches: meaning not to those only, but to all his Churches & Bishops throughout the world: saying therefore in every one of them, to all in general: *He that hath an ear, let him hear what the Spirit saith to the Churches.* As also in every one he exhorteth us to fight manfully (in this spiritual warfare of ours against sin) for the victory, and in every one accordingly promiseth us a reward in heaven. But before this, in the beginning of every one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted, and feared, that among so many, he reproveth somewhat in all, save only in two, which are the second & the sixth. In the beginning also of every one, he taketh some piece out of the apparition going before, to frame thereof his style agreeably to the matter of each Epistle.

[1] *1. part.*
[2] *Ca. 1. 2. 3.*

After this admonition to Pastors and their flocks: [1][2] the second part followeth, wherein the Church and whole course thereof from the beginning to the end, is expressed in the opening of a book in God's hand, and the seven seals thereof, by Christ. For the which, he seeth praise sung now in heaven and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manhood. And here, when he is come to the opening of the last seal, signifying Domesday, he letteth that matter alone for a while, and to speak more fully yet of the said course of the Church, [3] he bringeth in another pageant (as it were) of seven Angels with seven Trumpets. The effect of both the Seals & Trumpets, is this: That the Church beginning and proceeding, there should be raised against it, cruel persecutions, and pestilent heresies: and at length after all heresies, a certain most blasphemous Apostasy, being the next preparative to the coming of Antichrist: After all which, Antichrist himself in person shall appear in the time of the sixth seal, and sixth trumpet, persecuting and seducing (for the short time of his reign) more than all before him. The Church not withstanding shall still continue, and wade through all, because Christ her Spouse is stronger than all these adversaries. Who also straight after the said sixth time, shall in the seventh, come in majesty and judge all.

[1] *2.*
[2] *Ca. 4. to the 8.*
[3] *Ca. 8. to the 12.*

[1][2] Of the which judgement, deferring yet a while to speak at large, he doth first in the third part entreat more fully of the Devils working by Antichrist and his company against the Church, that the justice of Christ afterward in judging, may be more manifest.

[1] *3.*
[2] *C. 12. 13. 14.*

[1][2] At length therefore in the fourth part he cometh to the seven last plagues, the seventh of

[1] *4.*

[2] *C. 15. to the 21.*

[3] *1. Io. 2. Apoc. 17.*

them containing the final damnation of the whole multitude, society or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Gospel and first Epistle of this same S. John (as also in the other Scriptures commonly) is often called *Mundus, the world.*[3] and here he calleth it partly, *Meretricem, a whore or harlot*, because with her concupiscence she enticeth the carnal and earthly men away from God: partly, *Civitatem Babylon, the City of Babylon*, because it maketh war against Hierusalem the city of God, and Laboureth to hold God's people captive in sin, as it was shadowed in Nabuchodonosor & his Babylonians, leading and holding the Jews with their Hierusalem, in captivity, until Cyrus (in figure of Christ) delivered them. But whether all these seven plagues should be understood (as the seventh) of Domesday it-self, it is hard to define. More like it is, that the first six are to go before Domesday: but whether corporally and literally, (so as Moyses plagued Egypt) or rather spiritually, it is more hard to define. Yet it seemeth more easy, to understand them corporally, as also the plagues wherewith Elias and his fellow shall in the time of Antichrist plague the wicked (which peradventure shall be the same last plagues) whereof we read in this book c. 11. v. 6. But not content to have described thus the damnation of the whole adulterous & bloody society, he doth also expressly report of their three grand Captains' damnation, which are these, Antichrist, and his False-prophet, and the Devil himself the author of all this mischief.

[1] *5.*

[2] *C. 21. 22.*

[1][2]Finally, on the other side, in the fifth part he reporteth the unspeakable and everlasting glory, that the Church after all this suffering, shall by Christ her glorious Spouse be assumpted unto. And so he concludeth the book.

THE APOCALYPSE OF JOHN THE APOSTLE.

◦The Church readeth this book at Matins, in the 3. week after the octaves of Easter.

◦

CHAPTER I.

9. S. John being banished in the isle Patmos, is commanded to write to the seven Churches of Asia (signified by the seven candlesticks) that which he saw upon a Sunday, round about the Son of man: 13. whose manner of apparition is described.[1]

[1] The 1. part. Seven epistles to the Churches.

THE[1] Apocalypse of JESUS Christ which God gave him, to make manifest to his servants the things which must be done quickly: and signified, sending by his Angel to his servant John,

[1] The Epistle upon Michaelmas day Septemb. 29, & on the Apparition of S. Michael *Mai. 8.*

2 who hath given testimony to the word of God, and the testimony of JESUS Christ, what things soever he hath seen. 3 Blessed is he that readeth and heareth the words of this prophecy: and [1]keepeth those things which be written in it. For the time is nigh.

[1]There be many (specially now a days) that be great readers, hearers and talkers of Scriptures, but that is not enough to make them good or blessed before God, except they keep the things prescribed and taught therein, according to our Saviour's saying *(Luc. 11.)* Blessed are they that hear the word of God, and keep it.

4 John to the seven churches which are in Asia. Grace to you and peace from [1]him that is, and that was, and that shall come, and from the seven spirits which are in the sight of his throne,

[1]*Exo. 3, 14.*

5 and from JESUS Christ who is the faithful witness, the [1]First-born of the dead, and the Prince of the kings of the earth, who hath loved us, and [2]washed us from our sins in his blood,┤

[1]*Col. 1.*[2]*Heb. 9.*
1. Pet. 1.

6 and hath made us [1]a Kingdom and Priests to God and his Father, to him be glory and empire for ever and ever. Amen.

[1]*1. Pet. 1.*

7 Behold he cometh with the clouds, and every eye shall see him, and [1]they that pricked him. And all the tribes of the earth shall bewail themselves upon him. Yea, Amen.

[1]*Zach. 12.*

8 [1]I am Alpha and Omega, the beginning and end, saith our Lord God, which is, and which was, and which shall come, the Omnipotent.

[1]*Esa. 44.*
Apo. 21. 22. 13.

9 I^ John your brother and partaker in tribulation, and the Kingdom, and patience in Christ JESUS, was in [1]the Island, which is called Patmos, for the word of God and the testimony of JESUS.

[1]Banished thither for religion by Nero, or rather by Domitian, almost *60.* years after Christ's Ascension.

10 I was [1]in spirit on the Dominical day, and heard behind me a great voice as it were of a trumpet

[1]c I had a vision, & not with my corporal eyes, but in spirit I beheld the similitudes of the things following.

11 saying: That which thou seest, write in a book: and send to the seven churches which are in Asia, to Ephesus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodicia. 12 [1]And I turned, to see the voice that spake with me. And being turned I saw seven candlesticks of gold:

[1]b The 1. GENERAL VISION of the 7 according to S. Ambrose.

13 and in the midst of the seven candlesticks of gold, one [1]like to the Son of man, vested in a [2]priestly garment to the foot, & girded about near to the paps with a girdle of gold.

[1]It seemeth not to be Christ himself; but an Angel bearing Christ's person; & using diverse speeches proper to Christ.[2]*c podere Sap. 18. 24.*

14 And his head & hairs were white, as white wool, and as snow, and his eyes as the flame of fire. 15 And his feet like to latten, as in a burning furnace. And his voice as the voice of many waters: 16 and he had in his right hand seven stars. And from his mouth proceeded a sharp two-edged sword: and his face, as the sun shineth in his virtue. 17 And when I had seen him, I fell at his feet as dead. And he put his right hand upon me, saying: Fear not. [1]I am the First and the Last,

[1]*Esa. 41, 4. 44, 6.*

18 and alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell. 19 Write therefore the things which thou hast seen, and that are, and that must be done after these: 20 The Sacrament of the seven stars, which thou hast seen in my right hand, and the seven candlesticks of Gold. The seven stars, are the Angels of the seven Churches. And the seven candlesticks, are [1]the seven Churches.

[1]S. Irenaeus alluding to this saith, *The Church everywhere preacheth the truth, & this is the seven-fold candlestick, bearing the light of Christ* &c. Li. *5. advers. haer.*

CHAP. I.

◦An admonition to the reader concerning the difficulty of this book.

1. *APOCALYPSE.]* ◦Of the Apocalypse thus writeth the ancient father Denys, Bishop of Corinth, as Eusebius allegeth him li. 7 c. 20 hist. Eccl. *Of this book* (saith he) *this is my opinion, that the matter thereof is far more profound than my wit can reach unto, and I doubt not but almost in every sentence of it, there lieth hidden a certain sense exceeding mystical and marvelous, which though I understand not, yet I conceive that under the words there is a deep meaning, and I measure not the matter by reason, but attribute all to faith, taking it to be more high and divine, than I can by cogitation comprise: not reproving that which I understand not, but therefore I admire with reverence, because my wit cannot attain to it.* Again S. Augustine saith, *that in the Apocalypse many things are obscurely spoken, to exercise the mind of the reader: and yet some few things left evident, that through them a man may with labour search out the rest, specially for that the author so repeateth the same things in diverse sorts, that seeming to speak of sundry matters, indeed is found but to utter the same things diverse ways.* li. 20 de Civit. Dei c. 17. Which we set down here in the beginning, to warn the good Christian reader, to be humble and wise in the reading both of all other holy Scriptures, and namely of this divine and deep prophecy: giving him further to understand, that we will in our Annotations, according to our former trade and purpose, only or chiefly note unto the studious, such places as may be used by Catholics, or abused by Heretics, in the controversies of this time, and some other also that have special matter of edification, and that as briefly as may be, for that the volume groweth great.

[1]Numbers mystical.

[2]The number of seven mystical: specially in this book.

4. *To the 7 Churches.]* That certain number may be observed as significative and mystical, it is plain by many places of holy Scripture, and by the ancient Doctors' special noting of the same to many purposes. [1]Whereby we see the rashness of our Adversaries, in condemning generally all religious respect of certain numbers in our prayers, fasts, or actions. Namely the number of *Seven*, is mystical, and prophetical, perfect, and which (as S. Augustine saith.) the Church knoweth by the Scriptures, to be specially dedicated to the Holy Ghost: and to appertain to spiritual mundation, as in the Prophet's appointing of Naaman to wash seven times in Jordan, and the sprinkling of the blood seven times against the tabernacle.[2] *li. 4. quaest. in numer. q. 33.* See *li. 5. c. 5 de Gen. ad lit. & li. 5 quaest in Deuter. q. 42.* All these visions stand upon Sevens. Seven Churches, seven Angels, seven stars, seven spirits, seven candlesticks, seven lamps, seven trumpets, seven vials, seven horns of the Lamb, seven hills, seven thunders, seven heads of the Dragon, signifying the Devil: seven of the beast that is Antichrist: seven of the beast that the harlot rid upon: finally the number also of the visions is specially marked to be seven, in this book, and every time that this number is used in this prophecy, it hath a mystery & a more large meaning, than the nature of that number is precisely and vulgarly taken for. As when he writeth to seven Churches, it is to be understood of all the Churches in the world: as the seven Angels, for all the Angels or governors of the whole Catholic Church: and so forth in the rest, because the number of *Seven*, hath the perfection of universality in it, as S. Augustine saith *li. 5 quaest. in Deuter. q. 42.*

[1]Grace & peace from God and the holy Angels.

[2]God and our Lady save us, and the like.

4. *From the 7 spirits.]* The Holy Ghost may be here meant, and so called for his sevenfold gifts and graces, as some expositors think, but it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5 Chapter following: where he seemeth to call these, the seven spirits sent into all the world, as S. Paul to the Hebrews (c. 1, 14) speaketh of Angels,[1] and so the Protestants take it in their commentaries: which we note, because thereupon they must needs confess that the Apostle here giveth or wisheth grace and peace, not from God only, but also from his Angels: though that benediction cometh one way of God, and another way of his Angels and Saints, being but his creatures. And so they may learn, that the faithful often joining in one speech,

God and our Lady, our Lord and any of his Saints,[2] to help us or bless us, is not superstitious, but an Apostolical speech. And so the Patriarch said (Gen. 48. v. 16.) *The Angel that delivereth me from all evils, bless these children.* See the Annot. *Act. 15, 28.*

6. *A kingdom and Priests.]* As all that truly serve God, and have the dominion and superiority over their concupiscences and whatsoever would induce them to sin, be kings:◦ so all that employ their works and themselves to serve God & offer all their actions as an acceptable sacrifice to him, be priests. Nevertheless, as if any man would thereupon affirm that there ought to be no other earthly powers or kings to govern in worldly affairs over Christians, he were a seditious Heretic, even so are they that upon this or the like places where all Christians be called priests in a spiritual sort, would therefore infer, that every one is in proper signification a Priest, or that all be Priests alike, or that there ought to be none but such spiritual priests, for it is the seditious voice of Core, saying to Moyses and Aaron, *Let it suffice you, that all the multitude is of holy ones, and the Lord is in them. Why are you extolled over the people of the Lord?* Num. 16.

◦How all Christians be both kings & Priests.

10. *On the Dominical day.]* Many notable points may be marked here. First, that even in the Apostles' time there were days deputed to the service of God,◦ and so made holy and different, though not by nature, yet by use and benediction, from other profane or (as we call them) work-days.

◦Difference of holy-days and workdays.

[1]Secondly, that the Apostles and faithful abrogated the Sabboth which was the seventh day, and made holy day for it, the next day following, being the eighth day in count from the creation: and that without all Scriptures, or commandment of Christ that we read of, yea (which is more) not only otherwise than was by the Law observed, but plainly otherwise than was prescribed by God himself in the second commandment, yea and otherwise than he ordained in the first creation, when he sanctified precisely the Sabboth day, & not the day following, Such great power did Christ leave to his Church,[2] and for such causes gave he the Holy Ghost to be resident in it, to guide it into all truths, even such as in the Scriptures are not expressed. And if the Church had authority & inspiration from God, to make Sunday (being a work-day before) an everlasting holy day:[3] and the Saturday, that before was holy day, now a common workday: why may not the same Church prescribe & appoint the other holy feasts of Easter, Whitsuntide, Christmas, and the rest? For the same warrant she hath for the one, that she hath for the other.

[1]Sunday made holiday by the Apostles & the Church's authority.

[2]Other feasts ordained by the Church.

[3]As Saturday was in memory of the creation, so Sunday of Christ's resurrection.

Thirdly, it is to be noted that the cause of this change was, for that now we Christians esteeming more our redemption, than our first creation, have the holy day which was before for the remembrance of God's accomplishment of the creation of things, now for memory of the accomplishment of our redemption. Which therefore is kept upon that day on which our Lord rose from life to death, which was the day after the Sabboth, being called by the Jews, *una* or *prima Sabbathi, the first of* or *after the Sabboth. Mat 28. Act. 20. 1 Cor. 16.* Fourthly, it is to be marked, that this holy day by the Apostle's tradition also, was named *Dominicus dies, our Lord's day*, or, *the Dominic*,◦ which is also an old Ecclesiastical word in our language. For the name Sunday is a heathenish calling, as all other of the week days be in our language: some imposed after the names of planets, as in the Roman's time: some by the name of certain Idols that then Saxons did worship, & to which they dedicated their days before they were Christians. Which names the Church useth not, but hath appointed to call the first day, *the Dominic*, after the Apostle here: the other by the name of *Feries*, until the last of the week, which she calleth by the old name, *Sabboth*, because that was of God, and not by imposition of the heathen. See the marginal Annotation *Luc. 24, 1.*

◦The Church useth not the Heathenish names of days: but, *Dies Dominicus, feriae, Sabbatum.*

Lastly observe, that God revealeth such great things to Prophets,◦ rather upon holy days, and in

◦God giveth greater

grace at holy times of prayer and fasting.

times of contemplation, sacrifice, and prayer, than on other profane days. And therefore as S. Peter *(Act. 10)* had a revelation at the sixth hour of prayer, and Zacharie *(Luc. 1)* at the hour of incense, and Cornelius *(Act. 10)* when he was at his prayers the ninth hour, so here S. John noteth that he had all these marvelous visions upon a Sunday.

◦Priestly garments.

13. *Vested in a Priestly garment.]* ◦He appeared in a long garment or vestment proper unto Priests (for so the word, *Poderes*, doth signify, as *Sap. 18, 24*) and that was most agreeable for him that represented the person of Christ the high Priest, and appeared to John being a most holy Priest, and who is specially noted in the Ecclesiastical history for his Priestly garment called, *petalon* or *lamina. Euseb. li. 3 hist. Eccl. c. 25. & li. 5 c. 23.*

[1] The true religion manifest as the light on a candlestick.

[2] *Mt. 5, 15.*

20. *The seven stars.]* The Bishops are the stars of the Church, as the Churches themselves are the golden candlesticks of the world:[1] no doubt to signify, that Christ preserveth the truth only in and by the lawful Bishops and Catholic Church, and that Christ's truth is not to be sought for, in corners or conventicles of Heretics, but at the Bishop's hands, and [2] upon the candlestick which shineth to all in the house.

[1] Angels Protectors.

[2] Bishops and Priests are called Angels.

[3] *Mal. 2, 7.*

20. *The Angels of the Churches.]* The whole Church of Christ hath S. Michael for her keeper and Protector,[1] and therefore keepeth his holy day only by name, among all Angels. And as earthly kingdoms have their special Angels Protectors, as we see in the 10 Chapter of Daniel: so much more the particular Churches of Christendom. See S. Hierom *in 34 Ezech.* But of those Angels it is not here meant, as is manifest. [2] And therefore Angels here must needs signify the Priests or Bishops specially of the Churches here, and in them, all the governors of the whole & of every particular Church of Christendom. They are called Angels, for that they are God's messengers to us, interpreters of his will, our keepers and directors in religion, our intercessors, the carriers and offerers of our prayers to him, and mediators unto him under Christ, and for these causes and for their great dignity they are here and in [3] other places of Scripture called Angels.

CHAPTER II.

He is commanded to write diverse things to the churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretics called Nicolaitae, 22. and calling others by threats unto penance: 26. and promising reward to him that manfully overcometh.

AND [1] to the Angel of the Church of Ephesus write, Thus saith he which holdeth the seven stars in his right hand, which walketh in the midst of the seven candlesticks of gold:

[1] That which before he willed him to write to the Church, he now willeth to be written to the Angels or Bishops of the same only. Where we see, it is all one, to the Church, and to the head or governor thereof.

2 I know thy works and labour, and thy patience: & that thou canst not bear evil men, & hast tried them which say themselves to be Apostles, and are not, and hast found them liars: 3 and thou hast patience, and hast borne for my name, and hast not fainted. 4 But I have against thee a few things, because [1] thou hast left thy first charity.

[1] By this we see is plainly refuted that which some Heretics hold, that a man once in grace or charity can never fall from it.

5 Be mindful therefore from whence thou art fallen: and do penance, and do the first works. But if not: I come to thee, & will move thy candlestick out of his place, unless thou do penance. 6 But this thou hast, because thou hatest the facts of the Nicolaites, which I also hate. 7 He that hath an ear, let him hear what the Spirit saith to the Churches: To him that overcometh, I

will give to eat of the tree of life, which is in the Paradise of my God. 8 And to the Angel of the Church of Smyrna write: Thus saith [1]the First and the Last, who was dead, and liveth:

[1] *Apoc. 1, 17.*

9 I know thy tribulation and thy [1]poverty, but thou art rich: and thou art blasphemed of them that say themselves to be Jews and are not, but are the synagogue of Satan.

[1] This Church representeth the state of them that are spoiled of their goods, imprisoned, & manifoldly afflicted for the Catholic faith.

10 Fear none of these things which thou shalt suffer. Behold the devil will send some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee [1]the crown of life.

[1] The singular reward of Martyrdom.

11 He that hath an ear, let him hear what the Spirit saith to the Churches: He that shall overcome, shall not be hurt of the [1]second death.

[1] The death of the body is the first death: the death of the soul, the second, which Martyrs are surest to escape of all men.

12 And to the Angel of the Church of Pergamus write: Thus saith he that hath the sharp two-edged sword: 13 I know where thou dwellest, where the seat of Satan is: and thou holdest my name, and hast not denied my faith. And in those days Antipas my faithful witness, who was slain among you, [1]where Satan dwelleth.

[1] The special residence of Satan is where the faithful are persecuted for Christ's truth. Where not to deny the Cath. faith for fear, is much here commended.

14 But I have against thee a few things: because thou hast there, them that hold the doctrine of Balaam, who taught Balac [1]to cast a scandal before the children of Israel, to eat and commit fornication:

[1] *Nu. 24, 14. 25, 2.*

15 so hast thou also them that hold the doctrine of the Nicolaites. 16 In like manner do penance. If not: I will come to thee quickly, and will fight against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith to the Churches: To him that over cometh I will give the hidden manna, and will give him a [1]white counter, and in the counter, a new name written, which no man knoweth, but he that receiveth it.

[1] *c ψῆφον calculum*

18 And to the Angel of the Church of Thyatira write: Thus saith the Son of God, which hath eyes as a flame of fire, and his feet like to latten. 19 I know thy [1] works, and faith, and thy charity, and ministry, and thy patience and thy last works more than the former.

[1] None of these are any thing worth without the other.

20 But I have against thee a few things: because thou permittest the [1]woman Jezabel, who calleth herself a prophetess, to teach, and to seduce my servants, to fornicate, and to eat of things sacrificed to idols.

[1] *3. Reg. 18.*

21 And I gave her a time that she might do penance: & she will not repent from her fornication. 22 Behold I will cast her into a bed: and they that commit adultery with her, shall be in very great tribulation, unless they do penance from their works: 23 and her children I will kill with death, & all the Churches shall know [1] that I am he that searcheth the reins & hearts, & I will give to every one of you [2]according to his works.

[1] *1. Reg. 16.*
Ps. 7, 10.
Ier. 11, 20. [2] Who seeth not here that good works deserve salvation, as ill works damnation: and that it is not faith alone that God rewardeth, but that faith which worketh by charity?

24 But I say to you and the rest which are at Thyatira, whosoever have not this doctrine, which have not known the [1]ʿdepthʾ of Satan, as they say, I will not cast upon you another weight.

[1] *depths*

25 Yet that which you have, hold till I come. 26 And he that shall overcome and keep my works unto the end, I will give him power over the nations, 27 and [1]he shall rule them with a rod of iron, and as the vessel of a potter shall they be broken,

[1] *Ps. 2, 9.*

28 [1]as I also have received of my Father: and I will

give him the morning star.

[1] This great privilege of Saints riseth of the power and preeminence of Christ, which his father gave him according to his humanity; and therefore to deny it to Saints, is to deny it to Christ himself.

29 He that hath an ear, let him hear what the Spirit saith to the Churches.

ANNOTATIONS.
CHAP. II.

◦Christ's care of his Church.

1. *Holdeth the seven.]* Much to be observed, that Christ hath such care over the Church and the Bishops thereof,◦ that he is said here to bear them up in his right hand, and to walk in the middes of them: no doubt to uphold and preserve them and to guide them in all truth.

◦Special virtues required in a Bishop.

2. *Thy works, labour, patience, &c.]* Things required in a Bishop. First, good works, and great patience in tribulation. Next, ◦zeal and sharp discipline toward offenders is here commended in them. Thirdly, wisdom & diligence in trial of false Apostles and preachers coming in sheep-skins: where is signified the watchful providence that ought to be in them, that Heretics enter not into their flocks.

◦Sin is the cause that God taketh the Cath. faith from countries.

5. *Will move.]* ◦Note that the cause why God taketh the truth from certain countries, and removeth their Bishops or Churches into captivity or desolation, is the sin of the Prelates and people. And that is the cause (no doubt) that Christ hath taken away our golden candlestick, that is, our Church in England. God grant us to remember our fall, to do penance and the former works of charity which our first Bishops and Church were notable and renowned for.

◦Zeal against Heretics.

6. *Because thou hatest.]* We see here that of all things, Christian people (specially Bishops) should have great zeal against Heretics and hate them,◦ that is, their wicked doctrine and conditions, even as God hateth them. For which only zeal, our Lord saith here that he beareth with some Churches and Prelates, and saveth them from perishing.

◦Nicolaites the first Heretics so called, as a pattern of Arians, Lutherans, and the like peculiar callings.

6. *Of the Nicolaites.]* Heretics have their callings of certain persons, as is noted at large *Act. 11. 26.* These had their name of Nicolas,◦ one of the 7 first Deacons that were chosen *Act. 6.* Who is thought to have taught community of women or wives, and that it was lawful to eat of meats offered to idols. Which later point is such a thing, as if one should hold it lawful to receive the bread or wine of the new Communion, which is a kind of *Idolothyta*, that is, *idolatrous meats*. For though such creatures be good by creation, yet they be made execrable by profane blessings of Heretics or Idolaters. And concerning the name of Nicolaites given here by our Lord himself to those Heretics, it is a very pattern and mark unto the faithful for ever. What kind of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zuinglians, &c. See S, Hierom *cont. Lucifer. in fine.*

[1] *li. 4. Antiq. c. 6.*

[2] Balaam overcoming God's people by persuasion of lechery and bellycheer, was a type of Heretics.

[3] *2. Pet. 2, 15.*

14. *To cast a scandal.]* [1] Josephus writeth that when Balaam could not curse God's people, nor otherwise annoy them, he taught Balac a way how to overthrow them: [2] to wit, by presenting unto them their Heathen women very beautiful, and delicate dishes of meat offered to Beelphegor: that so being tempted they might fall to heathenish manners and displease God. [3] To which crafty counsel of Balaam the Apostle resembleth Heretic's fraud, who by offering of liberty of meat, women, Church goods, breach of vows, and such other licentious allurements, cause many more to fall, than by their preaching.

Iuda v. 11.

20. *The woman Jezabel.]* He warneth Bishops to be zealous and stout against false Prophets and Heretics of what sort soever, [1] by alluding covertly to the example of holy Elias that in zeal killed 450 false prophets of Jezabel, [2] and spared not Achab nor Jezabel themselves, [3] but told them to their faces that they troubled Israel, that is, the faithful people of God. And whether there were any such great woman then, a furtherer and promoter of the Nicolaites, who the Prophet should here mean, it is hard to say.

[1] Zeal against Heretics.
[2] *3. Reg. 18.*
[3] Achab and Jezabel.

21. *She will not repent.]* ◦See free will here most plainly, and that God is not the proper cause of obduration or impenitence, but man himself only. Our Lord giveth sinners so long life, specially to expect their amendment: but Jezabel (to whom the Apostle here alludeth) would never repent.

◦Free-will. God is not author of evil.

22. *They that commit adultery with her.]* [1] Such as communicate with Heretics, shall be damned (alas) with them. For, not only such as were in their hearts, of Jezabel's religion, or inwardly believed in Baal, but such as externally for fear worshipped him (which the Scriptures call, bowing of their knees to Baal) [2] are culpable. As now many bow their knees to the Communion, that bow not their hearts.

[1] They that communicate with Heretic, shall be damned with them.
[2] *3. Reg. 19. v. 18. Ro. 11.*

26. *I will give him power.]* Observe that not only Angels have power and regiment over Countries under God, but now for the honour of Christ's human nature, and for his ministry in the world, the Saints deceased also, ◦ being in heaven, have government over men and Provinces, and therefore have to do with our affairs in the world. Which is against the Heretics of these days, that to take away our prayers to Saints, would spoil them of many sovereign dignities, wherein the Scriptures make them equal with Angels.

◦Saints also are Patrons, not only Angels.

CHAPTER III.

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that err to penance by threatening, but praising the rest, and promising reward to him that overcometh: 15. detesting also the cold indifferent Christians. 20. He saith that God knocketh at the door of men's hearts by offering his grace, for to enter in to him that will open unto him by consent of free will.

AND to the Angel of the Church of Sardis, write: Thus saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast the name that thou livest, and thou art dead. 2 Be vigilant, and confirm the rest of the things which were to die. For I find not thy works full before my God. 3 Have in mind therefore in what manner thou hast received and heard: and keep, and do penance. If therefore thou watch not, [1] I will come to thee as a thief, and thou shalt not know what hour I will come to thee.

[1] *1. Thes. 5, 2.*
2. Pet. 3, 10.
Apo. 16, 15.

4 But thou hast a few names in Sardis, [1] which have not defiled their garments: and they shall walk with me in whites, because they [2] are worthy.

[1] c Such as have not committed deadly sin after Baptism.
[2] note that there is in man a worthiness of the joys of heaven, by holy life: and this is a common speech in holy Scripture, that man is worthy of God, of heaven, of salvation.

5 He that shall overcome, shall thus be vested in white garments, and I will not put his name out of the book of life, and I will confess his name before my Father, and before his Angels. 6 He that hath an ear, let him hear what the Spirit saith to the Churches.

7 And to the Angel of the Church of Philadelphia write: Thus saith the Holy one and the True one, he that hath the [1]key of David; he that openeth, and no man shutteth, shutteth, and no man openeth:

[1] *Esa. 22, 22.*

8 I know thy works. Behold I have given before thee a door opened which no man can shut: because thou hast a little power, and hast kept my word, and hast not denied my name. 9 Behold I will give of the synagogue of Satan, which say they be Jews, and are not, but do lie. Behold I will make them come and adore before thy feet. And they shall know that I have loved thee. 10 Because thou hast kept the word of my patience, and I will keep thee from the hour of tentation, which shall come upon the whole world to tempt the inhabitants on the earth. 11 Behold I come quickly: hold that which thou hast, that no man take thy crown. 12 He that shall overcome, I will make him a pillar in the temple of my God: and he shall go out no more: and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem, which descendeth out of Heaven from my God, and my new name. 13 He that hath an ear, let him hear what the Spirit saith to the Churches.

14 And to the Angel of the Church of Laodicia write: Thus saith [1]Amen, the faithful and true witness, [2]which is the beginning of the creature of God:

[1] *c ὁ ἀμήν* [2] *Ecclesiastici 24, 9. 14. Col. 1, 15.*

15 I know thy works, that thou art neither cold, nor hot. I would thou were cold, or hot. 16 But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth. 17 Because thou sayest, That I am rich, and enriched, and lack nothing; and knowest not that thou art a miser, and miserable, and poor, and blind, and naked. 18 I counsel thee to buy of me gold fire-tried, that thou mayest be made rich: and mayest be clothed in white garments, that the confusion of thy nakedness appear not: and with eye-salve anoint thine eyes, that thou mayest see. 19 I, [1]whom I love, do rebuke and chastise. Be zealous therefore and do penance.

[1] *Prov. 3, 12. Heb. 12, 6.*

20 Behold I stand at the door and [1]knock. If any man shall hear my voice, and open to me the gate, I will enter in to him, and will sup with him, and he with me.

[1] God first calleth upon man and knocketh at the door of his heart: that is to say, offereth his grace. And it lieth in man to give consent by free-will holpen also by his grace.

21 He that shall overcome, I will give unto him to sit with me in my throne: as I also have overcome, and have sitten with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith to the Churches.

ANNOTATIONS.
CHAP. III.

◦Doing well in respect of reward.

5. *He that shall overcome.]* In all these speeches to diverse Bishops and their Churches, ◦he continually encourageth them to constancy in faith and good life, by setting before their eyes the reward of the next life. And yet the Calvinists would have no man do good in respect of such reward.

◦Adoration of creatures, called Dulia.

9. *Adore before thy feet.]* ◦You see this word of adoration is in Scriptures used for worship of creatures also, and that to fall before the feet of holy men or Angels for duty and reverence, is not idolatry, except the proper honour due to God, be given unto them. See the Annotations upon the 19 & 22 Chapter concerning the Apostle's prostration before the Angel. And the Adversaries evasion, saying that the adoration was of God only: and that, *before the feet* of the party, signifieth nothing else but, *in his presence*, is false and against the phrase of Scriptures. *23 4 Reg. 4.* where the Sunamite adored Elisaeus, falling down before his feet, and *4 Reg. 2.* the sons of the Prophets

adored him in the same sort. And here this adoration cannot be meant but of the Bishop or Angel of Philadelphia, because he promiseth this honour as a reward, and as an effect of his love towards him, saying, *And they shall know that I have loved thee.* And that which he saith in the 22 Chapter, *I fell down to adore before the feet of the Angel*: the very same he expresseth thus in the 19 Chapter, *I fell before his feet to adore him:* making it all one, to adore before his feet, and to adore him.

11. *That no man take thy crown.]* That is, his crown of everlasting life and glory, if he persevere not to the end in faith & good works:◦ otherwise another shall enter into his place, as Mathias did both to the dignity of the Apostleship, & to the heavenly crown due for the well using and executing of the same function: which Judas might and should have had, if he had persevered to the end. And as the Gentiles came into the grace and place of the Jews. Other difficulties concerning this kind of speech are resolved in Schoolmen, and are not here to be stood upon.

◦Perseverance in good & continuing to the end.

16. *Lukewarm.]* Zeal and fervour is commendable, specially in God's cause: ◦and the Neuters that be neither hot nor cold, are to Christ and his Church burdenous and loathsome, as lukewarm water is to a man's stomach, provoking him to vomit, and therefore he threateneth to void up such Neuters out of his mouth.

◦Neuters or indifferents in religion.

CHAPTER IV.

1. A door being open in heaven, he saw one sitting in a throne, 4. and round about him four and twenty seniors sitting, 6. and the four beasts here described, 9. which with the 24 seniors continually glorified him that sat in the throne.[1]

[1]The 2. part.
First, the book with 7 seals. Secondly, 7 Angels with trumpets.

AFTER[1] these things I looked, & behold a door open in heaven, and the first voice which I heard, was as it were of a trumpet speaking with me, saying: Come up hither, and I will shew thee the things which must be done quickly after these.

[1]THE 2. VISION.
In which is represented unto us the glory and majesty of God in heaven, and the incessant honour & praises of all Angels and Saints assisting him. Which is resembled in the daily honour done to him by all orders and sorts of holy men in the Church militant also.

2 And immediately I was in spirit: and behold there was a seat set in heaven, and upon the seat one sitting. 3 And he that sat, was like in sight, to the Jasper stone, and the Sardine: and there was a rain-bow round about the seat, like to the sight of an Emerald. 4 And round about the seat, four and twenty seats: and upon the thrones, four and twenty Seniors sitting, clothed about in white garments, and on their heads crowns of gold. 5 And from the throne proceeded lightnings, and voices, and thunders: and seven lamps burning before the throne, which are the seven Spirits of God. 6 And in the sight of the seat, as it were a sea of glass like to crystal: and in the midst of the seat and round about the seat [1]four beasts full of eyes before and behind.

[1]These four beasts, and the like described *Ezech. 1.* by the judgement of the holy Doctors signify the 4 Evangelists, and in them all true Preachers. The man, Matthew, the lion, Mark: the calf, Luke: the eagle, John. See the causes hereof in the Sum of the 4 Evangelists. *pag. 1. S. Grego. in 1. Ezech.*

7 And the first beast, like to a lion: and the second beast, like to a calf, and the third beast, having the face as it were of a man: and the fourth beast, like to an eagle flying. 8 And the four beasts, every one of them had six wings round about: and within they are full of eyes. And they had no rest day and night, saying, *Holy, Holy, Holy, Lord God omnipotent,*[1] which was, and which is, and which shall come.

[1]*Esa. 6, 3.*

9 And when those beasts gave glory and honour and benediction to him that sitteth upon the throne, that liveth for ever and ever: 10 the four and twenty Seniors fell down before him that sitteth in the throne, & adored him that liveth for ever and ever, and cast their crowns before the throne, saying: 11 Thou art worthy O Lord our God to receive glory and honour and power: because thou hast created all things, and for thy will they were and have been created.

ANNOTATIONS.
CHAP. IV.

◦The *Sanctus* thrice repeated.

8. *Holy, holy, holy.]* ◦This word is thrice repeated here, and *Esa. 6*: and to the imitation thereof, in the service of the holy Church, at *Te Deum*, and at Mass, specially in the Preface next before the great mysteries, for the honour of the three persons in the B. Trinity, and that the Church militant may join with the triumphant, and with all the orders of Angels, who also are present at the consecration, and do service there to our common Lord and Master, as S. Chrysostom writeth *li. 6 de Sacerdotio.* and *ho. 1. de verb. Esa. to. 1.* The Greeks call it, the hymn *Trisagios*, that is, *Thrice holy* .

CHAPTER V.

4. S. John weeping, because no man could open the book sealed with seven seals: 6. the Lamb that was slain, opened it: which being done, the four beasts and four and twenty seniors, with an innumerable multitude of Angels & all creatures, did glorify him exceedingly.

AND [1] I saw in the right hand of him that sat upon the throne, a [2] book written within and without, sealed with seven seals.

[1] THE 3 VISION. [2] S. Gregory taketh it to be the book of holy Scripture *li. 4. Dialog. c. 42.*

2 And I saw a strong Angel, preaching with a loud voice: Who is worthy to open the book, & to loose the seals thereof? 3 And no man was able neither in heaven nor in earth, nor [1] under the earth, to open the book, nor look on it.

[1] He speaketh not of the damned in Hell, of whom there could be no question: but of the faithful in Abraham's bosom; & in Purgatory.

4 And I wept much because no man was found worthy to open the book, nor to see it. 5 And one of the Seniors said to me: Weep not; behold [1] the [2] Lion of the Tribe of Juda, the root of David, hath won, to open the book, and to loose the seven seals thereof.

[1] c So did Jacob *(Gen. 49.)* call Christ, for his kingly fortitude in subduing the world unto him. [2] *Gen. 49, 9.*

6 [1] And I saw, and behold in the midst of the throne and of the four beasts and in the midst of the Seniors, [2] a Lamb standing as it were slain, having seven horns & seven eyes: which are the seven Spirits of God, sent into all the earth.

[1] b The Epistle upon All-Hallows eve. [2] So Christ is called for that he is the immaculate host or sacrifice for our sins.

7 And he came, and received the book out of the right hand of him that sat in the throne. 8 And when he had opened the book, the four beasts and the four and twenty Seniors fell before the Lamb, having every one harps, and golden vials full of odours, which are the prayers of saints: 9 And they sang a new canticle, saying: Thou art worthy o Lord to take the book, and to open the seals thereof: [1] because thou wast slain, and hast redeemed us to God in thy blood out of every tribe and tongue and people and nation,

[1] This maketh against the Calvinists who are not content to say that we merit not, but that Christ merited not for himself. Calv. *Philip. 2. v. 9.*

10 and [1] hast made us to our God [2] ⌜a Kingdom⌝

and Priests, and we shall reign upon the earth.

[1] *1. Pet. 2.* [2] *kings*

11 [1] And I looked, and heard the voice of many Angels round about the throne, and of the beasts & of the Seniors: and the number of them was [2] thousands of thousands,

[1] The Epistle in a votive Mass of the holy Angels. [2] *Dan. 7. 10.*

12 saying with a loud voice: The Lamb that was slain, is worthy to receive power, and [1] ˹divinity˺, and wisdom, and strength, and honour, and glory, and benediction.┤

[1] *riches*

13 And every creature that is in heaven, and upon the earth, and under the earth, and that are in the sea, and that are therein: all did I hear saying: [1] To him that sitteth in the throne, and [2] to the Lamb, benediction and honour and glory and power for ever and ever.

[1] *Apoc. 4, 11.* [2] All the said creatures are bound to give honour, not only to God, but to Christ as man, and our Redeemer: & so they here do.

14 And the four beasts said, Amen. And the four and twenty Seniors fell on their faces: and adored him that liveth for ever and ever.┤

ANNOTATIONS. CHAP. V.

8. *The prayers of Saints.]* Hereby it is plain that the Saints in heaven offer up the prayers of faithful and holy persons in earth (called here saints, and in Scripture often) unto Christ.◦ And among so many divine & unsearchable mysteries set down without exposition, it pleased God yet, that the Apostle himself should open this one point unto us, that these odours be the lauds and prayers of the faithful, ascending and offered up to God as incense, by the Saints in heaven. That so the Protestants may have no excuse of their error. That the Saints have no knowledge of our affairs or desires.

◦The Saints in heaven offer our prayers to God.

10. *A kingdom and priests.]* To serve God and subdue vices and sins, is to reign or to be a king spiritually.◦ Likewise to offer unto him the sacrifices of good works, is to be a priest after a sort: though neither the one nor the other in proper speech. See the Annotation before Chap. 1. v. 6.

◦Spiritual kings and Priests.

13. *Every creature.]* He meaneth the creatures in heaven, as Angels and Saints, the holy persons in earth, and those that were in Limbo,◦ or be in Purgatory (for of the damned in hell he cannot speak in his case:) lastly, of the peoples in Islands (here called the sea) which the Prophets use often to name severally, when they foretell the spreading of Christ's glory through the world. as Esa. c. 49. *Hear ye Islands and you people a far off. &c.*

◦*Limbus Patrum* and Purgatory.

CHAPTER VI.

8. Four seals of the seven being opened, there follow diverse effects against the earth. 9. when the fifth seal was opened, the souls of martyrs desire that the judgement may be hastened: 12. and at the opening of the sixth, there are signs shewed of the judgement to come.

AND I saw that the Lamb had opened one of the seven seals, and I heard one of the four beasts, saying, as it were the voice of thunder: Come, and see. 2 And I saw: And behold a white horse, and he that sat upon him had a bow, and there was a crown given him, and he went forth conquering that he might conquer. 3 And when he had opened the second seal, I heard the second beast, saying: Come, & see. 4 And there went forth another

horse, red: and he that sat thereon, to him it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him. 5 And when he had opened the third seal, I heard the third beast, saying: Come, and see. And behold a black horse, and he that sat upon him, had a balance in his hand. 6 And I heard as it were a voice in the midst of the four beasts saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and wine and oil hurt thou not. 7 And when he had opened the fourth seal, I heard a voice of the fourth beast, saying: Come, & see. 8 And behold a pale horse: and he that sat upon him, his name was death, and hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with beasts of the earth. 9 And when he had opened the fifth seal: I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they had. 10 And they cried with a loud voice, saying: How long Lord (holy and true), judgest thou not and revengest thou not our blood of them that dwell on the earth? 11 And white stoles were given, to every one of them [1]one; and it was said to them, that they should rest yet a little time, till their fellow-servants be complete, and their brethren, that are to be slain even as they.

[1]This one stole signifieth the glory or bliss of the soul only, but at the day of judgement they shall have it doubled by adding the glory of their body also.

12 And I saw, when he had opened the sixth seal, and [1]behold there was made a great earth-quake, and the sun became black as it were sack-cloth of hair: and the whole moon became as blood:

[1]c The tribulation that shall fall in the time of Antichrist.

13 and the stars from heaven fell upon the earth, as the fig-tree casteth her green figs when it is shaken of a great wind: 14 and heaven departed as a book folded together: and every hill, and Islands were moved out of their places. 15 And the kings of the earth, and princes, and tribunes, and the rich, and the strong, and every bond-man, and free-man hid themselves in the dens and the rocks of mountains. 16 And they say to the mountains and the rocks: [1]Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb:

[1]*Osee. 10. Lu. 23, 50.*

17 because the great day of their wrath is come, and who shall be able to stand?

ANNOTATIONS.
CHAP. VI.

◦Consecration of altars with Saints' relics.

9. *Under the altar.]* Christ as man (no doubt) is this altar, under which the souls of all Martyrs live in heaven, expecting their bodies, as Christ their head hath his body there already. And for correspondence to their place or state in heaven, the Church layeth commonly their bodies also or relics near or under the altars,◦ where our Saviour's body is offered in the holy Mass: and hath a special provision that no altars be erected or consecrated without some part of a Saint's body or relics. *Conc. African. can. 50. Carthag. 5. can. 14.* See S. Hierom *cont. Vigilant c. 3.* S. Augustine *de civit. li. 8. c. 27.* S. Gregory *li. 5. ep. 50. li. 1. ep. 52. li. 2. ep. 58.* Whereunto the Prophet seemeth here to allude, making their souls also to have their being in heaven, as it were under the altar. But for this purpose note well the words of S. Augustine (or what other ancient writer soever was the author thereof) *Ser. 11 de Sanctis. Under the altar (saith he) of God I saw the souls of the slain. What is more reverent or honourable, than to rest under the altar on which sacrifice is done to God, and in which our Lord is the Priest: as it is written, Thou art a Priest according to the order of Melchisedec? Rightly do the souls of the just rest under the altar, because upon the altar our Lord's body is offered, neither without cause do the just there call for revenge of their blood, where also the blood of Christ is shed for sinners*, and many other goodly words to that purpose.

This place also the wicked heretic Vigilantius (as S. Hierom writing against him witnesseth c. 2) [1] abused to prove, that the souls of Martyrs and other Saints were included in some certain place, that they could not be present at their bodies and monuments (where Christian people used in the primitive Church to pray unto them, as Catholic men do yet) nor be where they list, or where men pray unto them. To which the holy doctor answereth at large, that they be wheresoever Christ is according to his humanity: for under that altar they be. Part of his words be these, that you may see how this blessed father refuted in that Heretic the Calvinists so long before they were born. [2] *Doest thou* (saith he) *prescribe laws to God? Doest thou fetter the Apostles, that they may be kept in prison till the day of judgement, and be kept from their Lord, of whom it is written, They follow the Lamb whither soever he goeth.* [3] *If the Lamb be in every place, then they that be with the Lamb, must be every-where. And if the devil and wicked spirits gadding abroad in the world with passing celerity, be present every-where: shall holy Martyrs after the shedding of their blood, be kept close under an altar, that they cannot stir out from thence?* So answereth this learned doctor.

[1] Saints be present at their tombs and relics.

[2] The Calvinists' heresy concerning the Saints confuted by S. Hierom long ago.

[3] *Apoc. 14.*

Which misliketh our Calvinists so much, that they charge him of great error, in that he saith, Christ according to his humanity is every-where, as though he were an Ubiquitary Protestant. [1] Where, if they had any judgement, they might perceive that he meaneth not, that Christ or his Saints should be personally present at once in every place alike, as God is: but that their motion, speed, and agility to be where they list, is in comparable, and that their power and operation is accordingly. Which they may learn to be the holy doctor's meaning, [2] by the words that follow of the Devil and his ministers: whom he affirmeth to be every-where no otherwise but by their exceeding celerity of being and working mischief now in one place, now in another, and that in a moment. For though they be spirits, yet are they not every-where at once according to their essence. And for our new Divines it were a hard thing to determine, how long Satan (that told our Lord he had circuited the earth) [3] was in his journey, and in the particular consideration and tentation of Job: and how many men he assaulted in that his once circuit. No, no, such curious companions know nothing, nor believe nothing, but that they see with corporal eyes, and teach nothing but the way to infidelity.

[1] They unlearnedly accuse S. Hierom as an Ubiquist.

[2] How S. Hierom saith, Christ & his Saints are every-where.

[3] *Iob. 1.*

10. *And they cried.]* S. Hierom also against the said Vigilantius reporteth, that he used an argument against the prayers of Saints out of this place, for that these Martyrs cried for revenge, ◦ and could not obtain. But we will report his words, that you may see how like one heretic is to another, these of our days to those of old. *Thou sayest in thy book* (saith S. Hierom c. 3.) *that whiles we be alive, one of us may pray for another: but after we be dead, no man's prayer shall be heard for another: specially seeing the Martyrs asking revenge of their blood, could not obtain.* So saith the Heretic. Against which the holy Doctor maketh a long refutation, proving that they pray much more after they be in heaven, than they did here in earth: and that they shall be much sooner heard of God, than when they were in the world.

◦ That Saints pray for us, S. Hierom proveth against the Heretic Vigilantius.

But for the Heretic's argument framed out of these words of the Apocalypse thus, *These Martyrs did not obtain, ergo Saints do not pray for us*: it was so frivolous, and the antecedent so manifestly false, that he vouchsaved not to stand about it. For it is plain that the Martyrs here were heard, and that their petition should be fulfilled in time appointed by God (whereunto they did and do always conform themselves:) for it was said unto them, *That they should rest yet a little time, till &c.* And that Martyrs' prayers be heard in this case, our Saviour testifieth Luc 18 saying, *And will not God revenge his elect that cry to him day and night? I say to you, he will quickly revenge them.* And if God

do not hear the Saints sometime nor grant their requests, is it therefore consequent that they do not or man not pray? Then Christ himself should not have prayed his father to remove the bitter cup of death from him, because that petition was not granted.

◦How Martyrs cry for revenge.

10. *Revengest thou not?]* ◦They do not desire revenge upon their enemies for hatred, but of charity and zeal of God's honour, praying that his enemies and the persecutors of his Church and Saints, that will not repent, may be confounded: and that our Lord would accelerate his general judgement, that so they might attain the perfect crown of glory promised unto them, both in body and soul: which is to desire the resurrection of their bodies, which then shall triumph perfectly and fully over the persecutors that so cruelly handled the bodies of the elect, which shall then appear glorious to the enemies' confusion.

11. *Till their fellow servants be complete.]* There is a certain number that God hath ordained to die for the testimony of truth and the Catholic faith, for conformity of the members of the head CHRIST our chief Martyr. And till that number be accomplished, the general condemnation of the wicked persecutors shall not come, nor the general reward of the elect.

CHAPTER VII.

The earth being to be punished, 3. they are commanded to save them that are signed in their foreheads: 4. which are described and numbered both of the Jews and Gentiles, blessing God. 13. Of them that were clothed in white stoles or long robes.

AFTER these things I saw four Angels standing upon the four corners of the earth, holding the four winds of the earth, that they should not blow upon the land, nor upon the sea, nor on any tree. 2 [1]And I saw another Angel ascending from the rising of the sun, having the sign of the living God; & he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea,

[1]b The Epistle upon All Hallows day.

3 saying: Hurt not the earth and the sea, nor the trees, till [1]we sign the servants of our God in their foreheads.

[1]It is an allusion to the sign of the Cross which the faithful bear in their foreheads, to shew they be not ashamed of Christ. *S. August. tract. 43. in Io.*

4 And I heard the number of them that were signed, an hundred forty four thousand were signed, [1]of every tribe of the children of Israel.

[1]c Of all the tribes put together, so many, 144000.

5 Of the tribe of Juda, twelve thousand signed. Of the tribe of Ruben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed.[1]

[1]He signifieth by these thousands and the multitude following, all the elect: but the elect of the Jews, to be in a certain number: the elect of the Gentiles to be innumerable.

6 Of the tribe of Aser, twelve thousand signed. Of the tribe of Nephthali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed. 7 Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed. 8 Of the tribe of Zabulon, twelve thousand signed. Of the tribe of Joseph, twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed. 9 After these things I saw [1]a great multitude which no man could number, of all nations, and tribes, and peoples, & tongues: standing before the throne, and in the sight of the Lamb, clothed in white robes, and [2]palms in their hands:

[1]c The elect of the Gentiles. [2]Boughs of the palm tree be tokens of triumph and victory.

10 And they cried with a loud voice, saying: Salvation to our God which sitteth upon the throne, and to the Lamb. 11 And all the Angels stood in the circuit of the throne, and of the Seniors, and of the four beasts: and they fell in the sight of the throne upon their faces,

and adored God, 12 saying, Amen. Benediction, and glory, and wisdom, and thanks-giving, honour and power and strength to our God for ever and ever. Amen.⊣ 13 [1]And one of the Seniors answered, and said to me: These that are clothed in the white robes, who be they? and whence came they?

[1]The Epistle for many Martyrs.

14 And I said to him: My Lord thou knowest. And he said to me: These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 [1]Therefore they are before the throne of God, and they serve him day and night in his temple: and he that sitteth in the throne, shall dwell over them.

[1]The glory of Martyrs.

16 [1]They shall no more hunger nor thirst, neither shall the sun fall upon them, nor any heat.

[1]*Esa. 49, 10.*

17 Because the Lamb which is in the midst of the throne, shall rule them, and shall conduct them to the living fountains of waters, and [1]God will wipe away all tears from their eyes.⊣

[1]*Esa. 25, 8. Apo. 21, 4.*

CHAPTER VIII.

1. The seventh seal being opened, there appear Angels with trumpets: 5. and when another Angel poured out fire taken from the altar, upon the earth, there follow diverse tempests. 7. In like manner, whiles four Angels of the seven sound their trumpets, there fell sundry plagues.

AND [1] when he had opened the seventh seal, there was made silence in heaven, as it were half an hour.

[1]THE 4. VISION.

2 And I saw seven Angels standing in the sight of God: and there were given to them seven trumpets.

3 And another Angel came, and stood [1]before the altar, having a golden censer: and there were given to him many incenses that he should give of the prayers of all saints upon the altar of gold, which is before the throne of God.

[1]The Priest standing at the altar praying & offering for the people in the time of the high mysteries, Christ himself also being present upon the altar, is a figure of this thing, & thereunto he alludeth.

4 And the smoke of the incenses [1]of the prayers of the saints ascended from the hand of the Angel before God.

[1]c If this be S. Michael or any Angel, and not Christ himself, as some take it, Angels offer up the prayers of the faithful, as the 24 Elders did chap. *5.* For this word, *Saints*, is taken here for the holy persons on earth, as often in the Scripture: though it be not against the Scriptures, that the inferior Saint or Angel in heaven should offer their prayers to God by their superiors there. But hereby we conclude against the Protestants, that it derogateth not from Christ, that Angels or Saints offer our prayers to God, as also is plain of Raphael *Tob. 12, 12.*

5 And the Angel took the censer, & filled it of the fire of the altar, and cast it on the earth, and there were made thunders & voices and lightnings, and a great earth-quake. 6 And the seven Angels which had the seven trumpets, prepared themselves to sound with the trumpet. 7 And the first Angel sounded with the trumpet, and there was made hail and fire, mingled in blood, and it was cast on the earth, and the third part of the earth was burnt, & the third part of trees was burnt, and all green grass was burnt. 8 And the second Angel sounded with the trumpet: and as it were a great mountain burning with fire, was cast into the sea, & the third part of the sea was made blood: 9 and the third part of those creatures died, which had lives in the sea, and the third part of the ships perished.

10 And the third Angel sounded with the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the floods, and on the fountains of waters: 11 and the name of the star is called worm-wood. And the third part of the waters was made into worm-wood: and many men died of the waters, because they were made bitter. 12 And the

fourth Angel sounded with the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and of the day there shined not the third part, and of the night in like manner, 13 And I looked, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabiters on the earth: because of the rest of the voices of the three Angels which were to sound with the trumpet.

CHAPTER IX.

The fifth Angel sounding the trumpet, a star falleth. 3. The issuing forth of locusts from the smoke of the deep pit to vex men, 7. and the description of them. 13. The sixth Angel sounding, four Angels are let loose, 18. which with a great troop of horsemen do murder the third part of men.

AND [1] the fifth Angel sounded with the trumpet, & I saw [2] a star to have fallen from heaven upon the earth, and there was given to him the key of the pit of bottomless depth.

[1] Most understand all this of Heretics. [2] The fall of an Arch heretic, as Arius, Luther, Calvin, out of the Church of God. Which have the key of Hell to open & bring forth all the old condemned heresies buried before in the depth.

2 And he opened the pit of the bottomless depth: and the smoke of the pit ascended, as the smoke of a great furnace: and the sun was darkened and the air with the smoke of the pit. 3 And from the smoke of the pit there issued forth [1] locusts into the earth. And power was given to them, as the scorpions of the earth have power:

[1] c Innumerable petty heretics following their Masters after the opening & the smoke of the bottomless pit.

4 and it was commanded them that they should not hurt the grass of the earth nor any green thing, nor any tree: but only men which have not the sign of God in their foreheads. 5 And it was given unto them that they should not kill them: but that they should be tormented five months: and their torments as the torments of a scorpion when he striketh a man. 6 And [1] in those days men shall seek for death, and shall not find it: and they shall desire to die, & death shall fly from them.

[1] *Apoc. 6, 16.*

7 And the similitudes of the locusts, like to horses prepared into battle: and upon their heads as it were crowns like to gold: and their faces as the faces of men. 8 And they had hair as the hair of women; & their teeth were as of lion's. 9 And they had [1] habergeons as habergeons of iron, and the voice of their wings as the voice of the chariots of many horses running into battle.

[1] *c coats of mail, or other coats of fence.*

10 And they had tails like to scorpions, and stings were in their tails: and their power was to hurt men five months. 11 [1] And they had over them a king, the Angel of the bottomless depth, whose name in Hebrew is *Abaddon*, and in Greek *Apollyon*: in Latin having the name *Exterminans*. [2]

[1] The chief Master of heretics. [2] אבדון *ἀπολλύων*, In English, *Destroyer*.

12 One woe is gone, & behold two woes come yet after these. 13 And the sixth Angel sounded with the trumpet: and I heard one voice from the four horns of the golden altar, which is before the eyes of God, 14 saying to the sixth Angel which had the trumpet: Loose the four Angels which are bound in the great river Euphrates. 15 And the four Angels were loosed, who were prepared for an hour, & a day, and a month, and a year: that they might kill the third part of men. 16 And the number of the army of horse-men was twenty thousand times ten thousand. And I heard the number of them. 17 And so I saw the horses in the vision: and they that sat upon them, had habergeons of fire and of hyacinth and brimstone, and the heads of the horses were as it were the heads of lions: and from their mouth proceedeth fire, and smoke, and brimstone. 18 And by these three plagues was slain the third part of men, of the fire and of the smoke and

of the brimstone, which proceeded from their mouth. 19 For the power of the horses is in their mouth, and in their tails. For, their tails be like to serpents, having heads: and in these they hurt. 20 [1]And the rest of men which were not slain with these plagues, neither [2]have done penance from the works of their hands, not to adore devils and idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk,

[1]c Pagans, Infidels, and sinful impenitent Catholics must be condemned also.[2]This phrase being the like both in Greek and Latin, signifieth such sorrowful & penal repentance as causeth a man to forsake his former sins and depart from them.
οὐ μετενόησαν ἐκ τῶν ἔργων. See the same phrase. *c. 2, 21. 22. & Act. 8. v. 22.*

21 and have not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

ANNOTATIONS. CHAP. IX.

4. *Nor any green thing.]* The Heretics never hurt or seduce the green tree, that is, such as have a living faith working by charity, but commonly they corrupt him in faith who should otherwise have perished for ill life,◦ and him that is reprobate, that hath neither the sign of the Cross (which is God's mark) in the forehead of his body, nor the note of election in his soul.

◦Who are seduced by Heretics.

7. *Prepared into battle.]* Heretics being ever ready to contend, do pretend victory, and counterfeit gold: ◦in shape as men, as smooth and delicate as women, their tongues and pens full of gall and venin: their hearts obdurate: full of noise and shuffling: their doctrine as pestiferous and full of poison, as the tail and sting of a scorpion, but they endure for a little season.

◦The manifold hypocrisy of Heretics.

20. *Idols of gold.]* Here again the new Translators abuse the people, for *idols* saying *images*:◦ the place being plainly against the portraits of the Heathen Gods, which are here and in the Psalm 95 called, *daemonia, Devils.*

◦Heret. translation.

CHAPTER X.

Another strong Angel crying out, 3. seven thunders do speak. 6. The Angel sweareth that there shall be time no more, but at the voice of the seventh Angel the mystery shall be fully accomplished. 9. He giveth John a book to devour.

AND [1] I saw another Angel, strong, descending from heaven, clothed with a cloud, and a rain-bow on his head, and his face was as the sun, and his feet as [2]ˈa pillarˈ of fire.

[1]CHRIST the valiant Angel is here described.[2]*pillars*

2 And he had in his hand a little book opened: and he put his right foot upon the sea, and his left upon the land. 3 And he cried with a loud voice, as when a lion roareth. And when he had cried, the seven thunders spake their voices. 4 And when the seven thunders had spoken their voices, I was about to write: and I heard a voice from heaven saying to me: Sign the things which the seven thunders have spoken; and [1]write them not.

[1]Many great mysteries and truths are to be preserved in the Church, which for causes know to God's providence are not to be written in the book of holy Scripture.

5 And [1]the Angel which I saw standing upon the sea and upon the land, [2]lifted up his hand to heaven,

[1]*Dan. 12, 7.*[2]c This was the manner of taking an oath by the true God, *as Deut. 32.*

6 and he sware by him that liveth for ever and ever, that created heaven and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it: That there shall be time no more: 7 but in the days of the voice of the seventh Angel, when the trumpet shall begin to sound, the mystery of God shall be consummate, as he hath evangelized by his servants the Prophets. 8 And I heard a voice from heaven again speaking with me, and saying: Go, and take the book that is opened, of the hand of the Angel standing upon the sea and upon the land. 9 And I went to the Angel, saying unto him, that he should give me the book. And he said to me:

[1]Take the book, and [2]devour it: and it shall make thy belly to be bitter, but in thy mouth it shall be [3] sweet as it were honey.

[1]*Ezec. 3, 1.*[2]c By earnest study and meditation.[3] Sweet in the reading, but in fulfilling, somewhat bitter, because it commandeth works of penance and suffering of tribulations.

10 And I took the book of the hand of the Angel, and devoured it: and it was in my mouth as it were honey, sweet. And when I had devoured it, my belly was made bitter, 11 and he said to me: Thou must again prophesy to Nations, and peoples, and tongues, and many kings.

CHAPTER XI.

S. John measuring the Temple, 3. heareth of two witnesses that shall preach: 7. whom the beast coming up from the sea shall kill. 11. but they rising again ascend into heaven, 13. and seven thousand persons are slain with an earthquake: 15. and at the sound of the seventh Angel, the four and twenty seniors give praise and thanks to God.

AND there was given me a reed like unto a rod: and it was said to me: Arise, and measure the Temple of God, and the altar, and them that adore in it. 2 But the court which is without the Temple, cast forth, & measure not that: because it is given to the Gentiles, and they shall tread under-foot the holy city [1]two & forty months:

[1]Three years and a half. Which is the time of Antichrist's reign and persecution.

3 and I will give to my two witnesses, and they shall prophesy a thousand two hundred sixty days, clothed with sack-cloths. 4 These are the two olive trees & the two Candlesticks that stand in the sight of the Lord of the earth. 5 And if any man will hurt them, fire shall come forth out of their mouths, and shall devour their enemies. And if any man will hurt them, so must he be slain. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over the waters to turn them into blood, and to strike the earth with all plague as often as they will. 7 And when they shall have finished their testimony, the [1] beast which ascended from the depth, shall make war against them, and shall overcome them, and kill them.

[1]The great Antichrist.

8 And their bodies shall lie in the streets of the [1] great city, which is called spiritually Sodom and Aegypt, where their Lord also was crucified.

[1]c He meaneth Hierusalem, named Sodom and Aegypt for the imitation of them in wickedness. So that we see his chief reign shall be there, though his tyranny may extend to all places of the world.

9 And there shall of tribes, and peoples, and tongues, and Gentiles, see their bodies for three days, and a half: and they shall not suffer their bodies to be laid in monuments. 10 And the inhabitants of the earth [1] shall be glad upon them, and make merry: and shall send gifts one to another, because these two Prophets tormented them that dwelt upon the earth.

[1]The wicked rejoice, when holy men are executed by the tyrants of the world, because their life and doctrine are burdenous unto them.

11 And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them. 12 And they heard a loud voice from heaven saying to them: Come up hither. And they went up into heaven

in a cloud: and their enemies saw them. 13 And in that hour there was made a great earth-quake: and the tenth part of the city fell: and there were slain in the earth-quake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven. 14 The second woe is gone: and behold the third woe will come quickly. 15 And the seventh Angel sounded with a trumpet: and there were made loud voices in heaven saying, [1]The kingdom of this world is made our Lord's & his Christ's, and he shall reign for ever and ever. Amen.

[1]The kingdom of this world usurped before by Satan & Antichrist, shall afterward be Christ's forever.

16 And the four and twenty Seniors which sit on their seats in the sight of God, fell on their faces, and adored God, 17 saying: We thank thee Lord God omnipotent, which art, and which wast, and which shalt come: because thou hast received thy great power, and hast reigned. 18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, to be judged, and [1]to render reward to thy Servants the Prophets and Saints, and to them that fear thy name, little and great, and to destroy them that have corrupted the earth.

[1]To repay the hire or wages (for so both the Greek word and the Latin signify due to holy men, proveth against the Protestants, that they did truly merit the same in this life.

19 And the temple of God was opened in heaven: and the ark of his testament was seen in his temple, and there were made lightnings, and voices, and an earth-quake and great hail.

ANNOTATIONS.
CHAP. XI.

3. *My two witnesses.]* Enoch and Elias, as it is commonly expounded. For, that Elias shall come again before the later day,◦ *it is a most notorious known thing* (to use S. Augustine's words) *in the mouths and hearts of faithful men. See li. 20 de Civit. Dei c. 29. Tract. 4 in Joan.* and both of Enoch and Elias, *lib. 1 de pec. merit. c. 3.* So the rest of the Latin Doctors. as, S. Hierom *ad Pammach. ep. 61 c. 11. & in Psal. 20.* S. Ambrose *in Psal. 45.* S. Hilary *20 can. in Mat.* Prosper *li. ultimo de Promissionibus c. 13.* S. Gregory *li. 14 Moral. c. 11. & ho. 12 in Ezech.* Beda *in 9 Marci.* The Greek fathers also, as S. Chrysostom *ho. 58 in Mat. & ho. 4 in 2 Thessal. & ho. 21. in Genes. & ho. 22 in ep. ad Hebr.* Theophylacte and Oecumenius *in 17 Matthaei.* S. Damascene *li. 4 de Orthodoxa fide c. 27.*

◦Enoch & Elias yet alive, shall preach in the time of Antichrist.

Furthermore, that they live also in Paradise, it is partly gathered out of the Scripture Ecclici 44, 16. where it is plainly said of Enoch, that *he is translated into paradise*, as all our Latin exemplars do read: and of Elias, that he was taken up alive, it is evident *4 Reg. 2.* And S. Irenaeus saith, it is the tradition of the Apostles, that they be both there. *li. 5 in initio. Dicunt Presbyteri* (saith he) *qui sunt Apostolorum Discipuli. So say the Priests or Ancients that are the scholars of the Apostles.* See S. Justine *q. 85 ad orthodoxos.* Finally, that they shall return into the company of men in the end of the world, to preach against Antichrist, and to invite both Jews and Gentiles to penance, and so be martyred, as this place of the Apocalypse seemeth plain, so we have in part other testimonies hereof, *Malac. 4. Ecclci 44, 16. 48, 10. Matt. 17, 11.* See also Hyppolytus' book *of Antichrist and the end of the world.* All which being well considered, the Heretics are too contentious and incredulous, to discredit the same, as they commonly do.

CHAPTER XII.

4. The great dragon (the Devil) watching the woman that brought forth a man child, to devour it, God took away the child to himself, and fed the woman in the desert. 7.

Michael fighting with the dragon overcometh him, 13. who being thrown down to the earth, persecuteth the woman & her seed.

And [1] a great sign appeared in heaven; [2] a woman clothed with the sun, and the moon under her feet, & on her head a crown of twelve stars:

[1] THE 3. PART.
The Dragon's incredulous & persecuting multitude, and Antichrist the chief head thereof. [2] This is properly & principally spoken of the Church: and by allusion, of our B. Lady also.

2 and being with child, she cried also travailing, and is in anguish to be delivered. 3 And there was seen another sign in heaven, and behold [1] a great red dragon having seven heads, & ten horns: and on his heads seven diadems,

[1] c The great Devil Lucifer.

4 and his tail drew [1] the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman which was ready to be delivered; that when she should be delivered, he might [2] devour her son.

[1] The spirits that fall from their first state into Apostasy with him and by his means. [2] c The Devil's endeavour against the Church's children, and specially our B. Lady's only son the head of the rest.

5 And she brought forth a man child, who was [1] to govern all nations in an iron rod; & her son was taken up to God and to his throne,

[1] *Ps. 2, 9. Apoc. 2, 27.*

6 & the woman fled into the wilderness where she had a place prepared of God, that there^ they might feed her a thousand two hundred sixty days. 7 And there was made a great battle in heaven, Michael and his Angels fought with the dragon, and the dragon fought and his Angels: 8 and they prevailed not, neither was their place found any more in heaven. 9 And that great dragon was cast forth, the old serpent, which is called the devil and Satan, which seduceth the whole world: and he was cast into the earth, & his Angels were thrown down with him. 10 And I heard a great voice in heaven saying: Now is there made salvation and force, and the Kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before the sight of our God day and night. 11 And [1] they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto death.

[1] When the Angels or we have the victory, we must know it is by the blood of Christ, and so all is referred always to him.

12 Therefore rejoice, o heavens, and you that dwell therein. Woe to the earth & to the sea, because the devil is descended to you, having great wrath, knowing that he hath a little time. 13 And after the dragon saw that he was thrown into the earth, he persecuted the woman which brought forth the man-child: 14 and there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place, where she is nourished for [1] a time & times, & half a time, from the face of the serpent.

[1] This often insinuation that Antichrist's reign shall be but three years & a half (Dan. *7, 25.* Apoc. *11, 2. 3.* & in this chap. *v. 6. c. 13, 5.*) proveth that the heretics be exceedingly blinded with malice, that hold the Pope to be Antichrist, who hath ruled so many Ages.

15 And the serpent cast out of his mouth after the woman, water as it were a flood: that he might make her to be carried away with the flood. 16 And the earth holp the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was angry against the woman: and went to make battle with the rest of her seed, which keep the commandments of God, and have the testimony of JESUS Christ. 18 And he stood upon the sand of the sea.

ANNOTATIONS.

CHAP. XII.

6. *The woman fled.]* This great persecution that the Church shall flee from, is in the time of Antichrist, and shall endure but three years and a half, as is noted v. 14 in the margent, In which time for all that, she shall not want our Lord's protection, nor true Pastors, nor be so secret, but all faithful men shall know and follow her:◦ much less shall she decay, err in faith, or degenerate and follow Antichrist, as Heretics do wickedly feign. As the Church Catholic now in England in this time of persecution, because it hath no public state of regiment nor open free exercise of holy functions, may be said to be fled into the desert, yet it is neither unknown to the faithful that follow it, nor the enemies that persecute it: as the hid company that the protestants talk of, was for some worlds together, neither known to their friends nor foes, because there was indeed none such for many ages together. And this is true, if we take this flight for a very corporal retiring into wilderness. Where indeed it may be, and is of most expounded, to be a spiritual flight, by forsaking the joys and solaces of the world, and giving herself to contemplation and penance, during the time of persecution under Antichrist. And by enlarging the sense, it may also very well signify the desolation and affliction that the Church suffereth and hath suffered from time to time in this wilderness of the world, by all the forerunners and ministers of Antichrist, Tyrants and Heretics.

◦The Church shall flee as to a desert in Antichrist's time, but not decay or be unknown, no not for so short a time.

7. *A great battle.]* ◦In the Church there is a perpetual combat betwixt S. Michael (protector of the Church militant as he was sometime of the Jews' Synagogue *Dan. 10, 21*) and his Angels, and the Devil and his ministers. The perfect victory over whom, shall be at the judgement. Mark here also the cause why S. Michael is commonly painted fighting with a dragon.

◦S. Michael fighting with the dragon.

15. *To be carried away.]* By great persecution he would draw her, that is, her children from the true faith:◦ but every one of the faithful elect, gladly bearing their part thereof, overcome his tyranny. At whose constancy he being the more offended, worketh malicious attempts in assaulting the frailer sort, who are here signified by *the rest of her seed that keep the commandments*, but are not so perfect as the former.

◦Antichrist's attempts to draw from the true faith.

CHAPTER XIII.

1. A beast rising up out of the sea, having seven heads and ten horns & ten diadems, 5. blasphemeth God, 7. and warreth against the Saints & destroyeth them. 11. And another beast rising out of the earth with two horns, was altogether for the foresaid beast, constraining men to make and adore the image thereof, and to have the character of his name.

AND I saw a beast coming up from the sea, having seven heads, and ten horns, & upon his horns ten diadems, and upon his heads names of blasphemy. 2 And the beast which I saw, was like to a libard, and his feet as of a bear, and his mouth, as the mouth of a lion. And the dragon gave him his own force and great power. 3 And I saw one of his heads as it were slain to death: and the wound of his death was cured. And all the earth was [1]in admiration after the beast.

[1]They that now follow the simplest & grossest heretics that ever were without seeing miracles, would then much more follow this great seducer working miracles.

4 And they adored the dragon which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with it? 5 And there was given to it a mouth speaking great things and blasphemies: and power was given to it to work two and forty months. 6 And he opened his mouth unto blasphemies toward God, [1]to blaspheme his name, & his tabernacle, & those that dwell in heaven.

[1]No heretics ever liker Antichrist, than these in our days, specially in blasphemies against God's Church, Sacraments, Saints, Ministers, and all sacred things.

7 And it was given unto him to make battail with the saints, & to overcome them. And power was given him upon every tribe and people, and tongue, and nation, 8 and all that inhabit the earth, adored it, [1]whose names be not written in the book of life of the Lamb, which was slain from the beginning of the world.

[1]*Apoc. 3, 5.*

9 If any man have an ear, let him hear. 10 He that shall lead into captivity, goeth into captivity: [1]he that shall kill in the sword, he must be killed with the sword. Here is the patience and the faith of saints.

[1]*Gen. 9, 6. Mt. 26, 52.*

11 And I saw [1]another beast coming up from the earth: and he had two horns, like to a lamb, & he spake as a dragon.

[1]Another false prophet inferior to Antichrist, shall work wonders also, but all referred to the honour of his master Antichrist. So doth Calvin & other Arch-heretics pervert the world to the honour of Antichrist, and so do their scholers also for the honour of them.

12 And all the power of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, whose wound of death was cured. 13 And he did many signs, so that he made also fire to come down from heaven unto the earth in the sight of men. 14 And he seduceth the inhabitants on the earth through the signs which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast which hath the stroke of the sword, and lived. 15 And it was given him to give spirit to the image of the beast, and that the image of the beast should speak: and should make, that whosoever shall not adore the image of the beast, be slain. 16 And he shall make all, little & great, and rich, and poor, and free-men, and bond-men, to have a character in their right hand, or in their foreheads. 17 And that no man may buy or sell, but he that hath the character, or the name of the beast, or the number of his name. 18 Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man; and the number of him is six hundred sixty six.

ANNOTATIONS.
CHAP. XIII.

◦Many mysteries expounded.

1. *A beast coming up.]* This beast is the universal company of the wicked, whose head is Antichrist: & the same is called *(Apoc. 17)* the whore of Babylon. ◦The 7 heads be expounded *(Apoc. 17)* seven kings: five before Christ, one present, and one to come. The 10 horns be also there expounded to be 10 kings that shall reign a short while after Antichrist. This dragon is the Devil, by whose power the whore or beast or Antichrist worketh. For in the words following (v. 3 & 4) Antichrist is called the beast, to whom the dragon, that is, the Devil giveth that power of feigned miracles. And as we adore God for giving power to Christ and his followers, so they shall adore the Devil for assisting Antichrist and giving him power.

[1]Great persecution by Antichrist and his ministers.

[2]Their blessedness that continue constant.

7. *To make battle with the saints.]* [1]He shall kill the saints then living, Elias and Enoch, and infinite more that profess Christ. Whereby we must learn, not to marvel when we see the wicked persecute and prevail against the just, in this life. Then shall his great persecution and cruelty try the saint's patience, as his wonderful means to seduce shall try the steadfastness of their faith, [2]which is signified by these words following, *Here is the patience and the faith of saints.* And when it is said, *They adored the beast, whose names are not written in the book of life of the Lamb,* it giveth great solace and hope to all them that shall not yield to such persecutions, that they are of God's elect, and their names written in the book of life.

14. *The image of the beast.]* ◦They that now refuse to worship Christ's image, would then worship Antichrist's. And we may note here, that as the making or honouring of this image was not against the honour of Antichrist, but wholly for it, as also the image erected of Nabuchodonosor, and the worship thereof was altogether for the honour of him, so is the worship of Christ's image, the honour of Christ himself, and not against him, as Protestants madly imagine.

◦The honour of Christ's image is for the honour of Christ.

17. *The character or the name.]* As belike for the perverse imitation of Christ, whose image (specially as on the Rood or crucifix) he seeth honoured and exalted in every Church, [1] he will have his image adored (for that is Antichrist, in emulation of like honour, adversary to Christ) so for that he seeth all true Christian men to bear the badge of his Cross in their foreheads, he likewise will force all his to have another mark, to abolish the sign of Christ. By the like emulation also and wicked opposition he will have his name and the letters thereof to be sacred, and to be worn in men's capes, or written in solemn places, and to be worshipped, as the name of JESUS is and ought to be among Christian men. And as the ineffable name of God was among the Jews expressed by a certain number of 4 characters (therefore called *Tetragrammaton*) [2] so it seemeth the Apostle alludeth here to the number of Antichrist's name.

[1] Antichrist's triple honour against the honour of Christ.

[2] יהוה

And here it is much to be noted, that the Protestants plucking down the image of Christ out of all Churches,◦ & his sign of the cross from men's foreheads, and taking away the honour and reverence of the name JESUS, do make room for Antichrist's image, & mark, and name. And when Christ's image and ensigns or arms shall be abolished, and the Idol of Antichrist set up in stead thereof, as it is already begun: then is the abomination of desolation which was foretold by Daniel and our Saviour.

◦The Protestants by abolishing of Christ's image, & cross and irreverence to the name JESUS, make a ready way to the honour of Antichrist.

18. *Let him count.]* Though God would not have it manifest before hand to the world, who in particular this Antichrist should be: yet it pleased him to give such tokens of him, that when he cometh, the faithful may easily take notice of him, according as it is written of the event of other prophecies concerning our Saviour, *That when it is come to pass, you may believe*. [1] [2] In the mean time we must take heed that we judge not over rashly of God's secrets, the holy writer here signifying, that it is a point of high understanding, illuminated extraordinarily by God's spirit, to reckon right and decipher truly before hand, Antichrist's name and person.

[1] *Io. 14, 29.*

[2] Antichrist's name secret.

18. *It is the number of a man.]* A man he must be, and not a Devil or spirit, as here it is clear, and by S. Paul *2 Thessal. 2.* where he is called, *the man of sin*. Again, he must be one particular person,◦ & not a number, a succession, or whole order of any degree of men: because his proper name, and the particular number, and the characters thereof be (though obscurely) insinuated. Which reproveth the wicked vanity of Heretics, that would have Christ's own Vicars, the successors of his chief Apostle, yea the whole order of them for many ages together, to be this Antichrist. Who by his description here and in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord JESUS is. And whosoever he be, these Protestants undoubtedly are his precursors. For as they make his way by ridding away Christ's images, cross, and name, so they exceedingly promote the matter by taking away Christ's chief minister, that all may be plain for Antichrist.

◦Antichrist shall be one special man, and of a peculiar name.

◦If the Pope had been Antichrist, and had been revealed now a good many years sithence, as these fellows say he is to them, then the number of this name would agree to him, and the prophecy being now fulfilled, it would evidently appear that he bare the name and number here noted. For (no doubt) when he cometh, this count of the letters or number of his name which before is so hard to know, will be easy. For he will set up his name in every place, even as we faithful men do not

◦The Pope cannot be Antichrist.

advance JESUS. And what name proper or appellative of all or any of the Popes do they find to agree with this number, notwithstanding they boast that they have found the whole order and every of them these thousand years to be Antichrist, and the rest before even from S. Peter, foreworkers toward his kingdom?

18. *The number 666.]* Forasmuch as the ancient expositors and other do think (for certain knowledge thereof no mortal man can have without an express revelation)[1] that his name consisteth of so many, & such letters in Greek, as according to their manner of numbering by the Alphabet make 666, and forasmuch as the letters making that number, may be found in diverse names both proper & common: (as S. Irenaeus findeth them in *Latinos* and *Teitan*, Hyppolytus in *ἀρνοῦμαι*, Aretas in *Lampetis*, & some of this age in *Luderus*, which was Luther's name in the Alman tongue:)[2] therefore we see there can be no certain, and every one frameth and applieth the letters to his own purpose, and most absurd folly it is of the Heretics, to apply the word, *Latinos*, to the Pope: neither the whole order in common, nor ever any particular Pope being so called, and S. Irenaeus the first that observed it in that word, applied it to the Empire and state of the Roman Emperor, which then was Heathen, and not to the Pope of his days or after him: and yet proferred the word, Teitan, as more agreeable, with this admonition, that it were a very perilous and presumptuous thing to define any certainty before hand, of that number and name. And truly whatsoever the Protestants presume herein of the Pope, we may boldly discharge Luther of that dignity. He is undoubtedly one of Antichrist's precursors, but not Antichrist himself.

[1] All framing of letters to express Antichrist's name, is uncertain.

[2] *Iren. li. 5. in fine.*

CHAPTER XIV.

1. Virgins follow the Lamb whithersoever, singing a new canticle. 6. One Angel Evangelizeth the Gospel: 8. another Angel telleth the fall of Babylon: 9. the third declareth their torments that have adored the beast. Moreover two having sicles, 15. one of them is commanded to reap down the corn, 18. the other to gather the grapes as in vintage, which are trodden in the lake of God's wrath.

AND[1] I looked, & behold [2]a Lamb stood upon mount Sion, & with him an hundred forty four thousand having his name, and the name of his Father written in their foreheads.

[1] The Epistle upon S. Innocents' day in Christmas. [2] Christ, and the same number of elect that were signed *chap. 7.*

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harpers harping on their harps. 3 And they sang as it were a new song before the seat and before the four beasts, and the Seniors, & no man could [1]ˈsayˈ the song, but those hundred forty four thousand, that were bought from the earth.

[1] *learn μαθεῖν*,

4 These are they which were not defiled with women. For they are [1]virgins. These follow the Lamb whithersoever he shall go. These were bought from among men, [2]the first fruits to God and the Lamb:

[1] One state of life more excellent than another. And virgins for their purity passing the rest, & always accompanying Christ according to the Church's hymn out of this place. *Quocunque pergis, virgines sequuntur &c.* [2] c This the Church applieth to the holy Innocents that died first for Christ.

5 and in their mouth there was found no lie. For they are without spot before the throne of God.ꟻ 6 And I saw another Angel flying through the midst of heaven, having the eternal Gospel, to evangelize unto them that sit upon the earth, and upon every nation, and tribe, and tongue, and people; 7 saying with a loud voice: Fear our Lord, and give him honour, because the hour of his judgement is come: and adore ye him [1] that made heaven and earth, the sea and all things that are in them, and the fountains of waters.

[1] *Ps. 145. Act. 14.*

8 And another Angel followed, saying: [1]Fallen fallen is that great [2]Babylon, which of the wine of the wrath of her fornication made all nations to drink.

[1] *Esa. 21. Ier. 51. Apo. 18.* [2] The city of the devil, which is the universal society of the wicked misbelievers & ill livers in the world.

9 And the third Angel followed them, saying with a loud voice: If any man adore the beast and his image, and receive the character in his forehead, or in his hand; 10 [1]he also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire & brimstone in the sight of the holy Angels and before the sight of the Lamb.

[1] The great damnation that shall follow them that forsake Christ & the Church, & worship Antichrist or his image.

11 And the smoke of their torments shall ascend for ever and ever: neither have they rest day and night, which have adored the beast, and his image, and if any man take the character of his name. 12 Here is the patience of saints, which [1]keep the commandments of God and the faith of JESUS.

[1] Faith is not enough to salvation, without fulfilling of God's commandments.

13 [1]And I heard a voice from heaven, saying to me: Write, Blessed are the dead which die in our Lord. From hence-forth now, saith the Spirit, that they rest from their labours. For their works follow them.

[1] b The Epistle in a daily Mass for the dead.

14 And I saw, and behold a white cloud: and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle.

15 And another Angel came forth from the temple, crying with a loud voice to him that sat upon the cloud: [1]Thrust in thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is dry.

[1] *Ioel 3. Mat. 13.*

16 And he that sat upon the cloud, thrust his sickle into the earth, and the earth was reaped. 17 And another Angel came forth from the temple which is in heaven, himself also having a sharp sickle. 18 And another Angel came forth from the altar, which had power over the fire: and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof be ripe. 19 And the Angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth, & cast it into the great [1]press of the wrath of God:

[1] *c ληνὸν*
lacum. fat.
trough,
lake.

20 and the press was trodden without the city, and blood came forth out of the press, up to the horse bridles, for a thousand six hundred furlongs.

ANNOTATIONS.
CHAP. XIV.

13. *From hence forth now.]* This being specially spoken of Martyrs (as not only S. Augustine seemeth to take it, but the Calvinists themselves, translating, *in domino, for our Lord's cause*) [1] the Protestants have no reason to use the place against Purgatory or prayer for the departed, seeing the Catholic Church and all her children confess, that all Martyrs are straight after their death in bliss, and need no prayers. [2] Whereof this is S. Augustine's known sentence, *He doeth injury to the Martyr, that prayeth for the Martyr. Ser. 17 de verb. Apost. c. 1.* and again to this purpose he writeth thus most excellently tract. 84 in Joan. *We keep not a memory of Martyrs at our Lord's table, as we do of other that rest in peace, that is, for the intent to pray for them, but rather that they may pray for us &c.*

[1] Beza.

[2] Praying for the dead, and unto Saints, at the altar.

[1] The place abused against Purgatory, answered.

[2] *amodo ἀπάρτι Photius in Lexico.*

But if we take the words generally for all deceases in state of grace, as it may be also, then we say that even such, though they be in Purgatory and God's chastisement in the next life, and need our prayers, [1] yet (according to the foresaid words of S. Augustine) *do rest in peace*, being discharged from the labours, afflictions, and persecutions of this world, and (which is more) from the daily dangers of sin and damnation, and put into infallible security of eternal joy with unspeakable comfort of conscience. And such indeed are more happy and blessed than any living, who yet are usually in the Scriptures called blessed, even in the middes of the tribulations of this life. Whereby we see that these words, *from hence forth they shall rest from their labours*, may truly agree to them also that are in Purgatory, and so here is nothing proved against Purgatory. Lastly, this adverb, *amodo*, in Latin, as in the Greek *ἀπάρτι*, [2] doth not properly signify, from this present time forward, as though the Apostle had said, that after their death and so forward they are happy: but it noteth and joineth the time past together with the time present, in this sense, that such as have died since Christ's Ascension, when he first entering into heaven opened it for others, go not to *Limbus Patrum*, as they were wont before Christ's time, but are in case to go straight to bliss, except the impediment be in themselves. Therefore they are here called blessed, that die now in this state of grace & of the new Testament, in comparison of the old faithful and good persons.

CHAPTER XV.

2. They that had now overcome the beast and his image and the number of his name, do glorify God. 6. To seven Angels having the seven last plagues, are given cups full of the wrath of God. [1]

[1] THE 4. PART.
Of the 7 last plagues & final damnation of the wicked.

AND [1] I saw another sign in heaven great & marvelous: seven Angels having the seven last plagues. Because in them the wrath of God is consummate.

[1] The tribulations about the day of judgement.

2 And I saw as it were [1] a sea of glass mingled with fire, & them that overcame the beast and his image and the number of his name, standing upon the sea of glass, having the harps of God:

[1] c Baptism.

3 and singing [1] the song of Moyses the servant of God, and the song of the Lamb, saying: Great and marvelous are thy works Lord God omnipotent: just and true are thy ways King of the [2] ˹worlds˺.

[1] The song of Moyses and Christ, is the new Testament and the old. [2] *Saints*

4 Who shall not fear thee, o Lord, and magnify thy name? Because thou only art holy, because all nations shall come, and adore in thy sight, because thy judgements be manifest. 5 [1] And after these things I looked, and behold the temple of the tabernacle of testimony was opened in heaven:

[1] THE FIFTH VISION.

6 and there issued forth the seven Angels, having the seven plagues, from the temple: revested with clean and white [1] ˹stone˺, and girded about the breasts with girdles of gold.

[1] *linen*
λίνον
λίθον.

7 And one of the four beasts, gave to the seven Angels seven vials of gold full of the wrath of the God that liveth for ever and ever. 8 And the temple was filled with smoke at the majesty of God, and at his power: and no man could enter into the temple, till the seven plagues of the seven Angels were consummate.

CHAPTER XVI.

Upon the pouring out of the seven cups of God's wrath, on the land, the sea, the fountains, the seat of the beast, Euphrates and the air: there arise sundry plagues in the world.

AND I heard a great voice out of the temple, saying to the seven Angels: Go, and pour out the seven vials of the wrath of God upon the earth. 2 And the first went, and poured out his vial upon the earth, & there was made a cruel & very sore wound upon men that had the character of the beast: and upon them that adored the image thereof. 3 And the second Angel poured out his vial upon the sea, and there was made blood as it were of one dead: and every living soul died in the sea. 4 And the third poured out his vial upon the rivers and the fountains of waters: and there was made blood. 5 And I heard the Angel of the waters, saying: Thou art just, o Lord, which art, and which wast, the holy one, because thou hast judged these things: 6 [1]because they have shed the blood of the Saints and Prophets, & thou hast given them blood to drink. For they are worthy.

[1]The great revenge that God will do at the later day upon the persecutors of his Saints.

7 And I heard another, saying: Yea Lord God omnipotent, true and just are thy judgements. 8 And the fourth Angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire: 9 and men boiled with great heat, and [1]blasphemed the name of God having power over these plagues, neither did they penance to give him glory.

[1]The desperate and damned persons shall blaspheme God perpetually. Which shall be only as do not repent in this life.

10 And the fifth Angel poured out his vial upon the seat of the beast: and his kingdom was made dark, and they together did eat their tongues for pain: 11 and they blasphemed the God of heaven because of their pains and wounds, and [1]did not penance from their works.

[1]c See chap. *9. v. 20.* in the margent.

12 And the sixth Angel poured out his vial upon that great river Euphrates: and dried up the water thereof that a way might be prepared to the kings from the rising of the sun. 13 And I saw from the mouth [1]of the dragon, and from the mouth of the beast, and from the mouth of the false-prophet [2]ˈthreeˈ unclean spirits in manner of frogs.

[1]The dragon, is the Devil: the beast, Antichrist, or the society whereof he is head: the false-prophet, either Antichrist himself, or the company of Heretics and seducers that follow him.[2] *issue forth three*

14 For they are the spirits of devils working signs, and they go forth to the kings of the whole earth to gather them into battle at the great day of the omnipotent God. 15 Behold [1]I come as a thief: Blessed is he that watcheth, & keepeth his garments, that he [2]walk not naked, and they see his turpitude.

[1] *Apoc. 3.*[2] *2. Cor. 5, 3.*

16 And he shall gather them into a place which in Hebrew is called [1]Armagedon.

[1]c *The hill of sheaves*, by S. Hierom's interpretation.

17 And the seventh Angel poured out his vial upon the air, and there came forth a loud voice out of the temple from the throne, saying: It is done. 18 And there were made lightnings, and voices, and thunders, and a great earth-quake was made, such an one as never hath been since men were upon the earth, such an earth-quake, so great. 19 And [1]the great city was made into three parts: and the cities of the Gentiles fell. And Babylon the great came into memory before God, [2]to give her the cup of wine of the indignation of his wrath.

[1]The city or commonwealth of the wicked divided into three parts: into infidels, Heretics, and evil Catholics. This city is here called Babylon, whereof see the Annotat. upon the next chapter *v. 5.*[2] *Ier. 25, 15.*

20 And every Island fled, and mountains were not found. 21 And great hail like a talent came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was made exceeding great.

CHAPTER XVII.

The harlot Babylon clothed with diverse ornaments, 6. and drunken of the blood of Martyrs, sitteth upon a beast that hath seven heads and ten horns: 7. all which things the Angel expoundeth.

AND there came one of the seven Angels which had the seven vials, & spake with me, saying: Come, I will shew thee [1]the damnation of the great harlot, which sitteth upon [2]many waters.

[1]The final damnation of the whole company of the reprobate, called here the great whore.[2]c These many waters are many peoples. *v. 15.*

2 with whom the kings of the earth have fornicated, & they which inhabit the earth have been drunk of the wine of her whoredom. 3 And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns. 4 And the woman was clothed round about with purple and scarlet, and gilted with gold, and precious stone, and pearls, having a golden cup in her hand, full of the abomination & filthiness of her fornication. 5 And in her forehead a name written, *Mystery*: Babylon the great, mother of the fornications and the abominations of the earth. 6 And I saw the woman drunken of the blood of Saints, and of the blood of the Martyrs of JESUS. And I marveled when I had seen her, with great admiration. 7 And the Angel said to me: Why doest thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and the ten horns. 8 The beast which thou sawest, [1]was, and is not, and shall come up out of the bottomless depth, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the making of the world) shall marvel, seeing the beast that was, and is not.

[1]It signifieth the short reign of Antichrist, who is the chief horn or head of the beast.

9 And here is understanding, that hath wisdom. The seven heads, are seven hills, upon which the woman sitteth, and they are seven kings. 10 Five are fallen, one is, and another is not yet come: and when he shall come, he must tarry a short time. 11 And the beast which was, and is not: the same also is the eight, and is of the seven, & goeth into destruction. 12 And the ten horns which thou sawest, are [1]ten kings, which have not yet received kingdom, but [2]ʿshallʾ receive power as kings one hour after the beast.

[1]Some expound it of ten small kingdoms, into which the Roman Empire shall be divided, which shall all serve Antichrist both in his life and a little after.[2]*do*

13 These have one counsel and force: and their power they shall deliver to the beast. 14 These shall fight with the Lamb, and the Lamb shall overcome them, because [1]he is Lord of lords, and King of kings, and they that are with him, called, and elect, and faithful.

[1]*1. Tim. 6, 15. Apo. 19, 16.*

15 And he said to me: The waters which thou sawest where the harlot sitteth, are peoples, and nations, and tongues. 16 And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and her they shall burn with fire. 17 For [1]God hath given into their hearts, to do that which pleaseth him: that they give their kingdom to the beast, till the words of God be consummate.

[1]Not forcing or moving any to follow Antichrist, but by his just judgement, & for punishment of their sins, permitting them to believe and consent to him.

18 And the woman which thou sawest: is the great city, which hath kingdom over the kings of the earth.

ANNOTATIONS. CHAP. XVII.

◦The Protestants here 5. *Babylon.]* In the end of S. Peter's first Epistle, where the Apostle dateth it at Babylon, which the

ancient writers (as we there noted) affirm to be meant of Rome: ◦the Protestants will not in any wise have it so, because they would not be driven to confess that Peter ever was at Rome. But here for that they think it maketh for their opinion, that the Pope is Antichrist, and Rome the seat and city of Antichrist, they will needs have Rome to be this Babylon, this great whore, and this purple harlot. For such fellows, in the exposition of holy Scripture, be led only by their prejudicate opinions and heresies, to which they draw all things without all indifferency and sincerity.

◦ will needs have Babylon to be Rome, but not in S. Peter's epistle.

But S. Augustine, Aretas, and other writers, most commonly expound it, neither of Babylon itself a city of Chaldaea or Aegypt, nor of Rome, or any one city, which may be so called spiritually, as Hierusalem before chap. 11 is named spiritual Sodom and Aegypt:[1] but of the general society of the impious, & of those that prefer the terrene kingdom and commodity of the world, before God & eternal felicity. The author of the Commentaries upon the Apocalypse set forth in S. Ambrose name, writeth thus: *This great whore sometime signifieth Rome, specially which at that time when the Apostle wrote this, did persecute the Church of God, but otherwise it signifieth the whole city of the Devil, that is, the universal corpse of the reprobate.* Tertullian also taketh it for Rome,[2] thus. *Babylon* (saith he) *in S. John is a figure of the city of Rome, being so great, so proud of the Empire, and the destroyer of the saints.* Which is plainly spoken of that city, when it was heathen, the head of the terrene dominion of the world, the persecutor of the Apostles and their successors, the seat of Nero, Domitian, and the like, Christ's special enemies, the sink of idolatry, sin, and false worship of the Pagan gods. Then was it Babylon, when S. John wrote this, and then was Nero and the rest figures of Antichrist, and that city the resemblance of the principal place (wheresoever it be) that Antichrist shall reign in, about the later end of the world.

[1] By Babylon (according to all the Fathers) is signified, partly the whole society of the wicked, partly the city of Rome, only in respect of the terrene & heathenish state of them that persecuted the Church.

[2] *li. advers. Iudaeos.*

Now to apply that to the Roman Church and Apostolic see, either now or then, which was spoken only of the terrene state of that city, as it was the seat of the Emperor, and not of Peter, when it did slay about 30 Popes Christ's Vicars, one after another, & endeavoured to destroy the whole Church: that is most blasphemous and foolish.

◦The Church in Rome was one thing, & Babylon in Rome another thing. Peter sat in Rome, and Nero sat in Rome, but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Which distinction the Heretics might have learned by S. Peter himself *ep. 1. chap. 5.* writing thus, *The Church saluteth you, that is in Babylon, co-elect.* So that the Church and the very chosen Church was in Rome, when Rome was Babylon. Whereby it is plain that, whether Babylon or the great whore do here signify Rome or no, yet it cannot signify the Church of Rome: which is now, and ever was, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperors (which were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shall have his seat there, as it may well be (though others think that Hierusalem rather shall be his principal city:) yet even then shall neither the Church of Rome, nor the Pope of Rome be Antichrist, but shall be persecuted by Antichrist, and driven out of Rome, if it be possible. For, to Christ's Vicar and the Roman Church he will bear as much good will as the Protestants now do, and he shall have more power to persecute him and the Church, than they have.

◦ The Church of Rome is never called Babylon.

S. Hierom *epist. 17. c. 7.* to Marcella, to draw her out of the city of Rome to the holy land, warning her of the manifold allurements to sin and ill life, that be in so great and populous a city, alludeth at length to these words of the Apocalypse, and maketh it to be Babylon, and the purple whore. But straight way, lest some naughty person might think he meant that of the Church of Rome, which he spake of the society of the wicked only he addeth: *There is there indeed the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confession of*

◦ *Ro. 1.*

Christ, there is the faith praised ◦ of the Apostle, and Gentility trodden under foot, the name of Christian daily advancing itself on high. Whereby you see that whatsoever may be spoken or interpreted of Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctor *(li. 2 advers. Iovinian. c. 19.)* signifieth, that the holiness of the Church there, hath wiped away the blasphemy written in the forehead of her former iniquity. But of the difference of the old state and dominion of the Heathen there, for which it is resembled to Antichrist, and the Priestly state which now it hath, read a notable place in S. Leo *serm. 1 in natali Petri & Pauli.*

◦Mystery.

5. *Mystery.]* S. Paul calleth this secret and close working of abomination, ◦the mystery of iniquity. *2. Thessal. 2.* and it is called a little after in this chapter *vers. 7. the Sacrament* (or mystery) of the woman, and it is also the mark of reprobation and damnation.

[1] This woman signifieth all persecutors of saints.

[2] Putting heretics to death, is not to shed the blood of saints.

6. *Drunken of the blood.]* It is plain that this woman signifieth the whole corpse of all the persecutors that have and shall shed so much blood of the just: of the Prophets, Apostles, and other Martyrs from the beginning of the world to the end. [1] The Protestants foolishly expound it of Rome, for that there they put Heretics to death, and allow of their punishment in other countries: but their blood is not called the blood of saints, no more than the blood of thieves man-killers, and other malefactors: for the shedding of which by order of justice, no commonwealth shall answer. [2]

◦The Protestants' madness in expounding the 7 hills, of Rome: the Angel himself expounding them otherwise.

9. *Seven hills.]* ◦The Angel himself here expoundeth these 7 hills to be all one with the 7 heads and the 7 kings: & yet the Heretics blinded exceedingly with malice against the Church of Rome, are so mad to take them for the seven hills literally, upon which in old time Rome did stand: that so they might make the unlearned believe that Rome is the seat of Antichrist. But if they had any consideration, they might mark that the Prophet's visions here are most of them by Seven, whether he talk of heads, horns, candlesticks, Churches, kings, hills, or other things: and that he alluded not to the hills, because they were just seven, but that *Seven* is a mystical number, as sometime *Ten* is, signifying universally all of that sort whereof he speaketh, as, that the seven heads, hills, or kingdoms (which are here all one) should be all the kingdoms of the world that persecute the Christians: being heads and mountains for their height in dignity above others. And some take it, that there were seven special Empires, kingdoms, or States, that were or shall be the greatest persecutors of God's people, as of Aegypt, Chanaan, Babylon, the Persians, and Greeks, which be five. Sixthly of the Roman Empire which once persecuted most of all other, and which (as the Apostle here saith) *yet is*, or standeth. But the seventh, then when S. John wrote this, was not come, neither is yet come in our days: which is Antichrist's state, which shall not come so long as the Empire of Rome standeth, as S. Paul did Prophesy. *2 Thessal. 2.*

◦What is the eighth beast.

11. *The same is the eight.]* ◦The beast itself being the congregation of all these wicked persecutors, though it consist of the foresaid seven, yet for that the malice of all is complete in it, may be called the eight. Or. Antichrist himself, though he be one of the seven, yet for his extraordinary wickedness shall be counted the odd persecutor, or the accomplishment of all other, & therefore is named the eight. Some take this beast called the eight, to be the Devil.

◦The double interpretation of Babylon.

18. *The great city.]* If it be meant of any one city, and not of the universal society of the reprobate (which is the city of the Devil, as the Church & the universal fellowship of the faithful is called the city of God) it is most like to be old Rome, as some of the Greek expound it,◦ from the time of the first Emperors, till Constantine's days, who made an end of the persecution. For by the authority of the old Roman Empire, Christ was put to death first, and afterward the two chief Apostles, & the

Popes their successors, and infinite Catholic men throughout the world, by lesser kings which then were subject to Rome. All which Antichristian persecutions ceased, when Constantine reigned, and yielded up the city to the Pope, who holdeth not the kingdom or Empire over the world, as the Heathen did, but the fatherhood and spiritual rule of the Church. Howbeit the more probable sense is the other, of the city of the Devil, as the author of the homilies upon the Apocalypse in S. Augustine, declareth.

CHAPTER XVIII.

The fall of Babylon, her judgement, plagues and revenges: for the which, 9. the kings, 16. and merchants of the earth that sometime did cleave unto her, shall mourn bitterly: 20. but heaven, and the Apostles and Prophets shall rejoice.

AND after these things I saw another Angel coming down from heaven, having great power: and the earth was illuminated of his glory. 2 And he cried out in force, saying: [1]Fallen fallen is Babylon the great: and it is become the habitation of devils, and [2]the custody of every unclean spirit, & the custody of every unclean & hateful bird:

[1] *Apo. 14, 8.* [2] *c φυλακὴ*

3 because all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth have fornicated with her: and the merchants of the earth were made rich by the virtue of her delicacies. 4 And I heard another voice from heaven, saying: Go out from her my people: that you be not partakers of her sins, and receive not of her plagues. 5 Because her sins are come even to heaven, and God hath remembered her iniquities. 6 Render to her as she also hath rendered to you: and double ye double according to her works: In the cup wherein she hath mingled, mingle ye double unto her. 7 As much as she hath glorified herself, & hath been in delicacies, [1]so much give her torment and mourning: because she saith in her heart, [2]I sit a queen, and widow I am not, and mourning I shall not see.

[1] The measure of pains & damnation, according to the wicked pleasures or unlawful delights of this life. Which is a sore sentence for such people as turn their whole life to lust and riot. [2] *Esa. 47, 8.*

8 Therefore in one day shall her plagues come, death, and mourning, and famine, & with fire she shall be burnt: because God is strong that shall judge her. 9 And [1]the kings of the earth, which have fornicated with her, & have lived in delicacies, shall weep, and bewail themselves upon her, when they shall see the smoke of her burning:

[1] Kings and Merchants are most encumbered, dangered and drowned in the pleasures of this world: whose whole life & traffic is (if they be not exceeding virtuous) to find variety of earthly pleasures. Who seeing once the extreme end of their joys and of all that made their heaven here, to be turned into pains & damnation eternal, then shall howl & weep too late.

10 standing far off for the fear of her torments, saying: Woe, woe, that great city Babylon, that strong city: because in one hour is thy judgement come. 11 And the merchants of the earth shall weep, & mourn upon her: because no man shall buy their merchandise any more, 12 merchandise of gold and silver and precious stone: and of pearl, and fine linen, and purple, and silk, & scarlet and all Thyine wood, and all vessels of ivory, and all vessels of precious stone and of brass and iron and marble, 13 and cinnamon, and of odours, and ointment, and frankincense, and wine, and oil, and flour, & wheat, and beasts, and sheep, and horses, and chariots, & slaves, and souls of men. 14 And the apples of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall no more find them. 15 The merchants of these things which are made rich, shall stand far from her for fear of her torments, weeping and mourning, 16 &

saying: Woe, woe, that great city, which was clothed with silk, and purple, and scarlet, and was gilted with gold, and precious stone, and pearls: 17 because in one hour are so great riches made desolate: and every governor, & every one that saileth into the lake, and the ship-men, and they that work in the sea, stood a far off, 18 and cried seeing the place of her burning, saying: What other is like to this great city? 19 And they threw dust upon their heads, and cried weeping and mourning, saying: Woe, woe, that great city, in the which all were made rich that had ships in the sea, of her prices: because in one hour she is desolate.

20 [1]Rejoice over her, heaven, and ye holy Apostles and Prophets: because God hath judged your judgement of her.

[1]c The Angels and all Saints shall rejoice and laud God to see the wicked confounded, & God's justice executed upon their oppressors & persecutors, & this is that which the Martyrs prayed for, *chap. 6.*

21 And one strong Angel took up as it were a great millstone, and threw it into the sea, saying: [1]With this violence shall [2]Babylon that great city be thrown, and shall now be found no more.

[1]*Ier. 51, 63.* [2]By this is seemeth clear that the Apostle meaneth not any one city, but the universal company of the reprobate, which shall perish in the day of judgement. The old prophets also naming the whole number of God's enemies mystically, Babylon as *Ierem. c. 52.*

22 And the voice of harpers, and of Musicians, and of them that sing on shalm and trumpet, shall no more be heard in thee, & every artificer of every art shall be found no more in thee, and the noise of the mill shall no more be heard in thee, 23 and the light of the lamp shall no more shine in thee, & the voice of the bridegroom and the bride shall no more be heard in thee: because thy merchants were the princes of the earth, because all nations have erred in thine enchantments. 24 And in her is found the blood of the Prophets and Saints, and of all that were slain in the earth.

CHAPTER XIX.

2. The Saints glorifying God for the judgement pronounced upon the harlot, 7. the marriage of the Lamb is prepared. 10. The Angel refuseth to be adored of S. John. 11. There appeareth one (who is the word of God, and the King of kings and Lord of lords) sitting on a horse, with a great army, and fighting against the beast and the kings of the earth and their armies: 17. the birds of the air being in the mean time called to devour their flesh.

AFTER[1] these things I heard as it were the voice of many multitudes in heaven saying, *Allelu-ia.*[2] Praise, and glory and power is to our God:

[1]The Epistle for many Martyrs, between Easter & Whitsunday. [2]ALLELUIA.

2 because true & just are his judgements which hath judged of the great harlot, that hath corrupted the earth in her whoredom, and hath revenged the blood of his servants, of her hands. 3 And [1]again they said, *Allelu-ia.* And her smoke ascendeth for ever and ever.

[1]This often repeating of *Allelu-ia* in times of rejoicing, the Church doth follow in her Service.

4 And the four and twenty Seniors fell down, and the four beasts, & adored God sitting upon the throne, saying: *Amen, Allelu-ia.* 5 And a voice came out from the throne, saying: Say praise to our God all ye his servants: and you that fear him, little and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of great thunders, saying, *Allelu-ia*: because our Lord God the omnipotent hath reigned. 7 Let us be glad and rejoice, and give glory to him: because [1]the marriage of the Lamb is come, & his wife hath prepared herself.

[1]At this day shall the whole Church of the elect be finally & perfectly for ever joined unto Christ in marriage inseparable.

8 And it was given to her that she clothe herself with silk glittering and white. For the silk are the

justifications of Saints. 9 And he said to me: Write, [1]Blessed be they that are called to the [2]supper of the marriage of the Lamb.ǂ And he said to me: These words of God, be true.

[1]*Mat. 22, Lu. 14,*[2]That is the feast of eternal life prepared for his spouse the Church.

10 And [1]I fell before his feet, to adore him. And he saith to me: See thou do not; I am thy fellow-servant, and of thy brethren that have the testimony of JESUS. Adore God. For the testimony of JESUS, is the spirit of prophecy.

[1]*Apoc. 22, 9.*

11 And I saw heaven opened, and behold a white horse: and he that sat upon him, was called Faithful and True, and with justice he judgeth & fighteth. 12 And his eyes as a flame of fire, and on his head many diadems, having a name written, which no man knoweth but himself. 13 [1]And he was clothed with a garment sprinkled with blood: and his name is called, [2]THE WORD OF GOD.

[1]*Esa. 63. 1.*[2]c The second person in Trinity, the Son or the Word of God, which was made flesh. *Io. 1.*

14 And the hosts that are in heaven followed him on white horses clothed in white and pure silk. 15 And out of his mouth proceedeth a sharp sword: that in it he may strike the Gentiles. And [1]he shall rule them in a rod of iron: and he treadeth the wine press of the fury of the wrath of God omnipotent.

[1]*Apoc. 2, 27.*

16 And he hath in his garment and in his thigh written, [1][2]KING OF KINGS AND LORD OF LORDS.

[1]*Apo. 17, 14.*[2]Even according to his humanity also.

17 And I saw one Angel standing in the sun, & he cried with a loud voice saying to all the birds that did fly by the midst of heaven: Come and assemble together to the great supper of God: 18 that you may eat the flesh of kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses and of them that sit on them, & the flesh of all free-men and bond-men, and of little and great. 19 And I saw the beast and the kings of the earth, & their armies gathered to make war with him that sat upon the horse and with his army. 20 And the beast was apprehended, and with him the false-prophet: which wrought signs before him, wherewith he seduced them that took the character of the beast, and that adored his image. These two were cast alive into the pool of fire burning also with brimstone. 21 And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

ANNOTATIONS.
CHAP. XIX.

4. *Amen, Alleluia.]* [1]These two Hebrew words (as other elsewhere) both in the Greek & Latin text are kept religiously, & not translated,[2] unless it be once or twice in the Psalms. Yea and the Protestants themselves keep them in the text of their English Testaments in many places: and marvel it is why they use them not in all places, but sometimes turn, *Amen*, into *verily*, whereof see the Annotation *Joan. 8. v. 34*: and in their Service book they translate, *Alleluia*, into, *Praise ye the Lord.* as though *Alleluia* had not as good a grace in the act of serving God, (where it is indeed properly used) as it hath in the text of the Scripture.

[1]הללויה אמן

[2]*Amen, Alleluia*, not translated.

The Church Catholic doth often and specially use this sacred word, to join with the Church triumphant, consisting of Angels and Saints, who here are said to laud and praise God with great rejoicing, by this word *Alleluia*,[1] and by often repetition thereof: as the Catholic Church also useth, namely in Easter time even till Whitsuntide, for the joy of Christ's resurrection, which (as S. Augustine declareth *ep. ad Ianuarium*)[2] was the general use of the Primitive Church, making a

[1]*Alleluia* often used in the Church, specially in Easter time.

[2]*Epist. ad Ian. c. 17. & c. 15.*

greater mystery and matter of it, than our Protestants now do. At other times of the year also he saith it was sung in some Churches, but not in all. And S. Hierom numbereth it among the heresies of Vigilantius, that *Alleluia* could not be sung but at Easter. *Advers. Vigilant. c. 1.*

[1] It signifieth more than (as the Protestants translate it) *praise ye the Lord*.

[2] False translation.

The truth is, by the use of the Scriptures it hath more in it than, *Praise ye the Lord*,[1] signifying with laud, glorifying, and praising of God, a great rejoicing withal, mirth, and exultation of heart in the singers thereof. And that is the cause why the holy Church saith, *Laus tibi Domine, Praise be to thee o Lord*, in Lent and times of penance and mourning, but not *Alleluia.* which (as S. Augustine also declareth) is a term of signification and mystery, joined with that time, and then used specially in the Church of God, when she representeth to us in her Service, the joys and beatitude of the next life: which is done specially at Easter, by the joyful celebrating of Christ's glorious Resurrection and Ascension, after the penal time of Lent which representeth the misery of this life. See S. Augustine *Ser. 1 & 5. c. 9. & 6. c. 9 de Diversis to. 10.* and his enarration upon the 148 Psalm. For in the titles and ends of diverse holy Psalms this *Alleluia* is full of mystery & sacred signification. Where we must ask the Protestants, why they have left it out altogether, being in the Hebrew, saying neither *Alleluia*, nor, *Praise ye the Lord*, in the Bible 1577:[2] & that nine times in the six last Psalms.

[1] *Amen* and *Alleluia* should not be translated into vulgar tongues.

[2] All nations in the Primitive Church sang *Amen* and *Alleluia*.

Moreover the said holy Doctor *(li. 2 de doct. Christ. c. 11)* affirmeth that *Amen* & *Alleluia* be not translated into any other language,[1] *propter sanctiorem authoritatem*, for the more sacred authority of the words so remaining. And *ep. 178.* he saith that it is not lawful to translate them. *Nam sciendum est &c. for it is to be known* (saith he) *that all nations do sing Amen* and *Alleluia in the Hebrew words, which neither the Latin man nor the Barbarous may translate into his own language*. See S. Hierom also *epist. 137*. And namely for our Nation, S. Gregory will bear us witness that our country received the word *Alleluia* with their Christianity,[2] saying thus *li. 27 Moral. c. 6 Lungua Britannia quae nihil, aliud nonerat quam barbarum frendere, iamdudum in Divinis laudibus Hebraeum coepit resonare Alleluia.* that is, *The Britan tongue, which knew nothing else but to mutter barbarously, hath begun of late in God's divine lauds and praises to sound the Hebrew Alleluia*. And for Jury, S. Hierom *ep. 17. c. 7* writeth, that the husbandmen at the plough sang *Alleluia*, which was not then their vulgar speech. Yea he saith that in Monasteries the singing of *Alleluia* was in stead of a bell to call them together *ad Collectam. in Epitaph. Paulae c. 10.*

[1] The Protestants' profane this word by translating it, and diminish the signification thereof.

[2] *Psal. 136.*

This word is a sacred, Christian, mystical, and Angelical song, and yet in the new service book it is turned into, *Praise ye the Lord*, and *Alleluia* is quite gone,[1] because they list neither to agree with the Church of God, nor with the use of holy Scriptures, no nor with their own translations. But no marvel, that they cannot sing *the song of our Lord* and of Angels *in a strange country*,[2] that is, out of the Catholic Church, in the captivity of schism & heresy. Lastly, we might ask them whether it be all one to say *Mat. 21, Hosanna*, &, *Save us we beseech thee?* Whereas Hosanna is withal a word of exceeding congratulation and joy which they expressed toward our Saviour. Even so *Alleluia* hath another manner of sense and signification it it, than can be expressed by, *Praise ye the Lord.*

[1] Justifications are good works, not as the effects of faith justifying, but because themselves also with faith justify a man.

[2] Beza.

8. *Justifications of Saints.]* Here the Heretics in their translations could not alter the word *justifications* into *ordinances*, or *constitutions*, as they did falsely in the first of S. Luke, whereof see the Annotation there verse. 4. but they are forced to say in Latin, *justificationes* as Beza: and in English, *righteousness*, (for *justifications* they will not say in any case for fear of inconvenience.) yea and they cannot deny but these justifications be the good works of saints.[1] But where[2] they make this gloss, that they be so called, because they are the fruits or effect of faith and of the

justice which we have by only faith, it is most evidently false, & against the very text, and nature of the word. For there is no cause why any thing should be called a man's justification, but for that it maketh him just. So that, *justifications*, be the virtues of faith, hope, charity, and good deeds, justifying or making a man just, and not effects of justification. Neither faith only, but they all together be the very ornaments and inward garments, beauty, and justice of the soul, as here it is evident.

10. *And I fell.]* The Protestants abuse this place, and the example of the Angel's forbidding John to adore him being but his fellow servant, and appointing him to adore God, against all honour, reverence, and adoration of Angels, Saints, or other sanctified creatures, teaching that no religious worship ought to be done unto them. [1] But in truth it maketh for no such purpose, but only warneth us that Divine honour and the adoration due to God alone, may not be given to any Angel or other creature. *S. August. de vera relig. cap. ultimo.* And when the Adversaries reply that so great an Apostle, as John was, could not be ignorant of that point, nor would have given divine honour unto an Angel (for so he had been an Idolater) and therefore that he was not reprehended for that, but for doing any religious reverence or other honour whatsoever to his fellow-servant: [2] we answer that by the like reason, S. John being so great an Apostle, if this later kind of reverence had been unlawful and to be reprehended, as the Protestants hold it is no less than the other, could not have been ignorant thereof, nor would have done it.

[1] S. John's adoring of the Angel, explicated against the Protestants abusing the same.

[2] The Protestants are refelled by their own reason.

Therefore they might much better have learned of S. Augustine *(q. 61 in Genes.)* how this fact of S. John was corrected by the Angel, and wherein the error was. In effect it is thus, That the Angel being so glorious and full of majesty, presenting Christ's person, [1] and in his name using diverse words proper to God, as, *I am the first and the last, and alive and was dead,* [2] and such like, might well be taken of S. John, by error of his person, to be Christ himself, and that the Apostle presuming him to be so indeed, adored him with Divine honour: which the Angel correcting, told him he was not God, but one of his fellows, and therefore that he should not so adore him, but God. Thus then we see, John was neither so ignorant, to think that any undue honour might be given to any creature: nor so ill, to commit idolatry by doing undue worship to any Angel in heaven: and therefore was not culpable at all in his fact, but only erred materially (as the Schoolmen call it) that is, by mistaking one for another, thinking that which was an Angel, to have been our Lord: because he knew that our Lord himself is also [3] called an Angel, and hath often appeared in the visions of the faithful.

[1] S. John erred only in the person, mistaking the Angel to be Christ himself, and so adoring him as God.

[2] *Apoc. c. 1.*

[3] *Esa. 9. In Graeco. Malac. 3.*

And the like is to be thought of the Angel appearing in the 22 of the Apocalypse, whether it were the same or another. [1] For that also did so appear, that John could not tell whether it were Christ himself or no, till the Angel told him. Once this is certain, that John did not formally (as they say) commit idolatry, nor sin at all herein, knowing all duties of a Christian man, no less than an Angel of heaven, being also in as great honour with God, yea and in more than many Angels. [2] Which perhaps may be the cause (and consequently another explication of this place) that the Angel knowing his great graces and merits before God, would not accept any worship or submission at his hands, though John again of like humility did it, as also immediately afterward chap. 22. which belike he would not have done, if he had been precisely advised by the Angel but a moment before, of error & undutifulness in the fact. Howsoever that be, this is evident, that this the Angels refusing of adoration, taketh not away the due reverence and respect we ought to have to Angels or other sanctified persons and creatures. And so these words, *See thou do it not*, signify rather an earnest refusal, than any signification of crime to be committed thereby.

[1] S. John sinned not in this adoration.

[2] Another explication of this place.

[1] The Protestants by conference of Scriptures might find religious adoration of creatures.

[2] Three points herein examined and proved by Scriptures.

[3] *Aug. de vera relig. c. 55.*

[4] השתחות προσκυνεῖν.

And marvel it is that the Protestants making themselves so sure of the true sense of every doubtful place by conference of other Scriptures, follow not here the conference and comparing of Scriptures that themselves so much or only require. [1] We will give them occasion and a method so to do, thus. [2] He that doubteth of this place, findeth out three things of question, which must be tried by other Scriptures. The first, whether there ought to be or may be any religious reverence or honour done to any creatures, taking the word religion or religious worship not for that special honour which is properly and only due to God, as S. Augustine sometimes useth it, [3] but for reverence due to any thing that is holy by sanctification or application to the service of God. The second thing is, whether by use of Scriptures, that honour be called *adoration* in Latin, or by a word equivalent in other languages, Hebrew, Greek, or English. [4] Lastly, whether we may by the Scriptures fall down prostrate before the things, or at the feet of the persons that we so adore. For of civil duty done to our Superiors by capping, kneeling, or other courtesy, I think the Protestants will not stand with us: though indeed, their arguments make as much against the one as the other.

[1] *Ps. 5, 137. Dan. 6. 3. Reg. 8. Ios. 7. Ps. 98. 131.*

[2] 1 Religious worship of creatures.

[3] 2 The same is called adoration.

[4] 3 Falling prostrate before the persons or things adored.

[5] *Gen. 18.*

[6] *Exod. 3.*

[7] Adoring of Angels.

[8] *Iosue. 5.*

But for religious worship of creatures (which we speak of) let them see in the Scriptures both old and new: [1] [2] first, whether the Temple, the tabernacle, the Ark, the propitiatory, the Cherubins, the altar, the bread of proposition, the Sabboth, and all their holies, were not reverenced by all signs of devotion and religion: whether the Sacraments of Christ, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of JESUS, such like (which be by use, signification, or sanctification made holy) are not now to be reverenced: and they shall find all these things to have been reverenced of all the faithful, without any dishonour of God, and much to his honour. [3] Secondly, that this reverence is named *adoration* in the Scriptures, these speeches do prove *Ps. 98. Adore ye his footstool, because it is holy*, and *Hebr. 11. He adored the top of his rod*. [4] Thirdly, that the Scriptures also warrant us (as the nature of the word adoration giveth in all three tongues) to bow down our bodies, to fall flat on the ground at the presence of such things, and at the feet of holy persons, specially Angels, as John doth here, these examples prove. [5] Abraham adored the Angels that appeared to him, [6] Moyses also the Angel that shewed himself out of the bush, who were creatures, though they presented God's person, as this Angel here did, that spake to S. John. Balaam adored the Angel that stood before him with a sword drawn. Num 22. [7] Josue adored falling flat down before the feet of the Angel, [8] calling him his Lord, knowing by the Angel's own testimony, that it was but an Angel. Who refused it not, but required yet more reverence, commanding him to pluck off his shoes, because the ground was holy, no doubt so made by the presence only of the Angel.

[1] Adoring of Prophets and holy persons.

[2] *Dan. 2.*

[3] * *or, Iaddus.*

[4] *4. Reg. 4. Iudith. 13.*

Yea not only to Angels, [1] but even to great Prophets this devotion was done, as to [2] Daniel by Nabuchodonosor, who fell flat upon his face before him, and did other great offices of religion, which the Prophet refused not, because they were done to God rather than to him, as S. Hierom defendeth the same against Porphyrie, who charged Daniel with intolerable pride therein, and the said holy doctor allegeth the fact of Alexander the great, that did the like to [3] Joiadas the high priest of the Jews. Howsoever that be (for of the sacrifice there mentioned there may be some doubt, which the Church doth always immediately to God, and to no creature) the fact of the prophets (4 Reg. 2) to Elizeus, is plain: where they perceiving that the double grace and spirit of Elias was given to him, fell flat down at his feet and adored. So did [4] the Sunamite. To omit that Achior adored Judith, falling at her feet, as a woman blessed of God, and infinite other places.

All which things, by comparing the Scriptures, our Adversaries should have found to be lawfully done to men, and Angels, and sovereign holy creatures. Whereby they might convince themselves,

& perceive, that that thing could not be forbidden S. John to do to the Angel, which they pretend: though the Angel for causes might refuse even that which S. John did lawfully unto him, as S. Peter did refuse the honour given him by Cornelius, according to S. Chrysostom's opinion. *ho. 23 in c. 10 Act.* yea even in the third chapter of this book (if our Adversaries would look no further) they might see where this Angel prophesieth & promiseth that the Jews should fall down before the feet of the Angel of Philadelphia and adore. See the Annot. there.

CHAPTER XX.

An Angel casteth the dragon (or devil) bound, into the depth for a thousand years, in which the souls of martyrs in the first resurrection shall reign with Christ. 7. After which years, Satan being let loose, shall raise Gog and Magog, an innumerable army, against the beloved city: 9. but a fire from heaven shall destroy them. 12. Then books are opened, and he that sitteth upon the throne, judgeth all the dead according to their works.

AND [1] I saw an Angel descending from heaven, having the key of the bottomless depth, and a great chain in his hand.

[1] See in S. Augustine *(li. 20. de Civit. c. 7. 8. & seq.)* the exposition of this chapter.

2 And he apprehended the dragon the old serpent, which is the devil and Satan, and bound him for a thousand years. 3 And he threw him into the depth, and shut him up, and sealed over him, that he seduce no more the nations, till the thousand years be consummate. And after these things he must be loosed a little time. 4 And I saw seats: and they sat upon them, and judgement was given them, and the souls of the beheaded for the testimony of JESUS, and for the word of God, and that adored not the beast, nor his image, nor received his character in their foreheads or in their hands, and have lived, & reigned with Christ [1] a thousand years.

[1] *Quid in millenario numero nisi ad proferendam novam sobolem perfecta universitas praescitae generationis exprimitur? hinc per Ioannem dicitur, Et regnabunt cum illo mille annis, quia regnum sanctae Ecclesiae, universitatis perfectione solidatur. D. Gregor. li. 9. Moral. c. 1.*

5 The rest of the dead lived not, till the thousand years be consummate. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection. In these the second death hath not power: but they shall be Priests of God and of Christ: and shall reign with him a thousand years. 7 And when the thousand years shall be consummate, Satan shall be loosed out of his prison, and shall go forth and seduce [1] the nations that are upon the four corners of the earth, [2] Gog, and Magog, and shall gather them into battle, the number of whom is as the sand of the sea.

[1] S. Augustine thinketh that these do not signify any certain nations but all that shall then be joined with the Devil and Antichrist against the Church. *li. 20. de Civit. c. 11.* See S. Hierom *in Ezech. li. 11.* [2] *Ezech. 38, 14. 39, 2.*

8 And they ascended upon the breadth of the earth, and compassed the camp of the Saints, and the beloved city. 9 And there came down fire from God out of heaven, and devoured them: 10 and the devil which seduced them, was cast into the pool of fire and brimstone, where both the beast & the false-prophet shall be tormented day and night for ever and ever. 11 [1] And I saw a great white throne, and one sitting upon it, from whose sight [2] earth and heaven fled, and there was no place found for them.

[1] THE 6. VISION. [2] They shall then be new, not the substance, but the shape changed. *2. Pet. 3.* See S. Augustine. *li. 20. de Civit. c. 14.*

12 And I saw the dead, great and little, standing in the sight of the throne, and [1] books were opened: and [2] another book was opened, which is of life: and the dead were judged of those things which were written in the books according to their works.

[1] c The books of men's consciences, where it shall plainly be read what every man's life hath been. [2] *Apoc. 3, 5. 21, 27.*

13 And the sea gave the dead that were in it, and

death and hell gave their dead that were in them, and it was judged of every one according to their works. 14 And hell and death were cast into the pool of fire. This is the second death. 15 And [1]he that was not found written in the book of life, was cast into the pool of fire.

[1]Such as do no good works, if they have age and time to do them, are not found in the book of life.

ANNOTATIONS.
CHAP. XX.

2. *Bound him.]* Christ by his Passion hath abridged the power of the Devil for a thousand years, that is, the whole time of the new Testament, until Antichrist' time, when he shall be loosed again, that is, be permitted to deceive the world, but for a short time only, to wit, three years and a half.

[1]Bishops' consistories & judicial power.

[2] *1. Cor. 5.*

4. *I saw seats.]* S. Augustine *(li. 20 de Civit. Dei c. 9)* taketh this to be spoken, *not of the last judgement, but of the Sees or Consistories of Bishops and Prelates,*[1] *and of the Prelates themselves, by whom the Church is now governed. As the judgement here given, can be taken no otherwise better, than of that which was said by our Saviour* Mat. 18 *Whatsoever you bind in earth, shall be bound in heaven, and therefore the Apostle saith, What have I to do to judge of them that are without?*[2]

◦During a thousand years (that is the time of this militant Church) Saints reign with Christ in soul only.

4. *And the souls.]* *He meaneth* (saith S. Augustine in the place alleged) *the souls of Martyrs, that they shall in the mean time, during these thousand years, which is the time of the Church militant, be in heaven without their bodies, and reign with Christ.◦ For the souls* (saith he) *of the godly departed, are not separated from the Church, which is even now the kingdom of Christ. For else there should be kept no memory of them at the altar of God in the communicating of the body of Christ: neither should it avail to hasten to Baptism in the perils of death, for fear of ending our life without it: nor to hasten to be reconciled, if we fortune for penance or of ill conscience to be separated from the same body. And why are all these things done, but for that the faithful departed also be members of the Church? And though for an example the Martyrs be only named here, yet it is meant of others also that die in the state of grace.*

◦The rest are dead and damned in soul, during the same time.

5. *The rest lived not.]* ◦The rest which are not of the happy number aforesaid, but lived and died in sin, reign not with Christ in their souls during this time of the new Testament, but are dead in soul spiritually, and in body naturally, till the day of judgement. *S. August. ibidem.*

◦The first resurrection, of the soul only.

5. *This is the first resurrection.]* As there be two regenerations, one by faith, which is now in Baptism: and another according to the flesh, when at the later day the body shall be made immortal and incorruptible: so there are two resurrections, ◦the one now of the souls to salvation when they die in grace, which is called the first, the other of the bodies at the later day. S. Augustine. *li. 20 de Civit. c. 6.*

[1]Priests, some properly so called, some unproperly.

[2] *1. Pet. 2.*

6. *They shall be Priests.]* [1]*It is not spoken* (saith S. Augustine li. 20 de Civit. c. 10) *of Bishops and Priests only, which are properly now in the Church called Priests: but as we call all, Christians, for the mystical Chrism or ointment, so all, Priests, because they are the members of one Priest. Of whom the Apostle Peter saith, A holy people, a kingly Priesthood.*[2] Which words be notable for their learning that think there be none properly called Priests now in the new Testament, no otherwise then all Christian men and women, and a confusion to them that therefore have turned the name Priests into Ministers.

7. *Satan shall be loosed.]* In the whole 8 chapter of the said 20 book *de Civitate Dei* in S. Augustine, is a notable commentary of these words. Where first he declareth, [1] that neither this binding nor loosing of Satan is in respect of seducing or not seducing the Church of God: proving that whether he be bound or loose, he can never seduce the same. *The same,* saith he, *shall be the state of the Church at that time when the Devil is to be loosed, even as since it was instituted. The same hath it been & shall be at all time in her children that succeed each other by birth & death.* And a little after, *This I thought was therefore to be mentioned, lest any man should think, that during the little time wherein the Devil shall be loosed, the Church shall not be upon the earth, he either not finding it here when he shall be let loose, or consuming it when he shall by all means persecute the same.* Secondly he declareth, that the Devil to be bound, is nothing else but not to be permitted by God to exercise all his force or fraud in tentations: as to be loosed, is to be suffered by God for a small time, that is, for three years and a half, to practise and prove all his power and arts of tentations against the Church and her children, and yet not to prevail against them. Thirdly this Doctor sheweth by what great mercy our Lord hath tied Satan and abridged his power during the whole millenary or thousand years, which is all the time of the new Testament until then: & with what wisdom he permitteth him to break loose that little time of three years and six months, [2] toward the later day, which shall be the reign of Antichrist. Lastly he sheweth what kind of men shall be most subject to the Devil's seduction, (even such as now by tentation of Heretics go out of the Church) and who shall avoid it.

[1] The binding and loosing of Satan, explicated by S. Augustine.

[2] The short reign of Antichrist.

By all which we may confute diverse false expositions of old & late Heretics. First, the ancient sect of the Millenaries, [1] that grounded upon these thousand years named by the Prophet, this heresy, that there should be so many years after the resurrection of our bodies, in which we should reign with Christ in this world, in our bodies, in all delights and pleasures corporal, of meats, drinks, and such like, which they called the first resurrection, of which heresy Cerinthus was the author. *Epiph. haer. 77 in fine. Hiero. Comment. in c. 19 Matt. August. haer. 8 ad Quod vult Deum.* Eusebius also *(li. 3 historia c. 33)* sheweth that some principal men were in part (though after a more honest manner concerning those corporal delicacies) of the same opinion, by misconstruction of these words of S. John. Whereby we learn and all the world may perceive, the holy Scriptures to be hard, [2] when so great clerks did err, and that there is no security but in that sense which the Church alloweth of.

[1] *Millenarii* or *Chiliastae*.

[2] The Scriptures hard.

[1] The late Heretics also by the said S. Augustine's words are fully refuted, affirming not only that the Church may be seduced in that great persecution of the Devil's loosing, but that it hath been seduced even a great piece of this time when the Devil is bound: holding that the very true Church may err or fall from truth to error and idolatry, yea (which is more blasphemy) that the chief governor of the Church is Antichrist himself, and the very Church under him, the whore of Babylon: and that this Antichrist, (which the Scriptures in so many places, and here plainly by S. Augustine's exposition, testify, shall reign but a small time, and that toward the last judgement,) hath been revealed long sithence, to be the Pope himself, Christ's own Vicar, and that he hath persecuted the Saints of their sect for these thousand years at the least. Which is no more but to make the Devil to be loose, and Antichrist to reign the whole thousand years, or the most part thereof, that is, almost the whole time of the Church's state in the new Testament: (which is against this and other Scriptures evidently, appointing that, to be the time of the Devil's binding:) [2] Yea it is to make Antichrist and the Devil weaker toward the day of judgement than before, and the truth better to be known, and the faith more common, the nearer we come to the same judgement: which is expressly against the Gospel, and this prophecy of S. John. [3]

[1] By S. Augustine's foresaid explication, is evidently deduced against the Protestants, that the Church cannot err, and that the Pope cannot possibly be Antichrist.

[2] An invincible demonstration.

[3] *Mat. 24. Lu. 18, 8.*

We see that the sects of Luther, Calvin, and other, be more spread through the world than they were ever before, and consequently the Pope and his religion lessened, and his power of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his adversaries, diminished. How then is the Pope Antichrist, whose force shall be greater at the later end of the world, than before? Or how can it be otherwise, but these sect-Masters should be Antichrist's near precursors, that make Christ's chief Ministers & the Church's chief governors that have been these thousand years and more, to be Antichrists: and themselves and their sects to be true, that come so near the time of the Devil's loosing and seduction & of the personal reign of Antichrist?

[1] The camp of Saints is the Catho. Church through the world.

[2] As now Heretics in particular countries, so Antichrist shall persecute the Churches of all nations.

8. *The camp of the Saints.]* [1] S. Augustine in the said 20 book de Civit. Dei cap. 11. *It is not*, saith he, *to be taken that the persecutors shall gather to any place, as though the camp of the saints or the beloved city should be but in one place, which indeed are no other thing but the Church of Christ spread through the whole world. And therefore wheresoever the Church shall then be (which shall be in all Nations even then, for so much is insinuated by this latitude of the earth here specified) there shall the tents of saints be, and the beloved city of God, and there shall she be besieged by all her enemies, which shall be in every country where she is, in most cruel and forcible sort.* So writeth this profound holy Doctor. Whereby we see, that, [2] as now the particular Churches of England, Scotland, Flanders, and such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of all Nations, as of Italy, Spain, France, and all other which now be quiet, shall be assaulted as now the foresaid are, and much more, for that the general persecution of the whole, shall be greater than the particular persecution of any Churches in the world.

◦What is meant by fire from heaven.

9. *There came down a fire.]* ◦It is not meant of the fire of Hell *(saith S. Augustine ib. c. 12)* into which the wicked shall be cast after the resurrection of their bodies, but of an extraordinary help that God will send from heaven, to give succourse to the Saints of the Church that then shall fight against the wicked: or, the very fervent and burning zeal of religion and God's honour, which God will kindle in the hearts of the faithful, to be constant against all the forces of that great persecution.

◦The book of every man's works, opened in the day of judgement.

12. *Another book.]* ◦This is the book of God's knowledge or predestination, wherein that which before was hid to the world, shall be opened, and wherein the true record of every man's works shall be contained, and they have their judgement diversly according to their works, and not according to faith only, or lack of faith only. For, all infidels (as Turks, obstinate Jews, and Heretics) shall never come to that examination, being otherwise condemned.

CHAPTER XXI.

Heaven and earth being made new, S. John seeth the new city Hierusalem prepared and adorned for the spouse of the Lamb. 6. The just are glorified, 7. and the wicked thrust into the pool of fire. 12. The wall and gates and foundations of the city are described and measured: 18. all which are gold and crystal, precious stones and pearls. [1] [2]

[1] THE 5. PART. [2] The final glorification of the Church.

AND I saw a new heaven and a new earth. For [1] the first heaven, and the first earth was gone, & the sea now is not.

[1] *Esa. 63, 17. 66, 21.*
2. Pet. 3, 13.

2 [1] And I^ John saw [2] the holy city Jerusalem new descending from heaven, prepared of God, as a bride adorned for her husband.

[1] The Epistle upon the dedication of a Church. [2] c The Church triumphant.

3 And I heard a loud voice from the throne saying: Behold [1]the tabernacle of God with men, and he will dwell with them. And they shall be his people: and he God with them shall be their God.

[1]This tabernacle is Christ according to his humanity.

4 And [1]God shall [2]wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, neither shall there be sorrow any more, [3]ˈwhichˈ first things, are gone.

[1]*Esa. 25. 8. Apoc. 7, 17.* [2]c This happy day shall make an end of all the miseries of this mortality. [3]*because the*

5 And he that sat in the throne, said: [1]Behold I make all things new. And he said to me: Write, because these words be most faithful and true.

[1]*Esa. 43, 19.*

6 And he said to me: It is done, [1]I am Alpha and Omega: the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis.

[1]*Apoc. 1, 8. 22, 13.*

7 He that shall overcome, [1]shall possess these things, and I will be his God: and he shall be my son.

[1]He that hath the victory against sin in the Church militant, shall have his reward in the triumphant.

8 But [1]to the fearful, and incredulous, and execrable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the pool burning with fire and brimstone, which is the second death.

[1]c All that commit mortal sins and repent not, shall be damned.

9 [1]And there came one of the seven Angels that had the vials full of the seven last plagues, and spake with me, saying: Come, and I will shew thee the bride, the wife of the Lamb.

[1]THE 7. AND LAST VISION.

10 And he took me up in spirit unto a mountain great and high: and he shewed me the holy city Jerusalem descending out of heaven from God, 11 [1]having the glory of God, and the light thereof like to a precious stone, as it were to the jasper stone, even as crystal.

[1]The glory of the Church triumphant.

12 And it had a wall great and high, having twelve gates, and in the gates twelve Angels, & names written thereon, which are [1]the names of the twelve tribes of the children of Israel.

[1]c The names of the Patriarchs and Apostles honourable and glorious in the triumphant Church.

13 On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates. 14 And the wall of the city having twelve foundations: and in them, twelve names, of the twelve Apostles of the Lamb. 15 And he that spake with me, had a measure of a reed, of gold, to measure the city and the gates thereof, and the wall. 16 And [1]the city is situated quadrangle-wise, and the length thereof is as great as also the breadth: and he measured the city with the reed for twelve thousand furlongs, & the length and height and breadth thereof be equal.

[1]See S. Hierom *ep. 17.* touching this description of the heavenly Hierusalem, which is the Church triumphant, teaching that these things must be taken spiritually, not carnally.

17 And he measured the wall thereof of an hundred forty four cubits, the measure of a man which is of an Angel. 18 And the building of the wall thereof was of jasper stone: but the city it-self pure gold, like to pure glass. 19 And the foundations of the wall of the city, were adorned with all precious stone. The first foundation, the jasper: the second, the sapphire: the third, the calcedonius: the fourth, the emerald: 20 the fifth, the sardonix: the sixth, the sardius: the seventh, the chrysolithus: the eight, the beryllus: the ninth, the topazius: the tenth, the chrysoprasus: the eleventh, the hyacinth: the twelfth, the amethyst. 21 And the twelve gates: there are twelve pearls, one to every one: & every gate was of one several pearl. And the street of the city pure gold, as it were transparent glass. 22 And [1]temple I saw not therein. For our Lord the God omnipotent is the temple thereof, and the Lamb.

[1]All external sacrifice which now is necessary duty of the faithful, shall then cease and therefore there shall need no material temple.

23 And [1]the city needeth not sun nor moon, to shine in it. For the glory of God hath illuminated it,

and the Lamb is the lamp thereof.

[1] *Esa. 60, 19.*

24 And [1]the Gentiles shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

[1] *Esa. 60, 3.*

25 And [1]the gates thereof shall not be shut by day: for there shall be no night there.

[1] *Esa. 60, 11.*

26 And they shall bring the glory and honour of nations into it. 27 There shall [1]not enter into it any polluted thing, nor that doeth abomination and maketh lie, but [2]they that are written in the book of life of the Lamb.

[1] None not perfectly cleansed of their sins, can enter into this heavenly Hierusalem. [2] *Apo. 20, 12.*

ANNOTATIONS. CHAP. XXI.

◦The state of glorified bodies.

18. *Pure gold.]* S. Gregory *(li. 18. Moral. c. 23)* saith, the heavenly state is resembled to gold, precious stone, crystal, glass, and the like, for the purity, clarity, glittering of the glorious bodies:◦ where one man's body, conscience, and cogitations are represented to another, as corporal things in this life are seen through crystal or glass.

CHAPTER XXII.

The tree of life being watered with living water, yieldeth fruits every month. 3. There is neither curse nor night in the city. 6. The Angel that shewed John all these things, refuseth to be adored of him 14. He telleth him that the just shall enter into the city, but the rest shall be cast forth. 18. Lastly, he protesteth and threateneth against them that shall presume to add to this prophecy, or take away from the same.

AND he shewed me a river of [1]ˈliving waterˀ, clear as crystal, proceeding from the seat of God and of the Lamb.

[1] *water of life,*

2 In the midst of the street thereof, & on both sides of the river, [1]the tree of life, yielding twelve fruits, rendering his fruit every month, & the leaves of the tree for the curing of the Gentiles.

[1] Christ is our tree of life; in the Church, by the B. Sacrament; & in heaven, by his visible presence and influence of life everlasting both to our bodies & souls: of whom Salomon saith, *The tree of life to all that apprehend him. Prov. 3.*

3 And no curse shall be any more: & the seat of God & of the Lamb shall be in it, & his servants shall serve him. 4 And they shall see his face: and his name in their foreheads. 5 And [1]night shall be no more: and they shall not need the light of lamp, nor the light of the sun, because our Lord God doth illuminate them, and they shall reign for ever and ever.

[1] *Apo. 21. Esa. 60.*

6 [1]And he said to me: These words are most faithful & true. And our Lord the God of the spirits of the Prophets, sent his Angel to shew his servants those things which must be done quickly.

[1] THE CONCLUSION.

7 And behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book. 8 And I^ John which have heard, and seen these things. And [1]after I had heard and seen, I fell down [2]to adore before the feet of the Angel which shewed me these things;

[1] *Apo. 19, 10.* [2] You see it is all one to adore before the feet of the Angel, & to adore the Angel: though, to adore him, be not expressed as in the 19. chap. *See the annotation there v. 10.*

9 and he said to me: See thou do not, for I am thy fellow-servant, and of thy brethren the Prophets, and of them that keep the words of this book. Adore God.
10 And he saith to me: Seal not the words of the prophecy of this book. For the time is near. 11 He that hurteth, let him hurt yet: and he that is in filth, let him be filthy yet: and he that is just, [1]let him be justified yet: and let the holy be sanctified yet.

[1]c Man by God's grace & doing good works, doth increase his justice.

12 Behold I come quickly. And my reward is with me, [1]to render to every man [2]according to his works.

[1]*Ro. 2, 6.* [2]Heaven is the reward, hire, & repayment for good works, in all the Scriptures, yet the adversaries will not see it.

13 I am [1]Alpha and Omega, the first and the last, the beginning and the end.

[1]*Apo. 21, 6. 1, 8.*

14 Blessed are they that wash their stoles: that their power may be in the tree of life, and they may enter by the gates into the city. 15 Without are dogs and sorcerers, and the unchaste, and murderers, and servers of idols, & every one that loveth and maketh a lie. 16 I^ JESUS have sent mine Angel, to testify to you these things in the Churches. I am the root and stock of David, the bright and morning star. 17 And the Spirit & the bride say, Come. And he that heareth, let him say, Come. And [1]he that thirsteth, let him come: and he that will, let him take the water of life gratis.

[1]*Esa. 55, 1.*

18 For I testify to every one hearing the words of the prophecy of this book, If any man shall add to these things, God shall add upon him the plagues written in this book. 19 And if any man shall diminish of the words of the book of this prophecy: God shall take away his part out of the book of life, and out of the holy city, and of these things that be written in this book, 20 saith he that giveth testimony of these things. Yea I come quickly: Amen. Come Lord JESUS.
21 The grace of our Lord JESUS Christ be with you all. Amen.

ANNOTATIONS.
CHAP. XXII.

11. *He that hurteth.]* It is not an exhortation, but a commination or threatening, that how far soever the wicked increase in naughtiness, God hath provided answerable punishment for them.

18. *If any man shall add.]* ◦The author of the commentaries upon this book, bearing the name of S. Ambrose, saith thus of this point. *He maketh not this protestation against the expositor of his prophecy, but against Heretics. For the expositor doth add or diminish nothing, but openeth the obscurity of the narration, or sheweth the moral or spiritual sense. He curseth therefore Heretics, that used to add somewhat of their own that was false, and to take away other things that were contrary to their heresies.* So saith this ancient writer. And this was the property of them in all ages, and so is it of ours now, as we have noted through the whole Bible, and as we have in sundry places set forth to the sight of all indifferent readers, in the new Testament, that all the world may see that the Apostle's curse is fallen upon them and may beware of them.

◦The curse against adding or diminishing, is against Heretics, not Catholic expositors.

20. *Come Lord Jesus.]* ◦And now o Lord Christ, most just and merciful, we thy poor creatures that are so afflicted for confession and defence of the holy, Catholic, and Apostolic truth, contained in this thy sacred book, and in the infallible doctrine of thy dear spouse our mother the Church, we cry also unto thy Majesty with tenderness of our hearts unspeakable: COME LORD JESUS QUICKLY, and judge betwixt us and our Adversaries, and in the mean time give patience, comfort, and constancy to all that suffer for thy name, and trust in thee. O Lord God our only helper and

◦A brief petition unto JESUS Christ, to come quickly, as S. John here speaketh, and to judge the cause of Catholics & Protestants.

protector, tarry not long. AMEN.

THE EXPLICATION OF CERTAIN WORDS IN THIS TRANSLATION, not familiar to the vulgar Reader, which might not conveniently be uttered otherwise.

A

Abstracted, Drawn away.
Acquisition, Getting, purchasing.
Advent, The coming.
Adulterating, Corrupting. See pag. 430. 433.
Agnition, Knowledge or acknowledging.
Allegory, a Mystical speech, more than the bare letter. See the Annot. pag. 461.
Amen, expounded, pag. 221.
Anathema, Expounded, pag. 366.
Ancients, expounded, p. 301. and 613.
Archisynagogue, expounded, pag. 91.
Assist, pag. 124. signifieth the Angels standing and attending, always ready to do their ministry.
Assumption, Christ's departure out of this world by his death & Ascension.
Azymes, Unleavened bread.

C

Calumniate, By this word is signified violent oppression by word or deed.
Catechizeth, and, *Catechized*; He catechizeth that teacheth the principles of the Christian faith: and they that hear and learn, are catechized, & are therefore called often in the Annotations, *Catechumens*.
Character, a mark or stamp.
Colonia, expounded, 132.
Commessations, Immoderate banquets, and belly-cheer, with wanton riotousness.
Concision, expounded, pag. 483.
Condign, comparable.
Contristate, This word signifieth to make heavy and sad.
Cooperate, signifieth working with others. Likewise *Cooperation, Cooperators*.
Corbana, expounded, pag. 73.

D

Depositum, See the Annot. upon 1. Tim. 6, v. 20. It may signify also God's graces given us to keep, 2. Tim. 1. v. 14. Also v. 12. ibid. See the Annot. of this place.
Didrachme, expounded, pag. 45.
Dominical day, Sunday. See Annot. pag. 651. & seq.
Donaries, gifts offered to God for his Temple, &c.

E

Evacuated from Christ, that is made void and having no part with him.
The scandal of the cross *evacuated*, that is, made void, clean taken away.
Evangelize, signifieth such preaching of good tidings, as concerneth the Gospel. *See the Preface.*
Eunuchs, gelded men.
Euro-aquilo, A north-east wind.
Exinanited, abased exceedingly.

G

Gratified, made gracious, endued with grace.
Gratis, an usual word to signify, for nothing, freely, for Godamercy, without desert.

H

Holocaust, a kind of Sacrifice where *all was burnt* in the honour of God.
Hosts, Sacrifices.

I

Invocated, called upon, prayed unto.
Hereof we say, *Invocation of Saints*, and to invocate.
Issue, good event.
Justice, taken in the new Testament, not as it is contrary to wrong or injury, but for that quality whereof a man is just & justified.

N

Neophyte, expounded, pag. 519.

P

Paraclete, expounded, pag. 233.
Parasceve, the Jews' Sabboth-eve, Good Friday, *See the*

Preface.
Pasch, Easter, and, the Paschal lamb.
Pentecost, Whitsuntide, &, the space of fifty days.
Prefinition, A determination before.
Prepuce, expounded, pag. 349.
Prescience, fore-knowledge.
Prevaricator, transgressor: and *prevarication*, transgression.
Loaves of *Proposition*, so called, because they were proposed and set upon the table in the Temple, before God.

R

Repropitiate the sins, that is, make a reconciliation for them.
Resolution, the separation of the body and the soul, the departing out of this life.
Resuscitate the grace, that is, Raise, quicken, renew and revive the grace which otherwise languisheth and decayeth.

S

Sabbatism, A time of resting and ceasing from labours.
Sacrament, for mystery.
Sancta Sanctorum, The holies of holies, that is, the inmost & holiest place of the Jews' Temple, as it were the Chancel.
Seniors, expounded. pag. 613.
Super-edified, Builded upon Christ the principal stone.

T

Tetrarch, Governor or Prince of the 4. part of a country.
Thrones, an higher Order of Angels.

V

Victims, Sacrifices.

A TABLE OF CERTAIN PLACES OF THE NEW TESTAMENT corruptly translated in favour of Heresies of these days in the English Editions: especially of the years 1562. 77. 79. and 80. by order of the Books, Chapters, and Verses of the same.

Wherein we do not charge our Adversaries for disagreeing from the authentical Latin text (whereof much is said in the Preface) but for corrupting the Greek it-self, which they pretend to translate.

S. Matthew.

CHAP. 1. V. 19. For *a just man*, they translate *a righteous man*: because this word *just* importeth that a man is just indeed & not only so reputed.
And so generally where *just* or *justice* is joined with good works, they say *righteous* and *righteousness*: yet being joined with faith, they keep the old terms *just* and *justice*.
Chap. 2. V. 6. For *rule* or *govern* they translate *feed*, to diminish Ecclesiastical authority, which the Greek word signifieth; as also the Hebrew, *Mich. 5.* whence this is cited.
Chap. 3. V. 2. and 8. For *do penance* and *fruit worthy of penance* (which signify painful satisfaction for sin) they translate *repent* & *repentance*, or, *amendment of life*.
Chap. 16. V. 18. For *Church* they translate *Congregation*.
And that so continually every-where in Tindal's Bible, printed again Anno. 1562. that the word *Church*, is not once there to be found. Which the other Editions correcting in other places, yet in this place it remaineth corrupted, reading still, *upon this rock I will build my congregation*. So loath they are it should appear how firmly the Church of Christ is founded.
Chap. 18. V. 17. the same corruption in Tind. Bib. *Tell the congregation; &, if he will not hear the congregation*, for *Tell the Church*, &, *If he will not hear the Church.*
Chap. 19. V. 11. Our Saviour speaking of continency saith: *Not all take this word*, which they pervert thus: *All men cannot take this word*: against free-will, & vow of chastity.
Chap. 26. V. 26. for *blessed* they translate *gave thanks*: against the operation and efficacy of Christ's blessing.

S. Mark.

CHAP. 10. V. 52. For *thy faith hath made thee safe* speaking of corporal sight given to the blind, they translate *thy faith hath saved thee*, to make it seem that justification and

salvation is by only faith.
Chap. 14. V. 22. for *blessing* they say *giving thanks*, as Mat. 26. v. 26.

S. Luke.

CHAP. 1. V. 6. For *just* and *justifications* they translate, *righteous* and *ordinances*.
V. 28. For *Hail full of grace*, they translate *Hail thou that art in high favour*, and *Hail thou that art freely beloved*: though Tindal said, *Hail full of grace*, the *Ave Marie* being not then banished, as since it is.
Chap. 3. V. 8. For *penance*, they say *repentance*, as before *Mat. 3. v. 2. & 8.*
Chap. 8. V. 48. For, *thy faith hath made thee safe* (to wit from corporal infirmity) they translate, *thy faith hath saved thee*.
V. 50. For *believe only and she shall be safe*, they say *believe only and she shall be saved*: in favour of the foresaid heresy of only faith: neither marking that this safety pertaineth to the body, nor that it is attributed to the faith of another, and not of the party restored.
Chap. 18. V. 42. For *thy faith hath made thee whole* or *safe*, they say, as in the former places, *thy faith hath saved thee*.
Chap. 22. V. 20. Beza (whom the English Protestants herein defend) condemneth the Greek text (which he confesseth to be the same in all copies) because by it the relative, *which*, must needs be referred to the Chalice, and so proveth the real presence of Christ's blood in the Chalice.

S. John.

CHAP. 1. V. 12. For *he gave them power to be made the sons of God*, Beza and his followers translate *he gave them the dignity* (others say *the prerogative) to be the sons of God:* against free-will.
Chap. 9. V. 22. and 35. For *put out of the Synagogue* they translate *excommunicate*: as though the Catholic Church's excommunication of heretics, from the society and participation of the faithful, were like to that exterior putting out of the Synagogue, of such as confessed Christ.
Chap. 13. V. 16. For *Apostle* they translate *messenger*: turning an Ecclesiastical word, into the original and profane signification.
Chap. 16. V. 2. For. *cast out of the Synagogues*, they say *excommunicate*.

Acts of the Apostles.

CHAP. 1. V. 26. For *he was numbered with the eleven*, they say (by adding of their own) *he was by a common consent counted with the eleven* to bring in a necessity of popular election of Ecclesiastical persons.
Chap. 2. V. 27. For *thou wilt not leave my soul in hell*, Beza & his followers translate; *thou wilt not leave my carcass in the grave*: Other English translating also *grave* for *hell*, yet read *soul* in the text, but in the margent *life* or *person*: as though either Christ had been alive in the grave: or his person (being Divine) had not been, by hypostatical union, as well with the soul in Limbo, as with the body in the grave: and, abstracting from the union, alike every-where.
Chap. 3. V. 21. For *whom heaven must receive* they translate *whom heaven must contain*: Beza and Whitaker's, *who must be contained in heaven*: so including Christ in heaven, as though he could not also be upon the altar.
Chap. 9. V. 22. For this text: *affirming that this is Christ*, by changing and adding they read thus: *proving by conferring one Scripture with another that this is Christ:* in favour of their opinion that by conferring of Scriptures every man may easily understand them.
Chap. 14. V. 22. For *when they had ordained to them Priests in every Church*, they say: *when they had ordained to them by election Elders in every congregation*: changing the words *Priests* and *Church* into new terms *Elders* and *Congregation*: and adding to the text *by election*, to make it seem, that Church-men were ordained by election or voices of the people. For so Beza forceth this place.
Chap. 15. V. 2. 4. 6. 22. & 23. for *Priests* they still say *Elders*, the Greek (which they profess to translate) being always *Priests*: where the Latin hath *Seniores*, we translate *Ancients*, because it importeth an office or dignity, and not elders in years.
Chap. 16. V. 4. The same corruption *Elders* for *Priests*.
Chap. 17. V. 23. For *seeing your Idols* or *seeing the things which you* (Athenians) *do worship*, they translate *seeing your devotions*: as though devotion & superstition were all one.
V. 30, For *do penance*, they say *repent*.
Chap. 19. V. 4. For *in John's Baptism* they say *unto John's Baptism*, and then falsely gloss it, *to believe in John's doctrine*.
V. 24. For *Temples of Diana* they translate *shrines*: to make

shrines of Saints' bodies, and of other holy Relics, odious.
V. 35. They add to the text *Image*: against holy Images.
Chap. 20. V. 17. *Elders* for *Priests*.
V. 28. For *rule the Church of God*, they translate *feed the Church of God*: and in one Bible, *feed the Congregation of God*.

S. Paul's Epistle to the Romans.

CHAP. 2. V. 13. For *just* they say *righteous*, And v. 26. *ordinances* for *justices*: against justification by good works.
Chap. 3. V. 28. To this text: *for we account a man to be justified by faith without the works of the law*, Luther added *only*, saying *by faith only*, in the Edition of Wittenberg, anno. 1551.
Chap. 5. V. 6. For *weak* they translate *of no strength*: to take away free-will.
V. 18. To this text: *as by the offence of one unto all men to condemnation, so also by the justice of one unto all men to justification of life*, they add most partially in the former part, *by the offence of one the fault came on all men*: and in the second part, *by the justice of one the benefit abounded towards all men*: making this false difference, that we are indeed unjust, by Adam's fault, *coming upon all men*: but by Christ's grace *abounding towards all men* not just indeed, but only so reputed.
Chap. 8. V. 18. For *not condign* or *not comparable*, they translate *not worthy*, against merits.
V. 38. They leave the Greek and translate the Latin, because it seemeth to make for them, saying: *I am sure that neither death nor life &c.* Which in the Greek is no more but *I am probably persuaded, &c.* and that is the usual sense of this phrase, both here, and *Rom. 15. v. 14. 2. Tim. 1. v. 5.* and *Heb. 6. v. 9.*
V. 39. For *charity* they say *love*: & so generally in all places, where much is spoken in commendation of *charity*.
Chap. 9. V. 16. For this text: *therefore it is not of the willer nor the runner, but of God that sheweth mercy*, they translate: *So lieth it not then in a man's will or running, but in the mercy of God*, changing *of* into *in*, and *willer* and *runner* into *will* and *running*: and so make the Apostle to say, that it is not at all in man's will to consent or cooperate with God's grace and mercy.
Chap. 11. V. 4. For *Baal*, they translate *the Image of Baal.*

1. To the Corinthians.

CHAP. 1. V. 10. For *schisms* (which are spiritual divisions from the unity of the Church) as men afeared to be accounted guilty thereof, they translate *dissensions*: which may be in worldly things, as well as in religion.
Chap. 5. V. 11. For *servers of Idols*, they say *worshippers of Images*.
Chap. 9. V. 5. For *woman* they say *wife*: to prove that S. Paul was married, whereas it is evident in the 7. chap. of this same Epistle v. 8. that he was single.
V. 13. For *Altar*, they translate *Temple*, twice in the same verse: and again in the next chapter v. 18. trusting the word *Altar* out of the Scripture, when they pulled Altars down in Churches.
Chap. 10. V. 7. For *Idolaters*, they say *worshippers of Images*.
V. 16. For *the chalice of benediction, which we bless*, Beza & his followers say *the Chalice which with thanks-giving we prepare*: against the efficacy of blessing and consecrating the Chalice.
Chap. 11. V. 2. For *tradition*, they say *ordinance, instruction, institution*.
Chap. 13. Eight times, for *charity* they say *love*.
Chap. 15. V. 10. To this text *the grace of God with me*, they add thus *the grace of God which is with me*. So where the Apostle rather said: the grace of God laboured with him, & consequently he with the grace of God, which proveth free will; by adding to the text, they would have it seem, that the Apostle did nothing at all, but was moved as a thing without life, or will.

2. To the Corinthians.

CHAP. 2. V. 10. The Apostle saying that he pardoned *in the person of Christ* (that is as Vicar or Deputy of Christ) they translate *in the face* and *in the sight of Christ*: against the authority of Priests in absolving.
Chap. 4. V. 17. For *worketh* they say *prepareth*: against merit of good works.
Chap. 5. V. 21. For *we might be made the justice of God in him*, they translate *we by his means should be that righteousness which before God is allowed*: in favour of their imputative justice.
Chap. 6. V. 16. For *Idols* they say *Images*.
Chap. 8. V. 23. For *Apostles* they say *messengers.*

To the Galatians.

CHAP. 5. V. 20. For *Heresy* (as it is in the Greek) they translate *Sects*: in favour of themselves, being charged with heresy.

To the Ephesians.

CHAP. 1. V. 6. For *he hath gratified us*, or *made us gracious* or *endued us with grace*, they translate *he hath made us accepted* or *freely accepted*: against inherent grace.
Chap. 3. V. 12. For *in confidence by the faith of him*, they (adding their false gloss, *in the* text) say: *in the confidence which is by the faith of him*: attributing all confidence to faith only, & none at all to good works grounded in faith.
Chap. 5. V. 5. For *service of Idols*, they say *worshipping of Images*.
V. 25. and 32. For *Church* they say *congregation*.
Item V. 32. For *this is a great Mystery* (as in the Greek) or (as in the Latin) *a great Sacrament*, they shunning both names say: Matrimony *is a great secret*.

To the Philippians.

CHAP. 2. V. 25. For *your Apostle* the English Bezites say *your messenger*.
Chap. 4. V. 3. For *sincere companion* they translate *faithful yoke-fellow*, as though S. Paul had written this to his wife, who indeed had no wife. *1. Cor. 7. v. 8.*

To the Colossians.

CHAP. 1. V. 12. For *worthy* they say *meet*: in prejudice of meritorious works.
V. 23. For *the Gospel which you* (Colossians) *have heard, which is preached among all creatures*: they translate thus: *the Gospel which you have heard how it was preached*: and thus, *the Gospel whereof you have heard how it was preached*: that it may be understood of the Gospel in general, and not as the Apostle exhorteth in this and other places, to remain in that Gospel and faith to which they were first converted.
See the table of controversies, *Verbo* Faith.
Chap. 2. V. 20. For *why do you yet decree?* they translate, *why are you burdened with traditions?*
Chap. 3. V. 5. For *service of Idols*, they say *worshipping of Images*.

2. To the Thessalonians.

CHAP. 1. V. 5. and 6. For *just* they translate *righteous*.
Chap. 2. V. 15. For *traditions* they say *ordinances, institutions, instructions*, or *preaching*.
Chap. 3. V. 6. The same corruption against Ecclesiastical *traditions*.

1. To Timothee.

CHAP. 3. V. 6. For *a Neophyte* (one lately Christened, or planted in Christ's mystical body) they translate *a young scholer*: as though an old scholer could not be *a Neophyte*, by deferring his Baptism long, or by long delaying his conversion to God, which he learned to be necessary long before.
V. 8. For *Deacons* they say *Ministers*: and nevertheless V. 12. they keep the word *Deacons*. So they make one word to signify their two orders, of *Ministers* and *Deacons*.
V. 15. For *Church* they say *Congregation.*
Chap. 4. V. 14. For *grace* they translate *gift*, and for *Priesthood* they say *Eldership*.
Chap. 5. V. 17. and 18. For *Priest* they say *Elders*.

2. To Timothee.

CHAP. 1. V. 6. For *grace* they say *gift* as before *1. Tim. 4.* lest holy orders should be proved a Sacrament.
Chap. 4. V. 8. For *Justice* & *Just* they translate *righteousness* and *righteous*.

To Titus.

CHAP. 3. V. 8. For *to excel in good works*, they say *to maintain good works*, and *to shew forth good works*: against the different degrees of good works.

V. 10. For *an Heretic* they say *an author of sects.*

To the Hebrews.

In the title they leave out S. Paul's name (Bible 1579.) notwithstanding it is in every Greek copy.
Chap. 2. V. 9. They transpose the words against the merit of Christ himself.
Chap. 5. V. 7. For *he was heard for his reverence*, they translate *he was heard in that he feared*: to maintain their blasphemous paradox that our Saviour should have feared, yea and have felt the pains of hell upon the Cross.
Chap. 6. V. 10. For *unjust* they say *unrighteous.*
Chap. 10. V. 20. For *dedicated* they say *prepared*: in favour of their heresy that Christ was not the first that went into heaven, which the word *dedicated* signifieth.
V. 22. For *fulness of faith* they say *assurance of faith*: in favour of their imagined assurance of their own salvation.
V. 29. For *how much more doth he deserve worse punishment?* they say, *how much sorer shall he be punished?* cutting off the word deserveth.
Chap. 11. V. 21. For *adored the top of his rod*, they translate *leaning upon his staff he adored God*, adding two words *leaning* and *God* to the text: against adoration of creatures, called Dulia.
Chap. 12. V. 23. For *Church* they say *congregation*: so terming also the Church triumphant.
Chap. 13. V. 4. For *Marriage honourable in all*, they translate *wedlock is honourable among all men*. Three corruptions in so few words. See the Annotations upon this place.
V. 16. For *promerited*, they say *we pleased*: against merit.

S. James' Epistles.

IN the title of this & the other Epistles following, they leave out the name *Catholic*. In some editions they put *general* for it.
Chap. 1. V. 13. for *God is not a tempter of evils*, they translate, *God is not tempted with evils.*
Chap. 4. V. 6. To this text, *giveth greater grace*, they add *the Scripture giveth greater grace.*
Chap. 5. V. 14. for *let him bring in the Priests of the Church*, they say *let him bring in the Elders of the congregation.*

1. Epistle of S. Peter.

CHAP. 1. V. 18. For *your fathers' tradition*, they translate *which you have received by tradition of the fathers*: not only keeping the word *tradition*, because the Apostle speaketh here of naughty traditions; but also adding unto it, *received by*; which is not in the true text.
V. 25. For *Evangelized*, which in other places they translate *is preached*, here they add, *by the Gospel is preached*: in favour of their heresy, that there is no other word of God, but the written word only.
Chap. 2. V. 13. For *be subject to every human creature for God*, they translate, *submit yourselves to all manner ordinance of man*: as though it were all one to obey every temporal Prince in things lawful, and to obey all manner ordinance of every Prince.
In the same place. For *to the King as excelling*: in K. Henry's time, and K. Edward's they read *to the King as chief head*: now they translate *to the King as having preeminence*, and *to the King as to the Superior.*
Chap. 5. V. 1. For *Priest* (in the Greek) they say *Elder.*
V. 3. For *clergy* they translate *parishes*, and *heritages*: against the distinction between the Clergy and Laity.

2. Epistle of S. Peter.

CHAP. 3. V. 16. they force the text, to maintain a frivolous evasion that S. Paul's Epistles *are not hard*, but the *things in the Epistles*, whereas both Greek and Latin text are indifferent to both constructions.

1. Epistle of S. John.

CHAP. 5. V. 3. For *the commandments are not heavy*, they say *the commandments are not grievous*: wrangling about the word.
V. 21. for *my little children keep yourselves from Idols*, they translate, *Babes keep yourselves from Images.*

Apocalypse.

CHAP. 2. V. 20. and Chap. 9. V. 20. For *Idols* they say *Images*

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Chap. 2. V. 20. and V. 21. and Chap. 16. V. 9. and V. 11. For *do penance* they translate *repent.*
Chap. 19. V. 8. For *justifications of Saints*, they translate *righteousness of Saints.*
Chap. 22. V. 15. For *servers of Idols*, they translate *worshippers of Images.*

◦*Lind. Dub. pag. 98.* ◦

The Blessed Confessor, Bishop Tonstal, noted no less than two thousand corruptions in Tindal's translation, in the New Testament only. Whereby, as by these few here cited for examples, the indifferent Reader may see, how untruly the English Bibles are commended to the people, for the pure word of God.

A TABLE OF THE EPISTLES AND GOSPELS, AFTER THE ROMAN USE, UPON SUNDAYS, HOLIDAYS, and other Feasts, and special days and causes through the whole year, for such as are desirous to read them according to this translation. And therefore the Epistles taken out of the old Testament are omitted, till the edition thereof.

At what verse the Epistles and Gospels begin is set down in the marginal notes.

Upon Sundays and moveable Feasts, (which depend upon Easter) with: Imber days, Feries of Lent and Rogations.

THE 1. Sunday in Advent, Epistle, Rom. 1. Gospel Luc 21.
The 2. Sunday, Ep. Rom. 15. Gosp. Mat. 11.
The 3. Sunday, Ep. Phil. 4. Gosp. Io. 1.

Imber
- Wednesday, Epistle is of the old Testament, [1]Gosp. Luc. 1.
- Friday, Gosp. Luc. 1.
- Saturday, Ep. 2. Thes. 1. Gos. Luc. 3.

The 4. Sunday, Ep. 1. Cor. 4. Gosp. Luc. 3.
Sunday within the Octave of Christmas. Ep. Gal. 4. Gosp. Luc. 2.
The fifth Sunday after the Epiphany, Epist. Rom. 12. Gos. Luc. 2.
The 2. Sunday, Ep. Rom. 12. Gos. Io. 2.
The 3. Sunday, Epist. Rom. 12. Gos. Mat. 8.
The 4. Sunday, Ep. Rom. 13. Gos. Mat. 8.
The 5. Sunday, Epist. Col. 3. Gos. Mat. 13.
The 6. Sunday, Ep. 1. Thes. 1. Gos. Mat. 13.
The Sunday of Septuagesima, Ep. 1. Cor. 9. Gos. Mat. 10.
The Sunday of Sexagesima, Ep. 2. Cor. 11. Gos. Luc. 8.
The Sunday of Quinquagesima, Epist. 1. Cor. 13. Luc. 18.
Upon Ashwednesday, Gos. Mt. 6.
Thursday after Ashwednesday, Gos. Mat. 8.
Friday after Ashwednesday, Mat. 5. and 6.
Saturday after Ashwednesday Gos. Mar. 6.
The 1. *Sunday* in Lent, Ep. 2. Cor. 9. Gos. Mat. 4.
Monday in the 1. week of Lent, Gospel, Mat. 25.
Tuesday, Gospel. Mat. 21.
Wednesday Imber, Gos. Mat. 12.
Thursday, Gos. Mar. 15.
Friday Imber, Gos. Io. 5.
Saturday Imber, Ep. 1. Thes. 5. Gos. Mat. 17.
The 2. Sunday in Lent, Ep. 1. Thes. 4. Mat. 17.
Monday, Gos. Io. 8.

Tuesday, Gos. Mat. 23.
Wednesday. Gos. Mat. 2.
Thursday, Gospel Luc. 16.
Friday, Gosp. Mat. 21.
Saturday, Gosp. Luc. 15.
The 3. *Sunday* in Lent, Ep. Eph. 5. Gosp. Luc. 11.
Monday, Gosp. Luc. 4.
Tuesday Gos. Mat. 18.
Wednesday, Gosp Mat. 15.
Thursday, Gosp. Luc. 4.
Friday, Gos. Io. 4.
Saturday, Gos. Io. 8.
The 4. *Sunday* in Lent, Epist, Gal. 4. Gos. Io. 6.
Monday, Gos. Io. 2.
Tuesday, Gos. Io. 7.
Wednesday, Gos. Io. 9.
Thursday, Gosp. Luc. 7.
Friday, Gos. Io. 11.
Saturday, Gosp. Io. 8.
PASSION *Sunday*, Epist. Heb. 9. Gos. Io. 11.
Monday in Passion Week, Gosp. Io. 7.
Tuesday, Gos. Io. 7.
Wednesday, Gos. Io. 10.
Thursday, Gos. Luc. 7.
Friday, Gos. Io. 11.
Saturday, Io. 11.
PALM *Sunday* before the benediction of the Palms, Gospel Mat. 21.
At Mass, Ep. Phil. 2. Gos. Mat. 26.
Monday in Holy Week, Gos. Io. 12.
Tuesday, Gos. Mar. 14.
Tenebrae Wednesday, Gos. Luc. 22.
Maundy Thursday, Ep. 1. Cor. Gos. Io. 13.
GOOD Friday, Gos. Io. 18.
Easter eve, Ep. Col. 3. Gos. Mat. 28.
EASTER day, Ep. 1. Cor. 5. Gos. Mar. 16.
Monday in Easter week Ep. Act. 10. Gos. Luc. 24.
Tuesday, Ep. Act. 13. Gos. Luc. 24.
Wednesday, Ep. Act. 3. Gos. Io. 21.
Thursday, Ep. Act. 8. Gos. Io. 10.
Friday, Epist. 1. Pet. 3. Gos. Mat. 28.
Saturday, Ep. 1. Pet. 2. Gos. Io. 20.
The first Sunday after Easter called *Low Sunday*, Epist. 1. Io. 5. Gos. Io. 20.
The 2. Sunday, Ep. 1. Pet. 3. Gos. Io. 10.
The 3. Sunday, Ep. 1. Pet. 2. Gos. Io. 16.
The 4. Sunday, Epist. Iac. 2. Gos. Io. 16.
The 5. Sunday, Ep. Iac. 1. Gos. Io. 16.
The Rogation days, Ep. Iac. 5. Gos. Luc. 11.
The Ascension Eve, Epist. Eph. 4. Gos. Io. 17.
ASCENSION day, Epist. Act. 1. Gos. Mar. 16.
The Sunday within the Octave of the Ascension, Ep. 1. Pet. 4. Gos. Io. 15.
Whitsun-eve, Ep. Act. 19. Gos. Io. 14.
WHITSUNDAY, Ep. Act. 2. Gos. Io. 14.
Monday in Whitsun-week, Ep. Act. Io. Gos. Io. 3.
Tuesday, Ep. Act. 8. Gos. Io. 24.
Wednesday Imber, Act. 5. Gos. Io. 6.
Thursday, Ep. Act. 8. Gos. Luc. 9.
Friday Imber, Gos. Luc. 5.
Saturday Imber, Ep. Rom. 5. Gos. Luc. 4.
TRINITY Sunday, Ep. Rom. 11. Gos. Mat. 24.
The same being the 1. Sunday of the Pentecost, Ep. 1. Io. 4. Gos. Luc. 6.
CORPUS CHRISTI day, Ep. 1. Cor. 12. Gos. Io. 6.
The 2. Sunday after Pentecost, Ep. 1. Io. 3. Gos. Luc. 14.
The 3. Sunday, Ep. 1. Pet. 5. Gos. Luc. 15.
The 4. Sunday, Ep. Rom. 8. Gos. Luc. 5.
The 5. Sunday, Ep. 1. Pet. 3. Gos. Mat. 5.
The 6. Sunday, Ep. Rom. 6. Gos. Marc. 8.
The 7. Sunday, Ep. Rom. 6. Gos. Mat. 7.
The 8. Sunday, Ep. Rom. 8. Gos. Luc. 16.
The 9. Sunday, Ep. 1. Cor. 10. Gos. Luc. 19.
The 10. Sunday, Ep. 1. Cor. 12. Gos. Luc. 18.
The 11. Sunday, Ep. 1. Cor. 15. Gos. Mar. 7.
The 12. Sunday, Ep. 2. Cor. 3. Gos. Luc. 10.
The 13. Sunday, Ep. Gal. 3. Gos. Luc. 17.
The 14. Sunday, Ep. Gal. 5. Gos. Mat. 6.
The 15. Sunday, Ep. Gal. 5. and 6. Gos. Luc. 7.
The 16. Sunday, Ep. Eph. 3. Gos. Luc. 14.
The 17. Sunday, Ep. Eph. 4. Gos. Mat. 22.

Imber in September.
- Wednesday, Gosp. Mar. 9.
- Friday, Gos. Luc. 7.
- Saturday. Ep. Heb. 9. Gos. Luc. 13.

The 18. Sunday, Ep. 1. Cor. 1. Gos. Mat. 9.
The 19. Sunday, Epist. Eph. 4. Gos. Mat. 22.
The 20. Sunday, Epist. Eph. 5. Gos. Io. 4.
The 21. Sunday, Epist. Eph. 6. Gos. Mat. 18.
The 22. Sunday, Epist. Phil. 1. Gos. Mat. 22.
The 23. Sunday, Ep. Phil. 3. Gos. Mat. 9.
The 24. or last Sunday after Pentecost. Ep. Col. 1. Gosp. Mat. 24.

Upon Holidays, or other Feasts, and Eves.

S. Andrew's eve, Gos. Io. 1.
S. Andrew's day, Epist. Rom. 10. Gos. Mat. 4.
S. Nicolas' day, Ep. Heb. 13. Gos. Mat. 25.
S. Ambrose, Epist. 2. Tim. 40. Gos. Mat. 5.
CONCEPTION of our Lady, Gos. Mat. 1.
S. Damasus, Ep. Heb. 7. Gos. Mat. 24.
S. Lucy, Ep. 1. Cor. 10. Gos. Mat. 13.
S. Thomas the Apostle's eve, Gos. Io. 15.
S. Thomas' day, Epist. Eph. 2. Gos. Io. 20.
Christmas eve, Ep. Rom. 1. Gos. Mat. 1.

Christmas day.
- First Mass, Ep. Tit. 2. Gos. Luc. 2.
- Second Mass, Ep. Tit. 2. Gos. Luc. 2.
- Third Mass, Ep. Heb. 1. Gos. Io. 2.

S. Stephen's day, Ep. Act. 1. Gos. Mat. 23.
S. John the Apostle, Gos. Io. 21.
Holy Innocents, called Childermas day, Apoc. 14. Gos. Mat. 2.
S. Thomas of Canterbury, Ep. Heb. 5. Gos. Io. 10.
S. Sylvester, Epist. 2. Tim. 4. Gos. Luc. 1.
The CIRCUMCISION of our Lord Ep. Tit. 1. Gos. Luc. 1.
The Twelfth eve, Ep. Gal. 4. Gosp. Mat. 8.
The EPIPHANY of our Lord, called Twelfth day, Gos, Mat. 2.
The Octave of the Epiphany, Gos. Io. 2.
S. Hilary, Ep. 2. Tim. 4. Gos. Mat. 5.
S. Paul the Eremite, Ep. Phil. 3. Gos. Mat. 11.
S. Marcellus, Ep. 2. Cor. 1. Gos. Mt. 16.
S. Antony, Gos. Luc. 12.
Cathedra Petri Romae, Ep. 1. Pet. 1. Gos. Mat. 16.
Ss. Marius, Martha and Audifax, Ep. Heb. 10. Gos. Mat. 24.
S. Fabian and Sebastian, Ep. Heb. 11. Luc. 6.
S. Agnes, Gos. Mat. 25.
S. Vincentius and Anastasius, Gos. Luc. 21.
S. Emerentiana, Gos. Mat. 13.
S. Timothee, Ep. 1. Tim. 6. Gospel. Luc. 14.
Conversion of S. Paul, Ep. Act. 9. Gos. Mat. 19.
S. Polycarp, Ep. 1. Io. 3. Gos. Mat. 10.
S. Chrysostome, Ep. 2. Tim. 2. Gos. Mat. 5.
S. Agnes secundo, Epist. 1. Cor. 10. Gos. Mat. 13.
S. Ignatius, Ep. Rom. 8. Gos. Io. 12.
CANDLEMAS day, Gos. Luc. 2.
S. Blase, Ep. 2. Cor. 1. Gos. Mat. 16.
S. Agatha, Epist. 1. Cor. 1. Gos. Mat. 19.
S. Dorothee, Gos. Mat. 13.
S. Romuald, Gos. Mat. 19.
S. Apolonia, Gos. Mat. 25.
S. Valentine, Gosp. Mar. 10.
S. Faustinus and Iovita, Ep. Heb. 10. Gosp. Mat. 24.
S. Simeon, Ep. Iac. 1. Gospel. Luc. 24.
Cathedra Petri Antiochiae, Epist. 1. Pet. 1. Gosp. Mat. 16.
S. Matthias' eve, Gos. Io. 15.
S. Matth. day, Ep. Act. 1. Gos. Mt. 5.
S. Thomas of Aquine, Gos. Mat. 5.
The 40. Martyrs, Epist. Heb. 11. Gos. Luc. 6.
S. Gregory the Great, Ep. 2. Tim. 4. Gos. Mat. 5.
S. Ioseph, Gosp. Mat. 1.
S. Benedict, Gos. Mat. 19.
ANNUNCIATION of our Lady, Gos. Luc. 1.
S. Francis de Paula, Epist. 1. Cor. 4. Gos. Luc. 12.
S. Leo, Gos. Mat. 16.
Ss. Tiburtius, Valerian, and Maximus, Gos. Io. 15.
S. Anicetus, Gos. Io. 16.
Ss. Sother & Caius, Epist. Apoc. 19. Gos. Io. 15.
S. George, Ep. 2. Tim. 2. & 3, Gos. Io. 15.
S. Mark, Gos. Luc. 10.
Ss. Cletus & Marcellinus, Ep. 1. Pet. 1. Gos. Io. 15.
S. Vitalis, Gosp. Io. 15.
S. Peter Martyr, Gos. Io. 15.
Ss. Philip and James, Gos. Io. 15.
S. Athanasius, Epist. 2. Cor. 4. Gos. Mat. 10.
HOLY ROOD day, or Invention of the Cross, Epist. Phil. 2. Gos. Io. 3.
S. Monica, Epist. 1. Tim. 5. Gosp. Luc. 7.
S. John ante Portam Latinam, Gos. Mat. 20.
S. Stanislaus, Gos. Io. 15.
Apparition of S. Michael, Ep. Apoc. 1. Gos. Mat. 18.
S. Gregory Nazianzen, Gospel. Mat. 5.
S. Gordianus and Epimachus, Epist. Apoc. 19. Gos. Io. 15.
Ss. Nereus, Archileius and Pancratius. Gos. Io. 16.
S. Boniface, Gosp. Io. 15.
S. Potentiana, Epist. 1. Cor. Gosp. Mat. 25.
S. Urbanus, Ep. 1. Pet. 1. Gospel Mat. 25.
S. Augustin our Apostle. Ep. Heb. 13. Gos. Mat. 10.
S. Eleutherius, Ep. Iac. 1. Gos. Luc. 24.
S. John, Pope, Ep. 2. Cor. 1. Gos. Mat. 16.
S. Felix, Ep. Iac. 1. Gos. Luc. 24.
S. Petronilla, Ep. 1. Cor. 7. Gos. Mat. 13.

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SS. Primus and Felicianus, Gos. Mat. 11.
S. Antony of Padua, Gos. Luc. 12. S. Barnabas, Ep. Act. 11. Gos. Io. 15.
SS. Basilides, Cyrinus, Nabor and Nazarius, Ep. Heb. 10. Gos. Mat. 24.
S. Basil, Ep. 2. Tim. 4. Gos. Luc. 14.
SS. Vitus, Modestus, and Crescentia, Ep. Rom. 5. Gos. Luc. 10.
SS. Marcus & Marcellianus, Gos. Luc. 11.
SS. Gervasius and Protasius, Ep. 1. Pet. 4. Gos. Luc. 6.
S. Silverius Ep. Jude. Gos. Luc. 14.
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S. John Baptist's eve, Gos. Luc. 1.
S. John Baptist's day, Gos. Luc. 2.
SS. John and Paul, Gos. Luc. 12.
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S. Praxedes, Ep. 1. Cor. 7. Gos. Mat. 13.
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S. Dominic, Ep. 2. Tim. 4. Gos. Luc. 12.
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The TRANSFIGURATION of our Lord, Ep. 2. Pet. 1. Gos. Mat. 17.
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S. Lewis, Gos. Luc. 19.
S. Zepherinus, Ep. 2. Cor. 1. Gos. Mat. 16.
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Decollation of S. John Baptist, Gos. Mar. 6.
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Ss. Cyprian and Iustina, Ep. Heb. 10. Gos. Mat. 24.
Ss. Cosmas and Damianus, Gos. Luc. 6.
S. Michael Archangel, Ep. Apoc. 1. Gos. Mat. 18.
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- From Easter to Whitsuntide, Gos. Io. 19.
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[1] *The Epistles omitted are taken out of the Old Testament.*

AN AMPLE AND PARTICULAR TABLE DIRECTING THE READER TO THE CATHOLIC TRUTHS HERE

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LAUS DEO.